ASSOCIATED MENNONITE BIBLICAL SEMINARY
3 9304 01031676 9

P
G68
1.3
342-42

MENNONITE
BIBLICAL SEMINARY

MennoMedia

An agency of Mennonite Church USA
and Mennonite Church Canada

1251 Virginia Avenue
Harrisonburg, VA 22802
800-245-7894 (USA)

Suite 204, 50 Kent Avenue
Kitchener, ON N2G 3R1
(Canada)

info@MennoMedia.org
www.MennoMedia.org

November 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
1700 S Main St
Goshen, IN 46526

Dear Colleen,

We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and The Mennonite. As you know, Gospel Herald was a publication of the organization then known as Mennonite Publishing House, later as Mennonite Publishing Network, and now as MennoMedia.

You have our full permission to digitize all issues of Gospel Herald and make them available for free, with full-text access.

Best wishes in this important endeavor!

Warmly,

Amy Gingerich
Editorial Director, MennoMedia

This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.
The Anabaptist Mennonite Digital Collaborative, coordinated by staff at Mennonite Church USA, Goshen College, and Anabaptist Mennonite Biblical Seminary, is working with Internet Archive to provide digital copies of this title. Please seek permission from the copyright owner if your use of this item is not permitted under the license.


Digitized by the Internet Archive
in 2015

https://archive.org/details/gospelherald194235kauf

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA,. THURSDAY, APRIL 2, 1942 (Herald of Truth Established 1864) No. 1

EDITORIAL

"**Now is Christ** risen from the dead, and become the firstfruits of them that slept."

—o—

A proper observance of Easter avails us nothing unless there is a proper observance of Christian duty and privilege both before and after Easter.

—o—

Two things should be kept in mind in connection with all our holidays: (1) They are a time of opportunity, for good or for evil, depending upon our relationship with the Lord. (2) If we are faithful disciples of Christ and worshipers of God, a proper observance of this is simply incidental to an otherwise consecrated life.

—o—

In looking toward "the uttermost part of the earth" as a field for missionary endeavor, don't forget that the home base is a part of that field. We praise the Lord when we see zealous missionaries cross the briny deep to bring the light of the Gospel to the benighted heathen. But a companion thought to this is found in the fact that the stronger our home base the more effective our service in the foreign field. When we say "home base" we indulge our own home community. So long as there is an unconverted soul within a mile or two of your home, you have something to work on. So long as you have an inconsistent, spiritually indifferent, world-conforming member in your home congregation, you have a problem before you that calls for your fervent prayers, your personal work, your opportunity for light-shining. Strengthen the work of the Lord in your own home community, and you are laying a good foundation for work away from home.

—o—

Easter.—By the time this reaches the eye of the reader we will be in the midst of Passion Week. It matters little whether this is the exact time of the year when our Lord and Saviour was crucified and rose again, but it does matter exceedingly as to how we take note of this notable event, and what use we will make of the occasion.

In many of our congregations the day will be observed as missionary day. There can be but one legitimate reason why the day should be thus spent, and that is to exalt and magnify the name of Jesus Christ and to quicken our desire to make His name known to all the world. Whatever may be the details of our missionary program, let all that we say and do be centered around the memory of our blessed Lord, whose purpose in coming into the world was "to save his people from their sins" and "to give his life a ransom for many." The proper observance of Easter Day ought to bring us nearer to Christ, nearer to the ideal Christian life, more nearly ready to follow His steps both here and hereafter.

In meditating upon the resurrection of Jesus Christ we should not fail to meditate upon the risen life on the part of His people, made possible because our Lord rose in triumph from the grave. As Paul writes to the Colossian brethren, "If ye then be risen with Christ, seek those things which are above." Every proper service of Easter lifts us higher in the realms of spiritual life, and helps us to live the risen life until the day when He touches us with the finger of death and bids us "Come up higher."

THE RISEN LIFE

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth.—Col. 3:1-5.

Gospel Herald, Volume XXXV.—With this number of the Gospel Herald we begin a new volume. As a sample of the scope of ground covered in the course of a year, take a good look at the table of contents found in last week's paper. As a sample of what the average paper is like, take a good look at this number. One thing, however, needs to be kept in mind: The Mission Supplement, which appears in this week's issue, is published once a month only. Added to this is the Doctrinal Supplement, which appears bimonthly, or six times each year.

The first issue of The Gospel Witness bears the date of April 5, 1905. Three years later the paper was merged with the Herald of Truth published at Elkhart, Ind., and the combined paper took the name of Gospel Herald.

What the coming year has in store for us as a Publishing House and as Church publications, the Lord only knows. But now, as in times past, we want to do the best that we know how. We thank the Lord for the wholehearted support that our constituency has given us in the past, and we have the confidence to believe that you will continue to do so in the future. Your prayers and your constructive advice and suggestions are appreciated.

Our purpose is to cover, each year, the entire range of Christian doctrine; to keep our readers informed concerning the work and progress of the Church; to discuss the issues of the day from a wholly Scriptural viewpoint; to give hearty support to every organization, institution, and enterprise of the Church; to keep this weekly messenger filled with spiritual food that will be to the enlightenment and edification of every member in every home where this periodical finds a welcome. In these efforts we invite your continued co-operation and your prayers.

—o—

When pride cometh, then cometh shame: but with the lowly is wisdom. —Prov. 11:2.

FEATURE ARTICLE 15

Proper Balance between Form and Spirit

By A. J. Metzler

Chaff and Wheat, Husks and Corn, Shell and Kernel, Form and Spirit

Christ frequently used illustrations from nature. Such things as the fish, the sheep, the vine, the branch, the fig tree are mentioned in His teachings. These are common things with which His listeners were quite familiar. Therefore they were fittingly chosen to illuminate the divine truth He was teaching.

In a similar way we wish to use several common illustrations with which our readers are familiar to illuminate the truth of this message.

Chaff and wheat no doubt have been seen by all. Both were made by God. Both are needed, but we would hardly say both are of equal importance. The only purpose of the chaff is to aid in the development of the wheat. If wheat could be raised without chaff we probably would do so. But it can't. Therefore it is needed because it is essential to the development of the wheat, the more important of the two.

The same relation exists between the husks and the corn. Husks are not raised for the sake of husks. About the only purpose husks serve is to aid in the nurture of the ear on which is the grain. The farmer that would take great pride in developing a stalk with a large amount of husks irrespective of the ear inside would be foolish. Husks for the sake of husks are useless. But if larger husks give us better corn, then we want them. Again, God made both; but the corn is the thing we want, and the importance of the husks is only in their relation to the corn.

In the case of the nut it is the same story. Shell and kernel were both designed by the Creator, and for a purpose. The shell without the kernel would be useless. But since the shell aids in the development of and protection of the kernel, therefore we want both.

In a similar manner God has provided in the Church both the form and the Spirit for her welfare. Just as in the illustrations given above, both the form and the spirit are essential for the welfare of the individual believer and the preserving of truth in the Church.

It seems it has always been difficult for man to keep a proper balance between the form and the spirit. When Christ came to the earth the first time the religious system had grown corrupt under the leadership of the scribes and Pharisees because they magnified the form all out of due proportion to the spirit. Christ's bitter denunciation of this hypocrisy as recorded in Matthew 23 reveals some of the strongest language He used any time in His earthly ministry. He repeatedly calls them "hypocrites," pronouncing woe upon them. This is because they had the form; that is, the external which man could see, but the spirit within was lacking. It would be like a cornfield having the stalk, the leaves and the husks in abundance indicating great ears of corn, but upon examintaion would find no grain. Or they were like a nut tree with wonderful nuts hanging upon its boughs, but within those shells there were no kernels.

It seems man has the same difficulty today in keeping a Scriptural balance between form and spirit. In this study we shall apply it to the ordinances. In doing so we find some who endeavor to lay the entire emphasis upon the spirit. Therefore they would throw away the form in baptism and say it is all spiritual. They would throw away the form, that is the emblems, of communion and say it is all spiritual. And so they do with the other ordinances. On the other hand, there are those who, like the Pharisees, although exacting in the observance of the externals, probably feel they merit some favor in God's sight for observing the forms rigidly. But in some cases at least the spirit is lacking and for some the strong language of Jesus recorded in Matthew 23 would apply—hypocrites.

Let us examine several ordinances, one by one, and see how the form and the spirit are essential in both, but how the major significance must always be attached to the spirit, just as we noticed the relationship and significance of the chaff and the wheat, the husks and the corn, the shell and the kernel.

Baptism.—In baptism the form is the application of the water to the applicant. True, there is no virtue in that simple act itself, but the virtue lies in the thing it symbolizes. It typifies the cleansing of the heart by the blood of Christ and the baptism of the individual by the Holy Spirit. Both the form and t... Spirit are mentioned in Acts 1:5, "For John truly baptized with water." That is form; it is the external, the thing you can see. One may receive this and at the same time may or may not have been baptized with the Holy Spirit. "But ye shall be baptized with the Holy Ghost not many days hence." That is the spirit. That of course is the more essential. The importance of the first, that is water baptism which is the form, lies in the fact that it is an outward expression of an inner change that has taken place through the cleansing by the Blood and the baptism by the Spirit.

Communion.—In this ordinance we likewise have the form and the spirit. The form is the partaking of the emblems of the bread and the grape juice, which Christ so fittingly chose to represent His body which was bruised and broken and His blood which was shed. The form, that is the partaking of these emblems in our communion services, can be seen. It is the external, like the husks on the outside which indicate there is corn on the inside. So our partaking of these emblems says to God, the Church and the world, that the wheat which was harvested, threshed, milled and baked into bread which we eat represents the broken and bruised body of Christ due to carrying our sorrows, griefs, transgressions and iniquities as mentioned in Isaiah 53. The spirit of the thing is the great fact that God has transferred these things from us to His Son. Now we are free to partake of the bread to bring vividly to our memory from time to time that great act. Again the juice of the vine is the form, the external. It is that which can be seen. Just as the shell on the outside tells of the kernel on the inside, so our drinking of this juice says to God, the Church and the world, that our individual, personal sins have been washed away in the blood of Jesus Christ so fittingly represented by the juice. The observance of the ordinance can be seen, but that marvelous inner experience which is the spirit and life of the thing cannot be seen but is of the more importance. Furthermore, in the keeping of the communion ordinance we say many things. For instance, we are saying louder than words can say that as the many grains were one time separate grains but now inseparable in the loaf of bread, and as the many grapes were one time separate grapes but now have lost their identity and are inseparable in the juice, so we are knit and bound together in the bonds of love and Christian fellowship, having lost our individual identity and are truly one in Christ. That is what communion (the form) says about our inner life (the spirit). Does the form always truly represent the spirit? If not, certainly the words of Jesus "woe unto you, hypocrites" would apply to us.

Feet Washing.—Here we turn to the familiar passage of John 13. The fo...

JESUS

By Ruth Sleeper

Why not trust the loving Saviour,
To supply you all your needs;
He's promised to supply them,
If His callings you will heed.

He's always very loving,
He'll never let you fall;
He'll always keep you faithful,
If upon His name you call.

He'll answer all your pleadings,
If you trust His love divine;
You'll find each day is sweeter,
For He's with you all the itme.

He is ever, always ready
To forgive you all your sin;
And when in death He's calling,
He'll let His children in.

Elkhart, Ind.

in this case of course is quite clear. It is the simple act of saints using water to wash one another's feet. That is the external, that is the thing we see. Of course we know that if that is all there is to it, it certainly is meaningless. There is no virtue in that in itself. That can be done better at home where we have proper facilities. It is the spirit that is more important. Well, what is the spirit? Jesus makes this clear in the latter part of the twelfth verse through to the seventeenth verse. The true spirit and significance of it all is that when I wash my brother's feet I am saying, "I am your servant. I am more lowly than you. I look up to you. As a servant I am ready to do your every bidding. If there is anything any time, any place, I can do I am at your service." It is a tangible expression of the true spirit taught by the Scriptures, "esteeming others better than ourselves," "in honor preferring one another." In communion we do it in memory of John 3:16. In feet washing we do it as an expression of I Jno. 3:16—"Hereby perceive we the love of God, because he laid down his life for us." We keep communion in memory of that. "And we ought to lay down our lives for the brethren." We wash one another's feet as an expression of our sincere desire and willingness to do this for the brotherhood under any and all circumstances. If we as brethren and sisters really mean all that is implied when we humbly stoop to wash one another's feet and by that act saying, "I am your servant," many, many things would be different. Truly no Christian would be on public relief. Certainly there would be no suffering from privations on the part of any brother or sister. The condition of the early Church as mentioned in Acts 4:34 would be experienced again—"Neither was there any among them that lacked." There would be very little or no occasion for insurance of any kind. Brethren and sisters, do we truly mean what we say? Or perchance are we consistent in the observing of the form and less consistent in having the spirit? Oh, how shallow if this is true! Again Christ would say to us as He did to the scribes and Pharisees, "Hypocrites."

The Holy Kiss.—We will use just one more illustration. Here again the form is quite clear. It is practicing the teaching as given in Rom. 16:16—"Salute one another with an holy kiss;" also in several other places in the Scriptures. The observance of this greeting by brethren among brethren and sisters among sisters is proper. However, if it is only the form, the external, that which we can see, without the true spirit back of it, then again it is empty, vain, useless. What is the spirit? What does it say? The spirit, which is the counterpart to the form, is true Christian charity as taught in I Corinthians 13. It is an outward expression of an inner love which binds Christians to-

(Continued on page 12)

QUESTION DRAWER

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Heb. 10:26. If a person who has accepted Christ as his personal Saviour sins wilfully every day, does that sin become unpardonable?

A reader.

The one unforgivable sin is that of blaspheming against the Holy Ghost. Matt. 12:31, 32. We have another very impressive testimony on this question in Heb. 6:4-6, which may be accepted as an explanation of Heb. 10:26. This, however, should not be so construed as to make the sin of backsliding unforgivable, for it is the promise of God to truly penitent sinners of this class that "I will heal their backsliding, I will love them freely" (Hosea 14:4). It is the one who had once attained the high state of spiritual standing as described in Heb. 6:4, 5 and later deliberately and wilfully trampled under foot the Word of God and the work of God in his soul (and has therefore gone willfully back into sin) who has put himself beyond repentance. The only proof that any backslider has not reached the unforgivable stage is a genuine evangelical repentance—which includes a genuine sorrow for his sins, a forsaking of his sins and restitution for the same, and a consistent Christian life from that time forward.

*

Is it becoming to the ministry, who should be, "ensamples to the flock," to wear cuffs on trousers, flashy colored socks, crushed hats, etc.? N. M.

Peter very plainly teaches that the elders or ministers are to be "ensamples to the flock" (I Pet. 5:3); and it goes without saying that they should be examples in modest apparel, as well as in everything else. That cuffs on trousers are unnecessary is recognized by the government, which is now taking steps to abolish them in order to save material. That flashy colored socks are inconsistent with plain attire, should not be difficult to see. As to crushed hats, it depends somewhat on how ridiculous the crush may be as to whether it is incompatible with the idea of simplicity of attire. However, the plain hat will solve the problem without any doubt. Yes, if the minister is not an example in these things he need not be surprised if the flock goes a step farther in everything and he may wonder what the trouble is when he should look closer home. J. L. H.

—o—

Wherein is the sin in card-playing?

An inquirer.

In the first place, it leads to wrong associations. Sinful associations lead to sinful practices. As A. C. Dixon says, "The card table is the instrument of gambling the world over. . . . Cards and gambling are inseparable." Another one has said, "The card pack is the infidel's dictionary, the blasphemer's lexicon, and the harlot's handbook." Besides this, the habit of card-playing is a waste of time and money, two things that detract from any one's usefulness.

Some well-meaning people have fallen for the idea that the way to keep your boys away from the gambling dens is to let them play cards at home. A certain man who was a gambler for forty-five years has this to say of the sin, after his conversion: "I was taught to play cards in a Christian home. . . . Card-playing in the home is a kindergarten for gamblers." Other similar testimonies might be given, but these are enough to illustrate the unwisdom of trying to keep children out of sin by teaching them the things at home that lead to sinful practices amid sinful associations.

Finally, again speaking in the language of another, "One of the greatest evils of card-playing is its crushing blow to religious inclinations and religious service." The amusement heresy is one of man's greatest besetting sins. Whether it is card-playing or some other form of worldly amusement, this is the rule whereby we should judge it: "Whatsoever ye do, do all to the glory of God."

HE DID IT FOR ME AND FOR YOU

By Lydia Driver

I know of a beautiful story,
Of a man who was good and was true;
He had a glad home up in glory,
But He left it for me and for you.

He came to this earth as a baby,
Was born in a manger so low;
His home was so different in heaven,
But He left it for me and for you.

His life here on earth was a short one,
His thirty-three years seemed so few;
They were full of hard trials and duties,
But He lived them for me and for you.

While here on this earth He was laughed at,
Men sought for His life; and He knew
That at last He must give it to suffer,
But He did it for me and for you.

At last, when His work here was ended,
And on the cross He hung between thieves,
Even our Father in heaven forsook Him;—
He did it for you and for me.

But death could not keep such a pure one;
Just three days and this one who was true
Arose from its clutches victorious!—
He did it for me and for you.

And now He is back up in heaven;
Still, to His work here on earth He is true,
For at the Father's right hand He is praying,
He is praying for me and for you.

Ah, dear sinner—and, dear fellow Christian,
Here's a challenge for me and for you,
"Have I done aught for my Saviour?"
He has done **ALL** for me and for you.

Garden City, Mo.

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

Sermon Outlines

FIVE REASONS CHRISTIANS SHOULD NOT FEAR

By Marcus Lind

Text.—Isa. 43:1

Introduction.
There are great reasons for fear in the world. God's children should know no fear. In this passage we are commanded to "Fear not." Why?

I. Because the Lord Created Us. "Thus saith the Lord that created thee, O Jacob."
1. Jacob, the supplanter, was created.
2. God didn't create a single soul without a definite purpose.

II. Because the Lord Formed Us. "And he that formed thee, O Israel."
1. Israel, the prince of God, was formed.
   a. Formed through wrestling at Peniel. Gen. 32:30.

III. Because the Lord Redeemed Us. "I have redeemed thee."
1. A ransom by price paid in lieu of captives.
2. With our ransom price all paid, why fear?

IV. Because the Lord Called Us. "I have called thee by thy name.
1. Called by our new name to His intimate relationship.
2. Called from this world system to serve Christ. II Cor. 6:17, 18.

V. Because the Lord claims us. "Thou art mine." I Jno. 3:2.
1. Therefore it is a reflection on God when we fear.

Portland, Oreg.

LOOKING TOWARD THE FUTURE

Philippians 3:12-14

I. Looking at Past Attainments (v. 12).
1. Brings dissatisfaction (v. 4).
2. Brings humility (vv. 8, 9).
3. Brings renewed determination (v. 13a).

II. Looking Toward the Future (v. 13).
1. "This one thing I do"—concentrated effort.
2. "Forgetting"—the past is to teach us how to meet the future.
3. "I press toward the mark"—reaching toward the future.

III. Looking Toward the End of the Race (v. 14).
1. The race is always upward—high calling.
2. Toward likeness in Christ (Psa. 17:15).
3. To the end—in the presence of Christ.

—A. Estus Mason in Moody Monthly.

—o—

THE VOICE OF THE CHURCH

The voice of the Church ought to be the voice of God. It behooves Christians to exercise great care at this time to give expressions in accord with the will of God. Knowing much of God's will, Christian people will seek ways and means to bring comfort to the bereaved, relief to the needy, and encouragement to the depressed.

The Church ought to temper hates and hysteria, disparaging name-calling and hate-slogans. She should proclaim the message of love as expressed in the Scriptures, co-operation in all human endeavor, universal justice, good will, and peace among men.—D. Carl Yoder.

—o—

APING

By J. S. Hartzler

In the very good and timely article written by Bro. Daniel Kauffman, as found in the Gospel Herald for March 5, there is a sub-topic which provoked considerable thought in the mind of the writer of this article. It was this: "You are at your best when you remember to be yourself." Bro. Kauffman wrote to the ministers, but the advice applies to others as well.

Many years ago there was a college which had a president who had the misfortune of being a "hunchback." He was a successful president, and was almost idolized by the students. Results: Unconsciously some of the students began to imitate him in the way that he walked because of his crippled condition. You say, "How foolish."

A professor in another college (also a minister) formed the habit of speaking in a low tone of voice in the class room and from the pulpit. Lately some of his ex (and present) students gave a program at a church in which the main floor of the auditorium would seat about 350 people. After the program was over one woman asked another one who sat about halfway back in the audience, "Where you sat, could you get the message of the evening?" The reply was, "Not all." The party questioned was a young woman whose ability to hear was very good. Many very good things were said, but what benefit did those get who sat in the back part of the room?

Were the speakers weaklings who could not speak louder? If you attended a basketball game where these same speakers were "rooters," you would no think so. They simply imitated thei teacher, and thereby deprived others o the benefit which they came to th meeting to enjoy.

A minister preached a very interestin conference sermon, using Ezek. 8:7 a a text. In about two weeks quite number of the congregations in north ern Indiana heard that there was " hole in the wall." You ask, "Well, wha was wrong in preachers choosing a tex that they had heard used on anothe occasion?" None at all. But when thes ministers tried to present the sermo heard at the conference, the personalit of the preacher who brought the co ference sermon was prominent for i absence. They tried to present th thoughts of the other man and the re sults were easy to picture.

It is very fitting for us to imita Christ, but when we try to imita others whom we hold as ideals, we a much more apt to imitate their fau than their virtues, and that only doubl our failures. Think again of the wor of Bro. Kauffman, "You are at your be when you remember to be yourself."

Every worker for Christ is suppos to be a leader, at least in a measu Imitators, unless they are professiona are very apt to be failures. Since th Christian has his citizenship in heav he needs to be a leader in heave things. There are occasions where w Christians may need to follow lead in heavenly things, but for a citizen heaven to be a follower of the worl at least a misfit, if not an impossibil

Elkhart, Ind.

—o—

AN EASTER HYMN

By Catharine J. Miller

Coming from the grave victorious,
See the mighty Saviour rise;
Now with songs of praises glorious,
Hail our living sacrifice!

Break, ye bands of death, asunder;
Turn and flee, ye pow'rs of hell!
Gaze, ye saints, in awe and wonder,
He hath set at naught the seal!

Life of life, arrayed in glory,
Light, no darkness can oppose,
Death hath met defeat before Thee,
Fear hath taken all Thy foes!

In the morn that dawns eternal,
Resurrected, we shall raise,
All around Thy throne supernal,
Everlasting songs of praise.

Grantsville, Md.

THE SECRET PLACE

Is any hour so sweet or dear
As that I spend with Thee in prayer,
When all the longings of my soul
Are met in secret by Thee there.

When, leaving things of earth behind,
I meet Thee in the secret place
And find in Thee my utmost need:
I touch Thy love; I feel Thy grace.

Thou, Thou ineffable delight,
Thou perfect Joy of those who find:
Thou fillest every wish of heart
And craving in the mind.

There in the secret place renewed
On wings of prayer upborne,
Let Thy rich sweetness, balm and gr
Like dew my life adorn.

—Florence White Willet

—o—

O how deceived we are when we su we are advancing, because our vain cur is gratified by the enlightenment of o tellect! Be humble, and expect not th of God from man!—Sel.

A CONFERENCE SERMON

An Exposition of Ephesians 4

(Delivered by Bro. Allen H. Erb before the Mennonite General Conference held at Wellman, Iowa, Aug. 26, 1941.)

Brethren: Greeting in Jesus' Name.

In seeking guidance in the selection of a text, I felt led to preach an expository sermon. This conviction was confirmed by the repeated presentation to me of the Scripture most often read at our Conference assemblies. Most of you will recognize this to be Ephesians 4. While meditating and yet seeking further confirmation of the will of the Lord, I noticed a comment in the Gospel Herald on expository preaching. In this comment a quotation was given from James M. Gray: "I am afraid the great trouble is there are few men humble enough to be willing to teach the Word of God. They much prefer to soar to heights of eloquence and give rein to their own fancies rather than seriously and soberly to open up the truth." The writer of this article in the Herald further commented by referring to a remark of an outstanding preacher who said, "Expository preaching is the poorest of all types of preaching because it leaves so little scope for the imagination." This was the Gideon's fleece that finally confirmed me in the selection of my text. I ask your careful attention as I quote the text. (All of Ephesians 4).

The word "therefore," in verse one, relates what is here taught to a previous question. All the duties and responsibilities here taught are based upon the development of the thought of the first three chapters. In these three chapters there is no duty presented. We are first told how to be. Therefore, in chapters four to six we are told how to do. We are first told how to be lifted up in Christ. The great eternal plan of salvation has been wrought by God. Dependent upon that great accomplishment of God, I must do.

The author of this chapter is speaking as the prisoner of the Lord. We know that it is God speaking, but it is also Paul. Paul speaks in all humility as the prisoner of the Lord. We see the close identity of the servant of God with God. Jesus said, "Follow me, and I will make you fishers of men" (Matt. 4:19). "As the Father sent me, so send I you" (John 20:21). We are workers together with God. Our walk is to be consistent with our very high calling, our complete identity with God through the Lord Jesus Christ.

Paul now is ready to tell the Church her duties before God. If you were in a similar position, what would be the first thing that you would like to tell your body of believers to do? It is very instructive to note what Paul's first instruction was. Verse three: "Endeavouring to keep the unity of the Spirit in the bond of peace." Unity is here presented as an objective toward which we should strive. Certain definite efforts should be put forth to attain this unity. The Church is described in Scripture as a complete body, a unit. But this unit is composed of separate individuals. These individuals are bound together in love. A brief look at Colossians 4 will suggest how each individual stood out in the mind of Paul. Beginning at verse 7 we find named Tychicus; verse 9, Onesimus; verse 10, Aristarchus,—his relationship is defined as Marcus' sister's son; verse 11, Justus; verse 12, Epaphras; verse 14, Luke, the beloved physician, and Demas; verse 15, the brethren at Laodicea and Nymphas, and the church which is in his house; verse 17, Archippus. These several distinct and separate persons are to be bound together in one solid bond of unity and peace. It is in such unity that there is strength.

Matthew Henry, the commentator, has said, "Many slender twigs bound together become strong. The bond of peace is the strength of society. Not that it can be imagined that all good people should be in everything just of the same length and same sentiment and same judgment, but the bond of peace unites them all." A large number of these slender twigs tied together make a strong band.

The unity of the Church is a sevenfold unity. Verses 4-6, "One body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of us all." This unity is the unity of the triune God—God the Spirit, God the Son, God the Father.

The Church is one body. That the Church should be likened to a body is fully developed in Scripture. I Cor. 12: 4 shows the analogy of the body to the Church. I Cor. 11, in teaching the meaning of the prayer veiling, teaches that Christ is the Head of the Church. The Church is not an organization but an organism. Every member in the Church moves in perfect accord and unity under the direction of the Head of the Church. All of our Church life must move in accordance and perfect unity with our Lord. This living unity cannot be imperfect. However, perfect organic unity is probably never possible in this world. When I was a student under J. B. Smith's instruction, he gave an illustration which I have never forgotten. Christian unity is illustrated by a wheel. The hub of the wheel is Christ; the spokes leading out from the hub are the various groups and divisions. These groups have names such as Mennonite, Methodist, Presbyterian, Baptist, etc. The farther they get away from Christ, the farther they are from each other. The closer they get to Christ, the closer they are to each other. Oneness is obtained by oneness in Christ. Efforts at unity which seek to produce organic unity by striking hands at the top of the wheel, far removed from the hub, cannot prove helpful. The Mennonite Church has never stood for organic unity as an end in itself. This is one of the reasons why the Mennonite General Conference has stood separate from the Federal Council of the Churches of Christ in America.

There is one Spirit. "He shall baptize you with the Holy Ghost and with fire" (Matt. 3:11). "For by one spirit are we all baptized into one body" (I Cor. 12:13). "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. 1:13). Every believer in the Church is baptized and indwelt by only one Spirit, the Holy Spirit of the triune God.

There is one hope of your calling. "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). "Wherefore, holy brethren, partakers of the heavenly calling . . ." (Heb. 3:1). ". . . that we may present every man perfect in Christ Jesus . . ." (Col. 1:28). "I shall be satisfied when I awake with thy likeness" (Psa. 17:15). The one and holy calling for the Church is to be like her Lord. We are to behold His glory. By beholding the glory of the Lord, we are changed into His likeness. "But we all with open face beholding as in a glass the glory of the Lord are changed into the same image" (II Cor. 3:18). The great objective of all our labors as a church is to present every man perfect in Christ. This is an age of mass production in industry,—factories for the production of automobiles, aeroplanes, and such like. There are great institutions of learning offering specialized instruction for the production of artists, musicians, professional men, but the one and only institution in the world that is designed and qualified to create men in the image of God, is the Church of God.

The unity of the Church is further described as a unity of the Lord. Jesus is designated as this Lord. "If I then, your Lord and Master, have washed your feet . . ." (John 13:14); and "gave him to be the head over all things to the Church" (Eph. 1:22); "But I would have you know, that the head of every man is Christ" (I Cor. 11:3). There is one Lord above us all. A clear vision of our Lord will result in turning us from violent strife. In the Corinthian Church one said, "I am of Paul;" one said, "I am of Apollos;" and one, "I am of Cephas." An exaltation of Jesus as Lord would have overshadowed these lesser lights of the Church. When we stop and raise the question, "Where is the Church going?" the most satisfac-

(Continued on page 11)

FOR OUR SHUT-INS

COMFORT

By Arlean Leibert

One by one we're called to our heavenly home,
Leaving sadness and sorrow behind;
It may be a mother, dear sister or brother,
A father, so loving and kind.

The anguish of those who are near and dear
Only Jesus can understand;
There was never a sorrow that He did not know,
You will find not one in this land.

God is with us in all of our troubles,
Every pang that rends the heart;
Dying means going to a beautiful country
From whence we will never depart.

No sickness or pain will we find there,
With gladness the heavens will ring;
The joy in being with Jesus,
In praising our heavenly King.

Nampa, Idaho.

—o—

EASTER MORNING

By Lina Z. Ressler

Great and important things were happening those days in and around the "holy city," but the great, careless world paid scant heed as events followed each other in rapid fulfillment of the messages of the prophets of old—to Isaiah, Jeremiah, and others of God's messengers of old.

Tremendous things were happening, but the selfish, sinful world knew little and cared less to learn the wondrous meaning of the events in the life of Jesus as they came to pass.

Only three disciples knew about the agonizing prayer, as the Saviour of the world plead, "If it be possible, let this cup pass from me." Then the arrest, the cruel mocking trial, the journey to Golgotha. Only a comparatively small group knew the bare facts. Jesus was crucified, but only a few faithful friends stood by the cross during those awfuf moments. Then He whom they hoped might be their King died on that cross and the crowd went on. Again a few friends laid their loved Master into generous Joseph's tomb. The friends were afraid, for those high in authority hated the Jesus who had done so much for the needy and the suffering while He was with them. They did not know Him, and they wished to destroy Him. How meager their knowledge!

A few faithful women lingered at the cross, but they did not dare to anoint His body with sweet spices as they wished; there was no time. The careless sinful world went on. They neither knew nor cared about the great things that were happening. They were "busy." In it all the women remembered. They were up early to prepare and bring their spices. They went early. Perhaps they feared they might meet some who were not friendly. The soft morning breeze blew gently their long flowing garments. They spoke softly. "Who shall roll away the stone?" they whispered—but look, the stone is rolled away, and an angel visitor told the trembling women the news that meant salvation and life for all the world who would accept the gift. That was a wonderful morning but the world cared little.

Scottdale, Pa.

—o—

EXPRESSION OF THANKS

Priscilla, wife of Isaac G. Kennel of Parkesburg, Pa., wishes to thank her many kind friends who have remembered her with cards, letters, prayers and many other gifts during her three months of afflictions.

At present she is able to be up and get around with crutches.

While she is still improving, it may take sometime before she is able to walk.

—o—

OBEDIENCE, AN ESSENTIAL TO HAPPINESS

By Elizabeth Brunk

God, our Father and Creator of all things, desires full obedience from man whom He created in His own image, and is satisfied with nothing less. When Saul had disobeyed God's commandment, Samuel said, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." It is only the submissive, obedient heart with which God is pleased. Jesus says, "If ye love me, keep my commandments." (John 14:15). This shows that our love for Jesus is measured by our obedience to His Word.

In "the first commandment with promise," children are admonished to obey and honor their parents, that it may be well with them, and that they may live long on the earth. Obedience to parents is not only the stepping stone to an obedient life in other relationships, but also the stepping stone to the highest sphere of usefulness to God and to our fellow men.

There is a blessedness and a power in the Christian grace of humble submission which none who are proud in heart and rebellious in spirit can ever know. True obedience includes submission. They who obey God are submissive to His voice. In Jer. 7:23 He says, "Obey my voice, and I will be your God, and ye shall be my people."

It was this voice that Noah heard when he built the ark; that Abraham heard when he left home and kindred and started for the land of promise; that Moses heard when he accepted the task of leading his people out of bondage; the voice that the Church at Antioch heard when Paul and Barnabas were sent out among the Gentiles; that we hear at the present time when we give our hearts to Him. This same voice all **must** hear when God will call "all that are in the graves" to come forth.

We hear the call to obedience as the Father commends His Son to the world, saying, "This is my beloved Son, in whom I am well pleased. Hear ye him." Jesus says in John 16:13, that it is the Spirit of God that guides "into all truth." No one can truthfully claim obedience to God without submission to the wooings and leadings of the Holy Spirit.

When there is true obedience, there is also self-denial. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Self-denial is not merely a Christian duty; it is inseparably connected with an obedient life. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

Obedience to God means to travel in the path of righteousness, while obedience to the world means to travel in the paths of sin. All the blessings of the Gospel are for the obedient, and there are no promised blessings for the disobedient to be found in the Bible. Disobedience in one thing makes a man a rebel in God's sight. For one act of disobedience the whole human family fell under the curse of sin. Gen. 3:1-6. James says, "Whosoever shall keep the whole law, and yet offend in one point he is guilty of all." Whoever willingly disobeys God in any one thing is in rebellion against Him, no matter how many good qualities he may have otherwise.

We owe God unqualified obedience no matter who stands with or against us. "Every one of us shall give account of himself to God" (Rom. 14:12). It would have been foolish for Noah and his family to stay outside the ark because nobody else would go in, or for Daniel and his three companions to have thrown away their convictions because nobody else did as they did and because thereby they might escape the den of lions or the fiery furnace; but not any more foolish than it is for us at the present time to refuse to obey all the commandments of our Lord because "nobody else does." The moment we begin to inquire what other people ought to do, we are confronted with the question of our Master, "What is that to thee? follow thou me."

Our only justifiable attitude toward God is that of willingness to do just what He wishes that we shall do, even though we may be the only ones under the sun who obey Him thus. Partial obedience is nowhere justified. Like Mary, the

(Continued on page 13)

SUNDAY SCHOOL LESSON

Theme: Life of Christ

II. THE MISSION OF THE SEVENTY

Lesson for April 12, 1942.—Luke 10:1:24.

Golden Text.—The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest.—Luke 10:2.

Introductory.—This is the first of three lessons devoted to Christ's Perean ministry. This period occupies the time "from the final departure from Galilee until Palm Sunday." The sending out of the seventy disciples was an event separate from the sending out of the twelve apostles (Matt. 10:1-15), yet the instructions to those sent out are quite similar in both cases. The difference between the instructions given at this time and the common practices of the present time are quite marked.

The Seventy Sent Forth (1-11).—"After these things" (the things mentioned in the preceding chapter) "the Lord appointed other seventy" (similar to the commissioning of the "Twelve" on a similar mission) and gave them specific instructions as to how to proceed on their mission. They were to go forth two and two, not burdening themselves with needless clothing or equipment, and when they came to a house that extended them a welcome they should make that their headquarters until their work in that community was ended. In case they were not welcomed, they should shake off the dust from their feet and seek headquarters elsewhere. While their "hire" did not consist of a stipulated contract or salary, they were to look to their Lord for support and live off the hospitality of the people among whom they were laboring.

The next few verses (beginning with V. 11) are devoted to a description, by our Lord, of the self-righteous people among whom the disciples were called to labor, telling of the judgment that awaited them. Referring to the final judgment, He declared that it would be more tolerable for the men of Sodom, and of Tyre and Sidon, than for these people. One of the most unforgivable sins is that of sinning against better light. Whether those meeting the wrath of God at the judgment bar will be beaten with comparatively "few" or "many" stripes will depend upon whether or not they knew the will of God. Christ ends this part of the instructions by assuring the disciples that "He that heareth you heareth me; and he that despiseth you despiseth me."

The Seventy Return (17-20).—Their work being performed according to the instructions of their Lord, the seventy "returned again with joy, saying, Lord, even the devils are subject unto us through thy name." It was quite an achievement; proving clearly that the grace of God was upon them; and that the power of the Most High crowned their labors with success. But Christ saw fit to give them (and us) a warning, teaching them (and us) that there is a greater reason for rejoicing than that of personal power or success. Hearing their report, He replied, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Not withstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." This is the great incentive for Christian joy and hope; things pertaining to this life or world only are simply incidental.

Essentials to Divine Favor (21-24).—"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and the prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." The "wise and the prudent," in this case were the scribes, Pharisees, and Sadducees who were not only chief among the Jews and authorities among their own people, but exceedingly egotistic and vain and proud of their own position and attainments. The "babes" were the humble followers of our Lord Jesus Christ, regarded by the enemies of Christ as "unlearned and ignorant." Yet God in His goodness and wisdom saw fit to reveal to these "babes" things that were beyond the knowledge and attainments of those who vainly counted themselves among "the wise and the prudent." The chief test of man's standing and favor with God is that of full submission to His Word and will.

Another favor which these disciples enjoyed is revealed in the following: "And he turned unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." The reason is that they were in the personal presence and fellowship of their Lord. Still greater things are before those who, in the glory world, will find themselves eternally in the presence and fellowship of the Holy Trinity and the holy angels.—K.

—o—

Spiritual Power

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

BIBLE MEETING TOPIC

FAVORITE BIBLE PICTURES (Jr.).—Gen. 28:10-12; Ex. 2:1-10; Lk. 2:7-20

Topic for April 12

MOTTO

"Come and see the works of God."

OUTLINE STUDY

I. Pictures Seen in Prophetic Visions.
1. Isaiah.—Isa. 6:1-8.
2. Ezekiel.—Ezek. 37:1-14; 47:1-12.
3. Zechariah.—Zech. 6:1-8.
4. The Shepherds.—Lk. 2:8-14.
5. John.—Rev. 1:10-20; 4; 5; 7:9-17; 15:1-4; 21:1-22:5.

II. Pictures Expressed by Word Descriptions.
1. Jacob's ladder.—Gen. 28:10-22.
2. Joseph and his brethren.—Gen. 45:1-15.
3. Moses in the basket.—Ex. 2:1-9.
4. Crossing the Red Sea.—Ex. 14:15-31.
5. The fall of Jericho.—Josh. 6:1-25.
6. Ruth, Orpah, and Naomi.—Ruth 1:6-18.
7. Jesus with the doctors of the Law.—Lk. 2:46-50.
8. The Transfiguration.—Lk. 9:29-36.
9. Jesus and the colt.—Lk. 19:29-44.
10. The Last Supper.—Lk. 22:14-23.
11. The Ascension.—Acts 1:9-11.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"See."**
2. Select Pictures to Be Described from the above Outline Study.
3. If There Are Those Who Have Selections Not Given Let Them Prepare Them.
4. If There Is Some Work of Art Selected Let It Be Described from the Bible Record.

For Seniors.
1. Follow Similar Lines of Thought as Found in the Suggestions for Juniors.

PERSONAL THOUGHT

Praise God for the pictures presented to our understanding, pictures that give us a glimpse of the work of God and of the good things He has provided for spiritual progress and happiness.

SEED THOUGHTS

Idolatrous Pictures

"Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down their high places" (Num. 33:52).

Ungodly Art

"For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and shall be brought low: . . . and upon all the ships of Tarshish, and upon all pleasant pictures" (Isa. 2:12-16).

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Missions ..... John R. Mumaw
Doctrinal ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

THURSDAY, APRIL 2, 1942

Field Notes

Eleven persons confessed Christ as a result of evangelistic meetings which closed recently at Mattawana, Pa.

* * *

The evening of Easter Day is the time set for an inspirational service at the Bowmansville, Pa., Mennonite Church.
P. M. L.

* * *

A Correction.—In a recent article published in these columns, the title was given, "The Gethsemane House." It should have been, "Gethsemane Hours."

* * *

Evangelistic meetings began at Millersville, Pa., on Sunday, March 29, in charge of Bro. Martin Krabill of Elizabethtown, Pa., to continue for two weeks.
C. K. L.

* * *

A singing class is to begin at the Hanover, Pa., congregation May 12, in charge of Bro. Christian K. Lehman. The class will continue for several months.

* * *

Evangelistic meetings are to be held at the Vine St. Mission, Lancaster, Pa., April 12-26, with Bro. Mahlon Hess, Washington Boro, Pa., as evangelist.
S. K.

* * *

An Inspirational Song Service is to be held at the Elizabethtown, Pa., Church on Easter Sunday afternoon at two o'clock, with Bro. Chester K. Lehman in charge.
E. B.

* * *

An interesting writeup on the new book, just off the press, on "The Mennonites of Westmoreland County, Pennsylvania," by Bro. Edward Yoder, appears on the last page of this issue. Those interested in the work at Scottdale will also be interested in what Bro. J. L. Horst has to say about this book.

Bro. Paul Erb, Goshen, Ind., delivered the Commencement Address at the Ontario Mennonite Bible School, Kitchener, Ont. Sixteen students received diplomas.
D.

* * *

Bro. S. G. Shetler, widely known teacher and evangelist, who has been seriously ill with pneumonia, is reported (at this writing) as improving. May God restore him speedily to normal health.

* * *

A program of the 81st monthly Bible meeting at the Mennonite Mission in Columbia, Pa., to be held on Saturday evening and Sunday, April 4 and 5, is before us. Instructors: Oscar Burkholder, Joseph Nissley.

* * *

Bro. C. F. Derstine, Kitchener, Ont., expects to speak in nine places in Maryland and Pennsylvania, March 31 to April 17. Until April 6 mail should be addressed to Pinto, Md.; until April 17, Souderton, Pa.
D.

* * *

Among recent visitors in the Publishing House and vicinity are the following: Christian Oberholtzer and wife, Lititz, Pa.; Guy V. Jeffers and wife, Indiana, Pa.; C. Z. Mast, Elverson, Pa., Robert Simpson, Churchtown, Pa.

* * *

Bro. Ray H. Jones of Lancaster, Pa., who is now confined to a hospital in Philadelphia, desires the prayers of God's people in his behalf. Those wishing to write him should address him in care of the Naval Hospital, Philadelphia, Pa.

* * *

A Bible study class to study the Book of Revelation is to be organized at the Paradise congregation, beginning Saturday evening, April 4, in charge of Bro. Christian K. Lehman. A chapter a week will be studied until the Book is completed.

* * *

Baptismal services were held at Masontown, Pa., last Sunday, at which time eight young people were received into Church fellowship. The meeting was in charge of the home bishop and minister, Brethren A. J. Metzler and Paul M. Roth.

* * *

The congregation at Mellinger's Church near Lancaster, Pa., is looking forward to an inspirational song service on Sunday afternoon, April 5, at 2 P.M., in charge of Bro. Leidy Hunsicker. Children's meeting led by Bro. Abram Kilheffer. Everybody invited.
M. S. H.

* * *

Easter Sunrise Services are planned for April 5 at 6:30 a.m. at the Norris Square Mennonite Church, 2149 N. Howard St., Philadelphia, Pa., at which services Bro. J. C. Clemens will speak. Bro. Clinton Ferster, newly appointed Superintendent of the Philadelphia Colored Mission, will speak at the regular morning service on the same day.

A brother writes us from Pigeon, Mich.: "Bro. R. R. Smucker of Goshen, Ind., expects to be with the Pigeon Mennonite Church March 28-April 5, in Bible conference and revival. Pray with us for a real outpouring of His Spirit in these meetings."

* * *

Annals of Conestoga Valley.—This book of 714 large pages is just off the press. The authors, C. Z. Mast and R. E. Simpson, are residents of the Conestoga Valley, and are on familiar ground when they furnish their readers with this interesting narrative. Orders will be promptly filled as long as the supply lasts. Send orders to Bro. C. Z. Mast, Elverson, Pa.

* * *

Bro. and Sister Abram L. Gehman, formerly of Mohnton, Pa., are moving to Reading Mission to take charge of the work at that place. Bro. Gehman, who was appointed superintendent of the Mission at the recent meeting of the Eastern Mennonite Mission Board, had served as deacon of the Reading congregation for some years. May the Lord bless them richly in their new work.

* * *

Last week was a busy week among the Mennonites in Lancaster Conference district. With the meeting of the Eastern Mennonite Board of Missions and Charities at the Weaverland Church on Tuesday and Wednesday, of the Bishop Board on Thursday, of the Lancaster Conference at Rohrerstown on Friday, and of the Associated Sewing Circles of the district at Lancaster on Saturday, you will agree with us that it was a busy week. We hope to be able to publish further accounts of these meetings in later issues of the Gospel Herald.

* * *

Communion dates are announced for the following bishop districts of Lancaster Conference:

Henry E. Lutz District:

April 5—Manheim
April 12—Erb's
April 19—Kauffman's
p.m.—Miners Village
May 3—Erisman's
May 10—East Petersburg
May 17—Chestnut Hill
May 24—Hernley's

Abram L. Martin District:

April 5—Paradise
p.m.—Mount Pleasant
April 12—Stumptown
April 19—Mellinger's
April 26—Strasburg
May 3—Willow Street
May 10—Mechanic Grove
May 17—New Providence
May 24—Kinzers
May 31—Old Road

J. Paul Graybill District:

April 5—Lichty's
p.m.—Reading
April 12—Weaverland
April 19—Martindale
April 26—Norris Square, Philadelphia
May 3—Bowmansville

Mahlon S. Witmer District:
April 5—Groffdale
April 12—New Holland
April 19—Frazer
April 26—Metzler's

(Continued on last page)

Correspondence

CRESTON, MONTANA

(Mountain View Congregation)

To the Herald Family, Greetings:—The latter part of December Bro. E. S. Garber of Nampa, Idaho, was with us for a series of meetings. Three young people took their stand for the Lord and there were a number of reconsecrations.

March 1, Bishop Isaac Miller of Mazeppa, Alberta, was with us for baptismal and communion services, assisted by Bishop J. G. Hochstetler. There were also two evening meetings prior to this.

In December our Sunday school was reorganized, with a few changes.

Also, our annual business meeting was held the first of the year, when officers were elected to serve for the year 1942.

The sewing circle organized last November, is well attended and progressing nicely. We hope by these united efforts much good may be done in helping those who are in need.

We are enjoying a mid-week singing service, held twice a month at the church.

Sister Ruth Kaufman of this place left last November to lend a helping hand in the work of the Portland Mission. Sister Carrie Kropf of Halsey, Oregon, and her daughter, Sister Verda Ropp and small son Elden of Albany, Oregon, were recent overnight guests in the home of the writer. This surprise visit was much enjoyed.

The first of our number to be called away to camp is Bro. Aldine Kaufman who is leaving the latter part of this week. How these young men do need our prayers! Let us not fail them.

March 16, 1942. Rosella M. Bachman.

HAMMETT, IDAHO

(Indian Cove Congregation)

Greetings in Jesus' Name.—Dec. 22-30, Bro. S. J. Miller of Pigeon, Mich., conducted a series of meetings at this place. Bro. Miller labored faithfully. Attendance and interest were very good, and by faith we know that the seed sown will bring forth fruit. There are 27 on our prayer lists. Will you please help in intercessory prayer for these that they may respond to the Saviour's call?

Jan. 15-17, our bishop, Bro. N. A. Lind of Tangent, Oreg., was with us for a period of fellowship and to officiate at our counsel and communion services.

Our annual business meeting and election of Church and Sunday-school officers was held early in January.

Bro. A. M. Shenk, who has not been well this winter, has been able to attend the last three or four morning services. Although he is not yet able to preach, his presence and help in the services are an inspiration to all. We trust he may continue to gain strength and again share with Bro. Miller as message-bearer.

We are eagerly looking forward to our annual workers' meeting to be held here April 12. Members from the three Idaho congregations are listed as speakers.

March 16, 1942. Bernice W. Kauffman.

CONWAY, KANSAS

(West Liberty Congregation)

Dear Herald Readers:—Greetings in the Master's name. On Wednesday evening, Jan. 28, an inspirational meeting of the Sunday-school officers and teachers of this congregation was held. Bro. Ivan Lind from Hesston was with us and delivered a very inspiring and helpful address. Each one present was made to feel more definitely the importance and the greatness of the task of teaching.

The following brethren preached for us while visiting in our midst: Bros. D. D. Zook of Newton, Jess Kauffman, and O. O. Hershberger from Hesston. Bro. Kauffman, being the Sunday-school field worker, also presented some very good points in Sunday-school work.

Feb. 1, Bro. Earl Ressler from the rural mission field of Loman, Minn., was here and told us about the work that is being done in that field. Truly the fields are white to harvest all about us. We need continually to pray the Lord of the harvest that He would send forth more laborers.

Eight young souls were received into church fellowship by water baptism on March 1. May they continue to grow in grace and let their lights shine for the Master wherever they are.

Pray for the work at this place, that souls may be saved and workers sent forth to carry the Good News to those lost in sin.

March 16, 1942. Bertha Troyer.

NEW CARLISLE, OHIO

(Medway Congregation)

Dear Herald Readers:—Our congregation has not been represented in the Herald for a long time. We are known as the Medway congregation, although all families are either on New Carlisle or Dayton routes.

We reorganized the Sunday school the first of the year.

We are at present without a resident minister. Bro. J. A. Liechty of Orrville, O., has been coming the last Sunday of every month, and Bro. Nelson Kanagy of West Liberty, O., the second Sunday in the month. We appreciate their messages and fellowship.

As yet only one member from our group is in a C. P. S. Camp, but two more boys registered in the last call.

We wish to extend an invitation to anyone, especially ministers, who will be traveling through and wish to visit us.

March 17, 1942. A. M. S.

MAUGANSVILLE, MD.

A Sunday-school meeting is scheduled to be held at the Cedar Grove Mennonite Church, Greencastle, Pa., on Saturday evening and all day Sunday, April 4 and 5. Besides local talent, Bro. Clayton Derstine and Bro. Joseph Weaver will be the leading speakers. May the Lord lead in His own way, and to our good and His glory. Cor.

LA JUNTA, COLO.

(East Holbrook Congregation)

Greetings in Jesus' Name:—"The words that I speak unto you, they are spirit and they are life." These words of Jesus aptly apply to the messages Bro. L. C. Miller of Manitou Springs, Colo., brought to us in our revival meetings Feb. 18 to March 20. Besides three precious young souls confessing Christ, we feel definitely strengthened to press on in the cause of the Lord. We were glad for the helpful presence of Sister Miller, who was able to attend every night but the first.

On the following Thursday night, March 5, Bro. S. S. Hershberger of Harrisonville, Mo., our district evangelist, preached an inspiring sermon from Phil. 3:1-3.

On Sunday, March 8, after a helpful message from Heb. 12:3 by Bro. A. M. Leatherman, Bro. Magner Hjlemstead told us briefly of the work and progress of the Mennonite Mexican Sunday school located at La Junta, of which he is superintendent. A class of converts is under instruction at that place by Bro. David Castillo.

The Gospel team from Hesston College and Bible School, consisting of six brethren, rendered a program on March 15 to an appreciative audience.

Bro. Jess Kauffman now located at Hesston, Kans., brought a message of comfort from John 14:1, on March 22, at the regular morning services. Bro. Allen Erb had charge of the entire evening services. He impressively showed how the Ten Commandments are often broken in war.

Leaders have been chosen for young people's Bible meeting for each of the months of April, May and June. Bro. Bert Snyder, our deacon, is president of the organization. Interest continues in the prayer groups just preceding the Y. P. B. M. Sunday afternoon singing once a month by the young people for the aged and others has proved a blessing.

Bro. Simon Shultz has been in the hospital with pneumonia, but is gaining in health again. Bro. Dan Boshart heeded the injunction in Jas. 5:14, 15 in an anointing service recently. The brother was able to be at church again March 15.

March 20, 1942. W. N. Nunemaker.

SPRING GROVE, PA.

The brotherhood at Garber's Mennonite Church, Menges Mills, Pa., looks forward to a series of meetings, beginning April 5 and continuing about ten days in charge of Bro. William Strong of Mechanicsburg, Pa. Your prayers are solicited and a hearty invitation is extended to all to attend.

March 21, 1942. Chester L. Harbold.

WADSWORTH, OHIO

(Bethel Congregation)

Greetings:—This new year has given us numerous blessings for which we owe the Lord thanksgiving. A number of our aged members had not been in good health this

(Continued on page 13)

Miscellaneous

WHAT EASTER MEANS TO ME

By Alma K. Keyser

As Easter approaches, I just sit and wonder
Upon what the world is trying to ponder.
I know some youngsters sing, merrily, with glee,
"There's an egg hunt, oh, come, go with me."
Of course, there are others who think it ideal
To sport new clothes—from head down to heel.
Is this all that Easter means to you, to me!
No, let me take you back to Calvary.

First, I see Jesus Christ, my own King
Carrying the whole world's load of sin
Up the hill toward the "Place of a skull."
He had no one His sentence to annul!
His cross He bore gladly, 'cause the Father had willed
For your sins and my sins this Christ should be killed.
He was nailed to the cross, His side, too, was bruised.
Above Him, a sign—"Jesus, King of the Jews."

In His infinite passion for the sin-fallen race
He asked God to forgive them as they scoffed in His face.
The dying thief, probably 'midst sobs and loud cries,
Was comforted by the promise that he'd reach Paradise.
Can you picture the mother of this Blessed One
Standing at the feet of her innocent Son!
I suppose her sobs she tried hard to smother
As He said, "Woman, behold thy Son," "Behold thy Mother."

"My God, why hast thou forsaken me?"
Was His fourth saying on the cruel tree.
As He hung there, bleeding, and by many was cursed
He commenced to utter two more words—"I thirst."
Instead of giving Him a refreshing, cool drink
They gave Him vinegar (to deaden the pain, I think.)
After that, "It is finished" above the noise arose,
As my Lord bowed His head and gave up the ghost.

His spirit He commended into His Father's hand
As a centurion admitted He was a righteous man.
No, this is not all to the wonderful story
Because He arose and ascended into glory.
"The firstfruits of them that slept," was He,
Which means we'll live throughout eternity;
If we but follow Him and forsake all
And on Him, as our Saviour, we humbly fall.

Oh, friend, who and wherever you may be,
Did you ever look back to Calvary?
If not, stop right here and fall on your knees,
And ask Christ to pardon you, please.
He'll do it for you, He'e done it for me,
And thousands of others from sin has set free.
He's pleading, "Oh, sinner, come, I'll not cast you aside
"If you'll repent. Come, and with me abide."

Souderton, Pa.

—o—

IF THEY HAD KNOWN

If Sister C. had known the pastor was not financially able to buy coal enough to keep his drafty home comfortable and so was forced to wear his heavy bathrobe to keep warm, she would not have told other church members that the pastor must be slack, as he was not dressed at eleven when she called. No, of course, she would not have told it—if she had known.

If Brother B. had known that the minister's family scrimped for a week to have an inviting dinner and invite him over he would not have told about town that the pastor's family lived better than he did. No, of course he would not.

If Mrs. A. had known the pastor's wife had not had a new dress in five years because a wealthy sister sent her hand-me-downs, she would not have said that she did not see how the pastor's wife could dress so well. Of course not. Especially if she had known how the minister's wife, while appreciating the gifts of used clothing, did wish she could pick out a dress some time for herself, yes even a print one. But Mrs. A. did not know.

If Brother Y. had known the pastor was suffering from an inferiority complex and was putting up a brave defense mechanism he never would have said the pastor was conceited and "stuck on himself." He never did know of the times the pastor went home to wet his pillow with tears because it seemed he was such a failure. No, Brother Y. did not know.

If the pastor had known Brother B. was up all night with an unsaved neighbor who had been tempted and was fallen and was suffering from tremors, he never would have thought Brother B. nodded and caught forty winks once during the sermon because of lack of interest. But the pastor did not know.

If I had known my well-to-do neighbor who was so very shy and reticent was feeling keenly his lack of education, I would not have thought my neighbor was proud of his worldly possessions and had no desire to associate with others. But of course I did not know.

If we all knew many things, what heartaches could be avoided! But we do not know and never shall know. But "Love thinketh no evil."

"Dear Lord, since I do not know the depth of my neighbor's heart and my judgment is of externals only, please help me to be a little kinder. I cannot see the motive behind the irregular conduct. My opinions are so human and faulty. Help me, Lord, that I may put a favorable construction on every act of my neighbor's and 'if there be any virtue, and if there be any praise, think on these things.' "—Sel. by a Sister.

—o—

A PRAYER

By Isaac R. Herr

Heavenly Father, bless us with a faith in Thy Son and our Saviour that will increase each day. Bless us with the warmth and purity of loveliness in Him each day and all the day. Bless us with the melody and harmony of good will in Him for all men. Bless us with the atmosphere of purity and loveliness, steadfasted in Him upon the delectable mountain of God, and in this spirit and blessing of life keep us sailing on and on over life's tempestuous sea with our rudder true and our banner waving and floating in the breezes and our hallelujahs rising to a swelling height as we keep shouting glory! glory! glory! until we reach the harbor of our manifest destiny in the Lord, our God when He Himself gives us entrance on a transport of joy sailing swifter than lightning to our eternal home to rejoice with Him in a world without end in the ages to come.

Lancaster, Pa.

—o—

HINDRANCES TO CHRISTIAN GROWTH

By Nelson King

Christian growth is a subject in which every child of God should be vitally interested. When a child is born into this world, parents and friends are naturally very much concerned about its welfare, growth, and development. Anything that might hinder its growth is carefully removed.

As we think of Christian growth, naturally there must be life before there can be growth. An individual is born again when the Christian life naturally begins. From that time on Satan is interested in not only hindering growth but destroying the new life itself. Father, Son, and Holy Spirit, as well as every child of God, are interested in the growth of the newborn babe in Christ, as well as in the continued growth of those who have been in the way of life.

In thinking of hindrances to Christian growth we can sum them all up in one word: **SIN.** However, there are two kinds of sin: the sins of commission and the sins of omission. Of the two the most dangerous is the latter. Most Christians have enough of an abhorrence for sin that they will guard against such sins as drunkenness, theft, murder, adultery, idolatry, lying, swearing, the use of tobacco, and other great evils of the day (such as the movies, dances, etc.) which might be mentioned. But those things we neglect which are essential to growth are like the little foxes that spoil the vines.

1. We think of the instruction of Paul to Timothy: "Till I come give attendance to reading." First in our reading should come the Book of books which is the Bread of Life. Then good literature which is edifying and uplifting spiritually. If the body were only nourished once a week or possibly twice, we could hardly expect any growth and we are quite sure there would be no strength for labor. It is just as essential that the soul be fed daily with the Word, which is the bread of life.

2. We are exhorted to "pray without ceasing;" or, in other words, have our time to pray daily and continue in prayer. If it was essential for our Lord to arise "a great while before day" and spend the time in prayer or continue all night in prayer, how much more **we** need that strength and wisdom which is received through prevailing prayer.

3. We are exhorted to "be filled with the Spirit." Some may wonder, How can we be filled with the Spirit? Jesus tells us in His teaching, "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Pray daily for the guidance and power of the Holy Spirit and then rest assured that He leads,—only, however, as you yield to his voice and submit to the teachings of God's Word. It is always dangerous to quench the Spirit.

4. Again, referring to the words of Paul in Rom. 12:1, 2, "Present your bodies a living sacrifice" and "be ye transformed." Notice: not a dead sacrifice, but one that lives and is daily on the altar, willing to be led by the Spirit to an overcoming life (which, in other words is a transformed life, with new desires and motives which are opposite to those of the flesh).

5. In II Cor. 6:14-7:1 we are admonished to "come out from among them, [the ungodly] . . . and touch not the unclean thing" (or things that defile); and upon these grounds we shall be sons and daughters of the Almighty; and "cleanse ourselves from all filthiness of the flesh and spirit," that we may have perfect holiness in the fear of God.

6. In Jas. 4:7 we have these words: "Submit yourselves therefore to God," a brief but positive command which brings rich blessing to those who heed.

7. "Be not thou therefore ashamed of the testimony of our Lord" (II Tim. 1:8). Why should any one be ashamed of His testimony, in word, deed, appearance, or conduct?

Looking back briefly over seven commands of such vital importance, let us notice how dwarfed the life is that fails to heed them.

A neglect of Bible study invariably hinders the growth of a child of God and causes or brings about a condition in which individuals do not seek the leading and power of the Spirit, are not daily yielding their bodies as a living sacrifice to God, and are inclined to follow the desires of the flesh, which means that the life has not been transformed, that there is no separation from the unclean things of the world, and not much submission to God. Because of the lack of these things of such vital importance to Christian growth there is no special testimony and no inclination to be ashamed of what there may be.

This is a dark picture indeed; but if these seven commands are heeded they will promote Christian growth to the same extent that a neglect of them will hinder it. May we find ourselves in the love of God.

"For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3).

Meadville, Pa.

CONFERENCE SERMON

(Continued from page 5)

tory answer is in another question: "Are we following the Captain of our salvation, our Lord and Christ?" As we gather around our one and only Lord, we all become one unified army of the Lord.

The Church has but one faith. After Christ spoke to the disciples just before ascending, He said, "He that believeth and is baptized shall be saved" (Mark 16:16). "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shuold not perish, but have everlasting life" (John 3:16). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). "Faith without works is dead" (James 2:17). "For the obedience of faith" (Rom. 16:26). "Therefore, being justified by faith, we have peace with God" (Rom. 5:1). There is just one faith that saves,—a believing, saving faith in the person and work of the Lord Jesus Christ. With but one saving faith, the Church is unified in one solid body.

There is but one baptism, one initiatory rite. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). I believe this reference to baptism is water baptism. We are not told that there is but one form of baptism, as some of our teachers would suggest. It seems to me that the interpretation of this statement to mean water baptism is supported by the fact that to make this Spirit baptism would be a duplication of the second step in the sevenfold unity of the Church. We have already been told that there is one Spirit baptism. There is one saving faith, and there is only one simple initiatory rite into the visible Church of Jesus Christ. This interpretation is in common with the historical Mennonite position. Bishop Marpeck, in the Mennonite Quarterly Review, is quoted as teaching that baptism was a door of entrance into the Church. Baptism is a sign of the washing away of sins. These two expressions of baptism constitute one baptism and testimony of the truth.

There is one ~~God and Father~~ of us all. All our doctrine is supported in Him. All of Christ finds His end in God and all of the Church finds its position "hid with Christ in God." This, then, is the unity of the Spirit of Jesus and of God.

This great objective can only be achieved by the communication of Christian graces. We now find presented the graces necessary to develop this unity. Verse 2, "With all lowliness. . . ." It is the heavy head of grain that hangs low. "Meekness. . . ." Easy to be instructed. "Longsuffering. . . ." Patient continuance in service. Jerry McCauley, the founder of the great Water Street Mission in New York, was saved from a criminal and drunken career. After he made his confession, he fell seven times and got up again before he finally was on a solid and permanent foundation. His fathers in Christ labored with longsuffering. "Forbearing one another in love. . . ." These four spiritual graces—lowliness, meekness, longsuffering, and forbearance in love—constitute the oil that lubricates the squeaking wheels of Church machinery and causes them to run smoothly and efficiently.

Verses 7 and 8 introduce the fact that grace is needed for the service of Christ. God, through Christ, gave abundant gifts to the Church. According to the largeness of these gifts, grace is freely offered for the use of them. We see Christ as a conqueror dispensing spoils. Parenthetically, Paul presented the incarnation and exaltation of our divine Lord (verses 9 and 10). It is inspiring to note in the study of Scripture how impossible it is for Paul to stay away from the death and resurrection of Jesus. The theme of Phil. 2:5-10: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Here, presented parenthetically, Christ comes from heaven, enters the earth, descends into hell, triumphs in victory out of hell on the earth a living Christ, and ascends back to heaven at the right hand of the Father. As He takes this incomparable journey, He dispenses trophies of victory all along the way. Matthew Henry has said, "On the signposts of the gate of death our great High Priest sprinkled His atoning blood. He converted the hall of corruption into a sleeping chamber for His saints." The grace that Christ gives to the believer will be according to his rich gifts in Christ. While making His mighty conquest, He already brought forth the spoils of victory. The dying thief on the cross is an expression of a victor's accomplishment. The transformed Mary Magdalene, standing at the open tomb, is the gift of a holy one

to the Church. The three thousand converted at Pentecost are snatched as the mighty spoil as the victor rises triumphantly to heaven above His enemies. The seizing of Saul, one of the chief captains of the enemy, displays the mighty power of our conqueror as He gave gifts to the Church. These, taken in victory by the power of Christ, are given to the Church as her gifts.

La Junta, Colo.

(To be continued next week)

—o—

DELIVERANCE FROM THE WORLD

By Sarah Hartzler

God created the world and made all things good. It is wonderful when we see the beautiful things He made in the world. After Satan the tempter came, sin entered into the world and deceived our first parents. The wicked people are called "the world." They want only "the things of the world." **"All** have sinned," and need to be delivered from the world.

Satan is very bold, approaches people in many ways. He claims the world. When he came to Jesus to tempt Him, He said, "All these things will I give thee." But Jesus said, "Get thee behind me."

Oh, it is sad that many listen to Satan and follow the fashions and the pleasures of the world, and yet claim to be followers of Jesus, the meek and lowly Saviour. Even mothers who have precious jewels committed to their care dress them in the fashions of the world (in short clothes and bare legs) out in the cold. It seems awful and sinful—when we are to be separate from the world.

Children remember what is planted into their hearts. A woman came to our door, and asked if we were Mennonites. She said that she was a girl at the Orphan's Home in Ohio and that her father brought her here to Colorado when she was seven years old; that she had not seen any Mennonite since, and wanted to talk with me. She remembered how they took the unnecessary things off their clothes when they got there. She has not forgotten the teaching she got. She asked why the Mennonites wear the little white covering, etc.

We need to get back to the Bible and have the Holy Spirit for our guide in teaching the children how to be delivered from the world. We will give a few Bible verses to see that the Christian is delivered from the world and is set free from sin. We cannot serve two masters.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God, abideth for ever" (I John 2:15-17). We must first be **willing** to **obey** Him, then His Spirit and power will deliver us from all sin. We know Jesus died to save us, and when He saves us, He delivers us; that when we ask anything in His name, He will do it. When He saved a sinner like me, He will also deliver you. The blood of Jesus Christ "cleanseth us from all sin." His grace is sufficient to "whosoever will."

In II Cor. 5, we read that "The love of Christ constraineth us;" that Christ died for **all.** "Therefore if any man be **in Christ,** he is a **new** creature: old things are passed away." The things of the world we once loved we now hate, and we are delivered from them, into the new and living way.

In I John 3 we read that He came to take **away** our sins. **"Whosoever abideth** in **him sinneth** not." Notice that the Word of God says it, and not man. "Let no man deceive you. . . . He that committeth sin is of the devil [of the world]; . . . For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin . . . and he cannot sin, because he is **born** of **God."** "And hereby we know that he abideth in us, by the Spirit which he hath given us," and has filled our hearts with joy and praise.

Abiding in us, He will keep us from the sins and pleasures of the world, and we will go only where we can take Jesus with us: "I also will **keep** thee from the hour of temptation, which shall come upon all the world, to try them" (Rev. 3:10). We need the power of the Spirit and prayer to lead us every moment of the way. "And it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see **him** as **he** is."

"In this world of sin and care,
This shall ever be my prayer,
Saviour, wheresoe'er I be,
May the Christ-life shine in me."

Colorado Springs, Colo.

—o—

GEMS

"Small kindnesses, small courtesies, small considerations habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments."

"If a courteous word or two will render a man happy, he must be a wretch indeed who will not give them to him. Such a disposition is like lighting another man's candle by one's own, which loses none of its brilliancy by what the other gains."—Sel. by E. Horst.

—o—

In the midst of trials and discouragements we should seek the Lord and find what He would have us do under the circumstances.—Abner G. Yoder.

FORM AND SPIRIT

(Continued from page 3)

gether and is not known anywhere else. Under law they were to love one another as they loved themselves. That is not enough for the Church. We have the natural affection of parents for their children, and that is a strong love. But that is not enough for the Church to operate smoothly on. Christian charity is first mentioned by Jesus in John 13: 34, 35 and John 15:12-17. This love was never known before; even on that last night when Christ gave the commandment to His disciples it was not known. It was not until the next day, when Christ died on the cross, that this love was shown to the world. "For God so loved the world, that he gave his only begotten Son." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

That was a demonstration of this new love. That is the reason Christ did not give this commandment until in the evening of His crucifixion, for it was meaningless before the love was demonstrated as it was on the cross. Now He tells us as Christians to love one another with that same love. No one ever loved this way before. No one but a Christian can love this way now. It is possible only because we have been made new creatures, and it is the fruit of the Holy Ghost. Gal. 5:22. The kiss of charity among Christians (the form) says externally to all who see it, to God and to one another, that we as Christians love one another like the Father and the Son love us. It says that we love one another far beyond the way they loved under the law. We love one another more than any mother could love her child. That is the spirit. It is that which dwells within our hearts and will find expression in a thousand ways. Let us be very candid and frank and personal. Do we love one another more than we love ourselves as they did under the law? Do we as Christians really love one another, every other Christian more than husbands and wives love each other, more than fathers and mothers love their children? That is what we say in the kiss of charity. Oh would to God that it were true! If it is not, surely Christ must say to us louder than He ever said to any Pharisee "Woe unto you, hypocrites."

We trust we have given a number of Scriptural illustrations to clearly demonstrate the place and significance of both the form and the spirit. The same principle applies to many other Bible teachings such as the head veiling for the Christian woman, modest apparel, prayer, giving, church attendance, etc. God help us to see that both the form and the spirit are needed, and that the more important is the spirit.

Scottdale, Pa.

—o—

"Where there is no vision, the people perish."

"THE WILL OF THE LORD BE DONE"

How easy it is for us to mistake our own ardent desires for the will of the Lord! We go to Him bursting with eagerness to tell Him all about **our** plans, hoping He will say, "Yes," to them; disheartened and discouraged should He say, "No."

Often we choose a path—by His own permission—that leads us into trying situations by which we have the opportunity to realize that we need divine guidance and are enabled to say, "Choose my path, dear Lord!" How much anguish of soul we might be spared if we had no desire apart from what the "Spirit-guide" reveals as His plan. Though it be an uphill road beset with burdens and difficulties—enough to know His wisdom chose it and that where we lack He can supply strength, grace, patience, and every bodily or spiritual need.—M. C. K.

OBEDIENCE

(Continued from page 6)

mother of Jesus, we want to say (to ourselves and to others), "Whatsoever He saith unto you, do it."

Loving and willing obedience to God throughout 1942 will mean a year of happiness. I am reminded of the words of the poet, J. H. Sammis:

"When we walk with the Lord in the light of His Word,
What a glory He sheds on our way!
While we do His good will, He abides with us still,
And with all who will trust and obey.

"But we never can prove the delight of His love,
Until all on the altar we lay;
For the favor He shows, and the joy He bestows,
Are for them who will trust and obey.

"Trust and obey, for there's no other way,
To be happy in Jesus, but to trust and obey."

South Boston, Va.

CORRESPONDENCE

(Continued from page 9)

winter. We are glad for their improvement. Bro. and Sister Levi Stover are much improved, but are not able to worship with us yet. Bro. Blair Smith had the misfortune of falling and breaking an ankle. It has been necessary for him to have care in the hospital.

Feb. 1, Bro. Milo Stalter, C. P. S. Camp, Bluffton, Ind., was a visitor in our church and led our church singing.

In the evening of Feb. 15, Bro. W. G. Detweiler preached for us on "The Great Commission." Music was supplied by the Amstutz Trio and the Detweiler Trio. The meeting was well attended, with good interest.

March 8, Bro. Ivan Rohrer, Sideling Hill Camp, visited us and gave an interesting description of the camp and its activities. Bro. Rohrer and Bro. Harold Kreider of Grottoes, Va., are the first of our group to be called to camp. We are glad to support this work of the church by our prayers as well as our means.

Bro. Earl Kreider's are retiring from farming, having sold their farm and equipment. Bro. Ford Kreider's are moving on a farm in this vicinity.

Our pastor is instructing a class of four applicants for church membership. We are looking forward to Easter Sunday for our communion service.

March 22, 1942. Alma Kreider.

WICHITA, KANSAS

Greetings to the Herald Readers:—"Oh! give thanks unto the Lord, for he is good; for his mercy endureth forever." Truly we can say the Lord has been good to us.

Sunday night closed our two-week revival, with Bro. S. J. Miller of Pigeon, Mich., as evangelist. Bro. Miller brought us some helpful messages, Christians were strengthened, and a number reconsecrated their lives to the Master.

We are glad to have our pastor, Bro. Ross, back again. He with Bro. E. M. Yost of Greensburg was engaged in evangelistic services in California during the month of February. Bros. Ivan Lind, S. S. Hershberger, and Earl Buckwalter filled the pulpit during his absence. Their services were appreciated.

The ambassador quartette of Hesston College favored us with special music Sunday evening, March 15. We always enjoy the boys' messages in song so much.

Our sisters' sewing circle reorganized at the February meeting. We have been working on a Foreign Relief layette set. We have just finished a comfort and have a quilt almost finished for the working girls to use in the church basement.

March 25, 1942. Mary Swartzendruber.

KANSAS CITY, KANS.

(Mennonite Gospel Mission)

Our revival meetings closed Sunday evening, March 22. The evangelist in charge was Bro. Wilbur Yoder of Middlebury, Ind. From the very beginning the spirit of a revival was manifested. The value of prayer was definitely manifested as many were reconsecrated, sinners were saved, and sin-burdened hearts were willing to get right with their God. Thirteen souls are now under instruction for church membership.

March 26, 1942. Anna Histand.

SCHOOL NEWS

GOSHEN COLLEGE

Due to the acceleration program, Easter recess has been shortened and will begin at noon Friday, April 3, immediately following a special Good Friday chapel service, and end Monday morning, April 6. The men's chorus under the direction of Brother Walter Yoder is planning a tour of Mennonite communities in Illinois during that time. Their itinerary calls for the following programs: Flanagan, April 3, 11:00 a.m.; Hopedale, April 3, 7:30 p.m.; Roanoke, April 4, 7:30 p.m.; Morton, April 5, Easter Sunrise Service; Tiskilwa, April 5, 2:30 p.m.; Sterling, April 5, 7:30 p.m.; WMBI, April 6, 12:15 p.m.; Chicago Home Mission, April 6, 7:30 p. m. The Collegiate chorus under the direction of Bro. Paul Erb will sing at Kouts, Ind., Friday evening, April 3, at Kokomo Saturday evening, at Ft. Wayne Sunday morning, at Leo Sunday afternoon, and at a Mennonite church near Goshen on Sunday evening.

Bro. E. M. Yost of Greensburg, Kans., is beginning a series of meetings with the College congregation this evening, March 25, and will continue through Tuesday, March 31. We are praying for a special blessing from God accompanied by renewed zeal for service through the labors of our brother.

The storm disaster last week, which took at least five lives and destroyed about a half million dollars' worth of property in Goshen, required relief services in which the college students and faculty shared as they had opportunity. This week the College has been able to provide housing and other facilities for a number of young men from the Bluffton and Lagro, Ind., C.P.S. camps who are here doing clean-up work on the devastated area. The storm did not strike that part of Goshen where the College is located.

At the recent election of Y. P. C. A. officers for next year, Russell Krabill, Wayland, Ia., was elected president of the Y. M. C. A. and Verna Burkholder, formerly of Newville, Pa., president of the Y. W. C. A. The other officers elected were Don McCammon, Manson, Ia., secretary of the Y. M. C. A.; Mary Oyer, Goshen, Ind., secretary of the Y. W. C. A.; Meryl Grasse, Chalfont, Pa., treasurer of the Y. M. C. A.; and Adella Brunk, Goshen, Ind., treasurer of the Y. W. C. A. Installation of the new officers will take place on April 2.

The Church Relations Committee of the Y. P. C. A. sponsored Conformity week programs during the chapel hour, Feb. 23-26. Bro. H. S. Bender opened the series with a discussion of "Conformity, to Whom?" based on Rom. 8:29. He showed how that it is the will of God for every Christian to be made after the image of Christ, and that by the grace of God it can be done. Sister Mary Royer discussed "Conformity, How?" on the following day, basing her remarks on Rom. 12:2, "And be not conformed to this world, but be ye transformed by the renewing of your minds. . . ." Bro. Paul Erb discussed "Conformity, When and Where?" in the light of I Pet. 1:15. He showed how conformity to Christ will manifest itself in our living. The final program was conducted by students on the topic, "What are we going to do about it?" The following subjects were discussed: "Conformity in Thought," Rom. 12:2, Don McCammon; "Conformity in Word," Psa. 19:14, Laura Blosser; and "Conformity in Action," I Cor. 3:13, Weyburn Groff.

March 25, 1942. L. C. Hartzler.

Relief Notes

Clothing Distributed in England

Bro. Peter Dyck's letter of Feb. 26 tells of meeting requests for clothing in Leeds, Manchester, and Liverpool. He was able to deliver clothing to these points in person, in one

instance using the basement of a church as a center of relief activity. Old folks and children were the chief recipients of the clothing.

His letter closes with this sentence: "We continue in hope and faith: Hope—that 'in all these things we shall be more than conquerors'—and Faith—that God's Hand is in all events and all events are in God's Hand.

✱

More Food for French Children

Bro. Joseph N. Byler writes that the Mennonite relief program in France has the good fortune of securing another month's supply of food for the school feeding program. Four tons of chocolate and four and three-fourths tons of apricot jam have been secured for the school children of Lyon.

✱

News from Paraguay

Bro. Vernon Schmidt's latest letters from Paraguay give a picture of severe drought in the Chaco area with no chance for a normal harvest this year. This condition will affect especially the Menno colony and the Fernheim colony with their combined population of around 4,000 people. Bro. Schmidt also mentions continued progress in the plans for erecting the hospital for the Friesland and Primavera colonies.

Dr. John Schmidt's letters continue to tell of his work in the Chaco, where he is giving much needed medical aid. Operations and treatments seem to keep him busy, for he reports that in the Chaco, as elsewhere, "The doctor's time is never his own."

C. P. S. Camps

Unique Service Performed by Boys from Henry and Bluffton

Boys from the Henry and Bluffton camps made an interesting footnote to the newspaper stories about the tornadoes that recently devastated towns in the Middle West.

In Lacon, Ill., a tornado destroyed around one hundred homes, with a loss estimated at one-half million dollars. Boys from Camp Henry, Ill., worked a total of one hundred twenty-four eight-hour days to clear the streets of the debris from the ruined homes.

Goshen, Ind., was also struck by a tornado, with considerable damage resulting. A newspaper story gives the account of Bro. R. L. Hartzler, director of the camp, accompanying thirty boys from the Bluffton, Ind., camp to Goshen, where the boys engaged in clean-up work for some time. During their stay in Goshen the boys were, according to the account, quartered in the basement of the Eighth Street Mennonite Church.

✱

Changes in Staff Members

Dr. Merle Schwartz and wife arrived at Sideling Hill camp, Wells Tannery, Pa., on March 11. Dr. Schwartz's duties at Sideling Hill Camp will those of educational and assistant director, as well as camp doctor. Sister Schwartz, a trained nurse, will serve as camp matron. Bro. and Sister Schwartz are missionaries under appointment to Africa under the Congo Inland Mission Board, but due to the present international status are unable to sail.

Sister Anna Klassen, after several months of faithful and efficient service at Sideling Hill camp, has returned to her home at Hillsboro, Kans.

Bro. Delvin Kirchofer, who has been serving generously in the Civilian Public Service program at Denison, Iowa, and Sideling Hill (Wells Tannery), Pa., will soon begin service at Grottoes, Va. Bro. Kirchofer will temporarily serve as educational and assistant director at Grottoes until a permanent appointment is made to that position.

PEACE SECTION NOTES

Registration of men 45 to 65 is set for **April 27.** So far as is known, the same rules are applicable for this registration as for those preceding. It is not yet known what regulations will be enacted for their selection for service, nor what types of service they may be asked to render. Legislation is under consideration at the present time.

Our **appeal for your help** is renewed. We would like to have a registry of medical students who are C.O.s. If you have a student in medical school who is a relative or is in your church or under your spiritual oversight, or if you even know of such students with whom you have no direct responsibility, will you please send us their names and addresses? We urgently need this information.

—Jesse W. Hoover.

Compiled by Grant M. Stoltzfus.

Released March 25, 1942.

Married

Nice—Wolfer.—On March 1, 1942, at the Sheridan, Oreg., Mennonite Church, Bro. Howard F. Nice and Sister Luella Mae Wolfer, both of the Sheridan congregation, were united in marriage by Bro. H. A. Wolfer.

Schrag—Smith.—On Dec. 24, 1941, Bro. Lewis Schrag of Zurich, Ont., and Sister Edna M. Smith of Prudhomme, Sask., both members of the Zurich congregation, were united in marriage at the home of the officiating minister, Bro. S. M. Peachey. May the Lord richly bless them in their married life.

Oesch—Martin.—On Jan. 14, 1942, Bro. William Oesch and Sister Velina Martin, both members of the Zurich, Ont., congregation, were united in marriage at the home of the bride's parents, Bro. and Sister Menno Martin, Bro. S. M. Peachey officiating.

Fly—Landis.—On Feb. 7, 1942, Bro. Harold M. Fly of the Finland, Pa., congregation and Sister Mary E. Landis of the Doylestown, Pa., congregation were united in marriage at the Finland Church, Bro. Arthur D. Ruth assisted by Bros. A. O. Histand and C. M. Shisler officiating. We wish them God's blessings.

Obituary

Bergy.—Angelina Martin, daughter of the late Mr. and Mrs. Amos S. Martin, was born in Elmira, Ont., Nov. 19, 1877; died at her home Feb. 27, 1942; aged 64 y. 3 m. 8 d. On Feb. 12, 1889, she united with the Mennonite Church to which faith she remained true till death. She was an active member of the Blenheim Mennonite Church, serving the Sunday school as teacher for many years and serving the Church in filling the office of a deacon's wife. On Oct. 8, 1902, she was married to Gilbert Bergy, which union was blessed with 1 son (David). In June, 1937, she suffered a stroke from which she recovered partially and enjoyed comparatively good health since, attending church services till within a few weeks of her death. One week ago she was taken ill. Her death was due to hemorrhage of the nasal passages. Surviving are her husband, 1 son (David, at home), 1 adopted son (William, of Brantford), 2 sisters (Mrs. Herman Schmitt of Kitchener and Mrs. Katherine Shantz, wife of the late Moses H. Shantz), 4 brothers (Norman of Conestoga; Isaac and Peter of Kitchener; and Angus of Waterloo). She was ready and anxious to go to be with her Lord in that home of which Jesus spoke in John 14, a passage she dearly loved. Here is a poem which expressed her feelings, and which she liked:

"God hath not promised skies always blue,
Flower-strewn pathways all our lives through;
God hath not promised sun without rain,
Joy without sorrow, peace without pain.
But God hath promised strength for the day,
Rest for the labor, light for the way,
Grace for the trials, help from above,
Unfailing sympathy, undying love."

Funeral services were held March 2, at home, by Bros. Moses Baer and M. Hallman, with further services at the church in charge of Bros. M. Hallman and S. F. Coffman. Text, John 11:25. Interment in adjoining cemetery.

Birky.—Aaron, son of Valentine and Anna (Natziger) Birky, was born in Tazewell Co., Ill., Sept. 18, 1889; died March 10, 1942, in Pekin, Ill., Hospital; aged 52 y. 5 m. 20 d. When he was a young man he accepted Christ as his personal Saviour and united with the Hopedale Mennonite Church, remaining a faithful member until death. Jan. 1, 1914, he was united in marriage to Bertha Schantz of Beemer, Nebr. To this union were born 4 sons and 3 daughters. His father, 1 son (Lester) and 1 brother (Eli) preceded him in death. He leaves his faithful companion, 3 sons (Stanley, Clarence, and Loren Joseph), 3 daughters (Lucile, Esther, and Anna Jean), his loving mother, 2 brothers (Chris of Stanford, Ill., Walter of Delavan), and 1 sister (Mrs. T. S. Cripe, also of Delavan), besides many other relatives and friends. Death was caused by gas gangrene. Two years ago he was cut across the face in an accident, and at that time his condition became very grave. March 5, while at work on the farm, he received an injury which punctured a small hole in his leg. Medical aid was immediately sought, but all that could be done seemed of no avail. He was a kind and loving husband, a friend to all he met, always of a kind and cheerful disposition, and will be greatly missed by his family and loved ones. Funeral services were held at the Hopedale Mennonite Church, conducted by Bros. Warren Long and Simon Litwiller. Interment in the Hopedale Mennonite Cemetery. A large number of people gathered to pay their respect to the brother.

"Life to me has been a pleasure,
And now my sweetest hour has come;
Jesus is life's dearest treasure,
Praise to God for His dear Son."

Boshart.—Joel Boshart was born near Baden, Ont., Oct. 17, 1861; died at the home of Earl Maust near Bay Port, Mich., Feb. 3, 1942; aged 80 y. 3 m. 16 d. Nov. 27, 1887, he was united in marriage to Anna Kennel of near Wellesley, Ont. To this union 4 children were born (Daniel of La Junta, Colo.; David of Flint, Mich. Joseph, who died in childhood near Thurman, Colo.; Alvin, who died in infancy). Early in life he moved with his family to Thurman, Colo., where he resided until 1902, when he moved to Pigeon, Mich. He is survived by 3 sons, 10 grandchildren, and 1 great-grandchild. He accepted Christ as his personal Saviour in his youth, and was a faithful member of the Amish Mennonite Church until his Lord called him home. Funeral services were conducted at the Winkel Funeral Home at Pigeon by Emanuel Swartzendruber, and at the Pigeon River Church, by Bros. Earl Maust and M. S. Zehr. Texts, Gen. 7; Heb. 9:27, 28. Burial in the Church Cemetery.

Defrees.—David, son of Henry and Dora (Fisher) Defrees, was born near Nappanee, Ind., Nov. 5, 1875; died at the home of his sister (Mrs. Milo Ganger), near Nappanee, Feb. 2, 1942; aged 66 y. 3 m. 18 d. He spent most of his time in farming and made his home with his sister, Mrs. Ganger, for the greater part of his life. She with one brother (Samuel Defrees of Nappanee) survives him. About 15 years ago he accepted Christ as his Saviour and united with the North Main St. Mennonite Church, in Nappanee; but because of physical conditions he was not privileged to be an attendant at services. He always expressed himself as having

peace with God, and was ready to meet his Lord. Services were held in the home, conducted by Homer F. North, and burial in the Union Centre Cemetery.

Gerig.—Christian R. Gerig was born in Mulhausen, Alsace-Lorraine, April 8, 1855; died at the home of his son, Henry C. Gerig, near Albany, Oreg., March 9, 1942; aged 86 y. 11 m. 1 d. Death followed a prolonged illness caused by the infirmities of old age. In November, 1864, he immigrated with his parents to Wayne Co., Ohio. In 1869 he accepted Christ as his personal Saviour, was baptized by Bishop John K. Yoder, and united with the Oak Grove A. M. Church. In 1876 he went to Henry Co., Iowa, and transferred his membership by letter to the Sugar Creek A. M. Church. Feb. 7, 1878, he was united in marriage to Sister Mary B. Conrad of Wayland, Iowa. To this union were born 12 children, 3 of whom preceded him to the eternal home in their infancy. Those surviving are six sons (Simon, Amos, Christian, Benjamin and Henry, all of Albany, Oreg.; and Martin of Wayland, Ia.), 3 daughters (Mrs. J. J. Roth of Mt. Pleasant, Ia.; Barbara Gerig of Albany, Oreg., and Mrs. D. A. Roth of Lebanon, Oreg.), besides 48 grandchildren and 20 great-grandchildren. March 15, 1914, it pleased God to call to rest his companion. Dec. 1, 1916, he was united in marriage to Sister Anna K. Roth of Albany, Oreg., who remains to mourn his departure, besides many relatives and friends.

In 1887 he was called through the Sugar Creek Amish Mennonite Church to the office of deacon, and a few years later to the ministry, with Bishop Sebastian Gerig officiating. With his family he moved to Linn Co., Oreg., in March, 1904, where he has since resided, transferring his membership to the Fairview A. M. Church. In 1907 he was called, through the Fairview Church, to the office of bishop, and ordained by Bishops A. P. Troyer of Hubbard, Oreg., Sebastian Gerig of Wayland, Ia., and Benjamin Gerig of Smithville, Ohio. In this office he performed his duties nobly as long as health permitted. He was an affectionate father, interested in the welfare of his children, ready to minister to their needs at all times, and always ready to lend a helping hand to neighbors and those in need, making practical the "Golden Rule" in his everyday life.

Funeral services March 12 at the home of his son (Henry C. Gerig) by Bro. Melvin Schrock, and at the Fairview Church by Bros. C. C. Steckley, N. M. Birky and sermon by Bro. Elias Kulp, of Bally, Pa. Scriptures: II Cor. 15:33; Psalm 90 (sermon text); Num. 23:10; Rev. 14:13. Interment in Riverside Cemetery.

"Calm and peaceful he is sleeping,
Sweetest rest that follows pain;
We who loved him sadly miss him,
But trust in God to meet again."

Kauffman.—Christian, son of Christian and Anna (Zook) Kauffman, was born near Groveland, Ill., May 18, 1859. He spent his life in Tazewell Co., with the exception of a few years which he spent in Livingston Co. He came to the vicinity of Hopedale in his young manhood, was married to Barbara Nafziger Jan. 16, 1883, making their home near Minier, until 21 years ago when they moved to Hopedale. He is the last of his family to depart this life, having had 3 brothers, 3 sisters and several stepsisters and brothers. With his companion, there are left to mourn his departure 2 sons (John and Aaron of Minier), 6 daughters (Lydia Showalter of Broadway, Va.; Emma Springer of Delavan; Ella Sommers of Foosland; Anna Litwiller of Hopedale; Bertha and Katy at home). Three children (Christian, Mary, and Valentine) died in childhood. He leaves 41 grandchildren. He united with the Mennonite Church at Hopedale in his young manhood, where he fellowshiped until the time of his death. Being frail in body the last years, he often expressed a desire to depart this life which desire was realized as he peacefully fell asleep on March 12, 1942; aged 82 y. 9 m. 22 d. Funeral services were held at the Hopedale Mennonite Church conducted by Bros. Simon Litwiller and Ben Springer. Interment in the Hopedale Mennonite Cemetery.

"All is over, hands are folded
On a calm and peaceful breast;
All is over, labors ended,
Now dear Father is at rest."

Lehman.—Joseph, son of the late Bishop Peter and Catharine (Widrick) Lehman, was born near Croghan, N. Y., March 17, 1875; died after a lingering illness of cancer, March 12, 1942, aged 67 years, less 5 days. He accepted Christ as his personal Saviour in his youth and was baptized and became a member of the Amish Mennonite Church. Oct. 29, 1901, he was united in marriage to Mollie A. Zehr. To this union 6 children were born: Marion (Mrs. Reuben Zehr), Elmer, Mildred, Earl, and Pearl of this community, and Jonathan of Watertown. He leaves 3 sons, 3 daughters, 14 grandchildren, 4 brothers, 1 sister, and many relatives and friends. He was ordained to the ministry in October, 1909, in which capacity he faithfully served as long as health permitted. Funeral services were conducted from his late home by Bro. Jacob Gingerich, and at the Croghan A. M. Church by Bro. I. E. Burkhart of Goshen, Ind., and Bro. M. S. Zehr of Pigeon, Mich., Our departed brother had made some of the funeral arrangements, and chose for a text, II Cor. 5: 1-10.

Martin.—Rose Marie, infant daughter of John M. and Miriam Martin of Blue Ball, Pa., after a sojourn here of a few brief hours returned to her Creator on March 3, 1942. In addition to her parents she is survived by her paternal and maternal grandparents (Mr. and Mrs. Abram Martin of near Maytown, Pa., and Mr. and Mrs. Eli Wenger of Blue Ball, Pa.), and a number of uncles and aunts. Brief funeral services were conducted March 5 from the Esbenshade Funeral Home, New Holland, Pa., by Bros. J. Paul Graybill and I. W. Musser. Text. Cant. 6:2. Interment in the Weaverland Cemetery.

Nofziger.—Darlene Elaine, eldest child of Laverne and Herma (Stuckey) Nofziger, died at their home near Pettisville, Ohio, Feb. 26, 1942; aged 9 y. 2 m. 3 d. Her death was due to heart trouble. About three years ago she had an attack of rheumatic fever which left her with a weak heart. About five weeks ago she became ill with influenza and lung congestion, from which she never fully recovered. She was a kind and patient child. A favorite hymn which she often sang was "Take Time to Be Holy." In her latter moments she talked much of heaven. She is survived by her parents, 2 sisters (Shirley Berdene and Sharon Jene), grandparents (William B. Nofziger and wife of Wauseon, O., and Mrs. Henry Stuckey, of Leo, Ind.), 8 uncles, 12 aunts, and many other relatives and friends. One grandfather (Henry Stuckey, of Leo, Ind.) preceded her in death. She will be greatly missed in the home, but "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). Funeral services were held at the home and at the Clinton Mennonite Church by Bros. E. B. Frey, Jesse Short, Henry Wyse, and P. L. Frey. Texts, Matt. 18:10; Luke 8:41-56. Burial in Pettisville Cemetery.

"No one heard the footsteps of the angel drawing near,
Who took from earth to heaven the one we loved so dear;
No one knows the silent heartache, only we who lost can tell,
Of the grief that's borne in silence for the one we loved so well." —By the Family.

Schantz.—Andrew, son of Chris and Elizabeth Schantz, was born near Regensburg, Germany, March 19, 1859; died at his home near Hydro, Okla., March 12, 1942; aged 82 y. 11 m. 21 d. His death was caused by cancer, which started about ten years ago. He was bedfast less than a week. He confessed Christ as his Saviour and united with the Mennonite Church, of which he was a faithful member until the Lord called him home. He came to America in 1886, accompanied by two of his brothers, locating near Flanagan, Ill. He was married to Mary Ackerman of Flanagan, March 17, 1896. They began life together on a farm near Fulda, Minn. In 1902 the family moved to Rolfe, Iowa, and in 1911 they again moved, this time to their farm northwest of Hydro. This was their home until the death of his loving companion in January, 1929, and where he continued to reside until death claimed him. To this union were born 4 sons and 1 daughter. He was preceded in death by his parents, his wife, an infant son, and the daughter (Minnie). He was the last to go of a family of 8 brothers and 3 sisters, with the exception of a sister still residing in Germany. Surviving are 3 sons (Henry, George and Willie), also a grandson and other relatives and many friends. Funeral services were held Mar. 15 at the Pleasant View Mennonite Church. Interment in the cemetery near by.

"Jesus, clad in dazzling splendor,
Now, methinks, appears in view!
Brethren, could you see my Jesus,
You would love and serve Him, too."

Springer.—Magdalena Springer was born near Roanoke, Ill., July 26, 1864; died Feb. 3, 1942; aged 77 y. 6 m. 8 d. She with her parents (Christian and Mary Detweiler) moved to Milford, Nebr., in 1877. She was united in marriage to Valentine Springer Feb. 13, 1881. To this union were born 3 sons and 5 daughters. One son and 1 daughter preceded her in death. She leaves her husband (aged 86 years the day after her death), Katie Tosey at home, Christ of Seward, Nebr., Mary Springer of Lincoln, Nebr., Louise Meyer of Milford, Ed. of Wayland, Ia., and Emma Saltzman of Milford, Nebr.; 11 grandchildren, 10 great-grandchildren, 3 brothers (Christ of Shickley, Nebr., Peter of Beaver Crossing, Nebr., and Valentine of Thomas, Okla.). She accepted Christ as her Saviour in her youth, united with the East Fairview Mennonite Church, and remained a faithful member to the end. She was feeble and ailing more or less for a number of years. She bore her suffering with patience, always enjoyed having company, and desired the prayers of ministers or any who knew the value of prayer. Funeral services were held at the East Fairview Church with Bishop Jos. E. Zimmerman in charge. Interment in the adjoining cemetery.

"All is over, hands are folded
On a calm and peaceful breast;
All is over, suffering ended,
Now dear Mother is at rest."

Springer.—Nettie (Conrad) Springer was born near Wayland, Iowa, Jan. 18, 1902. She accepted Christ as her Saviour in her youth and was received into the Sugar Creek Mennonite Church by water baptism, of which she was a member at the time of her death. June 9, 1923, she was united in marriage with Ed Springer of Milford, Nebr. With the exception of about ten years they lived in the community of Wayland, which was their late home. She seemed to be about in her usual health until about a week ago, when she contracted a throat infection which developed into quinsy. She passed away quite suddenly Thursday morning, March 12, 1942; aged 40 y. 1 m. 24 d. Her father, mother, 3 brothers, and 2 sisters preceded her in death. She leaves her deeply bereaved husband, 3 brothers and 2 sisters (Joseph, Jacob, Ezra, Ida, and Emma), all of the Wayland community, and many other relatives and friends. The funeral was held at the Sugar Creek Church, conducted by Willard Leichty and Simon Gingerich. Text, Psa. 103. Interment in the cemetery near by.

"A precious one from us has gone,
A voice we loved is still;
A place is vacant in our home
Which never can be filled.
God in His wisdom has recalled
The boon His love had given
And, though the body slumbers here
The soul is safe in heaven."

Items and Comments

Speaking of the great world struggle of carnage now going on among the nations, and of the great importance of giving Christ the pre-eminence in all things, a noted minister from New York is credited with this statement: "The world is not done with Him; but the world is done without Him."

*

A well known writer, commentnig on the restrictions being laid on the use of rubber tires, suggests that the shortage be made up through manufacturing rubber out of corn. Among other things he says: "The report comes to me that ten pounds of rubber can be made from a bushel of corn, as cheap as the regular product. . . . Five per cent of our corn crop would furnish all the rubber we can use." This recalls the old idea that "necessity is the mother of inventions."

*

Helping the Ungodly—At one time Jehoshaphat, a good king of Judah, helped Ahab, a wicked king of Israel. When Jehoshaphat returned from the battle, "Jehu the son of Hanani went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord." Is there not a lesson in this for the United States and England at this time in helping an ungodly nation?—The Gospel Minister.

*

Gambling Reaches to the Churches.—According to the Gallup Poll fifty-four per cent of the adult Americans in the past year gambled in some form or other. This Poll shows that twenty-four per cent of this fifty-four per cent participated in some church lottery. Nine per cent of this number bet on horse races. Another astonishing thing is that this twenty-four per cent played cards or dice or played slot machines. Twenty millions of people in America participated last year in church lotteries.—Exchange.

*

The Voice of Jesus—In England there is a broadcast in which some person impersonates Jesus Christ. It is intended for children, and they are made to believe it is Jesus talking. An English paper well says: "Whatever the motive for such a broadcast, it ought not to be done. It is objectionable even if the words spoken were confined to such as are found in the Gospels, but to put statements coined by a modern authoress into His mouth is an audacious affront to multitudes to whom His Name is sacred. No one is wise enough to fit words into His lips; and no one with any sense of humility or reverence would presume to attempt it." Of the same nature are those plays in which some person impersonates Christ.—The Gospel Minister.

* * * *

Of What Value?—For some time we have been waiting for a declaration of principles or a statement of belief which would represent the trinity of religious forces in America, so commonly represented in Interfaith meetings and conferences, that is: Protestant, Catholic and Jewish. The first statement of its kind in history has now been issued from the National Conference of Christians and Jews over the signature of many of the nation's leading clergymen and laymen. As we suspected, the name of Jesus Christ does not appear in the document. The saving feature of the statement is that they are honest in saying that it is "not a profession of faith to be considered sufficient or complete by any of us, but an expression of certain basic convictions which we share." The document is really more patriotic and political than religious and might be acceptable as such. When one reads the names of the signatories then one wonders as to its value religiously.—Herald of Holiness.

—o—

BOOK REVIEW

THE MENNONITES OF WESTMORELAND COUNTY, PENNSYLVANIA

By Edward Yoder

This is a 64-page history of the settlement and activities of the Mennonites in the Jacobs Creek Valley and surrounding communities in Westmoreland and Fayette Counties in Southwestern Pennsylvania. Part of it was originally prepared as a paper to be read at a meeting, held at Scottdale in November, 1940, commemorating the one hundred fiftieth anniversary of the coming of the Mennonites into this region. Later it was enlarged and printed as an article in the "Mennonite Quarterly Review." The Scottdale Mennonite congregation has sponsored the reprinting of this article with the addition of some pictures, a map, and a few pages of printed matter. It gives much interesting information concerning the early Mennonite settlements of this region and of the Scottdale congregation in particular. The history of the Mennonite Publishing House is necessarily somewhat interwoven in the history of the congregation. The book should be of interest to those who have friends in this region, to those who have had past connections with the Scottdale congregation and the Mennonite Publishing House, and to all who are interested in Mennonite history. It is bound in a durable paper cover. Price, 25¢ per copy; $2.50 per dozen. Order from the Mennonite Publishing House, Scottdale, Pa.

MENNONITE YEAR BOOK AND DIRECTORY 1942

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The present edition has been carefully compiled and all statistics are brought up-to-date, including a complete list of ordained men with addresses. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not co-operate in this, we invite your order direct. Prices as follows:

Single copies, **10¢**; dozen copies, **75¢**; 100 copies, **$5.50** postpaid.

Mennonite Publishing House, Scottdale, Pa.

Obtainable at our Branch Book Stores,—New Holland, Lancaster, Souderton and Kitchener.

BOOKLET OF PRAYER

The Booklet of Prayer, for 1942-43, is in printing now. There are a number of interesting items. Work everywhere is expanding. The C. P. S. camps, the M. C. C. headquarters directory, the relief work as well as all mission centers, require more space in the Booklet this year than ever before. There are four "In Memoriam's" this year. We urge you to place your order early with the Publishing House, so that you can receive them as soon as they are off the press and begin the year from April 1 with the new Booklet. Another new feature is the different arrangement of the Items of Prayer. Be sure to own a Booklet this year.

Lydia L. Lehman.

FIELD NOTES

(Continued from page 9)

Amos S. Horst District:

April 5—Ephrata
April 12—Indiantown
April 19—Hammercreek
April 26—Landis Valley
May 10—Lititz

Noah W. Risser District:

April 5—Stauffer's
April 12—Risser's
April 19—Elizabethtown
April 26—Good's
May 3—Cottage City, Md.

Simon G. Bucher District:

April 5—Gingrich's
April 12—Dohner's
April 26—Krall's

W. W. Graybill District:

April 5—Susquehanna
April 19—Delaware
May 3—Cross Roads

Table of Contents

1—Editorial
2—Proper Balance between Form and Spir
Jesus (Poem)
3—Question Drawer
He Did it for You and for Me (Poem)
4—Sermon Outlines
The Voice of the Church
Aping
An Easter Hymn (Poem)
5—A Conference Sermon
6—Comfort (Poem)
Easter Morning
Expression of Thanks
Obedience an Essential to Happiness
7—Sunday School Lesson
Bible Meeting Topic
8—Field Notes
9—Correspondence
10—What Easter Means to Me (Poem)
If They had Known
A Prayer
Hindrances to Christian Growth
The Secret Place (Poem)
12—Deliverance from the World
Gems
13—"The Will of the Lord be Done"
School Notes
Relief Notes
14—Married
Obituary
16—Items and Comments
Announcements, etc.

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

April, 1942

Editorials

He Rose Again

According to the Scriptures

THE great sermon Peter preached on the day of Pentecost developed a theme which broadly magnifies the person and work of Christ. One of his major points emphasizes the significance of His resurrection. For his source material he referred to the writings of David and quoted from the sixteenth Psalm. The predicted triumph over death was fulfilled on the first Easter morning.

The enthusiastic preaching of Paul in the synagogue at Antioch gave appropriate attention to this same theme. He, too, called up the testimony of David. He sought to impress the minds of the people with the meaning of Christ's resurrection. It was a part of God's design for the redemption of mankind. This was no mere coincidence; it was the climax of a great plan for a great purpose. He appeared in life on schedule time and with the divine accuracy of a literal fulfilment.

We recommend the Psalm from which these inspired men have quoted for your Easter meditation. The speaker in the psalm is the Messiah. Listen to the Master's prayer as He makes His petitions for the preservation of His soul. He presents Himself to the Father as a true worshiper and then proceeds with the contemplation of the Cross and of the resurrection. He knows His body will not see corruption in death for He is assured of finding the path of life that leads from an empty tomb. Read the Sixteenth Psalm.

"From the dark grave He rose,
The mansions of the dead,
From thence His mightiest foes
In glorious triumph led;
Up through the sky the Conqueror rode
And reigns on high, the Saviour God."

The South Wind

THE "South wind blew softly" the other day. It was a harbinger of the April showers that will follow these uncanny winds of March. Then come the flowers of May and all the good vegetables that are ready for the table in June. That means beauty, work, and satisfaction. Who will not share in these gifts from above?

This is the time of year when we like to plan the summer schedule for the garden, for the farm, and for the days and evenings away from the office. Why not plan to share some of that time with the youth and juniors of the Church in a co-operative missionary project? Others have done it, why not you? Or if your circumstances forbid that, you may be in a position to do something else about it.

The Church needs some person in each congregation to promote a *Youth Missionary Project.* Such an effort will be most successful when it is organized on a voluntary basis. You ought to have no difficulty in getting a group interested. Young people like to do things. It is largely a matter of directing their energies into the proper channels. Read Bro. E. C. Bender's article in this issue, and then see what can be done by your young people. If you want to know more about it, write to him and ask for further information.

Teachers and parents of our juniors ought to be encouraging *Missionary Investments* among the little folks. Since this is the year when the Mennonite Church is urging that special attention be given to *The Children of Our Church* it would be altogether fitting to make special efforts to increase the Junior Missionary Investments.

If neither of these propositions can be adapted to your situation, the use of *Savings Boxes* will surely fit your case. Superintendents of our Sunday schools can use their influence to have a large number of these boxes dis-

THE NIGHT COMETH

(John 9:4)

How quickly through the ethereal way
Yon world of dazzling glory glides.
The dawning and the dying day—
How short a space of time divides.
Scarce is the eye awake from rest
To hail the active hours of light;
Scarce is the hand to toil addressed
—Before 'tis night.

Unconscious of its worth we see
The dawn of Life's important day,
And our first years of youthful glee
Like useless toys are flung away;
But scarcely has the heart been taught
To estimate their value right;
Scarce is the pearl of wisdom sought,
—Before 'tis night.

Mortal! while heav'n prolongs thy breath,
Salvation's work must be begun,
The task that is undone at death
Must be for ever left undone.
Leave not thy soul in dalliance still;
Seek pardon now, walk in the light,
While yet you may—God's wish fulfill,
—Before 'tis night.



tributed among their pupils. If the leadership of your congregation fails to distribute them in your community, you may write direct to E. C. Bender, Treasurer of the Mennonite Board of Missions and Charities, Elkhart, Indiana.

To Our Missionaries . . .

What of the Night?

The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, the morning cometh, and also the night: if ye will enquire, enquire ye: return, come. (Isa. 21:11, 12).

THE context of this repeated question to the watchman of Israel is of uncertain meaning. The Scriptures make a varied use of the word night, but here it seems to suggest a season of calamity. The prophet Amos speaks of a time when "the day is made dark with night."

You are working among a people who are living in the night of sin. "They that sleep, sleep in the night." You have cast off the works of darkness in your own life and have put on the armor of light, but those whom you would lead to Christ are still in the night. Their night of sin is blinding and misleading. They do not see the evils of their way. Their night is alluring. It is tempting them farther and farther away from God. Their night is unsatisfying. You have opportunity to bring them the light that will shine upon the way of the Cross. Watchman, what of the night? "The night is far spent." Sin has made it dark with the blinding effect of ignorance and misunderstanding of truth.

You are working with people who are constantly facing the night of death. Some day their opportunity of salvation will be closed. This night cannot be reversed; it closes the door to all opportunities of light and life. The time of its coming is uncertain, but "it is appointed unto man once to die." Watchman, what of the night? The night of death may be nearer at hand for them than you think. "Work while it is day."

The people with whom you work are living in the night of this age. Here the word signifies the age just before dawn. Certainly the dawn of eternal day will soon be

[*Continued on page 27*]

Watchman! What of the Night?

Watchman! What of the night?
No light we see,—
Our souls are bruised and sickened with the sight
Of this foul crime against humanity.
The Ways are dark—
"I See The Morning Light!"

—The Ways are dark;
Faith folds her wings; and Hope, in piteous plight,
Has dimmed her radiant lamp to feeblest spark.
Love bleeding lies—
"I See The Morning Light!"

—Love bleeding lies,
Struck down by this grim fury of despight
Which once again her Master crucifies.
He dies again—
"I See The Morning Light!"

—He dies again,
By evil slain! Who died for man's respite
By man's insensate rage again is slain.
O woeful sight!—
"I See The Morning Light!"

—Beyond the war-clouds and the reddened ways,
I see the Promise of the Coming Days!
I see His Sun arise, new-charged with grace
Earth's tears to dry and all her woes efface!
Christ lives! Christ loves! Christ rules!
No more shall Might,
Though leagued with all the Forces of the night,
Ride over Right. No more shall Wrong
The world's gross agonies prolong.
Who waits His Time shall surely see
The triumph of His Constancy:—
When, without let, or bar, or stay,
The coming of His Perfect Day

Shall sweep the Powers of Night away;—
And Faith, replumed for nobler flight,
And Hope, aglow with radiance bright,
And Love, in loveliness bedight,
"Shall Greet The Morning Light!"

—By John Oxenham from "All's Well."

Table of Contents

WATCHMAN! WHAT OF THE NIGHT?—*Oxenham* .....
THE WORLD'S NEED OF THE CHRISTIAN WITNESS—*Allen Erb* .....
WHY I BELIEVE IN RELIEF WORK—*Ernest E. Miller* .....
SPIRIT-DIRECTED APPROACH TO THOSE DECEIVED BY SUPERSTITION—*J. W. Shank* .....
HOLDING THE ROPES—*Anon.* .....
LETTER-WRITING EVANGELISM, II—*Raymond Yoder* .....
THE CALL TO THE SUPERNATURAL IN OUR MISSION WORK—*Orrie Yoder* .....
INDIVIDUAL RESPONSIBILITY—*M. King* .....
YOUTH MISSIONARY PROJECTS—*Ezra Bender* .....
MISSION NEWS FROM INDIA (23); SOUTH AMERICA (25); AND THE RURAL FIELD .....
FINANCIAL REPORT OF THE GENERAL MISSION BOARD .....
BOOK REVIEWS .....
FROM OTHER LANDS .....

The World's Need of the Christian Witness

By ALLEN ERB

IN the first place, we need to pause a little to decide what the Christian witness is. We read in Micah 6:8—"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" That is what God expects of the world—what He expects of men—"to do justly, and to love mercy, and to walk humbly with thy God." In the fifth chapter of Matthew we have an introduction to the great Sermon on the Mount:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Ye are the salt of the earth, but if the salt have lost his savour, wherewith shall it be salted? . . . Ye are the light of the world."

There is nothing here that God wants men to do in sorrow. The world sadly needs to live just as God wanted us to live.

We read in I Tim. 4:8—"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." The Christian witness is a Christian way of living, and it is a happy way to live—it is profitable unto all things, having promise of the life that now is and the life that is to come. And God knows this and wants people to live that way. But when I say this is just a way to live, that means the highest happiness and well-being of men. All God requires of men is to live according to His law and then be happy and blessed in it.

Now the Christian witness is a way of life—**the** way of life. And we are assuming in the beginning that the world does not know how to live that way. As this subject was announced, you no doubt expected me to say something about the terrible condition of the world, **and it is bad.** The world does not live the way God wants them to. How can we get them to live that way? How can we get all of us to live that way? The answer is in Rom. 1:17—"For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." So since they do not live that way, what will I do—Have I no remedy? Yes, I have a remedy—it is the Gospel of Christ, it is the power of God unto salvation. I have a gospel to tell—a way of salvation, a redemption from the former life and a way to live this way of life, as we call it.

We read in Acts 4:12—"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." We have the only witness that will get men to live God's way of life. The only way is Jesus; and I am possessed, as a Christian, with a firm conviction that it is true. I cannot live that way of life through Mohammed, I cannot live that way of life through Confucius or any other leader, any other teacher, any other system of thought. There is no other way to do justly, to love mercy, and to walk humbly with our God. There is no other way that is profitable now and in the future, except through the Lord Jesus Christ. Now this in a brief outline is our witness.

Often in thinking on this theme, we localize our thinking down to the present hour. We say there are a million and a half bar maids, and in an earlier generation folks hardly went into the saloon. We have the automobile, and we see so much more wickedness. We have the movie that admits millions of people every week. We did not have that in the past generation. This is our present world, and world situation. And I think it is very profitable to take those things into consideration and probably often. But in this message I chose to look at it in a different way. At one time, the only time, I was up in an airplane flying from our little town to Rocky Ford—ten miles and back. One of the things that impressed me was how clear the outline of the landscape was below me. I thought it would be blurred and obscure from that distance—but it was clear. Let us think of God far up in eternity, in the infinite heavens. He is not limited by time, and He sees the world from beginning to end. He sees it not only in this century, but in the past century; not only in this millennium, but in the past and future millenniums.

We, too, may see the world as God sees it, by reading the Word. He looks at the world in accomplishments and in periods of time. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Then after

[*Continued on page 27*]

Why I Believe in Relief Work

Following the last World War our relief workers went to France, to the Near East, and to Russia. Altogether about eighty young people of the Church engaged in the enterprise. I am grateful to God and the Church that I had the privilege of being one of the group. It gave me an opportunity to show that I was not a C.O. because I was afraid of danger or hardship. That in itself provided some satisfaction. There was also the added good feeling that comes with an opportunity to be of help to the destitute and the homeless. I believe life holds no more pleasurable feeling than the realization that in response to His constraining love we have served someone in His name. And, lastly, I rejoiced in the fact that as a Church group we were making this united witness. That did something to us. It turned our minds from ourselves to a lost world. There followed an expansion of missionary endeavor in India, in South America, in the cities and rural districts. I believe in relief work NOW because it will again do all these things for us.

—Ernest E. Miller.

Spirit-Directed Approach to Those Deceived by Superstition

By J. W. SHANK

CONSULTING our textbook, the Acts of the Apostles, we find interesting light on our subject.

In Acts 8:9-24 we find that Peter, in dealing with Simon the Sorcerer, upbraided him with great severity and in a most positive manner; so also did Paul, according to Acts 13:9, 10, when he dealt with Elymas the Sorcerer. This method was used with the guidance of the Holy Spirit, according to verse 9. In Acts 14 we see that when the superstitious people of Lystra wished to worship the apostles, Barnabas and Paul rent their clothes and ran among them to show them the folly of their designs. In Acts 16 we have the narrative of the damsel, who by the spirit of divination was engaged in deceiving the people, and we read of this spirit being fearlessly cast out by the Apostle Paul in the name of Jesus. This boldness brought him great suffering later in his imprisonment. According to Acts 17, when preaching to the Athenians, Paul spoke with great clearness and authority against the superstitions of the Greeks. In all of these instances we see that the apostles were guided by the Spirit in dealing with superstition. Their firmness, their authority and even severity, used according to the case in hand must have been Spirit-guided.

This topic can be well illustrated likewise by incidents in the work of foreign missionaries. Since I am acquainted with the South American field, I shall endeavor to show something of conditions in that land. In South America superstitions of many kinds are prevalent. The Catholics believe in the miraculous power of the image of the virgin of Lujan; they make costly promises to her, make long pilgrimages to her shrine, or burn candles before her image. They believe in the mysterious power of the saints whose small images they have in their homes or wear about their necks.

The spiritualists have their superstitious seances where the people are made to believe that the spirits of the dead come back to speak to their friends; they have quack doctors who use bottles of water that have been made holy by incantations.

Similar superstitions accompany the religious practices of those who follow the "Mother Mary Cult." With these and many other kinds of superstitions the missionaries have to deal frequently.

In all cases of superstition the missionaries have learned to seek the guidance of the Holy Spirit in overcoming them. When Dona S——— began to come to our mission, we soon learned that her life was hedged about by superstitions. She was filled with fear as she entered the mission. In dealing with her we were guided to depend upon simple, positive Gospel instruction without argument or dispute. When she saw the beautiful light of Christ the shackles of superstition fell away. Her testimony today will inspire anyone who has the opportunity to hear it.

Mrs. P——— was a spiritualist who had become a nervous wreck. Even in her dreams the Evil One tormented her. We were led of the Spirit simply to exalt the power of Christ in the life of the believer. She learned to trust Jesus and her life was saved from the terror and enslavement of superstition.

The family L——— were followers of the "Mary Mother" cult. The superstitions connected with quack doctoring had them deceived. The Lord guided in personal work and Bible reading. The new truths of the Gospel made their superstitions seem foolish. They were won for Christ and became strong Christians.

At funerals there are always people present of all beliefs and unbeliefs and enslaved by all sorts of superstitions. The missionary who is privileged to bring a funeral message finds the Word of God a strong instrument to exalt the power of Christ and to show the value of a calm trust in the God of all providence. Always at such moments we have felt the strong influence of the Holy Spirit who gave us fitting words to bring to these blinded people.

We find in reality two kinds of superstitions, and each must be dealt with differently. There is the satanic deception with superstition such as was imposed upon the people by Simon the Sorcerer. Such also is the satanic influence of the leaders of spiritualism and of the witch doctors of paganism. God's Word is strong and clear against this class of deception. The ministers of Christ must take an attitude of authority, even using strong reproach. But while doing so the love of Christ must not fade out of the personality of the worker. Christ was firm against deceivers, yet His love for their souls never failed.

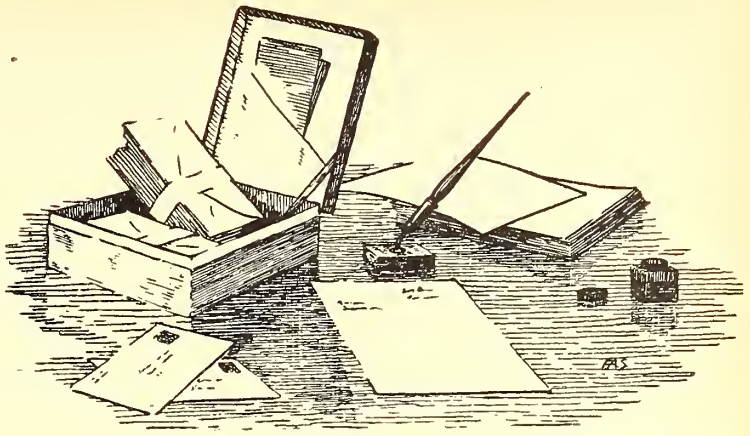
Then there is the ignorant superstition that innocent victims express when deceived by some satanic personality. The innocent victim can be won by great tact and love. By degrees the Spirit-filled Word makes its impression upon them and the scales of blind superstition fall away from their eyes. Christ becomes real to them. The approach on the part of the Spirit-guided worker is characterized by patience and true Christian love.

All superstitions arise from extreme ignorance and from satanic influences. Therefore it is evident that the knowledge of the Word will banish ignorance. To become rid of the satanic influences that accompany superstitions, nothing less than the miraculous power of the Holy Spirit is sufficient to bring the relief. Praise God for the Word and the Spirit's guidance!

. . . holding the ropes

Down beneath the mighty ocean, divers plunge for treasures rare,
But men hold the ropes above them, so they breathe the upper air.
Seeking pearls of richest value, braver hearts have dared to go,
But our hands must every moment hold the ropes that reach below.
So amid the heathen darkness there are heroes true and brave,
Shrinking not from death or danger, bearing all to lift and save;
But they cry, "Oh, do not leave us 'mid these dreadful depths to drown,
Let us feel your prayers around us; hold the ropes as we go down."
Was it only for your brother Jesus spoke His last commands?
Is there naught for you to suffer for the lost and Christless lands?
If you cannot go to save them, there are those whom you can send,
And with loving hearts to help them, hold the ropes while they descend.

Letter-- Writing Evangelism



By RAYMOND M. YODER

[*Continued from February issue*]

III. Where to Get Addresses and to Whom We Should Write

ONE can always get addresses from the local newspapers, from the church periodicals, telephone directories, yearbooks, and classified mailing lists.

Obituaries and death notices usually include the addresses of the bereaved. Expressions of sympathy are always appreciated at such a time. There are tract-distributing agencies that send a penny post card to every family that is bereaved. It has a simple message of comfort and hope and briefly expresses sympathy to the mourning.

Marriages and anniversaries are usually found in the local newspaper and in church papers. It is not necessary to give a gift or to send an expensive card—just a personal letter will be appreciated on such occasions. Pastors can draw many into their church by such thoughtfulness.

Every daily paper has some record of an accident and of a current crime. Write them a letter. Write the criminal a letter. Show him how Christianity has something to offer even the dying thief on the cross.

Every pastor can supply names and addresses of sick folk, shut-in friends, the aged, and invalid persons that would be helped by a personal letter from you. Often the hospital notes give names and addresses of those to whom you could write. At such times personal interest and sympathy are always welcomed from anyone. It is an opportunity of making a contact and establishing a wholesome, helpful friendship.

An interesting hobby is to carry a small book and collect birthdays. In these days when one must write his age in every application blank for work and when the government has five to ten records of things much more personal than one's age, it is not usually resented when one is asked to write his name in a birthday book. This information can also be gotten from records and places without personally asking for the date of the birthday. Every one appreciates being remembered on his birthday.

IV. How to Write

WRITE prayerfully. Pray before you write. Pray as you write. Pray after you have written.

This is important because God knows the need of the person to whom you are writing and the Holy Spirit can inspire, guide, and direct your pen, hand, and mind to pen the words most helpful to the one addressed.

It is important also to write prayerfully so the letter as a whole will give evidence of the finest Christian spirit, coming from a pure heart, noble motive, and free from any taint of envy, sarcasm, or ill temperament. It is possible for written words to be misunderstood. That is, they do not convey the exact meaning of the feelings of the writer. Thus we need divine guidance in selecting words. Then if words and phrases within the letter might be misinterpreted, the spirit of the whole message being good will rightly flavor even the possibilities of the misunderstandings.

Write carefully. Reread the letter before sending it. Ask a friend, brother, sister, parent to read it and see if it says what is meant. It may be well to leave the letter lie a day before sending it, and then maybe it ought to be rewritten. Many letters are torn up, never sent. Perhaps it is better so.

Write personally. Write from your heart to the heart of your correspondent whom you are seeking to help, comfort, and win.

Paul's letters conveyed much feeling. Note what he writes concerning Epaphroditus. "Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick" (Phil. 2:25, 26). "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved . . . true yokefellow . . . fellowlabourers, whose names are in the book of life" (Phil. 4:1-3). Paul writing to Timothy makes one almost feel his affection for him. "Unto Timothy, my own son in the faith" (I Tim. 1:2), "To Timothy, my dearly beloved son . . . I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy" (II Tim. 1:2-4).

Paul's letters were from person to person; from heart to heart. Paul almost strains the use of good grammar to include descriptive adjectives of emotions within himself.

Write individually. Do not ask your wife or some other member of the family to do your task of writing. You do it. Write it in your own words, in your own way, and with your own hand.

Paul mentions "the salutation of Paul with mine own hand" (I Cor. 16:21).

WRITE. The way most people write is that they don't. It is not so much **how** you write as **that** you write.

V. What to Write

GIVE thanks to God. There is something in every personality that is praiseworthy. There are grand canyons of beauties in even the most unfortunate, that can be seen, magnified, and appreciated. There is never a situation so bad but what it might have been worse. There is always that to be thankful for.

Paul was thankful to God for the Corinthian church, in spite of the difficulties he had with them. "I thank my God always on your behalf" (I Cor. 1:4); "I thank my God upon every remembrance of you" (Phil. 1:3); "We give thanks to God and the Father of our Lord Jesus Christ" (Col. 1:3); "We are bound to thank God always for you, brethren, as it is meet" (II Thess. 1:3). This is a usual characteristic of Paul's salutations.

Thank God for the life of the person addressed, for his work and efforts put forth for the cause of Christ.

Recall past experiences. A common interest or experience of the past that can be recalled is always of mutual interest.

[*Continued on page* 28]

The Call to the Supernatural in Our Mission Work

By ORRIE D. YODER

The Lord is with us; fear them not.—Num. 14:9b.
Our eyes are upon Thee.—II Chron. 20:12b.

WE ARE facing times and conditions in our mission work, that we have never seen, or experienced before. Doubtless world conditions are putting multitudes of professed servants of the Lord into the company of the "Ten Spies" who would say (were they living today), "We be not able" to do mission work any longer. At the same time, present conditions are also inducing God's faithful ones as never before to look, not at conditions and problems as did the ten spies, but to God as did Caleb and Joshua and declare with triumphant faith, "we are well able" to do aggressive mission work, for world conditions are "bread" for the divine missionary program. May we today, as we survey the world's need of the Gospel of Christ, choose the latter as our ideal and move forward considering present world conditions as the greatest missionary challenge the Lord has ever put before His servants.

The command to evangelize the world was given by Christ, for all time. The scope of the Great Commission which He gave to the Church surmounted all times of peace or war, and all conditions of prosperity and adversity. If we belong to God's modern heroes of faith, we will obey Him, even if necessary to bid farewell to some of our modern ways and means of mission work and if we must wait upon the Lord in prayer and fasting until He makes a way for us by His supernatural power and wisdom.

Truly, we are living in the times of which our Lord Jesus Himself said, "Because iniquity shall abound, the love of many shall wax cold." What but a new supernatural baptism of the Holy Spirit and of divine Love will enable us to stand the chilling effects of the modern age, and will help us to be faithful servants of our Lord in His great missionary Cause!

We are living in times in which we can expect great financial reverses, thus affecting one of our accustomed modern means of mission work. As nations are spending their billions for war and destruction, we can be sure that our present basis of mission support may at any time be seriously impaired. Can we wait upon the Lord for His supernatural ways? Do we know Him well enough to move forward and trust Him to still supply the means if we find ourselves out in the desert where there is no bread to be bought with money?

Our means of missionary transportation are seriously affected. Our modern means of travel to and from our foreign fields are broken and communications are disrupted. Dare we wait upon the Lord and trust Him who "maketh a way in the sea, and a path in the mighty waters" (Isa. 43:16)?

Truly we are living in the time that our Lord commanded us to go "into all the world, and preach the gospel to every creature." We are living in the times of which He said to His people, "Lo, I am with you alway, even unto the end of the world" (age). But as we have been in the past accustomed to look to many modern helps and conveniences to meet our obligation to this divine command, may we not lose faith if our Lord now calls us to discard as unpractical some of these modern means and instead lean more and more upon some of His supernatural ways and means of mission work and activity. If we must stand before the Lord as did Jehoshaphat in holy fear, and wait upon Him for supernatural means and ways of moving forward (II Chron. 20), let us rest assured that our God will speak as He did then and as He ever has spoken to those who wait upon Him. Our Lord has said, "Lo, I am with you." May we move forward whatever the world conditions seem to be about us and Christ will show by His supernatural power that He is with us, even to the end.

Oyster Point, Va.

Individual Responsibility

By M. KING

GO YE into all the world, and preach the gospel to every creature," was Jesus' last command to His disciples before He ascended to the Father. His great compassion for the souls of men is expressed in His unwillingness that any should perish. Christ's mission on earth was to bring salvation to all mankind. We have a wonderful message to carry to others. It is not only a duty, but a golden opportunity. The Gospel of salvation is the most beautiful story and the most important message ever spoken to mankind. Generally we seldom hesitate to tell good news: then why not spread the glad message that others might be relieved of their burden of sin?

Our minds usually go to some far distant land when we think of mission work. How sad our Lord must feel when He sees His children grouped together in large congregations, living careless lives, satisfying themselves by thinking that all they can do for the Master is to give a few dollars once in a while for some mission! God bless those dollars! May they be increased; but there is far more than that to be done. May God give us a greater measure of His love, a broader vision of this world, and fill us anew with His Holy Spirit. Not all of us are preachers, or teachers. Some have little to give, while others do not possess the talents that enable them to be successful personal workers. But those who are lacking in all of these things, will be, in spite of their seeming deficiencies, a great power for good with Christ dwelling in their hearts. The light of life will shine through them at work or at leisure. Men will know they have been with Christ and learned of Him.

When home missions are spoken of, the first thing that comes to mind is city missions. Truly, there is great need in the city, but let us listen to the words of Jesus: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." We must begin at Jerusalem—at home.

The Mennonite Church is largely a rural church. Naturally, the field closest to her is the rural field. Have we courageously faced our responsibility, or have we carelessly neglected it? We dare not say there is no need, for in the communities of most congregations are dwindling churches. Some are being closed, and Sunday is no longer a holy day, but a holiday.

Preaching is an effective way to reach the souls of men. At Pentecost the Holy Spirit came and the Jerusalem church grew rapidly for a while. Soon, because of certain conditions, the church saw fit to have one common treasury. This multitude of Christians were living together happily as one great family, enjoying the blessings God had given them. But they stayed there, and so the Lord sent a strong persecution, even allowing His faithful servant Stephen to be stoned. The saints were scattered and then came the desired result: "Therefore they that were scattered abroad went every where preaching the word." Christian friends, will it be necessary for a great calamity to fall upon us?

A working church is a growing church. Someone has said, "What we need primarily is not more members, but better members." Only when we have had a real experience of salvation are we in position to help others into the fold.

[*Continued on page 28*]

Youth Missionary Projects

By EZRA BENDER

Each year we are receiving more encouraging reports of Youth Missionary Projects. These reports come from various sections of the country and show quite a variety of types of projects. The enthusiasm of the project leaders in making their reports is very encouraging and should be an incentive to many other congregations to undertake a project suitable to their community.

Essentials to a successful project:

1. A consecrated adult leader.
2. A group of young people who have counted the cost in terms of time and work and sacrifice.
3. Parents who are willing to co-operate with the leader in planning working hours, etc.
4. A crop suitable to the community with reference to soil, climate, fertility, and marketability.

Projects reported to us last year:

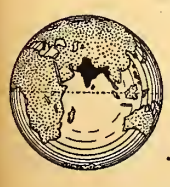
Tomatoes for cannery.
Pumpkins for cannery.
Potatoes.
Popcorn.
Carrots.
Sugar beets.
Calf raising.
Industrial arts. (flower boxes)

Why encourage Youth Missionary Projects?

1. They provide opportunities to convert time and energy of our youths into useful channels.
2. They provide concrete lessons in stewardship.
3. They teach the fundamentals of co-operation.
4. Their returns will be converted into souls for God through missionary activities.

In most cases our boys and girls are ready to go. They need help and encouragement from their parents.

Parents and Church Leaders, here is your opportunity!



INDIA

BUSINESS MEETING

BALODGAHAN.—From Nov. 4 to 7, our Annual Business Meeting was held here at the village of Balodgahan, at which time all of the missionaries and their children of below school age were together. All remained here for the full time except one family living near by who on account of their work went home at night and returned every morning. Some lived in tents, others in the dispensary wards, and some in the two bungalows. There were thirty-nine in all, including children. A committee of five missionaries satisfied the catering for us all. We enjoyed the fellowship together very much. Bro. and Sister S. J. Hostetler and Bro. and Sister M. C. Vogt and little Elva of Bihar were also with us. We had a very good business meeting.

Rice harvest is nearly finished. Some farmers' rice in our village was quite good, but in general the rice crop was poor; so there will be much suffering again, as all foodstuffs and clothing have gone up in price very much.

Our cold season is here; the days are clear and bright. The poor who have no bedding have to suffer much from the cold.

Bro. Beare and evangelists have been out on tour south of here. We trust His Word will bring forth fruit, as most of the people in those villages have heard the Word for many years. I am also planning to go on tour in December to one of our outstations.

—Sarah Lapp.

AT WHAT PRICE BAPTISM?

(Sundarganj)

DHAMTARI.—A Brahmin and his wife appeared at the Pastor's house, expressing a desire to be admitted into the Church. This was a bit unusual for a high caste family, but their intentions seemed genuine. All week long the pastor used to go to their house for imparting religious instruction, and they appeared to be good learners. Of course, there were signs of financial motives, but the pastor taught them clearly that the only real reason for becoming a Christian was to have sins washed away and fellowship with God established.

On Saturday night the final meeting was held at our house. The man's conception of Christian truth did not impress us so well, but he was willing to admit that he was a sinner, out of touch with God, and that he felt sure that Jesus could wash away his sins and make him a child of God. We had prayer together. He also prayed. We felt we should proceed with the baptism on Sunday morning. We had them kneel as they should be required to do for the ceremony. (They had of course never seen a baptism.) We read to them all the questions, and they were ready to give the right answers. After further prayer we dismissed them and thought all arrangements for the baptism were complete.

The next morning I received a note from the pastor saying that he thought the man was not ready for baptism. I went out to see. He had written a request for financial aid to the extent of about fifteen dollars, really making the receipt of this amount to pay up back house rent, cloth bills, etc., a condition for baptism. After some explanations and a certain amount of urging, he tore up the paper on which the request was written, but we were led to advise postponement of the baptism. He was to go back to his village to sell his house and some other properties and fix up his finances and then come to Christ without financial demands from the Church.

He left the next day. A day later his wife left and since then they have not been heard from. It came to our ears later that he is a gambler and that he had recently been fined about fifteen dollars for smuggling opium. We were led to say sadly, "To what unholy extent will a man under the influence of the devil go in order to get a bit of filthy lucre!" We decided that his motives were entirely base. But it is such people that Jesus can save. So we must continue to pray and to believe that the Spirit of God will yet use the Gospel knowledge we gave him during that week to convict him and to bring him back.

—J. D. Graber.

IN THE DARK

(Medical Station)

DHAMTARI.—We have been having the usual hospital work here, which is always bringing up the "unusual." An interesting

patient we had recently was a case of appendicitis which had ruptured about twelve days before coming to the hospital. When he came we advised surgery at once to drain his abscess, but he refused and about two days later he ran away without permission.



Lost in Heathen Darkness

Two days later he was back and now was very submissive. But he was also much worse. He agreed to surgery, and it was only a matter of a few minutes to drain the abscess. But the next day he was in a very critical condition. We tried to point him to Jesus and tried to pray with him, but in a dying hour repentance is difficult. A friend who came to visit him was informed that there were no hopes for the sick man's recovery. So the friend entered the room and proceeded to comfort him thus:—

"Don't be worried; it's only going and coming back again in some other form. You will do it many, many times. You will just go and come; go and come, and so on. There is nothing to be afraid of at all. I will take good care of your son here." Then the friend left. But we noticed that the sick man was not comforted at all. In fact, he was more nervous than before. About five hours later he died. Then his mother who had been calling on Jesus all afternoon (because this was a Jesus hospital) went back to Hinduism. She grabbed a flask of shiny water and proceeded desperately to pour it in the mouth of the dead man. We told her he was dead,—it was no use; but then we were informed that it was Ganges water. It was given to gain merit. That night about midnight we hauled the body six miles up the main road, which was as far as we could go with our car. Their village was still about three miles distant. There we laid the body beside the road and turned back to Dhamtari. Two stayed with the body and two went to call an ox-cart. It all seemed so hopeless—their fear of the hospital and their false beliefs which could offer no consolation at the time of death. Then lastly, it seemed so utterly pathetic to leave the body with the widow out there in the dark along a lonely road at midnight, waiting and waiting.

Sometimes truly the darkness in those all around us is appalling. Let us send out all the Light we can. Pray for us.

—J. G. Yoder, M. D.

NEARING THE KINGDOM

DONDI.—Over twenty years ago Mr. and Mrs. Mulchand came into our mission employ. Mr. Mulchand taught the orphan boys weaving and Mrs. Mulchand helped in caring for the sick boys. They all called her "Ma." Later on Mr. Mulchand got state employment in Kanker and his wife became the headmistress of the Primary Girls' School in Kanker City. When her oldest daughter finished school she became her mother's assistant. Then there were two Christian teachers and two Hindu. The Christian teachers were not allowed to do any direct Bible teaching, but Mrs. Mulchand said she took advantage of opportunities to give Christian teaching and she also sang Christian songs for the girls. One of her pupils who finished the four standards, was recently married to the son of a shopkeeper in Dondi. She is fifteen years old and is a very pleasant girl. She has paid several visits to the bungalow and the last time she was here she asked for a small song book which costs one pice. She was given a Gospel of Mark also as a gift. The influence of her Christian teacher has had an effect on her and we want you to pray for the girl, that she may open her heart to the Lord and accept Him as her Saviour, and that we may say the right words in speaking with her.

—Fannie Lapp.

THANKSGIVING AND HARVEST

GHATULA STATION.—The rice harvest is practically finished in our neighborhood. It averages about a ten-anna crop (sixteen annas in a rupee, hence 10/16 normal). The bundles are all stacked near the owner's house and somebody is stationed to watch them day and night for fear they will disappear. Enough grain is threshed out to pay the hired help and for food until threshing starts in earnest a few weeks hence.

Our church had planned to have Thanksgiving this week, but it was postponed a week because of a conflict. This will give everybody plenty of time to take stock of his crop and determine how much of it belongs to the Lord. In the meantime, also, those who have jobs will receive their monthly wages—an important factor in the Thanksgiving offering.

The spiritual crop ought to be ready to harvest, too. It has been difficult to work among the Hindus, because in the daytime they were working in the fields, and at night they slept in the fields to protect them from animals and thieves, but from now we want to start night meetings, and then right after Thanksgiving we expect to go on tour. We don't know yet where we'll go, but God will help us make plans.

I wonder if the devil eased up any while the people were too busy to listen to the Gospel! Hardly. He is probably gathering a 20-anna crop! He isn't even satisfied with his Hindu crop, but is trying to steal from the Church's fields, too. As far as I know he hasn't succeeded recently, but it appears from the spiritual indifference and insincerity of some of our church members that he will succeed, unless the Church leaders find a more effective way of watching the fields. Pastor Mukut is especially concerned about a number of teen-age boys and girls who have not yet publicly accepted Christ, and have not signified any intention of doing so. They are dangerously close to the devil's reach!

Last week, on the same day, two little children were buried. One had pneumonia and the other was undernourished, had malaria and a bad cold, and then his mother foolishly gave him a guava. (Native "medical" opinion says raw fruit is very bad for a cold.) But we can rejoice that the Lord took these little children, for they are out of reach of the devil forever. We are praying that their sudden deaths will startle those older boys and girls enough that they will realize their condition.

Yours for a "bumper" spiritual crop in India. —Wilbur Hostetler.

THIS AND THAT

SHANTIPUR.—This is now harvest time and we really have the joy of harvest, for our crops on the land farmed by the Leper Home are considerably better this year than last year, while many other farmers have poorer crops than last year.

We have had several special meetings in this congregation. One was Thanksgiving service, the other was the regular communion. Both were a source of great spiritual blessing. There is at present one applicant who is being prepared for baptism. The daily Bible classes among the lepers are still continuing with good interest. —A. C. Brunk.

A DEDICATION

DRUG.—It will be of special interest to our friends and supporters in America that after five years in Drug we have now (Nov. 2), dedicated a little brick church. One half of the funds for this building were raised here by the Indian churches. The other half was given by friends through the Mission Board. It took some time to raise our half here in India, but it was done with much greater



Harvest in India

ease than most of us anticipated. This is a real step forward, and has been a lesson to us in co-operation of the Mission and Indian Church. The total cost was some less than twenty-three hundred rupees (about six hundred fifty dollars).

To this service we invited our brethren from all the other churches. Some over two hundred were present—including our own members. The church was packed to capacity. We have no benches, but carpets were provided for people to sit on. Benches take much more room. It is a beautiful sight to see an audience of several hundred seated on the floor, heads bowed in reverent worship. Bro. G. J. Lapp gave a fitting message for the occasion, and Bro. J. D. Graber dedicated the house to the worship of God. In a very special way God seemed to be present in our midst. The experience reminded us of I Kings 8 which tells about Solomon's prayer of dedication of the temple. Though it was not visible to the eyes as at that time we believe that the glory of the Lord filled the house of Jehovah in Drug also, and that as we in the future truly worship Him whom "heavens and the heaven of heavens cannot contain" He will hear our supplications and He will forgive our sins. To His honor and to His glory has this house been built, to the end "that all the peoples of the earth may know that Jehovah, he is God, there is none else."

The building of our church at this particular place has a special significance. It faces a good road on which hundreds of people pass by daily and on Bazaar days no doubt the number runs into thousands. There of course are no other churches in Drug. The nearest one is eighteen miles away.

But more significant than this is the fact that just across the road is a little temple built to honor a god, but not the God of whom Solomon writes, whom "the heaven of heavens cannot contain." This god is only a stone painted red with vermilion, placed at the foot of a sacred pipal tree, long since dead, and housed by a little tin shack with an iron gate only about four by four in size. Nevertheless this is a sacred place to the Hindus. One need not long watch the hundreds of people who pass this place to see how they reverence the little stone god. Many, many of them stop to greet it or to worship there. On holidays even educated people and officials will come here to give an offering of flowers, cocoanuts, or pan-supare to the god. So our church just across will ever be a standing testimony to the true God whose true worshipers may only worship in spirit and in truth.

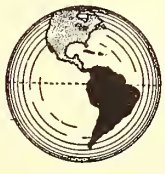
Just as our service was closing there was a great commotion in front of the temple across the road. There was drumming, dancing, yelling, and fireworks. This I suppose was their response of opposition to the service we had just held. They were letting us know that their god was also worthy of great honor and respect. Also they were letting us know that this new temple just across the road did not lessen their loyalty or zeal for their own famous god.

We have now dedicated our church to God. But we realize that this is not enough. Their reverence given to places of worship in India is a superstitious reverence. God is incarnated in the stone, so that, that which was a stone has become a god. Just a few weeks ago I sat down among a group of villagers beside takurdeo an idol of a famous god. I said, "Look here, this is only a stone. Someone brought the stone, shaped it, and now you have set it under this tree and are worshiping it. How foolish! Why do you do this?" "No, no," they said, "This is not a stone. It is verily God. A saint came to our village long years ago. He brought us this stone, said montros (scriptures) over the stone, and now it is indwelled by God. And ever since that saint brought this idol here we have enjoyed great blessings. Why, this very year many people died of cholera in villages all around us and not one in our village died. It is this god that has protected us."

Paul, faced with a similar situation, said, "The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands" (Acts 17:24). Paul is right. In the sense that the heathen think of God dwelling in temples and idols, He does not dwell in our newly dedicated church. This misconception is due to a misconception of God as pervading and inherent in all His creation. This house of God which we have built is not sacred because it (now having been dedicated) becomes the habitation and dwelling place of God. This is not His dwelling place. God does not need the service of our hands to make Him a house. The true Christian conception may be illustrated by the plan God had used with Moses before the tabernacle was built. God was in the habit of meeting Moses in the "place of meeting." It is here that God will come and meet with His people, —they to worship and make supplication, He to bless and fellowship with His people. It is here then that true worshipers come and fellowship with God. The Church is sacred, then, not because it is the place where God dwells, but because it is the place where He meets with and fellowships with His people.

But this is still not enough that we have dedicated a "place of meeting" God. We need to do more than dedicate our church. We need to dedicate ourselves to the service of the God we meet in the church. Even though we go to church to meet God, He will never go near the place unless those who call upon Him have first dedicated themselves. Paul emphasizes again and again that our bodies need to be cleansed from sin and dedicated to God, and that our body is "the temple of the Holy Spirit." That is where God wants to dwell; not in houses made with hands, but in us. What God wants more than dedicated houses is purified and dedicated lives, made channels through whom this blessing of salvation can flow to all men. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God which is your spiritual service" (Rom. 12:1, Am. R. V.).

—Edwin I. Weaver.



SOUTH AMERICA

AUTOMOBILE WRECK

He shall call upon me and I will answer him: I will be with him in trouble; I will deliver him, and honour him.—Ps. 91:15.

There are indeed few psalms that in such few words include so many of the everlasting promises of God. Truly, for the born-again believer, regardless of nationality, race, or color, it is promises such as these that help us to continue stedfast in these troublesome times.

These days we are experiencing a touch of autumn weather before its time, following directly on the heels of the hottest January in forty years. The relief from the heat seems to have increased the tempo of life here in Argentina. At least such was the case here Monday evening when I was at the station with one of our workers, Dulio Bottaro, who was returning to Pehuajo, after helping us out in our service on Sunday.

It was the old case of two young men in a car trying to beat the train to the crossing. We saw the train stop suddenly, and ran with others from the station to see what had happened at the crossing. The pile of twisted steel and rubbish would hardly have been recognized as a car. There is good, clear vision to the approaches of the crossing, and the witnesses said it almost looked like a deliberate suicide. The engine hit the car, and when it was thrown onto the tracks ahead of the oncoming express it was again hit and thrown clear off the right-of-way. The law says that no one can touch a wreck until a doctor and the police together attach the blame and pass a preliminary verdict. And so for twenty minutes before the doctor came, about two hundred people stood looking at the heap that had been a recently purchased car, with two farmer's boots sticking straight up as a clue to the tragedy. About a year ago this young man's father had given him a farm in an effort to give the wayward son a "settling interest" in life, and the son had used it in a very ungrateful way; and now people are saying that the Lord has passed swift judgment on a disobedient son. People in general are quick to say that they believe in God, but are slower to recognize that salvation is only in Christ.

I should have added that the other young man who met sudden death in the same accident was much the same type of character. The same night, in the first town to the south, a quarrel that started in the carnival celebration led to instant death by shooting for a corrupt politician who was one of the national deputies. The reaction of the people in general is interesting, almost saying in so many words, "good riddance." But we know

that families are bereft, and that these men have souls which should have been saved while there was still life.

One of the evangelistic tent outfits is busy in our district, and is at present in the town of Fortin Oliverria, with Pablo Cavadore doing the preaching. By the time you read of these meetings the tent will be in another town, and so we will repeat the appeal for earnest prayer for the work with the three Gospel tents here in Argentina.

Eight of our members, four of whom were young people, attended our conference at Pehuajo the latter part of January and gave an enthusiastic report to our congregation the first Sunday after their return. One of the young people, giving her report, said that she had never attended a conference where the Spirit's presence was so manifest as in this case. When young people make remarks like that we know that they are growing in their Christian experience, and are evaluating the worth-while things in life. Will you pray with us for these young people that attended from Tres Lomas, and from the other stations, that they may continue awakening to the responsibilities of the great work which is yet before us, and may consecrate their lives to an active service for Him?—Wm. E. Hallman.

Feb. 18, 1942. Tres Lomas, F. C. O.

PRAYER REQUESTS

Today is one of the many Roman Catholic feasts, and therefore it is an Argentine holiday. We are told that it is the feast of San Jose (St. Joseph), "protector" of all students. More feasts and praises are dedicated to saints than to Christ.

The months of January and February have slipped by so rapidly, due to the fact that there were pleasant changes in the routine of our work, such as the Annual Conference, the Mission Council, and several visits to other stations. But this is March, and so we are back at our towns with new vigor and zeal, and with a new mind to work.

The hot weather no longer hinders our visitation work; we are praying for divine guidance in the planning for special meetings and evangelistic campaigns through which we hope to interest new people. We are convinced that in order to have a revival we must allow the Holy Spirit to have full control in our own lives. Will you not pray daily that our messages to the lost might be messages of power, such that would touch the hardest heart? We are glad for a few real intercessors in the homeland. We appreciate and thank them for their co-operation, and how we wish there were others who would be willing to undertake this blessed ministry.

Sister Rosita Gamaleri left last evening for La Plata to take a three years course in midwifery. We miss her in the mission home and also in the church. She was always ready to do her part in church work. For several years she worked in the homes of several missionaries and proved to be a good housekeeper. She has a pleasing disposition and is always ready to lend a helping hand. Financially she needs help, but she needs your prayers more, so that she might be true to the Lord and to the Church while she is separated from the church of her choice.

Sister Una Cressman has returned after several weeks of nursing in the Hallman home. We are glad she is again with us and able to assume the responsibilities of the clinic. She is the only nurse on the field at the present time and we praise the Lord for her labors of love.

Bro. Angel Petrocelli, a doctor and member of this congregation, is returning to Buenos Aires where he plans to assist in one of the large hospitals. He led the Y. P. M. this week and did it most efficiently. He is one of the few Christian doctors in this country. Pray that he might be faithful to his Lord. His own mother is not a Christian but his grandmother has been a very loyal Christian for a number of years.

In this terrible time of unrest we cheerfully hope to be "more than conquerors" in every conflict that awaits us. We owe our all to Him; we want to spare nothing, neither do we want to shrink from any hardship in the cause of Christ. Will you join us in prayer that we might be steadfast, unmovable, and always abounding in His work, knowing that our labor is not in vain in the Lord?

—Edna Swartzentruber.

March 19, 1942. Pehuajo, F. C. O.

ular, if it develops as we hope, will mean the placing of more workers. Will you pray for these and particularly that God will open and close doors as He sees proper? We now have our outstations from which to work further as ambassadors for Jesus Christ, and we trust that we may be "all out" in His cause, for the NIGHT cometh wherein no man can work.

"For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

"To God only wise, be glory through Jesus Christ for ever" (Rom. 16:27).

Faithfully yours,

March 17, 1942. Chester C. Osborne.

CULP, ARKANSAS

Dear Herald Readers:—"Grace, mercy, and peace from God, our Father, and from the Lord Jesus Christ." How nice a place this world would be if that were the experience of every living being. But the darkness of sin still reigning in the hearts of many keeps them from enjoying these blessings of God. Quite a number in this community still are not willing to avail themselves of the opportunity of salvation. We continue to work and pray in their behalf, hoping that some more will heed the call.

Sister Mae Strubhar, having finished her year of teaching at Casteel, left this week for her home in Oregon. She has been a real helper, carrying on the Sunday school there and ministering to the educational, social, physical, and spiritual needs of the people. She has been a help to the folks there in a way that it seemed impossible for us to be. The Lord has rewarded her efforts as evidenced by the increased spiritual growth of the members there and the recent stand taken for the Lord by two of her pupils. We are indeed glad she plans to be back again next school term.

Bro. and Sister Horst's home remains unfinished. We do not like to see it that way, and would like to complete it if the means were available. Imagine yourself living in the outside shell of a house with no partitions or any finish work done, a continual draft over the floor and the temperature 15° below zero outside, as they did this winter. If your imagination is strong enough you will understand some of the sacrifice they have made to be here. They are a wonderful help in the Lord's work here, and we often wonder how we got along without them before.

We are making plans for summer Bible school in May. Many of the children are looking forward to it, and we do not want to disappoint them.

March 13, 1942. Nelson Histand.



RURAL

GERMFASK, MICHIGAN

Knowing that there are many who intercede in behalf of the Gospel witnessing in the rural regions of Upper Michigan, we feel that we owe, at least in part, an account of some of the joys and blessings of God in the past few months. While spending two weeks the forepart of February in Indiana, visiting friends and relatives, in our absence Bro. Clarence Troyer of the Sandtown brotherhood (Curtis) brought the messages to an afternoon worship service. He is happy to be able to instruct five more converts in the grace of Jesus Christ in his community. We say, praise the Lord that souls still listen to the wooings of the Holy Spirit.

The week end of February 22 we were very happy to have with us the brethren, Linford Hackman, Paul Lehman, and John William Boyer of northern Minnesota; also Bro. J. C. Gingerich of Detroit Lakes, Minn. Bro. Gingerich brought the message in the morning at Germfask, and in the evening at Sandtown. Having many things in common with these brethren, we appreciated very much their fellowship, as they journeyed homeward.

Initial contacts have been made in four more communities, for which we and others have been burdened for some time. One in partic-

SEND FOR A NEW
SAMPLE PACK OF TRACTS
TODAY
THEY'RE FREE
Mennonite Publishing House
Scottdale, Pa.

What of the Night?

[*Continued from page* 18]

here. That means, all who are without the Gospel light are living in a world of darkness. This night is full of trouble. It has such few lights by which the wayfaring people of the world might find the cross. Watchman, what of the night? The night of this world is far spent and the dawn will soon appear.

You are working with a people who are facing the night of judgment. The time is coming when it will be morning to the saints, but night to the sinners. This night is certainly coming. God has determined a time when the boundaries of human destiny shall be drawn. This night of judgment is dark and terrible. There will be no joy, no peace, no rest, no forgiveness. Men and women shall suffer torment, pain, sorrow, and anguish. There will be the blackness of darkness prevailing forever, and they "shall be tormented day and night forever and ever." This eternal punishment, these everlasting burnings, await the souls of men and women who are within reach of your testimony of the gospel. Watchman, what of the night? This night of judgment is certainly coming. It is dark and terrible. It will prevail throughout the long eternity.

How happy we are to have come to the light! How glad we are to have had an opportunity of the day! What prospects we have in the light of the dawn! What rejoicing in the assurance of eternal morning! But Watchman, what of the night? What of the night for those who are about you and within your reach?

We pray that God may use you to reflect the light of the Gospel upon the ways of men. We pray that the power of that Gospel will bring them to the light of truth. You must work in your field of service while it is day. "The night cometh when no man can work."

The World's Need of the Christian Witness

[*Continued from page* 19]

a period of time—approximately two thousand years, men went on and built great cities and developed a powerful civilization, and as God looked at the whole thing and saw the result of the works of men, He said: "I saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Except for Noah and his family, the world had been destroyed in a flood. Later men became ambitious and built a tower to reach into heaven. God says: "This they begin to do, and now nothing will be restrained from them, which they have imagined to do." And God scattered them and stopped their vain imaginations.

Then God called this great race of people and sought to redeem it, by the witness of a little trickling stream of humanity. He called Abraham out from among all the nations, and sought to justify this one small family to purify all the generations of men. He went down into Canaan where sons were born to him. Finally Jacob and his sons went to Egypt and stayed several hundred years. In the last chapter of Genesis this great race of people, this little trickling stream which He sought to draw out and justify in one generation, ended in a coffin in Egypt.

God called Moses out of Egypt and revealed the law to him. He established a theocratic form of government and ruled it through the judges. The stories of the people in the book of Judges are so dark that some people with sensitive minds turn away in disgust. They finally became so corrupt that every man did what was right in his own eyes. Later they desired a kingdom, and God established one. He called out great kings of Israel and finally a great nation was established. The kingdom of Solomon reached from Dan to Beersheba. The Queen of Sheba came to marvel at the kingdom of Israel. At that time all the other nations were heathen nations—Babylon, Assyria, Egypt. This was the best of the kingdoms of the world.

They went on and on in their compromises and sin until finally they landed in Babylon and Syria. Many years after a slight restoration, Jesus finally came. God had revealed Himself to them as the purest of the nations, but they took the Son of God and delivered Him into wicked hands to be crucified. The character of that people is revealed in the way they manifested themselves toward the Son of God. The cross of Calvary is the witness to God's vision of a sinful world.

And so the Church was established. The Day of Pentecost had come, and the kingdoms of this world were approached with the Gospel. Men were saved with the resurrected Christ, with the crucified Christ, with the presence of the third Person of the Trinity indwelling the believers all over the Church. This is the purest institution that God had yet brought up on the earth—the Church of the living Christ. God is building up the Kingdom now and time goes on. Prophetically, we see time going on and on, until finally all the world will be marvelling at the Beast. The prophet will cause a little image to speak and the Beast, the great Anti-Christ, performs wonders. Who is like the Beast? Even after Jesus Christ raised three men from the dead, when He Himself rose out of the grave, they refused to believe. But when an impostor rises, all the world will marvel at the Beast, and fall down and worship him.

There is another way in which I want to give God's view of the world. The first chapter of the book of Romans tells about the Gentiles in a general way and reviews the Gentile world as God sees it: "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator. . . . Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful, who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." That is the Gentile world—the heathen world. That is the non-Church group, the non-Sunday-school group, the non-civilized group, the heathen world.

The second and third chapters talk about the Jews: "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Then He goes through the chapter and finally in the third chapter says: "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. . . . For all have sinned, and come short of the glory of God." The just, in our terminology, is the Church group, the civilized nations, the Mennonite boys and girls, the educated group, the folks that ought to know better. And so God says as He looks upon this classification of the human world, They are all guilty before God. And it is a desperate picture. It is a great evil world that needs the Saviour.

Now I want to get at this in a little more localized way. We have just given God's picture of the world that needs the Christian witness, and it will not change fifty years from now. But we localize a little. This general outline applies to this world now. In the January issue of Christian Missions, in an article on China, we find that there are 250

million people in China who have never heard the Gospel, to say nothing about the Christian way of life. There are twice as many that have never even heard the Gospel as there are people in the United States. And then it is said there are sixty million people in China today who are refugees—moved from their homes, and this same paper says that there are twenty million war orphans in China. And to get an idea of that figure we must visualize every boy and girl in the United States up to nineteen years of age. That is how many war orphans there are in that great land of China today. Certainly this picture that God gave of the world in the Bible is true of this land. Take your Bible, count the letters from the beginning of Genesis to Revelation and when you have accomplished the task do it again eighty times over before you have reached the requisite number to represent the men, women, and children of that old and wonderful empire of China. Thirty-three thousand will pass today forever beyond your reach. This ought to touch our hearts. It is enough to make an angel weep.

By localizing this picture of the world a little nearer, look into your home community, or some near-by neighborhood. Find some misguided boy or girl running with evil associates. Look at a home partly broken where father or mother have had just a little touch of the Gospel; just barely touched the hem of the garment. See some boy or girl who has just touched the fringe of Christian teaching. Unless you reach him and save him, he will not be saved. Everybody can visualize his own community and see somebody like that. It is a precious soul that is included in this great general picture of God's vision of the world that needs the witness today.

Then bring that local view a little closer yet. Go into some Mennonite home—two, three, four, five boys or girls. The boy or girl is growing up, father and mother are little conscious of the things that are going on in that heart. See a little indifference and unrighteousness. Go on for awhile and finally they will have broken beyond the confines of the Church and the influence of your hand and mine. It has happened scores of times among us and it is happening again. This is just a little tiny segment of the world which we are to see, and to which we are to carry the Christian witness. It has always been so with God's people. In the antediluvian world there was a Noah; in the time of Abraham, there was an Isaac, and then a Jacob, and then a Joseph. In the days of the Judges there was a Ruth, a Moabitess, a pure, holy character blessed by God; and in the days of Israel, there was a great shepherd boy of Jesse, the sweet singer of Israel. And in the days of the crucifixion of Christ there was a holy Ananias. Through all the generations of the great seething world, God has taken out of it a kingdom for Himself. That kingdom is a mighty kingdom, a glorious, everlasting kingdom, and its followers are numberless. We can see a countless throng which no man could number of every nation, tongue, and tribe under the heavens. These were brought into the Kingdom by the faithful Christian witness. This is an evil world. It is a lost world. It is a dark world. But we have a mighty Saviour, a mighty Christ, a living, dynamic Truth and I am not ashamed of the Christian witness for it is the power of God unto salvation to everyone that believeth.

(A message delivered before the Christian Life Conference at Goshen, Ind., Feb. 16, 1942, and stenographically reported by Doris Stuckey.)

La Junta, Colo.

Individual Responsibility

[*Continued from page* 22]

Our churches would have far less trouble if each member would daily serve the Lord in winning souls for Christ.

There are many avenues through which rural evangelism can be carried on. The Sunday school is one through which many souls have been reached. It is a worthy undertaking for any church to launch a Sunday school in some neglected district. However, in all our efforts to teach the Word, Christian living is vital. Unless the sinner can see Christ in the teacher, in the preacher, or in the worker, he will be driven away from God. Our Lord spoke the following words concerning the most religious people of His day: "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers" (Matt. 23:4). We may be very active and possess much zeal but until we have learned to abide in Christ our lives will be comparatively fruitless.

There are so many needy areas that we dare not stand idly by, knowing that the day of opportunity is fast coming to its close. Within driving distance of most of our congregations there are unchurched areas that afford great opportunity to spread the Gospel. Not only do we have this privilege, but we are under obligation to do so.

But are we individually responsible for such projects of evangelism? The church is responsible to carry on this great work, but the church is made up of individuals, consequently, a very definite responsibility is resting upon each individual of the church. Let us not chafe under our obligations, but arise quickly and gladly to seize our golden opportunities while we have them, for we have no promise of the morrow.

Urbana, Ohio.

Letter-Writing Evangelism

[*Continued from page* 21]

Persons that are ill live over and over their experiences of the past. These experiences grow and can be made more vital if new phases are called to mind. The memory is a precious faculty that God has given us. Older persons, and persons that have been called from activity to rest and wait can have many pleasant hours living in memory of the past.

Paul reminds Timothy of past experiences that he loves to recall to his mind. "Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands" (II Tim. 1:4-6). Note how Paul reminds the Thessalonians of his past experiences with them. "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were examples to all that believe. . . . For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad so that we need not to speak any thing" (I Thess. 1:5-8).

Appeal to the best motive and abilities of the person addressed. We ought to commend others for the abilities and accomplishments they have attained. Make his strong points stronger, that he might accomplish more for the Master. If he has a gift, urge the use of it. If a singer, teacher, preacher, encourage him by speaking words of appreciation of it. Do not be afraid of complimenting good qualities in others. Most of us are too frozen and fearful that we might spoil someone if we speak a word of kindness or encouragement. Very often it may be personal jealousy that keeps us from speaking.

Paul never was sparing in words for the best qualities in a person. Note how he commends Timothy. "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. . . . Stir up the gift of God which is in thee by the putting on of my hands" (I

[*Continued on page* 31]

FINANCIAL REPORT

Mennonite Board of Missions and Charities

FEBRUARY, 1942

GENERAL

Goshen College SS Ind	60 00
Forks Cong Ind	58 28
O Gr & Pleasant Hill Congs O	95 81
A Sister of Groffdale Cong Pa	12 00
Elkhart SS Miles Troyer cl Ind	37 15
A Friend Ohio	5 00
Amos Zuercher	10 00
Rock SS Pa	76 00
An Elkhart Co Sister Ind	2 00
A Brother Ohio	15 00
A Bro & Sister Ind	19 00
Lucile Birky	5 00
A Sister Md	50 00
Mr & Mrs R J Sommer	50 00
A Bro & Sis of Beech Cong O	10 00
Hannibal Miss Cong Mo	3 31
Crystal Springs Cong Kansas	33 74
A Friend Ia	25 00
West Zion Cong Alta	39 00
Mountain View Cong Mont	6 40
A Bro & Sis Lexington O	25 00
Lakeview Cong N Dak	13 16
Millwood SS Pa	71 23
West Clinton SS Ohio	41 16
Bethel SS West Liberty O	57 11
Martins Creek SS Ohio	39 06
Oak Gr SS West Liberty O	71 51
Plain View SS Ohio	75 00
Medway SS Ohio	14 77
Sunny Side SS Pa	6 61
Midway & North Lima SS Ohio	58 99
Ont 761	4 00
A Brother & Sister Ont	25 00
Endowment Income	505 01
	1,620 30

INDIA

GENERAL

Detroit Miss Cong Mich	6 83
Sue F Landis	5 00
Reiff SS Md	67 50
Cedar Grove SS Pa	27 50
Ellis R Zook	50 00
David D Stutzman	28 11
Pleasant View SS Ohio	13 33
Canton SS & Cong Ohio	15 21
Bethel Cong Mo	14 84
East Holbrook Cong Colo	10 00
La Junta Cong Colo	10 10
D L Miller	20 00
Science Ridge SS Ill	32 47
A Bro Towamencin Cong Pa	10 00
Zion Cong Ore	48 54
Holdeman Cong Ind	67 06
Yellow Creek Cong Ind	123 95
Shore SS Ind	16 18
Floradale Cong Ont	24 01
Zurich SS Ont	8 15
Elmira SS Ont	40 00
Detweiler Cong Ont	4 60
Shantz Cong Ont	14 45
Endowment Income	804 84
	1,462 67

MISSIONARY

East Bend SS class Ill	28 73
A Sister Calif	10 00
Conestoga Cong Pa	11 26
Sycamore Grove Cong Mo	35 08
Penna Cong Kansas	14 74
Spring Valley Cong Kans	25 00
Hesston Cong Kansas	50 00
Yoder Cong Kansas	125 00
Salem Cong Alta	37 50
Willow Springs Cong Ill	57 61
Blough SS Pa	10 00
Stahl SS Pa	16 38
SW Pa SS Conf Dist Miss Fund	6 00
Plumstead Cong Pa	10 50
Lancaster Dist Conf Pa	75 00
West Clinton SS Ohio	51 36
Central SS Fulton Co Ohio	37 50
Lockport SS Ohio	45 23
Martins SS Ohio	37 50
Elkhart Congs Ohio	37 50
Goshen Cong Ind	66 95
Olive S C Ind	25 00
Maple Grove S C Ind	25 00
Yellow Creek S C Ind	25 00
Lower Deer Creek S C Ia	10 62
West Union S C Ia	10 00
Topedale S C Ill	4 00
Arthur S C Ill	11 61
Endowment Income	30 00
	930 07

MISSIONARY CHILDREN

Orrville SS Ohio	7 00
Mr & Mrs Glen E Yoder	10 00
Perkiomen Miss SS Jr class Pa	70 30
Oak Gr SS West Liberty O	17 05
Endowment Income	30 00
	134 35

EVANGELIST

A Brother & Sister Mich	50 00
Matt 10:42 Ind	10 00
Beech SS Ohio	60 00
More YPBM Ind	9 08
E S Gingerich	5 00
Endowment Income	97 50
	231 58

BIBLE WOMEN

East Bend SS class Ill	20 00
Freeport SS Ill	100 00
Bethel SS Old Sis cl W Lib O	12 50
Heland Sr S C Ont	8 00
Endowment Income	97 50
	163 00

EDUCATIONAL

Goshen College SS Ind	6 43
A Brother & Sister Mich	13 17
Anna Birky class Ill	7 50
S Brownsberger	10 00
F S Gingerich	5 00
Endowment Income	32 75
	74 85

ORPHAN

Sue F Landis	5 00
Forks SS & Cong Ind	49 79
Stauffer Cong Md	36 00
Chicago Home Miss SS Beg Dept Ill	9 00
East Bend SS class 5 Ill	3 70
Mr & Mrs E O Brubaker	11 00
A Sister Bethel SS W Lib Ohio	11 00
Middlebury SS Pri Dept Ind	36 00
Howard-Miami SS cls Ind	11 00
St Jacobs S C Ont	44 00
Endowment Income	45 00
	261 49

WIDOW

Sue F Landis	5 00
Mr & Mrs Geo. Beechy	11 00
Mary J Holsopple	6 00
West Zion SS Alta	22 00
Mr & Mrs Edd Garber	22 00
A Bro—Sis & Family Ill	22 00
Millersville SS Adda Stauffer class Pa	22 00
	110 00

MEDICAL

Goshen College SS Ind	15 40
A Brother & Sister Mich	13 41
Conestoga SS class Pa	23 07
E Bend SS Mabel Schrock cl Ill	5 40
Catlin SS Kans	10 00
St Jacobs S C Ont	15 00
Waterloo Sr S C Ont	10 00
Endowment Income	73 75
	166 03

FAMINE RELIEF

Goshen College SS Ind	1 37
Goshen College Women's Miss Soc Ind	10 00
Salem Cong Alta	56 40
	67 77

LEPERS

Sue F Landis	5 00

PERSONAL

John Kniss	20 00

MOHADI CHURCH BLDG.

Endowment Income	12 50

BIBLE SCHOOL

Endowment Income	40 00
Total for India	3,679 31

SOUTH AMERICA

GENERAL

Detroit Miss Cong Mich	6 83
Sue F Landis	5 00
Reiff SS Md	62 50
A Friend Ohio	5 00
Tuleta Cong Texas	5 75
Canton SS & Cong Ohio	15 21
East Holbrook Cong Colo	10 00
La Junta Cong Colo	10 10
Willow Springs Cong Ill	20 99
Freeport Cong Ill	141 60
Salford SS Pa	87 27
Oak Grove Cong Md	1 45
Masontown Cong Pa	5 79
Kraybill SS Pa	17 00
Erisman Cong Pa	41 50
Filer Cong Idaho	5 86
Middlebury Cong Ind	65 30
Floradale Cong Ont	17 95
Hagey Cong Ont	14 00
Elmira SS Ont	40 00
Ont 785	10 00
Endowment Income	531 09
	1,120 19

MISSIONARY

Maple Gr-New Wilmington Cong Pa	26 00
Goshen College SS Ind	3 59
Dr & Mrs Durbin T Yoder	50 00
A Bro & Sis N Y	25 00
Pleasant Valley Cong Kans	37 50
Mt View Cong Mont	17 55
Mount View Cong Alta	40 00
Souderton SS Pa	37 50
Lancaster Dist Conf Pa	150 00
Martins SS Ohio	59 86
Sharon S C Ohio	1 90
Wanner S C Ont	17 00
Hagey S C Ont	15 00
St Jacobs S C Ont	20 00
Waterloo Sr S C Ont	12 00
Kitchener SS Ont	27 56
Cressman M M Ont	120 00
Endowment Interest	17 50
	677 96

MISSIONARY CHILDREN

Orrville SS Ohio	7 00
Guernsey SS class 3 Sask	6 45
Big Rock SS Alta	10 50
Elizabethtown SS Penna:	
Edith Gish class	3 13
Edith Witmer class	12 50
Alta Nunemaker class	12 50
Ont 748	50 00
Kitchener SS Ont	31 57
Wideman SS Ont	7 50
St Jacobs SS Ont	225 00
Endowment Income	27 50
	393 65

EVANGELIST

East Bend SS class Ill	14 50
A Brother & Sister Ia	33 00
An Indiana Family	10 00
A Brother & Sister Ia	5 00
Mr & Mrs Nelson C Sommer	28 00
A Brother Ind	50 00
Sam R Hoover	10 00
M H Mast	15 00
A Sister Grantsville Md	4 00
A Brother & Sister Ind	10 00
SW Pa SS Conf Dist Miss Fund	4 00
Midland Cong Mich	50 00
Blenheim SS Ont	20 00
Endowment Income	8 13
	261 63

ORPHAN

Anna Birky class Ill	7 50
Kitchener SS Ont	5 21
	12 71

NEW MISSIONARY

Mr & Mrs Ray Mast	10 00
Mr & Mrs Ed M Yoder	10 00
A Brother & Sister Ia	24 00
A Bro—Sis & Family Ill	26 36
	70 36

NURSE

A Brother & Sister Ont	25 00

PUBLICATION

Hershey SS Pa	35 25
Total for South America	2,596 75

AFRICA

Sue F Landis	5 00
Mr & Mrs H Clifford Yoder	60 00
A Brother & Sister N Y	10 00
A Sister Pa	5 00
Endowment Income	15 00
	95 00

CITY MISSIONS

ALTOONA, PENNA.

Casselman Cong Md	8 10
Rockton Cong Pa	1 00
Altoona Cong Pa	10 00
Glade Cong Md	5 11
Stahl Cong Pa	9 76
Springs Cong Pa	30 00
SW Pa SS Conf Dist	23 45
Allensville Cong Pa	29 93
	117 35

CANTON, OHIO

A Bro & Sis Martins Creek SS O	15 00
Bethel SS Medina Co Ohio	83 81
Oak Gr & Pleasant Hill Congs O	30 00
Canton Cong Ohio	27 80
Canton SS Ohio	6 78
Special	18 00
Oak Gr & Pleasant Hill Congs O (Jan)	10 00
Walnut Creek Cong Ohio (Jan)	24 00
Canton Cong Ohio (Jan)	16 12
Canton SS Ohio (Jan)	8 84
Kidron SS class 12 Ohio (Jan)	15 00
Salem SS Wooster O (Jan)	21 34
Tri-Co SS Mtg O (Jan)	23 50
Edward Gerber (Jan)	5 00
Earl Short (Jan)	4 00
	309 19

CHICAGO, ILL.

Roanoke Cong Ill	12 23
Endowment Income	303 75
Ben S Gerig	30 00
Melinda Lichty	5 00
Elsie Pustay	1 00
Linford Hackman	1 00
Vernon Weaver	10 00
Elvin Nice	10 00
Dale Hirstein	10 00
	382 98

MEXICAN MISS., CHICAGO, ILL.

Goshen College SS Ind	12 37
Mr & Mrs Steve Plank	25 00
A Bro & Sis Elkhart Ind	12 00
Servants Gridley Ill	37 00
A Bro—Sis & Family Ill	51 64
Roanoke Cong Ill	12 22
Endowment Income	123 58
	273 81

DENVER, COLO.

A Sister Pa	5 00
A Friend Pleasant View Cong Mich	12 00
	17 00

DETROIT, MICH.

Locust Grove SS Mich	8 75
Beech SS Ohio	81 01
Bowne Cong Mich	19 71
Endowment Income	7 04
Harold Brenneman	2 00
Detroit Cong Mich	10 02
	128 53

DETROIT BLDG. DEBT

Elkhart SS Aged Mens cl Ind	10 00

FORT WAYNE, IND.

Endowment Income	2 50

HANNIBAL, MO.

Fairview Cong N Dak	17 37
Penna Cong Kansas	9 90
Linn SS Mo	1 00
Yoder Cong Kans	20 00
Calvary Cong Kans	11 10
	59 37

JOHNSTOWN, PA.

Rockton Cong Pa	8 00
Altoona Cong Pa	10 00
Scottdale Cong Pa	30 11
Kaufman Cong Pa	23 11
Oak Grove Cong Md	1 40
SW Penna Dist SS Conf	23 45
Apt Rental	23 75
	119 82

JOHNSTOWN AUTO, PA.

SW Penna SS Dist Conf	14 01

KANSAS CITY, KANSAS

Kansas City Cong Kans	100 00
Mt Zion Cong Mo	2 25
Ont 785	5 00
Mrs Larson	1 00
Elizabeth Longenecker	1 00
Marie Kaufman	8 50
Jake Brenneman	2 00
Raymond Byler	20 00
Mr & Mrs Dave Miller	1 00
A Bro & Sister Va	10 00
Harry Nice	6 00
	156 75

LIMA, OHIO

Oak Gr SS W Lib Ohio	25 00
Endowment Income	5 00
Bethel SS W Lib Ohio	22 91
South Union Cong Ohio	123 00
Salem SS Wayne Co Ohio	21 35
Pike Cong Ohio	50 00
All Day Mtg Lima Ohio	36 55
	283 81

PEORIA, ILL.

East Bend Cong Ill	150 00
Endowment Income	26 25
Martha Zehr	10 00
Leeda Grove	1 00
Mollie Schrock	1 00
Telephone Toll	0 66
Wm Nafziger	2 00
In His Name	2 00
	192 91

BELLVUE-PEORIA, ILL.

Lucile Birky	10 00

PERKIOMEN BLDG., PENNA.

No name	200 00
A Friend Pa	20 00
Souderton SS Pa	200 00
Providence Cong Pa	18 50
Towamencin SS Pa	26 50
A Friend Pa	2 00
Perkiomen Mission Pa	35 00
Finland Cong Pa	40 95
Doylestown Cong Pa	100 00
Skippack Cong Pa	50 00
Souderton Cong Pa	66 65
Towamencin SS Pa	42 00
Blooming Glen Cong Pa	163 03
	964 63

PORTLAND, ORE.

North Pomona SS Calif	6 47
Filer Cong Idaho	5 17
Nampa Cong Idaho	7 50
Portland Cong Ore	7 40
	26 54

TORONTO, ONT.

Snyder Cong Ont	12 05
Hagey Cong Ont	11 00
Kitchener Cong Ont	60 42
Geiger Cong Ont	9 25
A Brother & Sister Ont	5 00
	97 72

WICHITA, KANSAS

Yoder Cong Kansas	20 00
Total for City Missions	3,186 92

CHARITABLE INSTITUTIONS

CHILDREN'S HOME, KANSAS CITY, KS.

Zion SS Mich	1 00
Almira SS Ont	1 00
Fairhaven SS Mich	20 00
Mt View SS Mont	26 05
Conestoga SS Pa	47 12
Salem Cong Alta	5 25
Endowment Income	78 75
Special Support	293 00
East Union Cong Ia	5 50
Pigeon SS Pri Dept Mich	4 00
Omar Eimen	4 00
Fairhaven SS Mich	20 00
L A Weaver	2 00
Allan Weaver	5 00
Harry Nice	1 00
West Union Cong Ia	6 00
Refund on clothing	3 55
	523 22

MILLERSVILLE ORPHANAGE, PA.

Sue F Landis	5 00
Plain Cong Pa	88 61
Towamencin SS Pa	30 00
	123 61

ORPHANS' HOME, OHIO

Mr & Mrs Glenn Honderich	4 03
John William Boyer	5 00
Mt View SS Mont	26 04
Endowment Income	593 21
Farm Income	22 23
Special Support	335 86
Esther Zook	7 00
Salena Gascho	5 00
	998 37

HOME FOR AGED, ILL.

Massanari Family	5 00
Endowment Income	627 45
Special Support	759 60
Rebate	141 36
Maintenance	223 90
Produce sold	104 41
Live Stock	32 44
	1,894 16

OLD PEOPLE'S HOME, OHIO

Mr & Mrs C W Leininger	1 00
Endowment Income	783 25
Special Support	513 20
Farm Income	113 77
Board	23 00
Telephone	2 00
Misc	8 04
A Sister Ohio	5 00
	1,449 26

HOME FOR AGED, LANC., PA.

Sue F Landis	5 00

OLD PEOPLE'S HOME, OHIO —FUR. & BLDG.

Oak Gr Cong Wayne Co Ohio	90 00
Christian Blough	25 00
Middlebury SS class 13 Ind	5 00
Yellow Creek SS class Ind	40 00
Matt 6:3 Ohio	30 00
Adeline Smucker	100 00
	290 00

LA JUNTA HOSPITAL, COLO.

Willow Springs Cong Ill	20 99
Endowment Income	71 75
Income from Patients (Jan)	7,098 02
Endowment Income (Jan)	847 41
Tim Yoder	15 00
Mrs Buckwalter & J R Shank	2 00
	8,055 17

LA JUNTA HOSPITAL—WING

Chas A Shantz	75 00
Fern Schrock	5 00
	80 00

LA JUNTA HOSPITAL—WILLS ESTATE

Endowment Income	387 50

LA JUNTA HOSPITAL—NURSE

Goshen Collcge S C Ind	10 00
St Jacobs S C Ont	5 00
Science Ridge S C Ill	4 11
	19 11

SICK CHILDREN'S HOSPITAL—TORONTO

Wellesley A M Cong Ont	50 00
Total for Charitable Inst	13,875 40

OTHER FUNDS

ADMINISTRATION EXPENSE

Endowment Income	357 50

AGED & DISABLED MISSIONARY

Endowment Income	200 00

BIBLE FUND

Endowment Income	12 50

CHINA

Mr & Mrs S B Nafziger	12 50
A Bro & Sister Ia	50 00
M B Hosteter	3 50
Nancy Fiergert	1 50
N Dist OO Am Cong Ia	35 00
Anonymous	20 00
L P	5 00
E E	1 00
	128 50

COMMISSION FOR CHRISTIAN EDUCATION

Bethel Cong Mo	3 00

CHURCH BUILDING

Endowment Income	15 00
Pinckney Cong Mich	5 13
	20 13

CULP, ARK.

Hopedale SS Pri & Jr Dept Ill	10 00
A Bro & Sis Ia	10 00
	20 00

EVANGELIZING FUND

Endowment Income	137 50

GOSHEN COLLEGE

Canadian Contributions	15 00

JEWISH EVANGELIZATION

I Jno 3:17 Ohio	15 00
Mr & Mrs Daniel Diller	4 00
	19 00

LOUISIANA WORK

A Brother & Sister Ia	5 00

MISSIONARY PREPARATION

Endowment Income	22 50

MANITOU SPRINGS, COLO.

Lake Region Cong Minn	5 00
West Liberty Cong Kans	15 20
	20 20

MEXICAN WORK, COLO.

Goshen College SS Ind	9 55

MEXICAN BORDER WORK, TEXAS

Goshen College SS Ind	1 77
Roanoke YPBM Ill	31 95
	33 72

NORTHERN MINN. WORK

Goshen College SS Ind	5 50
Blooming Glen SS Y M class Pa	76 16
	81 66

PARAGUAY INDIAN MISSION

Goshen College SS Ind	1 95

PERSONAL

Coalridge Cong Mont	1 00
Elkhart SS Miles Troyer cl Ind	12 38
Lake Region Cong Minn	5 00
Spring Valley Cong Kansas	12 50
	30 88

RURAL MISSIONS

Endowment Income	65 00
White Cloud Cong Mich	6 15
Baden Mission Ont	11 08
Geiger Cong Ont	15 00
Blenheim YPCF Ont	10 00
Kitchener SS S Bauman cl Ont	18 50
Elmira SS Ont	70 00
Weber YPCF Ont	10 00
Ont 785	10 00
	215 73

DISTRICT GENERAL

Red River Valley Cong N Dak	17 90
Red Top Cong Mont	10 14
Lake Region Cong Minn	8 39
Coalridge Cong Mont	2 11
Fairview Cong N Dak	48 00
Vincent Cong Pa	212 00
Haycock Miss Cong Pa	61 25
Norristown Miss Cong Pa	7 08
Pottstown Miss Cong Pa	25 45
Maple Grove Cong Ind	36 26
Shore Cong Ind	41 90
Emma Cong Ind	29 00
Howard-Miami Cong Ind	70 00
Hopewell Cong Ind	75 00
Salem Cong Ind	38 27
Zion Cong Mich	10 00
Clinton Frame Cong Ind	70 66
Hannibal Miss Cong Mo	3 35
Bethel Cong Mo	9 75
Sycamore Grove Cong Mo	39 11
Spring Valley Cong Kans	28 16
Pleasant View SS Okla	22 50
Palmyra Cong Mo	5 00
Gulfhaven SS Miss	27 61
Manitou Springs Cong Colo	3 35
Mt Zion Cong Mo	9 10
Pleasant Valley Cong Kans	15 00
Hesston Cong Kans	25 17
La Junta Cong Colo	14 80
Yoder Cong Kans	31 10
Ont 761	3 00
Kitchener SS E Witmer cl Ont	10 25
Elmira SS Ont	42 00
Hopewell Cong Ore	4 64
Bethel SS Ore	5 43
Filer Cong Idaho	6 06
Nampa Cong Idaho	7 50
Masontown Cong Pa	12 59
Morrison Cove Cong Pa	10 00
Weaver Cong Pa	11 00
	1,109 88

LITERATURE

Fairview Cong N Dak	1 00

RURAL EVANGEL

Bowne Cong Mich	5 00
ADAIR, OKLA.	
A Brother & Sister Ia	10 00

OZARK MISSIONS

Spring Valley Cong Kans	10 00

HOUSE OF FRIENDSHIP

Elmira SS Ont	9 00
East Zorra A M Cong Ont	7 50
	16 50

CHURCH & MISSION NEWS

Baden Mission Ont	8 50

ONT. CONFERENCE WELFARE FUND

A Brother Latschar Cong Ont	200 00

SW. PENNA. CONFERENCE FUND

Rockton Cong Pa	0 50
Blough Cong Pa	15 00
	15 50

JOHNSTOWN BIBLE SCHOOL, PA.

Masontown Cong Pa	5 80

MISSION LITERATURE

Rockton Cong Pa	0 50
Blough Cong Pa	15 00
	15 50

EASTERN MENN. SCHOOL, VA.

Stahl Cong Pa	14 22

BOOKLET OF PRAYER

Sent by Mrs M C Lehman	4 00
Nampa S C Idaho	1 20
	5 20

CIRCLE LETTER

Nampa S C Idaho	0 20

GENERAL EXPENSE FUND

Waterloo Sr S C Ont	2 00
Total for Other Funds	2,753 62

RELIEF FUNDS

DAK.-MONT. DIST. RELIEF

Lakeview Cong N Dak	13 16

NONRESISTANT RELIEF

Cedar Grove Cong Ont	27 35
F S Gingerich	10 00
Baden Miss Ont	10 24
Vineland Cong Ont	60 70
Wanner Cong Ont	50 49
Ont 761	3 00
Elmira SS Ont	70 00
Bothwell Cong Ont	4 23
Zurich SS Ont	9 70
Wideman Cong Ont	61 00
A Brother Latschar Cong Ont	300 00
Latschar Cong Ont	26 60
A Brother & Sister Ont	10 00
East Zorra A M Cong Ont	59 82
Detweiler Cong Ont	6 45
Bro & Sis Moses Baer	20 00
	729 58

CIVILIAN SERVICE

Burr Oak Cong Ind	31 62
Bethel Cong Mummasburg Pa	18 50
Tressler Cong Dela	10 35
Edw J Yutzy	35 00
Alfa J Kauffman	10 00
Nappanee Cong Ind	6 50
Franconia Conf Dist Pa	752 62
Pea Ridge Cong Mo	9 50
Bethel Springs Cong Ark	17 64
Martins Cong Ohio	37 50
Mr & Mrs Vernon E Bechtel	5 00
Enos Mumaw	5 00
Brenneman Family	18 00
Mary Yoder	13 00
East Holbrook Cong Colo	47 20
Martinscreek Cong Ohio	20 81
Ford Kreider	10 00
Orrville Cong Ohio	206 50
Nappanee Cong Ind	69 09
Olive Cong Ind	90 00
La Junta Cong Colo	2 00
Bethany Cong Ohio	45 00
North Goshen Cong Ind	13 00
Doylestown Cong Pa	10 00
Amos Hartman	0 50
Mt Zion Cong Mo	21 35
Ira C Yoder	5 00
Howard-Miami Cong Ind	5 00
East Holbrook Cong Colo	14 77
Ft Wayne Miss Cong Ind	5 50
Virginia Dist	1,078 11
John Riegsecker	5 00
Leetonia—North Lima & Midway Congs Ohio	10 00
Burr Oak Cong Ind	2 00
Woodland Cong Kans	29 00
Bennie A Fisher	5 00
Leonard Haarer	1 50
Pleasant View Cong Mich	30 00
Simon Bontrager	25 00
Berea Cong Mo	1 04
Sharon Cong Ohio	10 00
Spring Valley Cong Kansas	35 00
Geo W Holderman	5 00
Edward Selzer	5 00
A D Diener	10 00
Mt Pisgah Cong Mo	3 97
Zion Cong Ore	171 70
Pryor Cong Okla	24 00
Yoder Cong Kans	10 00
Beech Cong Ohio	10 00
Harriet Pletcher	10 00
Henry Lantz	2 00
Dorothy Jean Mann	1 00
Minnie V Cooprider	10 00
Henry Cooprider	25 00
Wood River Cong Nebr	1 90
Mrs Anna R Horst	1 00
Mrs Dorcas Haight	1 00
Kansas City Cong Kans	50 75
Scottdale Cong Pa	109 98
Hannibal Miss Cong Mo	29 31
Sycamore Grove Cong Mo	53 85
Penna Cong Kans	21 12
Bethel Cong Mo	52 75
Calvary Cong Kans	20 00
Mt Pleasant Cong Ohio	27 75
Linn Cong Mo	1 10
Protection Cong Kans	15 00
Wm Bontrager	10 00
White Hall Cong Mo	5 00
Mt View Cong Mont	18 15
Gortner Cong Md	18 65
Casselman Cong Md	33 00
Monroe B Wyse	25 00
West Fairview Cong Nebr	82 28
Ezra H Good	5 00
Ira Eberly	5 00
Willow Springs Cong Ill	120 22
Mark Smucker	10 00
Lester Litwiller	10 00
Morton Cong Ill	40 00
Science Ridge Cong Ill	20 00
Loman Cong Minn	5 00
Mexican Miss Texas	5 00
Morrison Cove Cong Pa	18 50
Blough S C dime savers Pa	38 50
Pinto Cong Md	58 10
Springs Cong Pa	36 76
Masontown Cong Pa	20 50
Albany Cong Ore	9 00
Dr Amelia Ziegler	5 00
Bethel Cong Ore	66 52
Portland Cong Ore	67 00
Mrs Sarah Young	15 00
Wilber E Selzer	10 00
Emma Cong Ind	112 00
Pigeon Cong Mich	20 00
Yellow Creek Cong Ind	172 67
Middlebury Cong Ind	84 62
Anderson Cong Ind	50 00
White Cloud Cong Mich	16 62
	4,653 87

GENERAL RELIEF

Sam Yoder	25 00
NW Clinton OO Am Cong Ind	100 00
D H Miller	10 00
In His Name Colo	10 00
East Holbrook Cong Colo	5 00
Conestoga & Rock Congs Pa	69 55
U D Byler	10 00
Rock Cong Pa	25 00
Conestoga Cong Pa	98 79
	353 34

AMISH CIVILIAN SERVICE

SW Clearspring Dist Ind	26 00
Byler OO Am Cong Pa	6 00
Albert U Yoder	15 00
Amos Slabach	2 00
Jno A & Susanna Miller	2 00
R J Yoder & Wife	2 00
Mr & Mrs M R Bontrager & 3 children	5 00
R L Bontrager	1 00
Harry & Amelia Bontrager	2 00
Bish J D Wenger Dist Dayton Va	80 00
Mr & Mrs Jno F Imhoff	10 00
Chester Cong Ohio	1 00
Chester Cong Ohio	44 00
E Marshall Dist Ind	3 00
OO Am of Holmes, Tuscarawas & Wayne Cos Ohio	500 00
No Dist Cong Ia	17 00
Mahoning Co Cong Ohio	71 00
Chestnut Ridge Cong Ohio	120 00
	907 00

EUROPEAN WAR SUFFERERS

Gladys Hershberger	10 00
G Maurice Long	10 00
Goshen College SS Ind	37 60
Central Cong Elida Ohio	100 00
A Bro & Sis N Y	5 00
Burr Oak Cong Ind	1 30
Mr & Mrs Menno E Hershberger	10 00
Walter N Rutt	10 00
OO Am Cong of E Center Kans	171 00
Crown Hill Cong Ohio	25 00
L S—C L and Lydia Yoder	12 00
Sue F Landis	5 00
Yoder Cong Kansas	145 00
Nappanee Cong Ind	20 50
Clarence Bender	10 00
Meyersdale OO Am Cong Pa	69 00
Albert U Yoder	10 00
Rufus Slabach	1 50
A Brother & Sister Ind	10 00
Reiff Cong Md	808 40
Clear Spring Cong Md	69 50
John Esch	2 50
Spring Valley Cong Kans	15 00
Martins Cong Ohio	138 50
Harvey Bender	25 00
Amos J Yoder	25 00
OO Am individuals	33 20
A Brother Thomas, Okla	20 00
OO Amish Cong Mylo N Dak	60 00
Pike Cong	11 00
Mr & Mrs S B Ramer	10 00
Mr & Mrs Bechtel	5 00
Elmer Brenneman	6 00
D S Gingrich	20 00
Two Friends in Iowa	25 00
Two Iowa Friends	50 00
Fairview Cong	138 00
Bertha Yoder	10 00

Mrs Emma Stoltzfus	10 00
OO Am Cong Millersburg O	56 60
N Lima, Midway, & Leetonia Congs	130 00
Palmyra Cong	2 00
East Holbrook Cong	10 00
Middle Barrens OO Am Cong Ind	91 00
F R Miller	25 00
SE Barrens Dist OO Am Congs Ind	95 00
Chester Cong (Wissler)	6 00
Ford Kreider	10 00
Alma Kreider	20 00
OO Amish Md	5 00
SW Clinton OO Am Cong Ind	100 00
Chester Cong (Wissler) Ohio	16 00
Spring Valley	45 00
Sonnenberg Ohio (Swiss)	80 00
Sonnenberg Cong	170 00
Owen J Miller	25 00
Wm Welty	5 00
Olive Cong Ind	190 00
Lima Cong	25 00
D J Brenneman	10 00
Doylestown Penna	25 20
Lima Miss Cong O	5 00
OO Am Cong Millersburg Ohio	1 00
Bethel Cong Mo	4 00
A Bro & Sis Ohio	25 00
Maple Grove SS—Parkesburg Pa	226 00
Dist No 4 OO Am Cong Ind	85 00
Mt Zion Cong Mo	15 25
Ira C Yoder Clinton Frame Cong Ind	5 00
A Bro & Sis Pa	15 00
Howard-Miami Cong Ind	21 00
Katie Kinsinger	5 00
Fort Wayne Cong Ind	12 50
Bethel Cong Ohio	40 00
Am Church West Plain City O	26 60
Leander C Garber	10 00
John Riegsecker	5 00
Noah Gingerich	10 00
A Bro & 2 Sis Mich	3 00
Lucile Birky	10 00
Midway Cong	150 00
Kidron Cong	285 50
Burr Oak Cong	16 70
Wm Jennings	15 00
Wissler Ch of Wadsworth O	68 00
Chambersburg Cong	349 90
Mrs Barbara Weaver	10 00
Palmyra Cong Mo	13 00
Levi S Schrock	55 00
Marvin Steiner	10 00
Pinto Cong Md	20 00
Metamora SS class Ill	14 28
Harvey Stichter	10 00
Mr & Mrs Daniel Diller	10 00
Leonard Haarer	1 50
A Brother Ind	25 00
Lakeview Cong N Dak	10 00
A Bro & Sis Pa	50 00
Sharon	30 00
Roy R Kenagy	50 00
Esther B Detwiler	20 00
West Centre OO Am Cong Ks	48 00
Freeport Cong	40 00
A Sister Pa	10 00
Geo W Holderman	5 00
Edward Selzer	5 00
A Friend Kansas	5 00
O O Hershberger	10 00
H H Sommerfeld	50 00
A Brother Colo	10 00
East Yoder OO Am Cong Ind	180 25
Allensville Cong Pa	95 46
Yoder Cong Kansas	111 00
Beech Cong Ohio	26 00
Sonnenberg Ohio (Swiss)	40 00
West Liberty Cong Ks	85 00
Wood River Cong	17 00
South Union Cong Ohio	40 00
Eli G Hochstetler	30 00
Zion Cong Mich	5 50
A Brother Ind	10 00
OO Amish Va	635 00
Pike Cong O	5 00
Raymond P Heatwole	10 00
Scottdale Cong Pa	46 00
Sycamore Grove Mo	41 86
Hannibal Mo	4 03
Kans City Kans	71 83
Pleasant View Okla	22 78
Protection Cong	145 00
Catlin Cong Kansas	3 70
J Lester Beck	10 00
Clifford G Stutzman	10 00
White Hall Cong Mo	7 20
Mountain Fern Cong	45 10
Mr & Mrs Harvey Mann	10 00
Monroe B Wyse	25 00
Hopewell Cong Oreg	104 00
Blough Cong Pa	73 00
Ira Eberly	5 00
Ezra Good	5 00
SW Pa SS Conf Dist Mission Fund	2 00
Red Top Mont	11 36
Cloverdale Calif	12 95
Norristown Mission	77 73
Lewis Hartshaw	10 00
Sara Hartshaw	10 00
Catharine Hartshaw	10 00
Deep Run	258 76
Mrs Rein Bishop	10 00
OO Am Cong of East Center Cong Kansas	33 50
Casselman Cong	16 00
West Clinton SS	8 00
Salem SS by a Bro & Sis	5 00
Martins Creek SS A Bro & Sis	10 00
Central Fulton Co SS	36 00
Albany Cong	25 00
N Pomona SS	13 82
Fairview Cong	116 20
Filer Cong	8 00
Bethel Cong	234 20
Harrisburg	120 00
Portland Cong	70 69
Middlebury Cong	95 26
Goshen Cong	84 30
Clinton Frame Cong	80 91
Leo Cong	27 12
Shore Cong	111 46
Marion SS	17 66
Berea Cong	14 50
Clinton Frame Cong	54 46
Milton Wolf	10 00
Jos & Fannie Gramley	10 00
A Brother & Children, Ia	50 00
Wilber E Selzer	10 00
Spring Valley Cong Ks	5 00
	8,797 77
Total for Relief and CPS Funds	15,454 72

SUMMARY

Alta-Sask Dist Board	304 30
Dak-Mont Dist Board	174 91
Franconia Dist Board Pa	2,057 24
Illinois Dist Board	690 28
Ind-Mich Dist Board	1,838 68
Lancaster Dist Board	451 11
Mo-Kansas Dist Board	1,070 89
Ohio Dist Board	960 03
Ontario Dist Board	2,179 13
Pacific Coast Dist Board	845 00
SW Pa Dist Board	531 39
SW Penna SS Dist Board	38 38
Virginia Dist Board	1,078 11
Wash Co Md Franklin Co Pa Dist Board	1,393 90
Menn Gen'l S C Committee	280 64
Menn Bd of Miss and Char	29,368 03
	43,262 02
India	3,679 31
South America	2,596 75
Africa	95 00
City Missions	3,186 92
Charitable Institutions	13,875 40
General & Other Funds	4,373 92
Relief Funds & CPS Funds	15,454 72
	43,262 02

Respectfully submitted
and
Gratefully acknowledged
E. C. Bender,
P. O. Box 574
Elkhart, Indiana.

Letter-Writing Evangelism

[*Continued from page* 28]

Tim. 1:5, 6). "Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints" (Col. 1:4). "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ" (I Thess. 1:3). "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God" (II Thess. 1:3-6).

Write positively — exhort, encourage, admonish, challenge. The entire Bible is full of exhortations and encouragements.

Note the constant exhortations to Timothy from Paul. "Be thou therefore not ashamed of the testimony of our Lord. . . . Hold fast the form of sound words. . . . Be strong in the grace that is in Christ Jesus. . . . Endure hardness as a good soldier of Jesus Christ. Stir up the gift."

Give hope and cheer. Give Scripture passages and verses that helped you in hard places or in comparable situations of the one addressed.

Include an appropriate tract, a neat, attractive tract that is Scripturally true and inspiring.

Perhaps a poem, motto, proverb, quotation, or story or book would be helpful, depending on the person addressed. Include something helpful.

Remind and assure the addressed person of your prayers. This is a great strengthening factor. Just to know that someone is praying for you, helps you to pray and helps over the hard places of life.

Do not hesitate to say, "God bless you, dear brother." We are inclined to be so quiet about such words that I often wonder if we really believe in the meaning of them. Every time you wish God's blessing for someone else you get a blessing yourself. "May the Lord give you grace, strength, and courage" means a lot to one who is ill. Many Christians are too formal, fearful, or something, with gracious words. We are like the northern rivers—frozen at the mouth!

Note in Paul's salutations how repeatedly he says, "Making mention of thee always in my prayers" (Philemon 4; Eph. 1:3; Col. 1:3; Phil. 1:4).

Point them to the Cross. Tell how Jesus was in like circumstances. Quote verses of Scripture that Jesus taught that will help. Remember Jesus is the authority on every subject He treats.

Use any Scripture passages or verses that have proven of great blessing to you when you were in circumstances similar to those of the one addressed. Personal testimony is always strengthening. Tell what has helped you.

Don'ts! Do not talk about the illness or ailment of the one to whom you are writing. If he is ill, he no doubt is tired of thinking and talking about it. Try to get his mind off the adversity.

Do not pry into details of personal illnesses. Be courteous, respectful, gracious, and kind.

Do not betray confidences. If one who is ill has disclosed any personal things that are better not repeated—forget it yourself.

Letters of rebuke. If writing a letter of rebuke, discipline, or of a challenging or appealing nature, be sure it is saturated with charity. Sift out any personal enmity. Test your motives and listen to the words you used.

Jesus needed to rebuke the rich young ruler. Jesus had to tell him that in order to have eternal life he had to sell that which was dearest to him—his great possessions. But before He rebuked him it says, "Jesus beholding him loved him" (Mark 10:21). Only with the purest, highest, and supernatural love will a letter of rebuke be a blessing.

VI. Receiving Letters

AND Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord" (Isa. 37:14; II Kings 19:14).

God reveals His will to us primarily in three ways. (1) Through His Word—the Bible. The Bible is God's personal message to you. It reveals His will to you. One should read in the power of the Holy Spirit to receive the full illumination of the words we are reading. (2) God speaks directly to us through the Spirit, sometimes a still small voice, or a vision. I believe God still speaks directly as He did to Moses, the boy Samuel, and to Abraham and others. (See Me-

Book Reviews

JOHN G. PATON. By J. Theodore Mueller. Zondervan Publishing House, 1941. Price, $1.00. Available at Mennonite Publishing House, Scottdale, Pa.

This is a new and fresh retelling of the story of a man whose deep, flaming devotion to Christ and to the lost never burned out. The foundations of an earnest Christian life were laid by his extremely godly parents. Although the oldest of eleven children, he managed to educate himself and immediately afterwards was busy in home mission work. In a few years the Lord called him to service among the tribes of the New Hebrides. Amidst perils of the sea, of sickness and disease, of native cruelty and cannibalism, the Lord was his ever-present Friend, and great was his joy to see, after years of seemingly fruitless labor, numbers of Christian Tannese and Anniwans. The story is told in a pleasing style so that it can be read with devotional ease.—Martha Mosemann.

INCENSE-BEARERS OF HAN—Stories of Twice-born Chinese. By James R. Graham, Jr. Zondervan Publishing House, 1941. Price, $1.00. Available at Mennonite Publishing House, Scottdale, Pa.

These eight stories of the remarkable conversions and shining lives of upper-class Chinese are authentic accounts interestingly related by a veteran missionary who was born of missionary parents in China, and who was intimately acquainted with the chief characters he describes, having personally led a number of them to the Lord. He is able to depict the ways and minds of these people in an altogether attractive and convincing manner.

How the Gospel of the grace of God in Christ brought salvation to hypocritical Wang-Three, who by day was a respected elder and scholar in Wang Village, but by night a dreaded bandit chieftain; and to the covetous, unspiritual, unconverted Deacon Lee-Hope-to-get-Rich; and to university graduates robbed of an earlier faith by modernistic American teachers; and to a number of other Chinese in the upper strata of society in the land anciently called Han—these are heartening stories for such a day as ours, when the power of God is questioned by many, and for such a people as we, in whom a great mission-interest in China is beginning to dawn.

Aside from some few errors in punctuation and English, and several Calvinistic and militaristic taints, the book merits the highest commendations to our readers.—Ernest G. Gehman.

GOD'S RAVENS. By Julia Lake Kellersberger. Fleming H. Revell, 1941. Price, $1.50. Available at Mennonite Publishing House, Scottdale, Pa.

As the ravens fed Elijah, so the author of this book testifies that the Father's ravens supplied every need from her childhood on through the years spent in the Belgian Congo.

The five divisions of the book: God's Ravens Fill Full a Life—high spots in childhood and college life when God's hand led, and filled every need. God's Ravens Fulfill a Destiny—the story of the doctor and his strenuous days as a pioneer missionary, and finally her marriage to him. God's Ravens Fly Across the Sea—the trip to the Congo. God's Ravens Aid in African Evolution—an account of the growth of the work. God's Ravens Fly through Opened Windows—God answers prayer; Africans, once heathen, are now worshiping God; God's promises are sure.

The reader finds some confussion in following the account in the first two parts. One, too, is inclined to feel in some portions that this is a book on medical and travel adventure rather than on missionary endeavor. On the other hand one can read much between the lines, in the light of conclusions drawn throughout the book, and know that God's hand was definitely building a testimony for Himself through the consecration of His children.—Sadie Hartzler.

AN HOUR WITH DAVID BRAINERD. By Walter McCleary. Zondervan Publishing House. Price, 10 cents. Available at Mennonite Publishing House, Scottdale, Pa.

This biography of the outstanding pioneer missionary to the American Indian is adapted to the busy man's budget of time. It is a condensed story of a great life. With such an interesting, comprehensive, and yet brief treatment available there is no excuse for ministers and Christian workers to be without a working knowledge of this missionary hero. This series of spiritual biographies includes Adoniram Judson, Jonathan Goforth, J. Hudson Taylor, David Livingstone, and Andrew Murray.—John R. Mumaw.

From Other Lands

WORLD JEWRY

By acquiring the 350,000 Jews of the Baltic States, the Soviet Union now has the largest Jewish population in the world—5,000,000.

A gift of $31,000 was handed to the British War Relief Society by the Jewish section of the Interfaith Committee for Aid to the Democracies at the formal opening of the section's new offices in New York.

In unoccupied France applicants for visas flock each day to the United States Consulates in Lyon, Marseille, and Nice. In Lyon a special visa service has had to be opened in another part of the building that houses the consulate. In Marseille applicants line up outside the consulate all day.

Three hundred delegates of the United Rumanian Jews of America, adopted resolutions urging this government to admit Jewish children from Rumania and calling upon Rumanian groups in this country to give financial aid for the rehabilitation of Jews throughout Europe.

A plan is being realized to settle Jewish refugees in Australia. A tract of more than 7,000,000 acres has been purchased by the League for Jewish Territorial Colonization. Large numbers of young Jews have been sent forward to build houses, roads, irrigation systems, and prepare the land for cultivation.

A nation-wide emergency campaign to raise $500,000 for the relief of 2,000,000 Jews in Poland was launched by the American Federation for Polish Jews. It is planned to raise this fund through the sale of stamps depicting the plight of Polish Jews. Designed by the Polish artist Arthur Szyk, the stamp bears the motto, "They Shall Not Die."—Jewish Missionary Magazine.

---

diated Knowledge of God in "The Mediator" by Emil Brunner.) (3) God reveals His will and calls us through the words of personal friends, Spirit-filled, godly, holy Christian friends. That is one reason why we need Christian friends—they can help us in discerning God's will in making our decisions.

When you receive a letter of rebuke, encouragement, a call to definite Christian work, to change your position or job, to choose a life work, life companion, or life eternal, take the letter to the house of God as Hezekiah did and spread it before the Lord and pray; then seek "Isaiah"—a prophet. After you have done this you are ready to answer the letter. Do not be a selfish correspondent—do your part and answer letters that have helped you.

I can never say how much letters have meant to me. Just today a letter came from a far distant state in the west, a schoolmate and member of my congregation—such gracious words, such warm friendliness expressed. How they help us and how God blesses such!

May you share the blessings of being a letter-writing evangelist.

Chicago, Ill.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA,. THURSDAY, APRIL 9, 1942 (Herald of Truth Established 1864) No. 2

EDITORIAL

What Christ expects of His disciples: "If ye love me, keep my commandments. . . . Ye are my friends, if ye do whatsoever I command you."

—o—

A writer in one of our exchanges makes a plea that professed followers of Christ take heed to the law laid down on Mt. Sinai. It is a good suggestion. A suggestion that comes still nearer to us in this dispensation is that all Christian people take heed to the law laid down in the Gospel of Christ.

—o—

The Risen Life.—This subject usually comes to our notice about Easter time—a very appropriate time to consider it. Not only on Easter occasions but throughout the year, we should put into practice this admonition of Paul to the Church at Colosse: "If ye then be risen with Christ, seek those things which are above. . . . Set your affection on things above, not on things on the earth." Make this the rule of your life, 365 days in the year, and rising into the realms of glory will be your happy experience at the end of life's journey.

—o—

The four leading events in the personal life of Christ upon earth were His birth, His crucifixion, His resurrection, and His ascension. The first of these was memorialized at Christmas time, the second and third at the time of Easter, and the fourth will be celebrated in a few weeks at a time which is commonly known as Ascension Day. This day should be observed with the same degree of reverence as the others. We hail His birth with gladness, His crucifixion with amazement and sorrow, His resurrection with joy in His power and triumph, and His ascension with the hope that in due time we also shall ascend unto the hill of the Lord and be forever with Him. Praise His holy name.

Sometimes, after the close of a series of revival meetings, you hear some one say, "That preacher didn't get me." Unfortunately, that is too often the case. But while the preacher may have failed, the devil succeeded in holding his victim. When an unsaved man or woman imagines that the choice of his or her life is between the man of God and a life of worldliness and sin, it simply shows that that person is deceived, in that the choice made is the choice between God and the devil, between heaven and hell. Well has Paul said: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

A STANDARD FOR CHRISTIANS

Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ.—II Cor. 10:3-5.

—o—

Our position in the Church is not the most important factor in our lives. Christ severely rebuked the disciples when they manifested a desire to be "the greatest in the kingdom of heaven." The highest station that any one can attain in this life is that of a lowly place at the foot of the Cross, a willingness to be used as God and the Church may direct; to the end that God may be glorified, the Church may be strengthened and kept on the solid Rock, and the greatest possible number of souls may be saved for Christ and a blissful eternity. Let this be our daily prayer: "Lord, what wilt thou have me to do?" Whether the answer to this prayer puts us to the top, the middle, or the foot of the ladder of service, the place we occupy is the place where God knows we will accomplish most in His name. Lazarus, without money and apparently without friends, was infinitely better off than was the rich man who was "clothed in purple and fine linen, and fared sumptuously every day."

—o—

"Willing and Obedient."—You find these words in Isaiah 1:19. They are stated as an essential condition for meeting divine favor. They describe a condition that is the exact opposite of "refuse and rebel," as set forth in the following verse. Christ says that "If any man *will* do his will, he shall *know* of the doctrine." If the *will* is there, then *obedience* is sure to follow.

Some people justify themselves for their disobedient lives by saying, "I am doing the best I can." So saying, they are adding another sin (untruthfulness) to their disobedience. No one has a right to say that he is doing the best he can unless he is actually doing so; for where the *will* to do God's will fills the heart, there is a determination to *obey* God regardless of what it may cost.

Paul commended the Roman brethren because "ye have obeyed *from the heart* that form of doctrine which was delivered you." Daniel purposed in his heart that he would not defile himself with the king's wine and the king's meat, and the Lord prospered him greatly. Stephen had a will to do God's will, and he died triumphantly and gloriously. The will to obey brings the divine assurance, "Him that cometh to me I will in no wise cast out." Willingness and obedience are inseparably linked together.

The Church of Jesus Christ

By Ira D. Landis

BEFORE the morning stars sang together in glory, God had decreed (Eph. 1:4) that even though the worlds and man were to be created with a word, His earthly body, the Church, should be founded upon blood (Heb. 9:22), the blood of His own dear Son (Matt. 26:28). Since He Himself should pay the priceless ransom, after man had through four thousand years of figure and shadow miserably failed, He not only laid the foundations deep and sure (Matt. 16:18), but He sent the Holy Spirit to build the Church, which through the manifold wisdom of God, would declare to principalities and powers in heavenly places (Eph. 3:10; 6:12), that at last the victorious body of Christ, which lives by, through, and for Him in all ages (Eph. 3:21), had arrived. This body was to be called out of all the world in all ages, having its faith founded upon a living Jesus, God's human manifestation of the New Covenant, who was also the Christ of the old Covenant. The Lord, the Head of the Church, while in the believer (Col. 1:27), inhabits eternity with part of the Church in glory and part upon earth (Eph. 3:15; Heb. 12:22-24), and shall some day tabernacle with them in a new heaven and a new earth. This Church shall live on when the heavens have been rolled up as a scroll (Isa. 34:4), and the elements of this earth shall have melted with fervent heat (II Pet. 3:10-13). Then the Church of Jesus Christ, the greatest institution of earth, shall enjoy the fulness of His eternal presence in the Elysian fields of glory, with all enemies under foot forever. Man's corporate relationship with this Church, and this alone, assures him of the bliss of heaven.

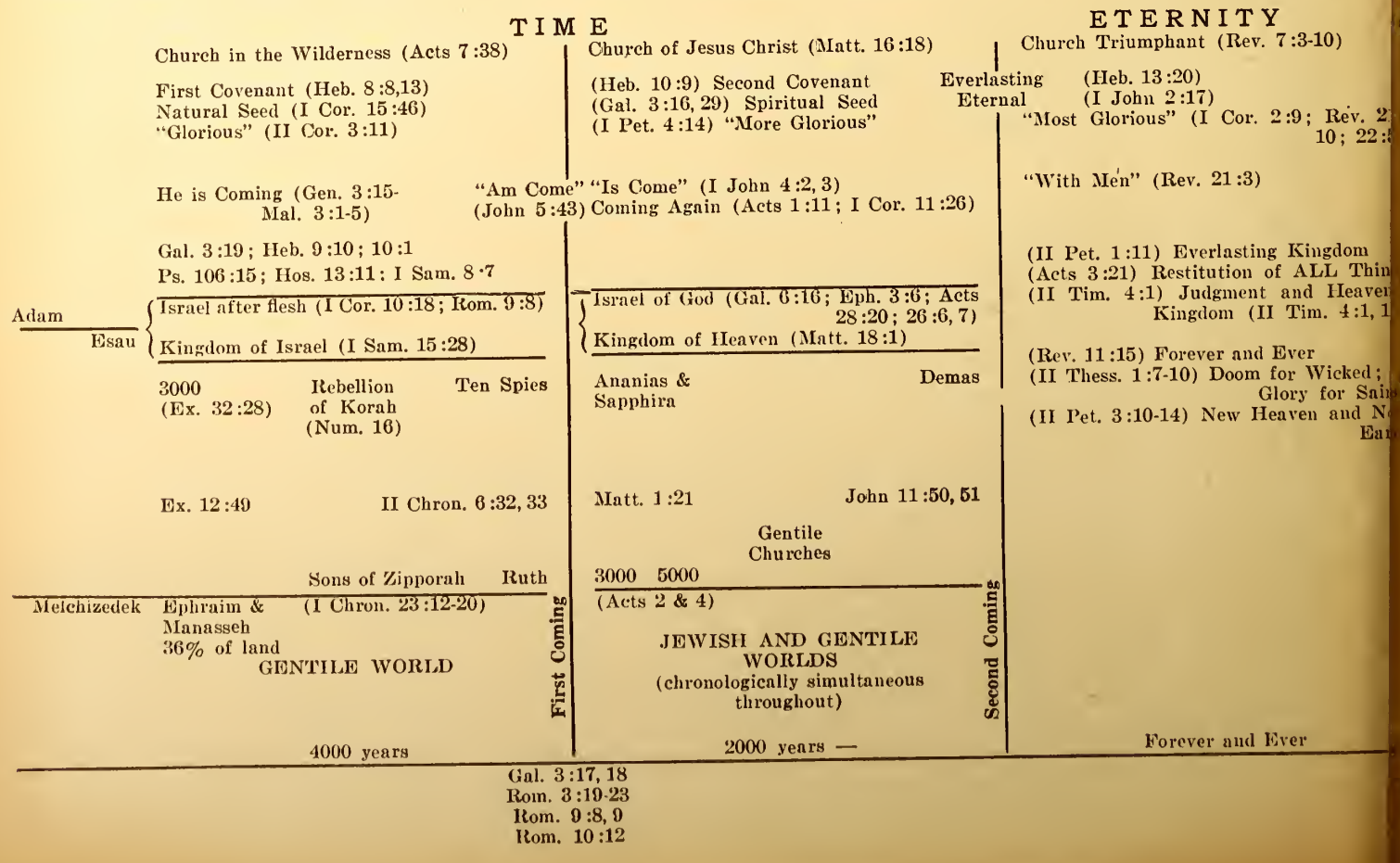
I. Need for the Church

MAN by nature was sinful from Adam, and yet he loved to worship from the days of Abel and Seth (Gen. 4:26). After the Fall God proclaimed the crushing of the poison sack in the head of the serpent at the cost of crushing the heel of the world's Saviour (Gen. 3:15). "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18), was the promise in embryo that Abraham should be heir of the world (Rom. 4:13), because "he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). "Unto him shall the gathering of the people be" (Gen. 49:10), was said of Christ when the scepter was departing from Israel. Meanwhile Israel was the repository of salvation, until time would show man's utter loss without the presence of a God-man to fulfil God's righteous law and perfect the plan of redemption.

The "scarlet cord" let down from heaven was claimed by Abel. The godly Abel was followed by the line of Seth and then Noah's son, Shem, with many branches failing until God rejected all but Abram. Confined to one man for two more generations, God took a family to Egypt to make of them a great nation. The promise of grace through Jesus Christ was promised to Abram, and four hundred and thirty years thereafter the law was given (Gal. 3:17).

Israel after the flesh (I Cor. 10:18; Rom. 9:8), was called to be a kingdom of priests and an holy nation to all the world (Ex. 19:5, 6). Yet how vulnerable! (1) Submerged in the idolatry of Egypt for two hundred and ten years they were exiled therefrom with enough gold for a golden calf and the tabernacle. (2) They migrated as a mixed multitude (Ex. 12:38; Num. 11:4; Neh. 13:3). (3) Ephraim and Manasseh, half Gentile, received thirty-six per cent of all the land. Judah, whose children were also half Gentile, (I Chron. 2:3, 4) received another thirteen. Two of these tribes were the leaders of the other ten. (4) Moses' sons, half Gentile (I Chron. 23:20), were leaders in the Levitical priesthood until the Captivity. (5) Incestuous Tamar, impure Rahab, the Moabitish Ruth, Gentiles, were ancestors of Israel's greatest King and adulterous Bathsheba, the mother of he

(Continued on page 37)



TRADITION—HISTORY

By Urias Snider

A Golden Rule in correct Bible interpretation can be stated very efficiently in the words of an able and sane Bible teacher, as follows: "When the plain sense of Scripture makes common sense, seek no other sense; therefore take every word at its primary, ordinary, usual, literal meaning unless the facts of the context indicate clearly otherwise." No true Bible student may consistently find fault with that statement.

May we state our conviction that much of the traditional teaching prevalent within the different church creeds has been formulated and accepted by reason of an utter disregard of the relation of a text to its context? Truly, "a text without a context is a pretext." We have a striking illustration of this in the different interpretations given to Matthew 24.

As the result of a statement made by the Lord Jesus, which we find recorded in Matt. 24:2, His disciples asked Him two very significant questions, namely: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" The original Greek has it, "the consummation of the age." Jesus then proceeded to tell them. He did not tell them of "that day and hour," but He did give them first, the general signs of the age (vs. 5, 6), and then the particular sign of the end of the age (7-14). The disciples asked for "the" sign, and the Master did not rebuke them for making that request. To the contrary, He proceeded forthwith to inform them.

When we begin to discuss the Lord's return we are met with strong objection averring that Jesus Himself has said that "of that day and hour knoweth no man." If language means anything, and truly it does, then we observe that the Lord had reference to a condition then existing, because the present tense "knoweth" is used here. It refers to the day and hour as unknown, and not to the approximate period of time.

Simeon and Anna were familiar with Daniel's prophecies. They did not know the day and the hour, but they did know the approximate time set for the advent of the Messiah, and they were not disappointed in their interpretation of it.

When today we endeavor to uphold the doctrine of the literal return of Christ to the earth, to rule and reign upon the throne of David as the rightful heir, we are warned that this teaching is foreign to the orthodox beliefs of the Church, and that we should reject it. "To the law and to the testimony." May we ever bear in mind the fact that the Scripture prophecies have always been, and always will be fulfilled. There is wonderful spiritual teaching in the prophecies of the Book, but these can be easily distinguished from the prophetic. Far too many, even among sincere believers, simply decline to investigate, with an unbiased and unprejudiced mind, the great array of convincing testimony in God's Word setting forth Christ's literal return to earth, because they have known godly men who did not believe in it. Not for a moment would we wish to be understood as endeavoring to ridicule the beliefs of these dear people. Their belief is according to their conviction, we trust. Nevertheless, we are constrained to quote the following: "The belief of a normal mind is compelled by evidence; but some minds, because of prejudice or preference are not normal."

We are cautioned that the inception of the teaching, within the Mennonite Church, of Christ's literal return to this earth can be located at the close of the nineteenth and beginning of the twentieth centuries, also, that "the Mennonite Church all through her history has held to the New Testament teachings for her rule and guide." And, "What the New Testament teaches we will believe and keep." May this always be our earnest endeavor. Furthermore, we are urged to hold to certain traditions obtaining within our beloved church, which preclude our acceptance of belief in the doctrine of the literal return of Christ to earth, protesting that it has a spiritual meaning only. Dear reader, if we may spiritualize away this plain teaching of the Scriptures, then who can tell us what portion of God's Word we may believe?

May we observe that the Church is not indicated in the Old Testament prophecy. When the Almighty, through the prophets of old spoke of Israel, David, Jerusalem, Judaea, and the earth, He meant just what He said. In the

(Continued on page 37)

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

We have neighbors who have never been inside of a church house. Can we consistently invite them to attend our public services when we have members whom the outsiders know to be wrong?

Is it all right to use the Lord's prayer when asking a blessing at the table?

—A reader.

1. Yes, invite your neighbors in. Perhaps their (unexpected) presence in the public services will help inconsistent members to think seriously concerning their own responsibility and influence. Again, in case we have members whose lives are such that they are a hindrance to others, all spiritual minded members have a duty pointed out to them in Gal. 6:1, "As we have therefore opportunity, let us do good unto all men," whether they be saints or sinners.

2. We see no objection to using the Lord's prayer at the table, provided it is the sincere prayer of the heart, and not a mere formal "vain repetition." The petition, "Give us this day our daily bread," is always in order.

*

1. Since Pentecost, does Scripture give any sanction for using the lot in selecting church officials?

2. When did the Mennonite Church first use the lot in selecting church officials?

3. Is there Scriptural ground for condemning some other method for selecting church officials?

—Earnest reader.

1. There is at least no Scripture against the use of the lot when the Church chooses to use that method in deciding who should be chosen. Today, as in apostolic days, our congregations often find themselves in a position where they ought to pray earnestly, as did the Church when Matthias was chosen, "Thou, Lord, which knowest the hearts of all men, shew us whether of these two [or more] thou hast chosen." To pass judgment upon this praying group, who were there by command of the Lord and who were at that time carrying out the directions of the Lord in filling the vacancy caused by the apostasy of Judas (Ps. 69:25; 109:8)—simply because the Holy Ghost had not yet fallen upon them—is an assumption of authority which no man should exercise, and which would wrongfully brand as unscriptural everything that was done by the apostles before Pentecost.

2. The exact date is not known to the writer. But it is known that the custom referred to is of long standing. One of the original Mennonite branches, the Hutterian Brethren, is said to have had this custom from the beginning.

3. The Bible is silent as to exact rules which must be followed in ordination ceremonies. We have the example of the apostolic church, as recorded in Acts 1:15-26. In other instances where ordinations are referred to the lot was not mentioned. This leads us to believe that local circumstances were a determining factor in the mode of procedure in congregations in the early Church. In the absence of specific Gospel rules of procedure when church officials are ordained, we take it that every church has the power to determine its own methods, so long as such methods do not conflict with the clearly expressed Word of God. The precedent set by the apostolic church when Matthias was ordained to the apostleship may well be studied and followed by modern churches or congregations where similar conditions prevail.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

City Missions

LANCASTER, PA.

(Dillerville Mission)

We praise God for His continued blessings. The work at Dillerville is still going on. We have been visiting in a number of homes. We are welcomed into many homes and are invited back, but little or no response is apparent. Their hearts are still hardened to the things of this world. It seems people know they ought to do better but just don't. Will you pray with us for them, claiming the promise of Isaiah 55:11: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"?

Some, who in the past had been coming faithfully have ceased coming—probably because the need of making a decision for Christ was facing them.

Beginning with April 5, another week of revivals began here at Dillerville with Bro. Raymond Charles in charge. Remember him in your prayers. We pray that the Lord might send His Holy Spirit to work in the hearts of men here at Dillerville. There are many who need Christ, and our hearts are burdened for them. May we as Christians pray continually, for "the effectual fervent prayer of a righteous man availeth much." We are sure the world is in need of the Gospel more today than ever before.

We want to thank our many friends who are praying for us and who have contributed to the work here.

Miriam Weaver.

HARRISONBURG, VA.

(Chicago Avenue Mennonite Mission)

"And the Lord added to the church daily such as should be saved." This fact from early history spurs us to a greater faithfulness.

On February 22 Mrs. Charles Carper, who had been a member of the Mennonite Church for a short time when a girl, was received. Mrs. Avis Dean, who came to our street meetings last summer and then to our evangelistic meetings at the church this winter, was received by baptism. Lois Zeigler and Pearl Schrack, who will be members of other congregations, were baptized too. At this same meeting some on the membership list were excommunicated. Though this is a painful duty, it is necessary at times. Perhaps it makes us more conscious of our privileges as members of the body of Christ.

On March 15 Grandma Allman, formerly a member of the Brethren Church, became one with us. Another grandmother, Mrs. Pence, who was found in Home Department work, was received by baptism. She is now in the hospital with a broken leg and other complications but is enjoying spiritual health. An elderly couple who had been excommunicated expressed their desire to the assembled church to become members of our congregation again. A few children applicants are receiving instruction at the present time in preparation for becoming members of the mission congregation.

During the time Bro. Chris Miller served as our Sunday-school superintendent our attendance increased and several new classes were added. Bro. Miller is now teaching one of these classes he formed and Bro. Robert Ross is our superintendent for the present. Another change has been made in the Intermediate girls' class. Sister Fern Metzler, an Eastern Mennonite School student who taught this class, left school at the close of the first semester. Emma Histand, another student, is now teaching the class. Two of her sisters, Anna and Esther Histand, now located at Kansas City and Washington, D. C. mission stations, were among the first Sunday-school teachers in Harrisonburg.

With the coming of spring we expect new aggression in our work. Our pastor is preparing a sermon on "The Spring Offensive." The Street Meeting season is approaching. Our children are preparing an Easter program. We are expecting much from our members, for there is a fine spirit of cooperation among us. Mary E. Keener.

March 30, 1942.

YORK, PA.

During the month of February we had the privilege of having Bro. and Sister J. W. Shank, returned missionaries from South America, at the York Mission. Bro. Shank had a map along of their work and we really were glad to see how far their work reaches. Sister Shank spoke of being in the Sunday-school class of a girl who had attended the Mission in her early years but was now converted and telling the story of Christ to others. How happy we should be to help them in their work so that they can reach others, and keep telling "how great things" the Lord has done for them.

The evangelistic meetings resulted in one confession. Yes one! but how glad we were for that one. Much good can come from one life devoted to the Master's cause. Of course, there are others we wanted to see saved, but evidently they are waiting for a "more convenient season." Does it not chill one to think that they may be putting off too long this matter of their soul's salvation and be too late to enter in? We shall continue to pray for them, will you?

Our preparatory service was not only one of preparation but was also a time of rejoicing, for a dear brother was numbered with us here who in previous years had been a member of another church, then was attending the Parkesburg Mission, and recently has been coming to York. He enjoys the common people.

"In the cross of Christ I glory." "He is not here, but is risen." "Because I live, ye shall live also."

March 31, 1942. Anna K. Leaman.

South America

YOUNG PEOPLES' RETREAT

Let me share with you the weekly Scripture verse from our Triumphant Life Calendar: "The Lord is faithful, who shall establish you, and keep you from evil" (II Thess. 3:3). If Paul's experienced advice was timely for the Thessalonian Christians, it is no less timely for us. So much of recent advanced knowledge has been used to defend personal interests and power instead of to serve humanity. Perhaps this may be why evil seems so much nearer today than ever before. So we look to Him to teach us the way and to keep us true, that we may be assured of His divine protection and help.

During this month our Sunday school and church services are not so well attended. Some people go to the country to work. Many others are entertained by the Carnival Season. The Devil has his best chance to work during this festival. In our town a circus was to be entertained at the same time. Fortunately, the authorities did not let them advertise their functions publicly on carnival days, neither were street dancing, masquerade parades, masked balls, nor throwing water at night allowed. Consequently the streets were comparatively quiet at night. With all these precautions, there was evident extravagance among the poor. Many parents went to the extreme of depriving their children of necessary food in order to procure fancy dresses for the street parades. We are glad to see less importance attached to this festival during the last few years, and hope the customary celebration may entirely disappear at some future day or be replaced by a more useful and less harmful diversion for the people.

Don Frederico, our Bible Colporteur, returned home after a two-month tour of the country between Carlos Casares and Pehuajo. His health has been some better and he was very glad to report an increased sale of Bibles and Testaments. As the people learn to know him he is more appreciated and has free entrance to the farm and into their homes. He went to our Annual Conference in his buggy and enjoyed these days of spiritual refreshment with the conference group. Your prayers are needed that the Spirit's guidance may direct the Word distributed by these sales and that homes may be opened to the Truth so that our brother may have opportunity to give his personal testimony of salvation through Christ. We hope that both he and his "old horse and buggy" will enjoy prolonged life in order to be able to carry the Good News to many more who do not know Him.

It was our privilege, Bro. Snyder and I, to be invited to a Spiritual Retreat in Bragado for the young people of the congregation. The tents were put up on a slope covered with beautiful trees—an ideal location for out-door meetings. Fifteen young people

mained out in the woods during the Retreat. Unavoidable circumstances among other persons of the group made it impossible for all to be present all the time. There are around thirty-five young people in this congregation, and quite a number attended the day gatherings. Meals were prepared by two boys of the group. Bro. Snyder gave two series of talks: in the forenoon, "What Can Youth Believe?" and in the evening, "Is Life Worth Living?" The last one was to have been a fireside conversation, but to accommodate those who returned home for the night it was given in the early evening hour. All were very interested and seemed thoroughly to enjoy the spiritual feast provided for them, and I am sure all will remember the days spent with Him, Feb. 16-20. Bro. Wm. Hallman writes the latest news from Tres Lomas: "This evening, Feb. 25, Richard William Jr. arrived." All quite well. Sister Una Cressman is nurse. The missionaries welcome "the biggest" addition to the missionary force.

Bro. Nelson Litwiller has been continuing his treatments in Buenos Aires. Tent work has crowded him considerably during the past month, and he needs a complete rest. Our prayers still continue that he may recover completely from this trouble.

We trust that He may continue to shower His choicest blessings on each one of you. We are grateful for the constant flow of prayers that ascend to the Throne on our behalf, and for the faithful support given to the mission cause in Argentina. We want to be faithful to Him and to the Work entrusted to each of us.

Feb. 25, 1942. Mary F. Snyder.

TRADITION—HISTORY

(Continued from page 35)

ame chapter in Isaiah curses and blessngs are pronounced upon Israel. Unler the rules of present-day spiritualzers of the prophetic Word, the curses re assigned to Israel, and the blessings re appointed to the Church. Such atitudes would not be allowed before the ribunals of earth. It is when men begin o explain prophecy in their own words, hat faulty interpretation is made of the Vord.

As we see it, the whole problem laces before us one of two alternatives. ither accept the traditional teaching f those who spiritualize away this octrine or, believe and hold fast to the oluminous and convincing references the Bible, and as well the history of he faith and beliefs of the early church athers in His return first, to take the hurch, His Bride, out of this world to eet Him in the air, and subsequently return with the Church to visit judgent upon the wicked, living nations. hen having overcome His enemies, He sumes Kingship over all the earth pon the throne of David, and upon s kingdom, to order it, and establish with judgment and with justice from nceforth even for ever." Then follows is tremendous statement, "The zeal the Lord of hosts will perform this" (Isa. 9:7). Let us place unfaltering faith in the ultimate fulfillment of this prophetic statement. Evidently, traditions unfolded in some church creeds imply the negative.

History substantiates the assertion that this negative teaching about Christ's return to earth originated about the end of the third century through the teachings of Origen, who spiritualized the Scriptures to such an extent that many Christian professors ceased to believe in the literal return of Christ to this earth to sit upon the throne of David and rule over the kingdoms of this world.

Again, history (sometimes called "His-story") proves conclusively that the apostles and the early Church fathers of the first and second centuries absolutely believed in the doctrine of the premillennial coming of Christ to this earth. No other teaching provided them with so great a source of hope and comfort. May we quote the following authorities in proof:

Mosheim says: "The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world had met with no opposition previous to the time of Origen" (Vol. 1, p. 89).

Geisler says: "In all the works of this period (the first two centuries) millenarianism is so prominent that we can not hesitate to consider it as universal."

Bishop Russell though an antimillenarian, says: "Down ot the beginning of the fourth century, the belief was universal and undisputed."

Chillingworth argues thus: "The ancient and popular doctrine of the millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor of the son of Constantine. It appears to have been the reigning sentiment of orthodox believers." And he adds further that as long as this doctrine was accepted and believed by the Church "it was productive of the most salutary effects on the faith and practice of Christians."

We have given, very briefly, the testimony of only a few historians on this subject. Some of these were very nearly, if not quite, the contemporaries with the apostles. Are we not in duty bound to respect and heed this doctrine which truly was the faith of the early Church? It is called "that blessed hope" (Tit. 2:13). It is also a purifying hope (I Jno. 3:3). Is it not possible then that if we have not this hope in us we will miss its purifying power? We believe that the lack of this hope on the part of believers plays a tremendous role in the cause of the rapid drift of the professing Church of today.

The Bible does not state that this "hope" is a doctrine. There is a wide difference between believing a doctrine, and having a hope. The former is an intellectual attitude, while the latter has to do with the heart. This hope is given us in order to sustain us in the "trial of our faith" (I Pet. 1:7). It is an incentive to holiness and separation from the world (Tit. 2:11-13).

In conclusion, may we continue to give this doctrine of Christ's return a thorough and unbiased study. All of us believe it, but we do not all interpret it alike. Both interpretations can not be according to His Word. Therefore, let us not fail to look into this truth, this "blessed hope" when, as one writer has put it, "by reason of its eminence, we are exhorted to rejoice, to comfort one another, to purify ourselves, to be patient, sincere, charitable, faithful, yielding, moderate, forbearing, watchful, sound-minded, to abide in Him, to endure trial, and to live separate and holy lives."

Kitchener, Ontario.

THE CHURCH OF JESUS CHRIST

(Continued from page 34)

wisest (Matt. 1:3, 5, 6). (6) It was easy to make proselytes of the gate, for "one law shall be to him that is homeborn, and unto the stranger" (Ex. 12:49; II Chron. 6:32, 33). Thus some few were drawn from the Gentile world, but through Israel's lassitude many of Israel were lost to the same level and doom as the Gentiles. Among such were the three thousand at Sinai (Ex. 32:28), the ten spies, Korah, Dathan, and Abiram with their companies, and many others.

Since their birth as a nation the twelve tribes had spent, at the coming of their Messiah, less than half of their time within the Promised Land. Every one of Judah's good kings had broken at least one of God's laws. Often they were brought into captivity to Satan and the world from the days of the first judges. God would call them back by prophet, priest, or king until God threatened to smite the whole earth with a curse (Mal. 4:6), and Israel did not hear the voice of God for four hundred years.

Beholding Israel's utter failure, God sent last of all (Matt. 21:37) the Coming One to be the climax of its history, to place both Israel and the Gentiles on the same level and call from both a new "chosen people" for His Name. He ushered in a new day which prophets and kings longed for (Luke 10:23, 24) and often had written about (I Pet. 1:10-12). He finished God's plan of salvation (John 4:34), gaining a great victory over Satan (John 12:31), which He sealed for His Church (Eph. 4:8). The Church ushered in at Pentecost was for the salvation of "His people" (Matt. 1:21) and the Gentiles (John 11:51, 52), and would live forever (Eph. 3:21).

Lititz, Pa.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

WHAT SHE COULD

By Lina Z. Ressler

It was a tender, thoughtful little message that the minister brought to us this afternoon. One of our number had gone home, and we were all feeling rather lonely and depressed. I wonder why we feel so sad when one of our dear ones reaches the end of this earth journey. To the Christian death is a release from earth sorrows and trials into the glad, sweet, full life of heaven.

Our sister's journey was ended; she had "done what she could." Now, the message comes to us. We still have opportunity to do. Like Mary of old, we may break the alabaster box of ointment of our love to Christ and our devotion to Him. Mary broke the box; she reserved nothing. It is our privilege to do the same. We should give all. As we remember opportunities, Sister Kate had to sacrifice many that might have been a joy to her. This, too, was service to her Lord. We like to remember the cheerful way in which she gave up some of her most cherished pleasures. That was one way of serving, one way of breaking the alabaster box.

Perhaps Mary was glad when the box was broken and the sweet perfume of the ointment filled the room; but there were other people there, some who did not understand the meaning of the gift, much less the giver, and they found fault. They suggested other and better uses for the gift that had meant so much to Mary, for she had likely worked hard and long to earn a gift so costly. Jesus understood, and He with infinite appreciation and understanding accepted the devotion of the timid woman. In God's account book I think there are records of self-sacrifice and devotion that the self-satisfied and great of earth know little about.

It was an honor for a life companion to select a text like this. It was a help for us to be reminded of this lovely incident in the life of our Lord. We trust it may help the rest of us to give to and for Him as we go along. It was a thoughtful little group that listened to the earnest message and we shall long remember the impression the event and the message made on us.

"Shall we gather at the river," was the last hymn. There were only a few who sang at the first verse, for a multitude of memories crowded into our minds and hearts. As the third verse was sung, more of the people joined in the song:

"Ere we reach the shining river,
Lay we ev'ry burden down—

What a world of meaning in the words, and more and more of us seemed to feel the meaning of them, and more voices joined in the singing by the time the last verse was started:

"Soon we'll gather at the river,
Soon our pilgrimage will cease;
Soon our happy hearts will quiver
With the melody of peace.

"Yes, we'll gather at the river,
The beuatiful, the beautiful river,
Gather with the saints at the river,
That flows by the throne of God."

It seemed as though every voice in the house was joining in the song. It seemed like a forward look toward the time when all tears shall be wiped away, and we shall meet our loved ones who have gone to the home beyond.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

May we all look forward to the day when, as an unbroken circle, we all shall gather at the river.

Scottdale, Pa.

CARRY SUNSHINE

Many people carry shadows
By the gloomy lives they live,
By their grouchy way of speaking,
And by what they do and give;
But there is a way of living
That is better far than this,
Blessing men with sunny brightness,
Helping them to joy and bliss.

You can carry sunshine, neighbor,
Carry sunshine day by day,
Which is done by righteous living—
Yes, by what you do and say;
And it makes you feel much better,
And your fellows that you meet,
When your face is wearing sunshine
And your voice is kind and sweet.

Carry sunshine by your smiling,
By your gentleness and grace,
By the prayers you breathe for others
And the kindness of your face;
By the love your heart possesses,
By the sympathy you show,
By your patient way of dealing
With your friend or with your foe.

Carry sunshine to the needy,
To the sick and to the sad;
To the men and to the women
Who are good or who are bad;
Though sometimes 'twill cost you money,
Cost you effort, work and time;
Yet to be a sunshine toter
Is both noble and sublime.

You will ne'er regret it, neighbor,
As the years of life go by,
For it's this that makes you happy
While you live and when you die;
Then when you shall meet the Master
After you have run your race,
You shall not be disappointed
When you see His smiling face.

—Walter E. Isenhour.

YES, GOD ANSWERS PRAYER

By Barbara H. Paul

About two years ago a certain son was many miles away from home. He became sick, very sick. When his mother became aware of his illness, she began to pray for his recovery in the Lord's will. I repeated several promises such as John 15:7—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you"; Psa. 37:4—"Delight thyself also in the Lord, and he shall give thee the desires of thine heart"; Luke 11:24—"What things, soever ye desire, when you pray, believe that ye receive them, and ye shall have them"; Jas. 5:15—"And the prayer of faith shall save the sick, and the Lord shall raise him up."

Then I asked the Lord to give me a sign so I will be sure he is getting better, since he was so far away. But the Lord said, "Don't you believe the promises you just repeated?" I said "Yes, Lord, I do believe."

In a few days I got word that my son was getting better. He was well in a short time. Praise the Lord. He has answered many prayers for me.

Sometimes it takes persistence and time; but I pray till the cloud appears as it did for Elijah, who prayed for rain and went out seven times before the cloud appeared and the rain came. Sometimes the answer comes the same day the request is made. About a year ago the same son was very sick and suffered intense pain, which he said he was not able to bear much longer. One of his brothers said, "Let us pray for him." So we knelt down by his bed. Three of us prayed for him and the Lord heard and eased the pain before we were all through praying.

The other son was also very sick several years ago. He was anointed according to James 5:14, and the Lord healed him also. We asked that the Lord's will be done. He needs them in His service. So He healed them. We want nothing contrary to His will. We want Him to lead and to give us the help and willingness to follow.

I have no alarm clock. When I want to get up at a certain time I ask the Lord to awaken me at that time and He always does so, right on the minute. He never fails. Praise His dear name.

I want Him to have all the honor and praise. I want my answered prayers to glorify His precious name. God verily hears and answers prayers. He is always near. But we must keep near to Him too. "Draw nigh to God and he will draw nigh to you."

Scottdale, Pa.

SUNDAY SCHOOL LESSON

Theme: Life of Christ

III. GROWING TENSION WITH FALSE LEADERS

Lesson for April 19.—Luke 11:37-54.

Golden Text.—He that is not with me is against me; and he that gathereth not with me scattereth.—Luke 11:23.

Introductory.—The lessons of the past quarter were taken largely from incidents and events that occurred during the second year of Christ's ministry, often referred to as "the year of popularity." Gradually the opposition against Him increased, especially among the Jewish leaders, for they were not willing to accept the kind of teaching which He put forth, though His many miracles and the inability of His critics to withstand Him proved clearly that He was all that He claimed to be. The next few lessons are taken from His Perean ministry, in regions where the opposition to Him had not yet become so violent.

Jesus Rebukes the Pharisees (37-44).—A certain Pharisee invited Jesus to come and dine with him. Whether this man was more friendly toward or lenient with Jesus than others of his fellow Pharisees were, or whether he hoped by this more intimate contact to draw out from Jesus something that he could use against Him, we are not told. But Jesus accepted the invitation, and sat down to the table without further ceremony. The Pharisee was astonished that Jesus sat down to the table with unwashen hands.

Jesus took this for an occasion to rebuke the Pharisees for their hypocrisy. He reminded this Pharisee that the Pharisees as a class were very scrupulous about keeping the outside (ceremonially) clean; and that they respected scrupulously the traditions of the elders, but neglected the inner man and ignored the weightier matters of the Law. For these things He pronounced a woe upon them.

A certain lawyer, hearing what Jesus had said concerning the scribes and Pharisees and sensing that some of these things were true of lawyers as well, said, "Master, thus saying thou reproachest us also." Jesus perceived that the point was well taken, and proceeded at once to pronounce a woe upon the lawyers also. Christ was above appeasing one class of people that He might have them on His side against another class whom He was condemning, but judged each individual or class in accordance with their just deserts. The only way that any one can get on the side of the Lord is to repent of his sins and follow Him in sincerity and in truth. It was this quality in our Lord that won for Him the enmity and bitter hostility of all who were not willing to heed the truth and give faithful recognition to the Messiah of Scripture.

Specific Sins Pointed Out (46-48).—Christ gives specific reasons why He put the lawyers in His day in the class with the hypocritical Pharisees. He said: "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers . . . ye build the sepulchres of the prophets, and your fathers killed them . . . ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

In pointing out the sins of His critics, Christ set us an example which we should not fail to follow. It was not that He hated the scribes and Pharisees and lawyers in His day, but loving them He urged them strongly to forsake their sins and serve the Lord in sincerity and in truth. In this He was true to that which is written: "God sent not his Son into the world to condemn the world, but that the world through him might be saved." So great was the love of Christ for all classes of sinners on earth that He voluntarily laid down His life as the ransom for the sins of the world. It is not enough to proclaim against sin, but we should not fail to point out sins, specifying and calling them by name, especially the sins in evidence in our own neighborhood or community.

Scheming Scribes and Pharisees (53, 54).—The scribes and the Pharisees, hearing what Christ said to the lawyers, "began to urge him vehemently, and to provoke him to speak of many things." It was a favorite scheme on the part of these critics of our Lord to try to entangle Him in His talk. But what they did was really to prove by their actions that Jesus correctly described them when He branded them as hypocrites—"laying wait for him, and seeking to catch something out of his mouth, that they might accuse him." In so doing they not only failed in fastening guilt upon the absolutely perfect and sinless Christ, but they established their own guilt. The Christian standard is, "without guile or hypocrisy." Personally, we are either in the class with the scheming scribes and Pharisees, or are on the side of our loving, sinless, and self-sacrificing Lord.—K.

BIBLE MEETING TOPIC

THE UNEQUAL YOKE.—II Cor. 6:14-7:1

Topic for April 19

MOTTO

"What fellowship hath righteousness with unrighteousness?"

OUTLINE STUDY

I. The Yoke as a Figure in Scripture.
1. Of bondage.—Lev. 26:13.
2. Of affliction.—Lam. 3:27.
3. Of punishment.—Lam. 1:14.
4. Commandments.—Matt. 11:29, 30.
5. Of fellowship.—Deut. 22:10; II Cor. 6:14.

II. Unequal Yokes in Life's Service.
1. Righteousness with unrighteousness.—II Cor. 6:14.
2. Light with darkness.—v. 14.
3. Christ with Belial.—II Cor. 6:15.
4. Believer with infidel.—v. 15.
5. Temple of God Idols.—II Cor. 6:16.

III. Applications.
1. Social alliance.—Ps. 1:1; Prov. 4:14, 15; Eph. 5:3-11.
2. Business alliance.—I Cor. 6:1-8; Matt. 5:40; Tit. 3:14; Eph. 4:28.
3. Matrimonial alliance.—Deut. 7:3, 4; Ex. 34:14-16; Neh. 13:23-27; I Cor. 7:39.
4. Religious alliance.
   a. Partakers of sins.—I Tim. 5:22.
   b. Evil toleration.—I Cor. 5:9-11.
   c. Disorderly people.—II Thess. 3:6, 14; Rom. 16:17.
   d. Form without power.—II Tim. 3:5.
   e. Perverted doctrine.—I Tim. 6:3-5; II Jno. 10, 11.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, "Yoke."
2. When a Yoke Is Unequal.
   a. When there is no agreement (Amos 3:3).
   b. Things that cannot agree (II Cor. 6:14-16)—
      Right and wrong.
      Light and darkness.
      Faith and unbelief.
      God and idolatry.
      Christ and Belial (worthlessness).
   c. Partnerships that are not agreeable—
      Between bad people and Christians.
      Between false and true religion.
      Worldly amusement and Christian joy.
      Dishonesty and honesty.
      Strong drink and bread and butter.

For Seniors.
1. The Unequal Yoke in Society.
2. The Unequal Yoke in Business.
3. The Binding of a Yoke with Others.
4. The Marriage Bond and with Whom It Is Safe for Christians.
5. The Religious Yoke.

PERSONAL THOUGHT

Are we on the Lord's side? Then let there be no doubtful practices in our lives so that people do not know where we stand.

SEED THOUGHTS

It is wrong for good people to join in affinity with the wicked and profane; these will draw different ways, and that will be galling and grievous. Those relations that are our choice must be chosen by rule and it is good for those who are themselves children of God to join with those who are so likewise; for there is more danger that the bad will damage the good than hope that the good will benefit the bad.—Matthew Henry.

Though we cannot wholly avoid seeing, and hearing, and being with such, yet we should never choose them for our bosom companions.—M. Henry.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Missions .....John R. Mumaw
Doctrinal .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

COMMITTEES

Executive Committee.—Simon Gingerich, D. D. Troyer, O. N. Johns, Lewis S. Martin, A. J. Metzler, C. B. Shoemaker.

Publishing Committee.—John L. Stauffer, Chairman; Oscar Burkholder, Secretary; Daniel Kauffman, Paul Erb, J. Paul Graybill, H. A. Diener, J. Irvin Lehman.

THURSDAY, APRIL 9, 1942

Field Notes

Bro. Daniel Kauffman, editor of this paper, left with his wife this past week for an indefinite stay with their daughter, Sister Alice Gingerich. Word has come of their safe arrival in Iowa. Bro. Kauffman has recovered remarkably from the serious back injury sustained in an automobile accident last May, so that he no longer even wears his special brace. Matter intended for publication in the Gospel Herald should be addressed to Scottdale as heretofore. Personal mail may be addressed: Daniel Kauffman, in care of Fred Gingerich, Williamsburg, Iowa, until further notice.

* * *

The Franconia Mission Board is to meet in its annual session at the meetinghouse at Souderton, Pa., on May 5.

* * *

Word has come that Bro. D. J. Johns of Goshen, Ind., aged pillar of the faith, is confined to his bed and is quite weak. Let us pray for him.

* * *

Among visitors in Scottdale this past week were I. E. Burkhart and family, Goshen, Ind., and John Harshberger and family, Hollsopple, Pa.

* * *

The Missouri-Kansas Church Conference is dated for August 25-28, to be held with the West Liberty Congregation, Windom, Kansas. Secy.

* * *

The Tenth Annual Rendition of "The Holy City" is planned for this Saturday, April 11, at 7:30 p. m., at the Eastern Mennonite School, Harrisonburg, Va.

The Annual Spring Meeting of the Southwestern Pennsylvania Mission Board is to be held at the Blough Church near Hollsopple, Pa., on this Saturday, April 11.

* * *

The Biennial Meeting of the Mennonite Publication Board is to be held, Lord willing, in the vicinity of Harrisonburg, Va., Aug. 22-25. Official notice will appear later.

* * *

An Inspirational Song Service will be held at the Willow Street Mennonite Church on Saturday evening, April 11, with Bro. Christian K. Lehman in charge. All are invited. H. L. K.

* * *

Bro. Stoner Krady, Willow Street, Pa., is to be in charge of revival meetings to be held at Pond Bank near Chambersburg, Pa., April 16-25. Pray for the work. H. E. S.

* * *

Dr. Fred Brenneman, whose change of address to Hesston, Kans., was noted in these columns recently, is planning to set up a medical practice at that place until he is able to return to India.

* * *

The Fourth Annual All-Day Workers' Meeting is to be held at the Lancaster Colored Mission, Christian and Locust Streets, on Sunday, April 26. An interesting program has been arranged.

* * *

Nine persons confessed Christ for the first time and one was reclaimed as a result of the meetings just concluded at the Johnstown Mission. Bro. I. S. Mast, who has recently taken charge of the work, preached.

* * *

The Quarterly Bible Instruction Meeting is to be held, D. V., at the Mennonite Gospel Mission in Coatesville, Pa., on Saturday evening and Sunday, April 11 and 12. Instructor, Bro. C. M. Ferster. Your prayers solicited. F. S.

* * *

Evangelistic meetings are to be held at the Mt. Pleasant Mennonite Church, 2½ miles southeast of Strasburg, Pa., April 16-26, with Brother Martin H. Hershey, Gordonville, Pa., as evangelist. S. H. H.

* * *

Bro. Amos Horst, Akron, Pa., has been engaged for the past couple weeks in getting three farms in Maryland ready for use as C. P. S. Camps. One of these farms was recently purchased by the Mennonite Publication Board and turned over to the Mennonite Central Committee to use for the duration.

* * *

Bro. Edward Diener was ordained as minister for the congregation at Yoder, Kans., on March 27. Bishops J. G. Hartzler, H. A. Diener, and Milo Kauffman had charge of the ordination. The best wishes and prayers of the church are with our brother in his responsible calling.

* * *

Communion dates are announced for the district of Bishop Warren G. Bean in Franconia Conference as follows:

April 26—Skippack
May 3—Providence
May 10—Vincent
May 17—Bally
May 24—Pottstown
May 31—Norristown (Baptism)
June 14—Norristown

* * *

A Gospel Team from the C. P. S. Camp near Grottoes, Va., brought much-appreciated Easter programs to the congregations at Scottdale and Masontown, Pa., on Sunday, April 5. Personnel of the team was: Norman Townsend, Irvin B. Horst, Earl Maust, Francis Troyer, Merrill Swartley, and Landis Martin.

* * *

Revival meetings are being held at Garber's Church, Menges Mills, York Co., Pa., April 5-15, in charge of Bro. William Strong, Mechanicsburg, Pa. An Inspirational Song Service is to be held at the same place on the afternoon of April 12 at two o'clock, in charge of Bros. Mervin and Samuel Longenecker. All welcome. W. M.

* * *

We are in possession of an interesting program of a mission meeting to be held at Hagey's Mennonite Church near Preston, Ont., on Sunday, April 19. After the morning Sunday school, the meeting opens with a missionary sermon by Bro. Noah Hunsperger and closes in the evening with an address on "Enduring as Seeing Him Who is Invisible" by Bro. Simon Martin.

Correspondence

ALBANY, OREGON

(Albany Congregation)

At our annual business meeting a number of new officers were elected as follows: Trustee, Harvey Brenneman; Church Chor., Milton Martin; Mission Board Member, Floyd Whitaker; Sunday-school Supts., Robert Baker and Claude Buerge; Sunday-school Secy., Willis Burke; Usher, Everett Schlegel.

Bro. and Sister Shank of Molalla, Oregon, joined our congregation by letter and enjoyed communion with us, which was administered to us by our bishop, Bro. J. B. Bontrager of Winton, Calif. Bro. and Sister C. Nafziger have also joined our congregation by letters from Idaho and California.

During our bishop's stay with us a vote was taken of the church and Bro. George Kauffman was placed in charge of our congregation.

Bro. L. A. Kauffman of Minot, North Dakota, conducted our evangelistic meetings during the fore part of March. His clear and faithful teaching from the Scriptures was much appreciated. Varda Brenneman.

MANITOU SPRINGS, COLORADO

Our pastor, Bro. L. C. Miller, closed a successful series of evangelistic services at the Holbrook Church near Cheraw, Colo., on March 1.

Bro. S. S. Hershberger, district evangelist, stopped off here on his way from Denver to La Junta and gave us a real, soul-stirring message on the evening of March 3.

Bro. Harry Diener of Hutchinson, Kans., conducted our revival services, March 5-15. He was assisted in a Bible Conference program, March 14, 15, by Bro. A. H. Erb of La Junta. Three young souls made the good confession during these meetings.

The remodeling of the parsonage is progressing slowly.

The following donations have been received since our last report:

Frank Miller, Pueblo, Colo.	$20.00
J. A. Hostetler, Belleville, Pa.	50.00
Jennie Weaver, La Junta, Colo.	5.00
Wm. and Katie Ropp, Tremont, Ill.	25.00

We praise God for these blessings.

Edward E. Miller.

MATTAWANA, PA.

On the evening of March 8, a series of meetings was begun here by Bro. C. Z. Martin of Mountville, Pa., closing on March 18. There were nine confessions. May they find that peace which brings joy and happiness which the world can never give. Four others consecrated their lives to God, desiring to live closer to the One whom they had promised to love and serve.

On March 16, the funeral of our aged brother, Miles Fleck, was held in the church; and on March 19, the funeral of Mrs. Israel Harshbarger.

Bro.and Sister Levi Glick of Belleville have bought a home here, and expect to move in it soon, which will make it more convenient for them and for the church.

Cor.

JOHNSTOWN, PA.

(38 Mission Sunday School)

On March 29 we had an attendance of 69 in our Sunday school. Following the lesson hour, the school rendered an Easter program of songs and recitations.

We were also favored with numbers of special music by the Eash Sisters. Bro. Harry C. Blough was with us, lending a helping hand in the Sunday school and bringing an Easter message at the close of the program. Afterwards the school was given a small Easter treat.

Remember this place in your prayers, for there is yet a great work to be done.

Teachers and Officers.

ASHLEY, MICHIGAN

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever." A thankful heart is always happy and is not easily disturbed by outside conditions. Let us all be more thankful.

Jan. 20-30 marked the period of our evangelistic meetings with Bro. Fred Brenneman in charge. Several souls confessed Christ for the first time. Sister Brenneman and two children also accompanied Bro. Brenneman. We greatly enjoyed the presence of all.

On Friday evening, Feb. 20, Bros. Linford Hackman and Paul Lehman, engaged in rural mission work at Loman, Minn., worshiped with us. It was inspiring especially to note their dependence upon God and God's response to their prayers. We wish them God's blessings.

On Sunday evening, March 8, Bro. and Sister Ferster, returned missionaries from Africa, were with us. We were glad to become better acquainted with the work in that continent.

Our group here at Bethel Church is preparing for an Easter program in song, with Bro. Kore Zook directing. Our songs are taken mostly from Life Songs No. 1, and are arranged so as to portray the life of Christ from birth to His everlasting reign in glory. We are enjoying these practices and appreciate the response and help of the young people.

A Sunday afternoon Bible study class has been arranged here with good interest. Meetings are held once a month in one of the homes. Various subjects are chosen for discussion. The last one was held at the home of Bro. John Oyer, with Richard Culp in charge. The subject discussed was "Prayer." The next meeting will be at Bro. Ed Slagel's when the subject, "How to Use the Word of God," will be discussed. May God add His blessing.

Four of our homes have been blessed by the arrival of new members to the family. This brings new responsibilities and privileges, both to the home and the church, that these little ones may grow up to bring glory and honor to their Maker.

Let us pray for one another that we give faithful testimony in these grave times. Rewards are based on faithfulness.

March 26, 1942. Mrs. Ed. Slagel.

WOOD RIVER, NEBRASKA

The Lord has again blessed us with showers of rain, which are much appreciated by all in this community. The soil is in excellent condition for the spring grains, and we are praying that the Lord may again bless us with a good harvest.

On Sunday morning, Feb. 15, Sister Vernice Stutzman of this congregation and Bro. Ezra Erb of Beemer were united in marriage, Bro. Wm. R. Eicher of Beaver Crossing performing the ceremony. Bro. Eicher remained for the evening services and delivered another impressive sermon to our congregation.

On Sunday morning, March 29, our quarterly Sunday School Lesson Review was held. Speakers discussed lessons and essays were read, and the review was interesting to all.

A special meeting is planned for Friday evening (Good Friday), to remind us again of the suffering and death of our Saviour.

People of our community were being held in suspense for a number of weeks until the exact location of the Cornhusker Ordnance plant was definitely determined. For a time things looked quite dark for a number of families of this congregation, but now, since official announcement has been made, we know that it has missed our settlement. The plant is to be located five miles east of our church and none of our members are included in this territory, the nearest families being two miles west of the plant. One hundred eight families are made homeless through this defense plant. It occupies a strip five miles long (north and south) and four miles wide, embracing twenty sections of land.

At the present time there are several cases of sickness. Irene Roth has been ill for some time and Bro. D. D. Stutzman is at present suffering with a heart ailment. Aldoris and Omar Boshart, sons of Mr. and Mrs. Amos Boshart, are at present receiving treatments in a hospital at Omaha, Nebr., but both will soon be able to return home.

March 29, 1942. Mrs. Ethel Stutzman.

LOUISVILLE, OHIO

(Beech Congregation)

As the Easter season approaches, plans have been announced for special Pre-Easter services from April 1 to April 5 with Bro. J. J. Hostetler of the Canton Mission in charge. Also the chorus has planned a special service for Easter evening with Bro. O. N. Johns bringing an Easter message to the children.

Our regular counsel meeting was held March 22, with our communion services following on Easter Sunday. Communion services will be held in various churches where Bro. Johns has charge on Easter morning.

Recently we have received two applications for church membership.

During the week end of March 20, Bro. I. E. Burkhart was in our midst in the interests of Goshen College.

Inspiring messages were given by Bro. and Sister J. W. Shank on their work in the South American Mission field in our Y.P.B.M. service. We were also happy to have Bro. E. E. Miller of Goshen College bring us the morning message on March 1.

March 30, 1942. Cor.

ELIDA, OHIO

(Central Congregation)

Jan. 2-11 marked the period of our revival meetings with Bro. A. J. Metzler, Scottdale, Pa., in charge. Bro. Metzler spoke with great power and conviction and as a result of his Spirit-filled messages five young girls accepted Christ. Especially helpful was Bro. Metzler's book study on Colossians given each evening preceding his evangelistic message. Much appreciated, too, was the ministry in song given during some of the sessions by the Byler Brothers' quartet from Goshen College. Some day sessions of Bible conference were also held during this period with Bro. J. B. Smith assisting the evangelist in this work.

On Jan. 25, Bro. Daniel Augsburger brought us the morning message.

On Feb. 16, funeral services were held here in the afternoon for one of our oldest members, Bro. J. I. Brenneman.

On March 22, our bishop, S. E. Allgyer, West Liberty, Ohio, spoke in the morning on Gal. 6:14. The five previous converts were baptized and received into church fellowship. In the evening we were favored with a program by the Lockport Gospel quartet and Bro. Walter Stuckey of Fulton County, Ohio. Their program consisted of several talks on the origin of various hymns, quartet selections, and a sermon on "The Cross" by Bro. Stuckey.

March 31, 1942. D. N. M.

A CONFERENCE SERMON

An Exposition of Ephesians 4

(Delivered by Bro. Allen H. Erb before the Mennonite General Conference held at Wellman, Iowa, Aug. 26, 1941.)

(Continued from last week)

In verse 11 we have now these gifts classified and called the distinctive offices and positions in the Church. Some of these are presented to the Church as apostles, some as prophets, some as evangelists, and some as pastors and teachers. Through the ages of the history of the Church, such gifts were Peter, Moody, Menno Simons, Marpeck, J. S. Coffman, and the brethren called of God to the service which are here in this audience today. Today and tomorrow God will continue to give gifts. The greatness of the time will be the measure of the gift of Christ. Brethren, called of God to the ministry in the Church, there is no higher calling of God assigned to men than that which God has assigned to us.

But what is the purpose of these gifts? We read in the 12th verse, "for the perfecting of the saints." We decry the weaknesses of the Church. If there were no weaknesses, there would be no work. All our preaching, teaching, discipline, conferences, etc., are for the purpose of perfecting an imperfect Church. When we are all perfect we can cease to work. The purpose of these endowments, as here Scripturally stated sets a limit to their use. When perfection is attained in heaven, there will be then no more need for apostles, prophets, preachers, evangelists, teachers. The final culmination of all the Church is oneness of faith in a perfect Christ and attainment to His stature. In Jesus the Son of Man we find a perfect expression of what a man ought to be. If we somehow succeed in getting men to see Jesus, the biggest step in their perfection shall have been attained. Someone has said, "A true heart that has seen perfection will never stop short of it." I think this Scripture would teach us the importance of the Church preaching Christ. I have very little sympathy for criticism of the position that it is our duty to preach Christ. We find by a study of the Scriptures that all the desired ends of the work of the Church are attained through the preaching of Christ. In Eph. 5:2 we are told to walk in love, as Christ also has loved us. To make this effective, we must tell how Christ loved us. In Ephesians, the fifth chapter, the 25th verse, we are told how husbands are to treat their wives, by referring to the love that Christ had to the Church. If we are to teach creation, meet the doctrine of evolution or kindred philosophies, use Eph. 3:9, "Who created all things by Jesus Christ." If we want to preach forgiveness, Eph. 4:32 (Forgiving one another even as God for Christ's sake hath forgiven you") shows the forgiveness of Christ to sinners. If we want to preach the relation of capital and labor, we note in Eph. 6:5-9, "Servants, be obedient to them that are your masters . . . as unto Christ; . . . as the servants of Christ, doing the will of God from the heart;" and masters, remember that your Master is in heaven. A presentation of Christ is the solution of all intricate problems of capital and labor. The great doctrine of nonresistance, I Peter 2:21-23, Christ also suffered for us, leaving us an example, that ye should follow his steps. . . ." "When he suffered, he threatened not. . . ." If we want to preach self-denial, read Romans 15:3, "For even Christ pleased not himself." The solution of every spiritual and ethical problem in the Church is found in Jesus.

In the 13th verse, our unity in Christ is described as a unity of faith. Our faith is to be without variation in the presence of Christ. We are prone to think of causes of our defects. We fail to remember that at the bottom of all defects are deficiencies of faith. We fail to apprehend and appropriate the fullness of Christ.

This great unity of the Church is threatened by heresy. In the 14th verse, we are reminded that there are wild winds inspired by the sight of men and cunning craftiness whereby they "lie in wait to deceive." We are warned against the steps of heresy first, by teaching that we should be men, not children. A mature mind is the rightful heritage of every believer and trusting saint. "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm" (II Tim. 1:7) that we should not be moved about by the shifting shades of doctrine, and that we should avoid the subtleties of men. Heresy is also presented in a subtle form. For example, the term applied to present day liberal thought in religion, is "modernism." This is a misnomer. The teaching of these so-called, boasting modern thinkers, is about as old as philosophy itself. There is an effective way to meet heresy. We are taught in verse 15 to speak the truth. In the sixth chapter the strong muscles of the body, the loins, are girt about with truth. There is nothing stronger than truth. But this truth is not to be spoken in heated debate, but "speaking the truth in love. . . ." The tone of voice, the expression of the face, the gestures of the body, have much to do in carrying the truth in a Christian way.

Then, we meet heresy by being knit together in Christ. The primary condition of Church health, of progress, is that there shall be an unobstructed flow of the life of Christ from point to point through the tissues of the entire frame issuing from Christ the Head.

The Church of Christ is seen growing in size and in likeness to the Lord Jesus Christ. Brethren, can we see the Church beginning with the body of believers at Pentecost, receiving the life and light and power from God, adding to its numbers from time to time, laboring in His program of preaching Christ, going on as one, increasing, growing body; more and more reflecting the image and likeness of Christ? We see this body moved by love, propagated by love and nurtured by love. Forbearing love, verse 2; speaking in love, verse 15; edifying in love, verse 16; and walking in loce, 5:2.

From this great picture of the Church, we turn by contrast to a picture of the world, a description of the Gentiles. First, they are vain in their minds. Second, they have a darkened understanding. Third, they are alienated from the life of God because of ignorance. Fourth, they are ignorant because they are blind. Fifth, they are without feeling, shame, modesty. "There is nothing more terrible than the loss of shame. When immodesty is no longer felt as an affront, when there fails to rise in the blood and burn the cheek the heated resentment of a wholesome nature against the things that are foul, when we grow tolerant and familiar with their presence, we are far down the slopes of Hell." Sixth, give themselves over to lasciviousness. Immorality was the foul, putrefying sore of a pagan civilization. Our present time trend toward nudity in dress, the allowance of wrecking of the home through divorce, the corrupting influence of the salacious magazines and books, the damning effects of the modern movie, and the universal acceptance of the sex stimulation through the modern dance, is rapidly repeating the history of the Gentile lasciviousness Paul describes. Seventh, "To work all lasciviousness with greediness." Military heroes will march through blood to devour continents. Alcoholism will ruthlessly crush fair womanhood, obliterate the last trace of manhood, only to carry on its wicked grasp for lucre. Pleasure devotees will break the Sab-

VICTORY

Over death He won the vict'ry,
And the grave wherein He slept;
He arose—profoundest mystery,
While the guards their vigil kept.
He arose the king of glory,
And fulfilled His promised Word,
He arose! oh, wondrous story,
Sweetest ever sinner heard.

Now enthroned, He reigns forever,
In the realms of perfect peace,
Where the ransomed hosts shall never
From their grateful praises cease.
Bow to Him in adoration,
Ev'ry heart and ev'ry knee!
Tell the lost of ev'ry nation,
Jesus saves! and only He!

—H. W. Flickinger.

bath, rob themselves and their children of time for spiritual instruction, seek the intoxication of sexuality only to gain a moment of sensuous pleasure. Covetous men will pant for the dust on the heads of the poor, and fashion devotees will starve their souls and empty the treasury of the Lord. Such is a brief description here given of the world out of which the Church has been called.

But the Christian is to be different (verse 20), "But ye have not so learned Christ." Upon a proper conception of the glory of the Church on one side and the corruption of the world on the other side, the whole doctrine of separation depends.

Paul uses the terms, "the old man," "the new man." These stand in striking contrast. First, we are to "put off the old man with his deeds." This term might be denied as that accumulation of practices through the deceitful lusts in which men walked with other Gentiles, in their sinful, prayerless ignorance of God. Every man is born with the propensity to sin. From the godless world about him, he gets an accumulated practice of evil, which accumulates in his habits and is written in his nature. As children, when the snow is moist, start with a tiny ball and keep rolling it on the lawn until a mighty ball of snow is rolled up, so it is with our sinful natures. We accumulate a sinful character. The Christian experience is, first, one of renewal through the Holy Ghost. Verse 23: "Be renewed in the spirit of your mind." Being born anew, he now puts on the new man in Christ. Adam was created in Christ. The new man is created in Christ. The Son of God's love is his primeval image. But putting on Jesus, the new man, we again are planted in the image of God. As Christians with a spiritual nature hid with Christ in God, our Christian experience is now related to everyday practical living. In verse 25 we are told to live honestly. Verse 26, we are commanded to practice self-control. Theft and kindred vices are forbidden. Honest labor and toil enjoined that we may have to give. Peculiar separation is commanded. In verse 30 we are warned against grieving the spirit of God. In the verse following it is suggested that these things —bitterness, wrath, anger, clamor, malice—grieve the Spirit of God. By an act of our will we are to put these away from us through the Spirit. We are to practice kindness and tenderheartedness and forgiveness one toward another. And so the list of new acts in Christ continues. The highest possible Christian ethics emanate from an experience hid with Christ in God.

So, brethren, we find a broad outline of our Church program in this chapter. We see the holy Church which Christ has begotten. We see the great purpose that God has in mind in building up this Church in Christ. We see the condescension of God in making us laborers together with God in that work. We see the great ministry He has bestowed on man. We see this Church through the instrumentality of His saints developed until it has attained the fullness of the stature of Christ. We see the great evil world out from which and in the midst of which and in contrast to which the church must live. We see the outworking of the Spirit of Christ in practical holy living in flesh and blood men in the world. This being true, we now receive as a heavenly benediction the first and second verse of chapter 5: "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour."

La Junta, Colo.

(End)

—o—

HEDGE BREAKING

By Laura E. Kulp

Whoso breaketh an hedge, a serpent shall bite him.—Eccl. 10:8.

A hedge is some kind of shrubbery or small tree planted around a plot of ground to inclose it for a special use. A hedge is for protection. It protects only that which is within it and it is the means of keeping out all that would destroy or mar the beauty of that within.

It is not the purpose of this article to describe a fertile spot of ground, or some delightful summer resort hedged about with beautiful shrubbery, but to remind us of the hedge that God in His infinite wisdom has placed about the Christian as he journeys through this world wilderness of sin.

The Christian is in the world but not of the world. His citizenship is in heaven. Heaven is his goal, and Satan is his opponent. Satan uses every way and means to deceive the Christian, but God has in a most wonderful way provided hedges about those who have been born into His kingdom, and of this Satan himself is aware. Job 1:10. As the Lord placed a hedge about Job, so also has He placed a hedge about the Christian.

This hedge is made up of seven things: Christian fellowship, prayers of the saints, the ministry of angels, the Holy Spirit, the Word of God, Church leaders, and the Church.

1. **The Church.**—The Church is a body of believers in Christ who have been called of God to come out from among the world and to be a peculiar and separate people from the world. It provides a spiritual home for God's called-out ones where they are nurtured, safeguarded, and protected from the evils of the world, as they follow and obey instructions in righteousness.

Only those within the hedge are protected. "Blessed are they that do his commandments, that they may have right to the tree of life"; but "whoso breaketh an hedge a serpent shall bite him" (Eccl. 10:8).

2. **Church Leaders.**—In instituting the Church God ordained church leaders and gave them power and authority to rule over the Church. They are the instruments through which God works in carrying on His work in the church.

In Matt. 16:19, Jesus said to Peter, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." In Matt. 18:18, the same power and authority was bestowed upon the apostles or church leaders, as the preceding verse refers to the Church. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).

It would indeed be unprofitable for any individual to refuse to follow the guidance of those whose object it is to promote their salvation by obeying God to whom they are accountable.

When individuals refuse to follow the guidance of Spirit-filled leaders who point out to them their duty and the way of life it not only grieves them, but God also, and is injurious to such individuals, and they make themselves liable to God's punishment. Disobedience to church leaders, and to church rulings based on God's Word is disobedience to God and is hedgebreaking, as is also disobedience to His Word, "and whoso breaketh an hedge, a serpent shall bite him."

Satan, the serpent that bit our first parents in the Garden of Eden when they disobeyed God's command, bringing upon themselves both physical and spiritual death, is the same serpent that is biting hedgebreakers today. The serpent's bite has a blighting effect. It mars the beauty of Christian living, checks spiritual growth, prevents fruitbearing, and blasts the happiness of every individual that is bitten.

Disobedience always brings sorrow, and if not repented of it will finally end

JESUS IS COMING

By Barbara Cripe

Jesus is coming, perhaps 'tis today;
Why do you think that the time's far away?
Tomorrow is distant, 'twill never be here,
But Jesus is coming, His coming draws near.

There may be more weeping, there may be more joys;
There may be more sorrow, and many annoys;
But when our work's ended, it will be today
That Jesus is coming to bear us away.

So in each moment I'll look for my Lord,
Ne'er will He fail me, He's true to His word;
It is not tomorrow, the time is today
That Jesus is coming, in glorious array.

Delavan, Illinois.

in spiritual death and eternal banishment from God's glorious presence.

3. **The Word of God.**—"Thy Word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). Light dispels darkness. Jesus said, "I am the light of the world." The true Christian walks in that light, and its penetrating rays light his pathway that he may see how and where to walk through a sin-darkened world lest he stumble and fall.

The Word is also the Christian's Guide-book, uttering loud notes of warning, and pointing out the dangers, the snares, and the pitfalls Satan has so cunningly placed along the way to deceive Christian men and women on their pilgrimage from earth to glory.

To hide God's Word in the heart is a mighty fortress against sin. "Thy Word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11).

The Word is the mighty weapon with which Jesus conquered Satan in the wilderness temptation by saying, "It is written," and the Word accompanied with watching and praying are the Christian's victory weapons for today. Be sure to follow your Guide-book as you cross life's tempestuous sea, and when life's sunset hour comes you will find yourself safely anchored in that calm, peaceful harbor of eternal rest to be forever with your Lord.

4. **The Holy Spirit.**—When Jesus was about to leave His sorrowing disciples, He said unto them, "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you" (John 16:7). According to promise, the Holy Spirit was sent after Jesus' ascension to heaven.

Today, instead of Jesus being present in person at one place only, He is everywhere present in the person of the Holy Spirit to comfort, to teach, to reprove, to guide into all truth, to convict, to testify of Jesus, and to bring to remembrance God's Word, which is the bread and water of eternal life. "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

5. **The Ministry of Angels.**—"The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psa. 34:7). For illustrations of deliverance, see Dan. 3:16-28; 6:13-23; Acts 5:17-23. When Jesus won the victory on the Mount of temptation, angels came and ministered unto Him. Matt. 4:11. Again, when He was wrestling in prayer in dark Gethsemane "there appeared an angel unto him from heaven strengthening him" (Luke 22:43). Angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14).

6. **Prayers of the Saints.**—In Acts 12:1-17 is the story of Peter's imprisonment by King Herod whose intention it was to kill him after Easter. He was constantly guarded by soldiers lest he escape and Herod's plan be defeated. "Prayer was made without ceasing of the church unto God for him." According to Herod's plan it was Peter's last night in prison. He was calm, and peaceful, sleeping between two soldiers and keepers were guarding the prison door so that there would be no possible way of escape. That night many of the saints were assembled in the home of Mary, the mother of John Mark, in a prayer meeting in behalf of Peter, who was to die a martyr's death.

As those prayers were ascending to heaven, there was heard at the door of the gate a continued knocking; and when Rhoda came to inquire who was there she found Peter whom the Lord had delivered from prison through His angel, because of the prayers of the saints.

"Prayer changes things." It is the key that unlocks God's great storehouse, and His infinite love is the golden hinge upon which the door swings open, pouring out unlimited stores of grace and blessing upon those who ask according to His will, in faith believing. "The effectual fervent prayer of a righteous man availeth much" (James 5:16). Do not neglect your prayer life.

7. **Christian Fellowship.**—Christian fellowship means much to the Christian on his pilgrim journey through this world. It means to the Christian what an oasis does to travelers in the desert, whose water supply has become exhausted. Imagine such a group moving along with the sun's scorching rays beating down unmercifully upon them. The air is hot and dry. The sand burns their tired feet. Thirsty, footsore, and weary, they journey on. Suddenly there appears before them a green spot, and a bubbling spring of clear, sparkling water comes gushing up through the ground. Hear the shouts of joy, "An oasis!" How refreshing the sparkling water to the dry, parched lips! How restful to sit on the green grass, under the shade of a beautiful palm tree! Then, rested, revived, and encouraged, they proceed on their journey.

As the Christian journeys through this world wilderness where sin and sorrows abound, tempted by Satan and his emissaries and burdened with the cares and vicissitudes of life, oftentimes he becomes discouraged, weary, footsore, and faint. How much an hour or more of Christian fellowship means to such a person. Rested, revived, encouraged, and inspired, he goes on his way rejoicing.

Oh, the blessedness of Christian fellowship, as we journey through this world to the Father's house where there will be rest for weary wayfarers on the banks of the pure river of water of life, clear as crystal, here to fellowship with the saints and our blessed Lord as He shows us in the eternal ages to come, "the exceeding riches of his grace in his kindness toward us through Christ Jesus."

May we take heed lest we break the hedge God has so graciously placed about us and forfeit our eternal inheritance.

Harrisonburg, Va.

THE INFIDEL

The infidel—poor, wretched man—
  Declares there is no God of love;
He leaves Him out of ev'ry plan,
  Therefore, he cannot look above
When trials come, and sorrows sweep
  Across his earthly, mortal life,
And pray and trust the Lord to keep
  His soul amid the storms and strife.

He has to plod along life's road,
  And bear his burdens all alone;
Although sometimes the heavy load
  May make him weep, and sigh, and groan;
Which makes his life quite lone and sad,
  And barren as a fruitless tree;
While men of God in heart feel glad,
  Because they share His grace so free.

The infidel receives no grace,
  No light nor glory for his soul,
Nor is there sunshine in his face,
  While life shall last and ages roll;
And neither does he bless mankind
  By what he teaches and believes,
Nor will his record left behind
  Uplift a soul who such receives.

When, infidels are dead and gone,
  God still shall sit upon His throne;
While glories to the saints shall dawn,
  Who know that such they'll ever own;
Because they had great faith in God,
  And strove to do His will each day,
As in the steps of Christ they trod
  Along the narrow heav'nly way.

—Walter E. Isenhour.

THE WORLD'S FAST APPROACHING FUNERAL DIRGE

By O. D. Yoder

Behold, He cometh with clouds and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him.—Rev. 1:7.

Are we living in just ordinary times? Have we or our progenitors ever witnessed such days before now?

"Yes," is the answer of many false prophets. As history often repeats itself, such would tell us that the world has seen similar times before now.

But what does the Word of God say? The last Word from our Lord Jesus Christ sounds out—"Surely, I come quickly." "Behold He cometh with clouds . . . and all kindreds of the earth shall **wail** because of Him" is the inerrant declaration of the revelator as he listens to the last message of his Lord.

John the revelator would tell us that history is not repeating itself, for earth is going onward to a day it has never seen before. Individuals, a lukewarm church and nations (including the nation Israel that pierced Him) will have to reckon soon, not with a merciful Saviour, but with God's Son now exalted Lord of all. (Cf. Phil. 2:9-11). Once

they said, "We will not have this man to reign over us;" but now all shall **wail** as they must reckon with the one they have despised and rejected. What an awful day ahead!

It may be true that there have been some dark days in the past, but never has the world been eclipsed by so universally rejecting the light of the Gospel as it is today. That is why they will have to reckon with the once despised but now exalted One, and that is why the world today is plunging into judgments it has never known before.

What about Europe, where nations have in the past so loudly professed the religion of Jesus Christ; why is Christianity vanishing there today? Never before has such Gospel light been eclipsed by the fast approaching paganism as it is today. And what about America, a country born and reared with yet nobler and higher Christian privileges and standards? Why are we heading the same way, except that we may be just a few steps behind? If terrible end-time judgments are casting their shadows over Europe, what will be to America, a nation rejecting yet greater Gospel light and privilege?

Once the pagan nations were shorn of their mighty power and opposition to Christianity by the power of the Gospel of Jesus Christ preached among them. Today, as the "salt has lost its savour," these nations are more than regaining their lost ground and are getting ready to oppose not Christianity only but even Christ Himself. Today modern dictators are carrying on such a determined unabated program of war and destruction that men of the world with others are puzzled to know how they can do it. The only seeming answer to this query is that these world leaders are becoming heirs of the supernatural power that the Evil One will exercise when He shall have sway of the world. (Cf. II Thess. 2; Rev. 13.)

Yes, the world is going on to a day it has never before seen! The world is going on to a day of judgment it has never met before. What an awful day!

"They took it serious," we say, when a few friends wail at the coffin or grave of their departed loved one. How much more serious would it be if a whole crowd of a few hundred friends would wail at such an occasion. But God says **all kindreds** shall WAIL when they see His Son coming with power, in the clouds of heaven. What an **awful** day ahead for the people of this old world! Religion may today be a mere plaything that can be esteemed lightly, or it may be a mechanical program that can be fitted to the wishes of our modern times, but God says it will be serious when once mankind is called to reckon with His Son. Whether you or I are "Non," "Post," or "Pre," we had better forget what we are and begin more loyally to tell the world what is ahead, if we would be true servants of the Lord and true patriots.

If you and I truly know the Lord, we need not fear the coming Judge, but we can lift up our eyes and welcome our coming Lord and King. We may with the elders give glory to Him whose earth and creation sometime shall be; because not for Satan, but for **His** pleasure they are and were created. (Cf. Rev. 4:10, 11).

"Even so, Come, Lord Jesus."

Oyster Point, Va.

—o—

THE AIR AND ITS MYSTERIES

By Tom M. Olson

The following facts are taken from the new book: The Air and Its Mysteries by C. M. Botley:

"The pressure of the air on our bodies is about 15 tons—yet we are entirely unconscious of the weight because the gases and fluids inside our bodies press outward with exactly the same force.

"Airplanes passing through clouds frequently gather coats of ice, sometimes to the extent of half a ton. Among protective devices to prevent icing of airships, the most successful are rubber bags that extend along the edges of wings and steering fins; alternately blown up and collapsed by a pump, they break the sheets of ice that form on these edges. The propellers are kept ice-free by anti-freeze solution slung from their axle.

"From time to time—especially in southern Europe—there occur showers of so-called 'blood rain' which leaves red stains behind it, and which at one time was a source of great alarm to the superstitious. The sinister discoloration, however, is really due to dust, which has been carried by air currents from some desert.

"Miraculous air escapes during tornadoes continually take place. In 1929 the headmaster of a school in Virginia was in the school hall when a tornado struck the building. The next thing he remembered he was standing knee deep in a pond 75 feet from where the building had been (an eye-witness saw it disappear before his eyes), shaken and frightened, but unhurt. In the same state the barn in which the farmer's sister was milking a cow was lifted up and carried away. The woman was found under a floor of the barn, which was resting on a stone wall some distance away; neither she nor the six cows that had been in the barn were hurt."

We also learn many interesting things regarding the air and its mysteries from the Scriptures.

Among other things it mentions a powerful and well-organized kingdom wherein are the "rulers of the darkness of this world" (Eph. 6:12). Its head is Satan, the "prince of the power of the air" (Eph. 2:2).

The outstanding mystery of the air is revealed in the following verses: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16, 17).

Are you prepared for that glorious event? If not, place personal faith in that Coming One, for He is the same One who died for our sins and rose again the third day. "Believe on the Lord Jesus Christ and thou shalt be saved." You will then be ready to meet Him in the air!—"Good News."

—o—

C. P. S. Camps

Service for Medical Students

Young men in medical schools who cannot, for conscience' sake, enter the Army Medical Corps will be able to choose to enter the Public Health Service. This generous provision has been made by Selective Service and will help some thirty Mennonite medical students to give their service to the nation in a manner consistent with their convictions. Students in medical school will be able to finish their course and also their internship before they will be inducted into Public Health Service.

*

Boys in Mennonite Camps

The records at the Akron, Pa., office list the following number of boys in the Civilian Public Service Camps which are administered by the Mennonite Central Committee:

C.P.S. Camp # 4, Grottoes, Virginia..	136
C.P.S. Camp # 5, Colorado Springs, Colorado	149
C.P.S. Camp # 8, Marietta, Ohio	68
C.P.S. Camp #13, Bluffton, Indiana ...	131
C.P.S. Camp #18, Denison, Iowa	142
C.P.S. Camp #20, Wells Tannery, Pa. (Sideling Hill)	122
C.P.S. Camp #22, Henry, Illinois.....	152
C.P.S. Camp #24, Hagerstown, Md. ...	22

The total number of boys in Mennonite-administered camps is 922.

C.P.S. Camp #21 at Cascade Locks, Oregon, has 28 Mennonite boys and C.P.S. Camp #2 at Glendora, California, has 11 Mennonite boys.

*

Civilian Public Service Camps throughout the Country

There are a total of 26 Civilian Public Service Camps throughout the United States at the present time. Of this number 9 are administered by the American Friends Service Committee, 9 by the Mennonite Central Committee, 6 by the Brethren Service Committee, and 2 by the Association of Catholic Conscientious Objectors.

Eleven of the camps are co-operating with the Forestry Service, 11 with the Soil Conservation Service, 2 with the National Park Service, 1 with hospital service, and 1 with Public Health Service.

Denison Campee Transferred to Akron Office

Otto Sommer, a campee from the Denison, Iowa, camp, has been transferred to the Akron, Pa., office where he assists in the secretarial work connected with the Mennonite C.P.S. Camps. His services as a member of the Akron office staff are being rendered on the same basis as those of any other assignee in the C.P.S. Camps. Mr. Sommer is originally from Iowa and is a former student of Bethel College.

Questionnaire Changes

In order to avoid any possible confusion in the minds of those who will be receiving and completing the questionnaire (Form 40) in the near future, we call to your attention the following changes in the new questionnaire: First, it specifically states that a registrant will receive notice from his local board of classification. Second, it eliminates under Series 10 the confusing statements regarding combatant and noncombatant service. Many registrants agreed to noncombatant service because in the absence of any reference to alternate service in the old questionnaire they supposed noncombatant service meant C.P.S. assignment. The new form simply calls for the signature of the conscientious objector under the following statement: "By reason of religious training and belief I am conscientiously opposed to war in any form and for this reason request that the local board furnish me a special form for conscientious objectors (Form 47) which I am to complete and return to the local board." This statement also does away with any argument with local boards concerning the giving of Form 47.

Registration of Men from 45 to 65

On April 27, men from 45 to 65 are required to register. This registration does not carry with it any responsibility for service under the present law. However, it is expected that in the near future such enabling laws will be enacted. For those who cannot conscientiously register without knowing what type of service such registration may involve, we recommend that they should insert a statement on the back of the registration card stating that such registration is made with certain conscientious reservations.

—o—

Relief Notes

Brother Byler Visits Switzerland

In a letter dated February 28, Bro. Joseph N. Byler gives interesting impressions of a visit which he made to Switzerland. Besides visiting Bern and Geneva, Bro. Byler worshiped with the Mennonites at Langnau. Bro. Byler's purpose in visiting Switzerland was to make investigations regarding a long-range relief program for which contacts with the Swiss government would be necessary.

Compiled by Grant M. Stoltzfus

Released April 1, 1942

—o—

Eternal life is Jesus Christ living in us.—Irvin B. Horst.

Special Meeting

ELIDA, OHIO

Report of the Twenty-first Mission Meeting of the Lima Mission, Mt. Pleasant, Salem, and Central congregations, held Feb. 15, 1942, at Lima Mission.

Program and Speakers.—Children's Sermon, Stanford Mumaw; The Christian's Place; In the Home, Anna Mary Stalter; In the Church, Daniel Augsburger; In the World, E. E. Zuercher; Mission Sermon, The Runaway Prophet, Jonah, Stanford Mumaw; Children's Meeting, Ethel Good; The World's Greatest Need, M. L. Troyer; Evangelistic Sermon, Luke 11; I Sam. 16:14, Stanford Mumaw.

Thoughts Gleaned.—It is our duty and responsibility to be a light to the world. The first and best place to shine is in the home. Love, kindness, and patience are virtues to be exemplified in the home. Good temper is like a sunny day—it sheds its brightness on everything. Cheerfulness is that characteristic which helps us carry our own burdens and lighten those of others. There is a place for every Christian in the Church. Every Christian should be able to admonish others and point sinners to Christ. It is as important to be a Christian in the world as in the home or in the church. The world knows whether we are conducting ourselves as Christians or not. When Jesus fought the greatest battle that ever was fought He used the Sword of the Spirit. With three words Jesus conquered the enemy of heaven and earth. The Christian thinks, acts, talks, and lives differently from the world. If we are true Christians in the home, we are quite likely to be so also in the church and in the world. It is vain to try to be something away from home that one is not at home. God chose us out of the world to go into the world. God does not send men into the world that have not been chosen out of the world. How can we meet the radical changes in the world with the Gospel of Jesus Christ? What the world needs is the program of Jesus Christ exemplified in the lives of His children. The world has failed in all that it has undertaken. What the world needs is JESUS.

CHAMBERSBURG, PA.

Report of a Bible Meeting held at Pond Bank on Feb. 7, 8.

Subjects and Speakers.—The Tragedy of a Carnal Christian, Stoner Krady; Sermon, I John 3:2, Otis Yoder; The Need of Conviction, Yoder; "For Such a Time as This," Yoder; Influence of a Spirit-Filled Christian, Krady; Sermon, John 11:25, 26, Yoder.

Thoughts.—Carnal Christians depend largely on others to feed them. They are barren and fruitless, walking according to their own carnal mind and flesh. Conviction is a Heaven-sent, spiritual urge in a man's life. A person should have the following convictions: (1) that sin is sin; (2) that there is only one remedy for sin; (3) that God's will is known and is to be followed; that we are saved to serve. It is important to keep one's balance in times like these. The human heart cannot produce love; it is a fruit of the Spirit. Christ has come to set us free, and if we are in bondage it is because we choose to stay in bondage.

Louise Bollingers.
Louise Shaffer.

HANNIBAL, MISSOURI

Report of the Sunday School Conference held at the Mennonite Mission, Hannibal, Mo., March 29, 1942.

Organization.—Mods., Reuben Harder; Harold Kreider; Chor., Oney Hathaway; Secys., Lois Harder, Cleo Hathaway.

Program and Speakers.—Theme—THE CHILDREN OF OUR SUNDAY SCHOOLS (Forenoon Session) Theme—IN OUR HOMES. Devotion, Noah Detwiler; The Child's Right in the Home, I. F. Kreider; Sunday Activities for Our Children, Emma Fenton; Environment Problems of our Children, Alma Harder; Teaching Christian Virtues in the Home, J. M. Kreider. (Afternoon Session) Theme—IN OUR SERVICES. Devotion, Raymond Detwiler; Children's Meeting, Mary Hathaway; Preaching for the Children, Ephraim Miller; Meeting the Spiritual Needs of our Children in Our Services, H. R. Buckwalter; Forming Right Habits of Church Attendance, J. M. Yoder; What the Child has a Right to Expect from His Sunday School Teacher, Lena Kreider. (Evening Session) Devotion, Ephraim Miller; Praise Service: "Spiritual Encouragements I Received as a Child"; Reaching the Children of our Communities, Le Roy Zook; Sermon, Ira Buckwalter.

Thoughts Presented.—Children are an heritage of God. What would this world be if there were no children in our homes? Spiritual things a child can take a part in are: prayer, singing, and giving. They should know the blessings of giving. Obedience and reverence should be taught in the home. On the Lord's Day we should guide and help our children to think on spiritual things. Reading material for the children should be carefully selected. Mothers should read and tell Bible stories to their children. Children may make Sunday scrapbooks by taking pictures from Bible stories. We must help them choose their activities. The choosing of companions and associates is a problem with which everyone is confronted. Our lives will be made beautiful or marred by the influence of our associates. The respect and thoughtfulness of the older children in the home is a great factor in disciplining the younger ones. Some of the virtues which should be taught are: honesty, justice, purity, modesty, and respect for the ministry. Children are of the Lord and have the same privileges and rights as we do. The things we do talk louder than the things we say. If a preacher preaches about modesty and his children do the opposite, his preaching will not have a good effect. In order for a child to grow in the right way his spiritual needs must be given first consideration. Few children of non-Christian parents attend church first of their own accord. Attend church regularly and help your children to form the same habit. Be on time at church services. Take your children to church; do not send them. A child expects his Sunday-school teacher to have the love of God and be able to impart it to others. A teacher should manifest interest in every pupil and be sympathetic. Be a real friend by being kind and helpful to the children, who may have some problems they want help in solving. In order to reach the children around us we should have a vision of the need. Through Summer Bible Schools and Sunday schools we have an opportunity to reach them. If we want to make lasting impressions we should be with our pupils during the week. Early impressions are usually lasting impressions.

Secretary.

Married

Summers—Graber.—Bro. Titus M. Summer of the Millwood congregation near Gap, Pa. and Sister Esther M. Graber of the Leo congregation near Grabill, Ind., were united in marriage at Reading Pa., on Feb. 27, 1942. May God bless them.

Lauber—Roth.—On Sunday evening, Mar. 8, 1942, Bro. Clarence Lauber and Sister Whilmina Roth of the Salem congregation near Tofield, Alta., were united in holy marriage. Bro. John B. Stauffer officiated. May the Lord richly bless them through life.

Mull—Nafziger.—On Sunday evening, March 15, 1942, at the Central Mennonite Church near Archbold, Ohio, occurred the marriage of Bro. Chauncey Mull and Sister Verda Nafziger, both

members of this congregation, Bishop E. B. Frey officiating. May God's blessings be upon them.

Grieser—Nofziger.—On Tuesday evening, Mar. 17, 1942, Bro. Chauncey Grieser and Sister Ilva Nofziger, both members of the Clinton Mennonite Church, were united in marriage by Bishop E. B. Frey at the home of the bride's parents near Wauseon, Ohio, by Bishop E. B. Frey. May the Lord richly bless them through life.

Ehst—Clemmer.—Bro. Paul M. Ehst of the Bally congregation and Sister Frances C. Clemmer of the Souderton congregation were united in the holy bonds of matrimony on Saturday, Feb. 21, 1942, at the home of Bro. John E. Lapp, Hatfield, Pa., who officiated. We wish them God's rich blessing as they journey through life together.

Stoltzfus—Fisher.—Bro. Christian J. Stoltzfus of the New Holland, Pa., congregation and Sister Rebecca Fisher of the Vine St., Lancaster, Pa., congregation were united in the bonds of matrimony on March 19, 1942, at the home of the officiating bishop, Bro. D. Stoner Krady. May the blessing of the Lord be upon them as they journey through life.

Obituary

Eschliman.—John H., son of Jonas and Martha (Martin) Eschliman, was born at North Lawrence, Stark Co., Ohio, Sept. 28, 1865; died March 8, 1942, at the home he built near Dalton, Wayne Co.; aged 76 y. 5 m. 8 d. He was married to Amelia Weaver on Jan. 23, 1890. They first resided near North Lawrence, later at Sippo, and since 1904 they had lived near Dalton. To this union the following children were born: A. R. Eschliman of Wagner, S. Dak., William E. of Dalton, Dr. John C. of Youngstown, Nora May of Wooster, Samuel J. of Canfield, and Irene at home. His wife, all 6 children, and 3 grandchildren survive. He, with his wife Amelia, united with the Pleasant View Mennonite Church nearly fifty years ago. After moving to Wayne County they and their family attended the Martin Mennonite Church, of which the entire family became members. He served for many years as an official in the church organization. He was not a man of many words regarding his church affiliations but was a man of deep Christian thought and ideals, always trying to live a business and daily life that would speak for itself. Bro. Eschliman had many friends in the business world and was always highly respected for his sterling integrity. He leaves, besides his family, 1 sister, Mary I. Eschliman of North Lawrence, 3 brothers, Jonas of Canton, Ezra, and Daniel of North Lawrence. Four brothers and 4 sisters preceded him in death. His sudden departure will be deeply felt by his family, relatives, and all who knew him. Funeral services were held from the home and Pleasant View Church, with burial at Pleasant View Cemetery, with services in charge of Bro. Wm. G. Detweiler, assisted by Bros. Stanford Mumaw, J. A. Liechty, I. J. Buchwalter, and W. J. Myers.

Fleck.—Miles Fleck was born near Mattawana, Pa.; died in his home there March 13, 1942; aged 79 years. He united with the Mennonite Church less than two years ago. He had been in feeble health for some time. His wife died about 18 months ago. He leaves 1 son (William at home), a daughter (Mrs. Wilmer Miller of this place), 6 grandchildren, 4 half brothers, and 3 half sisters. Funeral services were conducted in the Mennonite Church by Bros. Milo Yoder and Levi Glick. Burial in the Pleasant View Cemetery.

Groff.—Samuel Showalter Groff, son of Henry and Susanna Groff, was born in East Union Twp., Wayne Co., Ohio, March 18, 1857. In 1878 he was married to Lena Metz. To this union were born 5 children. One boy, Henry, died three years after his mother's death. The other children known to survive are: Forest Lee Groff, Rapid City, S. Dak.; Charley Groff, Colome, S. Dak.; Lena Vogt and Ida May Ceiling, Avon, S. Dak. He was baptized and received as a member of the Dunkard Church in 1873 at the age of 16 years. On March 26, 1942, at the Wayne County, Ohio, Old People's Home near Wooster, Ohio, he peacefully crossed the divide; aged 85 y. 8 d. Funeral services were held at the Martins Church near Orrville, O., by Bro. I. J. Buchwalter, Dalton, O., from the text, "It is finished."

Heatwole.—Solomon D., son of the late Joseph and Lydia (Rhodes) Heatwole, was born July 21, 1853, near Dayton, Va.; died Feb. 27, 1942, at the home of his son, Walter, with whom he made his home for the past 14 years; aged 88 y. 7 m. 6 d. He was married to Susannah C. Weaver, who preceded him in death Nov. 19, 1927. He was a member of the Mennonite Church for many years and served in Sunday-school work until he grew too old. For the past two years he had been confined to his home most of the time. Due to hardening of the arteries, his mind was affected. Jan. 30, 1942, he fell in his room near his bed and fractured his hip. Due to his advanced age, it was not set. Complications set in and he died just four weeks from the day he fell. He was the third member of the family suffering a fractured hip, the same accident having befallen his grandmother and a sister. He is survived by the following children: Joseph H. of Lima, Ohio; Walter J. of Dayton, Va.; Hettie Rhodes, Dayton, Va.; William E., Elida, O.; Lydia Riddle, Abbottstown, Pa.; Calvin T., Dayton, Va.; and Mollie Showalter, La Junta, Colo.; also 2 sisters (Mrs. Sarah Coffman and Mrs. Mary Showalter of Dayton, Va.), and a number of grandchildren and great-grandchildren. Funeral services were held at Weaver's Church by Bros. S. H. Rhodes and H. B. Keener. Text, Eccl. 12. Burial in the adjoining cemetery.

Lehman.—Mary Ann, nee Zuercher, was born in a pleasant mountain home in Sonnenberg, Canton Bern, Switzerland, on July 19, 1873. In 1881 she, with her parents, emigrated to America. In the spring of 1890 she was baptized upon the confession of her faith by Bishop Jacob Nussbaum, and received as a member of the Sonnenberg Mennonite Church. Later she became a charter member of the Kidron Mennonite Church. She remained faithful to her confession to the end. On Dec. 14, 1893, she was married to John P. Lehman, with whom she shared life's joys and sorrows for more than 48 years. This union was blessed with 5 sons, viz., Aaron, of Apple Creek; Simon, of Orrville; David and Martin, of Kidron; and Weldon, of the home. From childhood she was taught to be industrious, a characteristic which she retained until her health failed. She was especially apt at knitting and sewing, as well as at cooking and baking. She leaves a sorrowing husband, 5 sons, 16 grandchildren, 1 sister (Mrs. Aaron Amstutz), 1 brother (Joel Zuercher), as well as a large number of other relatives and friends. One sister, Katie, wife of Daniel J. Lehman, and 1 brother (Christ A. Zuercher), preceded her to the glory world. Funeral services were held from the home near Kidron, O., in charge of Bro. Allen Bixler, and at the Kidron Mennonite Church by Bros. Isaac Zuercher, A. J. Steiner, and Reuben Hofstetter. Texts: Heb. 11:16, and John 14:2, 3. Interment in adjoining cemetery.

Marner.—Jacob G., son of Gideon and Elizabeth (Lehman) Marner, was born near Sharon Center, Iowa, Dec. 31, 1870. He was a lifelong resident of Johnson County. In his youth he united with the Amish Mennonite Church, remaining faithful until the end. He had an earnest desire to attend church services whenever his health permitted. Nov. 20, 1894, he was united in marriage with Elizabeth Brenneman. To this union were born 5 sons and 2 daughters: Roy and Mrs. Murrie Miller of Wellman; Chris, Omar, Walter and Mrs. Ed Hershberger of Kalona; and Ralph, who passed away in 1921. He leaves his sorrowing widow, 6 children, 15 grandchildren, 4 brothers (Isaac of Wellman, Gideon and Eli of Parnell, and Elmer of Kalona), 1 sister (Alice of Kalona), and many other relatives and friends. He was preceded in death by 1 son (Ralph), 2 grandchildren, and 2 sisters (Susan and Lena), and 1 brother (Jonathan). He was an industrious man; not exerting these efforts all for himself, but manifesting a spirit of helpfulness to many neighbors. He gladly and cheerfully lended a willing hand to folks who were in need of help, thereby winning for himself many friends. He enjoyed good health until about nine years ago. Since then he had been afflicted with heart trouble and asthma. However, he was in his usual health until he had a cerebral hemorrhage which he endured only a few hours, passing away at his late home, March 21, 1942; aged 71 y. 2 m. 21 d. Funeral services were held at the Lower Deer Creek Church, conducted by John Y. Swartzendruber and D. D. Miller.

"The call was sudden, the shock severe;
We little thought his death so near;
And only those who've lost can tell
The pain of a passing without farewell."

Rutt.—Anna N., daughter of Amos and Hettie Burkhart, was born in East Earl Twp., Lancaster Co., Pa., Dec. 11, 1889; died at her home at East Earl, March 21, 1942; aged 52 y. 3 m. 10 d. She was married to Phares W. Rutt, June 25, 1921. After suffering with diabetes for a number of years she became an invalid, with a weak heart and kidneys, suffering more or less for over two years until the Lord suddenly called her home. She is survived by her husband, 3 daughters (Anna Mae, wife of Martin B. Martin of Sideling Hill C. P. S. Camp; Helen, and Mildred), 1 son (Phares B.), 4 stepsons (George A. Rutt, New Holland, Pa.; Paul A., Honey Brook, Pa.; Lloyd W., and Harold L., of Ephrata), 1 stepdaughter (Mrs. Elizabeth Showers, Cornwall, Pa.), also 4 brothers (David, of Narvon, Pa.; Samuel, Harry, and Elmer, Mohnton, Pa.), and 1 sister (Mrs. Lizzie Smirk, Narvon, Pa.). She was a faithful member of the Mennonite Church at New Holland. She endured her suffering and distress patiently, trusting in the Lord. Her last words were concerning the children.

Dearest Mother, thou hast left us lonely,
Much we miss thy pleasant voice;
But in heaven we'll come to meet you,
In this hope we do rejoice.

Steinmann.—John, son of the late Christian and Maria (Honderich) Steinmann, was born near Baden, Ont., Aug. 18, 1853; died at his home in Wellesley, Ont., on Feb. 18, 1942; aged 88 y. 6 m. He united with the Amish Mennonite Church in his youth and remained faithful to the end. On Sept. 18, 1877, he was united in marriage to Susannah Gascho and together they shared the joys and sorrows of life for more than 64 years. He leaves his aged companion, 3 sons, 4 daughters, 13 grandchildren, 3 sisters, and many relatives and friends.

"All is over, hands are folded
On a calm and peaceful breast;
All is over, suffering ended,
Now dear Father is at rest."

Stichter.—Henry Lee, infant son of Fred and Bertha (Yoder) Stichter, of Wakarusa, Ind., was stillborn at the Elkhart General Hospital, March 13, 1942. Besides his parents, he leaves a half sister, Esther Leona, his maternal grandparents, Mr. and Mrs. Moses Yoder, and his paternal grandmother, Mrs. Lucy Stichter. His little body was laid to rest in the Olive Cemetery north of Wakarusa, with Bro. Silas Weldy in charge of a short service at the grave.

"His darling form is sleeping,
His soul has fled to rest;
He is now in Jesus' keeping,
What can be more blest?"

Items and Comments

French Trials.—The announcement that in Vichy, France, the trial of several former French officials accused of mismanagement in bringing on and closing the war with Germany was suspended for a few weeks is accompanied by comment indicating that these trials might be discontinued permanently. It is one among many happenings since the World War II was started indicating that politics is no small item in the management of war, both in its causes and its continuance.

*

Superlatives.—"The most expensive indulgence: hate. . . . The cheapest, stupidist and easiest thing to do: find fault. . . . The greatest troublemaker: one who talks too much. . . . The greatest stumbling block: egotism. . . . The most ridiculous asset: pride. . . . The worst bankrupt: the soul that has lost its enthusiasm. . . . The cleverest man: one who always does what he thinks right. . . . The most dangerous person: the liar. . . . The most disagreeable person: the complainer. . . . The best teacher: one who makes you want to learn. . . . The meanest feeling of which any human being is capable: feeling badly at another's success. . . . The greatest need: common sense. . . . The greatest puzzle: life. . . . The greatest mystery: death. . . . The greatest thought: God. . . . The greatest thing, bar none, in all the world: LOVE."—American Christian Review.

*

"Good Friday," the English name for the Friday before Easter, is probably a corruption of "God's Friday." The day was called "Long Friday" by the Anglo-Saxons and Danes, possibly referring to the length of the services which marked the day.—D. Carl Yoder.

*

Cause of Murders.—The Metropolitan Life Insurance Company, in a study of 500 homicides among a group of its policy holders, learned that half of the homicides in the United States arise over some trifling incident. Half of the murderers killed because they "just got mad." That is, 250 killings resulted when the murderers became enraged in quarrels over trifling incidents, one thing leading to another. In 116 of the 250 "quarrel-case" homicides, either the slayer, the victim, or both had been drinking, and the slayer had no motive for his action, no particular enmity against his victim. Some effect of the alcohol he had been drinking brought on the desire to kill, and before he knew it, the deed was done.

A new book for these times

GOD and WAR By J. Irvin Lehman

The author in this little book gives a concise discussion of the subject of war from the standpoint of the Scriptures as a whole. His treatment answers a lot of questions that are sometimes raised by people who cannot reconcile the nonresistant teachings of Christ and the Apostles with the apparent sanction of war in Old Testament times. A careful reading of it should strengthen the faith of every one who believes in the New Testament doctrine of nonresistance and help those who are struggling with the matter of reconciling the teaching of the Scriptures on the war question. The book carries a helpful message in these days of perplexity.

TABLE OF CONTENTS

DIFFERENCES OF THOUGHT IN THE CHRISTIAN WORLD ON THE QUESTION OF PEACE AND WAR.
THE SACREDNESS AND VALUE OF HUMAN LIFE.
"YE SHALL STONE THEM WITH STONES THAT THEY DIE."
LOVE AND VENGEANCE EXEMPLIFIED BY OLD TESTAMENT SAINTS.
CONCLUDING OBSERVATIONS ON THE OLD TESTAMENT COVENANT AND ITS REVELATION OF GOD.
THE NEW TESTAMENT REVELATION OF GOD IN CHRIST.
THE NEW COMMANDMENT OF THE NEW COVENANT.
THE NEW LIFE OF THE NEW COVENANT.
CIVIL GOVERNMENT ORDAINED OF GOD TO PRESERVE LAW AND ORDER.
THE JUDGMENT OF GOD WILL COME.
CONCLUDING OBSERVATIONS ON THE NEW TESTAMENT COVENANT AND ITS REVELATION OF GOD.

Strong paper cover. 64 pages. 20 cents ea., $2.00 per doz.

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

MENNONITE YEAR BOOK AND DIRECTORY 1942

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The present edition has been carefully compiled and all statistics are brought up-to-date, including a complete list of ordained men with addresses. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not co-operate in this, we invite your order direct. Prices as follows:

Single copies, **10¢**; dozen copies, **75¢**; 100 copies, **$5.50** postpaid.

Mennonite Publishing House, Scottdale, Pa.

Obtainable at our Branch Book Stores,—New Holland, Lancaster, Souderton and Kitchener.

SCRIPTURE CIRCULATION

The Geneva Bible School reports the continued circulation of the Scriptures throughout Europe, in spite of grievous difficulties. Stocks which formerly were obtainable in Britain having been exhausted, editions of the New Testament in French were printed in Switzerland, and, later, the whole Bible. So great is the demand, that they are distributed as soon as they are produced. Mr. Hugh E. Alexander, Principal of the Bible School and founder of "Action Biblique," writes of a "famine of the Word," which the special editions are helping to meet.

Headquarters of the "Action Biblique" are still open in Paris, Nice and Marseilles; in Genoa, Cairo, Casablanca; in Holland, Algeria and Bohemia. From all these and other centres of the work, come reports of eager desire for the Word of God. Encouraging news comes from Portugal, also; members in Lisbon alone circulated over 7,000 copies of the Scriptures last year.—The Life of Faith.

Table of Contents

33—Editorial
34—The Church of Jesus Christ, I
35—Tradition—History; Question Drawer
35—Mission News: Harrisonburg, Lancaster, York, South America
38—What She Could; Yes, God Answers Prayer; Carry Sunshine (P)
39—S. S. Lesson; Bible Meeting Topic
40—Field Notes; Correspondence
42—Conference Sermon, II; Victory (P)
43—Hedge Breaking; Jesus Is Coming (P)
44—The World's Fast-Approaching Funeral Dirge; The Infidel (P)
45—The Air and Its Mysteries; C.P.S. News
46—Relief Notes; Special Meetings; Married; Obituary

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, APRIL 16, 1942 (Herald of Truth Established 1864) No. 3

EDITORIAL

"I was glad when they said unto me, Let us go into the house of the Lord."

—o—

Glad—for what reason? In the first place, it is the place where we meet the Lord. It is there that we fellowship with those "of like precious faith," where the Word of God is proclaimed in truth and in the power of the Spirit, where we breathe the atmosphere of heavenly influences, where we are strengthened in the faith and service of Jesus Christ. No wonder that the inspired writer warns us to "neglect not the assembling of yourselves together, as the manner of some is."

—o—

In what we have just said, we took it as a matter of course that the services and fellowship in the house of the Lord are all directed by the Lord who is "the Head of the Church." We are aware that in many so-called houses of the Lord the heavenly influence and direction of the Spirit of God are lacking. Such places have been desecrated into social clubs rather than places of worship; the social gospel, rather than the Gospel of Jesus Christ, has the preeminence. Christ would probably drive the moneychangers out if He were here in person. Where such conditions prevail, the message of God through the prophet is applicable: "Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them" (Isa. 1:14). It is a warning note that ought to move us to give Christ the pre-eminence in all our worship, in our homes, and in our churches.

—o—

Speaking of our churches, there is a condition in some places that calls for change. We refer to the places where the habit is for many (in some places most) of the people to leave the house of the Lord immediately after Sunday school, thus missing the benefit of the church services. Such practices are a sign that conditions are not normal; for, under normal conditions, the preaching service is of more direct and personal uplift than is the Sunday school. The Sunday school cannot serve as a substitute, any more than the preaching service can serve as a substitute for the Sunday school. Let preachers and parents co-operate, to the end that the children as well as the older ones remain for the preaching services. That congregation is most nearly normal where the entire membership is actively interested in having a full attendance in both Sunday school and preaching services. In the two services it is the same Church working through two instrumentalities in advancing the cause of Christ and the Church.

AN EXHORTATION

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.—Heb. 12:1-3.

—o—

Witnessing for Christ constitutes our foremost Christian duty and privilege. This should be done with the tongue whenever there is opportunity, but witnessing for Him with our lives is of far greater importance. Of the disciples who had escaped from the terrible persecutions following the death of Stephen it is said, "They that were scattered abroad went every where preaching the word." This faithful witnessing was all the more effective because it was backed up with a life that chose hardship and suffering to that of a life of ease deadened with a stilled conscience.

—o—

Speaking of conscience, it was Paul's desire that he might have "a conscience void of offence toward God, and toward men." That should be our burden as well. Conscience is a safe guide, only when it is on the altar of the Lord, along with the rest of our being, subject to the directions of the Holy Spirit. Where the soul is filled with the Spirit of God, the conscience is enlightened and on the altar. In that case (paraphrasing the saying of the mother of Jesus just before He performed His "beginning of miracles") we can say, "Whatsoever it saith unto you, do it." A clear conscience, upon the altar of the Lord, is an invaluable treasure, greatly to be prized.

—o—

The Vision of Faith.—In the Book of God it is written, "Where there is no vision, the people perish." To this we might add that many people perish because their vision is confined to the things of earth. They look no farther than this world's wealth, this world's pleasures, this world's glory, this world's vain show. For this cause their souls are filled with worldliness; depending upon what things on earth absorb their vision.

But the vision of faith takes us beyond the pales of earth and centers our thoughts and affections on things above. It penetrates the clouds of war and sees above them the realms of peace and infinite glory. It looks beyond the pleasures of this earth and sees the One at whose right hand are "pleasures for evermore." It puts the wealth of this world where it belongs, and grasps the treasures of heaven; "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." It looks beyond the glories of earth and sees the infinitely greater and more valuable glories in the world above. Let us pray for all people, that they may receive and exercise the vision of faith.

FEATURE ARTICLE 16

The Church of Jesus Christ

By Ira D. Landis

(Continued from last week)

2. CHALLENGE OF THE CHURCH

SINCE it was for all the world (John 3:16; Matt. 5:5; Mark 16:15; Acts 1:8), and God should be no respecter of persons (cf. Deut. 10:16-18), the Jewish world was a thirteen-fold challenge to the Apostles. "The biggest church in town" had become a tomb of dead faith. The religion of the apostles, founded upon the Chief Cornerstone, Jesus Christ (Acts 4:10-12), fully superseded Judaism and was the soul's only way back to God (John 14:6). Christianity was far more than a new "ism."

1. The Jews prided themselves in their birth (Luke 3:8) and genealogy. Now the power of divine sonship and heavenly citizenship is "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13; 3:3-5). Each soul individually (the "whosoever will" of John 3:16), who is united by the Holy Spirit under the Headship of Jesus at the Throne, thus and thus alone becomes part of a new, holy nation (I Pet. 2:9). The apostles of such a faith were declared by the Jews traitors, apostates, the filth of the world (I Cor. 4:13).

2. The Jews prided themselves in their religion. It took courage for Peter at Pentecost to call them to repentance and declare that this new faith was the faith for them and their children, and for the Gentiles afar off (Acts 2:39). The remarkable faith of Stephen gave him such an evaluation of the two religions that their leaders were told Christ was the fulfilment of Israel's mission, the actual realization of the ideal and ministry of the prophets, the goal of Hebrew history; that Christ was leading a greater exodus of the redeemed on the highway to Zion; and that they by clinging to the old would continue to resist the Holy Ghost (Acts 7:51). Paul was so captivated by it that he called the old "but dung," and far from winning Christ and heaven (Phil. 3:8).

3. The Jews were reared to believe in literal and unmitigated forms. These led to a false religion and were both nullified and enlarged by Rabbins of every generation. In the Hebrew Epistle Paul proves that Israel had a changeable, infirm priesthood (7:24, 26-28), which could make neither the priest (9:9) nor the worshipers perfect (10:1); for sacrifices could never take away sin (10:11); that Joshua had not given them rest (4:8); that Moses' law, given four hundred and thirty years after the promise (Gal. 3:17, 18), made nothing perfect (7:19), was incomplete and faulty (8:7-13) and obsolete (8:13; 9:10), since Jesus opened the Way into the Holiest of all (9:8, 24). Their ceremonial and national forms were but "thorns and briars, rejected . . . and . . . nigh unto cursing; whose end is to be burned" (6:8), when God would pass His judgment upon them for a new Era in Christianity.

4. The very universe existed for the sake of their law, for thus the Rabbins interpreted Jer. 33:25. "Be it known unto you all, and to all the people of Israel. . . . This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other" (Acts 4:10-12). After quoting from Deut. 18 and before Gen. 12 and the Servant passages of Isaiah, Peter declares: "Yea, and all the prophets [both major and minor] from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days" (3:22-26). "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (10:43). "The promise which was made unto the fathers, God hath fulfilled the same unto us their children . . . the sure mercies of David" (13:32-34).

5. Circumcision most obligatory and essential of Mosaic law. The apostles knew only the circumcision of the heart (Deut. 10:16) and repeatedly asserted that neither circumcision nor uncircumcision avail anything, but (1) faith which worketh by love (Gal. 5:6); (2) a new creature (Gal. 6:15); and (3) keeping the commandments of God (I Cor. 7:19).

6. No uncircumcised person could be saved and a circumcised person could hardly be lost according to the Rabbins. Jesus said the harlots come in and the circumcised are cast out (Matt. 8:11, 12). Paul said: "Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith" (Rom. 3:28-30). Again: "Wrath is come upon them to the uttermost" (I Thess. 2:16), but the chosen generation of redeemed has God's benediction for all time.

The doctrine of Christ was for Samaritans and Gentiles also, in spite of the Jewish opposition. The new order was "He that believeth [whether Jew or Gentile] and is baptized shall be saved; but he that believeth not [whether Jew or Gentile] shall be damned" (Mark 16:16). Not only so, but Peter, who had the keys of the Kingdom of Heaven, comes to the inevitable conclusion: "We [Christians] believe that through the grace of the Lord Jesus Christ, we [Jews] shall be saved, EVEN AS they [Gentiles] (Acts 15:11). The Jews can only be saved, "even as" the Gentiles.

7. A crucified Messiah. They considered all crucified as accursed according to their law (Deut. 22:22, 23). "Whom ye crucified," Peter's stinging rebuke, was also a step in their salvation. Whether Jew or Gentile, the Cross was Paul's only approach (I Cor. 1:23; 2:2).

8. The Resurrection. The theme of the Resurrection was the great joy of the Christian, but an especial bane of the Sadducees. Its utter disbelief makes both preaching and faith vain (I Cor. 15:13, 14).

9. The Lord's Day. The day of the Lord's Resurrection was the Holy Day for the Christian and this was to supplant the Seventh Day Sabbath.

10. Background of fifteen hundred years of gorgeous worship and holy faith irrelevant. The crook of Moses, the harp of David, the ephod of Samuel, the mantle of Elijah, the bejewelled breastplate of Aaron were obsolete.

But the glories of Solomon, the victories of Joshua, and the pilgrimage of Abraham were revered history for the Jews, compared with which the Church was but of yesterday.

11. The venerate Jewish Books, as the Mishna and Gemaras, were everything to the Jews, the Word of Christ nothing. Rabbi Isaac admonished: "My son, learn to pay more attention to the words of the scribe than to the word of the law." Rabbi Eleazar on his deathbed pled: "Turn away your children turn away your children from the study of the Bible and place them at the feet of the wise." Rabbi Jacob counselled: "Learn my son, that the words of the wise are more agreeable than those of the prophets."

The apostles of the Lamb followed, however, in the philosophy of the Master who recognized that "full well ye reject the commandments of God that ye may keep your own tradition" (Mark 7:9)."

12. The synagogue not essential for worship, nor indeed Jerusalem. The law required the latter (Deut. 12:1-14). Malachi predicted this order (Mal. 1:11), as did others throughout the Old Testament, but for the Jews to admit it seemed to them to take the very heart out of their religion and to be a direct blow at their ceremonial and national existence.

13. A spiritual instead of a national kingdom, founded upon their prophets rightly interpreted. The Apostolic Church required its Jewish constituency to believe Peter's word (Acts 2:41) and to be steadfast therein (v. 42). They saw Christ's Kingdom as a subsequent outgrowth of His Resurrection (vv. 32-36). The apostles of "all power" (Matt. 28:17-20) were not limited to one

tion, nor bound by any political frontier, for Abraham, through His Seed, was now heir of the world (Rom. 4:13).

Had Peter any of the Postponement theory in his theology, the Pentecostal Sermon had been impossible. Had he (in theory closely akin thereto) offered another national kingdom, even though ever so remote in time, the Apostolic Church in Acts 2 would never have been, the Jerusalem Conference would have been unnecessary and its conclusions absurd. He offered that which was the Kingdom of the Heavens (lit.) which Christ left heaven to bring to a universally sinful world (Rom. 3:23), and which was never withdrawn or postponed. The coming of the Kingdom was in strict accord with God's universal law in His revelations: "Howbeit that was not first which is spiritual but that which is natural; and afterward that which is spiritual" (I Cor. 15:46).

Gentile Heathen

The Gentile world presented a fourfold challenge.

1. They were morally corrupt. Horace says: "Heathen society was shamefully naked." Juvenal claims: "Each generation was growing worse than its predecessor. Things were so bad that nothing could make them worse." Seneca writes: "All things are full of wickedness and vices, and wickedness no longer conceals itself." Paul declared them "fools" (Rom. 1:22), "given over to lasciviousness" (Eph. 4:17). Cruelty and lust had full sway; luxury and profligacy became savage in their wantonness (cf. Rev. 14:8; 18:2, 5). The women of Rome counted time not by years or by consuls, but by their divorces. The world never needed a universal Christ more.

2. They were utterly ignorant of the true God and true worship and all Christian graces and doctrines were foreign to them. Their religiosity (Acts 17:22 R. V.), was based on learned speculations and splendid superstitions. A God and Saviour unknown to their ancestors and a Mediator, never before heard of, required assent to a doctrine, new, strange and inexplicable to human philosophy, and an obedience circumspect and persevering, with a promise of recompense in another world, a knowledge of which came only through its Author.

3. Pagan in their social relationships. To get back to a Christian home with the right relationships within and without, they recommended the new birth, with a baptism of the Holy Ghost and of fire.

4. Heathen were enamored by religions sanctioning impurity, pride, and power. Greece failed, for her culture had love without conscience, art without soul, and mind without character. The Chrisitans recommended Christ and His Church as the only solution for a happy life and a home in glory.

(To be continued next week)

JAMES, "THE EPISTLE OF STRAW"

By Elias B. Martin

Even so faith, if it hath not works, is dead, being alone. . . . But wilt thou know, O vain man, that faith without works is dead?—Jas. 2:17, 20.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.—Eph. 2:8, 9.

These two Scriptures seem to confuse many people because they feel that they are contradictory. On the surface it really seems that they are. But we must remember that the Scriptures all harmonize; they are all equally inspired by the same Holy Spirit. Furthermore, we need to remember that these two writers had two entirely different objects in view in writing these two epistles.

Paul was a man of many talents and gifts, highly educated, of great intellectual powers, of a keen, logical mind, which fitted him to write a concise, comprehensive composition of the Gospel of Christ He was the apostle of grace. He tells how a sinner is justified "by faith, without the deeds of the law." In this epistle to the Ephesians he writes about salvation, how it is entirely a gift of God, and that we cannot do anything to earn or merit it, or in any way to aid in its accomplishment. All we can do is to accept it by faith.

James was a faithful observer of the Law; without, of course, relying on it for salvation. He was an example, and practiced those graces which he pressed on others. He wrote his epistle to the brethren, to believers. He tells how a saint is justified before men by faith-inspired works. There seem to have been some believers even in his day who believed in faith only, as there are many nowadays; who have the idea that they can confess the Lord Jesus Christ with the mouth only, and then live on in the world and in sin as before. No doubt to this class James addressed his epistle. He emphasizes the fact that works **must** follow, **will** follow, and automatically **do** follow true faith in Christ, which is the result of a true, genuine conversion. These works of which James writes are automatic; they are a part of this faith. They are "the fruit of the Spirit," and will come forth of their own accord. A healthy tree, given the right conditions, cannot do otherwise than bear fruit. And so a truly born-again Christian, filled with the Spirit of God, cannot but bring forth the fruit of the Spirit. These are the works of which James writes. They are not the dead works through which so many try to merit salvation, against which Paul wrote in his epistles.

But so many people who profess to be Christians like to live as close to the world and enjoy as much of its pleasures as they possibly can, and yet keep

(Continued on page 60)

Question Drawer

Do we infer from the following Scripture references that Christ will come to take away His Bride (the Church and that the world then will be destroyed by fire? II Pet. 3:10-12; Luke 17:26-30; Matt. 13:47-51; 24:30-39. B. K.

The Scripture references cited support the theory that Christ will come again, "in such an hour as ye think not," and that "the earth also and the works that are therein" shall be burned up. As many of the Scripture references to these "last times" are clothed in figurative language, they are variously interpreted by different people and we need to be charitable toward those who do not agree with us in all things pertaining to them. That Christ will come again is clear to all men of faith; who agree that the all-important question is not, What will be the order of His blessings or His judgments when He comes? but, Will we be ready for His coming?

It is the custom among many people to begin their letters with, "Greetings in Jesus' name." We think this to be a good salutation; but what about the unkind cuts or digs or untruthful gossip that creep into some of their letters? A. B.

Like our inquirer, we admire the salutation but we have the opposite opinion of anything unkind or un-Christian that may be found later on in the epistles. If the salutation is genuinely sincere, the un-Christian things spoken of will not appear in other parts of the letters. Even when duty calls upon us to say unpleasant things (as Christ was at times compelled to in His reference to the scribes and Pharisees), we should not fail to adhere to the Scriptural standard of "speaking the truth in love." Let every Christian professor keep true to the apostolic admonition, "See that ye love one another with a pure heart fervently."

Please explain the clause in Mark 13:7: "for such things must needs be." Some use this verse as an argument in favor of the Christian engaging in carnal warfare. A Reader.

Such use (or abuse, rather) is wholly unwarranted. There are too many direct Scriptural admonitions—such as, "put up thy sword . . . they that take the sword shall perish with the sword;" "Love your enemies;" "Thou shalt not kill;" "resist not evil;" "Avenge not yourselves;" "The weapons of our warfare are not carnal;" "If my kingdom were of this world, then would my servants fight;" etc., etc.,—to ever think of wresting such Scriptures out of their natural setting and with them force an opposite conclusion from that which the Gospel of Christ plainly teaches.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

Rural Missions

EMBARRASS, MINNESOTA

Dear Fellow Pilgrims:—Through this first news letter from Embarrass, we are happy to inform you of the new work which has recently been started here. Again the Lord has graciously answered prayer in opening the way and providing workers for this field.

The first workers moved in here on March 6, in the winter's worst snowstorm. Though we had 215 miles to move and were stuck a couple hours in the snow, yet till 11:30 that night we were safe in our home.

After several weeks of negotiating for places for services, we were given permission to use an old church house and also a township hall. There is no rent charged for either of these buildings. We undertook quite a task in endeavoring to start two Sunday schools at once. However, on March 29 we started out, having one Sunday school in the forenoon and one in the afternoon. Though we were warned by many of the local people not to start now on account of the terrible conditions of the roads, yet last Sunday we had 36 at Sunday school in the morning and 37 in the afternoon.

Bro. Earl Ressler of Loman has moved in with us. His assistance was greatly needed, and so is much appreciated.

Another new missionary arrived on March 16, in the person of Geraldine Louise Lehman, a daughter born to Bro. and Sister Marcus Lehman.

While most of you are planning and doing your spring work, here winter has not fully relinquished its grip. Much of the winter's snow is here yet and this morning we awoke to find the earth covered with snow, and it was snowing very rapidly.

As many of you know, we are now working among the Finns. In many ways they are different from the people with whom we worked before. We ask that you pray for them and also for us as we hold forth the Word of Life to them.

April 6, 1942. Paul Lehman.

City Missions

TORONTO, ONTARIO

(Mennonite Gospel Mission)

Our pastor, Bro. Groh, has returned to us again after spending about three months as spiritual supervisor of the C. O. Work Camp at Montreal River, eighty miles out of Sault St. Marie. He was relieving Bro. J. Harold Sherk, who is the appointed supervisor of the camp.

During the absence of Bro. Groh our congregation was served by the following ministers:

Jan. 4, Bro. Oscar Burkholder
Jan. 11, Bro. Howard Stevanus
Jan. 18, Bro. Floyd Schmucker
Feb. 15, Bro. Moses Bowman
Feb. 22, Bro. Simon Martin
Mar. 8, Bro. J. Harold Sherk
Mar. 15, Bro. Merle Shantz
Mar. 22, Bro. J. B. Martin
Mar. 29, Rev. J. Taylor of the Bible Society

Each brother spoke at our two services, the Mission service at 7:00 p.m., and at Warden Park at 8:30. We trust they may have been blessed by their service to us. Their sermons were greatly appreciated and we trust they may be able again to be present with us when our pastor is present.

We beg an interest in your prayers that each Christian here may be a living witness to the saving and keeping power of our Saviour and Lord.

April 2, 1942.

HUTCHINSON, KANSAS

(215 South Pershing)

We were privileged to have Bros. Andrew Bontrager and Harry A. Diener of Yoder, Menno Troyer of Conway, Owen Hershberger of Hesston, J. G. Hartzler of Windom, and Jess Kauffman of Hesston preach for us during the month of March.

On Sunday evening, March 22, the Yoder young people gave us a program on "Meekness." On the evening of March 29, a group from Hesston College gave a program on "The Cross."

Sunday morning, April 5, the Primary Department gave an Easter program, after which Bro. Charles Diener gave a short talk to the children.

The Lord willing, we are planning to have a series of revival meetings, beginning April 26. Bro. E. J. Berkey of Oronogo, Mo., is to be the evangelist. Pray for those who do not know Christ as their Saviour.

We are glad to have Bro. and Sister Headings back after spending a short vacation in Sarasota, Florida. They appreciate very much the kindness and hospitality shown to them while they were there. Bro. Wilbur Selzer of Canton assisted in the work here while they were gone.

We received clothing from the Thurman, Colo., Hydro, Okla., West Liberty, and Spring Valley sewing circles. We thank each one who had a part in helping to make these garments.

We received provisions from the West Liberty and Catlin congregations, also a donation from the Protection congregation for provisions. We thank you for it. May the Lord continue to bless you.

One of our aged sisters, Dorothy Long, passed away March 27. She became a Christian last June. When we would visit her before she was a Christian she would say we could pray for ourselves but we did not need to pray for her. She said for a long time that it was not necessary to be baptized to be a Christian. She felt that the Lord could not forgive her because she had rejected Him so long. She was so much happier and different after she was a Christian. Pray for the work here.

April 5, 1942. Elsie L. Selzer.

HANNIBAL, MISSOURI

Easter Sunday services brought the blessings of additions to our membership and fellowship with precious friends. It seemed very fitting to receive three souls, two girls and a widow woman, into our fellowship on the day we observe as the Resurrection Day. The Mission congregation was well represented in the morning service and gave a welcome to the new members of our family.

In the evening Bro. and Sister Earl Buckwalter with their family of six children gave a program of singing, with a reading and short message by Bro. Buckwalter. Visitors came for this program from Cherry Box, Palmyra, and Pearidge. Such a program is a great inspiration to parents, being a real challenge to rear children for the Lord and His church.

On April 3 the Local Board of the Mission had its quarterly meeting. Among other things the Board authorized a letter of thanks to the Plain congregation near Lansdale, Pa. for sending sixty copies of the "Church and Sunday School Hymnal" for use in the Mission. These books are greatly appreciated by the mission congregation. The Board also sent a letter of appreciation to Bro. Raymond Detwiler of West Chester, Iowa, for his help in the Mission for the past four months. Bro. Detwiler was badly needed at home since his brother was called to camp. He will be greatly missed in the work.

A Sunday School Conference was held at Hannibal on March 29 in which the churches of this part of Missouri took part. The theme of the conference was: "The Children of Our Sunday Schools." We were inspired and helped by the splendid messages given.

Bro. Phil Frey of Archbold, Ohio, is expected on Friday evening, April 10, to begin a series of meetings, which will close April 19. The congregation has been praying and reading books on prayer in preparation for this special effort. We seem to be living among those who can be won only by prayer and fasting. We have emphasized the need of every member being a worker and we praise the Lord for the willing workers that He has given us in the little flock here.

The writer has been greatly impressed lately by a statement made by Jonathan Edwards: "I am resolved while I live, to live with all my might." Seeing all the needs of the souls of men around us, going blindly on in sin, how can we feel otherwise than to live with all our might for our Christ, that more may be saved before the great day of the Lord come.

We thank God for the kind friends who have a part in the work of the Lord at Hannibal. God bless you and reward you for your part in the work. We appreciate your prayerful interest.

Yours for His glory,

April 7, 1942. Nelson E. Kauffman.

South America

NEED FOR THE GOSPEL AMONG THE INDIANS AND THE TENT CAMPAIGNS

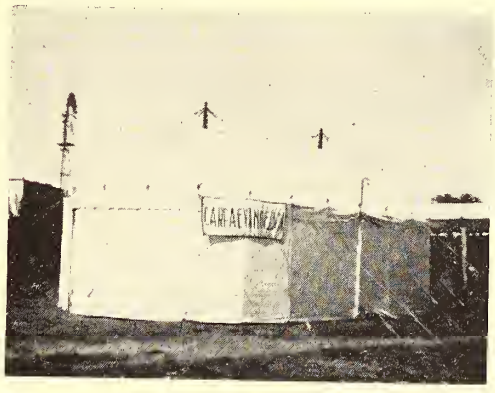
"Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us" (Psalm 62:8). What comfort this precious verse gives us that "at all times" we can pour out our hearts to Him!

The great need of more workers is brought to our minds continually. Just now a Mr. and Mrs. Johnson, Norwegian missionaries, are with us here in Cosquin. He is a middle-aged man, and, having lived a strenuous and daring life, has contracted tuberculosis. The doctors have hope of his recovery and his great plea to the Lord is that he may return to his beloved field of work to finish his days. He receives injections from Bro. Holderman at which time he relates his experiences, which are both interesting and valuable.

He has spent twenty-five years near the Bolivian-Argentine border doing missionary work among the Chaco Indians, who are uncivilized although not a warring people. In his years among them he has gained reliable information to pass on to other workers. For instance, there is a tribe of Indians in southern Bolivia who are quite civilized and industrious. They wear clothes and live in towns in the mountain regions of that great, needy land. They are anxious to hear the Gospel. There is a large enough district to be worked to demand twelve new missionary families at once. Among this tribe there is no medical aid of any sort and doctors and nurses are needed to help them physically as well as spiritually. The Spanish language is also spoken among them. Just to give some idea of the hunger for the Blessed Story, here is one example. An Indian walked a six-day journey to visit Bro. Johnson to ask about Jesus, the Saviour. One of his friends had heard about eternal life that God offers through the acceptance of His Son and the salvation of our souls. His friend had returned with a Testament and this Indian, too, wanted a "Book of Salvation." He begged to be taught or have sent a teacher to his home to teach those in his family and his neighbors. And so we still see the needy, hungry souls searching for the Bread of Life and we have it and what are we doing with it? Are we helping them to be satisfied and leading them to the Fountain that never runs dry? What a responsibility is upon us all as we think of these poor souls and many more who have not had a chance to hear.

The weather is still mild and our tent work goes forward. The past week and this week we are having tent meetings in La Falda. There are many tourists just now, but from the rather small attendance one gathers that they are in search of worldly pleasure and few among them desire to pause an hour to hear of the Lord Jesus Christ, the story that is so sweet to our ears. However we have made new contacts. It being a new work, our prayers are especially needed. The all-year-round residents seem to be filled with the same superstitious notions concerning the "Evangelios" that we see in all new openings. We praise Him because He answered our prayers by solving our problems concerning land, a preacher, and a caretaker. We are trusting Him to raise up men and women in La Falda who will be strong in the faith and worthy of His name.

The next move for the tent will be to Capilla del Monte. A tent site and living quarters were not obtainable the other week



The Tent at La Falda

when an attempt was made to begin a tent campaign. We trust Him to provide for us in His time.

In the sanitarium here there is now a fine group of Christian young men and women who are visited weekly for devotional readings and are encouraged in their battle against disease and against the worldliness of others about them. Praise the Lord that they have courage to testify to the saving and keeping power of the Lord Jesus Christ.

In His Name,

Frances and Calvin Holderman.

TULETA, TEXAS

(Mexican Border)

"Blessed be the God and father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Peter 1:3). We are very glad for the abundant blessings the Lord is pouring out upon us. In the verse quoted the "abundant mercy" of our Father is mentioned as something for which to be grateful. We have just passed another Easter day and the "living hope" which we have because Jesus Christ is risen from the dead, is truly a real blessing.

This Easter season was a time of rejoicing for us in our work. We were not only reminded of the death and resurrection of our Lord and Saviour, but we caught anew something of the faith which the disciples received as they were assured of the fact of the resurrection of Jesus. They had a new song to sing, and they went forth triumphantly singing and telling the story of salvation to a lost world. These disciples were changed men and they were not afraid of mobs or prisons or even of the Roman Empire. Such a faith is needed in our age. Lord, increase our faith.

On Thursday evening, April 2, we had communion services at our Helena Station. Not all the members were present for this service. Several families left several months ago to help in the vegetable harvest. Some of our members took communion for the first time, and after the service we heard expressions like these, "Thank God for such a service"; "What a beautiful service we had." We were glad for such testimonies. We, however, have some who are indifferent and do not receive the blessings as they would if they were more faithful.

On Friday evening, April 3, we had a church wedding at Falfurrias. We had the privilege of teaching what the Bible has to say on the subject of marriage. We are sure that many had never heard Jesus' teaching about husband and wife. The little church house was filled and some were on the outside.

We are planning to have a Summer Bible School at Falfurrias this spring. The interest there is increasing and we hope to have a large number of children enrolled. We want to have evening services, too, during the same week, and trust many of you will pray for this work.

We are having services at five different places but are not sure how long we will be able to continue at all these places because of the tire rationing. We trust the Lord can have His way and that many souls might find Jesus. To this end may we pray.

April 8, 1942. Amsa H. Kauffman.

WHEN THE LORD HAS NOT SAID "GO"

The following little story may be an inspiration to some one who has for years longed to be a missionary but to whom the Lord has never said "Go."

"In a large American city lived a German girl who had prayed for years that she might be sent to a foreign field as a missionary. One morning after she had prayed as usual, it seemed as if the Lord were talking to her, and her thoughts ran something like this:

" 'Where were you born?' 'In Germany.'

" 'Where are you now?' 'In America.'

" 'Who lives in the room next to you?' 'A Swedish girl.'

" 'Is she a Christian?' 'No.'

" 'Who lives in the flat above?' 'An Irish family.'

" 'Christians?' 'No.'

" 'Who lives next door?' 'Italians.'

" 'Christians?' 'No.'

" 'Have you ever done any missionary work in this neighborhood?'

"And she was obliged to answer with shame and humiliation, 'No.' "

The command of our Lord was, "Go ye into all the world." Is not our own land and our own neighborhood a part of that world?—Unknown.

——o——

Two things belong to the ideal Sunday school and Church service: (1) every Sunday school scholar remain for preaching services; (2) every church member come in time for Sunday school.—Elam R. Hernley.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

LITTLE LESSONS FROM LIFE

II. The Place of the Bible in the Home

By Lina Z. Ressler

It was my privilege to look at and handle the old German Bible that Father used to read while I was a little girl. I had not seen this book for many years. In his later years Father had another Bible to use, so I did not even know where this old, brown, leather-bound volume was. There it was. Some of the leaves were out of line, and the pages were yellow with the years; yet there it was, and I wish I might share with you some of the thoughts that came to me as I handled lovingly and thoughtfully the dear old Book.

Life brings changes as we go along. We learn lessons while traveling. Sometimes we might wish we had learned some of our lessons sooner, but yet how many of the lessons we needed to learn needed to come to us at a particular time, or they might have been wasted on us. Our heavenly Father has plans for teaching that are right and effective. Father's quiet, reverent attitude as he pored over the pages of the old German Bible would have been lost on my active, restless life if I had not learned to appreciate the preciousness of the Book in my own life.

I wish we might all realize more the real value of consistent daily Bible reading. A good many Christians nowadays read the Bible through occasionally. While this is a good practice, we should not be satisfied. The Bible is God's present-day, living message to us, today and now. We need to read it at various times and under all circumstances. SYSTEM OR NO SYSTEM. PLAN OR NO PLAN. Read The Book.

I shall never forget the evident joy with which Bro. Richard Teague, an aged Englishman who had but recently found Christ, read "The Book." To him there was but one Book—what cared he for other literature? The Bible was his Father's message to him now and that was the all-important message to him. It is possible to neglect the reading of the Bible even though we make ourselves go through the form of reading a chapter a day.

We need to love and reverence God's Word, because it is His will for us. We need to read it carefully because only in this way can we really become acquainted with our Father and know His will for us.

"Holy Bible, Book divine,
Precious treasure, thou art mine;
Mine to show me whence I came;
Mine to teach me what I am."

Scottdale, Pa.

SPRING

By Lydia Driver

This morning, as I drove along,
How bright the sun was shining;
The meadow lark sang a merry song,
The robin with him was chiming.

"'Tis spring, 'tis spring," they seemed to say,
"Let's tell the world we're glad;
Let's sing for them this livelong day,
For we just can't be sad."

This morning, as I drove along,
As I heard the birds were singing,
I thought, "What makes their song so glad?
Why does their song keep ringing?"

"'Tis spring, 'tis spring," the birds replied,
New life is now upspringing;
"The flowers will bloom, the trees will bud,
We can not keep from singing."

And then my thoughts went back again
To the time so long ago,
When Jesus Christ laid down His life,
And conquered sin and woe.

Death could not keep this holy one;
Three days entombed He lay,
And one bright day in early spring,
He rose victoriously.

And through that first resurrection morn,
New life is now upspringing;
Oh, may we with the birds repeat,
"We can not keep from singing."

Garden City, Mo.

TEN REASONS WHY EVERY CHRISTIAN HOME SHOULD HAVE A FAMILY ALTAR

By W. E. Biederwolf

I

Because it will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty, and determined in whatever is done therein to glorify God.

II

Because it will give you strength to meet the discouragements, the disappointments, the unexpected adversities and sometimes the blighted hopes that may fall to your lot.

III

Because it will make you conscious throughout the day of the attending presence of an unseen, divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

IV

Because it will sweeten home life and enrich home relationship as nothing else can do.

V

Because it will resolve all the misunderstanding and relieve all the friction that sometimes intrudes into the sacred precincts of family life.

VI

Because it will hold as nothing else the boys and girls when they have gone out from underneath the parental roof and so determine very largely the eternal salvation of your children.

VII

Because it will exert a helpful, hallowed influence over those who may at any time be guests within the home.

VIII

Because it will enforce as nothing else can do the work of your pastor in pulpit and in pew and stimulate the life of your church in its every activity.

IX

Because it will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

X

Because the Word of God requires it and in thus obeying God we honor Him who is the Giver of all good and the source of all blessing.

Heavenly Father, sustain us in living a sanctified and a crucified life in the Lord, our Saviour and our Redeemer until the fulness of time shall have come; then in a life of holiness we shall not only see the Lord, but shall live and dwell with Him in the House of the Lord forever.—Isaac R. Herr.

GOOD NIGHT

Good night, Father! In the morning
When your life's night is o'er;
I'll be waiting there to greet you
On that happy, golden shore.

Good night, Mother! Tho' death's shadow
May between us intervene;
Sweet shall be the glad reunion
In the morning's golden gleam.

Good night, brothers! Up in heaven
I'll be waiting there for you:
For where all is joy and gladness
I would have my brothers too.

Good night, sisters! I will meet you
In that morning bright and fair;
With the angels I'll be waiting
For your coming over there.

Good night, children! I must leave you,
Longer here I cannot stay;
Be prepared, dear child, to meet me,
Death shall call you too some day.

Good night, dearest friends and loved ones
Though the tender tie must break,
God can heal the heart that's broken,
Bind the wounds that bleed and ache.

Good night, earth, and pain and sorrow!
Welcome heavenly home of rest!
There with Christ and saints and angels
I shall be forever blest.

Sunday School Lesson

Theme: Life of Christ

IV. WAYSIDE CONVERSATIONS

Lesson for April 26.—Luke 13:22-35.

Golden Text.—Whosoever doth not bear the cross, and come after me, can not be my disciple.—Luke 14:27.

Introductory.—In this lesson the qualities of Jesus as a Teacher of teachers is clearly in evidence. Whether talking to friend or foe, His teaching is constructive, bears the test of righteousness and of practicability, bringing comfort to seekers after truth and warning to those who persist in rejecting it. Another thought that shines out in this lesson is that while He was cautious in not needlessly exposing Himself to danger, He was without fear, refusing to allow His course to be planned by the enemies of the Cross.

Conditions of Discipleship (22-30).—While Jesus was on His rounds among the cities and villages, "journeying toward Jerusalem," He was asked, "Are there few that be saved?" This gave Him an opportunity to deliver a discourse on the way of salvation, discussing it from both a positive and a negative standpoint.

"Strive to enter in at the strait gate," He said. This was a repetition of what He said in His Sermon on the Mount; namely, that "Strait is the gate, and narrow is the way, which leadeth unto life, and **few** there be that find it." On the other hand, "Broad is the way that leadeth to destruction, and **many** there be which go in thereat." To the righteous such teaching is a decided comfort and encouragement; while to the unrighteous it is a solemn warning which no one can afford to ignore. Here is one of His emphatic declarations: "Many, I say unto you, will seek to enter in, and shall not be able."

This last is a warning against the sin of procrastination. The warning is found in many places in the teaching of Christ. It was especially directed against the Jews. Of them it is written that they to whom the Word of God "was first preached, entered not in because of unbelief." It was due to this unbelief, this rebellion against God that Jesus gave them the warning: "There are last which shall be first, and there are first which shall be last." The terms of the Gospel for the salvation of both Jews and Gentiles are clearly stated. They who comply with these terms will be saved; they which reject the proffered terms of mercy will be lost. The people of today, as well as those in olden times, are urged: "Today, if ye will hear his voice, harden not your hearts."

Jesus is Warned of Herod's Hostility (31-33).—"The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee." It is quite probable that there was some foundation for this kind of a warning. Also, it is just as probable that the Pharisees were as anxious to get rid of Jesus as Herod himself was. Two things impress us as we meditate upon this Pharisaical advice and Jesus' reply to the request: (1) The Pharisees were the deathly enemies of Christ, and it would please them mightily if He should get scared and go into hiding. (2) Jesus, while never disposed to face danger in a foolhardy manner, was perfect in courage as well as in everything else. He directed the Pharisees what to say to that "fox," as He called Herod, thus calling attention to one of Herod's chief traits. He told them of the mighty works that He was doing, and that He was not yet done with this part of His labors. After He got through with His work in that vicinity, He would move on and go where duty called Him. He was the embodiment of that which is written, "Perfect love casteth out fear." When His work was finished, He permitted His enemies to nail Him to the Cross, where He shed His life-blood as the atonement for the sins of the world.

Jesus Mourning over Jerusalem (34, 35).—Having answered the hypocritical Pharisees, Jesus lamented the fallen condition of sinful and impenitent Jerusalem. "O Jerusalem, Jerusalem," He lamented, "which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold your house is left unto you desolate. . . ." In all that Jesus said and did, His chief quality was not that of being an ambitious chief but He proved Himself a self-sacrificing Friend, laying down His life for His enemies. The most unfortunate thing that this city did was to reject Him as the Messiah of Scripture, choosing rather to give themselves over to "the god of this world" and thus become the willing victims of the arch enemy of their souls. Well may the Saviour mourn over sinful and apostate Jerusalem. May we learn a lesson from the sinful course of the people of this wicked city, and have a part in the benediction, "Blessed is he that cometh in the name of the Lord."—K.

Clean Hands and a Pure Heart

Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart.—Psa. 24:3, 4.

therefore

Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded.—James 4:8.

Bible Meeting Topic

SELF-CONTROL.—I Cor. 9:19-27

Topic for April 26

MOTTO

"Denying ungodliness and worldly lusts, we should live soberly righteously, and godly."

OUTLINE STUDY

I. The Sources of Self-controlling Power.
1. In the fruit of the Spirit.—Gal. 5:22, 23.
2. By the grace of God.—Tit. 2:11-14.
3. In a yielded will.—Rom. 6:13-19.

II. What We Should Control.
1. Our bodily appetites.—Prov. 23:1, 2; Prov. 25:16.
2. Our purposes to live right.—Dan. 1:8-16.
3. Our bodily desires.—I Cor. 9:25-27.
4. Our tongues.—Jas. 3:1-18.
5. Our life plans.—Jas. 4:13-17.
6. Our inclinations to evil.—Gal. 5:16-26.
7. Our hearts and minds.—Phil. 4:6, 7.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Grace."**
2. Controlling Self.
   a. To do the things that are right.—Col. 3:12-15.
      Kindness to others.
      Humbleness of mind toward others.
      Meekness toward others.
      Patience toward others.
      Forgiveness toward others.
      Love toward others.
      Peace toward all men.
      Thanksgiving toward God.
   b. Keeping from all evil.—Gal. 6:19, 21.
      Works of the flesh (see text).

For Seniors.
1. The Way of Christian Self-control.
2. The Field of Self, in Its Varied Expressions, Controlled.
3. Composure in the Field of Service.

PERSONAL THOUGHT

"The Lord is my helper." May I never forsake the place before Him in which His help is available for me.

SEED THOUGHTS

Blessed is self-control in deed and word
And thought, yea, in all ways 'tis blest.
"Guarded" we call the conscientious man
Who in all ways doth practice self-control.
—Selected.

Therefore let us not sleep, as do others; but let us watch and be sober; for they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.—I Thess. 5:6, 7.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Prov. 16:32.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Missions ..... John R. Mumaw
Doctrinal ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

THURSDAY, APRIL 16, 1942

Field Notes

Bro. S. G. Shetler, who is ill with pneumonia, is recovering as rapidly as can be expected, we are glad to report.

* * *

Bro. Wallace Kauffman, West Liberty, O., preached for the Sharon Church near Plain City, O., on April 5. A.

* * *

Bro. John R. Mumaw is to begin a series of meetings at the Lindale Church near Linville, Va., on April 28.

* * *

Change of address.—Bro. L. S. Glick announces a change in his address from Belleville, Pa., to Mattawana, Pa.

* * *

A Gospel Team from Eastern Mennonite School will present a program at the Marietta Mission, Marietta, Pa., on Sunday evening, April 19.

* * *

Communion services on Easter Sunday at the Oak Grove Church near West Liberty, Ohio, were well attended and a good spirit was manifested.
S. E. A.

* * *

Visitors to Scottdale this past week included: C. F. Derstine, Kitchener, Ont.; Mildred Mehl, Archbold, Ohio; Kenneth Baer and family and David Berkshire and wife, Masontown, Pa.

* * *

Bro. I. W. Royer of Orrville, Ohio, is expected to begin a series of meetings at the Casselman Church near Grantsville, Md., on April 25, to continue until May 3 according to present plans. May the Lord definitely direct the work. M.

* * *

May 1-3 is the time set for the special meeting of the Missouri-Kansas Conference, to be held with the Gulfhaven congregation near Lyman, Miss. May the Spirit of the Lord direct in all things coming before that body.

The Finland Mennonite Church, Pennsburg, Pa., in Franconia Conference, is to hold a Home Conference on Saturday evening and all day Sunday, April 25, 26, with Bros. J. R. Mumaw, Harrisonburg, Va., and E. W. Kulp, Bally, Pa., serving as speakers.

* * *

Bro. E. J. Swalm of Duntroon, Ont., Brethren in Christ Church, gave very helpful assistance at Erb Street Mennonite Church, Waterloo, Ont., for several evenings approaching and over the Easter season. F.

* * *

The Sisters' Chorus of the Messiah Bible College, Grantham, Pa., gave a worshipful program of song and testimony at the First Mennonite Church, Kitchener, Ont., on Good Friday evening. F.

NOTICE TO MEN 45 TO 65 WHO WILL REGISTER ON APRIL 27

It is suggested by the Council on Civilian Service that those conscientiously unable to do war work should write on the back of their registration cards a statement similar to the following:

"As a conscientious objector because of religious training and belief, I am unable to contribute to the national war effort, but I am willing to serve in a civilian capacity along the line of constructive service which will relieve human need and suffering."

The Ohio Mennonite and Eastern A. M. Joint Conference will be held, according to present plans, with the Bethel congregation near Wadsworth, Ohio, May 26-28, 1942. Further announcement will be made later.
O. N. Johns, Secy.

* * *

The York County Missionary Program for the Easter season was held in the Wideman Church near Markham, Ont., on Good Friday. Bro. S. F. Coffman was the guest speaker. Interest is reported good in attendance and in the quota of offerings for the year. F.

* * *

Bro. Harold D. Groh of Toronto Mission has returned home from three months as religious director in the C. O. Camp north of Sault Ste. Marie, Ont. He gives a good report of his experience with the boys and through the moderate winter. F.

* * *

The Niagara District Sunday School meeting on Easter Monday was held with the congregation worshiping at Vineland, Ont. Brethren J. B. Martin, H. D. Groh, A. L. Fretz, and J. W. Birky were among the visitors at the sessions. The interest and spirit of the meetings were very good. F.

The Home Mission Meeting of the Lancaster District will hold its fifth annual meeting at the East Chestnut Street Church, Lancaster, Pa., on Sunday, April 19. Among those on the program will be: Bros. Elmer Moyer, Souderton, Pa.; Arthur Good, Reading, Pa.; and John S. Hess, Lititz, Pa.

* * *

A slight delay was caused in the printing of the four new books by Bro. C. F. Derstine: "The Path to Noble Manhood;" "The Path to Beautiful Womanhood;" "Six Rooms in the House of Life;" and "Manual of Sex Education." Orders already received by him will be taken care of as soon as possible.

* * *

At the request of Selective Service, C. P. S. Camp No. 13 has moved from Bluffton to Medaryville, Ind., because of the great need for help in the larger state forest at the latter place. The smaller project at Bluffton will necessarily be discontinued for the duration of the war, much to the regret of the Bluffton community.

* * *

Bro. Earl Buckwalter and family of Hesston, Kans., spent a few days during Easter time with relatives and friends in the vicinity of Wellman, Iowa. They rendered a special program at the Lower Deer Creek Church on Sunday morning, April 5, and in the afternoon they left for Hannibal, Mo., to worship with the congregation at the Mennonite Mission in the evening.

* * *

The Address of Bro. Joe H. Garber has been changed from Scottdale, Pa. to 102 College Apts., Goshen, Ind. Bro. Garber is to be in charge of the new Mennonite Publishing House Book Store which is to be opened in Goshen this fall, and until the store opens he will be busy canvassing in the interests of the Publishing House in the surrounding communities, besides making the necessary preparations for opening the store.

* * *

The annual spring meeting of the Mission Board of the Southwestern Pennsylvania District was held at the Blough Church near Hollsopple, Pa. Friday evening, April 10, and forenoon and afternoon, the following day. Good interest marked the entire meeting. Besides the speakers from the district Bro. Jesse W. Hoover, of the Mennonite Central Committee office, was present and gave a number of much appreciated talks.

* * *

An All-day Sunday School Meeting will be held at the Pleasant Grove Church near Salix, Pa., on Ascension Day, May 14, by the six churches, six rural mission stations, and Johnstown Mission of the Johnstown District. Among the speakers on the program are Bros. J. M. Nissley, Altoona, Pa.; I. S. Mast, Johnstown, Pa., and Sanford G. Shetler, Wells Tannery, Pa. A cordi-

invitation is extended to interested workers. S. G. S.

* * *

The Mennonite Historical Bulletin, published quarterly by the Mennonite Historical Association, carries in the issue recently published, a brief biography of M. S. Steiner, besides other brief historical articles, reports on books and pamphlets dealing with Mennonite history, and news notes on what the Historical Committee is doing in studying the history of our church. This Bulletin is received free by members of the Historical Association. Membership fee is one dollar per year. Those interested in joining should send their names and addresses to H. S. Bender, secretary, Goshen, Ind., or to Edward Yoder, treasurer, Scottdale, Pa.

Correspondence

GOSHEN, INDIANA

(Yellow Creek Congregation)

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Truly we have much to praise and thank Him for.

Among those who visited us in the past few months are Bros. Milo Kauffman of Hesston College, Warren Shaum of Wakarusa, and S. C. Yoder of Goshen.

March 15, Bro. Ralph Smucker gave us a fine message on the theme, "The Grace of God." The evening of March 15, Mrs. Smucker dressed some children as they dress in India. Arthur Smucker gave a talk on "Observations in India." One statement especially which he made that we might all think upon was, "Are we doing all we can to show to others the better way of living?" Bro. Smucker again brought us a message.

The evening of March 29, the Byler Quartet from Goshen College gave us a program, giving us inspiration through their messages in testimony and song.

About six of our boys have gone to camp. They come back and worship with us when they can, and we are glad they have this opportunity.

We wish you all God's blessings, and ask an interest in your prayers.

March 29, 1942. Cor.

LIMON, COLORADO

We are glad for the visiting preachers since our last letter from this place.

Feb. 28, Bro. S. S. Hershberger came into our midst. Because of snowbound roads we had a meeting in town at the home of Bro. Rogich's. On Sunday afternoon, March 1, Bro. Hershberger preached at another home, Bro. McNutt's. While not many were present, he preached a good sermon.

On March 28, Bro. A. H. Erb, our bishop, conducted our counsel meeting. In the evening Sister Erb and her father, Bro. John Cooprider, were present also.

On Sunday, March 29, Bro. and Sister P. A. Friesen from Denver, Colo., came to be with us for an all-day meeting. Bro. Friesen preached the communion sermon in the morning, after which all the members present took part in the communion. At the noon hour a basket dinner was served in the basement by the sisters. In the afternoon Bro. P. A. Friesen again preached an evangelistic sermon, which was enjoyed by all present.

Thanks to the visitors. Come again.

April 3, 1942. N. L. Dettwiler.

WESTOVER, MARYLAND

(Holly Grove Congregation)

On March 22 we held our counsel meeting. Bro. Amos King brought the message, using as his text, "Therefore be ye also ready" (Matt. 24:44). Two weeks later, on Easter Sunday, we had the privilege of observing communion. We were glad to have with us for this fellowship a number of our young people who are employed in Pennsylvania, also two sisters who are attending school at Harrisonburg, Va., and one young man who is in camp; also Vernon Detwiler and family from Riverdale, Md., and John Kurtz and family from Brentwood, Md.

A few of our members have taken their church letters to other places. We wish them the Lord's blessing where they go, although we keenly miss their presence here.

There has been some sickness among our number during the winter months.

Bro. and Sister George Hostetler had the pleasure of having all their children and grandchildren home for a few days. Those from a distance were their son Mark who is at Sideling Hill Camp, Wells Tannery, Pa., and their daughter, Mabel Overholt, husband and four children, from West Liberty, Ohio.

We greatly appreciate the electric lights and newly painted interior of our church building.

We beg an interest in your prayers.

April 7, 1942. Amelia Detwiler.

KIDRON, OHIO

We had baptismal services here Feb. 22, when 27 dear young people sealed their vows with water baptism. Among these there were three pairs of twins. Bro. A. J. Steiner brought the message, using as his text Matt. 5:48. The same day Bro. and Sister Aldus Wingard worshiped with us. He addressed the Sunday school.

In connection with our teachers' meeting and Bible study held on Wednesday evening, there is also a Teachers' Training Class on Child Study under the direction of George Amstutz.

March 1, Bro. Allen Ebersole and family of the Fort Wayne Mission and Bro. C. F. Yake of Scottdale worshiped with us. Bro. Yake conducted the opening, after which Bro. Ebersole gave us a message, speaking on "The Greatness of God."

On the evening of March 8, several of our group gave a program at the Salem Church.

Bro. I. E. Burkhart of Goshen was with us March 22. He preached an inspiring sermon.

March 29, Bro. A. J. Steiner came into our midst, at which time we held our preparatory service. The same evening our mixed chorus gave a program at the Walnut Creek Church.

On Easter Sunday we observed communion. Bros. A. J. Steiner and Russel Royer of North Lima were with us. Many were present to partake of the emblems that remind us of Christ's suffering for us and of His coming again. Some could not be present dut to illness, several families having whooping cough.

During the evening program the chorus under the direction of Frieda Amstutz sang several Easter selections.

May the heavenly Father continue to bless each of you and make you a blessing.

April 7, 1942. Esther Lehman.

LEOLA, PA.

(Groffdale Congregation)

On April 3 we had an inspiring service, when quite vividly we were reminded of the suffering our blessed Lord endured in atoning for our sins. Quite appropriate to the spirit of such a meeting, we held our preparatory service prior to the communion service which followed a few days later. At this service two brethren were restored to the full rights of the church's activities and rites. Conjointly with this service we held our annual business meeting, when reports of the various departments of the church at work were given and officers were elected.

On April 5 the brotherhood here partook of the bread and the cup which the Lord Jesus respectively declared as "my body, which is broken for you" and "the new testament in my blood."

At the close of the Sunday-school service Bro. Harry W. Hertzler, on furlough from Camp Grottoes, told us about some of their religious activities in the Camp. We were glad to learn that these unusual experiences prove to be very valuable to many of the boys who are called upon to meet them.

April 8, 1942. David M. Wenger.

SMITHVILLE, OHIO

(Oak Grove Congregation)

Passion Week this year was again observed with evangelistic meetings in our congregation. The home ministers were in charge during the fore part of the week, and Bro. D. D. Miller of Millersburg, Ohio, gave the messages from Wednesday through Easter evening. The Word was faithfully given and we know His Word shall not return unto Him void, as promised in Isaiah 55:11.

Baptismal services were held on Feb. 22, when nine souls were received into church membership. We desire to see them growing in grace and bearing fruit for their Master.

The past month brought a number of visiting ministers into our midst. A Gospel Team from Goshen College gave a program on March 15. A quartet of young men who rendered special music were accompanied by Bro. John C. Wenger who brought the message.

The following Sunday, March 22, Bro. Paul Erb from Goshen, Ind., preached the morning sermon and Bro. Irvin E. Burkhart had charge of the evening meeting.

The weekly Tuesday evening Bible study class on Doctrines, which was begun last fall, will continue yet for about a month.

(Continued on page 61)

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

A COMMUNION CARD

ORDAINED MEN, please examine the sample in exact size printed below.

Communion Card

Date of Communion _____

Name _____

When a member signs this card and returns it to the ministry, it indicates that he has taken communion at his home congregation on the date stated.

If you have changed your address since you have submitted the last card, give your new address on the reverse side of this card.

Your Publishing House, as usual, is endeavoring to meet the needs for printed matter which arise in our Church. Since several of our bishops are already using communion cards in their congregations, we are considering printing a card which will meet the needs of all interested, thus making it available to such. We would like to know if you are interested in using the suggested Communion Card in your congregation. If you see any way of improving the printed form, please let us have your suggestions.

In congregations where communion cards are being used, each member is given a card by the ushers when at a public service several weeks before the communion. The members bring the signed cards to the communion service and, as they leave the church house, return them to the ministers or ushers who are stationed at the doors after dismissal. The cards are then checked against the membership list to discover those who missed communion.

These little cards are intended to serve several purposes: (1) To eliminate any counting of people or recording of names during communion services and at the same time to furnish the names of all members who have taken communion in order that they may be given credit on the church record. (2) To determine the names of members who have missed communion, thus assisting the pastor in his follow-up work. (3) To keep the ministry supplied with the correct address of each member.

We would appreciate knowing whether you are interested in using these cards in your congregation. Your reply will help us in determining the quantity to print.

MENNONITE PUBLISHING
Scottdale, Pa.

CRITICIZING THE PREACHER

No man has harder people to serve than the minister of the Gospel. His critics are many and the criticisms varied. A Texas paper comments as follows: "The preacher has a great time. If his hair is grey, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't a good example. If his wife sings in the choir, she is presuming; if she deosn't she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study he doesn't mix with enough people; if he is seen around the streets he ought to be at home getting up a good sermon. If he calls on some poor family, he is playing to the grandstand; if he calls at the home of the wealthy, he is an aristocrat. Whatever he does, someone could have told him to do better."—Selected.

—o—

Sermon Outlines

FRAGRANCE FROM MARY'S OFFERING

By Marcus Lind

Text.—John 12:3.

Introduction.—

Mary, at the feet of Jesus, tries quietly to honor her Lord by anointing Him with spikenard. She is discovered by the fragrance of her offering.

The offering was fragrant because:

I. It was Unsolicited.
1. No one would have been harmed by its omission.
2. Her love was unsatisfied by ordinary courtesies.

II. It was Costly.
1. Do we plan our offerings, or give merely the odds and ends?
2. "Were the whole realm of nature mine, That were an offering far too small."

III. It was Humble.
1. A rebuke to the ambitious disciples.
2. On every mention of her, we find Mary at Jesus' feet.
   a. She sat at His feet. (Luke 10:39)
   b. She fell at His feet. (John 11:32)
   c. She anointed His feet. (John 12:3)

IV. It was Appropriate.
1. Gave perfume to the living Lord.
2. A sweet savour for our Sin-offering.

V. It was Personal.
1. Giving to the poor was too indirect.
2. We owe Him personal tokens of affection.

VI. It was Far-reaching.
1. The house was filled with the fragrance.
2. The whole world still smells the fragrance. (Mark 14:9)

Portland, Oreg.

—o—

SEVEN TYPES OF HUMANITY

(Illustrated by Elijah's experiences with Ahab and Jezebel, with Obadiah, with the people, and with two schools of false prophets.)

Text.—"How long halt ye between two opinions" (I Kings 18:21).

The seven types represented by—

1. **Ahab**—weakly wicked.
   As wicked as Jezebel, but cried like a baby when he got into trouble.
2. **Jezebel**—strongly wicked.
   Shamelessly wicked, and never flinched from her wicked course.
3. **The people of Israel**—weakly neutral.
   When Elijah called upon them to choose between God and Baal, they answered him "not a word."
4. **Obadiah**—strongly neutral.
   Proved himself (to his own satisfaction) a friend of both Elijah and Jezebel and defended his course.
5. **The prophets of the grove**—weakly idolatrous.
   Idolaters; but were unknown when the real testing time came.
6. **The prophets of Baal**—strongly idolatrous.
   Outspokenly for Baal, and stood their ground until finally overcome.
7. **Elijah**—out and out for the Lord.
   From beginning to end he proved himself loyal to God, standing alone, and came out gloriously victorious in the end.

A Question.—To which of these seven classes do I, do you, belong? —K.

The Work and Responsibility of an Overseer

By J. R. SHANK

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. I Pet. 5:1-5.

Introductory—Why do I Write?

THERE is an unspeakable emotion that has been growing out of a realization that a number of souls are depending upon our faithfulness and concern, our life-example and teaching, our leadership and watchfulness, our intercession and spiritual vision, our Bible interpretation and counsel, and our patient, unfailing devotion to duty toward the Church and the highest interest of every soul connected with and touched by it.

Such an emotion has been growing upon the writer with the years since

responsibilities have been laid upon him by the Church, especially in the ministry of the Gospel and the service as an overseer. With the encouragement of a fellow shepherd, and the help of the Holy Spirit, I venture to give expression to the duties and responsibilities resting upon the God-appointed watchman for souls. I write especially, brethren, that I may thereby spur up myself and my fellow shepherds to a more earnest devotion to duty in these times when there may be danger of becoming discouraged, or of becoming slack while courage and faithfulness are at a premium because of special need.

What I write has special application first to bishops, but also to every minister, whose work is so vitally connected with the responsibilities of the bishop in the watching and care of the flock of God. I would appeal also to every parent and worker in the Church upon whose faithfulness and co-operation depends the success in bringing souls to a place of acceptance with God.

As Stewards of God

The work to which we have been appointed is not our own. It is our own task, but we are working under the "Chief Shepherd" and it is our business to perform our work according to His direction and in such a manner that we may give an account of faithful performance of every trust committed to our care as a steward. "For a bishop must be blameless, as the **steward of God**" (Titus 1:7). "Moreover it is required in **stewards** that a man be found faithful" (I Cor. 4:2). It is a very small matter to have men give their judgment concerning our conduct compared to the judgment of the Lord.

A steward can afford to be under unjust criticism and continual opposition from irresponsible persons, if he keeps his heart and mind open continually to the directions and teachings of the Lord, to whom the account is to be given. While our spirit toward critics should be always charitable and considerate, we cannot let them affect our instructions from God one iota. It may be that those who are finding fault with us have just cause to speak, because there is no absolute perfection in any one. This should keep us humble and should make us ready to improve our ways before the Lord who is our Leader, and before our fellow men whom we are serving for Him.

A part of our stewardship is to work in counsel with our brethren. Where this does not work out according to our opinions, we are duty bound to "submit one to another in the fear of God." But in case we are thus called to lay down our own view for the sake of brotherly peace, we should never forget that it is **in the fear of God,"** and that there is a difference between giving up our own viewpoint and sacrificing the teaching and instruction of our Chief Shepherd. A very large part of our work and calling as a steward of God is in connection with the brotherhood and the counsel of other servants of the Lord. This should bring us to a place of humble, loving, brotherly co-operation, while we earnestly seek to work together according to the Word of God.

As an Example and Teacher

"In all thing shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Titus 2:7, 8). An overseer who is not an example of good works will be void of influence for good though he may eloquently teach sound doctrine. Corruptness in doctrine has its greatest corruption in the failure to practice what we preach. Quite often corruption lies in the effort of the teacher to cover up the practices of himself and those under his influence who are contrary to the Word and will of the Lord. The Lord will bless the humble efforts of that leader who, when he sees the error in which he and his people have fallen, will condemn his own practice with others and plead before God for the truth. The true messenger of God is one who preaches the Word and yields his whole life and influence to persuade the people to follow his own example in practicing it. As Joshua of old, we should speak with conviction and say, "Choose you this day whom ye will serve" and "As for me and my house, we will serve the Lord."

As a Leader and Watchman

The call to leadership is not a call to receive honors and plaudits of the Church and the world because of the prominence of the position. The concern of leadership should be that of the shepherd who understands that a flock of sheep are dependent for their safety and well-being upon the interest and sacrifice and unselfish foresight and planning of the shepherd. Jesus strongly pictured the leadership of the "good shepherd" in John 10. He is one who knows his sheep and who leads them into places of refreshing and brings them safely into places of security. How often the heart of the true leader is distressed because there are those in the flock who will not take heed and obey the leading of safety and whose influence leads many others in the path to danger. Nevertheless the leader and watchman dare not compromise because of false shepherds. Safety is **safety,** and false leaders will destroy the flock. The watchman is responsible to give the alarm in time of danger. He dare not say "All's well" unless he has been in his tower and has faithfully scanned the horizon for the approach of the enemy. He must "declare all the counsel of God" if he is to be "pure from the blood of all men." "He that taketh warning shall deliver his soul."

As a Ruler

"One that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?" Some are averse to thinking of the work of a bishop as the work of a ruler. Divine inspiration has put the checks on such a spirit of ruling which makes the elders of the Church "as being lords over God's heritage" (I Peter 5:3). But the fact remains that **the bishop is to be a ruler** whose business is to become responsible for the conducting of the affairs of the house of God. In his rule he has to deal, not only with those who are ever ready to receive his counsel and profit by his earnest teaching, or those who are ready to follow the plans and regulations of government in the Church, but also with those who are self-willed, disobedient and sinful and with those who seek to bring error and rebellion into the body.

It is strongly hinted that there must be a certain quality that brings about an orderly church. It is evident that one of these qualities is wisdom in dealing in firmness and justness with all. There is to be no partiality. But there must be a holding of standards and a bringing of the teaching of the Lord to bear upon all transgression of these standards. The transgressor, though dealt with in patience and long-suffering, must finally come against the wall of the regulations and bear the consequence, if he fails to respond to all efforts to restore him. The church leader who fails to fulfill the Lord's direction in ruling the Church of God is failing in an important service of his stewardship and will be sure to suffer loss in the great day of trial by fire. It is to be feared that many whose work is to "rule well" have come short of their task and are confronted with a rebellious house which can no more be brought into the favor of the Lord.

Spiritual Vision and Intercession

This is a responsibility which is imperative. But what if the leader and overseer does not have spiritual vision? It may be because he has not given himself over to receiving it. There are special conditions of heart that all may meet to receive spiritual vision. The "god of this world" blinds the minds of those who are not walking in truth and sincerity. II Cor. 4:2-6. It is the fault of those who neglect spiritual matters and give themselves over to worldly things that their spiritual vision is dim. II Peter 1:9. Spiritual vision gives us an understanding of the things of God. I Cor. 2:8-12. If we have an understanding of the things of God, we are able to discern the many phases of the spirit of the world which

are not of God and which are surely leading the flock into error.

With spiritual vision and discernment there is another duty so great and so vital that it is a great sin on the part of leaders to neglect. It is the **duty of intercession** before God in behalf of the trends of the Church, and for guidance as to how to meet the carnal and worldly minded trends that are endangering souls. Intercession will lay the burden upon the Lord and open the heart of the overseer to give God a chance to burden him with a message fitting to the conditions. Intercession will increase his love for the souls under his care and will make him more earnest in the hands of God to make sacrifices and endure hardness to rescue them.

This vital duty of **vision** and **intercession** needs to be laid upon the hearts of our fellow workers and all persons in places of responsibility that there may be a spiritual body of people striving together in a place of power for the strengthening of the saints and for the saving of those lost in the darkness of this world.

Bible Interpretation and Counsel

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:16, 17). The overseer needs to know his Bible. To know it he is duty-bound to "study to shew thyself [himself] approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Oh, my brethren! of what use are we, as "stewards of the mysteries of God" (I Cor. 4:1) if we do not know what God has revealed and what He has instructed His servants to teach? How can we teach the Word when we have not learned what it means and what its message is to a lost world and to the people of God? How we belittle our great calling to stewardship if we trifle with men's souls by feeding them the husks of worldly politics and the latest discoveries in science and the beauties in art and the glories of human invention! Yes, the shepherd of souls needs to know the instructions of the great Shepherd of the sheep.

When we have become well acquainted with the instructions of our Master we are in a position to give counsel from the Lord to souls who are in need of guidance in the problems of life. It is the business of the overseer of the flock of God to give good counsel to the young and to the old. He needs heavenly principles to meet the heavenly needs of all under his oversight. As the issues of the day come before us in ever new and intricate form, the overseer needs to be well grounded in the principles of the Gospel in order to make the applications that meet the problems of the day. The great danger of our times is that men will reason that our times need a different message than the old which applied in the times of our forefathers. But not so. "The old paths," "The good way," is the one that brings rest to the soul. There is no new invention. This the counselor of God must understand and apply to modern conditions.

Unfailing Devotion to Duty

There are a number of graces that must be characteristic of the servant of the Lord who occupies the place of an overseer. You will find them described in Paul's writings to Timothy and to Titus and in his farewell address to the Ephesian elders and in Peter's writing in his first epistle. I Tim. 3:1-16; Titus 1:1-16; I Peter 5:1-5; Acts 20:18-38. It is not a question as to how well and smoothly our path of service goes, but what our entrustments from the Lord are. All earthly consideration must take secondary position to the great task in hand of making "full proof of thy ministry." We may endanger our task by taking on too much. That is, we undertake too many of the tasks that belong to other servants. Wisely did the apostles ordain the seven deacons when it became evident that the great and important **service of prayer** and **the ministry of the Word** were about to be shut out by multiplied other duties. Some overseers have run their Church "in the ground" by becoming too prominent in the affairs of the state and community, by dipping into every secular enterprise and becoming chief in innumerable offices. While it is well to have an intelligent understanding of the movements of the day so as to guide and guard our charge, it is also evident that "no man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (I Tim. 2:4).

To be unfailing in devotion means that we have laid hold on the heavenly resources of power and will not give up because our service has seemed unfruitful in the eyes of men. It means vigilance to be always at our task and at our post of duty. It means patience to continue under dark and trying circumstances. It means courage to press on when there seems to be a reverse of conditions and men all around are going back on the cause. But it will mean victory in the end if we continue "stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Versailles, Mo.

—o—

Since the world is putting forth strenuous efforts to destroy men's bodies, it behooves us as Christian people to do all we can in the work of saving men's souls.—O. N. Johns.

JAMES, "EPISTLE OF STRAW"

(Continued from page 51)

their names on the Church roll. Some churches indeed give their members a wide scope. All that they are concerned about is to reach heaven at last; they are not concerned about doing anything for their Master and Lord. It seems to be this class of Christians who find confusion and contradiction in these Scriptures.

There may be also another class of Christians who find themselves in a church which is so given over to dead works, forms, and traditions of men, that grace is lost sight of entirely. Such Christians, when they do come to the light, often become so disgusted over this dead form of religion and go to the other extreme and will believe in so-called faith only.

Such an one was Martin Luther, who, when he was climbing the stairs of penance in Rome, heard a voice saying, "The just shall live by faith." Then after he received full light on the question of salvation, he became so disgusted over the formalism of dead works, and the idolatry and the tyranny as practiced in the Roman Catholic Church that he went to the opposite extreme in claiming that it was by faith only that man was saved. His follower, Melancthon, claimed that works were a hindrance to salvation. Luther held the book of James in such low esteem that he called it "an epistle of straw." He did not consider it worthy to be placed alongside the other epistles so he placed it at the end of them, just before Revelation, in the German Bible.

But what were his followers like? Great numbers left the Roman Catholic Church, mainly to escape the religious yoke and bondage and the tyranny practiced in that church, and to enjoy the freedom under Luther; without any conversion or spiritual change whatever. With the beer mug in hand they would sing, "The rope is cut asunder and we are free." But Menno Simon had to declare of them that "You could hardly find a more ungodly lot among the Turks and Tartars than among Luther's followers."

What about them today? From Germany and some of the English-speaking universities and seminaries comes the teaching of evolution; out of this has largely grown the system of religion which we call "Modernism" or "Liberalism," which denies many of the fundamental teachings of the Bible. The social gospel; New Thought; infidelity, skepticism; atheism, and many more have their origin from this same source. It is said that these teachings were the indirect cause of the last World War. And if they were of the last war, they certainly were also of this one. In fact all wars are the result of nations forsaking God.

I once read of a man who did not agree with all of the Bible, so he began

by cutting out a verse here and another there. Soon he cut out whole chapters, then whole books, till very soon he had nothing left of his Bible but the lids and a few tattered and cut pages. If an individual, or a church, begins to drop a verse here, a teaching or a commandment there, and a doctrine at another place, as of lesser importance and not necessary to keep, they will soon have nothing left of religion but an empty shell, with perhaps some dead works or tradition in it.

Many churches that started out all on fire for the Lord and His cause, were extremely orthodox and perhaps kept all the Bible ordinances or doctrines, in the course of time began to mingle with the world and to get a little slack on some of the doctrines and finally dropped one after another of them, until today they are among the foremost of the modern churches, where nothing but a social gospel is preached, and where bingo games, church suppers and bazaars, and even dances, have to be resorted to in order to attract the people and to keep the churches going.

Dear brethren and sisters in the Lord, there is a challenge to the Mennonite Church. Will we keep the faith of the fathers and hold to all the doctrines of the Bible as they did (including entire separation from the world and nonresistance)? or will we follow after the example of other churches, and drop these cherished doctrines one by one until finally we find ourselves ready to be "spued out of his mouth" as of no more value?

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Waterloo, Ontario.

—o—

MORE NEWS ABOUT NIEMOELLER

According to all the reports that reach the outside world, Pastor Niemoeller has borne his four years of imprisonment with exemplary faith and courage. Every ten days his wife is allowed to visit him, and his five children may write to him; while his aged parents keep on trying, as they have from the first, to secure his release. Several German generals, among them von Mackensen, have personally pleaded with Hitler to release Niemoeller but Hitler's reply is always: "Niemoeller stays in the camp until he gives up his opposition." But Niemoeller steadfastly refuses to preach paganism. "I am a soldier of God," he maintains, "but no soldier of Hitler." As long as his children were allowed to visit him, his oldest son always greeted him at visiting times with the words: "God bless you, father!" and stoutly refuses to say, "Heil Hitler." When one of the camp guards asked him if he knew why his father was imprisoned, the youngster replied, "Yes, certainly I know why. It is because he has proclaimed the Gospel clearly and purely."

Correspondence

(Continued from page 57)

Another class is planned for next fall. The Wednesday evening prayer meeting is studying the Sermon on the Mount at present. A group of interested women formed a prayer circle last fall which meets each Tuesday afternoon in homes.

The Lord is continuing to lead and bless the work of giving the Gospel by radio under the direction of Bro. Detweiler.

We earnestly plead for your prayers in our behalf during these troublous times. God bless you all. Cor.

PORTSMOUTH, VIRGINIA

(Deep Creek Congregation)

We greatly appreciated the faithful efforts of Bro. Elmer Moyer during a series of meetings from March 29 to April 6.

In 1933 a few families moved into this vicinity and started a Sunday school, which was officially organized in the spring of 1935. In 1937 a church house 32' x 40' was built and now we have Sunday school and preaching services every Sunday with an enrollment of 94. The ministers from the Mt. Pleasant Church at Fentress, which is located twelve miles away, have charge.

During these nine years of struggling we have had no resident minister. We sometimes wonder why this is true, especially at the present time when additional workers are needed here so much. The defense movement has brought thousands of families to this vicinity from all parts of the country, many of whom have no church or Sunday-school affiliation.

Many new villages are springing up like mushrooms, but we see no church houses among them. There is also a great opportunity opened here for work among the colored people, which was never attempted by our people. E. E. Troyer.

War Sufferers' Relief

ANNUAL FINANCIAL REPORT OF RELIEF OPERATIONS of the MENNONITE CENTRAL COMMITTEE

December 1, 1940, to December 1, 1941

Receipts

Cash balance from previous year		$ 3,069.53
Clothing on hand from previous year		6,646.55
Cash donations during past fiscal year	$100,254.80	
Clothing donations during past fiscal year	48,066.95	
Total donations		148,321.75
Total operating funds for 1941		$158,037.83

Disbursements

Relief expenditures:		
French relief	$ 35,492.68	
Polish relief	8,450.00	
English relief	26,641.13	
Paraguay relief	5,182.47	
Holland Relief Committee	100.00	
Miscellaneous and individual relief cases	1,465.00	
Total relief expenditures		$ 77,331.28
Clothing distributed:		
Clothing shipped to England	$ 38,975.40	
Clothing shipped to France	3,851.00	
Total clothing distributed		$ 42,826.40
Operating expenses:		
Relief workers' expenses, travel, and allowance	$ 8,104.05	
Overhead expenses	3,709.02	
Total operating expenses		$11,813.07
Total disbursements for 1941		$131,970.75

Balances

Relief workers' cash reserve to cover return expenses	$ 3,600.00	
Cash balance	10,579.98	
Clothing on hand	11,887.10	
Total balances December 1, 1941		$ 26,067.08
Total Balances and Disbursements		$158,037.83

Summary of Four Months' Relief Work in England

Bro. John E. Coffman recently submitted a comprehensive report of relief activities in England covering the four months from November, 1941, to February, 1942.

The main regular projects in operation during these four months were the Wickhurst Manor Nursery Home, which provides a home for 30 evacuee children, The Woodlands, which provides a home for 28 homeless and aged people, and help given to 25 Spanish refugee children in Plymouth.

The large part of the report, however, listed the clothing distributions made to needy individuals, families, school children,

etc., in Coventry, Liverpool, Leeds, and many smaller towns. During December, 6000 German Prayer Books were distributed to as many German internees and prisoners of war.

The monthly totals of this report show that over 2000 people (in addition to the 6000 German prisoners) received some help from our Mennonite relief workers. This help ranged from a pair of socks or overcoat to a complete outfit or a month's shelter and provision in one of the evacuee homes.

* * *

Organization of Council on Civilian Service

The Council on Civilian Service convened for its first meeting on March 26, in Washington. It serves in an advisory capacity to the National Service Board for Religious Objectors on matters which concern others than the men drafted under the Conscription Act.

* * *

April 27th Registration of Men 45 to 65

For those who feel conscientiously unable to agree to unspecified blanket service, the Council on Civilian Service agreed on a uniform statement for its various constituent groups. It is suggested that the following be inserted on the back of the registration card:

"As a conscientious objector because of religious training and belief, I am unable to contribute to the national war effort, but I am willing to serve in a civilian capacity along the line of constructive service which will relieve human need and suffering."

* * *

An Anonymous Letter

An anonymous letter addressed to this office is quoted below. It is self-explanatory:

I am just a little worried about the harm being done to the cause of the C. O. by some of our own people and even our own ministers in trying to get boys now in C. O. camps to be released for farm work.

In our section, boys who were not even farm boys when they were sent to camp are being recommended as necessary labor on farms. Bitter and unkind remarks have been directed against C. O.'s and already some have threatened to complain to our local board.

Our government has been good to us and certainly we Mennonites should not attempt to evade this duty of service, as some of these people are trying. They are hurting the Cause by their selfish interests.

You are in a position where you can protect our cause from such accusations and we who in the last war learned what a C. O. had to go through are hoping that you will do so.

Can't our ministers be warned of this practice?

This is an expression of the same concern that we have felt for the past while. Unless we accept our responsibilities in the spirit of willing sacrifice, we may forfeit all the considerations we have heretofore enjoyed. We appeal to all conscientious objectors to avoid as much as possible making appeals for deferment. To preserve the cause, we must sacrifice personal advantage. J. W. H.

C. P. S. Camps

Bluffton Camp Moves

Plans call for the moving of the Bluffton C. P. S. camp from its present location near Bluffton, Indiana, in Wells County, to Medaryville, Pulaski County, also in northern Indiana. If plans were carried out this removal to the new site, about 130 miles from Bluffton, took place on April 8. The work project at Medaryville will be in connection with nursery and forestry work. The address of the new location is Civilian Public Service Camp #13, Medaryville, Indiana.

Compiled by Grant M. Stoltzfus

Released April 8, 1942

—o—

Special Meetings

ALBANY, OREGON

Report of the Fifth Quarterly Sunday School Meeting of the Albany Mennonite Church, March 29, 1942.

The meeting opened with congregational singing led by the chorister, followed by the devotional period conducted by James Johnson. The Primary and Junior departments of the school gave an interesting program, consisting of group singing, dialogues, recitations of Scripture memory work, and special songs, under the direction of Harry Schlegel, superintendent.

Organization:—Mod., M. R. Martin; Asst. Mod., Robert Schlegel; Chor., Irva Vandiver; Secy., Viola Burck.

Program.—"The Human and Divine Christ," by Albert Hershberger; "Christ's Ministry of Miracles, or Miracles Now and Then," by Chris Nofziger; "How Can the Church Expand," by Mary Bond; "Christ Facing Calvary, or Courage to Meet Trials," by Jacob Brenneman; and "The Glorified Christ—the Source of Our Spiritual Power," by N. M. Birky. Special music was furnished by ladies' and men's quartet.

Some Thoughts Presented.—Christ was born into the world, grew physically, mentally as a human being, and had human limitations—He was human in every respect. Yet Christ was divine, was conceived of the Holy Spirit, had power to forgive sins, and power to control nature. Jesus never performed miracles for His own benefit, but to prove His divinity, to perform good, and to teach divine truth. Miracles are not needed today to prove Jesus' divinity. There are avenues of service open to the church today; why doesn't she take advantage of them and launch out and grow? When trials come to us we can always look to the Scriptures for a solution and for courage to meet them. A real vision of the glorified Christ inspires us with power to do His work. The same power that raised Christ from the dead is available for use in our lives if we accept Jesus as our Saviour. The source of our power is our Captain, Saviour, Intercessor.

*

KANSAS CITY, KANSAS

Gleanings from the Revival Meetings held at the Kansas City Mission March 11-22, by Bro. Wilbur Yoder, Middlebury, Ind.

The fear of death points to an eternity to follow.

The universal sin is that of neglect. It is not the volume of sin that condemns but the guilt of it. It blinds, binds, and grinds when we are out of harmony with God.

God's attitude toward sin is just the same as under the law, but under grace the remedy has changed. Unless we are under the crimson flow, we are not fit for God to look upon.

If you want health you must have a right relationship with God.

If there is any one who is a strict disciplinarian, he is the Spirit of God.

Never murmur, no matter how hard the row is you have to hoe, for He did so much for you. As we daily behold the supreme sacrifice on Calvary, we will become more like the Master.

God has three claims on us; by creation; by redemption, and by adoption.

Our fulness of joy depends upon our willingness to sacrifice self and to accept the promises of God.

When you don't have the joy in your soul that you ought to have, begin to praise the Lord and to enumerate your blessings. The more you can praise Him the happier you will be, and it will keep your eyes off self.

We won't have fulness of joy until we sacrifice to the extent that it will cost us something. II Sam. 24:24.

Active witnessing for our Lord causes us to forget a lot of our troubles.

Prayer gives unlimited power; failing to reach out in this avenue is sin. There is a defensive as well as an offensive in prayer.

All other religions are seeking after God, but the Christian religion is God seeking after us.

When you get along so well with the world so that you have no persecution, you are on dangerous ground.

There are three men defined in the Bible: Natural; Spiritual; Carnal. Each individual belongs in one of these classes.

Envy is a barrier to spiritual growth.

We cannot have an aim in life unless we know where we are going.

Jesus can save you from sin but He cannot keep you saved if you want to continue in sin.

Being born again we are born of His Spirit and nature; we get a new mind, new experience, and a new outlook on life.

It is the first step in sin that leads to hell.

Faith is the down payment for God.

Jesus is imposing in His love.

True holiness is taking on the nature of God.

The will of man is the gateway to the soul of man for salvation.

"Aim high; your shot will fall any way."

The church is Christ's means of witnessing to the world, and unless Christians affiliate themselves with the church they are unable to do their best for Him.

Canaan is a type of Christian experience not all is joy for there are some obstacles to contend with but the Lord promises victory.

The slaying of the lamb was paying the interest until the purchased price was paid by Jesus Christ.

Compiled by Anna Histand.

Married

Daniels—Swartz.—At the home of the bride's parents, Bro. and Sister Clyde Swartz, near Lima, Ohio, Bro. D. Dwight Daniels of the South Union congregation near West Liberty, O., and Sister Opal A. Swartz of the Salem congregation near Elida, O., were united in marriage on Easter Sunday afternoon, April 5, 1942, Bro. S. E. Allgyer officiating. May the Lord bless their lives abundantly on the path way of life.

Stauffer—Horrisburger.—On Sunday, March 29, 1942, Bro. John Stauffer and Sister Pauline Horrisburger, both from the Salem congregation near Wooster, O., were united in marriage at the home of the officiating minister, Bro. J. L. Stauffer. May God's abundant blessing rest upon this union.

Bowman—Gingrich.—On Feb. 14, 1942, Bro. Henry Bowman and Sister Hope Gingrich, both of Kitchener, Ont., were united in marriage at the home of Bro. C. F. Derstine, Bro. Menno Shantz officiating. May the blessing of God rest upon this union.

Eby—Buskirk.—On March 28, 1942, at the home of the bride near Brutus, Mich., Bro. John Eby and Sister Naomi Buskirk, both

members of the Maple River congregation, were united in marriage by the bride's father. May the daily guidance of the Holy Spirit be theirs through life.

Martin—Martin.—On March 21, 1942, at the home of the bride's parents, Bro. and Sister Amos H. Martin, Bro. Ivan Z. Martin of the Martindale congregation and Sister Esther W. Martin of the Springville, Pa., congregation, were united in marriage by Bishop Joseph E. Hostetter.

Sharer—Nice.—At a special service at the Filer Mennonite Church, March 28, 1942, Bro. Elmer Sharer, Sheridan, Oreg., and Sister Edith Hazel Nice of Filer, Ida., were united in the holy bonds of matrimony. Bro. S. Honderich officiated, and Bro. L. J. Miller followed with a timely message on the Christian Home. May God's richest blessing accompany them through life.

Gerber—Litwiler. — On Saturday evening, April 4, 1942, at the home of the groom's parents, occurred the marriage of Bro. Mervin Gerber and Sister Bernice Litwiler, both members of the Sunnyside congregation, Bro. Jacob Oswald officiating. May God bless them through life.

Godshall—Godshall.—On April 4, 1942, Bro. Stanley Godshall of the Franconia congregation and Sister Minerva Godshall of the Salford congregation were united in marriage at the home of the officiating bishop, Bro. Arthur D. Ruth. May the Lord bless their lives.

Moyer—Worman.—On April 4, 1942, Bro. Stewart K. Moyer of the Franconia congregation and Sister Elva Betty Worman of the Rocky Ridge Mission congregation were united in marriage at the home of the officiating bishop, Bro. Arthur D. Ruth. May the Lord bless this union through life.

Landis—Aumant.—On March 18, 1942, Bro. John L. Landis of the Millersville congregation and Sister Martha Aumant of the Paradise congregation were married at the home of the officiating hishop, Bro. Abram L. Martin, of Intercourse. May the Lord richly bless them.

Martin—Weaver.—On March 19, 1942, Bro. Benjamin F. Martin of Lancaster, Pa., and Sister Esther M. Weaver of Mellinger's congregation were married at the home of Bro. Ahram L. Martin, who officiated. May the Lord richly bless them in their new relationship.

Kreider—Hostetter.—On April 4, 1942, Bro. Lloyd H. Kreider of the East Petersburg congregation and Sister Anna Mary Hostetter of the Old Road congregation were married at the home of the bride's parents, hy Bro. Abram L. Martin. May the Lord bless them in this new relationship.

Harnish—Gehman.—On March 14, 1942, Bro. Laverne Harnish of the New Danville congregation and Sister Miriam E. Gehman of Mellinger's congregation were married at the home of the officiating bishop, Bro. Abram L. Martin. May the Lord richly bless them in this new relationship.

Obituary

Daniels.—Sarah Alice Daniels died March 21, 1942, at the home of a nephew, Perry Daniels, near West Liherty, where she had lived for the last ten years, following a hrief serious illness. She was born Jan. 8, 1852, in Harrison Twp., Champaign Co., to Perry and Mary Berkshire Daniels; the second of a family of eight children, and had reached the age of 90 y. 2 m. 12 d. The greater part of her life was spent in that community in the family home. It was after the death of her mother that she went to live with a sister, Mrs. Marjory Baker. The latter part of her life was spent in the homes of three nephews, Harry and Herbert Baker and Perry Daniels. Although afflicted with deafness for many years, yet she always kept a cheerful attitude, and spent much time in reading, especially her Bible. She was quiet, refined, and reserved in her manner, aud had many friends. During the ministry of Rev. Drake, she united with the Presbyterian Church at Springhill, and was one of the early members there. Funeral services were held in the Wilkins Funeral Home, iu charge of Bro. S. E. Allgyer. Burial was made iu Oak Dale Cemetery at Urhana.

Eichelberger.—Katie Ann, daughter of Christian and Phoebe Lauber, was born near Milford, Nebr., on Nov. 4, 1891; died April 1, 1942, at the Fillmore Hospital in Geneva, Nebr.; aged 50 y. 4 m. 27 d. Her death was a result from complicatious following a surgical operation. In her early teens she accepted Christ, uniting with the Salem Mennonite Church near Shickley, Nebr., and remained faithful until called Home. On March 18, 1909, she was united in marriage to Joel V. Eichelberger. Eleven children were born to them. Surviving are her husband, 4 sons and 5 daughters (Esther Ritchie, Rocky Ford, Colo.; Florence Lichti, Shickley; Wilber, Rocky Ford, Colo.; Grace, Hesston, Kans.; Ray, Clayton, John, Lois, and Ila, at home). She also leaves her mother, 3 sisters, and 4 brothers. Two sons, her father, and 1 sister preceded her to the life beyond. Mother's vacancy is keenly felt in the home. Hers was a life of unselfish, sacrificial service for her family and fellow men. Her quiet daily walk with her Saviour was one of inspiration and example. Funeral services were conducted at the home, in charge of Bro. Fred Reeb, and at the church by Bishop P. R. Kennel. Text, John 16:16. Interment in the Salem Mennonite Cemetery.

(See Poem on Family Circle page)

Hufford.—Arthur Abraham, son of John A. and Mary Nelson Hufford, was born in Herald, Ill., Oct. 7, 1894; passed away at his home near Morton, Ill., Jan. 11, 1942; aged 47 y. 3 m. 3 d. He was sick only a short time, death being due to a heart attack. He had worked all day Saturday, the day hefore his death. He spent his early manhood near Herald and came to Peoria, Ill., in 1916. On Sept. 2, 1919, he married Mabel Duvall of Mackinaw, Ill. To this union were born 3 children (Doris, James, and Stanley, all at home). He is survived hy his widow, 3 children, his father, and 6 brothers (Alfred, John W., David, and Frank, of Peoria, Ill.; Thurman, of Urbana, Ill.; and Perry, of California). His mother and 5 sisters preceded him in death. On Jan. 25, 1931 he was baptized and received into the Pleasant Hill Mennonite Church. He was number one of the first sixteen to accept Christ and was the first of that group to he baptized and to he called hy God. He attended church regularly. He was a faithful, conscientious Christian who read his Bible daily and was of a happy, cheerful disposition. He will he missed greatly by family, friends, and neighhors. Interment was at Mackinaw, Ill.

Long.—Dorothy (Prater) Long was horn at Braggs, Okla., Feb. 26, 1871; died at a nursing home in Hutchinson, Kans., March 27, 1942; aged 71 y. 29 d. She was united in marriage to John Long who passed away in 1927. She is survived by 2 daughters and 1 son (Hester Long, Hazel Charter, and Hugh Long), 1 granddaughter and 3 great-grandchildren. She had been ill for the last two years. She accepted Christ as her Saviour and was received into the Hutchinson Mennonite Mission by water baptism on June 12, 1941. She remained a faithful member until death. Funeral services were held March 30, at the Hutchinson Mennonite Mission by Bro. H. A. Diener. Text, John 14:2.

Miller.—Mary Miller was born in Liberty Twp., Howard Co., Ind., on May 8, 1858; peacefully passed away on April 2, 1942; aged 83 y. 10 m. 24 d. Death followed several months of sickness due to the infirmities of old age. She bore her afflictions with Christian fortitude and patience, often expressing her wish to depart and be with the Lord. She was the daughter of John and Mary Zook. In 1877 she was married to John Miller, who preceded her in death hy about fourteen years. To this union were born 4 sons and 6 daughters. At the time of her death she was the maternal ancestor of 76 living direct descendants: 2 sons (Lon and Albert), 5 daughters (Della Troyer, Lizzie Lantz, Pearl King, Sadie Mishler, and Susie Horner), 31 grandchildren, 36 great-grandchildren, and 2 great-great-grandchildren. Three of the children preceded her (Nellie, Eddie, and Fred). She is also survived by 1 brother (Aarou Zook of Peru, Ind.), 1 sister (Lydia Weirich of Shipshewana, Ind.), and by a large circle of nephews, nieces, and other relatives. In her youth she accepted her Saviour and became a member of the Howard-Miami County Mennonite Church. To God and the Church she gave her loyal devotion until death. For many years she with her companion took their place iu the work of the Church and the Lord. After he passed away she continued to give her prayers and testimouy for God. As a mother and a grandmother in the home she lived an exemplary Christian life. She was always keenly interested in the welfare of her home, children, and grandchildren, especially in their spiritual welfare. The memory of her life in the home, in the church, and in the community coutinues to be a living testimony to the Friend that meant so much to her. Funeral services were held on Easter Sunday afternoon in charge of Bro. D. A. Yoder, assisted by the local ministry. Text, I Cor. 15, latter part. Burial in the Hensler Cemetery.

Miller.—Miriam, widow of the late S. A. Miller, was born Jan. 8, 1866, at Lagrange, Ind.; died at her home in Aurora, Oreg., Feb. 10, 1942; aged 76 y. 1 m. 2 d. Her death followed a two months' illness. She came to Oregon with her parents in her youth. Sept. 2, 1883, she married Samuel A. Miller, and to this union 3 children were horn. One son and 1 daughter survive her, and 1 son died in 1901. She with her husband operated a hotel at Hubbard, Oreg., for several years, later moving to Aurora, Oreg., where they operated the Miller Mortuary for the last thirty years of their active life. Surviving are a daughter (Mrs. Nora Coyle, St. Paul, Oreg.), a son (Dewey S. Miller, Molalla, Oreg.), 2 grandsons, 4 sisters (Mrs. Deliah Brower, Ashland, Oreg.; Mrs. Jemima Yoder, Mrs. Lovina Helmuth, Kokomo, Ind.; and Mrs. Dora Gingrich, Greentown, Ind.), 1 brother (Obed I. Miller, Hammett, Ida.); also nephews and nieces who mourn her departure. Funeral services were held from the Ransom-Miller Funeral Home, Friday, —— Hood of Walport, Oreg., heing in charge. Texts were Psalms 23, 90:1, 2. Interment in the Husband Cemetery, heside her departed husband and son. —By a Niece.

Shope.—Sarah Myers Shope, wife of Pre. H. N. Shope, was born Feh. 28, 1852; died March 30, 1942; aged 90 y. 1 m. 2 d. Her husband preceded her to the spirit world two years ago. He was in the ministry for 56 years. She was the mother of 7 children, and grandmother to 21 grandchildren and 51 great-grandchildren. She was a lifelong member of the Mennonite faith. Three sons and 2 daughters survive (Harry, Eli, and William; Mrs. Annie Lentz, and Mrs. Edwin Miller). Two daughters (Martha and Myrtle) preceded her to the spirit world. She was a kind mother and loving grandmother. Funeral services were held at Strickler's Church, in charge of Bros. Noah Risser and David Miller. Text, Rev. 21:4. Burial in Shope's Cemetery. —A Daughter.

Items and Comments

The War.—The herculean efforts put forth by the warring nations, on both sides of the unfortunate struggle going on ought to serve as an object lesson for the people of God who are commanded to "make disciples of all nations." In this struggle among nations, no matter which side wins, the spoils of war will mean but a temporary gain. In the "good fight of faith," the gain in rich treasures for God will be for time and eternity. In the carnal warfare now raging victory will be determined by the destruction or subjugation of the enemy. In the "good fight of faith," victory will be determined by the salvation of souls. In other words, one is a struggle for destruction, the other a struggle to rescue perishing souls from the bondage and wreckage of sin. If the struggle for the destruction of the enemy should call for "all-out" effort and immense sacrifice of money and lives, how much greater should be our self-sacrificing efforts to rescue perishing souls from the bondage of sin and save them for a blissful eternity! "As we have therefore opportunity, let us do good."

*

Interest in religious books has increased to a marked degree during the past two years, according to William L. Savage, religious editor of Charles Scribner's Sons. At the meeting of the National Religious Publicity Council, Eugene Exman, religious editor of Harper and Bros., also spoke of an increase in books of a purely devotional nature and a decreasing demand for books of the "social gospel."—Gospel Messenger.

*

Pennsylvania has 1,654,441 acres of state forest land located in 39 counties, according to a statement by the deputy secretary of the department for forests and waters. The men at the Sideling Hill C. P. S. Camp have received 242,000 trees to plant and it is desired that they plant 1,000,000 more.

CONFERENCE ANNOUNCEMENT

The annual meetings of the Indiana-Michigan Mennonite Conference and the Indiana-Michigan District Mission Board will be held, D. V., with the Howard-Miami Co. congregation located northeast of Kokomo, Ind., on June 9, 10, 11, 1942. The Mission Board Meeting will be held on June 9, and the church conference on June 10 and 11.

Anyone desiring information as to roads or rail travel, etc., please correspond with Paul Myers, Kokomo, Ind., R. 4. For other information write the secretary. All are welcome.

Ira S. Johns, Secy.

Table of Contents

49—Editorial
50—The Church of Jesus Christ, II
51—James, the Epistle of Straw
Question Drawer
52—Mission News from Embarrass, Minn.; Toronto; Hutchinson; Hannibal; South America; Tuleta
54—Little Lessons from Life, II; Spring (P); Ten Reasons Why Every Christian Home Should Have a Family Altar; Good Night (P)
55—S. S. Lesson; Bible Meeting Topic
56—Field Notes; Correspondence
58—A Communion Card; Criticizing the Preacher; Sermon Outlines; The Work and Responsibility of an Overseer
61—Financial Report of Mennonite Central Committee; Relief Notes
62—C. P. S. Camps; Special Meetings
Married; Obituary

CHRISTIAN EDUCATIONAL CONFERENCE

For the tenth consecutive year there will be a Christian Educational Conference held in Ontario this summer, June 11 and 12, just previous to the Mission Board Meeting at Kitchener, Ont. On Thursday evening, June 11, there will be seven separate programs rendered at the following churches: Vineland, Markham, Bothwell, Elmira, East Zorra, Maple View, and Latschar. All three sessions on Friday, June 12, will be at the Elmira Congregation. Printed programs will be available shortly from any Commission members or from the Field Secretary, John R. Mumaw, Harrisonburg, Va.

The subjects to be discussed and the round table discussions are planned to give definite help and inspiration to ordained men and other workers in the field of Sunday School, Summer Bible School, Week Day Bible School, Young People's Bible Meetings, Teacher Training classes, Mission Study classes, and young people's activities. Everyone invited.

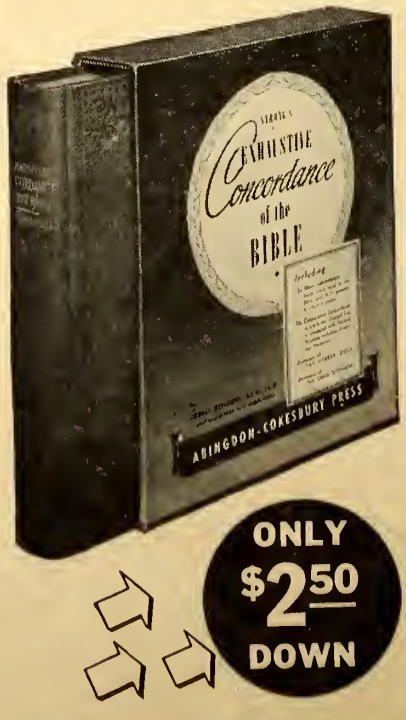
MENNONITE COMMISSION FOR CHRISTIAN EDUCATION AND YOUNG PEOPLE'S WORK

"IF YOU DO NOT FIND A WORD IN STRONG'S it is not in the Bible!"

● There can never be a more complete Concordance than this one. It includes every word in the Bible; every passage in which it occurs. Main Concordance is a single alphabetical list, in exact succession of book, chapter, verse.

It also gives Hebrew, Chaldee or Greek term of which any significant Bible word is the translation (or the absence of such original word, when that is the case). Word or term is given in exact form, precise pronunciation and various meanings. Among other important features are a practical Bible Lexicon and a Comparative Concordance of Revised Versions and Variations.

For more than 50 years, Strong's has remained the standard work in its field; admired and desired by scholar and layman. And now, through a generous promotion plan sponsored by the publisher, you may have this big 1809-page book, beautifully printed from large clear type, substantially bound in quarto-buckram, as illustrated, for only $7.50—payable in three equal installments of $2.50 each. No interest or carrying charges.



ONLY $2.50 DOWN

STRONG'S EXHAUSTIVE Concordance OF THE BIBLE

This is a limited-time offer—for immediate acceptance. Advancing costs make it impracticable to guarantee this low price and liberal terms for an extended period. We urge you to order promptly—

Price: Only $7.50

Or make three monthly payments of $2.50 each.

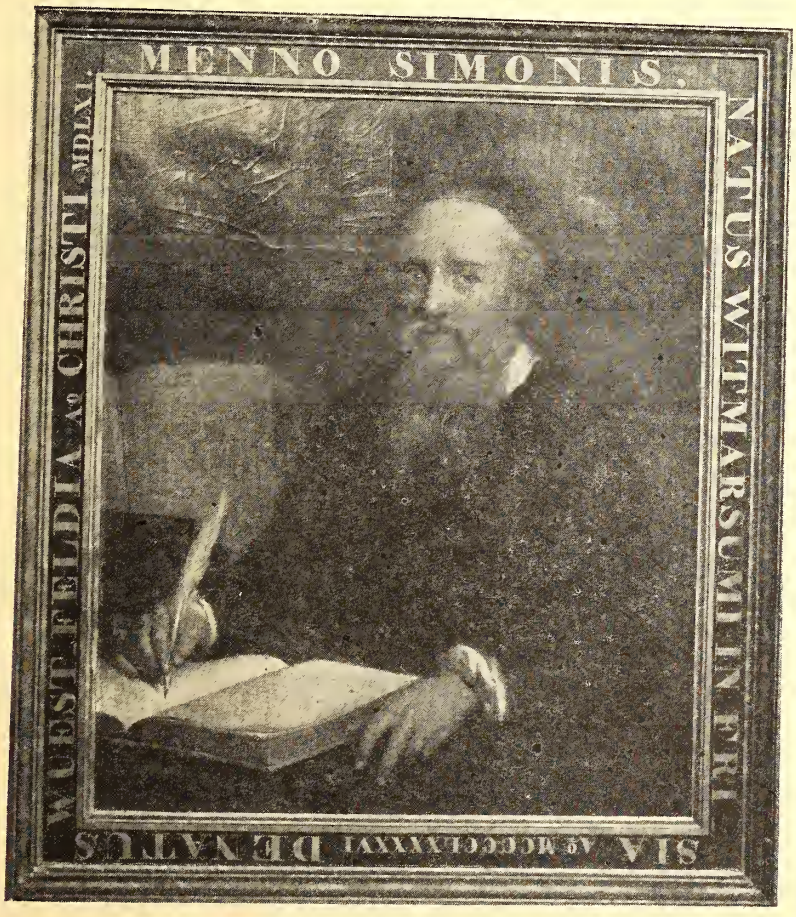
Mennonite Publishing House, Scottdale, Pa.

CHRISTIAN DOCTRINE

A Bimonthly Supplement to the Gospel Herald

PAUL ERB, EDITOR

— April, 1942 —



MENNO SIMONS, 1496—1561

DEAR reader, I admonish and advise you, if you seek God with all your heart and would not be deceived, do not depend upon men and the doctrine of men, however old, holy and excellent it may be esteemed, for one theologian is against the other, both in ancient and modern times; but build upon Christ and His Word alone, upon the sure teaching and practice of His holy apostles, and you will through the grace of God be kept safe from all false doctrine and from the power of the devil, and walk before your God with a confident and pious mind.

—Menno Simons.

Editorials

The Life God Intended

THE godly life is the good life. For ages both philosophers and practical men of the street have been searching for the best way to live. How blind we are to pass by God's own revelation to men of how they may best find happiness and satisfaction in living! The way God would have men to live is the best way for men to live. In this sense of the term, the Christian life is the natural life. It is unnatural only in the sense that men have departed from God, and both by inheritance and environment we have learned wrong ways of life. To come back to God is to come back to the ways of common sense and true wisdom. For instance, as regards human relations, God has told us to love our neighbors as ourselves. What a word of wisdom that is! The selfish man of sin loves only himself. The action of his life is determined by what he thinks will be for his own good; but God has so made men, has so written His laws into their nature, that the man who loves only himself becomes his own worst enemy. His selfish objectives pall upon him, and all his gains turn out to be so much loss.

The opposite extreme is possible. A man may, with perfectly good motives, think that he should despise himself and work against his own interests in order to work for the interests of his fellow men. He thinks he should hate himself and love his neighbor. This attitude has expressed itself in history in the various forms of asceticism, but such a cringing abnegation God never intended. It is written in His laws that the one who abases himself shall be exalted. This abasement is merely a just and true recognition of our ministry to others. In such ministry you find true self-realization; those friends whom we love give back to us a love which makes us happy in turn. The good which we do them does us good. As we love our neighbors, so we are loving ourselves. It is the sensible way of living. There is no way of performing our duty to ourselves other than by performing our duty to others. Only in the Christian way of life do we find the proper balance between individualism and social consciousness.

Does God intend individual salvation or social salvation? Both. Neither can be found apart from the other.

The Human Will

IT is a remarkable thing that God has given man a sovereign will—that before the citadel of the human will as one has said, God and Christ, the Bible and the Holy Spirit, the Church and the Gospel, the Kingdom of God and Heaven, may stand defeated. Against so strange a fact has been opposed a great theological system, which in its essence took away from man the sovereign will and made him the object either of God's wrath or of His irresistible grace. But the Bible gives many examples of this sovereign exercise of the human will. Marvels of defeat, they may be called. Adam and Eve, with no example of sin or inherited disposition to urge them, broke the one great prohibition God had laid upon them. Saul, chosen of God and a prophet of righteousness, through his willed disobedience came to a suicide's end. The rich young ruler, for whom the loving heart of Jesus yearned, made nevertheless the great refusal and turned away from eternal life. Although Jesus wept over Jerusalem because of His intense longing to gather them as a hen gathers her chicks, yet Jerusalem, in the hardness of its heart, said, "We will not have this man to rule over us." It is evident that for God to will our salvation is one thing, and for us to make possible salvation by our own willed acceptance is another thing. The obligation which is laid upon us is only the sort of thing which requires the exercise of our wills. We are told to seek the Lord, to come to Him, to call on Him, to repent of our sins, to believe in Christ, to confess Christ before men, to obey Him, to abide in Him, to endure to the end, to continue in His Word, to mortify the flesh, to reckon ourselves dead, to resist the devil, to deny ourselves. None of these phrases makes sense if we are merely creatures of God's volition. God has done everything necessary for man's salvation, but man must move. The unregenerate will is not impotent; it is merely inactive or misdirected. The crucial decision for every man is to say and to act upon his saying "I will do God's will."

Table of Contents

We Search the World—*Whittier* 67
The Jew—a Subject of Prophecy—*Oscar Burkholder* 68
Is the Premillenial Coming of Christ Scriptural—*Glenn Whitaker* 69
Friendless and Faint—*Robinson* 70
The Resurrection of Christ Means Victory in 1942—*J. H. Koppenhaver* 71
King's Daughter—*Oxenham* 72
What Is Prayer?—*J. Paul Sauder* 73
A Serious Call to a Devout and Holy Life—*Law* 75
Peace Section: Beware of False Prophets—*Yoder* 78
Book Reviews—*Editor* 80

Striving for the Faith

"Striving together for the faith of the gospel" (Phil 1:27).

WORTH-WHILE things do not come without effort nor are they kept without a struggle. The Christian faith, as manifest in human life, is dependent upon personal and collective striving. Living a Christian life is a strenuous business. No man is more pious than he intends to be, and if we do not give ourselves wholeheartedly to the maintenance of Christian life and thought, we will fail. There are too many people trying to maintain the Christian life on the convictions and prohibitions of others—their parents, their associates, or even their ministers. Christian friends and Christian teachers certainly have a most important place in helping us with t

Christian life, but all they can do for us is not enough. If I am a Christian it is because I have decided for myself that I will be. If I have Christian convictions it is because I have thought them through and accepted them for myself.

The maintenance of Christian standards in the Church is another instance for the necessity of striving. A Church which does not make constant and heroic efforts will lose its standards. We are encircled by a world that lies in wickedness and there presses upon both the individual and the Church a constant force tending to sin and evil. The Church's problems will never all be settled, for there is this constant struggle to maintain, in an evil world, a good testimony. Let us stand together like fellow workmen, shoulder to shoulder, defending, advancing the faith.

Can Laws Be Broken?

THE universe in which we live seems to operate according to definite unchanging laws. There are certain laws which govern chemical action, laws which govern physical action. We learn to count on these laws of nature. Scientific calculations are dependent upon the invariable behavior of the natural elements about us.

Because of this reign of law in nature, the idea of miracles is abhorrent to many scientific thinkers. The waters of Egypt could not have been turned into blood; the Red Sea could not have parted to make a road for the Israelites; the walls of Jericho could not have suddenly collapsed; the natural day could not have been engthened at Joshua's command; the Hebrew children ould not have walked unharmed through the flames; five mall loaves and fishes could not have fed five thousand nen; and a man really dead could not have risen to life gain! For nature doesn't seem to act that way, and for he slave to science nature's laws are never broken.

But the Bible says these things happened, that at the vill of the Creator the ordinary behavior of the creation vas modified. This seems all right to the believer, for an not the One who made the world control it as He will?

But there are laws and laws. There are natural laws nd moral laws. The Bible tells of the abeyance of natural aw, but it never records any variation of moral law. How trange it is that men are shocked at physical miracles, but re troubled not at all at moral miracles. They think, or instance, that a man, or a society, or a nation can sin ithout suffering the consequences, that the great prinples of moral law written deep in human nature can be olated with impunity. Physical law is but the arbitrary xpression of God's power, and hence subject to His will; moral law is intrinsic to the nature of God, and hence is never broken.

The Ultimate Goal of Christian Experience

CHRISTIAN experience is not an end in itself. It is a means to the life of fellowship with God. We are God's friends. Any great friendship is dynamic; that is, it continually grows and makes progress. God has better things for us, His friends. He delights in giving us the joys of this present life, but He has better things for us farther on. When we, as His saints, meet Christ at His coming, there will be achieved goals which we can only anticipate with pleasure now. From then on we shall ever be with Him, seeing Him as He is. These bodies of ours, now subject to disease and death because of sin, will be changed. They will be spiritual, incorruptible, immortal, glorious bodies. We shall be redeemed from this evil world, from a world system that is doomed to destruction, from a world that gives itself to evil, as did the people in the days of Noah. In our eternal life with Christ there shall be no death, no crying, no pain. There will be no sin to grieve or to tempt us.

God plans to have us dwell eternally with Him. We are only sojourning here, but He is building mansions for us in the world beyond. Our citizenship is in heaven. We are not disturbed by the taunts that the Christian is other worldly. He is. He looks for a city whose Builder and Maker is God. We know that in that eternal home there are unsearchable riches. It will take an eternity to explore spiritual reality. The delights of the next world will not be the sensuous delights of meat and drink; at His right hand are pleasures for evermore, pleasures which must be among the things of which Jesus said, "I have many things to tell you, but ye cannot bear them now." We shall then realize God's plan for a redeemed society. There will finally be a city of God, a corporate salvation. This is the redeemed body that will bring eternal praise to God. Heaven is not to be thought of selfishly as the place where we will finally realize our desires and ambitions. The songs of praise will be to Him who has redeemed us by His blood.

As at the wedding feast, God saves the best till last. It is glorious to be a Christian here. How much better will it be to be among those who will be an eternal demonstration to the heavenly orders of His power and might, revealed in the salvation of the Church. The tragedy of tragedies would be to miss this, the thing for which we were created.

We Search the World



"We search the world for truth, we cull
The good, the true, the beautiful,
From graven stone and written scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."

—John G. Whittier.



THE JEW- A Subject of Prophecy

By Oscar Burkholder

THE Jew occupies a unique place in history. There never was a nation like the Jew, and no nation has ever been able to assimilate him. He has always excelled in everything he has undertaken, and as long as there are human beings on the earth, he always will. He has even excelled in preserving his identity under persecutions and sufferings that have annihilated other nations. The Jew still lives among us.

There must be some great purpose in such national, and international, persistence to refuse to die. For the Jew is found practically everywhere, and every one knows him as a Jew. Some would say his talents and abilities, and his capacity to absorb persecutions and reverses, have preserved him. Others would say there are other nations almost as old as the Jew and which are just as distinct. And still others would say that there is no particular significance in his long and continual presence among the nations. It is our purpose to show, briefly, that God gave the Jew his unique and centuries-old place, and because of this fact, no matter what all other nations do for, or against, him, God will continue to display His mercy, and vindicate His will through the Jew to the end of time.

The Jew, as a nation, begins to mark time with his deliverance from bondage in Egypt about 1400 B. C. Yet the Jews, in the days of Christ, claimed their beginnings in Abraham, about 2000 B. C. This latter claim is correct, for in Genesis 12:1-3 we are told that God's prediction of national Israel was given at this time, and that Abram was to become the father of such a nation.

Among the most astonishing prophetic utterances in the Bible, then, is this prediction of God concerning Abram and his seed. God said, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:2, 3). "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generation, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God" (Gen. 17:5-8). Supporting Scriptures: Gen. 22:15-19, 26:1-5, 28:10-15.

Under God's blessing, and in accordance with God's plan, and by God's power, Israel became a great nation. "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty: and the land was filled by them" (Ex. 1:7). But this was fulfilled in Egypt while Israel was under great bondage. Their distresses became so great that God heard their cry and blessed them with a mighty and a glorious deliverance. However, in their deliverance, they carried with them the memories of their sins among the idolatrous Egyptians. When Israel worshiped the golden calf under Aaron's direction, God said to Moses, "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord.... Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil which he thought to do unto his people" (Ex. 32:10-14). Refer to Numbers 14:1-26.

So unchangeable is this prediction concerning Israel, that even an evil prophet, under the alluring temptation of a handsome bribe, couldn't alter it. "Balaam, the son of Beor, hath said, and the man whose eyes are open hath said . . . How goodly are thy tents, O Jacob, and thy tabernacles, O Israel . . . his kingdom shall be exalted . . . God brought him forth out of Egypt . . . he shall eat up the nations his enemies. . . . Blessed is he that blesseth thee, and cursed is he that curseth thee" (Num. 24:3-9).

In course of time Israel entered the promised land. Because of unbelief and sin the generation that left Egypt was deprived of this great blessing. Numbers 14:22. But the following generation, the seed, did enter in, and continued to multiply, to conquer the land and occupy it, until the nation rose to its greatest height of prosperity, blessing, and glory in the reigns of David and Solomon. The Queen of Sheba, in unbelief, came to visit Solomon, recognized the fulfillment of God's predictions to Abraham, but she also declared that such fulfillment would not cease with Solomon. "Howbeit I believed not the words, until I came, and mine eyes had seen it; and behold the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighteth in thee, to set thee on the throne of Israel; because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice" (I Kings 10:7-9).

The great glory of Solomon, and the splendor of his riches, and the fame of Israel among the nations, has been trampled into the dust. Succeeding kings brought heathen idols into Israel. Idolatry, adultery, and drunkenness became so prevalent at different times in Israel's history that she lost her nationhood and was taken into captivity. Among the nations she became a hissing and a byword. She was scattered everywhere. She is still scattered everywhere, but Ezekiel declares that there is going to be a mighty restoration, and that, a literal resurrection from the dead is going to take place. Israel, dead, is going to be Israel, living again. "Then he said unto me, Son of man, these bones are the whole house of Israel: Behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say

(Continued on page 74)

Is the Premillennial Coming of Christ Scriptural?

By Glenn Whitaker

ONE of these days this old world is going to be startled with one of the most glorious events of its entire history. The Lord will descend with a shout, the voice of the archangel will be heard and the trump of God will sound. It will be a glorious event for those who are ready. "So shall we ever be with the Lord."

The Word of God is filled with prophecy concerning this wonderful event. We are told that out of the two hundred and seventy-six chapters of the New Testament the second coming of Jesus is referred to no fewer than 318 times. Passage after passage in the Old Testament speaks of His coming. The entire Word of God is aglow with this marvelous truth. He is coming again, thank God! Where He once came as a babe He is coming as king. Where He once came to weep He will come with a shout of victory. Where He once came to bear the cross He will come to wear the crown. Where He once came to climb the mountain steeps to Calvary He will come to climb the steps to the royal throne of David.

The Lord Jesus has not told us when He would come, but He has told us how He would come. He is coming in power and great glory and He is coming to reign as King of kings. He is coming to this earth to reign as king for 1000 years (Rev. 20:1-6 and Acts 2:30). Before Jesus came to earth the first time the message of the Word of God was very clear in making known His coming, yet there were those who rejected the message of the Word of God and did not believe that Jesus would come to earth. The Word of God is just as clear in teaching us that Jesus is again coming to earth and that this time He is coming to reign; but again there are those who reject the thought of His coming to earth. We believe that He came to earth once and lived among men; why can't we believe that He will come to earth again to reign as King?

Pre simply means *before,* and the millennium is the period of 1000 years during which Christ will reign as King. By the premillennial coming of Christ we simply mean that Christ will come before the millennium. Let us see now just what the Word of God teaches regarding the premillennial coming of the Lord Jesus Christ.

THE premillennial coming of the Lord Jesus Christ is established by the fact that the world, instead of getting better, is becoming more sinful. There are those who reject the thought of Christ reigning a thousand years on earth and who believe that Christ will not come until after the millennium. They believe that the world will just keep getting better and that finally righteousness will supersede evil and there will be a thousand years of peace. A man who was the president of the Federal Council of Churches in America is quoted as having said, "We do not want Christ to come here yet. What we want is a world fit for Him to come to. Let us robe the earth with God's glory in the mental and moral achievements of man and then Christ can come." I'm afraid those who hold the view that Christ will not come until after the millennium would have a long time to wait if this were actually true. The mental and moral achievement of man, instead of bringing us to a thousand years of peace, is bringing this old world to destruction. Never in history has the whole world been plunged into such a bloody conflict as we see at the present time.

Nowhere in the Word of God are we told that the world will keep getting better and that there will be a thousand years of peace before the Lord Jesus Christ returns to earth. The Word of God teaches that the world will keep getting worse. II Tim. 3:1-8; II Pet. 3:3, 4; Jude 17-19; Matt. 24:6-12; 24:21. There will never be universal peace on this old world until Christ, the Prince of peace, come to reign. Certainly Christ must come before the millennium, for the world is rapidly on the decline and there cannot be a millennium until Jesus comes. If we believe in the premillennial coming of the Lord Jesus Christ, we will not be waiting for the world to be getting better, but we will be watching for the Lord Jesus Christ to come at any moment.

THE premillennial coming of the Lord Jesus Christ is established by the fact that a number of events which take place after the rapture must take place before the millennium.

1. The Antichrist, who cannot appear until after the rapture, is to be destroyed before the millennium.

Paul in writing to the Thessalonians (II Thess. 2:3-8) explains that the Antichrist cannot appear until after the rapture. V. 7, "For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way" (R. V.). The Holy Spirit, who indwells every saint of God, is hindering or restraining the progress of sin in the world. The indwelling Holy Spirit with the Church will be taken away at the time of the rapture and then, and not until then, "shall that Wicked be revealed." (V. 8) According to Rev. 19:19-21 this same Antichrist, who cannot be revealed until after the rapture, will be cast into the lake of fire when Christ comes to earth with His saints just before the millennium or thousand year reign. In this order of events it is very evident that the second coming of Christ is before the millennium, or, in other words, premillennial.

2. Satan, who is bound after the second coming of Christ, must be bound before there can be a millennium. After Christ comes to earth and after the Antichrist is cast into the lake of fire, then Satan is bound (Rev. 20:1-6). There are those who tell us that Satan is bound now. One minister has said he was bound with a long chain. Being tied to a long chain that reached around the world wouldn't be bound; that would be leashed. When God says He will bind Satan, He means bind, not leashed to the end of a long chain that reaches around the world.

Another minister told me he thought that this binding of Satan meant that he was bound to the Christian. The Bible says that Satan will be bound so that he cannot deceive the nations any more. It would be difficult for anyone to maintain that Satan is bound today so that he cannot deceive the nations. Satan is not bound until after the second coming of Christ. The fact that he is bound before the millennium shows that the

second coming of Christ will be premillennial.

3. The saints who are raised at the time of the rapture will reign with Christ during the millennium. To understand this we must remember that Christ will first come *for* His saints. I Thess. 4:15-17. We speak of this as the rapture. Following the rapture will be the period of great tribulation, which will be brought to a close when Christ comes *with* His saints to establish His throne. Jude 14; Rev. 19:11-15. The saints are brought with Christ when He comes to earth because they are to reign with Him. II Tim. 2:12; Rev. 5:10; 20:6. This shows that the coming of Christ is premillennial.

THE premillennial coming of the Lord Jesus Christ is established by the fact that this view gives us a consistent interpretation of the Word of God.

Before God had brought the children of Israel into the promised land, He warned them of *literal* punishment that would be brought upon them if they forgot God. Lev. 26:27-34. When the people began to forget God and to serve idols God sent prophet after prophet to warn them of the literal punishments that would be brought upon them. In passage after passage we read of how Israel should be taken into captivity and scattered among the nations. It would be foolish to try to spiritualize all these passages, for their literal fulfillment is before our very eyes. And as the prophets told of the captivity and scattering of Israel, they also told of the time when Israel would be gathered from among the nations and their King would reign over them. Take for instance the ninth chapter of Amos. Verses 8-10 speak of Israel being scattered among the nations; the the following verses (11-15) speak of the regathering. We know that verses 8-10 are literal, for we can still see the fulfillment before our very eyes. What right have we, then, to take the very next verses and say they are to be spiritualized? Certainly such an interpretation would not be consistent. If the scattering was literal, than the restoration will also be literal. God is not a God of confusion; God is a God of order, and if the passages speaking of the scattering are literal than the restoration is just as literal. Ezek. 36:24, 28, 32-36; 37:21-26; Jer. 30:3-9; Joel 3:16-21; Isa. 9:7; 11:1-21; etc.

Some one may still ask the question, If Christ comes before the millennium, as the Scriptures teach that He will, how can the saint and sinner be raised at the same time? That question is very easily answered, for the Word of God very clearly teaches us that the saint and sinner will not be raised at the same time. There are those who say that Luke 17:29, 30 teaches that the resurrection of the saint and sinner will be the same day. "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." If this Scripture teaches that the resurrection of the saint and sinner takes place the same day, then it also teaches that immediately following the rapture God will rain fire from heaven and destroy the wicked and there will be no judgment throne, no l a k e of fire, no eternal punishment, just an immediate destruction of the wicked at the time of the rapture. If the Scripture referred to does not teach those things then it does not teach that the resurrection of saint and sinner will be the same day. We must interpret Scripture with Scripture. It is true that there will be a great destruction on the day when the Son of man is revealed, but remember that the Son of man is not revealed at the time of the rapture. He does not appear to the world at that time. His coming then will be as a thief in the night. The day that Christ will be revealed is the day in which He comes to the earth to reign, and there will be a great destruction on that day. We are told that blood will flow to the horses' bridles.

There is another passage that some think teaches that the saint and sinner will be raised the same day. John 5:28, 29: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." It is true that the hour is coming when both saint and sinner will be resurrected, but Jesus certainly did not mean to teach in this Scripture that the hour in which the saint is resurrected will be the same hour of sixty minutes in which the sinner is resurrected. In verse 25 of the same chapter Jesus says, Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." The hour that Jesus is speaking of in verse 25 began when Jesus was here and we are still in that hour. That is quite a long hour, is it not? The hour that Jesus is speaking of in verse 28 is the same kind of hour. The Lord Jesus Christ tells us very clearly in Rev. 20:5: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

Nowhere in the Word of God are we taught that God is going to bring everything to an abrupt end in one day's time. God has a program and God has eternity in which to work that program. The next great event in God's program will be the rapture of the saints. I am glad we do not have to wait for the world to get better and for a millennium to take place before Christ comes. We can expect the Lord Jesus Christ to come at any minute. "Even so, come, Lord Jesus."

Los Angeles, California.

Friendless and Faint

"Friendless and faint, with martyred steps and slow,
Faint for the flesh, but for the spirit free,
Stung by the mob that came to see the show,
The Master toiled along to Calvary;
We gibed Him, as He went, with houndish glee,
Till His dim eyes for us did overflow;
We cursed His vengeless hands thrice wretchedly—
And this was nineteen hundred years ago.

"But after nineteen hundred years the shame
Still clings, and we have not made good the loss
That outraged faith has entered in His name.
Ah, when shall come love's courage to be strong!
Tell me, O Lord—tell me, O Lord, how long
Are we to keep Christ writhing on the cross!"

—Edwin Arlington Robinson.

The Resurrection of Christ Means Victory in 1942

By J. H. Koppenhaver

THAT is right—the resurrection of Jesus Christ means victory in the war in 1942. The writer is not seeking to be spectacular nor is he, on the basis of some assumed evidence in Scriptures, predicting a victory for either the Allies or the Axis in 1942. That battle, we are told, involves ninety per cent of the people on the earth, and all who read these words are no doubt praying that the conflict shall cease. We, as Christians, should pray more for peace and do all in our power to make such peace a reality. This, however, is not the war the writer has in mind at present. What about the war that involves one hundred per cent of the people of the earth, the war of sin against righteousness. Every human soul, whatever his color, language, or social position, is a battleground where rages the warfare of good and evil. The devil, who captains the forces of sin, has a large percentage of these people in his complete control. He has overrun their lives, fed them his propaganda, and so doped their consciences that many no longer desire anything better. Some seem incapable of recognizing truth, yet these very people, because of the resurrection of Jesus Christ, can experience victory in their lives in 1942. The risen Christ can regenerate and set the vilest captive free.

Jesus Christ, Satan's opposing captain, is not without His great army. There are thousands of soldiers who pledge Him allegiance and would gladly give their blood before denying that pledge. But there are some within His army who have experienced great difficulty. Satan is forever bribing them into becoming fifth columnists. He keeps them forever discouraged by telling them their Captain no longer lives and that they are fighting a losing battle.

The writer invites both the non-Christian and the Christian to study anew the resurrection of Jesus Christ and discover that because He lives they too can live, and live victoriously in 1942.

Victory over Sorrow

THEY can experience, first of all, victory over sorrow. This truth is illustrated in John 20:16-18, where our Lord deals with the broken-hearted Mary, and by a single spoken word brings comfort to her sorrowing heart. On that first Easter morning, while it was yet dark, Mary came to the tomb. Suddenly her sadness was awakened and thrust aside by the appearance of the tomb—the stone had been rolled away. Surely vandals had been at work. Startled into action she ran with haste to Peter and John with the news that rough hands had opened the tomb: "They have taken away the Lord out of the sepulcher, and we know not where they have laid him." Her quick mind jumped immediately from the open tomb to the only conclusion.

Peter and John ran to the tomb and verified the fact that He was gone. They saw the linen clothes lying and the napkin wrapped "together in a place by itself." But Mary, returning, stood without the tomb weeping, overcome with the thought that she would be denied even the last rite that loving hands could perform, the embalming of the body. As she stooped and looked into the door, she saw two figures dressed in white, one at the foot and the other at the head of where the body had been placed. They said to her, "Woman, why weepest thou?" Her shaken soul could hardly bring forth the words, "Because they have taken away my Lord, and I know not where they have laid him." Her heart was torn with sorrow and disappointment.

Remember, Christ had laid His hands on Mary and cured her of some terrible malady. She had become a devoted disciple and a part of the company of believers in Galilee. We read in Luke 8 of the love and care of Mary Magdalene, of how she "ministered to him of her substance." She loved Him sincerely. She had been at the foot of the cross and died slowly with Him. She had helped lay His body in that tomb not many hours before. Then she turned, and seeing one whom she supposed to be the caretaker, heard his sympathetic, "Woman, why weepest thou?" A ray of hope came as she hurriedly asked, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." What resources of emotion can express that word from Jesus when He answered, "Mary!" All her soul was in the word of recognition, "Rabboni," "Master." The clouds were swept away by the rising of the Sun of Righteousness, and Mary ran and cried in exultation, "I have seen the Lord. He spoke to me. He is not dead, but alive. Praise be to Jehovah!"

Continually we see broken hearts, people who have entered into great sorrow. They look into an occupied grave, in tears and despair, doubtful of the future. But it all vanishes in the presence of the Resurrected Christ.

Victory over Discouragement

YOU may never have experienced the sorrow that Mary felt. Can you say that you have never been discouraged? Many of us can perhaps feel ourselves a part of the story that John tells us in John 20:19-23. It is the evening of the day of His victory over death, and the disciples were gathered together behind bolted doors. They had heard Mary's testimony as well as the story told of the two whom Jesus met on the road to Emmaus, but Mark informs us that in both cases they "believed not." Their beloved Leader had been put to death. They had hoped that He would redeem Israel, and even His body had been stolen from the tomb. They were disheartened, disillusioned, and discouraged. Their hopes were gone, their dreams dashed in pieces at the foot of the cross.

John tells us that at this moment "came Jesus and stood in the midst, and saith unto them, Peace be unto you." Luke tells us they were terrified, almost panic-stricken. They thought they had seen a spirit. Jesus proves to them that He is not a spirit, saying, "Why are ye troubled? Why do thoughts arise in your hearts?" Then, appealing to both sight and touch, He said, "Behold my hands and my feet, that it is I myself: handle me, and see."

Thus He encouraged them, by showing them that He had actually conquered death, that He was the Victor over the enemy, which not

only removes the living person, but in time destroys the body as well. He knew that if they realized He had conquered death, they would believe that He was the Master of every other foe, and never be discouraged.

As He stepped into that room, the door being closed, He proved Himself the Master of things material. The door was no bar to Him. Yes, our Lord as the Conqueror of death is the Master of things physical and material. Why then should we be discouraged by mere things? He who puts death to flight can cause any mere thing to be removed. It has been said that the stone was rolled away from the tomb to let Jesus out, but not so; it was rolled away to let the disciples in. Obstacles, difficulties, problems, however great to us, are nothing to Him, for He is the Conqueror of death.

Victory over Doubting

SOME people have little charity for "doubting Thomases," as they choose to call them. But honest doubting need not be sin; it may be the beginning of conviction. There are few of us who can say truthfully that we have never doubted. But thanks be to God, we can through the Resurrected Christ have victory over doubts just as did Thomas.

John tells us this story in John 20: 24-29. Thomas was not with the disciples on that first evening when Jesus appeared before them. Therefore, as soon as they found him they told him the story of their experience, how they had seen the Lord, expecting no doubt that he would believe them. Thomas, however, reacted the same way some of the other disciples reacted when the two from Emmaus recounted their story. He had but one word for them. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Thomas wanted definite proof, foolproof evidence, we would say today. Is this a picture of obstinate unbelief? People vary in their verdict. But note the attitude of Christ in all of this. He does not give Thomas up in his doubts, though He is aware of Thomas' attitude, for He has heard everything that has been said, both by the disciples and by Thomas. What a picture of patience! One week later Christ appears to the disciples again. This time Thomas is present. It seems evident that Christ has returned for his benefit, for He addresses Thomas, saying, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side [using the very language that Thomas had used in his declaration of doubts]: and be not faithless, but believing."

Thomas immediately recognizes Jesus as the Risen Christ, and, falling to his knees, exclaims, "My Lord and my God!" Another victory has been won because of the risen Christ; doubting Thomas shall henceforth be called the believing Thomas. This victory can likewise be yours for the asking, through the power of the risen Christ.

"King's Daughter!
Wouldst thou be all fair,
Without—within—
Peerless and beautiful,
A very Queen?

"Know then:—
Not as men build unto the Silent One,—
With clang and clamour,
Traffic of rude voices,
Clink of steel on stone,
And din of hammer;—
Not so the temple of thy grace is reared.
But,—in the inmost shrine
Must thou begin,
And build with care
A Holy Place,
A place unseen,
Each stone a prayer.

"Then, having built,
Thy shrine sweep bare
Of self and sin,
And all that might demean;
And, with endeavor,
Watching ever, praying ever,
Keep it fragrant-sweet, and clean:
So by God's grace, it be fit place,—
His Christ shall enter and shall dwell therein
Not as in earthly fane—where chase
Of steel on stone may strive to win
Some outward grace,—
Thy temple face is chiselled from within."

—John Oxenham.

Victory over Temptation

THE twenty-first chapter of John gives us one more picture of victory won because of the Resurrection of our loving Lord. It is the story of a triumphant Peter. Some days before, in a courtyard, Peter met temptation and failed miserably. As his courage fled, Peter thrice denied his Master. The third time Peter cursed and swore, "I know not the man." He sinned grievously and then, Peter-like, went out and wept bitterly.

But now, after the Resurrection, we see Christ and Peter together again. Peter enjoys a delicious broiled fish breakfast prepared by the Master's hands. After breakfast Christ said to Peter, "Simon, son of Jonas, lovest thou me?" It was a memory-stirring question. "Yea, Lord; thou knowest that I love thee." Three times the question was asked, and finally Peter broke down. "Lord, thou knowest all things; thou knowest that I love thee."

The risen Christ appeared to Peter. Now as never before, he realized the meaning of the Cross, the burden of sin was completely lifted from his shoulders, and he became a truly new man, becoming finally "The Rock" that had been prophesied when Christ first called him. We see him preaching at Pentecost with such power that the Spirit of God brought 3,000 souls into the Kingdom that day. It was Peter, the Rock, who could stand and charge the Jews with the murder of their Messiah. He had seen a Resurrected Christ, his sins had been forgiven in a personal appearance, and he was completely transformed from the cringing coward who had denied the One he loved, to a strong fearless preacher, his arm, voice, and soul nerved by the One risen from the dead. There is no one who is not like Peter. We look into the innermost sanctums of our lives and find that we are continually denying the Christ of Calvary.

"A crown of thorns
And a purple robe—
Somebody fashioned them both
Somebody platted the bloody crown,
Somebody fitted the gaudy gown.
Somebody fashioned them both.
A crown of thorns
And a purple robe—
And was it so long ago
They made that vesture our Saviour wore
And wove that crown that He meekly bore?
And was it so long ago?
A crown of thorns
And a purple robe—
I read the words with a sigh;
But when I remember my own misdeeds,
My soul awakes, and my conscience pleads,
And I say to myself, 'It is I.'"

When we lift our eyes from the Cross of Christ to the Resurrected One, then do we for a surety see Him, God Incarnate. The Cross portrays the love of God; the empty tomb, the power of God. If we stop with the Cross it is tragedy, but if we kneel and glance into the empty tomb, they both become triumphant, His triumph and ours. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Hesston, Kansas.

What Is Prayer?

By J. Paul Sauder

SO Hannah rose up . . . and prayed unto the Lord." And if what she did was prayer, we have but to examine her actions to get a partial answer to our question as to what prayer actually is.

A burden rested upon her, by reason of her condition and lack. There all true prayer has its genesis, in an undesirable condition and a sense of lack. It is true that this may be caused by your own condition or by that of another, but there is the spring of your praying, if praying is what you do. And so she prayed.

She was a God-fearing woman, and God allowed her burden to accumulate through the years. She doubtless knew of the primal command to man to "replenish the earth," and she saw an earth pretty well populated, yet insubordinate to the creative God. It is perhaps every mother's dream that her children, as yet unborn perhaps, may be the vehicles in bringing about a fuller dominion of the earth by the Lord of heaven, and n this Hannah was no exception. A good man was needed, and discerners of the times could see that there would be a place for good men, consecrated nen, as indulgent Eli became older. And so she had her burden, was in bitterness of soul, wept greatly, and poke inaudible words to the Lord, ramed, as she said, "out of the a-undance of my meditations." True rayer. Do you pray that way?

And God gave her a son. God had iven many women many sons. But od gave Hannah an answer, both or herself and for all Israel. And e named the answer to her prayer, Asked of God." When you see the swers to your "abundance of medi-tions," do you call them "God's plies," or do you forget? All this ters into our question, "What is ayer?"

And, furthermore, God could not ve Israel her servant until some-e on earth should claim him. We eak of God's omnipotence, and ll we do not detract from His jesty when we repeat that He must d "agreers" on earth before He oses to loose the abundant springs His omnipotence which are so sore-needed to water this parched earth. soon as there could be a Hannah, t as soon, and no sooner, could re be a Samuel.

When Hannah had weaned her child, she took him to Eli, God's servant, and said, "I have returned him, whom I have obtained by petition;" in other words, "This answer to petition is not mine, lo, I return the answer to Him who gave it, and to Him be all the good and the glory which He may obtain from the answer, for it is not mine, but His." Does God in His omniscience know ahead of time that you will behave thus toward the answers to your petitions? Hannah prayed thus; do you?

And subsequently she added still more to our concept of prayer, for while praying, she said other significant things: "The Lord is a God of knowledge, and by him actions are weighed;" "By strength shall no man prevail;" "Let not arrogancy come out of your mouth;" "The Lord shall . . . exalt the horn of his anointed."

So Hannah prayed, and God delighted to find on earth a soul that "thought His thoughts after Him," and He gave, and blessed, and prospered an "asked of God" youth who was a mighty vehicle of God's omnipotence. Hannah prayed; do you pray?

"Elijah was a man subject to like passions as we are, and he prayed;" so, the writer infers, you can pray also. Unless we combine the accounts of James and I Kings we are likely to miss a point, in fact the fundamental point of the whole narrative. James says that he prayed that it might not rain, and that is why it did not rain. All very true, but the writer of Kings furnishes an additional fact, giving the reason why he prayed. He first appears declaring that he stands before God and delivers a message of "no rain except at my word." But where did he get the message? At a later date, three years and six months later in fact, he prays that the Almighty shall demonstrate that Elijah has "done all these things" at the command of God. God sends the fire, and vindicates the word of His servant that "all things" had been done at His word. Now that phrase "all things" includes the praying to which James refers. So God gave the word to Elijah, telling him to pray for dry weather, for starvation and privation for man and beast, and he was brave enough, nay, God-minded enough, to keep on praying for God to withhold the rain until Israel had said, "Jehovah, he is the God, Jehovah, he is the God." And then he prayed, again, and God, finding on earth a mind that matched His own intent for Israel, gave rain in abundance. If you would pray, share the Tishbite's brooding solitude with a burden for Israel, the burden, if you please, that is carried by Israel's God for His erring children over whom He yearns. Too few, too few, are the "men of like passions as we are" who in solitude bear Israel's burden until told by the Almighty how and for what to pray. To this Tishbite life's prime fact concerning his own existence was the fact of "God, before whom I stand," a picture of a faithful and ready executor, attentive to his lord's wishes. No wonder he knew how to pray, standing thus at attention, awaiting God's orders as he busied himself with his temporal duties, insofar as available time permitted. We see God in heaven, waiting for a prayer from earth to set free His omnipotence in behalf of needy Israel. We see a wild and solitary Tishbite on earth, not "in the middle of things," simply a man standing "at attention" on the footstool of the Almighty, and the All-Wisest says, "Match my will and wish and ask for trouble that Israel my child may be chastened back to me." And the Tishbite answers, "I dare then to ask for trouble, for privation, for starvation till Thy purposes be accomplished, and I depend on you to tell me when to tell me to change my prayer to you." Oh you Tishbite with such holy boldness, let me also stand "at attention!" And when the lesson had been learned, when an omniscient God knew that Israel would take advice, then and no sooner, could He who has a will for His Israel tell the man who agreed with Him on earth, "Ask me again, it's time to give." And Elijah prayed, and it rained. "A man of like passions as we are." What hinders you in your praying? Curiously enough it is simply a lack of prayer, for you haven't yet approximated Elijah's experience, you haven't been a Tishbite. Go to Tishba, work there in the solitude, brood over Israel, stand before Israel's God "at attention," and listen until and when He tells you what He wants you to "think after Him." Then you can pray.

We come to stand with the Lord of Life at the place of interment of Lazarus, and we hear the Lord pray,

"Father, I knew that Thou hast heard me." "For the sakes of the people who stand by, I said it." Oh, He who revealed the Father's will, conversed with familiarity and confidence about that will and needed not to talk aloud, but did it solely because of those whose ears could hear only natural voices. More perfectly than others before and since, He was in tune with the will of the Almighty, and prayed, "Thy will be done on earth, as it is done in heaven."

At the last He cried, "Father, into thy hands I commend my spirit." In the Father's hands, now that the Father's will had been fully the Son's will also, now that the Son had finished all that which was the Father's will, and could say "It is finished," now He could entrust His spirit into the hands of Him whose will he had accepted and betake Himself to untroubled sleep. That is prayer.

And you can pray, if you will.

Tampa, Florida.

THE JEW – A SUBJECT OF PROPHECY

(Continued from page 68)

unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord" (Ezek. 37:11-14).

So complete is this restoration to be that God declares in the second part of this chapter, by the illustration of the two sticks, "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms, any more at all . . . and my servant David shall be their prince for ever" (Ezek. 37:21-25).

Isaiah agrees with Ezekiel in this prediction of the restoration of Israel with Judah, for Israel never did return from captivity, as Judah did, by declaring, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left . . . and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:10-12).

Hosea makes the same prediction, Hosea 1:10, 11, and Joel, chapter 3: 1, 2, declares, "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations and parted my land."

No wonder the Jews of Jesus' day expected the Messiah. The question of the disciples is understandable. "Lord, wilt thou at this time restore again the kingdom to Israel" (Acts 1:6)? They knew Jesus to be the Messiah. They knew the prophecies concerning Him. They knew the kingdom of Israel had not yet been restored, and they, rightly, longed for that great day. But Jesus reminded them that there were other and great events in the near future, and a great work of evangelization that now must be done. Years later the Apostle Paul, in discussing the future of the Jew, emphatically asks the question, and answers it conclusively. "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew . . . at this present time also there is a remnant according to the election of grace. . . . What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. . . . I say then, Have they stumbled that they should fall? God forbid. But rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead" (Rom. 11:1-15)? Remember Ezekiel's prophecy.

Then in the Revelation we are plainly taught concerning the fulfillment of God's restoration promises. When destruction and death obtain everywhere in the world, the Jew will be especially immune. Rev. 7:1-8. He is suffering destruction and death in many lands now. It is especially to be observed here that all the tribes are represented. Israel and Judah are no longer divided, but are one nation, and the tribes are equally represented. Besides the tribes are still here on the earth, and God seals them for the duration of the tribulation, so that they may live on in the Messiah's reign.

While many spiritual blessings have been enjoyed by both Jews and Gentiles since the promise was first made to Abraham, God's predictions concerning the Jews as to their restoration are yet to be fulfilled. The Jew is still here. He is still suffering in unbelief, although many have accepted Christ. He has not yet been gathered out of the nations and the islands of the sea. Restored Edenic conditions, as Isaiah describes them, have not yet been realized by the Jew. Peace and quietness and plenty are still his by promise and prophecy. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his way, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Micah 4:1-4).

The greatest day for the Jew is yet to come. God hath spoken. And God, and the Word of God, are unchangeable what God has not yet fulfilled will certainly come to pass. Praise God for what He has done and will yet do, for the Jew.

Breslau, Ontario.

A SERIOUS CALL to a devout and holy life

DEVOTION is neither private nor public prayer; but prayers, whether private or public, are particular parts or instances of devotion. Devotion signifies a life given, or devoted, to God.

He, therefore, is the devout man who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God; who considers God in everything, who serves God in everything, who makes all the parts of his common life parts of piety, by doing everything in the name of God, and under such rules as are conformable to his glory.

We readily acknowledge that God alone is to be the rule and measure of our prayers; that in them we are to look wholly unto Him, and act wholly for Him; that we are only to pray in such a manner, for such things, and such ends, as are suitable to His glory.

Now, let any one but find out the reason why he is to be thus strictly pious in his prayers, and he will find the same as strong a reason to be as strictly pious in all the other parts of his life. For there is not the least shadow of a reason why we should make God the rule and measure of our prayers, why we should then look wholly unto Him, and pray according to His will, but what equally proves it necessary for us to look wholly unto God, and make Him the rule and measure of all the other actions of our life. For any ways of life, any employment of our talents, whether of our parts, our time, or money, that is not strictly according to the will of God, that is not for such ends as are suitable to His glory, are as great absurdities and failings as prayers that are not according to the will of God. For there is no other reason why our prayers should be according to the will of God, why they should have nothing in them but what is wise and holy and heavenly; but there is no other reason for this but that our lives may be of the same nature, full of the same wisdom, holiness, and heavenly tempers, that we may live unto God in the same spirit that we pray unto Him. Were it not a strict duty to live by reason, to devote all the actions of our lives to God, were it not absolutely necessary to walk before Him in wisdom and holiness and all heavenly conversation, doing everything in His name and for His glory, there would be no excellency or wisdom in the most heavenly prayers. Nay, such prayers would be absurdities; they would be like prayers for wings when it was no part of our duty to fly.

As sure, therefore, as there is any wisdom in praying for the Spirit of God, so sure is it that we are to make that Spirit the rule of all our actions; as sure as it is our duty to look wholly unto God in our prayers, so sure is it that it is our duty to live wholly unto God in our lives. But we can no more be said to live unto God, unless we live unto Him in all the ordinary actions of our life, unless He be the rule and measure of all our ways, than we can be said to pray unto God, unless our prayers look wholly unto Him. So that unreasonable and absurd ways of life, whether in labor or diversion, whether they consume our time or our money, are like unreasonable and absurd prayers, and are as truly an offence unto God.

It is for want of knowing, or at least considering this, that we can see such a mixture of ridicule in the lives of many people. You see them strict as to some times and places of devotion, but when the service of the church is over, they are but like those that seldom or never come there. In their way of life, their manner of spending their time and money, in their cares and fears, in their pleasures and indulgences, in their labor and diversions, they are like the rest of the world. This makes the loose part of the world generally make a jest of those that are devout, because they see their devotion goes no farther than their prayers, and that when they are over, they live no more unto God, till the time of prayer returns again; but live by the same fancy, and in as full an enjoyment of all the follies of life as other people. This is the reason why they are the jest and scorn of careless and worldly people; not because they are really devoted to God, but because they appear to have no other devotion but that of occasional prayers.

Julius is very fearful of missing prayers; all the parish supposes Julius to be sick if he is not at church. But if you were to ask him why he spends the rest of his time as a companion of the silliest people in their most silly pleasures, why he is ready for every impertinent entertainment and diversion; if you were to ask him why there is no amusement too trifling to please him, why he is busy at all balls and assemblies, why he gives himself up to an idle, gossiping conversation, why he lives in foolish friendships and fondness for particular persons that neither want nor deserve any particular kindness, why he allows himself foolish hatreds and resentments against particular persons without considering that he is to love everybody as himself; if you ask him why he never puts his conversation, his time, and fortune, under the rules of religion, Julius has no more to say for himself than the most disorderly person. For the whole tenor of Scripture lies as directly against such a life as against debauchery and intemperance: he that lives in such a course of idleness and folly, lives no more according to the religion of Jesus Christ than he that lives in gluttony and intemperance.

If a man were to tell Julius that there was no occasion for so much constancy at prayers, and that he might, without any harm to himself, neglect the service of the church, as the generality of people do, Julius would think such a one to be no Christian, and that he ought to avoid his company. But if a person only tells him that he may live as the generality of the world does, that he may enjoy himself as others do, that he may spend his time and money as people of fashion do, that he may conform to the follies and frailties of the generality, and gratify his tempers and passions as most people do, Julius never suspects that man to want a Christian spirit, or that he is doing the devil's work.

And if Julius were to read all the New Testament from the beginning to the end, he would find his course of life condemned in every page of it.

And indeed there cannot anything be imagined more absurd in itself than wise and sublime and heavenly prayers added to a life of vanity and folly,

where neither labor nor diversions, neither time nor money, are under the direction of the wisdom and heavenly tempers of our prayers. If we were to see a man pretending to act wholly with regard to God in everything that he did, that would neither spend time nor money, or take any labor or diversion, but so far as he could act according to strict principles of reason and piety, and yet at the same time neglect all prayer, whether public or private, should we not be amazed at such a man, and wonder how he could have so much folly along with so much religion?

Yet this is as reasonable as for any person to pretend to strictness in devotion, to be careful of observing times and places of prayer, and yet letting the rest of his life, his time and labor, his talents and money, be disposed of without any regard to strict rules of piety and devotion. For it is as great an absurdity to suppose holy prayers and divine petitions, without an holiness of life suitable to them, as to suppose an holy and divine life without prayers.

Let any one therefore think how easily he could confute a man that pretended to great strictness of life without prayer, and the same arguments will as plainly confute another that pretends to strictness of prayer without carrying the same strictness into every other part of life. For to be weak and foolish in spending our time and fortune is no greater a mistake than to be weak and foolish in relation to our prayers. And to allow ourselves in any ways of life that neither are nor can be offered to God is the same irreligion as to neglect our prayers or use them in such a manner as makes them an offering unworthy of God.

THE short of the matter is this: either reason and religion prescribe rules and ends to all the ordinary actions of our life, or they do not. If they do, then it is as necessary to govern all our actions by those rules, as it is necessary to worship God. For if religion teaches us anything concerning eating and drinking, or spending our time and money; if it teaches us how we are to use and contemn the world; if it tells us what tempers we are to have in common life, how we are to be disposed towards all people, how we are to behave towards the sick, the poor, the old and destitute; if it tells us whom we are to treat with a particular love, whom we are to regard with a particular esteem; if it tells us how we are to treat our enemies, and how we are to mortify and deny ourselves; he must be very weak that can think these parts of religion are not to be observed with as much exactness as any doctrines that relate to prayers.

It is very observable that there is not one command in all the Gospel for public worship; and perhaps it is a duty that is least insisted upon in Scripture of any other. The frequent attendance at it is never so much as mentioned in all the New Testament. Whereas that religion or devotion which is to govern the ordinary actions of our life is to be found in almost every verse of Scripture. Our blessed Saviour and His apostles are wholly taken up in doctrines that relate to common life. They call us to renounce the world, and differ in every temper and way of life from the spirit and way of the world; to renounce all its goods, to fear none of its evils, to reject its joys, and have no value for its happiness; to be as new-born babes that are born into a new state of things; to live as pilgrims in spiritual watching, in holy fear, and heavenly aspiring after another life; to take up our daily cross, to deny ourselves, to profess the blessedness of mourning, to seek the blessedness of poverty of spirit; to forsake the pride and vanity of riches, to take no thought for the morrow, to live in the profoundest state of humility, to rejoice in worldly sufferings; to reject the lust of the flesh, the lust of the eyes, and the pride of life; to bear injuries, to forgive and bless our enemies, and to love mankind as God loveth them; to give up our whole hearts and affections to God, and strive to enter through the strait gate into a life of eternal glory.

This is the common devotion which our blessed Saviour taught in order to make it the common life of all Christians. Is it not therefore exceeding strange that people should place so much piety in the attendance upon public worship, concerning which there is not one precept of our Lord's to be found, and yet neglect these common duties of our ordinary life which are commanded in every page of the Gospel? I call these duties the devotion of our common life, because if they are to be practiced they must be made parts of our common life; they can have no place anywhere else.

If contempt of the world and heavenly affection is a necessary temper of Christians, it is necessary that this temper appear in the whole course of their lives, in their manner of using the world, because it can have no place anywhere else. If self-denial be a condition of salvation, all that would be saved must make it a part of their ordinary life. If humility be a Christian duty, then the common life of a Christian is to be a constant course of humility in all its kinds. If poverty of spirit be necessary, it must be the spirit and temper of every day of our lives. If we are to relieve the naked, the sick, and the prisoner, it must be the common charity of our lives, as far as we can render ourselves able to perform it. If we are to love our enemies, we must make our common life a visible exercise and demonstration of that love. If contentment and thankfulness, if the patient bearing of evil, be duties to God, they are the duties of every day, and in every circumstance of our life. If we are to be wise and holy as the new-born sons of God, we can no otherwise be so but by renouncing everything that is foolish and vain in every part of our common life. If we are to be new creatures in Christ we must show that we are so by having new ways of living in the world. If we are to follow Christ, it must be in our common way of spending every day.

Thus it is in all the virtues and holy tempers of Christianity; they are none ours unless they be the virtues and tempers of our ordinary life. So that Christianity is so far from leaving us to live in the common ways of life, conforming to the folly of custom and gratifying the passions and tempers which the spirit of the world delights in; it is so far from indulging us in any of these things that all the virtues which it makes necessary to salvation are only so many ways of living above and contrary to the world in all the common actions of our life. If our common life is not a common course of humility, self-denial, renunciation of the world, poverty of spirit, and heavenly affection, we do not live the lives of Christians.

BUT yet though it is thus plain that this, and this alone, is Christianity, a uniform, open, and visible practice of all these virtues, yet it is as plain that there is little or nothing of this to be found even amongst the better sort of people. You see them at church and pleased with fine preachers; but look into their lives, and you see them just the same sort of people as others are that make no pretences to devotion. The difference that you find between them is only the difference of their natural tempers. They have the

same taste of the world, the same worldly cares and fears and joys; they have the same turn of mind, equally vain in their desires. You see the same fondness for state and equipage, the same pride and vanity of dress, the same self-love and indulgence, the same foolish friendships and groundless hatreds, the same levity of mind and trifling spirit, the same fondness for diversions, the same idle dispositions and vain ways of spending their time in visiting and conversation, as the rest of the world that make no pretences to devotion.

I do not mean this comparison betwixt people seemingly good and professed rakes, but betwixt people of sober lives. Let us take an instance in two modest women: let it be supposed that one of them is careful of times of devotion, and observes them through a sense of duty, and that the other has no hearty concern about it, but is at church seldom or often, just as it happens. Now it is a very easy thing to see this difference betwixt these persons. But when you have seen this, can you find any further difference betwixt them? Can you find that their common life is of a different kind? Are not the tempers and customs and manners of the one of the same kind as of the other? Do they live as if they belonged to different worlds, had different views in their heads, and different rules and measures of all their actions? Have they got the same goods and evils? Are they not pleased and displeased in the same manner, and for the same things? Do they not live in the same course of life? Does one seem to be of this world, looking at the things that are temporal, and the other to be of another world, looking wholly unto the things that are eternal? Does the one live in pleasure, delighting herself in show or dress, and the other life is self-denial and mortification, renouncing everything that looks like vanity, either of person, dress, or carriage? Does the one follow public diversions, and trifle away her time in idle visits and corrupt conversation; and does the other study all the arts of improving her time, living in prayer and watching, and such good works as may make all her time turn to her advantage and be placed to her account at the last day? Is the one careless of expense and glad to be at to adorn herself with every costly ornament of dress; and does the other consider her fortune as a talent given her by God, which is to be improved religiously, and no more of it be spent in vain and needless orna-

ments than it is to be buried in the earth? Where must you look to find one person of religion differing in this manner from another that has none? And yet if they do not differ in these things which are here related, can it with any sense be said that the one is a good Christian and the other not?

Take another instance amongst the men. Leo has a great deal of good nature, has kept what they call good company, hates everything that is false and base, is very generous and brave to his friends, but has concerned himself so little with religion that he hardly knows the difference betwixt a Jew and a Christian.

Eusebius, on the other hand, has had early impressions of religion, and buys books of devotion. He can talk of all the feasts and fasts of the Church, and knows the names of most men that have been eminent for piety. You never hear him swear or make a loose jest, and when he talks of religion, he talks of it as a matter of the last concern.

Here you see that one person has religion enough, according to the way of the world, to be reckoned a pious Christian, and the other is so far from all appearance of religion that he may fairly be reckoned a heathen; and yet if you look into their common life, if you examine their chief and ruling tempers in the greatest articles of life, or the greatest doctrines of Christianity, you will find the least difference imaginable.

Consider them with regard to the use of the world, because that is what everybody can see.

Now to have right notions and tempers with relation to this world is as essential to religion as to have right notions of God. And it is as possible for a man to worship a crocodile, and yet be a pious man, as to have his affections set upon this world, and yet be a good Christian.

But now if you consider Leo and Eusebius in this respect, you will find them exactly alike, seeking, using, and enjoying all that can be got in this world in the same manner, and for the same ends. You will find that riches, prosperity, pleasures, indulgences, state, equipage, and honor, are just as much the happiness of Eusebius as they are of Leo. And yet if Christianity has not changed a man's mind and temper with relation to these things, what can we say that it has done for him? For if the doctrines of Christianity were practised, they would make a man as different from other people, as to all worldly tempers, sensual pleasures, and the pride of life, as a wise man is different from a natural; it would be as easy a thing to know a Christian by his outward course of life as it is now difficult to find anybody that lives it. For it is notorious that Christians are now not only like other men in their frailties and infirmities; this might be in some degree excusable, but the complaint is that they are like heathens in all the main and chief articles of their lives. They enjoy the world and live every day in the same tempers and the same designs and the same indulgences as they do who know not God, nor of any happiness in another life. Everybody that is capable of any reflection must have observed that this is generally the state even of devout people, whether men or women. You may see them different from other people, so far as to times and places of prayer, but generally like the rest of the world in all the other parts of their lives. That is adding Christian devotion to a heathen life. I have the authority of our blessed Saviour for this remark, where He says, "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek." But if to be thus affected even with the necessary things of this life shows that we are not yet of a Christian spirit, but are like the heathens, surely to enjoy the vanity and folly of the world as they did, to be like them in the main chief tempers of our lives, in self-love, and indulgence, in sensual pleasures and diversions, in the vanity of dress, the love of show and greatness, or any other gaudy distinctions of fortune, is a much greater sign of a heathen temper. And, consequently, they who add devotion to such a life, must be said to pray as Christians, but live as heathens.

[The above article is the first chapter of one of the most influential books of practical Christianity ever written in the English language. Its author was WILLIAM LAW, who lived and wrote in England in the first part of the eighteenth century. This and his other writings sowed the seed for the Methodist revival. "A Serious Call" has a peculiar applicability to our own day with its confusion of worldliness and Christian profession. Sir Leslie Stephen, although an agnostic, said of this work that its "power can only be felt by readers who can study it on their knees." Dr. Samuel Johnson, told Boswell that this work had been instrumental in overcoming his early indifference to religion. May it be a challenge to us to walk as we talk.]

"Beware of False Prophets"

By Edward Yoder

THE entrance of the United States into the war in December brought to the Christians of the nation a time of testing and crisis. Evidently many earnest souls are perplexed and uncertain as to what is their duty as Christians in a time such as this. Some seem to be quite sure in their own minds that Christians should lay aside their scruples and enter the fighting ranks for their country. Others again are equally sure that it is wrong at all times to take part in bloodshed and in the destruction of human life. Still others have received so little Christian teaching that, without thinking of Christ at all, they are ready to do what the majority does and perform whatever duties their government asks of them.

Christian writers of different persuasions are setting forth their various views as to what they believe is the Christian's duty in this time of testing. Widely different views are being expressed, some of which flatly contradict others, yet coming from persons who appear to be equally zealous and sincere Christians. Where shall the conscientious Christian today look for counsel and guidance in this matter? What shall the person do who seriously desires to follow Christ and obey Him as Master and Lord of his life?

In this limited discussion it is not possible to examine all the various points and arguments which are being advanced against the practice of Biblical nonresistance. The profession and practice of this principle by the Mennonites for over four centuries has been based on the teaching and example of Jesus Christ as recorded in the New Testament. The spirit and tenor of the whole New Testament is in accord with the teaching and example of Jesus. The nonresistant faith involves certain fundamental points of view and certain emphases in the interpretation of the Scriptures. One must not only hold nonresistance as an article of faith, but must also guard against systems of interpretation which undermine the basis of the doctrine itself. Nonresistance cannot be merely added on to any and every system of Bible interpretation. Our forefathers held to the nonresistant faith as a coherent system of belief and Christian thought.

Today there are Bible teachers and writers, claiming to believe and teach the whole Bible, who either attack the nonresistant position outright, or undermine it by their misleading assumptions and erroneous interpretations of the Bible on related subjects. By the use of confident assertion and dogmatic arguments, which they base on some particular selected "line" of Bible passages, these writers generally succeed in darkening counsel, confusing the issue, and too often perverting the direct teaching of the Scriptures that bear on the Christian's duty in regard to war. Such discussions have appeared in periodicals which claim to be fundamentalists in the Bible teaching they give.

In a sense these so-called fundamentalist teachers and writers are "wolves which come to you in sheep's clothing." They usually make great claims to be guided by the Word of God alone. They have the habit of being positive and dogmatic in the assertions they make, by which attitude they impress uncritical minds and those who do not think clearly for themselves on what the Bible teaches. They may denounce others whom they charge with basing the practice of nonresistance on isolated Bible verses. Then they proceed confidently at once to use the very method of argument which they denounce.

It is generally unprofitable to refute in detail these discussions, which are often curious mixtures of truths, half-truths, errors, and personal assertions in varying proportions. It all adds up to false doctrine in the end, unscriptural teaching against which the Christian must be on guard, lest he be deceived. An analysis of articles that have appeared in print in recent months, in some cases being widely recommended and distributed by a radio preacher, reveals certain characteristic errors and false assumptions in Bible interpretation which are rather far removed from the nonresistant faith of the Mennonite Church. Briefly we shall take up some of the major points which underlie these discussions and attempt to present in positive form what we believe to be the Scriptural truth.

As before intimated, New Testament nonresistance is not an isolated doctrine. It is part and parcel of a way of life that is taught in the whole New Testament and has far-reaching implications which affect one's faith on many points in applying the Scriptures to situations in life. Some of the points on which we believe the opponents of nonresistance to be in error and which lead to their wrong conclusions will now be noted.

The State and the Church

HUMAN government is ordained or instituted of God (Rom. 13:1). Peter speaks of it as a human institution, that is, it exists on the merely human level (I Pet. 2:13), and it is not divine in the same sense as the Christian Church. Some teach that human government or the secular state has been established by God as an institution parallel with and on about the same level as the Church, as though these were the two rails on which God's train rolls along. While they may distinguish rather clearly between the two institutions, noting that law and justice characterize the state where the Gospel and grace characterize the Church, still they assume that God uses both alike for doing His work. The corollary drawn from this assumption is that the individual Christian must divide his loyalty and service about equally between the two.

This dual and parallel loyalty for the Christian is not the teaching of the Scriptures. The Church is described and extolled at length in various of Paul's epistles; see First Corinthians 12-14, Ephesians 1-3; Colossians 1, and other places. The Church is described as the body of Christ, as the bride of Christ, as the glorious climax of God's revelation and purpose in redeeming men. No statements at all equivalent to these made of the Church are anywhere in the Scriptures made about the state and human government as such.

Human government as an institution is ordained of God in much the same sense as the moon and stars are said to be ordained of God (Ps. 8:3). All the laws and forces of nature are ordained of God. They are all under His control and in the long run they serve His purposes. Human government is also part of the natural order of the world, a necessary arrangement for the sake of the unregenerated state of mankind. To say that the officials of government are as really ordained ministers of God (Rom. 13:4, 6) as those who are called to preach the Gospel is meaningless. Forces of nature, like the lightning and the storms, are also called God's "ministers," in much the same sense as are "the powers that be" (Ps. 104:3, 4).

The Church is in a special way God's institution, a divine society of the highest order. Human government is a sub-Christian, temporary and provisional arrangement, ordained of God to be sure, but on a lower and purely human level. It compares in general with the law and government in ancient Israel, an arrangement necessary among rebellious and unregenerated men who do not obey the rule of God in their hearts. The Christian belongs to the body of Christ, the society of believers, the Church. His entire allegiance must be given to Christ. He is not commanded or allowed to divide his obedience equally or alternately between two institutions (see Luke 14:26, 27, 33; Acts 4:19, 20; 5:28, 29).

At the time of the Protestant Reformation in Europe the leading reformers, like Luther and Calvin, took up the idea that the state and the Church are practically parallel institutions in God's hands. They therefore compromised the New Testament teachings and joined state and Church in an alliance, so that the two would work together and help each other. This unscriptural notion still persists among some Protestants, even where Church and state are separated.

The Swiss Brethren and early Mennonites rejected this idea that human government is on a par with the Christian Church. Christ is the Head of the Church. He requires the entire allegiance of Christians. The members of the Church, so they taught, live also under human government, and must conscientiously observe all laws and requirements that are not contrary to God's Word. But they obey the laws and pay the taxes, not because the state compels them to do so but because God's Word instructs them to do so. The

Church must not depend on the state for its protection, nor has the state the right to demand from Christians acts and services which involve disobedience to Christ. When the state by force would compel them to render such services, then Christians will suffer the punishment imposed rather than be disloyal to Christ. In all instances where government requirements do not involve disloyalty to Christ and His Word, Mennonites co-operate with the state because God commands it.

The modern state has many varied functions, most of which have to do with public services and benefits and do not involve the use of force or military power at all. It is not true that a public schoolteacher, a postman, or a worker in the civil service is a government official and a part of the state equally with a soldier or an army officer. It is unreal to speak of them as equal to each other. Whether a particular office or position is possible for a nonresistant Christian depends on what duties are involved and what means are used for performing them.

View of the Church

ANOTHER misconception which underlies the arguments used against Biblical nonresistance is that the Church is a kind of vague and mystical body apart from the people who compose it. The New Testament teaching is that the Church has no existence apart from the saints that make up the body of Christ. Jesus said that where two or three are gathered together in His name, there He is among them and there is the Church (Matt. 18:15-20). Too often men have the idea that the Church is an official organization, consisting chiefly of authorized clergymen and officials. But in the New Testament view the body of believers is the Church.

Here again the early Mennonites of the sixteenth century parted company from the leading reformers. The believers, they taught, must be separated in life from the world in general. While the Protestant reformers took everybody into their church and afterwards tried to make Christians out of them, the Anabaptists took into the church only those who were mature and who showed a genuine faith and newness of life. While the reformers taught the members of their churches that they must divide their loyalty between church and government as might be required (seeing that church and state were linked in alliance), the Mennonites taught that the Church should be a body of converted people who have committed themselves to obey Christ. To them the Church was a brotherhood or society whose Leader is Christ; He is the totalitarian Ruler of Christians.

Therefore Christians and members of the church have one supreme loyalty and obligation. It is not for them to follow Christ at some times, and when government orders them to do things contrary to Christ's will, then to lay aside their obedience to Christ for the time being. The Lord Jesus laid down the principle that no one can be His disciple unless he takes up his cross and follows in His steps (Mark 8:34-38).

The Teachings of Christ

THE Lord Jesus Christ, by both precept and example, taught the principle of love, nonresistance toward evil men, self-sacrifice for the sake of peace and good will, overcoming evil with good. Those who oppose the position of nonresistant Christians habitually give little or no attention to the direct teachings of Jesus on this point. In discussions on what the Christian should do in time of war, references to Christ's teachings, as in the Sermon on the Mount, are conspicuous by their absence (Matt. 5; Luke 6). They seem to take for granted either that the Lord's teaching applies only to individual relationships at times when there is no war, or that it was never intended by Him to be practiced by His followers in this age. Both of these are false assumptions, unless we are to believe that Christ did not say what He meant, in which case none of His teachings would have any authoritative application for the Christian believer. This is unthinkable, if Christ was the Son of God and is our Lord and Master. To ignore or explain away the direct teachings of Jesus, which He exemplified in His own life, is the same as denying Him, refusing Him the lordship over life and conduct in time of test.

The believer in Christ acts upon the faith that Jesus meant just what He said when He taught men to love their enemies, to do good to those that injure and defraud them, to forgive those that wrong them. He knows it is not in his place to qualify the plain words of Jesus and say they apply one place or time and not another. The teachings of Christ, he well knows, are hard to obey and carry out in their full spirit and intent. Nevertheless it is open disloyalty to Christ either to ignore them, explain them away, or qualify them in such ways that they become congenial in times of war and crisis. Therefore in his humble and imperfect way, in penitence and weakness, yet to the best of his knowledge and understanding, the conscientious Christian tries to follow Christ, to obey and honor Him as Lord.

To follow Christ signifies taking up the cross, as Jesus said. To follow Him in the nonresistant way of life is hard,—is generally unpopular, and calls forth the scorn of those who make of their Christian profession a personal convenience. It is true that Christ said little about war as such. His silence is all the more impressive in view of the fact that most of His contemporaries were dreaming of war and revolt against Rome, the foreign government to which Judaea was then in subjection. Jesus ignored political and national interests. He doubtless appeared very unpatriotic. He counseled nonresistance toward aggressive oppressors.

The fact that Jesus predicted the continuation of wars and rumors of wars does not imply at all that He intended for His followers to fight in the wars that should occur. He foretold the persistence of many other evils in the world in which Christians are to have no part. He specifically foretold a time when armies would besiege Jerusalem, the national capital of Judaea. Did He therefore instruct His followers to help defend Jerusalem and their native land with arms when that time came? Since Jerusalem was destined to be destroyed, did He instruct them to turn traitors and help the Roman forces when that time came? He taught neither of these, but instructed His followers instead to escape from the city and its environs into the mountains, whenever they saw besieging armies approaching (Matt. 24:15-20).

Old versus New Testament

THE revelation of God in the Old Testament was preliminary to that in the New Testament. Its ethics and codes were often provisional and temporary, adapted to the "hardness of heart" of the people. Jesus Christ did away with the temporary features of the Old Testament. He gave new and higher principles of life and conduct. He revealed God's full will; He fulfilled the law and the prophets. The Christian no longer takes the Old Testament practices, as for example war and revenge, as his guide and authority. He brings the whole of his life under the authority of Christ. The failure to recognize that Christ is superior to the Old Testament (Hebrews, chapters 7-10) has led to much confusion in Christian thinking and living. It is a serious error to ignore Christ's way of life and put in its place the sub-Christian standards of the Old Testament.

Christian Fellowship

WAR violates and destroys the ties of love and fellowship which exist between the followers of Christ. There are today Christian believers in nearly all the nations of the earth. Through the labors of many missionaries of the cross the fellowship of the Christian faith has come to include peoples of many nations, races, and colors. These believers are brethren in Christ. Their loyalty to Christ binds them together. It should bind them closer to each other than the ties of nationalism bind them to their respective non-Christian countrymen. If now the Christians of each country place their loyalty to their own government above their loyalty to Jesus Christ and go forth to fight in international war, we have the terrible spectacle of Christian brethren going forth in battle to slay each other. In doing this the professed Christians not only deny Christ and His way of life, but they also bring great dishonor on the cause of Christ in the world.

One is not a little puzzled to understand the strange emotional reaction that some earnest Christians feel toward those who uphold nonresistance in obedience to Christ's teachings. How persons who believe in Christ can regard His teachings and example so lightly as to try to explain them away through recourse to the Old Testament standards and practices is all very mysterious to the simple believer and follower of Christ.

One factor which may have contributed to the development of this attitude on the part of so-called fundamentalist teachers is the fact that certain secular and liberal groups in the recent past have also advocated pacifism, though a pacifism that is based on rational and humanistic grounds. In opposing the unbelieving type of pacifism these teachers seem to have rationalized their own favorable attitude toward war as being the orthodox Christian position. In doing so they lean

heavily on the Old Testament and pass lightly over the direct teaching of Christ, as has been pointed out before. At the same time they have formed the habit of carelessly identifying every type of pacifism and nonresistant teaching with liberalism and modernism in theology. They do not take the trouble to distinguish between a conscientious attempt to live the way Jesus lived and taught on the one hand and the humanistic idealism of unbelieving pacifists on the other.

Thus it frequently happens that Mennonites and other religious nonresistant groups find themselves lumped together with the political pacifists and revolutionists. Not only the thoughtless fundamentalists fall into this error, but pacifist organizations themselves seem eager to count the Mennonites and other historic peace churches as being on their side.

Bearing Christ's Reproach

THIS situation is of course unpleasant, yet it need not surprise the follower of Christ. Our Lord Jesus Christ was misunderstood and slandered in the time He was upon the earth. His enemies openly labeled Him as the friend of publicans and immoral characters (Luke 15:2), as a glutton and drinker (Matt. 11:19), as a promoter of insurrection (Luke 23:2). The thoughtless multitudes doubtless believed the accusations heaped upon Him. They were not much concerned to discover His real spirit, His motive and purpose in doing the way He did. At the last He was crucified outside the city between two bandits, as though He had been their ringleader. The Lord's only recorded reply to such slander was, "Wisdom is justified of her children." Only the ultimate results of this way of life can prove the rightness and wisdom thereof.

Christians who conscientiously seek to follow Christ have many times since Christ's day had to share in this reproach of their Master. Early missionaries were accused of such subversive things as turning the world upside down (Acts 17:6), teaching illegal customs (Acts 16:21), and speaking against holy institutions and places and laws (Acts 6:11-14). In Reformation times the peaceful and nonresistant Anabaptists were carelessly and maliciously confused with revolutionary and fanatical sects of the time and at times denounced as detrimental to the peace of society.

There is no occasion for surprise, therefore, that nonresistant Mennonites sometimes may find themselves named along with pacifist groups of radically different nature. This is the reproach of Christ which His conscientious followers must be prepared to bear (Heb. 13:13). It is evidently to avoid this reproach that some who pose as believers in the whole Bible practically deny Christ's lordship through disregarding or explaining away His direct teachings and His way of life. They seem to prefer to be counted among the militaristic patriots rather than to follow Christ and bear His reproach.

Let nonresistant Mennonites and all who want to follow in His way of life have no fellowship with unbelieving pacifists, but let them also be prepared to go with Christ outside the camp, bearing His reproach. And especially let them beware of the subtle presentation of false doctrines by men who claim to be teaching the whole Bible while belittling the teachings of Christ and practically denying Him, refusing to take up the cross and follow in His steps.

Book Reviews

IS THE KINGDOM OF GOD REALISM? By E. Stanley Jones, Abingdon-Cokesbury, 1940, $2.00; obtainable at Mennonite Publishing House, Scottdale, Pa.

Stanley Jones has been a good deal of a puzzle to many who have heard him speak or who have read his books. We have felt that in this day of skepticism and unbelief it is important to classify men as those who believe or those who do not, as fundamentalist or modernist; and it has been exceedingly difficult to classify Stanley Jones. He vigorously resists being classified, saying he belongs neither to the fundamentalist nor to the modernist; he belongs to Christ. Because modernism often tries to speak the language of orthodoxy we have rightly become suspicious of those who refuse to come out in the open in their defense of historical Christianity as against the humanistic perversion of it. Loyal lovers of the Bible feel a bit uncomfortable under the teaching of a man whose attitude on some fundamental questions is uncertain.

Jones's latest book, **Is the Kingdom of God Realism?**, left the reviewer with a considerable enthusiasm for its main thesis but with some reservations from a full endorsement. One wishes that he were clear-cut and unequivocal on the question of man's origin, evolutionary or otherwise. When he says that hell is "the place where people burn up the powers of life in the fires of impossible living," one wishes that he would also make it clear that it is the place of eternal torment for the unbeliever; and when he speaks of Christ coming to destroy the destroyers of the earth, one wishes that he had not modified the adjective "sudden" by the adverb "perhaps." There is little in the book that one can positively and clearly object to, but there are a number of points in which one wishes he might know the mind of the author.

But when this objection has been raised, it still is true that the main thesis of the book is terribly and awfully true. "When sin and evil come in, it is an attempt to live against nature and the end is self-stultification and ruin." This thesis is put forward again and again with a wealth of evidence and illustrations. It is the truth that the human race cannot live happily when they defy the moral laws which God has written in the very constitution of man's life. One has the feeling that Dr. Jones is reading life deeply and truly as he sets forth the Christian life lived in accordance with the Gospel. Christianity is the only life that can possibly be successful, certainly in heaven but also here and now.

Intrinsic to the main contention of the book is the idea that a Christian faith must find issuance in Christian living, that one does not live to himself, and that the Christian faith, while it is intensely personal, must find expression in our relation to our fellow men. Here Dr. Jones emphasizes a principle of historic Mennonitism. Faith and works cannot be separated. How can we claim to have faith in Christ when we do not follow His teachings? And Jones has courage even in this era of war to utterly condemn war, to say that its spirit is antagonistic to the spirit of Christ. "If war is right," he says, "then Christianity is wrong, and if Christianity is right then war is wrong." It is very satisfying these days to hear a man of Dr. Jones's standing express himself in such clear-cut language.

If one does not read books except those that can be swallowed whole, one must probably leave Jones's book alone; but if one wants to read a book which maintains in an intensely fresh and powerful way a main thesis which is true, this book has a place in your library. In this day when the publications of practically all of our fundamentalist friends are loudly defending war, it is probably not amiss to listen to a man who stresses the fundamental idea that the Christian must live as Christ lived and taught.

—Paul Erb.

REST AWHILE. By Vance Havner, Revell, 1941, $1.00; obtainable at Mennonite Publishing House, Scottdale, Pa.

Here is a little collection of fresh and inspiring devotional readings. Such chapter headings as: "Whittling," "Country Preaching," "If You Are Nervous," "This Way Out," "A Way Out of No Way," and "Blessed Downcastings" suggest the vivid and original treatment of good old-fashioned Bible truth. There is nothing profound in the book, but neither is there anything trite. These readings will give preachers some ideas for sermons and a number of excellent illustrations. The following, for instance:

"Three men were walking on a wall;
Feeling, Faith and Fact;
Feeling got an awful fall,
And Faith was taken back;
Faith was so close to Feeling,
He fell too;
But Fact remained and pulled Faith up,
And that brought Feeling too!"

—Paul Erb.

Oh, sweet it is to know, most simply, that the soul loves Him; not as it should love Him, truly, and not "more than these," with a glance of self-consciousness around; but that indeed it does love Him.

—Moule.

Eighty and six years have I served Him, and He hath done me no wrong. How then can I speak evil of my King who saved me?—Polycarp.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA,. THURSDAY, APRIL 23, 1942 (Herald of Truth Established 1864) No. 4

EDITORIAL

"Upon this ROCK I will build my church; and the gates of hell shall not prevail against it."

—o—

Let us notice that Christ said, "My Church," not some other organization which refuses or fails to give recognition to the Son of the living God as the Head of the Church.

—o—

The Church is a means to an end, not an end in itself. As an illustration, Simon the sorcerer was a member, but his life was so inconsistent that Peter had to tell him that he was still "in the bond of iniquity." As we have often been reminded, a mere profession of Christianity and nominal membership in some church will save no one. "Except a man be born again, he cannot see the kingdom of God."

—o—

Let every member of the Church walk worthy of the vocation wherewith ye are called." As for the Church, its mission is to serve as a home for the people of God while on the earth; to serve as an organization through which Christian people are strengthened and brought into fellowship with one another, and through which the Gospel of Christ is to be brought to "the uttermost part of the earth." We thank God for the privilege of belonging to the church; but let us never forget that it is to the God of the Church to whom we must look for salvation.

—o—

Church Discipline.—There are a number of good reasons why Scriptural discipline should be maintained in every congregation. In the first place, it is God's plan for keeping us in Christian fellowship with one another and in covenant relationship with Him. The Gospel of Christ, "given by inspiration of God," provides us specific instructions as to how and what we should do in all things pertaining to life and godliness. To obey Him in all these things is to keep on the safe and growing side of Christian life and experience. To turn aside from these instructions and follow the popular current means making the same mistake that Mother Eve did when she listened to Satan rather than to God. "What saith the scripture?" is the determining question in all things pertaining to our safety and standing with God. Not merely to maintain the standards of the Church, but especially to maintain our standing with God, let the system of rules and regulations set forth in the Gospel of Christ be maintained in our own lives as individuals; and in our home, business, and church life. God's promise is, "Obey my voice, and I will be your God."

CHRISTIAN FELLOWSHIP

If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—I John 1:7.

We know that we have passed from death unto life, because we love the brethren.—I John 3:14.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.—I Peter 1:22.

—o—

The 40-hour work-week is the law of the land and should be respected by every law-abiding citizen. This does not mean, however, that the rest of our time should be wasted. Gal. 6:10 tells us that "as we have therefore opportunity, let us do good." Deducting eight hours each day for sleep, an hour for each meal during the day, and the 40 hours for solid work, there still remains a balance of 51 hours each week to be devoted to other purposes. This leaves 51 one hours of opportunity for Bible reading, for prayer and meditation, for personal work among both saved and unsaved, and for other ways of glorifying God and strengthening the cause of Christ and the Church. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." This is the rule by which we should be governed in all that we do: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

—o—

The Bane of Selfishness.—One lesson that the public is not learning very fast is that of the importance of getting rid of selfishness. For months we have been in the midst of a great world war. The indications are that we are just in the beginning of it. For those whose vision of faith does not carry them beyond the clouds of earth, this is a very gloomy outlook. No matter where the blame is fixed, it is generally conceded that selfishness lies at the bottom of this disastrous struggle; that had the Golden Rule been followed by all nations there would have been no war.

With all that we hear of "sacrifice," even many of the preachers of "sacrifice" are giving evidence that the rule of selfishness has not been abolished, even in lands that are making much of their own virtues. Here in America there is a war of words in legislative halls, war between labor and capital, war among the political parties, a wild scramble among rival industries and organizations. What is at the bottom of all this? Selfishness. The general approval of the mounting debts of the nations is almost equaled by the mounting complaints against rising taxes and the extravagance of others.

We need to do two things with reference to the evils arising from this spirit of selfishness: (1) Meditate seriously upon the disastrous results of selfishness, both here and hereafter; (2) follow the example of Christ and His true followers, who lived (or are living) for the good of others. So long as we preach sacrifice in theory only, while striving for wealth and ease and pleasure, we are on the toboggan slide towards ultimate ruin. Read Matt. 6:33; 7:12; Rom. 12:9, 10; Gal. 6:10.

FEATURE ARTICLE 16

The Church of Jesus Christ

By Ira D. Landis

(Continued from last week)

3. HER ASSETS

1. With no Christian history for a background to which to point and upon which to build, Christians pointed out that the law was but a schoolmaster to bring men to Christ (Gal. 3:24) and now Christ is here. The Christ of history will now make world history, and in so doing change the face of the globe and put joy and peace in the individual life.

2. To many in the ancient world, Christians appeared as narrow, uncultured, provincial with a mongrel dialect betraying themselves. They had the language of the soul and the gift of tongues and God supplied the rest.

3. They started without synagogue, sacrifices, images, oracles, sacerdotal orders or church buildings. The "Go . . . and lo, I am with you alway" was worth far more. They used the synagogue, homes of friends, and the open air, until church buildings were supplied.

4. No tens of thousands of Christains surrounded them. The one hundred twenty on one day increased by three thousand, and shortly five thousand. Such miracles were worth more than large numbers accumulated in a generation.

5. Christians had no organized center for the distribution of truth. Even scattered from Jerusalem, they were witnesses of the resurrection, knights of the burning heart, ambassadors of the Court of Heaven.

6. The Church had no money with which to carry out the Great Commission. These were helpless, strange world conquerors, the poorest of the poor, without gold or silver, learning or repute, yet they reached the ends of the earth in one generation (Matt. 24:14; Rom. 1:8; Col. 1:23).

7. Christians had no sword with which to defend themselves. The religions of Persia and Egypt were solely to preserve the state; those of Britons, Celts, and Goths were for military purposes. They had no might with which to defend themselves, as did Islam. Resistance would strike a death blow to their own principles. The King of glory would bless their labors, defend them, or take them to glory.

8. Christians had no dazzling splendor or power to offer society as they entered their ranks, but self-denial, persecution, and a martyr's death, with a home in glory.

9. The church irritated the pride of the philosopher, diminished the gains of the priest, thwarted the indulgence of the mob, and disturbed the policy of the Emperor. Christians refused to mix with banquets and idol sacrifices, and were averse alike to both temple and statue. Yet Julian said: "O Galilean, thou hast conquered."

10. Positively everything depended on the Invisible, Invincible World of the Lamb, their Fatherland and Goal. Each lowly forehead was mitred with Pentecostal flame. Celestial courage dilated every heart. Here was an aristocracy, not of wealth, appearance, or intelligence, but one in which members were in Christ Jesus, an holy nation, personally directed by their holy Head, who would ever move among the faithful candlesticks and by their side, and who by their credentials promised that with Him they would go forth in His name and conquer. Thus they faced all frigid indifference and violent opposition, changed the face of the globe, and increased the host of glory.

4. HER ETHICS

Comparing the world and the Church, the grounds for a difference are apparent the grounds for a difference are apparent:

The World	The Church
Road: Crowded, Broad, to Destruction (Matt. 7:13)	Narrow, to life, with few travelers (Matt. 7:14
Head: The god of this world, who blinds (II Cor. 4:4)	Christ, the Saviour of His body (Eph. 5:23
Father: The Devil, with heredity of lusts (John 8:44)	The God of Heaven, kind and good (Matt. 5:45
Children: Of wrath as others (Eph. 2:3)	Of God and joint heirs with Christ (Rom. 8:16, 17
Family: Children of disobedience (Eph. 2:2)	Born from above (John 1:12
Minds: Carnal, at enmity against God (Rom. 8:7)	Of Christ, at one with the Father (Phil. 2:5; I Cor. 2:16
Spirit: Of its god—earthly, sensual, devilish (Eph. 2:2 with Jas. 3:15)	Of God, godly and leading Godwar (Rom. 8:14
Chiefs: Satan, with the corrupt (John 14:30)	Jesus Christ, the Chief Cornerstone (Eph. 2:20
Standards: Deceptive, increasingly evil II Tim. 3:13)	Holy, increasingly righteous (Eph. 4:11-13
The Cross: Enemies of (Phil. 3:18)	Our delight (Gal. 6:14
The Christ: Without Him (Eph. 2:12)	Body of and Christ within (Rom. 12:5; Col. 1:2
Relationships: aliens and strangers (Eph. 2:12)	Chaste espousal of Christ (II Cor. 11:
Citizenship: Earthly (Phil. 3:18,19)	Heavenly (Phil. 3:2
Position: Prostrate in lap of wicked one (I John 5:19)	Founded upon a Rock—(Matt. 16:1
Condition: Unfruitful works of darkness (Eph. 5:11)	The light of the world (Matt. 5:14)
Fulness: Evil (John 17:15)	Of blessing of Gospel of Christ (Rom. 15:2
Foundation: Very unstable (Matt. 7:26, 27)	Sure (II Tim. 2:1
Destiny: Everlasting punishment	Life eternal (Matt. 25:

Wherefore, Paul in writing to the Ephesians contrasts the ethics of the world and Church with two eightfold pictures.

Lying versus truth

Putting away LYING, speak every man TRUTH with his neighbor. 4:25.

Wrath versus Holiness

Be ye ANGRY and SIN not: let not the sun go down upon your wrath.

Neither give place to the DEVIL. 4:26, 27.

Thievery versus a Righteous Life

Let him that STOLE, steal NO MORE, BUT rather let him LABOR, working with his hands the thing which is GOOD, that he may have to GIVE to him that needeth. v. 28. Of the only methods of receiving—three in number-in one verse,—Paul limits the Christian exclusively to two.

Malice versus Mercy

Let no CORRUPT communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister GRACE unto the hearers. v. 29.

Hatred versus Love

Let ALL bitterness, and wrath, and anger, and clamor, and evil speaking

be put away from you with all malice: AND be ye kind one to another, tenderhearted, forgiving one another, EVEN AS God for Christ's sake hath forgiven you. vv. 31, 32.

Impurity versus Purity

But fornication and all uncleanness or coveteousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking nor jesting, which are not convenient: but rather giving of thanks. . . . Have no fellowship with the unfruitful works of darkness, but rather reprove them. 5:3-12.

Folly versus Wisdom

See that ye walk circumspectly, not as FOOLS, but as WISE, redeeming the time, because the days are evil.—vv. 15, 16.

False Excitement versus True Enthusiasm

Be not drunk with wine wherein is excess; but be filled with the Spirit. v. 18.

Not only is there a great gulf fixed in the next world, but for the Church, that will stand before the Judge, a great line of demarcation in doctrine and life in this.

"Finally, brethren, whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise" take your inventory in these things. "Those things which ye have both learned and received, and heard, and seen in me, do." So believed the Apostolic and Anabaptist Fathers and so did they, that they might have a pure seed that would not be disappointed at the Judgment.

(To be concluded next week)

Nonmillennialism as a Bible View

By John E. Lapp

The writer of this article does not wish to engage in a Millennial Controversy. In fact it is very seldom, possibly only upon request, that he speaks upon the subject. This article has been prepared and submitted for publication at the request of the editors, and is based upon an outline that was used during discussion of the subject at E. M. S. Minister's Week in 1940. The writer does not claim originality for all the thoughts contained herein and wishes to thank and give credit to many of the leading ministers, writers, and educators of the Mennonite Church for help received.—Author.

An intelligent study of the Millennial question and the basis for the Nonmillennial view requires a few general rules of interpretation.

First, the Bible contains Narrative, Poetry, Prophecy, and Apocalyptic writings. The narrative portions of the New Testament are the Gospels and all of the Epistles. The Poetical Books of the Old Testament are Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. The Prophetical Books are also in the Old Testament, from Isaiah to Malachi. The Book of Revelation in the New Testament, Ezekiel, and parts of Daniel in the Old Testament are apocalyptic. The word "apocalypse" means a "disclosure" or "revelation."

Second, every Christian doctrine and practice is taken from the narrative portions of the New Testament. This is especially true in the Mennonite Church, in which there is a strict adherence to the Gospel of Jesus Christ. The language in the narrative portions is plain and simple, so that all who read may understand the meaning.

Third, the prophetical and apocalyptic portions of the Bible contain much language that is highly figurative or symbolical. Figurative, symbolic language is not so clear in many cases and is dependent upon the narrative portion for an understanding of it. The symbolic language adds richness to the Bible and makes it a delightful book for all ages and classes of people. SINCE ALL CHRISTIAN DOCTRINE IS BASED UPON THE NARRATIVE PORTIONS OF THE WORD, IT IS ESSENTIAL THAT WE APPROACH THE STUDY OF THE FUTURE FROM THIS ANGLE.

The Great Work of God is Redemption

The redemption of mankind was the divine plan in eternity before the foundations of the world were laid. See I Pet. 1:20 and Rev. 13:8. The Old Testament gives the account of a redemptive family, when Abraham was called out of Ur of the Chaldees by God and of a redemptive nation, when Israel was separated from Egypt. Israel was given redemptive sacrifices and offerings to point them to the Redeemer and to show them that they were God's own peculiar treasure purchased by Him. The New Testament reveals to us the Redeemer. In Matt. 1:21 He is to be called Jesus: "For he shall save his people from their sins." In John 1:29 He is revealed as the "Lamb of God, which taketh away the sin of the world." Calvary is truly the center and key of the Christian religion. See Rom. 5:8; Col. 1:20; Heb. 9:14; I Pet. 1:19.

Israel in God's Plan

God gave a threefold promise to Abraham in Gen. 12:2. The promise was that he was to become a great nation. Israel, both natural and spiritual, is included in this promise. The great nation was natural Israel until the destruction of that nation; now the "Israel of God" is the Church. "Ye are—an holy nation" (I Pet. 2:9), and "Abraham's seed and heirs according to the promise" (Gal. 3:29). This same promise also assured Abraham of a great name. That great name is THE FATHER OF THE FAITHFUL, "That he might be the father of all them that believe, though they be not circumcised" (Rom. 4:11). The third part of the threefold promise was that he would be a great blessing. Gal. 3:16, "Now to Abraham and his seed were the promises made. He saith not, to seeds, as of many; but as of one, and to thy seed, which is Christ." The covenant that God gave to Abraham was confirmend with an oath (Gen. 22:16).

We should note, first of all, the place that Natural Israel played in God's plan of the ages. Israel was to be God's kingdom of priests upon condition. Ex. 19:5, 6. The condition of obedience was placed upon the Children of Israel when God gave them this promise. God planned that Israel should be a missionary people to all the world. There was but one law for Israel and strangers. Ex. 12:49; Lev. 24:22. There was one ordinance (Passover) for Israel and strangers, Num. 9:14. There was one manner of sacrifice and offering for Israel and for strangers, Num. 15:2, 14, 15. There was but one manner of discipline for both, Lev. 17:8-10. They were definitely forbidden to oppress in Ex. 23:9 and were commanded to love the strangers, Deut. 10:16-19. After the loss of a generation in the wilderness, Moses says circumcision is useless without heart circumcision, Deut. 10:16. Now this is in perfect agreement with the teaching of the New Testament in Rom. 2:28, 29. When Solomon dedicated the Temple, it was to be "a house of prayer for all people" (Isa. 56:5-8; I Kings 8:41-43; II Chron. 6:32, 33). Jesus came not for the nation of Israel alone, but for others also, Luke 19:10; John 4; Matt. 15:22; 8:10. Jesus burst the bands of Jewish nationalism. The Sinaitic Law was imposed (Heb. 9:10) and added (Gal. 3:19) as a preparation in God's plan until the promised Seed, Gal. 3:16. Gentiles, such as Rahab and Ruth, were admitted into the family of promise so that the Messiah should meet God's demands for all people. Natural Israel reached her zenith during David's regime—then decline began and the scepter had nearly departed from Judah (Gen. 49:10) when Jesus the ROYAL SON OF DAVID was born. Matt. 1:1: "Jesus Christ, the SON OF DAVID." This was in fulfillment of God's oath to David that One should be raised up to sit upon his throne. See II Sam. 7:12, 13 and Acts 2:30. After many prophets were sent to rebellious Israel, "Last of all" (Matt. 21:37) He sent His own Son, Gal. 4:4. Then, after forty years of grace, Jerusalem was destroyed and National Israel is TAKEN OUT OF THE PICTURE HENCEFORWARD FOREVER. See Matt. 21:19, 20, and Luke 13:6-9. In Matt. 23:38 Jesus said, "Behold your house is left unto you desolate." "For the wrath" of God "is

come upon them [Israel] to the uttermost [end]" (I Thess. 2:16). This leaves no room for a national conversion of the Jews.

Jesus came in this last period of time, Heb. 1:2; 9:26; He fulfilled the Old Covenant, Matt. 5:17; John 19:28; Luke 22:37, and abolished the "Commandment going before" (Heb. 7:18) because it was imperfect and required the salvation of Christ, Heb. 7:19. There never was a covenant with National Israel that was confirmed with an oath, therefore it could be replaced with a new, better, everlasting covenant. When Jesus came in this last period of time, He came as the Saviour of the Jews (Matt. 1:21) and the Saviour of others also, Matt. 8:11. Whosoever is obedient to Him is admitted into His family, Matt. 12:50. Since the whole Jewish nation rejected Him, He said: "The kingdom of God shall be taken from you, and given to a nation bringing forth fruits thereof." Thus we can plainly see that National Israel has fulfilled her purpose, and rejected her Messiah, with the definite understanding that she should be replaced with a nation bringing forth fruits. We are now ready to study

The Israel of God.

In Gal. 6:16, Paul uses this term, "The Israel of God," which is the same body that Jesus calls the "church" in Matt. 16:18, and the "Kingdom of Heaven" in Matt. 18:1; and John 3:3. National Israel and the Old Covenant were taken away to establish Spiritual Israel with the New Covenant: "He taketh away the first that He may **establish** the second" (Heb. 10:9). This new nation, the Spiritual Israel, is composed of the REMNANT OF ISRAEL; "For though thy people Israel be as the sand of the sea, yet a **remnant** of them shall return" (Isa. 10:22). Paul quotes this and explains God's workings in Rom. 9:27, 29, a part of Romans in which he is explaining God's dealings with the Jew. While a remnant of Israel are incorporated into this new NATION, it is also the home of many saved Gentiles. The legal ruler of Israel is established upon His Eternal Throne, according to Peter's statement in Acts 2:30-36, where we are told that this Jesus ascended, i. e., "He took His exodus." And, the Scripture (I Kgs 8:25) is fulfilled, where God said: "There shall not fail thee a man in my sight to sit on the throne of Israel." Many New Testament Scriptures show that Jesus has all power and has ascended to the place of authority where He might rightly exercise this power. See Matt. 28:18; Eph. 1:20, 21; Col. 3:1; 1:13; Phil. 2:9-11; I Pet. 3:22. Natural Israel upon condition (Psa. 132:11, 12) may enjoy the privileges of this SPIRITUAL KINGDOM OF GOD.

The prophecy of Noah is fulfilled in the "Israel of God" or Church. In Gen. 9:27, "God shall enlarge Japheth, and he shall dwell in the tents of Shem," finds fulfillment according to the words of Paul, Eph. 3:6, "That the Gentiles would be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel," in the incorporation of both Jew and Gentile into one body, the Church of Jesus Christ. This is what is also spoken of as the Rebuilding of the Tabernacle of David, and the ingathering of the Twelve Tribes spoken of by Amos in chap. 9, vv. 11-15. James says this is actually fulfilled in the Church, Acts 15:14-17. We must remember, however, that it is only a remnant of National Israel that will be saved and the conversion of the Gentiles is the means of provoking them: "Through their fall salvation is come unto the Gentiles, for to **provoke** them to jealousy." (Rom. 11:11). That is why Paul turned from the Jews to the Gentiles at Antioch (Acts 13:46, 47), to provoke the Jews to believe. It is "the election" who "abide not in unbelief;" "the rest a blinded" (Rom. 11:7-10). It is by the missionary activity of the Gentile Church that this "remnant" is saved. Isa. 11:11-16 and Isa. 4:2, 3. In this "Time of the Gentiles" which continues to the end of time, Gentiles are saved. Psa. 81:11-15; II Cor. 6:1, 2; Matt. 24:14. The prophecies of Zechariah 12:10 and Joel 2:28 began to be fulfilled on the day of Pentecost and have continued since, Acts 2:17, 38, 39. The "House of David" (Zech. 12:10) is composed of the children of "The Son of David" (Heb. 2:13). They are called the "Royal Priesthood" (I Pet. 2:9; Rev. 5:10), Citizens of the "Holy City" or Church of Christ, Gal. 4:26; Heb. 12:22; Rev. 3:12. THESE ARE THE TRUE CHILDREN OF ABRAHAM (Rom. 4:11) thus fulfilling the prophecies of Isa. 2:1-4 and Micah 4:1-8.

In Romans 9:1-11:36, we have a careful account of Israel in God's plan. We learn here that not all of National Israel will be saved, but only the **elect remnant**, Rom. 11:5-11. The purpose of this section of Romans is to prove that the promises of God concerning Israel are being fulfilled, that they have not become void, even if not all the Jews are saved. "For they are not all Israel, which are of Israel" (Rom. 9:6), meaning simply that not all of National Israel is incorporated into the body of Spiritual Israel. Compare Matt. 3:9: "God is able of these stones to raise up children unto Abraham;" John 8:39-44, where Jesus plainly declares if they were the children of Abraham they would do his works and believe on the Messiah whom Abraham accepted by faith. In John 1:47, Jesus called Nathanael an "Israeltie indeed in whom there is no guile," one who can be both a member of National and Spiritual Israel. In Rev. 2:9 there is mention of those who say "they are Jews, but are not." Gal 3:29 plainly declares that "IF YE BE CHRIST'S, THEN ARE YE ABRAHAM'S SEED, AND HEIRS ACCORDING TO THE PROMISE." Romans 11:26 is a quotation from Isaiah 59:20, which shows that the Redeemer is "COME TO ZION" and to all the Jews who "TURN FROM TRANSGRESSION" or **THE REMNANT.** IT IS TRUE THAT A PORTION OF ISRAEL IS BLINDED, BUT THE WHOSOEVER MAY BE SAVED. "Blindness in part" will continue in Israel "until the fulness of the Gentiles be come in." This means UNTIL THE ELECT OF THE GENTILES AS WELL AS THE ELECT OF THE JEWS WILL BE SAVED. THIS WILL CONTINUE UNTIL THE END OF TIME, Matt. 24:14. In fact it seems quite clear that Rom. 11:25 EXCLUDES ALL HOPE FOR A FUTURE GREAT OR EVEN UNIVERSAL CONVERSION OF THE JEWS.

"AND SO ALL ISRAEL SHALL BE SAVED" (Rom. 11:26). This clause seems to be understood differently by many well-meaning Christians. It seems from a careful reading of this clause and the context, that "SO" is an adverb of manner, not of time. If "SO" is an adverb of time, it makes the Holy Ghost contradict itself in all other Scriptures relative to the Jews. For instance, in I Thess. 2:16 Paul plainly declares by the direction of the Spirit that "the wrath is come upon them to the uttermost" or to the end. "God hath not cast away His people" (Rom. 11:2) entirely, according to Rom. 9:29. "The Remnant of Israel" may be "graffed in" by CONVERSION (Rom. 11:24). "SO" (cp. Rom. 11:23), that is, in this manner, "ALL ISRAEL SHALL BE SAVED." The promise is to all "that turn from transgressions," Isa. 59:20. This gathering of Jews will continue "UNTIL THE FULNESS OF THE GENTILES BE COME IN" or THE END OF THE WORLD (Matt. 24:14). The New Testament is silent and knows of no future era of salvation for either Jew or Gentile.

The Nature of the Israel of God

The Israel of God is a Spiritual Realm, declared to be so by Jesus Himself. In John 18:36 Jesus declares that His "kingdom is not of this world. In John 3:3-5 Jesus makes it very plain that it is only by the New Birth that any Jew or Gentile can enter into the SPIRITUAL REALM. In Col. 1:13, 14, Paul speaks of how we are translated "into the kingdom of his dear Son." Those who become citizens of the heavenly Kingdom are cross-bearers. Jesus makes it plain in many Scriptures that unless we bear our cross, we cannot be His disciples. See John 16:33; Luke 9:23; Acts 14:22; Rom. 8:17; II Tim. 3:12; Matt. 10:34, 36. Since Christians do not look for a life of peace and ease in this world. The condition described in the above-cited Scriptures

(Continued on page 92)

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

SOUTH AMERICAN NEWS LETTER

Just a week ago today Bro. and Sister Brenneman conducted their first services in Piedritas, a small village near by Villegas. There were several unique features about this meeting. First, the campaigning was conducted solely by a believer and wife in Villegas. They had been giving out tracts to their friends in this town, and these, in turn, aroused others. One lady had a room in her house all freshly painted and fixed up for the pastor to use for the services. Second, there were forty-six persons present, and for a "first meeting" this was an excellent attendance! Third, there is no Catholic church in this village which leaves the ripe field all ready for the harvest. Only two women of the group had ever been to an evangelical meeting before. One had attended a church service and the other a tent service in Villegas.

Their hearts and doors are open, eagerly longing for more services in which they will hear more of the blessed Gospel of Jesus Christ. We solicit your prayers for this new field.

The church in Villegas has an unusual feature among its members. There is a group which represents four generations. Sister Gregoria, the great-grandmother, is one of our most faithful attendants. In spite of walking over a mile each way she is in her place at both services on Sundays and at the Tuesday evening meetings. Her happiness and joviality radiate to all who meet her. Then, her daughter, Sister Presentacion, is faithful in bringing her children also to services. Next in order is her son, Bro. Martin Obregon, a splendid young man who at one time was the assistant pastor to the Alliance minister who formerly had the church here. His three young children insist on attending every service and know the golden texts every Sunday. However, during these cooler nights they find the mile walk too much for their little bodies, so must sacrifice and stay at home.

As Bro. Miller and I study the language we ask an interest in your prayers that we may learn it well for the Master's use; that in this period of "waiting" we might be prepared of the Lord for the work he has for us in Argentina; and that our lives daily may speak for Him to those in Villegas who are closely observing these "Norte Americanos."

March 26, 1942. Ella May Miller.

City Missions

JOHNSTOWN, PA.

(Mennonite Gospel Mission)

Dear Herald Readers:—". . . Prove me now herewith saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

We were glad to have Bro. Harry Shetler and family help out in the work of the Mission since Bro. and Sister Lauver left. Especially do we appreciate the help he gave in our Thursday evening prayer meetings. The lessons on the ordinances of the church proved very helpful and were much enjoyed by our young people. We were sorry to see him leave, but we are glad to have a resident superintendent again. Bro. I. S. Mast and daughter of Cassleton, N. Dak., are with us now. Sister Mast has not yet arrived, but we are expecting her very soon. A series of evangelistic meetings conducted by Bro. Mast closed with eight converts, and one expressed her desire to be reclaimed into fellowship again.

Our attendance at both Sunday schools has been good and the interest is very gratifying.

We were glad for the testimony of our aged sister who is in her seventies. She had been sick since November and could not attend church until just before the meetings. During her sickness she kept praying to God for healing, and her testimony is that the Lord has healed her. These are some of the joys of mission work and a witness to those who do not know Christ.

Sister Mildred Mehl of Archbold, Ohio, was with us for six weeks until the Masts came and during the meetings. We thank her for her willingness to help in the work here and her interest in our young people.

We also wish to thank all those who helped toward the Mission car. We got the 1942 Chevrolet on Jan. 6. This has proved a very great help in the work here.

We desire an interest in your prayers in behalf of the Lord's work here.

In His service,

Hannah Kauffman.

LOS ANGELES, CALIF.

We are told that a number of years ago two vessels collided on the Thames River. Of the nine hundred men and women on board the two vessels, over six hundred perished. Two ferrymen were called into question some time after this disaster. It was found that one had just tied up his boat for the night when he heard the crash and the cries of the people. He was tired and he thought that no one knew he was there, so he just went on home.

The other ferryman had also put up his boat for the night, but when he heard the crash and the cries of the people he quickly loosed his boat and pulled for all he was worth to the scene of the disaster. He helped men and women out of the water until his boat was so full that he did not dare take in another and then he lifted up his voice to God and cried, "O God, for a bigger boat!"

All about us there are souls that are perishing. They are sinking into the mire of sin not only to die a natural death, but to suffer torment throughout an endless eternity. Last year we had the privilege of taking sixty boys and girls to summer camp and telling them of Jesus who died to save them. There were those who accepted the Lord Jesus Christ and were saved from eternal death. But all around us there are hundreds more who are bound for eternal doom, and as we think of them we cannot help but lift our voices to God and cry, "O God, for a bigger boat!" "O God, for a better camp where we can take more boys and girls and win them for the Lord Jesus Christ who alone can save them from eternal destruction!"

There are those like the first ferryman who will turn away in spite of the fact that souls are going down to endless destruction. Some day they will wish they had done more to win the lost for Christ. I thank God that there are many others who are like the second ferryman who are anxious to do all they can to win the lost for Christ. We believe that there are many of you who will want to help us in getting a "bigger boat." The camp and equipment which we are planning to purchase will cost around a thousand dollars. That may sound like quite a bit, but it is cheap when we consider the fact that each soul that is won for Christ is worth more than the whole world. We aren't interested in getting a camp just so the boys and girls can have a good time. We aren't interested in operating a camp just as a welfare work although that is important. We are longing for this camp because we have found summer Bible School held in the summer camp is one of the most effective ways of winning the city boys and girls for the Lord Jesus Christ. Sunday we are having an all-day service with fasting and prayer, and we will be praying especially for the need of which we have just told you. Will you join us in prayer?

This week we are having evangelistic services at our branch mission for the colored folks. Bro. William Jennings is the evangelist. Although this work among the colored folks is still quite small, the Lord is blessing, and we believe that great things will be accomplished.

If you will watch the Words of Cheer you will find several articles in the near future telling more about the summer camp and also the boys' shop and girls' handcraft classes. We thank you for your prayers and interest and may God richly bless you as you labor for Him.

Yours in Christ Jesus,

April 6, 1942. Glenn W. Whitaker.

Rural Missions

ESTACADA, OREG.

Dear Christian Friends: "Blessed be the Father of mercies and the God of all comfort."

Even though we cannot understand why God might allow inclement weather and sickness to run their courses during revival meetings, we do believe that His will was accomplished in our meetings here at Porter, which were held Jan. 4-13, with Bro. S. J. Miller, Pigeon, Mich., in charge. There were no new converts, but we really feel that most of the Christian people were greatly strengthened. Many expressions of appreciation were given

(Continued on page 89)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

OUR DEPARTED LOVED ONES

By L. C. Kauffman

During the first quarter of 1942, 135 obituary notices appeared in the Gospel Herald, ages ranging from infancy to 95 years, 3 months, and 17 days. The average age at death was 59 years, 10 months, and 26 days. The range of ages may be tabulated as follows:

Over 90 years	4
80 to 90	24
70 to 80	30
60 to 70	34
50 to 60	11
40 to 50	5
30 to 40	7
20 to 30	3
10 to 20	2
1 to 10	7
Under 1	8

Deaths caused by accident: Auto 1, tractor 1, falling 1. Among the number who passed on this quarter were ministers 4. Foreign births were as follows: England 1, Germany 1, Norway 1. Deaths by states and provinces: Pennsylvania 51, Ohio 18, Ontario 14, Indiana 8, Illinois 8, Kansas 7, Iowa 6, Virginia 4, place not given 2, Oregon 4, Nebraska 3, Missouri 3, Alberta 2, Maryland 2, Colorado 1, Michigan 1. West Virginia 1.

Hesston, Kans.

OUR BUD IN HEAVEN

Selected by a Sister

A Bud the Gardener gave us,
A fair and lovely child;
He gave it for our keeping,
To cherish undefiled.
It lay upon my bosom,
It was our joy and pride;
Perhaps it was an idol
Which we must be denied.

For just as it was opening
In glory to the day,
Down came the heavenly Gardener
And took our Bud away.
Yet not in wrath He took it,
A smile was on His face,
And tenderly and kindly
He bore it from its place.

"Fear not," methought He whispered,
"The Bud shall be restored;
I take it but to plant it
In the garden of our Lord."
He bade me not to sorrow
As those who hopeless weep,
For He who gave hath taken
And He who took can keep.

And night and morn together
At the open gate of prayer,
I'll go unto our Darling
And sit beside it there.
I know for us 'twill open,
Poor sinners though we be;
For He who guards and keeps it
Will keep the Bud for me.

WAR, ON CHRISTIAN PRINCIPLES

One of the conditions of the Treaty with Mexico, it is said, is that any future war which breaks out between the two countries shall be conducted on Christian principles. Now we all know that this is an age of progress, and all sorts of improvements are taking place in all sorts of matters; but WAR on Christian principles is certainly the latest, and, if carried out, we think it will prove the greatest of all.

Just imagine it!—we think we can see the two armies drawn up in battle array. A fair field is before them; the ranks are forme'—the positions are taken—the great guns are unlimbered. Gen. Scott is just about to give the order to FIRE—when an Aid comes up and respectfully reminds him, that "the war is to be conducted on Christian principles," and that it will not do to fire. "Very true, very true," says the Commander-in-chief; "but what are they? I have read Vaubaw, and Scheiter, and Turenne, and Coehorn. I have read the lives of the old conquerors, and have studied the campaigns of the greatest soldiers, and I have never happened to come across these principles in any work upon the military art. Do you know anything about it, Colonel?"

"No."

"Nor you, Major?"

"Nor I either."

"I really don't know how to begin; I suppose it would not do to shoot. Suppose we send for the Chaplain."

The Chaplain arrives,—"Do you know anything about this fighting on Christian principles?"

"Oh, yes; it is the easiest thing in the world."

"Where are the books?"

"Here," and the Chaplain takes out the Bible.

"Really," says the General, "we ought to have thought of this before. It is a bad time to commence the study of the tactics when the enemy is right before us; but I suppose we are bound by the Treaty. What is the first thing, Mr. Chaplain?"

"Thou shalt not kill. Thou shalt love thy neighbor as thyself."

"But these are not neighbors. They are Mexicans."

"The same book tells us, a little further on, that the opportunity to do good to a man makes him our neighbor."

"Will you go on, Mr. Chaplain?"

"Love your enemies. Do good to them that hate you. Pray for them that despitefully use you. If a man smite you on one cheek, turn to him the other."

"But while we are praying for the Mexicans they will be firing into us."

"No! they are bound by the Treaty also. It works both ways."

"Then what is the use of our arms?"

"This is all provided for in the same book. Beat your swords into ploughshares and your spears into pruning-hooks."

"Then I don't see as there is anything for us to do here."

"Nothing, unless you send over and ask Santa Anna if he needs anything in the way of medicines, or provisions, or clothing. I rather think the Treaty requires this of us. And I don't know but we ought to send them a few schoolmasters, for I understand that they are shockingly ignorant people."

"But how do you ever know which party conquers in this fighting on Christian principles?"

"That is the great beauty of it—BOTH SIDES CONQUER. 'He who condescends the most, remains the victor still;' and there are never any killed or wounded."—The Moral Almanac.

—o—

REAL CAUSE FOR REJOICING

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, . . . in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven.—Luke 10:17-20.

AGAINST PRIDE IN CLOTHES

How proud we are! how fond to show
Our clothes, and call them rich and new,
When the poor sheep and silkworm wore
That very clothing long before.

The tulip and the butterfly
Appear in gayer coats than I:
Let me be dressed fine as I will,
Flies, worms, and flowers exceed me still.
Then will I set my heart to find
Inward adornings of the mind:
Knowledge and virtue, truth and grace!
These are the robes of richest dress.
No more shall worms with me compare,
This is the raiment angels wear:
The Son of God, when here below,
Put on this best apparel, too.

It never fades, it ne'er grows old,
Nor fears of the rain, nor moth, nor mould;
It takes no spot, but still refines;
The more 'tis worn the more it shines.
In this on earth would I appear,
Then go to heaven and wear it there;
God will approve it in His sight.
'Tis His own work and His delight.

—Isaac Watts.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.—I Peter 3:3, 4.

Sunday School Lesson

Theme: Life of Christ

V. SUNDAY: THE DAY OF ACCLAIM

Lesson for May 3.—Mark 11:1-11; Luke 19:41-44.

Golden Text.—Blessed is he that cometh in the name of the Lord.—Mark 11:9.

Introductory.—This is the first of six lessons setting forth the record of Christ and His disciples during Passion Week. Jesus' triumphal entry into Jerusalem stands out as one of the most notable events of His earthly career. The event is typical of His position as the Mighty King in the Kingdom of our God, and multitudes of people have been uplifted and strengthened by this thrilling narrative.

Jesus Riding into Jerusalem (1-11).—Coming near Jerusalem, to Bethphage and Bethany, He directed two of His disciples (Peter and John) to bring Him a colt upon which He expected to ride into Jerusalem. As it was a request that would likely bring out some questionings, He instructed them that if any one asked the reason for the request, they should answer that "the Lord hath need of him," assuring them that the request would be granted immediately.

Peter and John did as they were told. They "found the colt tied by the door without in a place where two ways met; and they loosed him. And certain of them that stood by said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go." They brought the colt—whereon never man sat—to Jesus, cast their garments on the colt, and Jesus forthwith sat upon it.

The multitude became enthusiastic. Many spread their garments in the way, others cut off branches by the way and cast them in the way over which Jesus rode, "and they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: blessed be the kingdom of our Father David, that cometh in the name of the Lord: Hosanna in the highest."

This event cannot be regarded from the standpoint that Jesus was a mere man, taking the reins of power into His own hands, for the city was even then seeking with enemies who wanted but an excuse to get Him out of their way. As a mere man Jesus had no such authority, in Jerusalem or in any other city in Judaea or elsewhere. It was the power of God that moved Him. When the men wanted to know of Peter and John, "What do ye, loosing the colt?" they had only to say, "The Lord hath need of him," and immediately they subsided. Jesus had given enough evidences of His super-human power and authority that these men immediately gave their consent to let the colt go without protest.

As we see this triumphal entry into Jerusalem, we are made to think of a more glorious triumphal entry into the New Jerusalem, when the ransomed hosts of God, eternally saved and sanctified and glorified, will accompany the Kings of kings and Lord of lords into the eternal realms of the blest.

Jesus Weeping over Jerusalem (41-44).—We are not to conclude that, since Jesus rode into the city amid the triumphant acclaim of the multitude, this was therefore to be the beginning of a glorious career of triumph on the earth. This was not a part of His career on earth. The same power and authority which He exercised in the triumphal entry, if exercised permanently, would have meant the speedy subjugation of all humanity, for all power was in His hands. Matt. 28:18. But Jesus came to "give his life a ransom for many," not to reign in earthly splendor. It appears that as He neared the city of Jerusalem, the sight of the city brought grief to His heart because of the wickedness of the people, after which He entered the city in triumph (which typifies the glory side of His Kingdom); and that within a few days after this He was crowned with a crown of thorns rather than with a kingly crown.

When He came near the city He wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another."

The narrative goes on to tell about Christ cleansing the Temple, which shows that His demonstration of His triumphant power did not end with the triumphal entry into the city. This narrative (found in vv. 45-48) tells of His teaching daily in the Temple, and of the stirring up of the Jews who were still afraid to act because of His grip on the minds and hearts of the people. Having completed this part of His record, Christ allowed His enemies to have their way with Him, and on the Cross He laid down His life for us. Blessed be the name of the Lord.—K.

The Great Acclaim

Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever, and ever. Amen.—Rev. 7:12.

Bible Meeting Topic

FAVORITE BIBLE VERSES (Jr.).—Ps. 119:9-16

Topic for May 3

MOTTO

"Thy word have I hid in my heart."

OUTLINE STUDY

I. Importance of Keeping the Word Before the Mind.

1. Expedients to remind.—Ex. 13:9; Deut. 6:6-9.
2. Duty to read.—Deut. 17:18, 19.
3. Duty to meditate.—Josh. 1:8.
4. Be admonished.—Eccl. 12:11, 12.
5. Heed special summaries.—Eccl. 12:13, 14; Matt. 22:37-40.
6. Hold fast the form of sound words.—II Tim. 1:13.
7. Mix faith with the hearing.—Heb. 4:2.
8. To dwell in us richly.—Col. 3:16.

II. Selections as Favorite Passages.

1. On salvation—Ps. 46:4; 121; Isa. 1:18; 35:8; 55:1, 6, 7; Matt. 11:28-30; Mk. 16:15; Lk. 19:10; Jno. 3:14-17; Rom. 1:16; 10:9, 10, etc.
2. On love for God.—Deut. 6:5; 10:12; Ps. 37:4; Rom. 8:28; I Jno. 2:5.
3. God's love for man.—Ps. 103:4; 48:9; Matt. 18:11; Rom. 5:8; Jas. 1:18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Word."
2. Under Various Headings Select Favorite Verses for Memory Work.
3. Let Each One Set a Goal of So Many Verses for Memorization.

For Seniors.

1. The Importance of Having a Good Supply of the Living Word at Our Command.

Prepare a Number of Memory Verses Suited in Pointing Souls to Christ.

PERSONAL THOUGHT

The Word of God is many things in our experience if we receive it. May the precious passages become more and more my spiritual wealth.

SEED THOUGHTS

Lamp of our feet, whereby we trace
Our path when wont to stray;
Stream from the fount of heav'nly grace,
Brook by the trav'ler's way;

Bread of our souls, whereon we feed,
True manna from on high;
Our guide and chart, wherein we read
Of realms beyond the sky;

Pillar of fire, thro' watches dark,
Or radiant cloud by day;
When waves would 'whelm our tossing bark,
Our anchor and our stay;

Word of the everliving God,
Will of His glorious Son;
Without Thee how could earth be trod,
Or heaven itself be won?—B. D. Barton.

GOSPEL HERALD

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Missions .....John R. Mumaw
Doctrinal .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

THURSDAY, APRIL 23, 1942

Field Notes

A Quarterly Sunday School Meeting is to be held at Palmyra, Mo., on April 26. J. M. K.

* * *

Bro. D. A. Yoder, Elkhart, Ind., preached the dedicatory sermon, if plans carried, for the new church at Croghan, New York, on Sunday, April 19.

* * *

Bro. Raymond Yoder, of the Chicago Mission, is holding evangelistic meetings at the Clinton Brick Church, Goshen, Ind., April 19-26.

* * *

The Executive Committee of the Mennonite Board of Education met in regular session at the Chicago Mission on April 17.

* * *

The General Mission Board received during March: $14,813 for Missions; $10,500 for Relief; $11,995 for C.P.S. Camps. Total: $37,309.

* * *

Christian Doctrine is the announced theme for the Sunday evening meeting, April 26, at the Mennonite Mission in Iowa City, Iowa.

* * *

A Nonconformity Conference has been announced for Cherry Box, Mo., to be held on Saturday evening and Sunday, May 30 and 31. We are hoping to hear of a profitable meeting.

* * *

Bro. J. N. Kaufman will serve as evangelist in revival meetings at the Pleasant Grove Church near Salix, Pa., April 25-May 3. The prayers of God's people are solicited. S.

* * *

The three Idaho churches were well represented at the annual Idaho Workers' Meeting, held April 12 with the Indian Cove congregation at Hammett, Idaho. The need of being approved of God and yielded to the Holy Spirit as workers was emphasized. P. W. M.

A delightful communion service was held at the West Union Church near Wellman, Iowa, on Sunday, April 12, more than 300 communicants taking part.

* * *

Sunday, April 19, was the date set for communion services at Wayland, Iowa, and a similar service was appointed for the Mt. Zion Church near Versailles, Mo., a week later.

* * *

Communion services were held at the Kansas City Mission on April 12, and at the Bethel Church near Garden City, Mo., on April 19, if plans carried, in charge of Bishop Joe C. Driver.

* * *

The Rossmere Mission, Lancaster, Pa., is to begin a series of meetings on April 26, to continue for one week, with Bro. William Martin of Menges Mills, Pa., as evangelist. We solicit your prayers. D. B. G.

* * *

Bro. Frank Leaman of York, Pa., is expected to be with the Pottstown Mission congregation in a series of evangelistic meetings from April 26 to May 3. Your prayerful interest is solicited. E. G. K.

* * *

An All Day Sunday School Meeting is to be held, Lord willing, at the Kinzers Meetinghouse on May 14. A good program has been arranged. Attending such a meeting is a fine way to spend Ascension Day.

* * *

Bro. J. C. Driver and wife of Harrisonville, Mo., are planning to spend a few weeks in the near future in their former home community in Morgan Co., Mo., filling appointments and communion services in Mt. Zion, Carver, and Lick Creek churches.

* * *

Communion dates for the bishop district of Bros. James Saylor and Aldus Wingard in the Johnstown vicinity are as follows:

April 19—Thomas
May 10—Kaufman
May 31—Weaver

* * *

A Ministers' Meeting has been called for Friday afternoon, May 1, at two o'clock, in connection with the special session of the Missouri-Kansas Conference which was announced last week in these columns to be held at Gulfport, Miss., May 1-3.

* * *

Bro. I. E. Burkhart, Goshen, Ind., spent a few days recently in the vicinity of West Liberty, Ohio. He preached to appreciative congregations at the Oak Grove Church on the morning of April 12, and at the South Union Church in the evening. Cor.

* * *

The Virginia Christian Workers' Conference is to hold its fourth annual meeting at Weaver's Church near Harrisonburg, Va., on Thursday afternoon and evening, May 14, and all day, May 15. An interesting program has been arranged around the themes: The Prayer Meeting; The Home; Ministers' Meeting; and The Sunday School. A hearty welcome is extended to all to attend.

* * *

Naming the most populous American Mennonite communities in the order of their size in membership, they rank as follows: (1) Lancaster Co., Pa.; (2) Holmes Co., Ohio; (3) Montgomery Co., Pa.; (4) Johnson and Iowa Counties, Iowa; (5) Elkhart Co., Ind.; (6) Fulton Co., Ohio. May the spiritual life in these and other prosperous Mennonite communities keep abreast of the expanding membership.

* * *

Among recent visitors at the C. O. camp at Denison, Iowa, were Bro. and Sister Aaron Kauffman of Delavan, Ill., who have a son and brother in that camp. They bring a favorable report of conditions there, stating that the boys in camp, with very few exceptions, are showing a commendable attitude in their co-operation with those in charge of the camp. They also speak favorably of the recent visit of Bro. H. S. Bender, member of our Peace Problems Committee, in that camp.

* * *

Dedication of the new church at Akers, Louisiana, is planned for April 26. Bishop E. S. Hallman, Tuleta, Texas; Paul Hershey, Gulfport, Miss.; and S. S. Hershberger, Harrisonville, Mo., will take part in the program, and a very good attendance is anticipated. The building, twenty by thirty-two feet in size with two Sunday-school rooms in the rear, is finished, except for minor details. All bills have been paid and we praise the Lord for your kind support. The work at Akers is entirely among French fishermen and trappers.
John E. Wenger.

* * *

Ordination at Rockton.—On Sunday afternoon, April 19, Bro. Ross D. Metzler was ordained to the ministry for the congregation at Rockton, Pa., at an impressive service in charge of Bros. D. I. Stonerook, Martinsburg, Pa., and A. J. Metzler, Scottdale, Pa. May the Lord abundantly bless our brother as he takes up the responsibility of the ministry in this field that has been without a resident pastor for a number of years. Preparatory and communion services were also held at Rockton over this same week end. Bro. Paul Huddle, Salina, Pa., also was present and took part in a number of these services.

Correspondence

NAMPA, IDAHO

Springtime is here again after a long cold winter. There has been some sickness among the members. The children have been having mumps, measles, and whooping cough. Sister Tena Burkhart has been con-

fined to her home this winter, but is looking forward to the time when she can again meet with us for worship.

On Feb. 20 we had the privilege of having Bro. and Sister P. A. Friesen with us for one evening. They both spoke of their work while in India, and also told us about their present work in the Denver Mission.

As yet only one young brother from our congregation is in a C.P.S. Camp. One of our ministers, Bro. E. S. Garber, was gone most of the winter holding meetings at other places. Our Christian workers' meeting, which is held once a year, is to be held with the Indian Cove congregation, April 12. This is a union meeting between the three congregations in Idaho. There are a number from here planning to attend. These meetings are always eagerly looked forward to from one year to the next.

The Sunday school gave a program at Easter.

Ressie Good.

SCHELLSBURG, PA.

Dear Herald Readers, Greetings in Jesus' Name.—The latter part of November Bro. Paul Roth of Masontown, Pa., was with us for a series of meetings, at which time four souls took their stand for the Lord. Two more have confessed since that. We had prayer meeting and instruction meetings every week, when at all suitable in regards to road conditions.

Saturday evening, Apr. 4, we had the privilege of having our bishop, Bro. I. K. Metzler of Accident, Maryland, with us, at which time six souls were received into the church. May we continually pray for them, as well as for others that they may prove faithful and be a shining light for the Master wherever they are. Five of these were of one family; father, mother, and three daughters.

Easter Sunday we had our communion, which again reminded us of the sufferings and death of our Lord. We realize that the way becomes harder to travel each day on account of this terrible war, but let us not forget to pray continually that Christ will be with us all the way and to think of the reward that is promised to those that will be found faithful.

March 4 our Sewing Circle reorganized and the following were elected: Sister Florence Replogle, pres.; Sister Effie Hoover, vice pres.; Sister Ruth Wyant, sec'y.; Sister Mary Swasy, treas. We hope by these united efforts much good may be done in helping the needy. Our congregation is small, and visitors are always appreciated. Pray for the work at Schellsburg.

Anna R. Shetler.

BELLEVILLE, PA.

(Rockville Congregation)

The conflict is still on. We are not so much concerned about the conflict among nations, as we are mightily concerned about the conflict in Rockville and community. God and Satan are struggling for possession of souls—precious souls who never will die. It is the greatest conflict of all ages, but God has proven Himself strong in our behalf. He is holding the reins, guiding us safely through the conflict. Soon Satan must suffer eternal defeat in the place prepared for him.

Our last prayer meeting was held Thursday evening, April 9, at the home of Bro. Esh.

Sunday, March 29, was the only Sunday this winter that no cars could reach the chapel on account of the snow. However, our faithful janitors had the snow shoveled and the chapel heated and thirteen people made their way through in spite of the absence of superintendents, pastor, and teachers.

Bro. John Esh, of our number was placed at the Sideling Hill Camp last November. His reports of camp life are very interesting and encouraging. It makes us deeply appreciate our camps and the attitude of our government.

Our enrollment has been increased of late, since two families have moved to our community and attend our services. We welcome the Miller and Fries families from Greenwood, Delaware.

One young girl, who for a short time was a member of our church but recently has been living in sin, is now an inmate of the Sanatorium at Cresson, Pa. We are deeply concerned that this affliction will bring her back to God and the Church. "God moves in a mysterious way His wonders to perform." We need to be faithful in prayer. A few of our young boys are also bringing problems and grief to the Church. But God is faithful, and in our weakness we look to Him who will undertake for us. "There hath not failed one word of all his good promise" (I Kings 8:56).

The presence and active participation of the children in all our services has always been most encouraging. Recently little Leonard, aged three years, repeated by memory Psalm 126, which is the passage we are learning in our memory period at present. Grandpas and grandmas and all of us join in our memory work, which is a happy period of about fifteen minutes each Sunday morning. Also the song and story period with the children has kept life in all our services ever since the good work was started in Rockville. As we look in their faces we see splendid material for a future Church. What do they see in our lives? Oh, that we may be faithful, regardless of the cost.

Our pastor, Eli Zook and family, spent six weeks this winter attending short term at E. M. S. We missed them very much but were glad they could enjoy such a privilege. Bro. Raymond Peachey acted as shepherd of our little flock during Bro. Zook's absence.

We are making plans and preparations for our summer Bible school, which is to begin June 8.

Mrs. James Young.

MISSIONS

(Continued from page 85)

for the lectures on the Bible Dispensations Chart, which preceded each evening's sermon.

On Sunday, Feb. 8, a Junior boy accepted Christ as his personal Saviour in the Sunday-school class. The following Saturday evening in instruction meeting an older sister also took Him as her own. The next morning (Sun.) this sister and an older sister both gave public expression of really wanting to serve their Lord and Saviour. On Sunday evening, Feb. 22, in response to an invitation given by Bro. H. A. Wolfer of the Hopewell congregation, after a sermon here on the Great Commission, the parents of these children made public their desire to go all the way with the Lord. So now we have an instruction class here of five.

In the case of the parents the matter of adultery needs to be dealt with; however, when people sincerely desire to obey God, they will also be willing to make adjustments along this line that are satisfactory to Him and the Church. As we pray for and watch their Christian growth, we believe that they will be more than conquerors through Him that loves them. Instruction meetings are being held each Saturday evening in the home.

Monday afternoon and night of Feb. 23 we spent with Bro. and Sister James Bucher at Blaine, Oreg., where they are engaged in rural missionary evangelistic work. We assisted in the evening service and stayed all night with them. This was our first visit with someone else who lives in a house trailer. We believe that their program is really worth-while.

On the following Tuesday and Wednesday evenings we assisted in the revival meetings at Sweet Home, Oreg., where Bro. E. S. Garber, Nampa, Idaho, was serving as evangelist. We were in that community primarily to visit a man and his wife who had been baptized here at Porter and who, we knew, were not getting along in their Christian life as well as they should. On Tuesday evening he made a new start, but she did not either evening. We are trusting that she will soon.

You will be interested in knowing that since Jan. 1 there are no Sunday-school teachers coming from Bethel. We are always glad to put new members to work when we can see that they have a desire to be faithful. On request of the superintendent, three of our Porter brethren have been very faithfully taking care of the Sunday-school devotional periods since Jan. 1, each one being responsible for one month's services.

A sewing circle was begun about two months ago. Work has been done mostly for the benefit of families in the community.

Our Porter group met with the Bethel congregation for council meeting on the afternoon of March 22, because of the added question for consideration—the locating of a minister at Porter, which we feel will be a big step forward in the permanency of this work.

On Good Friday evening the Bethel mixed chorus gave its annual Easter program here at Porter.

Present plans are to have communion services here on April 19.

We are in the process now of digging the basement for our new church house. Our total receipts for the building fund to date are nearly $312, for which we certainly are grateful. We already have the benches and pulpit which were barely salvaged from a church house in a community where an army cantonment is being located.

We ask an interest in your intercessions that we may be faithful in sowing the seed of truth and that it may bring forth a bountiful harvest.

April 6, 1942. Ernest and Ida Bontrager.

Why Education Does Not Always Increase One's Usefulness

By J. L. Stauffer

THE subject as stated can perhaps be answered in one sentence. The usefulness of education depends on the kind of education and the person. The subject as you noticed, is stated very broadly and could be discussed from various viewpoints. I feel sure that we should think of this subject from the Christian viewpoint and keep that constantly in mind as we go along.

Education has been defined as the training of the moral, mental, and spiritual powers, either by a system of study and discipline or by experiences of life. It comprehends all that we assimilate from the beginning to the end of our lives in the development of the powers and faculties bestowed upon us at birth. That the church is interested in education seems no longer to be a question. The fact that our church is patronizing the public school system is certain evidence that we are not opposed to education. Further evidence of our belief in education is the rise of the church school movement. I think the movement is starting at the right place when it starts in the grades. The devil wants to get them young, and the Lord says, "Remember now thy Creator in the days of thy youth."

There are two kinds of education: Christian education and non-Christian education. The Bible recognizes true education as well as false. Knowledge, wisdom, and understanding are three words used concerning education as it is referred to in the Bible. You have verses like these: "The fear of the Lord is the beginning of knowledge," and "The fear of the Lord is the beginning of wisdom." It is said of Solomon that the Lord gave him wisdom and knowledge. Knowledge should be chosen rather than choice gold. "A man of knowledge increaseth strength."

The Bible again recognizes a false education in such references as these: "Ever learning and never able to come to the knowledge of the truth;" "The world by wisdom knew not God;" and, "The natural man receiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned" (I Cor. 2:14). The last verse quoted suggests that the individual who wants to know the things of God must first know God. Perhaps the same thing is illustrated in Hebrews 11: "By faith we understand that the world was framed"—not by science because that cannot tell us. When we go beyond the knowledge of this world into the things of God it requires faith; and that, of course, immediately assumes a Christian experience, which is a heart relationship with God. Many evils existing in the world and charged to education should be charged to a specific kind of education, rather than making a blanket charge against education as a whole. While speaking of non-Christian education, we might call attention to the boastful claims of modernism. Men who discount the authority of the Bible lay great stress on human scholarship. There was a man of our generation—who died a few years ago—by the name of Robert Dick Wilson. Modernists who talked about scholarship being on the side of modernism talked very quietly when he was around. He was an evangelical believer in the fundamentals of the Gospel. People who knew him said he had a working knowledge of twenty-six different languages. Another evangelical missionary was known to have fifty different languages. I simply cite these few illustrations to show that there are people who fear God and have high intellectual attainment and who have explored far into the depths of knowledge and into the wisdom of God.

Religious education is not necessarily Christian. It depends on the nature of the religion. Not all of the teaching in so-called religious education is Christian. Some church institutions are controlled by modernists and unbelievers. Such institutions may not be one bit better than a secular university where standards for instructors are not Christian. Highly trained men may occupy chairs even in a supposed Christian institution and give non-Christian instruction. I have in mind a brother who was a very effective evangelist. He was a graduate of a college and had a very splendid evangelical tone to his preaching. That man went away to an institution that was dominated by modernistic influences and his faith was overthrown. This is an illustration of being in a supposed Christian institution, but his non-Christian training turned him aside.

A Christian education complies with the total need of men, and a Christian institution seeks to meet that need. It seeks to balance the training with physical, moral, mental, and spiritual discipline. There is a saying something in this order: Where you give physical training only you have either a baseball star or pugilist; entirely emphasizing the intellectual you have 'heady' or high-minded people. Where education is entirely spiritual you produce the medieval monk or religious hermit who keeps away from the rest of his fellows in order to live a religious life. If the moral is stressed you have a moralist who stands out prominently regarding his self-righteous achievements.

Christianity flourishes best in an environment of learning. One of the first things that missionaries think about in the foreign field is to establish schools so that the people can read the Word of God. Once in a while we meet men and women who cannot read and who are thus at a disadvantage in the Christian life from the beginning. It is not impossible for them to make progress, but, needless to say, it is quite improbable.

Non-Christian education leaves Christ out of the curriculum and ignores the Bible. It teaches theories diametrically opposed to the Bible. You meet that in the field of biology, in the course of ethics, in physics, psychology, and history.

Education does not always increase one's usefulness. The reason for that, as you can already surmise, is because there are two kinds of education. We want to discuss here only the one kind, WHY RIGHT AND PROPER EDUCATION DOES NOT ALWAYS INCREASE ONE'S USEFULNESS. You may have orthodox teachers who give the Scriptural emphasis in their teaching and a person may be in that environment and still his usefulness will not be increased. We can go still farther. A Christian may seek a Christian education in a Christian institution and still not be useful in life. The person is the deciding factor, if everything else is equal. One's usefulness depends a great deal on one's motives and objectives in life.

Education does not always increase one's usefulness when it is an end in itself. A person who has an education as an end in itself rather than to show the glories of God, and the spiritual contributions that he may make to his fellow men for a testimony to the Lord—is one who lacks certain things. He looks on education to give him social standing and prestige, or that other young people are getting a college education and he thinks he will get on too. One may be in the right kind of environment and still not increase one's usefulness.

Again, education will not increase one's usefulness if his object is to avoid honest toil or labor. It was not without purpose that the Apostle Paul in the Thessalonian Epistle emphasizes the fact that there were those who had wonderful experiences in their Christian life, and yet were lazy and did not like to work. It is rather the opposite with the true spirit of Christianity. I have known of young people who announced that they were going to college to get a job that wouldn't stain their hands. I have in mind one such college student. He was out of college a number of years and has not found that job yet. I have no evidence, though, that

got the training in a Christian environment. I think the motive was wrong, and one may add a good and right thing to a person's equipment and it will not necessarily make him more effective in the work of God.

Education will not increase one's usefulness if one becomes worldly or does not grow in grace and in spirituality. I have in mind a very able and talented man that does a lot of good—has a good testimony for the Lord, and yet I am sure that he has not done all he could do. I don't know how many years he has been preaching and yet a certain man said, "You know he preaches exactly the same as he did the first year he was in the ministry." Proper growth ought to come with years. To illustrate—the child at birth is weak physically. He has to learn to walk and learn to talk. Just as soon as he stops developing physically, parents become alarmed. The same is true in the spiritual realm. A person learns to stand, then to walk, to run, and then to carry something. There ought to be progress in the Christian life. In other words, education, as we think of it, has a power. There needs to be a development of the powers that we have and a growth along that line. Education does not mean mere knowledge in the head. When knowledge stays in the head it doesn't reach the heart. One educator speaks of it as "**head**ucation." He is not interested, nor are we, in **head**ucation, or just intellectual achievement that does not go beyond and increase one's usefulness in the service of the Lord.

Education does increase one's usefulness when it leads us to respect age and experience. There are a lot of interesting things happening in the world. A lot of interesting stories are told of people who have theories but who lacked experience in the practical things in life. There is a practical side of life. One time there was a professor who got into a chat with a young man. He asked the young man if he had ever studied trigonometry and goemetry. The young man said he never heard of such things. The professor said, "One third of your life is gone." He asked about another subject that the boy knew nothing about, and the boy was told that another part of his life was gone. Then something happened to the boat and the young man said, "Professor, can you swim?" He said, "No." The young man exclaimed, "I'm afraid all of your life is gone!" A lot of education comes from experience; it should never be despised. One who despises age and experience is certain to limit his usefulness very much. There are certain un-Scriptural theories that one meets, but happy is the man who has the Christian experience that leads him, in every instance, to give the Bible the benefit of the doubt. Again, education does not always increase one's usefulness when it makes a person dissatisfied with the humble things of life. I was impressed some years ago when I read a confidential list of men in the city of Detroit who were highly educated but who were on the relief of the city. I think there was one reason for it: they had learned to do only one thing. I admire the young man who has a college education and would like to teach, who, when he finds no opening, lays his hand to something else—carpentering, farming, or some other honorable vocation. He is useful where he is, and so it doesn't make any difference if the Lord wants him to be on the farm instead of the schoolroom. Such persons are often sought for rather than the man who can lay his hand to only one thing.

How many apostles did the Lord call off the store box or village street to follow Him? How many did He call out of that group as His followers? Not one of them! Peter, James, and John were fishermen and Matthew was a tax-gatherer. We can rest assured He didn't call a single idle man to be a follower of His.

Education does not increase one's usefulness when the sympathy and confidence of those who have less opportunity in training is lost. We have a number of mission Sunday schools in our community, and young people are sent out to help in that work. There are quite a number of them, and it is interesting to observe the work of two individuals with the same training. One gets a grip on the people that another one with the same training just can't get. The people may receive the one as their own, but even though the other is serious enough, they may say they believe he thinks he is better than they are. It seems to me education ought to increase one's usefulness in mission work. To be able to adapt one's self to the situation with the people with whom one is working is highly important. Some people are not naturally sociable; but education, if it is the real thing, ought to help an individual so that he can be more useful.

Sometimes people learn to sing. What I mean is that they become professional singers. They sing right up to time and everything is as it ought to be; but if they get to a congregation where it isn't that way they can't sing at all. I think there is something wrong with that person. We ought to be able to swing in with the individual that doesn't know as much about music and sing, and go right along and let it be an expression of the heart and exercise a testimony for the Lord.

Education does not increase one's usefulness when the vision of God is blurred and the need of the Gospel is neglected. In other words, If training doesn't enlarge our vision and impress the need of the Gospel, there is something wrong. As we come in contact with the things of God, we find that it is better to know about God and His Word than to be alarmed about what we don't know. True education is humiliating. Teachers tell students in Bible courses sometimes (starting in a school year) that "you know more about this subject now than you will at the end of the year." Their knowledge of the field will enlarge to proportions far beyond their expectations.

We need to make sure that an education is provided that is suitable for our people. We need to have a concern similar to the one Israel had. The wisdom of the world knows not God, and therefore it is generally not safe for our people to become involved in it. May the Lord help us as parents, as Christians, as officials in the Church, that we may promote the kind of education that will balance the endowments that God has given to our youth and help them to increase their usefulness as the days come and go.

An address given before the Bible School at Ephrata, Pa., Feb. 4, 1942, and stenographically reported by Elizabeth Sauder.

—o—

CONSTITUTED AUTHORITY

By D. F. Detweiler

Constituted authority in the church is easily located. Only Christ had it. Therefore He was the only one authorized to grant authority, which He did to the Twelve. There seems to be confusion as to power and authority. There must be power first, then authority may be granted to others.

Authority means the right to enforce or command obedience. After the apostles there was one office in the church with special responsibility. This was the office of overseer. The seven deacons we read of in Acts 6 were appointed to have charge of the material part of the church, but even that part was under the supervision of the overseers or elders or bishops, as they are now called. This is very noticeable in Paul's instructions to the Church at Corinth concerning collections for the needy saints. I Cor. 16:1, 2.

Some one in the church should make it plain that deacons are not elders or bishops. Neither are preachers, or teachers or church workers, but there is nothing to hinder them from doing all the good they can, recognizing the bishop as being the overseer when it comes to making decisions. The Jerusalem Conference shows this very plainly. This conference was started by the apostles and elders, and the final decision was made by them. This does not say that they did not consult anyone else, but at the end we know who made the decisions. It was a vital document, consisting of "decrees for to keep," not optional with everybody.

Paul commended the appointment of elders "in every church."

We are told that some elders (bishops) live a thousand miles from the churches they serve. This makes it pos-

sible that they may know very little concerning the life and conditions in the churches which they are supposed to oversee.

A very good way to understand the mind of God is to read the Old Testament Law to see how God dealt with His people. Joshua was told not to turn to the right nor to the left. But there came a time when he quit going. Finding that there was gross sin in the camp, he lay on the ground all the day long. The Lord told him to get up, because there was sin in the camp and that if he did not go to work and have that sin removed He would no longer be with him. May it be possible that there are similar conditions in the church today? Did you ever hear anything like this: "We must be very careful with those who disregard the commandments of the Lord and exercise charity and long-suffering?" How about Peter in his dealings with Ananias and Sapphira? How about Peter's dealing with Simon the sorcerer? How about Paul's instructions concerning that prominent fornicator in the Corinthian Church?

What is the remedy for sin in the church? We agree that it is well to raise the standards of the church. Where our elders or bishops are real examples in Christian piety and devotion and faithful in service, perhaps their members would conform to the same standards. It is possible to lead the laity. Men, like sheep, are more easily led than driven. Much depends upon the leaders of the flock as to what their followers will be. Let the elders be much concerned that all the recommendations of committees and boards are in harmony with what the Scriptures teach.

Filer, Idaho.

NONMILLENNIALISM AS A BIBLE VIEW

(Continued from page 84)

continue and increase in intensity until the end. Luke 18:8; II Tim. 3:1-8.

This is a Kingdom of spiritual peace. Isa. 9:6, 7 and Psa. 72:1-3 show that Jesus is the King of Peace and that His subjects are also men and women of peace. In this Kingdom, sheep from different folds dwell together peacefully, John 10:16. This peace is made through the BLOOD OF THE CROSS" (Col. 1:20-22). Jesus is the one who bestows this peace: "My peace I give unto you" (John 14:27). By this peace we are justified and live, Rom. 5:1, and enjoy the Kingdom of spiritual feasting, Rom. 14:17. According to Col. 3:3 and Phil. 3:20, 21, we look for the glory when Jesus comes and the New Testament does not teach us of any kingdom of glory on this side of heaven.

Isaiah 11 gives us a description of the Kingdom in pictorial language. Almost all Bible students agree that verses one to five contain largely pictorial language. For instance, the following words: "rod," "stem," "branch," "root," "righteousness," "judge the poor," "reprove (argue) with equity for the meek," "smite the earth with the rod of his mouth," "with the breath of his lips shall he slay the wicked," "righteousness shall be the girdle of his reins." **If these ten figures in reference to Christ are agreed upon as being figurative language, then according to all rules of exegesis, that which immediately follows, must also be figurative.** The next terms used are "wolf," "lamb," "leopard," "kid," "lion shall eat straw like the ox," etc. These terms refer not to animals in the kingdom, but to men in perfect harmony with I Cor. 5:17, "Therefore if any man be in Christ, he is a new CREATURE, old things are passed away, and behold all things are become new." This is the new life among the Children of God. The "holy mountain" is "the church of Christ," "Mount Zion" of Heb. 12:22. In this "holy mountain," MEN CEASE TO HARM ONE ANOTHER, BUT LIVE TOGETHER IN PEACE. Isaiah 11:10 pictures to us the conversion of the Gentiles, and verses 11-16 picture the conversion of "THE REMNANT OF ISRAEL." Now if someone suggests that this must be interpreted literally, we will present a few problems. Why fly upon the shoulders of the Philistines if this is a reign of peace? If Israel is National and Literal, so must must also be Philistia, Edom, Moab and Ammon. v. 14. When will they be revived as a people again?

Another important matter to take note of is this: Daniel has declared, in Dan. 2:34, 35, 43, 44, that the Israel of God is THE FINAL KINGDOM IN GOD'S PLAN OF THE AGES. These verses from Daniel 2 suggest that the Kingdom of God has been established and seems to be a positive statement that Rome shall never again become a world empire and that the Kingdom of God is eternal and all-powerful. "The man who then recieved this as the Word of God looked down through the ages and said there would be no other world dominion of man: and we who look back now through these ages have to confess that there HAS BEEN NO OTHER" (Urquehart).

The Second Advent of Christ

In thinking of the second coming of Christ we think of it as taking place at the time of the "Restitution of all things" (Acts 3:21). This is also the time that Jesus spoke of as the "Regeneration" (Matt. 19:28), the time of the destruction of the present world and the ushering in of the "new heavens and a new earth" (cf. Isa. 65:17; II Pet. 3:13; Rev. 21:1), when "The tabernacle of God" will again be with men, Rev. 21:3-5.

The purpose of Jesus' coming is for judgment, Heb. 9:27. The first appearance of Jesus was for redemption, the second is for the eternal salvation of His children (Heb. 9:28), for the judgment of the wicked. See Matt. 25:31-46; Acts 17:31; II Cor. 5:10; II Thess. 1:6-10. In Matthew we have the phrase "end of the world" or "age" used five times. Each time the phrase is used, it is connected with the fact of eternal judgment. Matt. 13:39 and 40 contain the phrase in each verse and the thought is of judgment in the place of eternal fire where there is wailing and gnashing of teeth. The phrase is used again in Matt. 13:49, with the thought of eternal separation of the righteous from the wicked. In the Olivet Discourse (Matt 24:3) Jesus is asked for a sign of the end of the world. He gives a complete treatise on the destruction of Jerusalem in chapter 24, and in chapter 25, He gives three distinct statements which show that the "end of the world" is the final picture before the eternal state. In chap. 25:10 "The door was shut," showing that the foolish virgins could no find any means of admittance and n access into the presence of the Bride groom. In verse 30, "Cast ye the un profitable servant into outer darkness there shall be weeping and gnashing o teeth," the place from which the laz man who received one talent and re fused to use it could not escape. I verse 46, "These shall go away int **everlasting** punishment; but the right eous into life **eternal.**" The eterna destiny is fixed and fixed forever; great gulf is fixed and none can pas over. The judgment that takes plac at the return of Christ is final. It truly the time of salvation for the saint I Thess. 4:14-17 gives hope to the chi dren of God. The children of the wicl ed one are not mentioned in this co nection; it is the saints who are alive Him who return with Him. The time the great change into the likeness Christ is given in I Cor. 15:51, 52. It important to notice that this last-name Scripture also refers to the saints onl

While it is true that it is the time the salvation of the saints, it is also t time when the wicked will be punish with everlasting destruction from t presence of God eternally. Such Scri tures as Matt. 13:49; 16:27; 24:36-5 I Thess. 5:2-10; II Pet. 3:8-13, and Ju 15 are conclusive and show that t judgment takes place at one and t same time as the salvation of the rig eous. It is the day spoken of as t Great Harvest. Matt. 13:38-43; R 20:9-15; Luke 17:20-37; Rev. 6:12-1 11:17, 18; 14:16-20; 16:14-21; 19:16- all point to this fact. It might be wor taking note of II Thess. 1:6-10 in t connection also. It is quite clear these verses that the time of the puni ment with everlasting destruction of wicked is the time of the glorifying the saints, another evidence that t judgment of the wicked and the sal tion of the righteous takes place at t same time.

The general resurrection from dead takes place at the time of the co

ing of Christ. We need clearly to distinguish between the spiritual resurrection and the bodily resurrection from the dead. The Bible speaks of only one bodily resurrection from the dead. Almost all Bible Students agree that John 5:25; Eph. 2:3-6; Col. 2:12, 13; 3:1-4; and Rom. 6:1-4 refer to the SPIRITUAL RESURRECTION, WHICH IS THE NEW BIRTH. The same distinction is made in Revelation 20:4-6, where the first resurrection means the New Birth. Those who had a part in the FIRST RESURRECTION (NEW BIRTH) enjoy THE BLESSED HEAVENLY REST (Rev. 14:13) and UPON SUCH THE SECOND DEATH HATH NO POWER. The second death is the eternal death mentioned in Matt. 25:41 and Rev. 20:10, where we note the devil, false prophet, and beast are in torment eternally and all the souls of the wicked are with them: "death and hell . . . and whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:14, 15). In Rev. 20:4-6, the writer is speaking of the "souls of them that were beheaded for the witness of Jesus." The bodily resurrection, we are plainly told in John 6:40; and 5:28, 29, takes place on the last day. Nowhere in Revelation 20 does it say that these souls shall live and reign with Christ here on this earth. There are, however, two resurrections taught in Rev. 20. The first is the first resurrection or "Regeneration," taking place while the individual lives on this earth; the departed soul then enjoys being in the presence of Christ fully in heaven, and verses 11-15 we have the judgment of the resurrected ones, the second resurrection. In John 6:40 Christ says He will raise up His own at the last day; this seems to be the bodily resurrection of the righteous. In John 5:28, 29 Jesus very plainly says that ALL shall be raised up at one time, some to the resurrection of life and some to the resurrection of damnation. Acts 24:15 very plainly speaks of one resurrection, "there shall be a resurrection of the dead." Paul mentions in I Thess. 4:14-17 that the "dead in Christ shall rise first," the purpose of this passage being to give comfort to those who were concerned about the sleeping saints. No need to worry about them, God will take care of everything and the living saints will not "prevent" meaning "go ahead of" those who have already died. In John 6:40 Jesus very plainly declares that the saints rise in the last day. The question comes to us, how could the saints possibly rise a thousand years before the wicked and it still be the last day? A careful reading of I Cor. 15:23, 24 will show us that at Christ's coming, mentioned in the close of verse 23, comes the END. The last enemy to be overcome is death, verse 26, and this is what Paul means by Christ putting down all rule and power, in verse 24. The time of the coming of the Lord is plainly given in I Cor. 15:51-54 as being "at the last trump."

How Shall We Understand Revelation 20?

It seems that Revelation 20 is the carrying out of Genesis 3:15 from the earthly to the heavenly sphere. The first thing to take our attention is the binding of Satan, vv. 1-3. Notice, it is accomplished by an angel, Christ, who has the keys of hell and death according to Rev. 1:18, and the power over Satan. He bound Satan. This is the purpose for which Christ came the first time. "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8). The Seed was to bruise the Serpent's head (Gen. 3:15), and this was accomplished in the death and resurrection of the sinless Christ. See Matt. 12:29 and John 12:31. It was accomplished in the death of Christ when the power of the devil was taken from him, Heb. 2:14, 15. "The prince of this world was cast out" (John 12:31) and judged, John 16:11. In Luke 10:18 Jesus said He beheld Satan as lightning fall from heaven, most likely into the bottomless pit. Rev. 9:11. Satan no longer has power over men, nor a claim against them, "The accuser is cast down" (Rev. 12:10). By the power of God all who respond are delivered from Satan's power, and "translated into the kingdom of his dear Son." It seems to mean that for a "thousand years" Satan is bound insofar that he cannot "deceive the nations" by hindering the victorious course of the Gospel and Matt. 24:14, "This Gospel of the Kingdom shall be preached in all the world," is being fulfilled. While the power of Satan is limited, he is not banished from the earth altogether, and he does still approach men to tempt them (I Pet. 5:8; Eph. 6:12), but he is bound to the extent that it is possible for Christians to live the overcoming life. He and his angels will be completely judged upon the last day, Rev. 20:10.

The loosing of Satan in verses 3, 8, 9, seems to mean that at the close of the period of Satan's limitation, when the thousand years are expired, he will be loosed out of prison and a terrible wave of persecution will be enacted against the saints. "God and Magog" are symbolical terms for all the powers "in the four quarters of the earth," that are enemies of the true church of the living God—all from the "man of sin" sitting "in the temple of God" down to Bolsheviks, both the religious and anti-religious persecutors. This persecution is not only by fire and sword, but also by the false prophets who do much damage right in the Church. See Matt. 24:11, 24. Some such call the Blood Atonement a "Slaughterhouse religion" and assail the inspiration of the Bible and the Virgin Birth of the Saviour, etc.

We don't know the length of the "little season." It is not given to us to know the "times and seasons." "The thousand years" are a symbolic figure for a comparatively long time. We must remember that our measure of time is not quite the same as the measure the Lord uses, II Pet. 3:8. The thousand years is the period which begins with the binding of Satan and continues until the time of his loosing for a "little season." So it follows that "the little season" would stand for a comparatively short period of time which follows the thousand years and completes the Gospel Day, the period of the New Testament from Calvary to the Last Judgment. The souls of the departed confessors are "living and reigning" with Christ throughout this period and we do not know the details of this state. The saints will appear with Him in glory when He comes. Col. 3:4; Matt. 25:31; II Thess. 1:7-10; I Thess. 4:14, 16; Phil. 3:20, 21. "We shall reign on the earth" (Rev. 5:8-10), does not seem to mean this present earth, but the New Earth wherein dwelleth righteousness. Christ comes at the end of this present earth before the creation of the new heaven and earth, Rev. 21:1, 22:3-5.

"The rest of the dead lived not again until the thousand years were finished" (v. 5). They had no part in the spiritual resurrection; they are not living with "Christ our life." They are eternally excluded from the presence of Christ. They remain in this state until the time of the New Testament is completed; then on the day of judgment the body shall be revived and the Judge will pronounce the sentence. Rev. 20:11-15, cp. Matt. 25:41-46. If we wish to think of this portion of Scripture in Revelation 20 literally instead of spiritually a number of problems present themselves to us. One of them is: How can we be included if it is not spiritual? Another practical one is, what happens to the principle of nonresistance that we love to talk about in the twentieth century if the camp of the saints engages in a literal war with Satan and his hosts according to verse 8? Where did Satan get so large an army if he was inactive for a thousand years? etc., etc.

Summary Thoughts

1. As long as the earth remains, the Kingdom of God will always be a kingdom under the cross.

2. If we, the Church of Christ, look for a glorious time upon this earth, we look in vain, and our hopes will be shattered.

3. This discussion is not based upon any Jewish fables, which had even entered into the minds of the Twelve, blinding then to the true nature of the Kingdom of God, but is based upon God's eternal Word.

4. We have searched the Confessions of Faith of the early Anabaptists and Mennonites in vain for any of their doctrines that might give some ideas for an earthly reign of Christ. This discussion is in full agreement with the

historical position of the Mennonite Church. In fact the Mennonite Church was born when the issue was a live one and the Münsterites have often been mistaken for the Mennonites and their pernicious doctrines have been by some historians pinned to the Mennonites.

5. Article 7 of the Apostles Creed is a very simple statement, of the simple faith of the earthly church, and reads as follows: "From whence He will come to judge the quick and the dead."

The writer is one of the younger men in the church, and the ideas that are held by some very well-meaning ones in the church that run counter to this discussion, are not much older in the Mennonite Church, than the writer himself. These ideas were brought into the church from schools that are not altogether sound on some other points of Christian doctrine. For instance, they teach three things that every sincere Mennonite is opposed to, namely: Unconditional Eternal Security, the Postponement Theory, and that war is right for Christians to engage in if it is for a righteous cause. The challenge that presents itself to us is this: Shall we teach the doctrines of some other group with which we have many differences, or shall we teach the doctrines of the Mennonite Church based upon the full Bible teachings?

Hatfield, Pa.

—o—

THE CROSS AMID THE CRISIS

We have long waiting lists of inquirers. These seekers often outnumber the church members. You would greatly enjoy the clinical soul work of these interviews as we seek to discover their true motives, their difficulties, and to lead them to a clearer faith. Asked "Why are you seeking Christ?" we have such answers as these: "Life is short." "The devil is too powerful for me." "My home is very unhappy, family always quarreling." "The gospel has changed the lives of some of my friends and I want to try it too." "I want to save my soul."

The war has opened new doors for evangelism. The cross is better understood. Students in government colleges, formerly bitterly anti-Christian, now say they see a meaning in the cross. Suffering is softening hearts on both sides of the lines. There is the story of a Japanese soldier who at the risk of his life saved the life of a young Chinese farmer lad, when he discovered that the captive was a Christian. And another story of a group of Christians with their pastor who were lined up before an execution squad of Japanese. The pastor asked permission to sing, and as that band of Chinese Christians sang the last song they ever expected to sing on earth the hearts of the soldiers were strangely moved and they released them all. They had doubtless heard that song in Japan, where our missionaries have done their work well.

Nineteen Christians and inquirers of Suchowfu were imprisoned a few months ago for 70 days, tortured and threatened with death by the Japanese. During those days of almost incredible suffering the pastors among them rededicated themselves to Christ, and when released they entered their pulpits and preached with renewed zeal and purified vision. In that very prison souls were born again by the testimony of these men of God.

I heard Pastor Wang preach on the 23rd Psalm—his last sermon before he was arrested, when he stood in jeopardy of his life, expecting the worst. Upon his release he reentered that pulpit and preached on the lessons Christ had taught him during his imprisonment. I am frequently asked who will win the war. Often it seems to me that it is the corss of Christ that is winning this war.—Frank A. Brown, Missionary of Presbyterian Church in the U. S. (South). Suchowfu.

—o—

For knowledge to become wisdom, and for the soul to grow, the soul must be rooted in God: and it is through prayer that there comes to us that which is strength of our strength, and the virtue of our virtue, the Holy Spirit.—Mountford.

—o—

Relief Notes

Letter from Bro. M. C. Lehman

Sister M. C. Lehman received from the State Department on April 12 a letter written by M. C. Lehman December 22, 1941. Bro. Lehman wrote from the Grand Hotel, then headquarters of the American Embassy at Bad Nauheim, Germany. Quoting from his letter:

> "We are all, one hundred and thirty-two in number, in a nice large hotel here and are well treated and cared for in every way. I will come to the States from here with the Embassy. Route and time are still uncertain, and you will have to ascertain from Washington as I will not know myself when or where we will arrive. . . . I am well and busy writing and reading."

Clothing Shipment to France

During the early part of April a shipment of five tons of new and used clothing was made to France on a Portuguese vessel. The contents of the shipment were various, including men's, women s and children's clothing of all descriptions and sizes.

This shipment, valued at over $11,000, will be distributed among the refugees now in concentration camps in France.

C. P. S. Camps

Appreciation for Services of Henry and Bluffton Boys

Newspapers in the recent tornado areas carried interesting stories about the work of the Henry and Bluffton boys in clearing the rubble and debris in the town of Lacon, Ill., and Goshen, Ind. Remarks of commendation come from many people who observed the spirit and quality of work which the boys performed.

Bro. Bachman, Director of the Henry, Illinois, camp and Bro. Hartzler, Director of the Bluffton, Indiana camp (now Medaryville, Ind.) report that the boys in their respective camps showed an excellent spirit and a willingness to do their part in this emergency.

Florida Health Project Begun

A new type of "work of national importance" was begun with the opening of a 25-men unit at Crestview, Florida, in the latter part of March. The camp will be composed of boys from Mennonite and Brethren administered camps and will be jointly administered by the two groups.

The work program will be under the Florida Public Health Service and will consist of hookworm and malaria control measures.

Units 3 and 4 of the Washington County, Md. (Hagerstown) camp have received their initial assignments of four and five boys from Grottoes and Sideling Hill respectively. Unit 3 will accommodate Old Order Amish boys, and the assistant director is Bro. Henry Beiler. Bro. Noah Miller of East Aurora, New York, will serve as assistant director at Unit 4, in addition to assuming oversight of the religious life of the other units which comprise C.P.S. Camp #24.

Unit 4 is located on the farm which was recently purchased by the Mennonite Publishing House of Scottdale, Pa., and made available by the House for C.P.S. use.

Compiled by Grant M. Stoltzfus

Released April 15, 1942

Married

Weaver—Snyder.—On March 14, 1942, Bro Luke L. Weaver and Sister Miriam Snyder both of the Weaverland congregation, were united in marriage by Bro. J. Paul Graybill at hi home, East Earl, Pa. May the Lord bles them through life.

Geigley—Weaver.—Bro. Harry Geigley an Sister Della M. Weaver, both of Weaverlan congregation, were united in marriage at th home of the officiating bishop, Bro. J. Pa Graybill, on March 21, 1942. May the ric blessings of the Lord attend them.

Brenneman—Myers.—On the afternoon April 5, 1942, at the Mennonite Church, N. P mona, Calif., Bro. Daniel J. Breuneman Wellman, Iowa, and Sister Sadie Myers, fo merly of Chambersburg, Pa., but now of Uplan Calif., were united in marriage. Bro. Glei Whitaker conducted the devotion, and Bro. Wi Jennings performed the ceremony. May Go blessings attend them through life.

Obituary

Albrecht.—Alma Edna Miller was born in L grange Co. Ind., Aug. 11, 1903, the daughter John and Malinda Mehl Miller; died Feb. 1942; aged 38 y. 6 m. 6 d. She was a gradu of Shipshewana High School and attended shen College. After leaving college she tau school two years. On June 2, 1924, she w married to Silas Albrecht of Tiskilwa, Ill. D ing the 18 years that she lived in Illinois wrote a letter to her parents every week went at least once a year for a visit. Alma u ed with the Mennonite Church when a yo girl and remained faithful throughout her l She took an active part in church work, tea ing Sunday-school classes, teaching in Sum Bible School and doing whatever called on to She suffered much during the last several ye but bore it all patiently. She expressed readiness to go but was much concerned leaving her companion and children. For eral years she had suffered from high bl pressure and continuously doctored for t At times she was seemingly all right. App imately three months ago she again bec seriously ill. Since then she had been confi to her bed. In spite of all that loving h could do her condition became more ser and she was taken to the hospitnl in Peoria observation. Here it was discovered that had Bright's disease and her condition g ually became more critical until she peace

passed away. Surviving her are her husband, 3 children (Verda Berdine, LaVerne Miriam, and Stanley Silas); her father and mother, 4 brothers (Otis M. of Kouts, Perry J. of Shipshewana, Harold J. of Millersburg, and Vernon E. of Middlebury), 2 sisters (Edith, Mrs. Daniel Yoder of Shipshewana, and Bessie, Mrs. Daniel Hooley of Middlebury) all of Indiana. Her husband loses a loving companion, her children a devoted mother, the church a faithful worker, and the community a kind helper.

"God called dear Mother home to rest,
Away from pain and care;
Some day, oh happy time, 'twill not be long
We'll meet her there."

Brubaker.—Martha Meck Brubaker, 87, widow of the late Benjamin Brubaker, passed away at the home of her daughter, Mrs. P. E. Platt, Sarasota, Fla., March 28, 1942, following an extended illness. Martha Meck was born in Lancaster Co., Pa., Dec. 22, 1854. She was united in marriage to Benjamin Brubaker Dec. 22, 1881. They resided on a farm at Freeport, Ill., until the death of her husband March 31, 1927. She was a faithful member of the Mennonite Church for many years. She is survived by 2 daughters (Mrs. P. E. Platt, Sarasota, Fla., and Mrs. Jacob Gingrich, Vaucouver, B. C.), and 1 son (Ralph M. Brubaker, Freeport, Ill.). Four sisters also survive: Mrs. Hettie Herr, Mrs. Mary Kauffman, Mrs. Sue Toute, Miss Emma Meck, all of Lancaster Co., Pa.; also 1 granddaughter, Eleanor Platt of Sarasota. A sister and 3 brothers preceded her in death. The remains were sent to Freeport, Ill., where services were held at the Mennonite Church nar Dakota, Ill., on April 1, 1942, by Bro. A. C. Good of Sterling. Interment in the adjoining cemetery.

Deputy.—Peter Deputy was born Dec. 3, 1861; died Nov. 24, 1941; aged 79 y. 11 m. 24 d. He was baptized and united with the Mennonite Church March 21, 1897, in which faith he died. His entire life was spent in Rockingham Co., Va. He was preceded in death by his wife (Alice McGuire) three years ago. She being an invalid a number of years, he tenderly cared for her and did the housekeeping. After her death he made his home with his daughter. Surviving are 3 children (Mrs. W. K. Crousehorn, Mrs. Ernest Crousehorn, and J. Ward Deputy), 9 grandchildren, and 1 great-grandchild. Funeral services were held from the Mt. Horeb U. B. Church, conducted by Bro. S. H. Rhodes and assisted by O. R. Kesner. Text, Psalm 23. Burial in near-by cemetery.

Egli.—Ivan Francis, son of Bro. and Sister John Egli, was born Sept. 21, 1934, at Manson, Iowa; died of pneumouia March 12, 1942 at Lutheran Hospital, Fort Dodge, Ia.; aged 7 y. 5 m. 7 d. Ivan seemed normally well and happy until Wednesday noon, March 11. Though everything was done for him that skilful and loving hands could do, he passed away the next morning at 10:30 o'clock. His sudden passing is hard to realize, but we bow in submission to the giver of life who wisely plans and overrules. He is survived by his father, mother, 3 sisters and 2 brothers are left to mourn: Merle of San Fernando, Calif., Dorothy (Mrs. Paul Oswald) of Manson, and Louis, Norman, and Judith at home. An infant brother, Irvin John, preceded him in death. Besides his immediate family he also leaves an aged grandmother, Mrs. John Egli, Sr., and many relatives and friends. Funeral March 16 in the Mennonite Church in Manson, in charge of Bro. Nick Stoltzfus. Burial in Rose Hill Cemetery.

Frey.—Bishop Elias L. Frey, oldest son of Christian and Elizabeth (Conrad) Frey, was born near Pettisville, Fulton Co., Ohio, Nov. 2, 1846; died on the same farm March 20, 1942; aged 85 y. 4 m. 18 d. He was the oldest of 8 children, all of whom preceded him in death, except J. C. Frey of Archbold, Ohio, the only one of the family remaining. Up to the age of about 80 years, he scarcely knew what it meant to be sick. At that time he was in Albany, Oreg., and suffered his first stroke, which was followed by several other strokes, and resulted in cerebral sclerosis.

On June 9, 1881, he was united in marriage to Anna Short, and moved on a farm within a mile of his birthplace. After the death of his wife on Jan. 27, 1928, he made his home with the children. The marriage of Bro. and Sister Frey was blessed with 8 sons and 4 daughters: Aaron D., Ezra A., Daniel D., Lucas B., Jesse J., Philemon L., Silas (who died in infancy), Edgar (who fell dead on the street in Goshen, Ind.), Ruth (Mrs. W. H. Nafziger, at whose home he died), Lydia (Mrs. Henry Wyse), Phoebe (who died at the age of 13), all residing in Fulton Co., Ohio, and Mary (Mrs. Milton Martin), of Albany, Oreg. He is survived by 6 sons, 3 daughters, 54 grandchildren, and 38 great-grandchildren. One grandchild and 1 great-grandchild preceded him in death, making a total family of 136 by birth and marriage. He might well say with Jacob of old, "With my staff I passed over this Jordan, and uow am become two bands."

In his youth he united with the Amish Mennonite Church of Fulton Co., Ohio, and was baptized by Nicholas King. He at once became an active Sunday-school worker, serving as teacher aud superintendent. On Dec. 25, 1884, he was ordained to the office of deacon, in which capacity he served until March 22, 1908, when he was ordained bishop. He served the church in various capacities, such as evangelist, Bible teacher, moderator at conferences, and chairman of the Peace Committee of the U. S. and Canada. He spent much time as an evangelist in the U. S. and Canada, and in 1929 made a tour to Europe, visiting his paternal home in France. He was a strong exponent of spirituality which manifests itself in conduct, often moving audiences to tears by his eloquence.

Ministers in charge of the funeral services were S. C. Yoder, D. A. Yoder, and I. W. Royer. Text, Rev. 1:11. Burial in Pettisville Cemetery.

Don't forget poor Father,
With his failing sight;
With his locks once thick and brown,
Scanty now and white.

Tho' he may be childish,
Still do you be kind;
Think of him as years ago,
With his master mind.

Haverstick.—Amos K., son of the late David and Barbara K. Haverstick, was born in Conestoga Twp., March 21, 1858; died March 17, 1942; aged 83 y. 11 m. 26 d. He was united in marriage to Martha H. Kreider, who preceded him in death 22 years ago. This union was blessed with 6 children, 2 of whom have preceded them in death, 1 being 6 y. and the other 24 d. old. Surviving are Martin K. Haverstick, Mrs. Amos Huber, Lizzie K. Huber, and Clayton K. Haverstick; also 7 grandchildren and 5 great-grandchildren. He had been active up to the time of his death. Funeral services were held at his home by Bros. James Hess and Henry Nauman, and at the New Danville Church by Bro. Maris Hess (Gen. 25:8) and Bro. Stoner Krady (Heb. 11:16).

'Neath our eyes he slowly faded,
Growing day by day more frail;
Till God in His heavenly wisdom
Called him gently home.

Houpt.—Mrs. Annie F. Houpt, widow of the late Henry Houpt, died Sunday evening, March 22, 1942, at the home of her son-in-law and daughter (Mr. and Mrs. Titus Metz, of Mainland, Pa.); aged 79 y. 10 m. 29 d. She was a member of the Franconia Mennonite Church where she faithfully attended when health permitted. Her husband preceded her in death 20 years ago. Surviving are 3 daughters (Mrs. Warren Heckler, Harleysville; Mrs. Alvin Moyer, Souderton; and Mrs. Titus Metz, Mainland, with whom she had made her home), 8 grandchildren, and 3 great-grandchildren. Funeral services were held March 26, at the home by Bros. Warren Moyer and Wm. Anders, with further services at the Franconia Mennonite Church with Bros. Elwood Derstine and Menno Souder in charge. Text, Phil. 1:23. Interment in adjoining cemetery.

"Our dear mother from us has gone,
Her voice we love is stilled;
Her place is vacant in our home
Which never can be filled."

Nolt.—Amos Noah Nolt, son of Amos and Fianna Nolt, was born April 29, 1889, in Earl Twp., Lancaster Co., Pa.; died March 12, 1942, of heart failure; aged 52 y. 10 m. 13 d. He was married to Lizzie Huber. To this union were born 3 children, 2 of whom preceded him to the spirit world. About 4 weeks before he died his heart gave way and gradually became weaker, till the morning of March 12, when he peacefully fell asleep. He bore his suffering with patience and was resigned to the will of God. He is survived by his widow aud 1 son Elmer at home, and 1 sister Anna Rettew of Mauheim. He was a member of the Bowmansville Mennonite Church. Funeral services were conducted at the Groffdale Church by John S. Hess and Moses Gehman, with interment in the adjoiuing cemetery.

"All is over, hands are folded,
On a calm and peaceful breast;
All is over, suffering ended,
Now dear Father is at rest."

Schumacher.—Nancy Leman was born iu Elkhart Co., Ind., March 4, 1854; died at Sheridan, Oreg., April 7, 1942; aged 88 y. 1 m. 3 d. On April 1, 1890, she was married to Christian Shumacher, who preceded her in death by 13 years. No children were boru to this union, but they were foster pareuts to 2 children, Ida Bell and Donald Smith, who both survive. Also surviving are 1 niece and 3 nephews. She was converted in early life and uuited with the Menuonite Church, in which faith she remained until death. Sbe was faithful in attendance at services when health permitted, and always contended for the old landmarks of the faith. Funeral services were conducted at the Sheridan Funeral Home April 9, by G. D. Shenk (Text, Mark 8:35) and at Hopewell Church, near Hubbard, Oreg., by A. H. Kilmer, assisted by Noah Hershberger and James Bucher. Text, I Cor. 15:20. Interment in adjoining cemetery.

Troyer.—Joann Troyer, oldest daughter of Orie and Almeda (Gilbert) Troyer was born near Denbigh, Va.; died March 12, 1942; aged 2 y. 11 m. 16 d. She had gotten hold of safety matches in a little book, and burned off her clothing so that there was just one hem of one sleeve left. She was rushed to the Buxton Hospital in an ambulance by the fire squad of a near-by fire department. There she was treated for first and second degree burns. Her short stay here brought her many friends who cherished her loviug and bright disposition. Surviving are her parents and baby sister (Ester Mae), the grandparents (Mr. and Mrs. Emanuel Troyer, Mr. and Mrs. Elic Gilbert, all of Portsmouth, Va.), 1 great-grandmother (Mrs. Schrock, of Farmington, Del.), 8 uncles, 10 auuts, and many other relatives to mourn her early departure. We mourn not as those who have no hope. Funeral services were held Sunday, March 15, with short services at the home in charge of Bro. Delp, and further services at the Warwick River Mennonite Church near Denbigh, Va., in charge of Bros. George and Truman Brunk. Burial in cemetery adjoining.

"A bud the Gardener gave us,
A pure and lovely child,
He gave it to our keeping
To cherish undefiled.
But just as it was opening
To the glory of the day,
Down came the heavenly Gardener
And took our bud away."

—By Grandmother Troyer.

Question Drawer

In the last issue of the Gospel Herald it is stated that, in the coming registration of men from 45 to 65, those conscientiously unable to do war work should make statement to that effect upon the back of their registration cards. Why should this be done on the registration cards? Will not questionnaires be sent out as usual upon which to make this statement? Y.

No questionnaires have been prepared for those conscientiously opposed to war work, we understand. In fact, no law has as yet been passed to indicate what disposition will be made of men registered in this group or what exception will be made for those who have religious scruples against doing war work.

It would seem, therefore, to be like signing a blank check to register without making some statement of conscientious objection. Government officials have said that such a procedure is perfectly in order. S.

MENNONITE PUBLICATION BOARD

The Mennonite Publication Board will hold its next Biennial Meeting in the vicinity of Harrisonburg, Va., August 22-25, 1942, Lord willing.

The announcement of the definite place of meeting and also information concerning transportation for those coming by train will be given later.

All Board members are requested to be present if possible. If for any reason you will not be able to be present, please appoint a proxy and send a written notice of the same to the Secretary in due time.

The sessions will be inspirational in nature and the general public is cordially invited.

Remember the meeting by your prayers and presence.

O. N. Johns, Secy.

OHIO CONFERENCE

The Ohio Mennonite and Eastern A. M. Joint Conference is planning to hold its annual meeting at the Bethel Church near Wadsworth, Ohio, May 26-28, 1942.

Conference members are called to meet at the church at 1:00 p. m. on Tuesday, May 26. All Conference members are urged to be present.

Public sessions will be held Tuesday evening and all day Wednesday and Thursday.

Those coming by train will come to Akron or Rittman and take the bus to Wadsworth and notify Bro. Clayton Rohrer, Wadsworth, Ohio.

Pray for the Cause.

A. J. Steiner, Mod.
O. N. Johns, Secy.

Table of Contents

65—Editorial
66—The Church of Jesus Christ, III
67—Nonmillennialism as a Bible View
69—Mission News from South America, Johnstown, Los Angeles, Estacada
70—Our Departed Loved Ones; War on Christian Principles; Poems: Our Bud in Heaven; Pride in Clothing
71—S. S. Lesson; Bible Meeting Topic
72—Field Notes; Correspondence
74—Why Education Does Not Always Increase One's Usefulness
75—Constituted Authority
78—The Cross amid the Crisis; Relief Notes; C.P.S. Camps; Married; Obituary

THE *Greatest* BIBLE COMMENTARY OF ALL TIME!



Adam Clarke

***"Prince of Commentators"**

ADAM CLARKE was the author of many books. But his real love—the work to which he devoted decades of tireless effort—was his COMMENTARY OF THE ENTIRE BIBLE; a standard against which lesser efforts are measured and found wanting.

*It was DR. CHARLES H. SPURGEON, the great teacher of preachers, who characterized Adam Clarke as the "PRINCE OF COMMENTATORS." And because of his knowledge and his ability of making that knowledge LIVE for others—men and women turn confidently and trustingly to CLARKE'S COMMENTARY.

Clarke's Commentary
on the Entire Bible

6 Beautiful Useful Volumes

● ADAM CLARKE, creator of the *Commentary* which bears his name, was a *born* scholar. Neither before his day nor since has any master of the English language illuminated the Scriptures with such clarity of living light, or garbed them in such grandeur of style. His work remains ageless in its appeal.

A Scholar's Enduring Monument

For forty years—almost to the day of his death—Adam Clarke labored lovingly upon his *Commentary*, a work so comprehensive in its scope that it stands the classic achievement of its kind, unrivalled in the English language.

But Clarke's is not a *Commentary* for scholars alone—though it is their first resort and final authority. This earnest, kindly scholar has illuminated the Scriptures for the student, the Church school worker, the layman—for all who love and cherish the Bible.

Now Within Reach of All

Now, through a liberal time-payment plan, *you* may have as your own these treasured six volumes—printed from large, clear type on excellent paper—a total of more than 4,000 pages for only $2.50 down payment and $2.50 each month for five months, without interest or carrying charges.

Complete Set of Six Beautiful Volumes

$15.00

OR USE THE PAYMENT PLAN: $2.50 with order. Balance of $12.50 in five monthly payments of $2.50 each.

Mennonite Publishing House, Scottdale, Pa.

1942 BOOKLET of PRAYER

The BOOKLET OF PRAYER for 1942-43 is now off the press, and orders are being filled. Facts and statistical material have been brought up to date and articles of interest to all Sewing Circle workers will be found in the Booklet.

Work everywhere is expanding. The C.P.S. camps, the M.C.C. headquarters directory, the relief work as well as all mission centers, require more space in the Booklet this year than ever before. There are four "In Memoriam's" this year.

We urge you to place your order at once with the Mennonite Publishing House, Scottdale, Pa., so that you can receive your copy of the new BOOKLET OF PRAYER. A new feature is the additional number of new Items of Prayer. Be sure to own a Booklet this year.—General Sewing Circle Committee.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA,. THURSDAY, APRIL 30, 1942 (Herald of Truth Established 1864) No. 5

EDITORIAL

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."

—o—

Two things are here enjoined upon us: (1) to ask for and to seek the way of the Lord; (2) to "walk therein." To this agrees the admonition of God speaking through James, saying, "Be ye **doers** of the word, and not hearers only, deceiving your own selves."

—o—

"Changeable Suits of Apparel."—These words are found in Isa. 3:22. They are a part of an enumeration of many things displeasing to God, as recorded in Isa. 3:16-24, upon which the reader will do well to meditate. These things being a manifestation of the spirit of pride and vain display, it may readily be seen why the condemnation of God should rest upon such practices. Turning to the New Testament teachings, we see that God has not changed His opinion concerning the apparel to be worn by His people. Through His inspired writers He urges "modest apparel" (I Tim. 2:9), and instead of bodily ornamentation He favors "the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:4). God's testimony against "changeable suits of apparel" may be violated in two ways: (1) by frequent changes in clothing while attending public gatherings; (2) by wearing one style of clothing while attending meetings of congregations of plain people, and another style of clothing (the styles of the world) while mingling with people giving to following the fashions of the world.

—o—

When tempted to shrink from anything that meets with popular disapproval, read Hebrews 13:5, 6: "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." The last statement found in this reference is the natural result of faith in the promise of God: "I will NEVER leave thee, nor forsake thee." With this assurance, we have nothing to do but to take Him at His word and do His bidding, regardless of what sinful man may think or say or do about it.

—o—

We want to read our Bibles, not merely that we may know and obey the commandments of God, but also because the Bible is the direct message from God, conceived in the mind of the infinite, shedding light upon the path-

PRESSING TOWARD THE MARK

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded.—Phil. 3:13-15.

way of life, and in reading and obeying it we attain, retain, and maintain our companionship with God. Since "reading maketh a full man," a continual reading of this wonderful Book of God keeps the heart and soul of man filled with the goodness, righteousness, and holiness of God. The character of our reading matter determines the character of the readers. A constant companionship with the Bible keeps us in constant companionship with our God. Well has the inspired writer said: "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." This fact harmonizes with the testimony of the psalmist, saying, "Thy WORD have I hid in mine heart, that I might not sin against thee." To keep this WORD in the head is a help to keeping it in the heart as the mainspring of life.

—o—

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Your greatest joy is that which springs from a consciousness of duty well performed. Concerning fleshly lusts it is written, "She [he] that liveth in pleasure is dead while she [he] liveth." There is a world of difference between the world standard of fun and foolishness and the Christian attainment of "joy unspeakable and full of glory." All seekers after soul satisfaction may find it in salvation from sin.

Romans 8:28—We delight in quoting this text, and well we may. It gives recognition to the fact that the loving Father in heaven overrules all things for our good, whether we appreciate it or not. We are told in Holy Writ that God even "causeth the wrath of men to praise him."

As a companion text we quote from I Thess. 5:18 as follows: "In everything give thanks: for this is the will of God in Christ Jesus concerning you." That means that we should give God thanks for sickness as well as health, for poverty as well as riches, for hardships as well as ease, for persecution as well as popularity, for winter as well as summer, for clouds as well as sunshine; for all these belong to the things that God intends for our good. These thanks should come from hearts filled with gratitude, even though some of them may not be very pleasing to the flesh; for our loving heavenly Father knows what things we need, and what He knows will be for our good. We thank the Lord for His unerring wisdom and abounding love.

The Church of Jesus Christ

By Ira D. Landis

(Continued from last week)

5. The Church's Triumph

THROUGH fire, water, and sword, under God's blessing, the Church increased to an estimated one million by the end of the first century, to two million at the end of the second, and had doubled again by the beginning of the fourth. In the second century Justin Martyr wrote: "There is not a nation, Greek or barbarian or any other name, even of those who wander in tribes and live in tents, among whom prayers and thanksgiving are not offered to the Father and Creator of the universe in the name of the crucified Jesus." In the third century Tertullian wrote: "Though but of yesterday, we have filled every sphere of life, cities, castles, islands, towns, the exchange, the very camps, the plebeian populace, the seats of justice, the imperial palace, and the forum."

Habakkuk predicted that the earth should be filled with the knowledge of the glory of the Lord as the waters cover the sea (2:14). Jesus ordered His disciples into all the world (Mark 16:15), recognizing no political frontier nor geographical boundary, after He hailed them as the salt of the earth and the light of the world (Matt. 5:13, 14). He promised the destruction of Jerusalem only after they carried the Gospel into all the world (Matt. 24:14). Paul assures us that this was true when he exclaims: "The Lord stood with me and strengthened me; that by me the preaching might be fully known, and that ALL the Gentiles might hear" (II Tim. 4:17). Because devout men out of every nation under heaven (Acts 2:5), with their successors, had preached "the hope of the gospel . . . to every creature which is under heaven" (Col. 1:23), and because "the grace of God that bringeth salvation hath appeared to ALL men" (Titus 2:11), and because the sound of the Gospel "went into all the earth and their words unto the ends of the world" (Rom. 10:18), it was possible that the faith of the Roman Church could be "spoken of throughout the WHOLE WORLD" (1:8). John also in glory could behold within his lifetime, "a great multitude, which no man could number of ALL nations, and [all] kindreds, and [all] people and [all] tongues" eternally saved (Rev. 7:9).

Their lives were victorious ones. Aristides in an Apology to a pagan emperor at the end of the first century says: "The Christians, O King, do not commit adultery or fornication; they do not bear false witness; their wives are pure, their daughters modest; their wives abstain from unlawful wedlock and all impurity; they walk in all humility and kindness and falsehood is not found among them. Thus they run the course of their lives. And because they acknowledge the goodness of God toward them, lo, on their account there flows forth the beauty that is in the world." Capito wrote: "They are determined to shun the evil life of the world . . . and to flee from that which is in conformity to the flesh and the world."

The secret was their theology. They could say with Paul:

"God . . . always causeth us to triumph in Christ" (II Cor. 2:14); "I can do all things through Christ which strengtheneth me" (Phil. 4:13); "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19); "Nay, in all these things we are MORE than conquerors, through him that loved us" (Rom. 8:37).

They believed the Kingdom of Heaven was like a grain of mustard seed, was for all, and would succeed (Matt. 16:18). They believed that Jesus was in heaven interceding for them; that their progress was dependent upon this and upon His blood shed on Calvary.

If we were to chart the place of the Church in their theology, it would appear as follows:

Earth was divided before the Cross between Israel and the Gentiles, children of disobedience. In the New it is the Church and the world, composed of both Jew and Gentile. The Church is neither Jew nor Gentile, but Christian (I Cor. 10:32). The Cross divides time, and when He comes again "time shall be no longer" (Rev. 10:5, 6).

Heaven, before the Cross, aside from the Trinity and angels, was composed of only a sprinkled line, beginning with Abel, until the faithful of Israel came in, who looked forward to the Cross, seeing another day (cf. John 8:56), when the foundations of the eternal city should be the twelve apostles of the Lamb (Rev. 21:14). Then came the symbolic one hundred and forty-four thousand of Revelation 7. After Christ's ascension, Stephen, the first to enter, is quickly followed by "the spirits of JUST men made perfect" and "souls that were beheaded for the witness of Jesus and the word of God." These have been followed by a great multitude of all nations, kindreds, people, and tongues.

Hell beneath was closer to the world and the result and end of its course. It was peopled by the devil and his hosts who in Old Testament times could accuse the saints before God and deceive the whole world (Rev. 12:9, 10). After Christ's descent to hell, his hosts were put in chains so that they could work only among the children of darkness (I Thess. 5:5) and those who love darkness (e. g. John 13:3, 20). The Church will always live in spite of Satan (Matt. 16:18), for since Christ's victory (John 12:31) we have a shield that will

		Blood Lev. 17:11		
Heaven:	Abel . . . Jesus . . . 144,000—Rev. 7:4-8		Jesus and { Souls beheaded, Rev. 20:4; Spirits of just men made perfect, Heb. 12:23; Great multitude of all nations, kindreds, people, tongues, Rev. 7:9	New Jerusalem Rev. 21:2
		Col.	1:20	Rev. 14:6, 7 one family
		Heb.	9:23, 24	(Eph. 3:15; Heb. 12:22-41)
Earth:	Redeemed ISRAEL Kingdom of Priests and Holy Nation—Ex. 19:5, 6		CHURCH OF JESUS CHRIST Chosen generation, royal priesthood, holy nation, and peculiar people, I Pet. 2:9. In kingdom of heavens (Matt. 3:2), seated in heavenly places (Eph. 2:6)	
		Matt.	13:16, 17	Great Gu Rev. 19:
		John	8:56	II Thess.
		John	12:31	7-10
				Mt. 25:4
Earth:	Wicked World—Children of		Disobedience (Eph. 2:1) James 3:15	
Hell:		Eph.	4:9	Lake of Fire Rev. 20:
	Devil Hell beneath		(Prov. 15:24)	
	Wicked and nations		that forget God (Ps. 9:17)	
	Hosts at liberty (Job 1:7; 2:2; Rev. 12:10 "accused")		Hosts in chains (Jude 6: II Pet. 2:4)	
	Spirits		in Prison (I Pet. 3:19; Lk. 16:26)	

quench ALL the fiery darts of Satan (Eph. 6:16) and enable us to live victoriously in hope of heaven.

They believed that the Christian absent from the body was immediately present with his Lord (II Cor. 5:8). which was far, far better (Phil. 1:23). He, as Lazarus, was carried into Abraham's bosom, to enjoy the celestial company of his Lord and just men, made perfect. Henceforth the wicked cease from troubling them and the weary are at rest (cf. Job 3:17). Nevermore "shall the sun light on them nor any heat" (Rev. 7:16). They believed that the wicked were possessors of souls that lived forever, if not on earth, then in hell (Luke 17:22, 23). "The Christian says Good-bye at death to scenes of earth, of sin, and sense, for even at the Last Trump flesh and blood cannot inherit the kingdom of God. Corruption does not inherit incorruption (I Cor. 15:50, 52), but we shall bear the image of the heavenly (v. 49) and be glorified forever (II Thess. 1:10)."

They also looked for the return of their Lord when their heavenly spirits will God bring with him" (I Thess. 4:14), to be united to a glorified, resurrected body, to be with Him forever; then the righteous receive their eternal glory and the wicked their eternal doom (I Thess. 1:7-10);[1] when they could behold the restitution of ALL things (Acts 3:21) in a new heaven and a new earth (II Pet. 3:10-14). Heaven shall emerge in the New Jerusalem (Rev. 21:1-22:5). Hell shall be cast into the lake of fire (Rev. 20:14). Earth (Heb. 1:10-12) and the sidereal heavens (Rev. 21:23) shall be no more. Then the hopes of saints of earth shall be a triumphant reality and "they shall reign forever and ever" (Rev. 22:5).

Thus ends earth's brief chapter. It includes the need of the Church, its challenge, ethics, and triumph. This men write about, labor in, and die for. Here is preparation for the more glorious,

(Continued on page 109)

[1] The Revelation was understood by John and those to whom it was first given under the severe persecution of Domitian. Lest however it be misunderstood by the Christian church later, there were two warning posts put therein—one at either end. (1) When the Lord shall personally appear, "EVERY eye shall see him, and THEY ALSO which pierced him: [those dead a thousand years or more] and ALL kindreds of the earth shall wail because of him. EVEN SO. Amen" (Rev. 1:7). Why? At the coming [Greek, "Parousia"] of the day of . . . the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (II Pet. 3:12) and the Church shall be caught up at the Parousia of I Thess. 4:13-18. (2) "Behold, I come quickly; and my reward is with me, to give EVERY man according as his work shall be" (Rev. 22:12). The apostles and our forefathers "were waiting for the 'Revelation' (Gr.) of our Lord Jesus Christ" (I Cor. 1:7) for the Church, which is the "revelation" of the everlasting punishment of the wicked in II Thess. 1:7-10 passage (idem supra). This is followed by a double warning of the final doom of EVERY MAN that tampers with divine truth (Rev. 22:18, 19).

Question Drawer

Since there seems to be such denominational confusion, and each denomination professes to be true prophets and very ready to pronounce all others as false, we would like to have II Peter 2 explained so as to have a better idea as to what true or false prophets really are. Hoping you can explain this chapter in the light of present-day church confusion, we remain Seekers of Truth.

In the Old Testament we read of the presence of false prophets among the people of God, Israel. One such, Balaam is mentioned by way of example in the second chapter of II Peter (verse 15). Others are spoken of in I Kings 22: Jeremiah 23; Ezekiel 13; Micah 3 and in many other places. These false prophets were men who professed to speak to the people the Word of the Lord when they were merely speaking their own thoughts and words to please the people. Thereby they encouraged the people in their evil ways, and in the end brought them to their ruin.

Peter states that similar false prophets would appear among Christians. They are such teachers as teach false doctrines, giving out the opinions of men as the truth of God. They are more eager to please the hearers than they are to teach the pure Word of God. They hand out their own thoughts and ideas and interpretations of the Bible as the certain and infallible truth. They directly or indirectly cater to the likes of the people and encourage them in the ways of selfishness and sin.

The existence of so many denominational bodies of Christians today appears like a great confusion. Their existence may in some cases have been due to the work of false prophets, but of this it is hardly in our place to judge. It is certainly a great hindrance to the Church's testimony for Christ to have so many diverse bodies. No human being knows enough to judge which denominations are right and which are wrong. It would be safe to judge that none are perfect. Instead of concerning ourselves over the many denominations, the call to each one is to follow Christ, to humbly follow Him as Lord and Master to the best of our knowledge and conscience. We must follow Him at all cost. If we follow human leaders, we are likely to be misled at some time by false prophets. Read Matthew 16: 24-26; Luke 9:57-62; John 21:20-22.

E. Y.

*

Of Jacob's sons, two died in Canaan, according to Gen. 46:12. Adding those listed to the end of verse 25, we have counted 70 souls. Now reading verses 26 and 27, we find the totals given as 66 and also as 70. Please clear up this discrepancy, if you can. W. C.

The totals given in Genesis 46, verses 15, 18, 22, 25, add up to seventy, and they include Jacob and all his direct offspring. These made up the whole "house of Jacob." Three of these seventy were already in Egypt and did not come from Canaan with Jacob, namely, Joseph and his two sons. Subtracting three from seventy, and counting off one more for Jacob himself, there are left sixty-six souls that came "with Jacob into Egypt" (verse 26). E. Y.

*

In Gen. 7:2, 3 the Lord instructed Noah concerning the beasts and fowl that he should take into the ark. I wonder how he got them together? When God gave man dominion over every living thing (Gen. 1:28), does it in this instance mean that in those days man could speak commanding the beasts and fowl to obey? W. C.

We are not told how Noah got together all the various fowls and reptiles and animals which he took into the ark. It is entirely possible that God caused the different creatures to come to the ark at the time when the great impending catastrophe was threatening their life. Animals seem to feel instinctively certain kinds of approaching atmospheric disturbances. Perhaps their animal fear of the coming disaster helped to make them tame and manageable for Noah. E. Y.

*

In my parental home, sausage was made with warm hog's blood and eaten. In Gen. 9:4; Lev. 7:26; Deut. 12:16; and Acts 15:20 it is forbidden to eat blood. Since the day of grace is fully here, must Christians still refrain from eating blood? W. C.

The consumption of the blood of animals was forbidden in the Old Testament, as the references cited above show. Acts 15:20 and 29 refer to the resolution passed by the Council at Jerusalem, in which the Christian believers from among the Gentiles, for the sake of Christian harmony and fellowship in the Church, were asked to observe the Jewish restrictions against the eating of food consecrated to idols and the eating of blood and of strangled animals. That seems to have been a temporary ruling for the occasion and is not regarded as a law for all time.

It has been frequently noted that the restrictions on certain articles of food in the Old Testament are found by modern science to have been enforced for hygienic and health reasons, especially necessary under early and primitive conditions of living. These reasons were not discovered or known by the people of that time, but were revealed by God for the good of the people under their circumstances. E. Y.

—o—

"Prove all things; hold fast that which is good."

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

Africa

INSPIRING LOCAL CONFERENCE AT SHIRATI OUTSCHOOL

The past month has not been in any way dull or eventless. The days have been overfull and of not unimportant matters as sometimes is the cause of busyness. We are very grateful to have a full staff at Shirati again by the return of the Eshlemans from the coast on Jan. 13. They had a most profitable stay at Dar es Salaam in hospital work and a delightful stay in Mwanza for some rest. Our convictions that a month at the coast for our doctors would be very profitable have been verified and we are most grateful for their privilege.

The work of the Spirit among us has continued in the form of one of our Christians becoming very sick, so much so that we fear he may die, at which time he confessed that it is because of some sin he has been hiding that he was sick and that this sickness is primarily a spiritual matter. We praise God for this working. He has evidently made full confession and asked to be anointed. This was done on Jan. 9 and is the first anointing done in the native church here. God has answered prayer but the enemy has not yet decided to leave off strong attempts to thwart God's purposes. This has begun a concern among us that we are in need of a great fear among us so that others still in defeat may also fear the hand of God which lay so heavily on this brother.

Rains have been very heavy this past month and on into January, which is generally a dry and hot month. This has greatly hindered the building work here and caused some loss. At present the house being built here for a sister is about to be roofed, after which rains will not affect that work much.

During this month a Local Conference was held at one of the outschools about nine miles from Shirati. Some over a hundred people gathered and the Spirit was present. There is a growing spiritual concern in the native church, for which we are most grateful to our Father in heaven. At this Conference 19 were baptized, 2 reinstated, and 1 received from another Mission. There were 59 native members present at communion and 7 missionaries. This was the first such meeting to be held at one of our outschools and the co-operation of the native church was praiseworthy. To those of us who remember our first meetings here when the big word was always, "Who will furnish the food?" or "Won't you missionaries give us anything?" this meeting had an especial blessing, for that attitude seems to have gone completely. World conditions seem daily more to prove to them that our policy from the first has been a sound one. Do not forget that their load is, however, not a light one for them. They need your spiritual help daily in the assuming rapidly of responsibilities. The difficulty in getting missionaries back to the field and of getting new ones is evident reason to us and them that they must assume not only self-support from the start but also self-propagation and self-government as rapidly as possible. All these things are "for us," not "against us" as Jacob thought. Old Jacob was wrong. Nothing can be against the child of God. Do you believe it? Do you live in it? Possess your possessions, dear child of a King.

Jan. 23, 1942. Elam W. Stauffer.

Rural Missions

LOMAN, MINNESOTA

"And now, Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy WORD. And when they had prayed . . . they were all filled with the Holy Ghost and they spake the word of God with boldness" (Acts 4:29, 31).

About six weeks ago we changed our prayer meeting from Wednesday evening to Sunday evening. Interest is gradually increasing and the Christians are seeking a deeper experience with the Lord and are becoming more burdened for the souls of others. It has laid a deeper burden on the hearts of the workers and is giving us more zeal and boldness to speak for Christ.

Many in the community are sympathetic toward our Sunday school. We certainly appreciate this but how we long to bring them to Christ. Pray for us that we may in much fear and trembling and with many tears teach these dear people nothing save Christ and Him crucified. We do not have excellency of speech but our utmost desire is to see the inner man become a new creature in Christ Jesus.

About two months ago two workers cut wood for a Sunday-school family. The man is sickly and can't do much. A Communist came over and talked with the boys. He told the lady of this family that he didn't know there was such a thing in this world any more as practical Christianity. He invited the boys to visit his home. They went over a week later and had a good talk with him. Before they left they had Bible reading and prayer, and an invitation to dinner. His wife plans to come to Sunday school this summer. Surely all people need Christ. Can others find Christ in and through our lives?

The ladies of the community desired a sewing circle so as to get together and get better acquainted. They met on Feb. 14 with twelve present. The interest was good and many attended that don't come regularly to Sunday school. This gives the workers and local members an excellent chance to witness for Christ because here they have a more personal contact and a common interest with the unsaved. We sincerely wish to thank the many sewing circles for their liberal help in sending materials for our local circle. May God bless their interest in the work.

Spring is here and soon Summer Bib Schools will be taking our full time again. I spite of tire restrictions we plan to have all o Bible schools again and perhaps add mo this year as the Lord directs. Children a hungry for the Word. Pray that God will u the schools to His honor and glory. We wi to thank you for your much interest in o work, and may you continue to pray for H unworthy servants.

April 20, 1942. Johnwilliam Boyer.

City Missions

LANCASTER, PA.

(Rockland St. Colored Mission)

Dear fellow ambassadors for Christ, Gre ings in Him who "ever liveth to make int cession for us."

The Christians at this place are going f ward in the strength of their risen Lord. tendance and interest are good. Childre meeting and prayer meeting each Friday e ning are especially well attended. The m sage of our crucified Lord was brought to children by Sister Beulah Lehman. We w made mindful that it was "for me" He b and died. Mar. 29 communion was held, the washing of the saints' feet. Twenty-f enjoyed this blessing and are going on w Him till He come.

A young father of several of our Sun school children died very suddenly of he trouble. It was very sad. He at one time h a desire to be a Christian, but since he living with one who was not his wife couldn't do both, and so he kept on living adultery. Will you pray for his family t they will seek the Lord while He may found and call upon Him while He is ne

There is a grandmother about ready to received into fellowship with us. She giv testimony of how wickedly she had lived, how happy she is to live a Christian life. often she repeats, "I didn't know these thi were in the Bible."

One thing that was a little hard for he do was not to resist evil. She couldn't see it was wrong to call the cops. She lives in slums of the city just across the street from Mission, and cops are frequently called. A the lesson on nonresistance from the W she changed her mind and wants to pray her enemies instead. She needs your pra to overcome. Her family is very sinful.

The Gospel Team from Harrisonburg, is going to give us a program Sunday m ing, the Lord willing. Last year they gave too, and all seemed to appreciate it. We p the Lord that they are mindful of the miss in the use of their talents.

A number of our onetime Sunday-sc boys were called to serve their country. how we wish they would have enlisted their Lord when He called them. They serve now, where they could have served t Will you pray for them?

Sin seems to be abounding more and n surely the day of our Lord isn't far away

On April 26 we are looking for great th from the Lord in an all-day workers' mee Some of our own colored people are ta part.

We thank all who helped in this pa

he Lord's work by prayers, offerings, and gifts. Also we thank those who came and went along into these dark homes with the glorious light of the Gospel. As we work and wait we pray to be found faithful.

April 16, 1942. Anna Margie Lehman.

COTTAGE CITY, MARYLAND

(Washington, D. C. Suburban Mission)

This spring has again brought changes in o our Mission congregation. Our faithful Sunday-school superintendent, Bro. Clarence Horst and family, have moved near Harrisonburg, Va. Bro. and Sister Charles Hose have ocated in Hagerstown, Md. Bro. and Sister Christ Brunk and part of their family have gone to Arizona. Sister Martha Mosemann s on leave of absence. She is at her home in Lancaster, Pa., recovering from an appendecomy. Bro. and Sister Walter Grove came ack after spending a few months in Florida.

Bro. Ray Shenk had the misfortune of havng his car wrecked a short time ago. The ongregation shared his loss by a liberal offerng.

We were glad to have Bro. George F. Brunk n our pulpit here and at Maple Grove, yesterlay, after an absence of six weeks. Two veeks in evangelistic work at York, Pa., and llness have kept him away.

We are looking forward to baptism and ommunion services the first Sunday in May.

April 20, 1942. Esther Histand.

LA JUNTA, COLORADO

(Spanish Mennonite Church)

We are having beautiful spring weather, nd the farmers are busy tilling the land and owing the seed. Already the fields are beoming green. As we see this taking place on ie farms, we are reminded that we have in ur hands the precious seed of the Word of od to sow day by day and the promise that will bring forth fruit.

On Easter Sunday we were happy to reeive three girls and one boy into the church y baptism. Yes, the Seed is growing, and ay it continue to grow in these young lives. Ve also had communion service. Together ith some visitors and our Sunday-school achers, twenty-nine partook of the sacred nblems.

As most of you know, last year the Mission oard purchased a little church which had reviously been used for Spanish work but as practically abandoned. Under the direcon of the local board, a basement was put and some other remodeling done. Now, ter redecorating, it looks like a different ace and we are all happy to have such a mfortable place of worship. Sometime in ay we hope to have a dedicatory service.

For several months a group of junior boys id girls have been gathering for study Sunay evening before church service. We have en studying C. K. Lehman's "Junior Cateism" and then having a little prayer meetg. Some of the children are still timid about ding out in prayer, but others now take rt in our regular Wednesday evening praymeeting.

We are trusting in you to continue remembring this field in your prayers.

April 14, 1942. Elsa Shank Castillo.

"TO WHOM SHALL WE GO?"

By J. C. Kolb

The question, "Lord, to whom shall we go?" was put to Jesus Christ in response to a wistful inquiry to His disciples, "Will ye also go away?" For many who had enthusiastically followed Him because He had fed them "walked no more with him" when He spoke of the necessity of union with Him by eating His flesh and drinking His blood. "This is an hard saying; who can hear it?" they exclaimed. So today many are deserting the ancient standards for ideas and ways more congenial to the carnal mind—yet not all. We who are conscious of our desperate need of a Saviour from the power and malady of sin, turn to the One who is not a spent force or a used-up fountain. Facing Him, with our hearts crying out for purity and peace, we say, "Lord, to whom shall we go? Thou hast the words of eternal life."

Shall we go to the atheist? Alas, he leaves us in this complex universe without a Creator or Preserver. We would not sit in an automobile that has no steady and skillful hand on the wheel. Neither could we trust ourselves to this revolving world, spinning through space, nobody knows whither, if we did not know that an Infinite Mind both designed and controls its movement.

Shall we go to the materialist? He leaves us more perplexed than ever. We are conscious of our personality, that it is more than our material frame. How can impersonal matter produce that which transcends it—our mind, consciousness, personality?

Shall we go to the agnostic? He claims not to know and would set up his ignorance as a rule. He says, "If there is a God, He is unknowable." But we say it is unthinkable that the Divine Being should not make Himself known to the creature made in His own image.

Shall we go to the humanist? Never, for the putting of men in the place of God leads to self-deification. Humanism, in the place of the objective revelation of God in Christ incarnate, leaves man starving for the vision of God's face, and for deliverance from the misery of a self-centered life, with only one's own vitals to feed upon.

"Lord, to whom shall we go?" To Christ, who still is available and accessible. To Christ, who went to the cross that He might be "The Lamb of God, which taketh away the sin of the world." To Christ, who was "delivered for our offences, and was raised again for our justification." To Christ, who, though now invisible on earth, comes by His Spirit into every believing heart to be our constant Companion and Teacher, Friend and Counsellor, Guide and Protector. To Christ, who is more than a shining figure of sacred history, but who is an indwelling fountain of love and peace. Lancaster, Pa.

Items and Comments

It is officially estimated from Washington, D. C., that in the coming draft, ordered for April 27, more than thirteen million men will be registered, making them eligible for direct or indirect miiltary service. These will include all men between the ages of 45 and 65, including President Roosevelt. There ought to be several times thirteen millions of men and women in the United States who are ready to enlist as soldiers of the Cross, fighting "the good fight of faith."

The "all-out" efforts being made to meet military needs include a number of things that would not be out of place as measures to meet the problems of civilian life. For example, college graduates are reported as coming home to join their fathers in making their home farms productive in the highest degree. Soil conservation is studied as never before, thrift and economy are being urged from many quarters, and other problems are receiving thoughtful attention. Taking these things (outside of war conditions and needs) from a common-sense standpoint (to say nothing of the Christian duty of providing for our own and of helping the needy) such measures deserve our thoughtful meditation and encouragement. But let them all be considered from the Christian standpoint of "do all to the glory of God."

An Oklahoma woman, aged 112, is reported as still working in her garden. Not many people have that privilege, yet this may serve as an object lesson concerning the proper industrial habits for aged people. The time to retire from active service of God and man is when physical or mental conditions make active life impossible. To keep busy (if not nervously so) helps to prolong and ennoble life.

A writer in one of the leading newspapers in the Middle West offers a warning note against the evils of organized labor, political machines, etc., saying among other things: "Unless the unorganized public awakens to the destructive influence of pressure groups, of which organized labor, the organized farmer, and organized political machines are paramount, we will lose our democracy, even though we win the war. . . . Organization and centralizatoin of power are the fundamentals of nazi-ism and fascism. Like conditions produce like results, whether in the United States or Germany."

In China, 56,000 Bibles and Testaments were sold in 1899, 99,000 in 1909, 120,000 in 1919, 125,000 in 1929, 234,000 in 1939. Last year China bought 8,705,616 volumes and portions of Scriptures.

Some Bibles are going to Russian prisoners of war. Ever since 1920, when the blow of Bolshevism fell, the Bible has been strictly banned in Russia. Last fall the request came to America for Bibles for Russian prisoners, and since that time stories have been coming through to the effect that there is eagerness to read the Scriptures. In one instance a Bible was separated by leaves so that there would be enough copies to go around.

All Spanish Protestant churches, with the exception of those in Madrid and Seville, have been closed, according to the International Christian Press and Information Service in Geneva, Switzerland. Further information states that Bible stocks at Madrid have been burned and that in the country "the prohibition of the Bible was carried to the extent of confiscating copies owned by individuals."—Gospel Messenger.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

GUIDES FOR PRAYER

By Floyd A. Shank

1. **Humility and Penitence.**—In approaching God, a humble and penitent attitude is especially necessary for those who are not right with Him. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). Even the righteous should confess the sins of the people for whom they are praying, following the example of Ezra and Daniel. (See Ezra 9:5-7; Dan. 9:3-19).

2. **Sins Forgiven.**—It is necessary for an individual to have all his sins under the blood of Christ before he can get audience with God. "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:7, 9).

3. **In Spirit and in Truth.**—Only through a spiritual relationship accompanied by an attitude of truthfulness can a soul commune with God. This relationship, made possible by faith in Christ, is not limited by time or place or wealth or education. "The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23).

4. **Abiding in Christ.**—Abiding in Christ is an essential for answered prayer. Unless a person has that vital relationship with the Saviour, he has no ground upon which to approach the Father. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

5. **Obedience.**—Obedience to God is necessary to get consideration from Him. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (I John 3:22).

6. **In Accordance to God's Will.**—It is important that prayer is offered in accordance to God's will. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us" (I John 5:14). In some things God has stated His will. Since it is His will that every soul should be saved and that every Christian should experience the full measure of spiritual life, the salvation of a soul or a revival can be prayed for with confidence. (See II Pet. 3:9 and Eph. 4:13).

7. **In the Name of Christ.**—Prayers should be offered in the name of Christ since it is alone through Him that man has access to the Father. "That whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16b).

8. **In Faith.**—It is essential to pray in faith to get answers to prayer. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

9. **Definiteness.**—To get definite things from God it is necessary to pray for definite things. "Ye have not, because ye ask not" (James 4:2b). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

10. **Unselfishness.**—It is necessary to ask unselfishly in order to have requests granted by God. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).

11. **Fervency.**—Fervency adds to the effectiveness of a prayer. "The effectual fervent prayer of a righteous man availeth much" (James 5:16b).

12. **Persistence.**—Often much persistence in prayer is necessary to get from God the things requested. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily" (Luke 18:7, 8b). "Pray without ceasing" (II Thess. 5:17). "Continuing instant in prayer" (Rom. 12:12b).

A good rule is to continue praying daily for a thing until God gives us the assurance that our request is granted. That assurance may come by the visible answer to the prayer itself or through the inner voice of the Spirit.

13. **Fasting.**—To get great things from God it is necessary sometimes that prayer be accompanied by fasting. "And he said unto them, This kind can come forth by nothing, but by prayer and fasting" (Mark 9:29).

14. **United Efforts.**—The united prayer efforts of several Christians has been given a special promise by Christ. "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19).

15. **Thanksgiving.**—To succeed in the work of prayer it is essential that God be thanked for answering past requests. It is hard to overemphasize the importance of thanksgiving, since in all His dealings with the human race God is endeavoring to get glory for His name. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20). "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15).

Scottdale, Pa.

—o—

LIFE'S DAILY PROBLEMS

By Titus Lehman

Again, it seems, it is simply a matter of degree—this of dealing with life's daily problems. We regularly face questions and problems of which some are beyond human solution, whether attempted individually, collectively, or in a laboratory.

But let us not fail, therefore, to sift out the ones which, with more or less effort, will yield a sure answer. Don't pass these by. Hold on to them! Find their answers. By so doing we avoid stagnation and a rut of monotonous living. Instead we learn, we grow, we expand our horizons, we contribute to our own and to the worth-whileness of other lives. Don't be too busy to deliberately stop, occasionally, and dig up the answer to some question which has lately confronted you. One might almost say it will make the difference between life or death for you, intellectually. Remember, many have already stopped growing by the age of thirty, but there are those who persist in growth and fruit-bearing even at seventy.

Midland Park, N. J.

PRAYER'S INFLUENCE

There is an eye that never sleeps,
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light.
There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.
That eye is fixed on seraph throng;
That ear is filled with angels' songs;
That arm upholds the world on high;
That love is throned beyond the sky.

But there's a power which man can wield
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain;
That power is prayer, which soars on high,
And feeds on bliss beyond the sky.

—Heber.

Sunday School Lesson

Theme for the Quarter: Life of Christ

VI. THE DAY OF AUTHORITY

Lesson for May 10.—Matt. 21:12-22.
Golden Text.—Mine house shall be called an house of prayer for all people.—Isa. 56:7.

Introductory.—The events recorded in this lesson occurred on Monday of Passion Week. While this lesson is labeled, "The Day of Authority," it was no more a day of authority than the preceding day was, when Christ headed the procession of a multitude of people in the triumphal entry into Jerusalem.

Cleansing the Temple (12, 13).—This event is referred to by some as proof that Christ was not nonresistant. But such an exposition of this action does not harmonize with the rest of the acts of the Prince of Peace. On such occasions He exercised His divine authority and power. As He Himself said, "All power is given unto me in heaven and in earth." Here, as on several other occasions including the triumphal entry, He exercised this power. The same argument that makes this simply an event showing His physical power would also make His crucifixion show that He was finally overpowered by His enemies because He was too weak to triumph over them in their opposition. We see Him here exercising His divine power, a power which no combination of men or nations was (and is) able to withstand. The main lesson to be learned here is that of the divine disapproval of any use made of the house of the Lord than that of prayer and worship. Jesus' declaration, "My house shall be called the house of prayer," etc., is at once a rebuke and a warning to those who make the house of worship a house of merchandise or a place of amusements.

The Divine Healer (14).—"The blind and the lame came to him in the temple, and he healed them." It is the same old story. He was confronted by no ask or opportunity but that He was able to meet it. In this connection it s well to remember that it is "Jesus Christ the same yesterday, and today, nd for ever."

His Critics Answered (15, 16).—The cribes and chief priests were displeased vith the day's happenings. They came o Jesus with the complaint that the hildren were making too much noise, mplying that they were disorderly. But Jesus had a ready answer, saying, Have ye never read, Out of the mouth f babes and sucklings thou hast perected praise?" He proved by the testiiony of the prophets whom they prossed to believe and revere that He was he Messiah of Scripture. They could ot deny the truth.

A Night in Bethany (17, 18).—Having silenced His critics Jesus went to Bethany where He spent the night, returning to Jerusalem the following morning.

The Barren Fig Tree Rebuked (19).—Returning to Jerusalem, on the way He saw a fig tree that had nothing on it but leaves. He had reasons to believe that it should have fruit on it, but in this He was disappointed. So He said to the tree, "Let no fruit grow on thee henceforward for ever." The event in itself was of minor importance, save that it manifested the power of Jesus in everything that He said and did. But to thinking people it is of far-reaching importance, teaching us the lesson that God is not satisfied with us unless we are fruit-bearing, as well as professing, Christians. As Christ says on another occasion, "Every branch in me that beareth not fruit he [the Father] taketh away."

A Condition of Answered Prayer (20-22).—When the disciples saw what had been done to the fig tree they said, "How soon is the fig tree withered away!" This gave Jesus an opportunity to give them instruction concerning answered prayer. For Jesus, the cursing of the fig tree was an act of faith. It was an unnatural occurrence, but Jesus had the faith to believe that the Father would honor His Word and cause the tree to wither, which it did. His faith was justified.

In the letter to the Hebrews we are taught that "without faith it is impossible to please him," that is, God. If God honored this act of faith on the part of His Son, He will do the same for us. It was in connection with this that Christ gave His famous teaching on the power of faith in removing a mountain. "If ye have faith," He said, "and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." The power of faith is here set forth in a remarkable way. Then follows the sure promise:

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive." The wonders of faith is a theme which all people may profitably study.—K.

The Authority of Christ

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.—Matt. 7:28, 29.

Bible Meeting Topic

ESSENTIALS FOR A HAPPY HOME.—Eph. 5:22-6:9; Ps. 128

Topic for May 10

MOTTO

"Happy shalt thou be."

OUTLINE STUDY

I. Relations toward God Essential for Happiness.
1. Reverence and fear.—Heb. 12:28; Ps. 128:1.
2. Obedience.—Ps. 128:1; Ps. 1:1-3; Jno. 14:21.
3. Self-denying service.—Jno. 12:24-26.

II. Home Standards for Happiness.
1. Love.—Eph. 5:25-31.
2. Submission.—Eph. 5:22-24.
3. Unity.—I Pet. 3:7, 8.
4. Peace.—I Pet. 3:9-11.
5. Industry.—Ps. 128:2; Eccl. 5:12; Prov. 31:27-31.
6. Purity.—Prov. 12:4, 5:18-21.
7. Devotion and prayer.—I Pet. 3:12; Phil. 4:6.
8. Godly concern for children.—Ps. 128:3; Eph. 6:4.
9. Obedience to parents.—Eph. 6:1-3.
10. Hospitality toward others.—I Pet. 4:9; Heb. 13:2.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Happy."**
2. How to Make Home Happier.
   a. Let Jesus come in and rule.
   b. Love one another.
   c. Obey parents and guardians.
   d. Help with the work of the home.
   e. Seek the way of peace.
   f. Keep thyself pure.

For Seniors.
1. Godly Relations.
2. Family Relations.
3. Righteous Principles.

PERSONAL THOUGHT

By the help of the Lord I will do my part in making my home a happy home.

SEED THOUGHTS

Happy the man, of mortals happiest he,
Whose quiet mind from vain desires is free;
Whom neither hope deceives nor fears torment,
But lives in peace, within himself content;
In thought, or act, accountable to none
But to himself and unto God alone.
—H. P. F. Lansdowne.

There are briars besetting every path,
Which call for constant care;
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on Thee,
Is happy everywhere.

In a service which Thy love appoints
There are no bonds for me,
For my secret heart has learned the truth
Which makes Thy children free,
And a life of self-renouncing love
Is a life of liberty.—Anna L. Waring.

There is no happiness in life; there is no misery like that growing out of the disposition which consecrates or desecrates a home.—E. H. Chapin.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $1.50 per year in advance.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Missions ..... John R. Mumaw
Doctrinal ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

MENNONITE PUBLICATION BOARD

Simon Gingerich, Wayland, Iowa, President
D. D. Troyer, Goshen, Ind., Vice President
O. N. Johns, Canton, Ohio. Secretary
Lewis S. Martin, Harrisonburg, Va., Treasurer
Oscar Burkholder, Breslau, Ont.
J. C. Clemens, Lansdale, Pa.
J. C. Gingerich, Detroit Lakes, Minn.
E. G. Gehman, Harrisonburg, Va.
John H. Gochnauer, Manheim, Pa.
Henry Hershey, Intercourse, Pa.
Amos S. Horst, Akron, Pa.
J. L. Horst, Scottdale, Pa.
Jess Kauffman, Hesston, Kans.
J. Irvin Lehman, Chambersburg, Pa.
Aaron Mast, Belleville, Pa.
A. J. Metzler, Scottdale, Pa.
David D. Miller, Berlin, Ohio
E. E. Miller, Goshen, Ind.
Omar Miller, Molalla, Oreg.
Homer F. North, Nappanee, Ind.
H. B. Ramer, Duchess, Alta.
J. R. Shank, Versailles, Mo.
J. W. Shank, Goshen, Ind.
C. B. Shoemaker, Scottdale, Pa.
S. W. Sommer, Millersburg, Ohio
Milo Stutzman, Kingman, Alta.
Edwin J. Yoder, Topeka, Ind.
Harold Zehr, Rantoul, Ill.

COMMITTEES

Executive Committee.—Simon Gingerich, D. D. Troyer, O. N. Johns, Lewis S. Martin, A. J. Metzler, C. B. Shoemaker.

Publishing Committee.—John L. Stauffer, Chairman; Oscar Burkholder, Secretary; Daniel Kauffman, Paul Erb, J. Paul Graybill, H. A. Diener, J. Irvin Lehman.

THURSDAY, APRIL 30, 1942

Field Notes

Bro. M. C. Lehman, according to to latest reports, was to leave for this country from a Swedish port on April 15. Pray for a safe passage for him.

* * *

Communion services are planned for the congregation at Mt. Clinton, Va., on May 3, for Weaver's Church, Dale Enterprise, Va., on May 31, and for Gospel Hill, Palos, Va., on June 14.

* * *

Instructors for the 82nd Monthly Bible Meeting at Columbia Mission, Columbia, Pa., on May 2 and 3 are: Sanford G. Shetler, Wells Tannery, Pa., and William Martin, Menges Mills, Pa.

* * *

Bro. Daniel Kauffman is spending some time in the vicinity of his former home at Versailles, Missouri. Personal mail will reach him if addressed in care of Leroy Gingerich, Versailles, Mo., until further notice.

* * *

Communion services were announced at the following places for Sunday, April 26: Sugar Creek Church near Wayland, Iowa; Lower Deer Creek Church near Kalona Iowa; Mt. Zion Church near Versailles, Mo.

* * *

Bro. Reuben Hofstetter, of the Kidron, Ohio, congregation, preached at Orrville, Ohio, on Sunday, April 26. On Sunday evening of May 3, Bro. O. N. Johns of Canton, Ohio, is scheduled to bring the message at Orrville.

I. W. R.

CONCERNING OUR INDIA MISSIONARIES

April 24, 1942

Gospel Herald
Scottdale, Pa.
Dear Brethren:

A cablegram from India asks for money to send some missionaries home early, especially women and children. Just what the conditions are that create this emergency we do not know, nor does the cable say who or how many would come. Inquiry at the office of the Foreign Missions Conference states that neither the British nor American Governments are asking missionaries to leave, and that a number of the Boards operating in India have requested their missionaries to remain and if necessary to evacuate to some less exposed part of India.

Our Executive Committee met on Thursday evening and decided to place money for traveling at their disposal, and has instructed the missionaries to arrange affairs for the continuation of the work by Indian Christians in case evacuation becomes necessary. Since traveling on the sea is extremely hazardous, many of the Boards feel that their missionaries are safer in India than on the sea. Our Executive Committee shares this opinion but leaves the decision with the missionaries themselves.

Sincerely,
S. C. YODER, *Secretary*
Mennonite Board of Missions
and Charities

Communion services were held with the East Union congregation near Kalona, Iowa, on Sunday, April 19, at which time 359 communicants took part. Bro. W. S. Guengerich of Wellman, Iowa, assisted the home bishop, Bro. D. J. Fisher, in the services.

* * *

The Annual Meeting of the Associated Sewing Circles of the Southwestern Pennsylvania Conference District is to be held at the Pinto Church, Pinto, Md., in the forenoon and afternoon of May 2. An interesting program has been arranged.

* * *

Bro. C. F. Derstine, Kitchener, Ont., expects to be with the Walnut Creek, Ohio, Mennonite Church, May 5-12. Mail addressed thus will reach him. With the evangelistic messages he will cover the Book of Daniel in pre-sermon messages.

* * *

Recent visitors at Scottdale were: Katherine Steider, Conneautville, Pa.; Pearl Miller and Willis Myers and wife, Conneaut Lake, Pa.; Mrs. Eli D. Kramer, Linesville, Pa.; I. W. and Katherine Royer, Orrville, Ohio; Eva W. Carper and daughter, Ruth, Oyster Point, Va.

* * *

A Bible Instruction Meeting is to be held, Lord willing, at Erb's Mennonite Church near Lititz, Pa., on Wednesday evening, May 13, and all day on Ascension Day, May 14. Some of the speakers listed are: Bros. Noah Risser, William Martin, Frank Leaman, and John Hiestand. M. B.

* * *

From Estacada, Oregon.—"Never had a day at the Porter Mission like Sunday, April 19. A father, mother, and three children were received by water baptism in the forenoon; communion and foot-washing services were held in the afternoon, when fifteen Porter residents took part. . . . Praise the Lord!" E. J. B.

* * *

Communion services were held at the Scottdale Mennonite Church last Sunday, when a goodly number took part in commemoration of the suffering and death of our Lord. Bro. Paul Huddle, Salina, Pa., was present and took part in the services. On Saturday evening preceding, preparatory and baptismal services were held, at which time four young people were received into church fellowship by water baptism.

* * *

Sunday School Lesson Helps.—Progress is being made in preparing the new Sunday School Helps for 3, 4, and 5-year-old children. Sister Katherine Royer, Orrville, Ohio, is writing lessons for nursery children and Sister Eva Carper, Oyster Point, Va., is writing the Kindergarten courses. These sisters spent two days at Scottdale this past week selecting suitable four-color pictures for these courses. Further information will be given concerning these important new Lesson Helps from time to time.

* * *

Ordination.—A very impressive ordination service was held with the Freeport congregation, Freeport, Ill., on Sunday, April 19, at 2:00 p. m., when Bro. Howard J. Zehr was ordained to the ministry to fill the vacancy that was made in the passing of Bro. S. E. Graybill. Several weeks ago the congregation met and officially called Bro. Zehr to become their pastor. The services were in charge of Bishops A. C. Good and H. R. Schertz. Our prayer is that God may richly bless both minister and congregation. G.

Correspondence

MARION, PA.

Greetings in His Name:—On the evening of March 14, Bro. and Sister C. M. Ferster were with us and after a short message by Bro. Ferster, they showed their 65 African trophies and told of their work among the natives. Bro. Ferster also preached for us on Sunday morning. We enjoyed their visit, and wish them the Lord's blessing in their work in Philadelphia.

Our spring counsel meeting had been announced for March 29, looking forward to communion, but due to the fact that most of the members were snowbound this service was postponed until later.

Several Mennonite families have moved into our community, and we invite them to worship with us. We still have room for more.

"The Lord is risen indeed."

March 30, 1942. Lydia R. Hess.

PARNELL, IOWA

(West Union Congregation)

In the midst of a strife-torn world, we, with the Psalmist, desire that men would praise the Lord "for his goodness and for his wonderful works to the children of men."

Bro. Ed Hershberger of Amenia, N. D., worshiped with us on March 1. Ten of the boys of this congregation have left for C. P. S. Camps. We are grateful that the road officials are planning to make a hard surface road to our church and cemetery. Ours is the last church of its kind in the State that is as yet in the mud.

Bro. Andy Miller and wife of Milford, Neb., are with us again for the summer. We welcome them.

April 5, the church met for a counsel service. An Easter program was given in the evening by the children and juniors, sponsored by Lois Gingerich and Katherine Yoder. It was enjoyed by all present. On April 12 the congregation met to commemorate the death of our blessed Lord.

Bro. Daniel Kauffman of Scottdale preached for us on both occasions. We rejoice in the prospect of having Bro. and Sister Kauffman with us for some time. They are staying with Bro. and Sister Fred Gingerich, Sister Gingerich being their daughter. It might be well said of Bro. Kauffman by the aged of this place, as Paul said of himself and Apollos, that they planted and watered but God gave the increase. Bro. Kauffman as an evangelist labored with us while the Church was in its infancy some forty-six years ago in the Green Center Schoolhouse.

April 12, 1942. C. J. Gingerich.

CANBY, OREGON

(Bethel Congregation)

We are glad to report some of the special blessings that have come to our congregation during the past few months. On Feb. 17 Bro. and Sister P. A. Friesen were with us for an evening service. They related some of their experiences in India and told us of some of the problems and needs there. They also told of the opening and progress of the mission activities in Denver. We were very glad for their presence in this community for several days. The annual Sisters' Fellowship Meeting was held at this place on Feb. 19, and Sister Friesen took part in the program.

On March 22, in an afternoon service, our counsel meeting was held, the members from the Porter Rural Mission being present with us. On Easter Sunday morning we enjoyed another communion service. Sixty-five members took part in commemorating the great sacrifice made for us when Christ shed His own blood for our sins. Not all our members were present. We were especially glad for the presence of our aged Bro. and Sister Goertzen, who cannot attend services regularly because of their age and health. Another aged sister has been confined to her bed for a number of months, and so was among the absent ones. In the evening we had special Easter services, consisting of a program by the children and juniors followed by a program of songs and readings, and a short talk by our bishop, Fred J. Gingerich.

We are looking forward to having a series of meetings May 7-17, with Bro. Marcus Lind, Superintendent of the Portland Mission as evangelist. The dates set for our Summer Bible School are June 8-19. Will you pray that these efforts may bear fruit to the glory of God?

If any one should desire to give cheer to our invalid sister by letter, address her: Mrs. Hugo Friton, Canby, Oregon. She will greatly appreciate hearing from you. Cor.

MIDDLEBURY, INDIANA

We were permitted to enjoy some real spiritual feasts during our revival meetings, from March 30 to April 8, which were conducted by Bro. Jesse Short of Archbold, Ohio. He preached very impressive sermons without fear or favor of man, and Sister Short conducted the children's meetings each evening, which were enjoyed by all.

Bro. Stuckey of Archbold, Ohio, gave us the first message, "No man careth for my soul," in the absence of Bro. Jesse Short.

Some of the visible results were about twenty-five converts, along with some confessions and reconsecrations. The meetings were marked by large attendance and good interest.

The Lord willing, we expect to have our counsel meeting and baptismal services April 26, with communion on May 3.

April 20, 1942. Earl Miller.

CORNWALL, PA.

(Krall's Congregation)

The revival meetings closed at Krall's Church, Lebanon County on March 29, 1942. There were seven confessions and one came since the meetings closed. Six boys and one girl, ages 11 to 15, responded to the invitation. A young man and wife with five children came over from a neighboring church. May the Lord bless them all.

Bro. Milton Brackbill surely freed himself in bringing us Gospel messages that showed the children of God their places in almost every circumstance in life and also warned the sinners of God's wrath on unbelievers.

May the Lord help us to live such lives that He may be able to continue to bless the work at Krall's.

We are surely glad for the young people and the new families that have moved into this community. They all seem to be happy and enjoying Christian fellowship with us.

We want to say that if any young people or others are looking for new homes, reasonably priced land, good schools, and church privileges, get in touch with us. There are still good farms at reasonable prices around Shafferstown, Pa.

Martin E. Weaver,
Annville, Pa.

GUERNSEY, SASKATCHEWAN

(Sharon Congregation)

O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

April 12, we enjoyed the ministry of Bro. J. B. Stauffer of Tofield, Alberta. He conducted baptismal services, as a young sister was taken into church fellowship, following which communion services were held.

In the evening Bro. Stauffer, assisted by Bro. Schlabach, our minister, gave a very challenging and inspirational message, "Our Human Best Can Only be Brought Out if it is Lost in God," using as his text, II Cor. 12:7-9.

The Alberta-Saskatchewan Conference will be held here this year and plans and arrangements are well under way. We are looking forward to rich blessings and we invite as many as possible to come and join us.

Cor.

UPLAND, CALIFORNIA

(North Pomona Congregation)

Bro. Wm. Jennings and wife, formerly from Concord, Tenn., came into our midst a few days before Christmas, and he has been our pastor ever since. We appreciate his services very much. They will likely stay several months longer. They have three sons living in California. We had Bro. Mark Ross as our evangelist from February 23 to March 2, after which Bro. E. M. Yost gave us four more sermons; then they left for their homes in Kansas. The congregation was encouraged and attendance was good. On Sunday, March 22, Bro. Glenn Whitaker preached for us both morning and evening, and Bro. Jennings filled the pulpit at Los Angeles. On March 28 was the annual business meeting. Bro. V. P. Bontrager, our bishop, was with us then, and again on Saturday and Sunday, April 18 and 19, when we had our counsel and communion. There were 41 present to partake of the sacred emblems.

While Bro. Jennings was at Los Angeles on April 12, Bro. Alvin Burkholder filled the pulpit both morning and in the evening. The Beulah College Male Quartet gave us a nice program. Bro. and Sister Guy Hostettler and family have changed their location back to Upland again, being at Winton less than a year. Bro. and Sister Mahlon Zimmerman have transferred their membership from a church near Ephrata, Pa., to this church; also Dan Brenneman from Wellman, Iowa. Bro. and Sister Paul Bucher left for Sheldon, Wisconsin.

We want you to pray for the work at this place. Visitors are always welcome.

April 22, 1942. Mrs. J. B. Groff.

Ashamed!

By HARRY A. DIENER

SHAME is a feeling that we experience many times, but it is a little hard to explain. We well know that it largely affects our lives—our manner of dress, the company we keep, the way we speak, and many other matters of life. Another point we ought to consider here in the beginning is that our standard of life and our convictions largely affect our sense of shame.

Paul uses the word "ashamed" three times in one chapter, II Timothy 1. In verse 8 he says, "Be not . . . ashamed"; verse 12, "I am not ashamed"; and in verse 16, "he . . . was not ashamed." At this place we also must think of the words of our Saviour when He said (in effect) that if we are ashamed of Him in this world—among our fellow men—that He will be ashamed of us when we come before Him in judgment, Mark 8:38. Let us consider this saying of our Saviour enough to get the value of what He says. We are in this world amid its sin, pride, and wickedness. The world never did appreciate our Saviour, nor endeavor to follow His teaching. To be faithful to Jesus Christ means that we will be different from the world—in speech, in associations, in the places we go, in the things we enjoy, and in the way we appear. Will we dare to live for Him here on earth among the same folks who rejected, abused, condemned, and crucified Him? I am sure we will, if we have the same appreciation of our Saviour as is given to us in Hebrews: "But we see Jesus . . . crowned with GLORY and HONOR." How would we expect Jesus to feel toward us if in this world we were ashamed of Him? Could we expect that He would be happy to have us with Him in the presence of His Father and the angels?

Let us notice verse 8: "Be not . . . ashamed of the testimony of our Lord." Here was a fine Christian young man who was blessed with good home training and fine talents. There may have lived in those days, as there are some now, who make sport of the young people who show respect to their home training and make use of their God-given gifts. Paul wanted Timothy to appreciate these blessings of his and use them, even if some would not respect him for the position he took. Some people might make his life uncomfortable as a Christian, but we have not received "the spirit of fear; but of power, and of love, and of a sound mind." Paul did not care if they called him "crazy" or "coward," or anything else. He felt that it is quite sane, sensible, and courageous to live for the Lord. Notice what he says in the next verses: "Who hath saved us, and called us . . . who hath abolished death and brought life and immortality to light." Who among us would be so rude as to disrespect the person who had saved our natural life? Christ gives us spiritual life, both for this life and the life to come, in this world and in heaven. He called us with a high and holy calling to be sons of God and ambassadors for Him. Could any one wish for a higher calling? Could any one receive a higher commission? The world has had its men whom it calls great—great because of what they have done for others: great kings, great generals, great presidents, great preachers; but none has ever been able to help in the hour of death. The Bible calls death "the last enemy." Our Saviour abolished death and Paul in his triumph of the resurrection could say, "O death, where is thy sting? O grave, where is thy victory?" As Christians we have nothing of which we can be proud, but we have much for which we can thank the Lord. "Hallelujah, what a Saviour!"

In verse 12 Paul says, "I am not ashamed." His preaching and teaching brought much suffering to the apostle. It meant many long, dangerous journeys. Many times he was punished for his boldness of speech. Many times his own people turned against him, and while he is writing this message to encourage Timothy he is in prison at Rome, realizing that his end was near; nevertheless, he could say, "I am not ashamed." Earlier when he was on trial he used that opportunity to testify for his Saviour, and did it so nobly that the king answered, "Almost thou persuadest me to be a Christian." Paul answered, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." It was his confidence that he had in his God and the assurance he had of the future that enabled him to say, "I am not ashamed." Too often we value everything in terms of earthly values, cents and dollars, or perhaps in terms of the esteem of others. Paul was living for God. He was interested in the future and was sure that the blessings of heaven were of much more value than anything this world had to offer.

Paul had a good friend. It is my opinion that he was a man of position or means. His name was Onesiphorus. In what way this friend ministered to the apostle we do not know, but however it was, Paul greatly appreciated it. Paul says of him, "He oft refreshed me, and was not ashamed of my chain." What would take this friend to Rome we are left to guess. Was he an officer of the law who had met Paul at Ephesus? Was he a merchant man of Ephesus who had come to Rome on business? Whatever may have been his occupation or position, he was a man who appreciated the friendship of the apostle so much that he was willing to make a diligent search for him. Just imagine this friend going from one prison to another looking for Paul, asking the people from whom he inquired for a preacher friend of his who was in prison for his faith and preaching. It would have been quite an honor to have been looking for a friend in one of the government offices of Rome or perhaps among some of the rich of the city, but to look in the prisons was quite something else. What a blessing such a true friend can be. Paul rejoiced that Onesiphorus was not ashamed of him, even if he was in chains.

In consideration of these three sayings of Paul we come to the conclusion that our sense of shame depends on our appreciation of the life we are living and those with whom we associate. If we appreciate Jesus Christ and what He has done for us, what He is doing and what He has promised to do, it will make little difference to us what others say and do. We will be faithful to Him.

Hutchinson, Kansas.

ASHAMED OF JESUS

Jesus, and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee whom angels praise,
Whose glories shine thro' endless days?

Ashamed of Jesus! sooner far
Let evening blush to own a star:
He sheds the beams of light divine
O'er this benighted soul of mine.

Ashamed of Jesus! just as soon
Let midnight be ashamed of noon:
'Tis midnight with my soul till He,
Bright Morning Star, bid darkness flee.

Ashamed of Jesus! that dear Friend
On whom my hopes of heav'n depend?
No; when I blush, be this my shame,
That I no more revere His name.

Ashamed of Jesus! yes, I may
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

Till then—nor is my boasting vain—
Till then I boast a Saviour slain;
And O, may this my glory be,
That Christ is not ashamed of me.

—Joseph Grigg.

There are four visions that any one must have in order to be a happy, useful Christian: (1) a vision of God; (2) a vision of Calvary; (3) the wretchedness of lost humanity; (4) a vision of the possibilities in the lives of those who have been saved from a life of sin.—Newton S. Weber.

It is a good thing to do great things for God, but it is an infinitely greater thing to be in the will of God where we can bring Him glory.—Irvin B. Horst

The Dearth of Bible Knowledge

A Challenge to the Church to Go Forward

By MRS. LESTER COOK

IN this day of modern science and invention we see knowledge increased on every hand. Men are learning to produce and put to use war machinery in a way never before known about or even dreamed of. Doctors are finding new cures and remedies for diseases which were hitherto a puzzle to them. The educational world is finding new and better ways of helping the child to adjust himself in his social world. In the chemical world knowledge has increased by leaps and bounds—witness the making of nylon, for example, from coal, air, and water for use in making stockings, parachutes, etc. Truly this generation is seeking for knowledge more and more and is finding it.

However, our hearts are saddened when we look into the spiritual realm. Are men seeking after the knowledge gained from the Word of God? Are people today well equipped with Scriptural knowledge in order that they may be prepared for the Tempter as Jesus was? Sad to say, the answer is, No. Our forefathers were able to quote much more Scripture than we are today, simply because they studied the Bible more and were eager to gain more knowledge from God's Word.

We are amazed at the ignorance of people regarding the Bible. The inquiring reporter over radio station KOA once asked a lady to tell whether Genesis was in the Old Testament or in the New. She was embarrassed greatly, and with a nervous little giggle said, "Well, I guess it's in the New, isn't it?" At another time a man was asked to name the first five books of the Bible. It floored him; he didn't even attempt an answer. This condition is pitiful—not only being ignorant of what the Bible teaches but not even being acquainted with its organization.

A questionnaire on contents of the Bible was sent to 18,434 high school students in Virginia. Of this number 5,000 were unable to name more than three prophets of the Old Testament; 2,000 could not name the four Gospels correctly, and 10,000 did not know as many as three of the twelve apostles.

At the Colorado State College of Education every year all sophomore students are required to take a general culture test. Its purpose is to test the broadness of one's background. I remember that one whole page was about movie actors and movie themes. There was also a page of questions about Bible information. One of the students who helped to check the papers said that the majority made high scores on the movie page and strikingly low ones on the Bible page. Is it any wonder that when the public school teachers in New England were recently asked to name the greatest influence in the life of the child, they crossed out the words **home, school, church** and substituted **movie?**

The Bible is not actually lost, but is almost unknown. He is a rare person who spends much time with it. The majority of Christians are lukewarm to it. It is just ignored. Even theological students lay it aside for other books. The upper classes do not scoff at the Bible; they do not even look at it. They do not talk about it, because it is not a part of their world. All it does to them is to remind them of an age which has ended; it seems to them a relic from a world that has vanished. Men and women of education and culture are in large numbers ignorant of the Bible. Lawyers, doctors, journalists, teachers, bankers, merchants, most of them belong to the nonreading Bible class.

In a leading university these questions were asked in an examination: (1) Name the three members of the Trinity. (2) What are the Beatitudes? (3) What is the Transfiguration? (4) What is the first commandment? (5) Why did the children of Israel go to Egypt? (6) Who visited the witch of Endor? The average grade was very low. Could you have answered them? Two students thought that the apostles John, Paul, and Peter made up the Trinity.

Bibles are given to church school pupils and many Bibles are given as friendly gifts. But I've never known a Bible to be given away on condition that it be read. If reading were a condition of receiving, many Bibles would have to be returned. Bibles repose in most hotel rooms, but few give evidence of having been handled by anyone except the chambermaid.

We are faced with an amazing spectacle—a generous, intelligent, and frank generation without a knowledge of the Bible! It will be an unutterable pity if this indifference is passed to the next generation.

Quoting from the Summer Bible School pamphlet of our church:

> Our very elaborate and in many respects highly efficient public-school system, employing a million teachers and teaching about twenty-five million children, gives each child a thousand hours of secular instruction yearly. It is evident that there has been a growing emphasis upon all that enters into this elaborate school system without a corresponding increase in the emphasis on Christian training for the child. Naturally this results in a choking out of much that enters into their spiritual development. A balanced education is needed. This is what the average child is not getting. There is a great demand for more Bible instruction.

Now as you and I realize anew this dearth of Bible knowledge in our land, what does it make you want to do? Does it offer a challenge to you? Indeed it is a challenge to all of us! The Church must do something to help this situation.

We may say with Jeremiah—"O earth, earth, earth, hear the word of the Lord." "If God is a reality, and the soul is a reality, and we are immortal beings, what are we doing with our Bibles shut?"

Why aren't people reading the Bible today? Is it because there aren't enough Bibles? Doesn't everybody have access to a Bible? Yes, the Bible remains the best seller of any book ever published, and most people have one. Recently America raved over such best sellers as "Gone With the Wind" and "Live Alone and Like It." Sales soared to the hundreds of thousands. No such publicity marked the public purchase of the Bible, but, as usual, it held its own as the world's Number one best seller.

During 1936, it was announced by the American Bible Society, twenty-seven million copies of religious works had been sold throughout the world. Of this number 290,000 were Bibles, 388,486 Testaments, and 7,078,822 portions of Scripture. Estimates are that a grand total of 960,000,000 Bibles have been sold the world over since Johann Gutenberg printed the first book version in 1448.

"If these Bibles would average one inch in thickness and they were laid solidly against each other they would make a solid shelf of Bibles, 15,151 miles long. Or if laid on top of the other, they would make 2,774 stacks of Bibles as high as the highest mountain in the world." So you see we cannot say that people have no Bible to read.

Not many people would want to burn a Bible, but they don't read it. They say they are too busy. Every hour is mortgaged. In the morning they must hurry to work and in the evening they must hurry home to do something else. Some people apparently do not read the Bible because they are ashamed to be found reading a book whose latest pages are 2,000 years old. Some do not read it because it is too bulky and too long. They didn't say this about "Anthony Adverse" or "Gone With the Wind." If they did, it didn't keep them from reading.

Are people not reading the Bible because it is too difficult for them to understand? If this be the reason, we might answer that many passages are simple enough for a child's mind. The Holy Spirit can help us understand any part of the Bible. Perhaps one reason why most people do not find the Bible a lamp to their feet and a light to their pathway is because they do not know how to get help from it. They don't read it because they don't know how to use it. Reading it has been regarded as a kind of religious chore—something that

has to be done whether one wants to do it or not.

We might give a few suggestions here as to how to study God's Word. They have been brought to our attention over and over. How many of us are really seeking for a better and more efficient way of studying the Bible? When we see or hear of a good suggestion, do we put it into practice?

1. Give God the best time of the day for study of His Word, preferably in the morning.
2. Always have a definite time for meditation. The practice of reading the Bible just when we happen to have time during the day is too haphazard and tends to crowd out Bible study altogether.
3. Remember, the Bible is the Book of books. We want to encourage reading the entire Bible. I know of one person who is now reading the Bible through in a way which should make it more interesting. She has chosen a certain subject or theme which she watches for all through the Bible. I think sometimes it is well to take just one Bible book, such as the Gospel of John, and study it for a season.
4. I don't believe we should have any certain number of chapters we should read each day. It depends upon where we are reading in the Bible. Perhaps in one reading we run across so many choice verses that we need to read only a few verses and then stop for meditation in order that we may digest it.
5. Let us eat the Word. A little pamphlet written by the Dean of the Moody Bible Institute gives a helpful discourse on "how to eat the Word." He says there is a great difference between "finding" the Word of God and "eating" it.

"Eating makes digestion and assimilation possible. But eating comes first. We must hold the food in our mouth and get the full taste of it, letting it mingle well with the saliva and chew, chew, and chew. Holding the Word of God in our mind is like holding the food in the mouth. Prayer does what saliva does. Turning it round and round, thinking of it from this point of view and that, asking questions about, searching its meaning in a commentary; all these things correspond to the chewing that makes good digestion and assimilation. The only way to hold the Word in our mind is to memorize it. Who knows how many souls will benefit from a Scriptural truth or verse which we pass on because we held it long enough to chew it well. We must memorize the Bible if we want to become a blessing."

Now, what has been done in order to encourage Bible study and to diffuse Bible knowledge? Much has been done and is being done in the field of translation. In the American Bible House in New York City, on a screen at one end of the halls, there is a list of more than 1000 languages and dialects into which the Bible in whole or part has been printed. Missionaries in many lands are still working at this great job of translating the Bible into foreign languages. However, there are still 2,351 languages in which the Bible has not been translated. Can we give any reason why these peoples should be denied the story of salvation?

The challenge to us is to make this Bible known. How are we to do it? Our church has several agencies whereby we are doing something to this great end. We may mention the Sunday school, young people's meeting, Sunday-school conference, Bible conferences, our church papers, and the sermons which we hear from the pulpit. Some people would have us believe that the Sunday school exerts little or no influence on the children during the week. We believe this to be untrue, since our aim is to acquaint the children with God's Word. We know they are being taught Bible doctrine; and that they are memorizing the living, powerful Word of God. Should we not as teachers, lead our pupils to do more memory work?

The Sunday school, however, is no longer the outstanding agency for religious instruction that it once was. A relatively small percentage of the children in the United States attend Sunday school. Saloons in the United States are increasing rapidly, but the number of Sunday school is declining.

Perhaps one of the best movements toward more Bible study is that of the Summer Bible School. We know that it reaches children who otherwise hear and learn nothing from the Bible. It offers great opportunity for evangelization. One minister recently made this statement: "Our boys and girls make as much progress in the intensive work of three weeks of Summer Bible School as they do in two or three years of Sunday school."

In talking this subject over with a sister, she said that, as she sees it, the parents in the home will have to do more Bible teaching to their children. She said, "You can't force lots of children to go to Sunday school, but the parents have the power to do it at home." Parents, that is a challenge to you. How many of you read Bible stories to your children regularly? We know that for any movement to succeed there must be co-operation and backing from home.

Would you like to see Bible study in your public schools? It can be done. The "Sunday School Times" gives an account of the Bible courses being taught in the high school at Chattanooga, Tenn. It is a very popular course. A few states now have religious instruction in their schools; Massachusetts is one. Colorado introduced a bill to that effect, but it was killed before it got very far. Dr. Nott once said, "Men cannot be educated without the Bible. It ought therefore to hold the chief place in every situation of learning." Should not we Christians all over the land unite together in an effort to have a more balanced education for our children?

Should we have better attendance at prayer meeting where the Bible is studied? Should we have more neighborhood Bible classes? Should we as indivdiuals be more diligent in Bible study that we may be better soul winners? What are your ideas as to how we may make our Bible known? There is much for all to do. Quoting Bro Allen Erb:

> "We have but touched the edges of the field. In every church a few of the people of the community hear the Word, the rest are outside; in every Sunday school and Bible School a few are enrolled but the great multitude of children is yet on the streets; in every area worked by a colporteur a number of the people get the Word, but vast crowds are yet hungry; in every revival meeting a handful hear and are saved but the crowd goes surging on. A few students in the Christian colleges get the Bible but the multitudes hear it not."

All over the world there is a lack of reverence for the Word of God. It i

(See top of next page)

OPEN FORUM

CONCERNING E. STANLEY JONES'S BOOK, "IS THE KINGDOM OF GOD REALISM"

Springs, Pa.

I have read with interest in the April "Christian Doctrine" the review by Bro. Paul Erb of one of E. Stanley Jones's books entitled, "Is the Kingdom of God Realism."

A number of years ago, possibly ten or fifteen, the "Sunday School Times" reviewed an earlier book by the same writer, entitled "The Christ of the Indian Road," and condemned the book, and, according to my recollection, classified Jones as a modernist.

I secured the book and read it, and agreed with the "Sunday School Times" in their verdict. "The Christ of the Indian Road," was evidently not the Christ of the New Testament. As I remember, Mahatma Gandhi was held up as an example of Christian living. Jones had much to say about the spirit of Jesus, but little about the Spirit of Christ (Rom. 8:9) or the Holy Spirit.

One statement that he made I have always retained. It said, "The idea used to be to go to India (or heathen lands) and save as many souls as possible. Right or wrong, this is no longer the object." This is the exact sense of his statement, although some of the words may not be exact. His theme in this book was not that the Indians are eternally lost without the Gospel, but that we should take the Gospel t them to supplant the evil in the Hindu rel gion, allowing them to keep that which is go in their own religion.

Later, when he was in America and lecture in a near-by city, such as were of a modernist turn of mind were the kind to go to hear hi It is indeed refreshing to notice the quotation from the late book by Bro. Erb, and we r joice for such a testimony from Jones, but r membering the former background, we certain should have Scriptural reason to hold und surveillance any Bible teacher who cannot spe plain Gospel language on such themes as t origin of man, and eternal punishment or he or New Testament salvation, as Bro. Erb in mates in beginning. The man who cannot wri "Sound speech" that cannot be condemne doesn't know anything that is sound that cann be gotten from sources that are safe.

With some knowledge of some of Jones's f mer background, this book review seems esp cially striking in connection with Bro. Edwa Yoder's article, "Beware of False Prophets" the same issue just preceding.

We beg pardon if we seem to intrude, but t writer felt to submit this with the idea th read in connection with the review above ferred to, it might have some value.

Sincerely yours,

Shem Peachey.

up to the Church to prepare the soil for world peace by leading folks to read their Bible and revere it. There is enough dynamite in the Bible to shatter those blundering international walls that keep the world sitting on the rim of a volcano and our unbrotherly industrial relations which cause the worker to hate the employer and the employer to look with suspicion on every movement of the worker. The Bible draws pictures of the effects of sin. Are we so modern as to think that we are not sinners? What this world needs is a lot of people who are not afraid to look in the Bible to find the ugly truth about themselves and who will realize that moral unfaithfulness will not escape its doom and that "the wages of sin is death."

A minister in a certain home asked for the Bible that he might look up a reference. The mother in the home brought it to him, wiping flour from its covers with her apron. She apologized for having flour on it; she had been trying to memorize a passage while baking pies. The minister assured her he wished that all of his members had a little more flour on their Bibles instead of so much dust. How about yours—does it have flour or dust on it?

Through the Scriptures we have hope. Rom. 15:4 says, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Through the Scriptures men have faith. Rom. 10:17 says, "So then faith cometh by hearing, and hearing by the word of God." If we are to have people of large faith, useful in promoting principles which will last, they must have the Bible not only in their hands and on the bookshelf but in the heart. For without it moral life falls to the bottom, the world becomes a puzzle, death a horror, and eternity a blank. More and more the Bible shines as the only hope in the black darkness.

Talk given at a Christian Workers' Conference and, by request, submitted for publication.—Ed.

Rocky Ford, Colorado.

THE CHURCH OF JESUS CHRIST

(Continued from page 99)

long chapter is sealed by an inner witness, following regeneration, the keeping of the commandments of God, and loving not our lives unto the death. If outside the Church of Jesus Christ on earth, our doom is sealed with the devil and his angels at death. If truly within, blessed shall we be not only now and "henceforth" (II Tim. 4:8), but unspeakably when God shall manifest His glory in THE CHURCH by Christ Jesus throughout all ages, world without end. Amen." "Even so come, Lord Jesus."

Lititz, Pa.

Relief Notes

Dr. Herbert R. Schmidt to Paraguay

Dr. Herbert R. Schmidt of Bethel Clinic, Newton, Kansas, left on April 19 by plane for Asuncion, Paraguay, where he was scheduled to arrive on April 22. Dr. H. R. Schmidt is a brother to Dr. J. R. Schmidt who since last summer has been serving the medical needs of the Menno and Fernheim colonies.

Dr. Herbert R. Schmidt will perform surgical operations among the Mennonite colonists in the Chaco. Present plans call for Dr. Schmidt to work in these colonies for five weeks and then return to the United States.

New Relief "Front" Opened in India

Reports from Mennonite missionaries in India, as well as recent war developments, bring to attention another field for relief service to refugees and war sufferers.

After a representative meeting of Mennonite and Brethren in Christ missionaries Bro. Peter Penner sent the following cable to Bro. Orie O. Miller:

Champa, India
April 10, 1942

"REPRESENTATIVE MEETING CONVENED ORGANIZATION RELIEF PLANNED CABLE RUPEES THREE THOUSAND MONTHLY"

A recent meeting of the Executive Committee of the Mennonite Central Committee authorized the sending of 3,000 rupees per month to India beginning with April.

Special Meetings

LITITZ, PA.

Report of Sunday School Meeting held at Hess Mennonite Church near Lititz, Pa., April 4, 5, 1942.

Organization.—Mod., Raymond Bucher; Chors., David Nyce, Elmer Weaver; Secy., Anna Mae Graybill.

Program and Speakers.—Devotions, Amos Horst; "The Bible—Our Textbook," Raymond Charles; "Fathers . . . bring them up" (Eph. 6:4), J. Irvin Lehman. Sunday School, Harvey Bauman; Children's Meeting, Irwin Zell; Easter Sermon, J. Irvin Lehman. (Afternoon) Devotions, Raymond Bucher; Teaching Hints—Devotional Life, David Nyce; Teaching Hints—Preparation, Irwin Zell; Teaching Hints—Methods, Melvin Lauver; Appreciating Our Blessings, J. Irvin Lehman; Reminiscences of Hess Sunday School. (Evening) Devotions, David Hernley; Inspirational Song Service; Sermon (Prov. 18:16), J. Irvin Lehman.

Thoughts Gleaned.—The Bible is the textbook for both pupil and teacher. The greatest energy going to waste is in locked Bibles. Like a hammer, the Bible will produce results if used in the right way. Do I love to meditate upon the Word of God more than I love to eat a meal or earn a living? (Job 23:12). The Word of God would rid the church of spiritual anemics. A child left to himself will normally go wrong. No farmer would allow his cattle to run wild and not be fenced in; likewise sons should not be unguarded. It is dishonoring God to come to His house to study from His Word and not bring your Bibles. The Christian religion is the only religion that offers to its followers a resurrected, glorified body. Christianity is something practical; prove it by your living. God doesn't ask us to have any faith that isn't grounded on evidence. If you have lived to bring one soul to Christ you have lived to accomplish a wonderful piece of work. God is not only concerned about our souls but also about our bodies. When one goes wrong in spiritual things it can usually be seen in the body. Our thoughts and prayers will be manifest in our teaching. Our Sunday-school lesson preparation should be bathed in prayer. Each must give account of his teaching to God. Make each lesson a part of you and give it in a way that is forceful, so that the message comes from the heart and goes to the heart. The problem child is one that isn't understood. When someone is inquisitive, that is the time to teach. Love for the Word will increase as one continues to read it. It is a serious thing to neglect or misuse the gifts God has given us. Your life and talents belong to God.

Secretary.

MANHEIM, PA.

Report of the Bible Instruction Meeting held at the Erisman's Mennonite Church on Thursday evening and all day Good Friday, April 2 and 3, 1942.

Organization.—Mod., D. Stoner Krady; Chors., Samuel Z. Longenecker, Monroe Garber; Secy., John H. Erb.

Program and Speakers.—The Undertow of Sin, E. W. Kulp; Sermon, John S. Hiestand; Six Hours on the Cross, E. W. Kulp; Events Following, Henry E. Lutz; Children's Meeting, D. Stoner Krady; Gain through Loss, E. W. Kulp; In Due Season (Gal. 6:9), Simon Bucher; Our Privileges and Opportunities, "For Such a Time as This," Simon Bucher; Sermon, E. W. Kulp.

Some Thoughts Gleaned.—The man who thinks lightly of sin also thinks lightly of God and His holiness. The practice of sin increases the power of sin. The undertow of sin is able to draw the wisest of men to the depths of sin. It is most dangerous to trifle with sin; it will usually trap us. While the thought and picture of sin is a very dark one, we have that blessed hope of a better, brighter, and happier life in Christ Jesus. God takes care of His own even though we have to sacrifice our possessions; in the final end we will have gained the blessing of God. A selfish life is a sinful life. To lose our desire for temporal things in the gaining of spiritual things, we will have gained eternal things. No life is lost that is lived for Jesus Christ. We must be found in "well doing" if we expect to reap in "due season." It is easy to do well if we follow close to the Master. It is when we follow afar off that we grow faint in well doing. By all means let us take hold of every opportunity to witness for Christ in such a time as this. Praise God for our having a hope of being with our living and risen Saviour Jesus Christ throughout eternity.

Secretary.

Married

Steinman.—Rittinger.—Bro. Delton R. Steinman and Sister Florence Anna Marie Rittinger, both of Baden, Ont., were married at the home of the officiating minister, Bro. C. F. Derstine, Kitchener, Ont., on March 28, 1942. May the blessings of the Lord be upon them.

Weaver — Gingrich. — At the home of the bride's parents, Bro. and Sister Elias Gingrich, Bro. John M. Weaver of the Springville, Pa., congregation and Sister Rachel B. Gingrich of the Royers, Pa., congregation, were united in marriage on March 22, 1942, Bro. Joseph O. Hostetter officiating. May the Lord bless them.

Weaver—Weber.—At the home of the bride's parents, Bro. and Sister Sidney Weber, Bro. David Z. Weaver of the Springville, Pa., congregation, and Sister Ida M. Weber of the Weaverland, Pa., congregation, were united in marriage on Feb. 7, 1942, Bro. Joseph O. Hostetter officiating. May the Lord bless them through life.

Reeser — Hamilton. — On Sunday, April 12, 1942, at 2:00 p.m., at the Molalla Mennonite Church, Bro. Harvey W. Reeser, Albany, Oreg., and Sister Norma D. Hamilton, Molalla, Oreg., were united in marriage, Bro. N. A. Lind officiating. May God's blessing attend them through life.

Derstine—Kulp.—Bro. Samuel Derstine of the Towamencin congregation and Sister Alma Kulp of the Salford congregation were united in marriage April 4, 1942, at the home of Bro. Elias N. Landis, the officiating minister. May God's blessing and guidance be theirs through life.

Obituary

Allgyer.—Lydia S., daughter of Eli and Cathrine Yoder Allgyer, was born in Wayne Co., O., Aug. 20, 1871; died April 10, 1942; aged 70 y. 7 m. 20 d. In 1875 she moved with her folks to Champaign Co., where she spent the greater part of her life. After the death of her mother, she kept house for her father, until his passing in 1926. Since that time she and her younger brother, Harvey, have lived together in the city of Urbana, and we trust she has gone to be with her Lord, where she is free from suffering and from the unpleasant things and difficulties so prevalent in life. Her parents, 2 sisters, and 2 brothers preceded her in death. Two brothers David, of Pennsylvania, and Harvey, at home, are left to mourn the loss of a faithful sister. Funeral services were held at the Humpbrey's Funeral Home, in Urbana, in charge of Bros. S. E. Allgyer and Samuel Furrow. Burial in the Oak Dale Cemetery, Urbana.

Beachy.—Samuel, son of the late Daniel and Amanda (Miller) Beachy, was born in Somerset Co., Pa., Oct. 19, 1895; died April 18, 1942; aged 46 y. 6 m. He accepted Christ as his personal Saviour in his youth, was baptized, and became a faithful member of the Amish Mennonite Church. On July 11, 1920, he was united in marriage with Barbara Spenler. To this union 2 children were born: Rosie Elizabeth and Alvie Roy, both at home. The survivors, who mourn his early departure, with his wife and daughter and son, are 5 brothers, 4 sisters, and a number of more distant relatives and many friends. His parents and 1 sister preceded him in death. Funeral services were conducted at the late home by Bishop C. W. Bender, and at the Maple Glen Meetinghouse near Grantsville, Md., by Bro. Ivan J. Miller in German and Bro. Shem Peachey in English. A large attendance was present in sympathy and respect to the departed. Burial in adjacent cemetery.

Why, oh, why, should we Christians mourn
When we know that God knows what is best?
Why not be comforted with His Word
And resignedly feel in all that we are blest?

—The Family.

Gingerich.—Mattie, daughter of the late Joel and Barbara (Lichti) Erb, was born Oct. 25, 1882; died March 1, 1942; aged 59 y. 4 m. 5 d. On Jan. 11, 1900, she was united in marriage to Michael Jantzi, who departed this life Sept. 9, 1905. On Feb. 18, 1908, she was again united in marriage to Jacob Z. Gingerich. She leaves her husband, 3 sons (Rudolph Jantzi, of St. Jacobs, Ont.; Joel Jantzi, of Baden, Ont.; Ervin Jantzi, at home), 2 stepsons (Allen Gingerich, of St. Agatha, Ont.; Rudolph Gingerich, of Detroit, Mich.), 4 brothers (Joel and Christian, of Tavistock; Menno, of Wellesley; Noah, of Petersburg), and 4 sisters (Mrs. Joseph Gascho, Zurich; Mrs. John Wiedrich, of Lowville, N. Y.; Mrs. John Steere, of Tavistock; Mrs. Albert Kennel, Petersburg). Funeral services were held at the home by Bros. Elmer Schwartzentruber and Michael Roth, and at the St. Agatha, Ont., Amish Mennonite Church by Bros. Peter Nafziger, Manasseh Hallman, and M. O. Jantzi. Interment in the adjoining cemetery.

"Passing out of earth's shadows,
Into infinite day;
Why do we call it dying,
This beautiful going away?"

Harner.—Margaret, daughter of Sam B. and Hettie (Showalter) Weaver, was born near Waynesboro, Va., Dec. 4, 1911; died March 6, 1942; aged 30 y. 3 m. 2 d. On May 4, 1935, she was united in marriage to Roy H. Harner, who, with 3 little daughters (Joann Elizabeth, Louise Marie, and Elsie Mae), survives. She also leaves father, mother, 2 brothers (Earl and Howard), and 1 nephew (David Earl), all of Dayton, Va. In childhood she accepted Christ and united with the Springdale congregation, but later moved with her husband to the Hildebrand's congregation, both of near Waynesboro, Va. During the past several years she had two operations for cancer seemingly recovering from the first one, but the second did not prove so successful. She became paralyzed in her lower limbs and spent the last nine months in bed. But through all her sufferings and discouragements she possessed an unusual faith in Christ and a bright hope for the future, which was manifested in a marked degree of cheerfulness that caused one to marvel. Being much concerned about her little ones, she had a strong desire to get well, feeling that her work here was unfinished; yet she was resigned to the Lord's will. When questioned concerning her faith during a dark time, she replied, "It is just like Job's, 'Though he slay me, yet will I trust in him.'" The last words she was heard to say were, "It is well with my soul." By her request, Bro. J. R. Mumaw of Harrisonburg, Va., preached the funeral sermon, assisted by Bro. Perry Burkholder, using the texts which she had selected, "To day if ye will hear his voice, Harden not your heart" (Psa. 95:8, 9) and, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15). Services were held at Hildebrand's Church. Interment in the adjoining cemetery.

"There's no disappointment in heaven,
No weariness, sorrow or pain;
No hearts that are bleeding and broken,
No song with a minor refrain;
The clouds of our earthly horizon
Will never appear in the sky,
For all will be sunshine and gladness
With never a sob nor a sigh."

Heidenreich.—Loretta Jane, only daughter of Bro. and Sister Wesley Beidler, was born near Baxter, Iowa, June 16, 1912; passed away at her home near Freeport, Ill., after a lingering illness, April 12, 1942; aged 29 y. 9 m. 26 d. She was united in marriage to Merle Heidenreich Sept. 29, 1933. Four children were born to this union, all of whom survive, as well as her parents and her husband. She confessed Christ as her Saviour in the Church of God at Stockton, Ill., and later transferred her membership to the Mennonite Church near Freeport where she was a member at the time of her passing. Funeral services were conducted from the Myers Funeral Home in Dakota, Ill., and later at the Freeport Mennonite Church. Bro. A. C. Good of Sterling was in charge of the services. A large number of relatives and friends gathered to pay a last tribute of respect to one whose passing came so early in life.

Herr.—John Landis, son of Rudolph S. and Magdalena Landis Herr, was born April 7, 1858, near Lancaster, Pa.; departed this life Feb. 27, 1942, at his home near Blue Ball, Pa.; aged 83 y. 10 m. 20 d. He was united in marriage to Barbara K. Herr, Nov. 23, 1882, and she preceded him in death Dec. 18, 1933. He was also preceded in death by 1 son (John) and 1 sister and 2 brothers, he being the third brother to depart this life within a year. He leaves to mourn his departure the following children: Mary (wife of Nathan Z. Eberly), Rudolph, Jacob, Magdalena, Barbara, Daniel, David, Hettie, and Landis, all of Lancaster Co., Pa. One sister, Elizabeth L., and 1 brother, Christian L., both of near Lancaster, also survive, as well as 38 grandchildren and 3 great-grandchildren. He was a faithful member of the Weaverland Mennonite Church, and although he could not benefit from the services as much as others who had better hearing, he tried to be in his place in the house of the Lord at times of worship. For the last three or four years he was able to do little heavy work but he was eager to help in doing things he was able to do. For the past few months he knew he was failing but he went about his usual duties even ou the day before he died, though he seemed a bit more tired than usual at bedtime. He spoke quite a bit after retiring about not being here till morning, rested awhile, and then suddenly "his spirit took its flight." We are so thankful the Lord called him gently home. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). Funeral services were held at the home by Bros. J. Paul Graybill and Noah Risser, and at the Weaverland Church by Bros. J. Paul Graybill, Aaron Weaver, Noah Mack, and John Burkholder. Texts: Prov. 16:31; Eccl. 12:1. Interment in Millersville Cemetery.

We do not keep your rocker, a thing apart,
Lonely and empty, desolate to view;
But if one comes, aweary, sick at heart,
We seat him (or her) there and comfort them
—for you.

Kempf.—Milo Milton, son of John and Mary Stutzman Kempf, was born Jan. 17, 1874, near Windbam, in Johnson Co., Iowa; died April 7, 1942, at his home near Mt. Pleasant, Iowa; aged 68 y. 2 m. 21 d. He spent most of his life near Kalona, excepting for the last 18 years. He accepted Christ as his Saviour when a young man and united with the East Union Mennonite Church, to which he was loyal. When he moved to Mt. Pleasant, he transferred his membership to the Sugar Creek Church, near Wayland, Ia. On Dec. 5, 1897, he united in marriage to Eva Delilah Miller, of Inman, Kansas. He leaves to mourn him his deeply bereaved wife and 7 children: Addie, wife of Harley F. Keiser, Iowa City, Ia.; Alta, wife of Lawrence J. Miller; Lizzie, wife of Milo J. Miller; Hazel, wife of Chester L. Miller, all of Kalona, Iowa; Lloyd, Glen, and Gene of Mt. Pleasant, Iowa. Marie died in infancy. Nine grandchildren, 1 sister, Mrs. Kate Schlabaugh, Wellman, Ia., 2 brothers: Henry of Wellman, and Charles of Muscatine, and a host of relatives and friends also mourn his departure. He was preceded in death by his parents, 2 small brothers, 1 sister, Jane Shettler, and his twin brother, Menno, who passed away 11 years ago. Milo won many friends by his cheerful disposition. He was always ready to help those in need or distress. He helped three times to build and rebuild the East Union Church near Kalona, Ia. He was always willing to do his part, and always ready to lend a helping hand to those in need. Milo was a healthy man but took sick with high blood pressure Dec. 30, 1940, and became seriously ill Jan. 5. His many friends prayed for him; also by his request he was anointed. He lingered on, but realized the end was near. Funeral services were conducted at the home by Bro. Simon Gingerich (Psalm 93), assisted by Bro. Willard Lichty, and at the East Union Church by Bros. Hobbs, Edward Diener, and Dan Fisher. Texts, John 14:1-4; Psalm 23.

Dearest Father, thou hast left us lonely,
Much we miss thy pleasant voice;
But in heaven we'll come to meet you,
In this hope we do rejoice.

Landis.—Henry K., son of Moses and Elizabeth Keller Landis, was born near Middletown, Pa., Oct. 15, 1861; died at his home near Manheim, Pa., April 5, 1942; aged 80 y. 5 m. 22 d. He was united in marriage to Lizzie W. Fry, Nov. 15, 1883, who preceded him in death nine years ago. He was a member of the Mennonite Church for 52 years. He is survived by

4 children (John F., and Mrs. Philip Martin, Lititz, Pa.; Mrs. Harvey Heiniche, and Amos F., Manheim, Pa.), 10 grandchildren, 7 great-grandchildren, 1 brother (Martin, of Columbia, Pa.), 1 sister (Kate Lehman, of the Oreville Mennonite Home, Lancaster, Pa.). One son (Samuel), 1 daughter-in-law, 2 grandchildren, and 1 great-grandchild preceded him in death. Funeral services were held at Hernley's Mennonite Church, conducted by Bros. Samuel Lehman, Henry Lutz, and Charles Hostetter.

—The Family.

Leichty.—Anna, daughter of Joseph and Elizabeth Wenger, was born near Wayland, Ia., April 23, 1866. She grew to womanhood and lived all her life in this community. She accepted Christ as her Saviour in her youth and united with the Sugar Creek Mennonite Church, of which she was a member at the time of her death. On Feb. 15, 1894, she was united in marriage to Christian Leichty. Their family consisted of 5 children. One daughter, Mary May, preceded her in death, April 19, 1909. Sister Leichty's health began to fail several years ago due to a weak heart. She passed away very suddenly April 14, 1942, aged 75 y. 11 m. 22 d. She leaves her bereaved husband, 3 sons and 1 daughter (Ed, Otto, and Addie, at home and Herman, living close by), 5 grandchildren, 4 sisters (Mrs. Mary Schaad, Mrs. Elizabeth Mast, Mrs. Barbra Conrad, and Mrs. Jacob R. Leichty), 2 brothers (Ed and Will), all of this community, and many other relatives and friends to mourn their loss.

Miller.—Uriah Miller was boru Jan. 1, 1865, in Elkhart Co., Ind.; died at his late home near Kalona, Iowa, March 21, 1942; aged 77 y. 2 m. 21 d. He had his home with his daughter, Mrs. Pete I. Helmuth. He was married to Susannah Troyer, Dec. 6, 1888. To this union were born 3 daughters and 1 son; they also had one adopted son. Mrs. Wm. Stutzman, Mrs. Pete I. Helmuth, and Samuel T. Miller, 14 grandchildren, and 1 great-grandchild survive him. One daughter (Mrs. John D. Gingerich), and 1 adopted son (Lewis Miller) preceded him in death. The deceased was a son of Benjamin and Katheren (Hostetler) Miller. He was one of a family of 12 children, 7 brothers and 5 sisters. Those who survive are: Mrs. J. S. Beachy, Sherwood, Ohio; Jacob Miller, Iowa City, Ia.; Wm. B. Miller; Mrs. Wm. J. Yoder, Topeka; Newton B. Miller, Hydro, Okla.; and Mrs. John D. Yoder, Nowata, Okla. Those who preceded him in death are: Ananias, Mrs. E. Stutzman, Mrs. D. J. Yoder, Joseph C. Miller, and Abraham Miller. He moved with his parents to Newton Co., Ind., where he grew to manhood. He joined the Amish Mennonite church and remained faithful to the end. He was a hard-working man, never shirking his duty. He was stricken with paralysis in May, 1938, while at work, from which he never recovered. The last few years he was almost helpless, although he endured it patiently to the end. He was patiently cared for by his loving companion and children, neighbors and friends. Funeral services were held in the P. I. Helmuth home, conducted by Bros. Jonas Otto, Ben Miller, and Noah Miller.

Farewell, my children and grandchildren all,
From you a father Christ did call;
Mourn not for me, it is in vain
To call me to your side again.

—A Granddaughter.

Stich.—Daniel B., son of John and Catherine Stich, was born near Wayland, Iowa, Dec. 24, 1864; passed away at his home at Crystal Springs, Harper Co., Kans., April 10, 1942; aged 77 y. 3 m. 17 d. When a small child his parents moved to Wheatland, Mo., living there until 1900. At that time, he, with his sister, Mary and four children moved to Holden, Johnson Co., Mo., where they lived for six years, and in 1907 moved to Crystal Springs. There they lived until 1915, and at that time he moved to the present home. His nephew, Joe Naffziger and family, had resided with him at his home since 1925. When a young man he was converted and united with the Mennonite Church, and remained faithful all through life. Surviving are 3 sisters and 1 brother (Mary Naffziger of Crystal Springs; Joe Rich of Springfield, Mo.; Barbara Naffziger of Harrisonville, Mo.; Rosa Miller of Deepwater, Mo.), and 37 nieces and nephews. His parents, 2 sisters, and 3 brothers preceded him in death. He was never married. Funeral services were held at the Crystal Springs church. Bro. R. M. Weaver conducted the services, and interment was in the church cemetery.

Richards.—Mike Richards was born Sept. 2, 1869, near Montbeliard, France; died at his home at 410 Geary St., Albauy, Oreg., on March 25, 1942; aged 72 y. 6 m. 23 d. His death was caused by a heart attack. He came to the United States at the age of 19 years, living in Ohio and Iowa before coming to Oregon in 1910. He became a citizen of the United States in 1898. He was married Oct. 3, 1911, at Salem, Oregon, to Anna Widmer, who remaius to mourn his departure. Oue brother (Daniel, of Belford, France) and a niece of Wayland, Ia., also survive him. He accepted Jesus Christ as his Saviour in his youth, uniting with the Mennonite Church in France, transferring his membership to the Fairview Mennonite Church at Albany, Oreg., at which place he was a faithful member for many years till his death. Funeral services were couducted at the home and at the Fairview Church, by Bros. N. M. Birky and H. C. Gerig. Scriptures read, Psalm 90; John 14: 1-6. Text, II Cor. 5:1. Burial in Riverside Cemetery.

Swartzendruber.—Emma, daughter of the late Daniel and Barbara Shetler of Pigeon, Mich., was born Aug. 3, 1889, near Kalona, Ia.; died April 15, 1942, at her home in Winsor Twp., near Pigeon; aged 52 y. 8 m. 12 d. She came with her parents to this community in 1906, and was united in marriage with Joseph Swartzendruber on Sept. 16, 1909. To this union were born 6 sons and 2 daughters: Walter, Omar, Edward, of this community, William, Alma Mae, Paul, Bessie Naomi, Claud, at home. Her passing is mourned by her husband, 6 sons, and 2 daughters, 1 sister (Mrs. Edward Gunden, of near Pigeon), and 1 brother (Joseph Shetler of Pigeon), 5 grandchildren, and a host of relatives and friends. She was preceded in death by her father, mother, and 1 brother. She had been in poor health for over two years, gradually growing worse uutil death. She accepted Christ as her Saviour at the age of 15, and was a faithful member of the Mennonite Church and an active worker in the same until the time of her death. Emma will be greatly missed in her home, church, and community, but our loss is her eternal gain. She will not return to us, but we hope to meet her agaiu where partings are no more. During her long sickness she received many sympathy cards, flowers, visits, and tokeus of kindness and sympathy, for which she always was grateful and which added much to making life more pleasant in her sufferings and sickness. Funeral services were held at the home by Bro. Sherman Maust and at the Pigeon Mennonite Church by Bro. S. J. Miller (Texts: Psa. 127:2; II Cor. 5:1), assisted by Bro. Frauk Raber, Detroit, Mich. Burial in the Mennonite cemetery.

We thank Thee, God, for such a mother,
And the prayers for us she prayed;
Great and blessed we shall call her,
May her precepts be obeyed.

Unternahrer.—Anna (Rediger) Unternahrer, was born in Baden, Germany, June 19, 1874. Sometime later her folks moved to Basel, Switzerland. She was converted in her youth and accepted Christ as her personal Saviour, uniting with the Mennonite Church at Basel. On Nov. 26, 1895, she was united in marriage with Christian Unternahrer. Their family consists of 8 children, 6 of whom were born in their native country and 2 in America. Three daughters died in infancy in Alsace and 1 daughter in America. She came to America with her family in 1904, arriving at Noble, Iowa, on July 24. The following February they moved to the farm they purchased south of Wayland, Iowa, which was her late home. Sister Unternahrer seemed about in her usual health with the exception of having a cold more or less regularly during the winter. About a week ago she became ill and was threatened with pneumonia. Other complications set in, and her heart weakened. She fell peacefully asleep at noon, April 11, 1942, aged 67 y. 9 m. 22 d. She leaves her deeply bereaved husband; 3 sons—Joseph and Noah, at home, and Jacob, also of this community; 1 daughter, Hannah (Mrs. Jacob Roth, Milford, Nebr.); 5 sisters and 2 brothers in Alsace, who have uot been heard from for about a year (Marie (Mrs. Jacob Goldsmith); Katie and Lydia Rediger; Barbra (Rediger) Rich, a widow; Verna (Mrs. Christian Goldsmith); Joseph; and Daniel); 2 sisters in America, Elizabeth (Mrs. Chriss Widmer), Wayland Ia.; and Lena, Los Angeles, Calif.; 11 grandchildren; and a number of other relatives and friends, to mourn their loss.

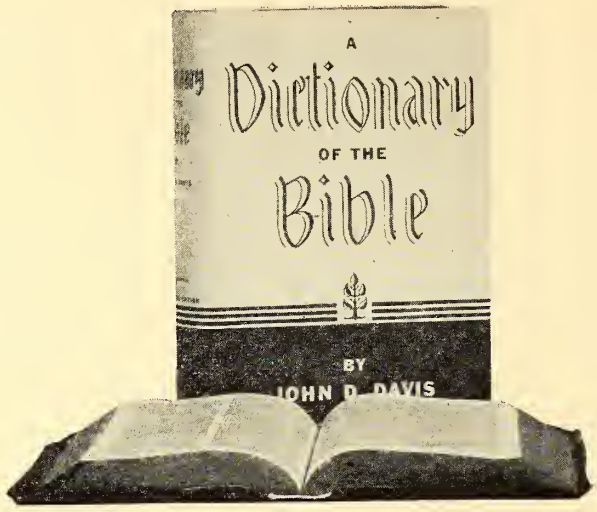
Wenger.—Dave, son of Joseph and Elizabeth (Roth) Wenger, was born near Wayland, Ia., May 20, 1887, and grew to manhood in this community. He accepted Christ as his personal Saviour iu his youth and united with the Sugar Creek Mennonite Church, of which he was a member at the time of his death. On Jan. 9, 1913, he was united in marriage with Katie Roth. They set up housekeeping on a farm three and one-half miles north of Wayland, Iowa, which was their home until about six months ago when they moved to town. Their family consisted of 4 sons and 3 daughters. Two sons preceded him in death, one as an infant and Orie Samuel as a young married man. Bro. Wenger was a devoted husband and father, a good neighbor, aud a regular attendant at church when health permitted. For several years his health was failing, aud a malignant condition developed. He passed away March 27, 1942; aged 54 y. 10 m. 7 d. He leaves his deeply bereaved wife, 2 sons: Emery and Glenn, 3 daughters: Mary (Mrs. Vernon Wyse), Martha, and Elizabeth, at home; 6 grandchildren; 5 sisters: Mrs. Mary Schaad; Auna (Mrs. Chriss Leichty); Mrs. Elizabeth Mast; Mrs. Barbra Conrad; and Emma (Mrs. Jacob Leichty); 2 brothers, Ed and Willie, all of this commuuity, and many other relatives and friends.

"Father dear, you're not forgotten,
Though on earth you are no more,
Still in memory you are with us
As you always were before.

"'Neath our eyes he slowly faded,
Growing day by day more frail,
Till God in His heavenly wisdom,
Called him gently home."

Yoder.—Moses M. Yoder was born in Holmes Co., Ohio, Jan. 13, 1865; died in the Good Samaritan Hospital, Rugby, N. Dak., on March 30, 1942; aged 77 y. 2 m. 17 d. He grew to manhood at the above-named place and at the age of 19 years he, with his parents, moved to Kansas. On Oct. 24, 1888, he was united in marriage to Lizzie Coblentz. To this union 12 children were born. The following children, Daniel M., of Mylo; Mahlon L., Jerry, and Mrs. Rhoda Gingerich, of Wolford; Mrs. Anna Stoll, and Ivan, of Frazee, Minn., 38 grandchildren, aud his companion, remain to mourn his departure. Six of the children preceded him in death. In 1897 he with his family moved to North Dakota where he lived until death, excepting a few years when he lived in Colorado. In his youth he accepted Christ as his Saviour, was baptized and united with the O. O. Amish Mennonite Church, of which he remained a member until death. In 1902 he was ordained a minister of the Gospel, in which office he served conscientiously and fearlessly as long as health permitted. The last six or seven years of his life he was more or less feeble, until on the above date he fell asleep.

A Perennial Best Seller



Davis Bible Dictionary

"There are a few books I keep at my elbow for ready reference. This dictionary is one of them. It accepts the Bible as the Word of God and proceeds to explain what may be difficult and to gather together in one article what it has to say on a single subject. The aim has been to attain completeness, accuracy, and brevity. Every Sunday School library and every pastor's and teacher's library should have one, and we know of none superior to this one."—A. T.

The DAVIS BIBLE DICTIONARY contains 856 pages with 6,000 articles, 229 illustrations, and colored maps. The articles cover the contents of the canonical books of the Old and New Testaments in both the King James and Revised Versions, together with the First Book of the Maccabees in the Revised Version. Meaning and pronunciation of proper names, genealogical descriptions of persons, and locations of places all add to the book's value.

$3.00

CLOTH

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

PACIFIC COAST CONFERENCE

The Pacific Coast District Mennonite Conference, including Sunday School, District Mission Board, and Sisters' Sewing Circle meetings, will be held, D. V., with the Fairview Congregation, near Albany, Oregon, June 2-5, 1942. Sunday School Conference will convene June 2; District Mission Board and Sewing Circle meetings, June 3, and Church Conference, June 4, 5, and the Ministerial Meeting, all day Monday, June 1.

All are welcome. For further information write to the Secretary.

E. S. Garber, Secy.
Filer, Idaho.

—o—

INDIANA-MICHIGAN CONFERENCE

The annual meetings of the Indiana-Michigan Mennonite Conference and the Indiana-Michigan District Mission Board will be held, D. V., with the Howard-Miami Co. congregation located northeast of Kokomo, Ind., on June 9, 10, 11, 1942. The Mission Board Meeting will be held on June 9, and the church conference on June 10 and 11.

Anyone desiring information as to roads or rail travel, etc., please correspond with Paul Myers, Kokomo, Ind., R. 4. For other information write the secretary. All are welcome.

Ira S. Johns, Secy.

—o—

CHRISTIAN EDUCATIONAL CONFERENCE

For the tenth consecutive year there will be a Christian Educational Conference held in Ontario this summer, June 11 and 12, just previous to the Mission Board Meeting at Kitchener, Ont. On Thursday evening, June 11, there will be seven separate programs rendered at the following churches: Vineland, Markham, Bothwell, Elmira, East Zorra, Maple View, and Latschar. All three sessions on Friday, June 12, will be at the Elmira Congregation. Printed programs will be available shortly from any Commission members or from the Field Secretary, John R. Mumaw, Harrisonburg, Va.

The subjects to be discussed and. the round table discussions are planned to give definite help and inspiration to ordained men and other workers in the field of Sunday School, Summer Bible School, Week Day Bible School, Young People's Bible Meetings, Teacher Training classes, Mission Study classes, and young people's activities. Everyone invited.

MENNONITE COMMISSION FOR CHRISTIAN EDUCATION AND YOUNG PEOPLE'S WORK

*

Large quantities of Testaments continue to be asked for by army and navy chaplains. The American Bible Society, the Pocket Testament League, the Gideons and church organizations are supplying them in quantities.

Table of Contents

97—Editorial
98—The Church of Jesus Christ, IV
99—Question Drawer
100—Mission News from Africa, Lomas Lancaster, Cottage City, La Junta
101—To Whom Shall We Go?
Items and Comments
102—Guides for Prayer; Life's Daily Problems; Prayer's Influence (P)
103—S. S. Lesson; Bible Meeting Topic
104—Field Notes; Correspondence
106—Ashamed!; Ashamed of Jesus (P)
107—The Dearth of Bible Knowledge
108—Open Forum
109—Relief Notes; Special Meetings
Married; Obituary

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MAY 7, 1942 (Herald of Truth Established 1864) No. 6

EDITORIAL

"Pray without ceasing."

—o—

"In six days God made heaven and earth"—infinitely less time than it would have taken the whole human family to do it.

—o—

There are two ways of getting rid of an enemy: (1) by making a friend of him, through love and brotherly kindness; (2) by driving him away, or destroying him with a destructive tongue or other carnal weapons.

—o—

Keep Balanced.—This advice is needed in all the activities of life, especially spiritual life. It is human nature to become infatuated with the line of activity in which we are most interested. Just now the world is unbalanced because the nations are infatuated with the idea that because carnal warfare is their chief business everything else must be subservient to this one all-absorbing aim. Connected with spiritual life, we think of prayer, Church attendance, missionary work, Sunday schools, literature, education, relief, etc., etc.—all vital to Christian life and growth and soul-winning, but any of them out of place when it is made the hobby to the neglect and overshadowing of all the rest. No matter what your line of activity may be, your service to God and man means most when you keep balanced in life and labors, giving proper recognition to all that is good and practicing total abstinence from all that is evil.

—o—

"Not of the World."—In His memorable prayer, recorded in John 17, Christ referred to His disciples, saying, "They are not of the world, even as I am not of the world."

The story is related of a certain man who was quite outspoken in his religious views (while among his own people) that he spent some time among a class of people who were as irreligious as he professed to be religious. When he came back home his people asked him, "How did you get along with those people?" He replied, "Oh, very well; they never suspected me of being a Christian."

Many people are like this man (chameleonlike, changing his habits as he associated with different classes of people) and Christ could not say of them as He did of His disciples, "They are not of the world." Instead of letting their light shine—different from worldlings in all points wherein worldlings are different from the standards of the Gospel—they are too cowardly to let their lights shine when surrounded by worldlings.

Inasmuch as the people of God are commanded to be "unspotted from the world," we should not hesitate to prove ourselves loyal to God by being different from the world in our thought life, in speech, in business life, in the style of our clothing, in social life, in our reading habits, in everything pertaining to life and godliness—this not merely for the sake of being different from the world, but because the world is different in all these points from the standards of the Gospel. The only consistent thing for us to do is to remain true to these Gospel standards and therefore be "not conformed to this world."

THE ASCENSION

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1:9-11.

One of the most precious things which Christ said to His people was: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

—o—

The Ascension.—One of the inspiring events in the history of our Saviour while on earth was His majestic flight to glory after His work on earth was done. And this event seems all the more precious to us because of the declaration of the two men in white apparel who announced to the wondering disciples (and to us) that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

We see no good reason why Ascension day should not be held sacred in memory of our Lord as well as Christmas, Good Friday, or Easter. True, so far as the day itself is concerned, it is just like every other day, in that it is twenty-four hours long—no one day is any more sacred than any other day. But the same can be said of Easter, of Good Friday, and of Christmas. Nor is it neeessary for any one to know that it was on the exact day of the year that these events occurred that we observe the special days set apart in their memory. It is the events, rather than the days, that should be observed with reverence and praises to God for what these events mean for the faithful.

The day known as Ascension Day is an appropriate time to meet together in Christian fellowship and devotion and meditation upon what this event means to us. In connection with our Lord's ascension to glory we praise Him for the hope that when our Lord will come again it will be to gather us all to Him, "and so shall we ever be with the Lord;" glorified together with Him—a glorious ascension, the beginning of an eternity of bliss and glory. Blessed be the name of our risen and ascended Lord. Let us "serve him with reverence and godly fear."

For Such a Time as This

By J. Irvin Lehman

AND who knoweth whether thou art come to the kingdom for such a time as this?" (Esth. 4:14b). Esther belonged to the Jewish race which had been carried captive from their land to Babylon. In her day a king reigned on the throne who, because of his sin of drunkenness and lust, had made an improper request from Queen Vashti. She however had the courage to refuse to come before the king and his drunken companions. As a result of this disobedience of the king's command she was deposed from being queen. After a time the king sought another queen. They searched throughout the land for beautiful young virgins. Among those found was Esther the Jewish maiden. When she was presented before the king, Esther was chosen to be the queen. It was not known at that time that she was a Jewess.

In this same kingdom a man named Haman was being raised to power, who hated the Jews. He hated them more because of Mordecai, a Jewish officer who would not bow to him, and he determined to get rid of this Jew. Not satisfied to lay hands on this one Jew, he decided that a law should be passed that would result in the death of every Jew throughout the one hundred and twenty provinces. He had the king write a law like that. Posts were sent throughout all the land declaring that on the thirteenth day of the twelfth month of that year every Jew in the empire, whether man, woman, or child, should be killed.

When Mordecai heard about this law he put sackcloth and ashes on his body and raised a loud and bitter wail before the king's gate. Mordecai was Esther's foster father. She loved and obeyed him as though he were her own father. Word came to Esther about his sorrow and she sent to inquire what was the cause of his grief. Mordecai answered Esther's inquiry and told her about the law that was passed and sent her a copy of it. He also requested that she would go in to the king and appear before him asking for their lives. Esther returned the answer that she knew that if any man or woman should come in unto the king without the king's bidding, it would mean certain death unless the king would hold out the golden sceptre. Mordecai sent word that she was not to think she would escape the destruction that awaited the Jews, and said, "Who knoweth whether thou art come to the kingdom for such a time as this?" Then Esther bade them return Mordecai the answer: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish."

The likeness of this story to some present-day conditions at once appeals to us. It is true that times change in the world. Even a casual observer will notice that there is a difference in the times. One day a nation may be free, the next it may be in bondage. One day a nation may be in peace, the next day in war. One day a man may be rich and the next he may be poor. One day he may have plenty, the next day his supplies may be rationed to him. Not long ago our nation was at peace, but today we are at war. "The fashion of this world passeth away." That is, change is constantly going on in this world. Sometimes these changes of conditions scare and unbalance us. You remember in the days of Elisha, that his servant was frightened by a quick change of circumstances and he called out "Alas, Master, what shall we do?" Soon he saw that the whole mountain in which they dwelt was full of "horses and chariots of fire" to protect them, and they had the privilege of leading the attacking army down into their capital city, feeding them and sending them away peacefully. Just so we need not be frightened today, for "they that be with us are more than they that are against us."

Let us consider our subject, "For Such a Time as This," in the light of the following three questions: Am I here for such a time as this? What of my equipment? What shall I do?

Am I Here for Such a Time as This?

First then, Am I here for such a time as this? This is a time of war. I am not going to say anything about that more than this: I believe that as a group of Christian young men and women our highest duty to God is to pray that we may be filled with a godly love for men, including our enemies. This is a time of famine. Claud R. Wickard, Secretary of Agriculture, said recently, "Five hundred million people in Europe are on rations." Men in Asia also are on food rations. This is a time of confusion in business and politics. Men wonder what will happen next. This is a time of moral corruption that threatens the foundation of our social structure. This is a day of deception and spiritual apostasy in the sphere of religion. The nearer we get to the Word of God the more we can feel the impact of all these charateristics of our day upon our souls.

There may be a temptation, when we look at these facts and see that we are living in a time of confusion, suffering, opposition, and hardship to lament about the times. I trust we will not pray with Job: "Let the day perish wherein I was born. . . . Why died I not from the womb?" Even Job bided the time of his suffering and justly praised God for the blessings that were his later. God made no mistake when He created Job and brought him into the world when He did. Neither did He make a mistake when He brought us into the world in this time. He makes no surplus of men; all have a mission. He would beautify human life with a divine meaning regardless of the time when people live. The ornaments with which God adorns lives are not bought for five cents, or one dollar, but are forged from the furnace of human experience. Joseph's life is seen so beautifully adorned because he successfully passed through the crucible of betrayal, temptation, and suffering.

If our time brings these same experiences to us there must be a divine meaning to them. Do we believe that there is a divine meaning to the things that belong to our day? Do we believe that there is a divine message for us in our times, and that there is a divine Person able to care for all men who commit their destinies to Him? I quote this from an unknown author: "The history of nations is not only a record of the clash and conflict of forces, but it is also a sound of the stately steppings of an almighty and holy God working out His wise purposes." I believe that statement to be true.

If we would have a balanced view of our times, we cannot stop with the things that we have said. We must also say that we live in a day of opportunity. Ten years ago men were crying for jobs; now jobs are crying for men. That is true in the business world; it is also true in the church. We are living in a day of opportunity for Christian service. The harvest is great, but the laborers are few. The church is calling for Christian men and women whom God can use to fill the places that are empty and do the work that needs to be done. We do not well if we hold out peace today. This is a day of good tidings. It is a day of tidings of peace as well as tidings of war, tidings of wisdom as well as of confusion. Today I am convinced that we have come to the kingdom for such a time as this. Each one of us may be in the plan of God, and our lives can be rich and full. I praise God for the privilege of living today. My attitude toward life will not be that of a living martyr who considers his existence now as being determined by blind fate and who will not worry about anything because he can change nothing. Neither will I travel like a blind donkey who knows not whither he came, nor to what place he is going, who moves only by the rein and spur of his master. Instead I will run in this time like a footman in the race, know

ing that the Captain of my salvation will lead me by His wisdom and strength on to the goal, which when won is worth much more than the total cost of the effort required to win.

What of My Equipment?

What of my equipment? We have ourselves. We are men. God has endowed each of us with a spirit, soul, and body. No man can take these gifts from us, not even in this time. They are our very own. God respects and maintains the individuality of each of us. Joseph was sold into Egypt and lost amidst its multitudes, yet he stood as an individual against all the wiles of Potiphar's wife. Daniel was taken from his own home, a prisoner in war, but as an individual he purposed in his heart not to be defiled. Esther became an integral part of the Persian Empire and was its queen; yet she took a personal stand that thwarted all the wicked devices of the mighty Haman. So today we are a part of society, yet we retain our individuality. Henry Ward Beecher said, "Nothing else on earth is so various in endowment, so far-reaching in capacity, so wonderful in development, so complex in relations as man." Thank God for the privilege of being men.

The second thing in my equipment that I treasure is my faith. Our individual experiences in childhood are no doubt different, but someone taught us our faith. In this faith we find a Saviour—precious He is to our souls. He speaks peace to us in a time like this. He purchased this peace for us by His sacrificial and atoning death on the cross. He maintains this peace for us by His indwelling, empowering, and directing Spirit. My faith is only the means that brings this sufficiency of the Lord to me. I remember very definitely the war twenty-five years ago. And I am much interested in the attitude of our young people today. You know this today is not so much different from the experiences that have been in preceding days. In those days our faith was tested, the times brought persecution and suffering in greater or lesser degrees. In World War No. 1 young men were drafted for the army. Do you think this is worse than it was then? I have spoken to some that are of draft age who said they thought it is worse now than it was twenty-five years ago. I think it was worse then than now. You know I was in the draft then. Now you are in it. That makes the difference in our thinking. I think of Brother Hess of our own Franklin County, Pennsylvania, as an example of what faith in the Lord Jesus Christ did for a man during the time of World War I. He was taken to camp and then as a conscientious objector was sent to a military prison at Fort Leavenworth, Kansas, where Bro. J. D. Mininger visited him on Christmas Day. He gave an interesting testimony to Bro. Mininger. "Just one year before I was in my father's home at my sister's wedding. I could have everything I desired. There was nothing by way of food or material comfort that I lacked, and yet I was not happy. Now one year later I am sitting in this military prison, with bread and water, far from friends and practically alone. Yet I am much happier now than I was at that time, for then I was unsaved, but now my faith in Jesus Christ has made me whole." You see that when we, like the disciples, take Jesus into the boat during the storm there is a great calm. Many times the storms of life beat upon our hearts, but thank God for giving us faith in Him in times like this.

What Shall I Do?

What shall I do? Here are some suggestions that will help us.

I will not count my life and my material possessions dear unto myself. In times like these our possessions in money, cattle, or lands may be taken from us. Many before this time have gone through such a test.

I was thinking tonight of a Russian Mennonite family who came into our community after the late world war. They were stripped of all their possessions and could not have gotten into our land if someone had not sent them money to come. They were given a few household goods and they set up housekeeping in our community. Every Sunday night as they walked part of the way home from services this Russian brother and sister stopped at the man's home who owned their place of residence. He was not a Christian and they went to his bedroom window and sang songs of Zion. Though he owned a number of farms they said that they felt that they were rich and that he was poor. Think of that, separated from home folks of their own nationality, stripped of their goods, strangers in a strange land, they stopped below this wealthy man's window feeling that they were rich and that he was poor. Have you thought of your life possessions in such terms of value in such a time as this? My soul, my faith, my hope is worth more than all material possessions.

What shall I do in a time like this? I shall give. "Freely ye have received, freely give." "It is more blessed to give than to receive." We become rich when we give. Giving unto the Lord the blessings He has given us enriches lives. We need to develop the joy and

(Continued on page 124)

Question Drawer

If I take electric current off the power line and use the current on Sunday, does not some one have to stay at the power-house and watch the generator on Sunday and thus have to stay away from religious services on the Lord's day? G. H. A.

This is one of the borderland questions concerning proper and improper uses to be made of the Lord's Day, usually called Sunday. From the teachings of our Lord, we take it as a matter of course that He advocated two uses of the Sabbath that the scribes and Pharisees held against Him: (1) deeds of mercy; (2) works of necessity. Most people would place caring for machinery (where it does not monopolize the whole time on Sunday) in the same class with preparing necessary meals, feeding stock, etc. Whether the care of power machinery necessitates the presence of workers on Sunday to the extent that they are absolutely kept at this post of duty all day and are therefore deprived of the privilege of keeping the day holy as unto the Lord, and kept away from the house of the Lord during worship periods, this writer is unable to say. But whether it is care of machinery, care of stock, or any other work that may be justifiable where it does not exclude one from church privileges, no Christian man or woman should allow himself or herself to be loaded up with secular labors to the extent that they cannot attend to their religious duties on the Lord's day. When it comes to borderland questions such as the one proposed in the above question, "let every one be fully persuaded in his own mind." The rule for Christian people on such problems is: "Do all to the glory of God." Another rule that is safe to follow is that of staying on the safe side of all things that are of doubtful propriety.

*

What is the meaning of Prov. 28:11? ("He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.") **Must all sins be confessed publicly, or what is the meaning of this verse?** A Friend.

This verse, like many of the wise sayings of this very wise man, expresses generally unknown and disregarded truth in a simple easy-to-be-understood way. In Psalm 32:3-7 the confession of the psalmist is an illustration of the poverty, burden, and unrest of the sinner covering his sin; and the mercy, forgiveness, and trust, and joy that followed when he acknowledged his sins and confessed his transgressions—and (we believe) forsook them.

He that "covereth," tries to hide, to protect, and perhaps to cherish his sins is so far from forsaking them that they are a constant menace to all that makes for prosperity. While he that confesseth and forsaketh them, confesseth to God and to men (as far as they concern men) publicly, (where the public is concerned) shall find mercy from God and usually from men. A. G.

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

AN ENLARGED MINISTRY TO THE ISOLATED

By C. F. Derstine

During some twenty-five years of extensive travel and observation the writer has been constantly finding hundreds of neglected, isolated members of the Mennonite Church, and children from Mennonite homes. Increasingly our complex civilization with its industrial life is causing more and more situations in which members find themselves without a church home. War conditions will multiply the growing need for some definite attention to this problem. Neglected members like this have caused the writer much concern. They have souls, have lives to salvage, have children to be reached, and a posterity to be conserved for God.

Our Accomplishments Challenge Us

Colonization has been a powerful factor in the growth of the Mennonite Church; that is, when large groups of the brotherhood moved to isolated sections. These formed the nucleus of a new Church. Scores of such places could be named. Often a Sunday school was opened in some schoolhouse, or church services were arranged in some home or rented church building. Large congregations have sprung from such effort.

The writer well remembers a brother who interviewed us with this request: "Would you be interested in traveling some forty miles and preach to a handful of us in my home next week?" Our response was in the affirmative. A small but interested group attended the meetings. Then came the request for services for ten days in an abandoned rented store. About ten souls confessed. Near-by congregations took over the work and continued the same for some time. Today a large congregation worships at this place—so large that consideration is being given to the erection of another building near by. This account could be multiplied in scores of places.

An Enlarged Challenge

From the Atlantic to the Pacific, from Edmonton, Alberta, to the southern extremities of Texas and Florida, there are scattered members of the Mennonite Church and their children who need to be contacted personally and by correspondence. This ministry to the nonresident can become exceedingly fruitful. In the past it has been fitful, irregular and very unthorough. It has been left to individuals, with nobody responsible. May this appeal not fall on responsive hearts. We beseech the entire brotherhood to pray about this ministry, and may the Lord arouse us to united definite action.

What Action?

Ministers can co-operate by sending the names of all members and their children moving from a church district. Parents can send the names to headquarters. Individual members of the Church should have a concern and conscience about this ministry to the isolated. Until some arrangement is made, somebody appointed by General Conference to the task, our central clearing houses for such work are "The Mennonite Board of Missions and Charities," Elkhart, Ind., and "The Mennonite Publishing House," Scottdale, Pa. If the work would become too large for their staff, further action could then be taken. Names mailed to these points could then be forwarded to the nearest of the sixteen conference secretaries for their shepherding.

One of the most successful denominations in such work is numerically about the size of the Mennonite Church. They already serve 9000 souls. Mail goes to some 4500 different addresses, including all the States, possessions, and foreign countries. The literature of the church is constantly mailed to these isolated members. The astounding fact is that today these scattered members more than pay for the expense of a director of the work, and give heavily to the missionary work of the Church.

Finally, before you lay this message aside, before you sleep another night pray for our scattered members and their children and then send the names and addresses to the above-mentioned points. May the Lord bless this neglected group, keep their lives in tune with Him, their souls true to the Church and their children and posterity true followers of Christ. Kitchener, Ont.

Laymen Speak

WHAT WE EXPECT OF THE MINISTERS AND BISHOPS

We do not deal fairly with our ministers and bishops. Sometime ago in the "Gospel Herald" we noticed a selected article listing the things we expect of our ministers. Among them were a few things like this: "He should be cheerful, neat, dressed well, sober. His belongings should be public property. Anyone should be able to take his car and use it whenever they like."

Yes, but— The preacher works six days a week in the field and the seventh day labors in the pulpit. He should be neat and well dressed —but his suit is worn threadbare and he has no money to buy another. He should let people use his car, and yet the car is the oldest of any at church. I don't suppose anyone would want to use it. Maybe it will run when he drives it and maybe it won't.

Why not help the preacher a bit? He has a large family and has a hard time of it. This does not mean we want a salaried ministry. No, we simply mean to go to your preacher and hand him a dollar or two once in a while. The Lord will bless you and the minister can help others if he has a little to go on. I know there are quite a few who do help the ministers and the Lord surely blesses them for it. Then, on the other hand, the ministers should certainly do their part and do all they can to help others into the Kingdom of God. Why do our ministers have gray hair? Do they worry because of their financial position? Indeed not! If more only knew the problems that confront our bishops and ministers. Oh, there is the wayward son or daughter, the rebellious members, and dozens of other problems. If more could only slip to the doorway and there in the early hours of the day, perhaps three or four o'clock, hear the preacher on his knees agonizing and praying for his members—perhaps even for you. If it were not for the loving care of our Father above I am afraid most of our ministers would be without any health because of the grief and struggles they have. Let's not criticize our ministers nor their families. They have enough burdens to bear without that. Luke 17:1, "Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come." In this verse let's read "criticisms" in place of "offences." I think it fits very nicely and means very nearly the same.

"We pray to the Lord of the harvest to send out reapers to gather it into His garner. But what do we besides praying for it? Do we work for it? Suppose a farmer should pray to the Lord for an abundant harvest next year, and should never, in seedtime, turn over one furrow or scatter one handful of seed, what would we think of him? Would not his neighbors regard him as a monomaniac or a simpleton? And wherein does he excel such a one in wisdom or in prudence who prays to the Lord to send out reapers, missionaries or evangelists—to gather a harvest of souls, when he himself never gives a dollar to a missionary or the minister, to enable him to go into the field? Can such a person be in earnest, or have one sincere desire in his heart to effect such an object or purpose? We must confess that we could have no faith either in his head or in his heart."

—A Reader

HOW DO WE ACCEPT THE WORD OF GOD?

(Thoughts presented after meditations on a sermon preached by Bro. John W. Weaver on "Separation, both Materially and Spiritually.")

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. . . . For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.—Rom. 10:1, 3.

Paul had the spirit of love down deep in his heart for his brethren in the flesh, who so evidently did not accept Christ and His Word. They tried to establish their own righteousness, even as Paul had done previous to his conversion. May God give us a heart that will be ready to accept Him at all times.

This same spirit of love is in the heart of our church leaders today when they stand behind the sacred desk and preach to us about God and His will concerning us. We know that

to he true because of the constant efforts they make to draw us closer to God.

How do we accept this teaching? Do we willingly accept it and seek God and His righteousness? or do we live on as before, not taking heed to ourselves?

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

Here we can see why our ministers are trying to feed us with things that are good for us spiritually, and chastening us so kindly. We should accept chastening more openhearted and pray for more chastening, for we know that "whom the Lord loveth he chasteneth."

—Chester F. Shirk.

—o—

Sermon Outlines

HEART TROUBLE SPECIALIST

John 14:1-6

There Is the Claim Christ Made.
1. He claimed their faith.
2. He claimed their trouble.
3. He carried their load.

I. There Is the Declaration He Sounded.
1. Concerning the Father's house.
2. Concerning the many mansions.
3. Concerning the place prepared.

II. There Is the Promise He Gave.
1. About His return.
2. About their welcome home.
3. About unending and unbroken fellowship.—Robert L. Ryerse.

OME NAMES OF THE LORD THAT BRING GREAT ASSURANCE

Psalm 18:1, 2

1. My Strength—He Upholds Me.
2. My Rock—He Shelters Me.
3. My Fortress—He Surrounds Me.
4. My Deliverer—He Rescues Me.
5. My God—He Possesses Me.
6. My Buckler—He Shields Me.
7. The Horn of my Salvation—He Saves Me.
8. My High Tower—He Defends Me.

—Ellery Gilbert Aldridge.

OW CHRISTIANS SHOULD WALK

1. Honestly (Rom. 13:13).
2. By Faith (II Cor. 5:7).
3. As Children of Light (Eph. 5:8).
4. Not after the Flesh (Rom. 8:4).
5. Worthy of the Lord (Col. 1:10).
6. Pleasing to God (I Thess. 4:1).
7. As the Lord Walked (I John 2:6).

—Wm. H. Schweinfurth.

WHY WIN THE LOST?

1. Because of Their Condition (II Cor. 4:3).
2. Because of Christ's Command (Mark 16:15).
3. Because of Our Calamity (I Cor. 9:16).
4. Because of That Which Constrains Us (II Cor. 5:14). —Orval Roach.

A PRAYER FOR OUR MINISTERS

We thank Thee, Father, for Thy love,
Salvation free, a home above;
And for Thy servants who proclaim
Thy Gospel in Thy holy name.
Bless them, Father—this our prayer;
Help them every burden bear.

Bless them, Father, all the way;
Never let their footsteps stray.
The shepherds of Thy flock they be
To bring Thy fold safe home to Thee.
The wayward lambs increase each care.
God bless true children everywhere.

—Mrs. Barbara Cripe, Delavan, Ill.

Items and Comments

Enough to Gold Plate Highway to Moon.—The War Production board's division of statistics announced that authorized expenditures for war from the beginning of the defense effort through February 15, plus funds requested of Congress for war purposes, total 145 billion 400 million dollars. This sum is more than five times the total of the world's coined gold supply.

In dollar bills laid end to end it would stretch around the world 577.8 times; in $10 bills it would reach the 237,857 miles between the earth and the moon 6.7 times. If in gold it would gold plate fairly heavily a 57-foot highway to the moon.

If the 17 million persons who paid United States income tax in 1940 were to divide the amount, it would cost each one $8,552; it would provide $677.75 for each man, woman, and child of the world's estimated 2,145,200,000 population; it would take a man earning $5,000 a year 29,080,000 years to earn the full amount!

Regardless of how much money is spent and requested during the war, the sum total will never reach to Heaven!

There never was, there is not now, and there never shall be a money-paved highway over which man may travel to God and Heaven.—"Now."

Women Wearing Men's Clothes.—The "New York Times" says, "The sale of women's slacks in department stores is estimated to be about ten times greater than it has ever been before at this time of year." The same article says, "The American male has, if he chooses to indulge it, a new gripe. Red nails, open-toed shoes and psychopathic hats are now dead issues; the current affront to male taste is women all over the place in pants. . . . Slacks have spread from the purely sports category to all fields of female activity."

We believe this to be a step in the wrong direction. God has spoken on this subject. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (Deut. 22:5).—Gospel Minister.

Tobacco.—It is estimated that church members alone spent $750,000 a day for tobacco in 1922 or more than thirteen times as much as the same churches gave to spread the Gospel among the heathen. It is not hard to imagine the following message written large across this humiliating record, "Ye are cursed with a curse: for ye have robbed me, even this whole nation."

Population Increase.—Births in the United States during 1941 totalled 2,500,000, according to figures recently released by the Census Bureau in Washington. Deaths were 1,410,000, making a yearly population increase of 1,090,000 by births alone. The increase in twelve months is equal to the entire population of the State of Oregon. Marriages in 1941 also reached the unprecedented high of 1,565,000. The birth rate is 18.8 as compared with Germany's 20.—The Converted Catholic.

Hitler's Birthday.—It is reported that on Chancellor Hitler's recent birthday he was presented with a globe "without a United States on it." It was a globe, said to be one of the oldest in existence, dating from about 1350, or before the discovery of America. All friends of peace would rejoice in a globe without a single carnal war being on it; a globe with Germany, the United States, Great Britain, Japan, Russia, and all other war-stricken countries being permitted to live in peace, without any bloodstains on them.

Sugar Rationing.—The long expected sugar rationing by the Government has become a reality. Though no assurances are given that this "tightening" will be "loosened," the only proper thing for law-abiding people to do is to adjust themselves to existing conditions and obey the ruling—uncomplainingly. Before God, we will be blessed in so doing.

Government Restrictions.—The present restrictions which the U. S. Government is imposing on its people with reference to superfluities in clothing and in denying themselves of the "unnecessaries of life" in general constitute an unwitting confirmation of the wisdom of God in teaching against vain display in clothing and indulging in luxuries in general. If people should obey such restrictions when coming from the seat of earthly governments, how much more should they heed the Scriptural restrictions enjoined by the infinite Being whom we recognize as the King of kings and Lord of lords. But some say that this is necessary "to win the war." So is it necessary to conserve all that is being wasted on "the unnecessaries of life" that soldiers of the Cross may win "the good fight of faith" against the enemy of human souls. There is this difference between the two wars referred to: The World War now being waged is for the subjugation of the enemy with the instruments of destruction, whereas the "good fight of faith" is for the rescue of lost and ruined souls, to win them for Christ and eternal salvation.

Modern Wars versus Old Testament Wars.—In comparing modern warfare with the wars in which the people of God had a part during Old Testament times, we noticed a marked difference. In those days the fate of the battle depended upon whether the people of God were loyal or disloyal to Him; today it depends upon which side has the most capable leaders, the largest and fiercest armies, and the most destructive weapons of warfare. We find nothing in modern warfare like Israel prevailing while Aaron and Hur held up the hands of Moses, and Amalek prevailing while Moses' hands were down; like a band of three hundred men, armed with lamps and pitchers, overcoming an immense horde of the enemy; like the walls of Jericho falling down when the armies of Israel marched around it for seven days, and Israel being defeated at Ai because there was an Achan in the camp who had stolen a Babylonish garment. But today the boast is that the fighters do not depend on miracles for success, and instead of fervently praying and worshiping God on the Lord's day, the fiercest battles are often fought on that day and governments keep the manufacturers of war munitions at work on Sundays as well as weekdays.

So much for the difference between ancient and modern warfare. We said nothing about the teaching of Christ and the apostles as recorded in the New Testament. The two leading reasons why Christian people should have no part in carnal warfare are: (1) We are under the dispensation of grace, the Mosaic Law having been nailed to the cross of Christ (Col. 2:14), the Prince of Peace, the Head of the Church; (2) The teaching of Christ and His apostles is decidedly for peace, as against carnal warfare. Read Matt. 5:38-45; Rom. 12:17-21; II Cor. 10:4, and other references bearing on the same subject.

FOR OUR SHUT-INS

LITTLE LESSONS FROM LIFE

III. WHY?

By Lina Z. Ressler

One of the sad things about the passing of a dear friend is the memory of times when we might have been a help to them and neglected the opportunity. There is always a bit of heartache as we remember kind things we might have said, or helpful bits of encouragement we might have given at one time. Often there is little excuse for our neglect and we wonder why we were so thoughtless as to forget.

Some of these things were puzzling me a bit the other day, and I was considering seriously the possibility of beginning to pity myself and becoming really miserable. Just then there came a letter. It was from an unknown friend, and it began rather timidly to give just the encouragement and cheer my heart was longing for. Why did that letter come at just that time? Often I believe the Father times little surprises for His children for definite special needs at special times. Isn't it good of Him to do this?

However, at this time I wish we might think for a bit of the human side of such a transaction. That letter came at a time when it was needed largely because the writer took the opportunity and wrote the letter when she was inspired to do so. So many of our opportunities to help some one these days come so unexpectedly that we are inclined to overlook them.

Really about the only way to catch the opportunities to do good to some one is to use the opportunities to do little kindnesses as they come along. There are so many ways of doing little things to help people in life that we all should find a good share of good that we may do. I was just wondering why we fail to notice them as they come along. Perhaps this little bit of wondering may have a share in helping us to look for and use the little ways of helping as we go along on this life journey.

Scottdale, Pa.

IN TIME OF TROUBLE SAY:

FIRST:
He brought me here—It is by
His will I am in this strait
plaee; in that will I rest.

NEXT:
He will keep me in His love,
and give me graee in this
trial to behave as His child.

THEN:
He will make the trial a
blessing, teaching me the lessons He wants me to learn,
and working in me the graee
He intends for me.

LAST:
In His good time He can
bring me out again; how and
when He knows.

SAY: I AM HERE—
1—By God's Appointment.
2—In God's Keeping.
3—Under His Training.
4—For His Time.

—Andrew Murray.

WALKING SOFTLY

By Grace Noll Crowell

I must go softly now!
How can I learn the way—
I, who have moved so swift and sure,
Through each brief day?

How can I stay my feet!
How can I learn to go
Quietly, measuring off the days
With steps grown slow?

. . . .

I have walked softly now
Many a long, long mile.
I have paused often beside a stream,
A gate, a stile;

And I have learned so much!
I have had time to see
Thousands of beautiful unsung things
Shine out at me.

Things I had missed before.
I, who had gone too fast,
Found after God had stayed my feet,
His world, at last.

—Sel. by Mabel H. Bucher.

EXPRESSIONS OF THANKS

Mary, wife of Claude B. Meyers of Souderton, Pa., wishes to thank her many friends who remembered her with their prayers, cards, and gifts while convalescing from an operation.

*

Bro. S. G. Shetler writes: "In answer to the many inquiries, I wish to say that I am recovering remarkably fast. I hereby also wish to express my sincere thanks for the many letters, Easter greetings, and 'get-well' cards that came to me daily by mail."

—o—

Repentance and conversion consist in our recognizing and turning from the meanness and triviality of selfish interests and in engaging a new manager, Christ, to take over our defunct relationship with God and run our lives on a new basis.—T. L.

LIFE'S CROOKS AND TURNS

By Mrs. E. E. Byrum

When you trudge an up-hill road,
'Neath the weight of heavy load,
When the way seems hard and long,
When you're forced to suffer wrong,
When you've tried and tried in vain
Higher heights of grace to gain,
When your courage weaker grows,
Disappointments, too, impose,
Then remember others too
Have their troubles just as you.

When you're in the trying test,
Buckling down to do your best,
Mind not tears not seeming loss,
Smile and sing beneath your cross.
Life has many crooks and turns,
Ere the busy day adjourns
It may drop (clothed in disguise)
Precious gift, a worthy prize;
Sorrow's hand may pick it up,
Make you drink her brimming cup.

You may think your lot the worst,
Weep when hopes like bubbles burst,
Just know this, that one and all
Must receive whate'er befall;
Life bestows a rich reward
To all those who trust the Lord.
When you feel you need a friend
New encouragement to lend,
Seek God's Word for there you'll find
Strength and comfort both combined.

Sad complaining can but foil,
Wisdom's lesson sadly spoil,
Let Thanksgiving take the lead,
It will help you to succeed.
Hidden in secluded nooks
Mid life's turns and mid its crooks,
Are the jewels for your crown,
By the masses trodden down;
Keep your face set for the goal,
Learn to practice self-control,
Whate'er comes just take your share,
God still hears and answers prayer.

—Sel. by Mary Burkey.

—o—

PROOF OF LOVE

In an engine room it is impossible t look into the great boiler and see ho much water it contains; but running t beside it is a tiny glass tube whic serves as a gauge. As the water stan in the little tube, so it stands in th great boiler. When the tube is half fu the boiler is half full; when the tube empty, the boiler is empty. Do you asl How do I know I love God? I believe love Him, but I want to know. Loo at the gauge. Your love for you brother is the measure of your love f God.—Sunday School Chronicle.

OUR WISH FOR YOU

"The Lord shall preserve thy going o and thy coming in, from this time fort and even for evermore." Psalm 121:8.

The Lord preserve thy going out,
The Lord preserve thy coming in;
God send His angels round about
To keep thy soul from every sin,
And when thy going out is done,
And when thy coming in is o'er—
When in death's darkness all alone
Thy feet shall come and go no more,
The Lord preserve thy going out
From this dark world of grief and sin,
While angels standing round about sing,
"God preserve thy coming in."

Sunday School Lesson

Theme for the Quarter: Life of Christ

VII. THE DAY OF CONFLICT

Lesson for May 17.—Matt. 24:41-23:11.

Golden Text.—The stone which the builders rejected is become the head of the corner.—Mark 12:10.

Introductory.—The lesson of a week ago dwelt on Monday of Passion Week as "The Day of Authortiy." This lesson takes up the events on the following day, Tuesday, as "The Day of Conflict." When people are thwarted in their plans they either surrender or become desperate. For the scribes and Pharisees who opposed Jesus it had the latter effect. Every time they attempted to thwart the efforts of Jesus they failed in their attempt. While "they feared the people" they did not give up; as each defeat added to their desperation. The "Day of Authority" on the part of Christ, provoked them to a day's record on Tuesday that is appropriately called "The Day of Conflict."

Jesus Questions the Pharisees (41-46).—The Pharisees, Herodians, and Sadducees had tried in vain to entrap Jesus in His talk. But in each case He silenced them in that He brought them face to face with the truth. They having been silenced, Jesus took the initiative in asking questions. He asked the Pharisees, "What think ye of Christ? whose son is he?" Promptly they answered, "The son of David." As a human, Christ was indeed the son of David, but the way the question was put and answered, it was clear that the Pharisees completely ignored the status of Christ's divinity. This gave Him the opportunity to ask another question which the Pharisees could not answer without acknowledging His Deity. He said, "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" The Pharisees were baffled; for the one thing that they refused to do was to acknowledge the deity as well as the humanity of Christ. No man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

The Hypocrisy of the Jewish Leaders Exposed (23:1-7).—The Pharisees having been completely silenced, Jesus turned to His disciples and to the multitudes. First, He admonished them that since the scribes and Pharisees sat in Moses' seat they should respect constituted authority and therefore "whatsoever they bid you observe, that observe and do." But as for the example of their lives, those who are minded to do right and live right should beware of patterning after their example. He then proceeded to point out their hypocrisy. The love of applause was among their ruling passions. With them it was not a question of right or wrong, but a question of occupying the uppermost seats in the synagogues, craving the places of honor and the plaudits of their fellow men. These things Jesus testified against. We today, as well as the scribes and Pharisees in His day, should give heed to His teachings.

Jesus Teaches Equality among Brethren (8-11).—Having taught His followers what to avoid, Jesus proceeds to tell them what they ought to do. It pleased the Pharisees to occupy the chief places wherever they went, and they were delighted to have people call them "Rabbi, Rabbi." But, as Jesus said, "be not ye called Rabbi for one is your Master, even Christ; and all ye are brethren." That is the true Christian standard of equality. Whatever may be our position in the Church, before God we all stand on a common level, the true standard being, "In honour preferring one another."

Bringing this teaching down to the present time, we find men delighted to hear people call them "doctor," "reverend," "bishop," "pastor," "superintendent," "elder," and other titles of nobility. It is not wrong to call a man by his official title, but never to tickle or to foster his vanity.

Along this line we feel to emphasize Paul's counsel to the Philippian brethren "Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no repuation, and took upon him the form of a servant." As we look at Christ we have no difficulty in recognizing in Him all these qualities. The advice which appeals to us most is, "Let this mind be in you, which was also in Christ." The divine promise is, "He that humbleth himself shall be exalted"—with an exaltation that is infinitely beyond that of any exaltation that men can heap upon us. With the Christian Church it is "one Lord, one faith, one baptism, one God and Father of all." Our most exalted station on earth is that at the foot of the Cross, a humble servant of God and man." We recognize Christ as the greatest man who ever set His foot on earth, because He was the greatest and completest of all servants. Let us shine in His image. —K.

"The Whole Armour of God"

Brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil . . . to quench all the fiery darts of the wicked.—Eph. 6:10-16.

Bible Meeting Topic

CHRIST OUR HIGH PRIEST.—Heb. 7:15-8:6

Topic for May 17

MOTTO

"We have a great high priest, that is passed into the heavens."

OUTLINE STUDY

I. The Principal Service of the Priest.
1. Charge of the tabernacle.—Num. 18:1-7.
2. Sacrifices and offerings.—Lev. 1:7, 8, 9, 13, 15, 17; Heb. 5:1-4.
3. A Representative of the people.—Heb. 2:16-18.

II. Christ's High Priesthood.
1. Called of God.—Heb. 5:5-10.
2. He has entered within the veil.—Heb. 6:20.
3. Holds an eternal priesthood.—Heb. 7:11-28.
4. Ministers in the tabernacle of heaven.—Heb. 8:1, 2.
5. Offers gifts and sacrifices.—Heb. 8:3-6; 9:11-14.
6. Intercedes for us.—Heb. 9:24-28.
7. His service brings a permanent change.—Heb. 10:11-22.
8. Willful rejection is fatal.—Heb. 10:26-31.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"High Priest."**
2. Jesus, a High Priest.
   a. Made like a man (Heb. 2:17, 18).
   b. Holy, harmless and undefiled (Heb. 7:26-28).
   c. Offered up Himself.
   d. His blood is the redeeming power (Heb. 9:12-14).
   e. His prayers are accepted for us (Rom. 8:34; I John 2:1).
   f. We can come to God for help with Jesus there (Heb. 4:14-16).
   g. Whatsoever we ask in His name (I Jno. 5:14, 15).
   h. We must be willing to confess Him (Rom. 10:9, 10, 11).

For Seniors.
1. The Qualification of Christ as Our High Priest.
2. The Sacrifice of Our High Priest.
3. Our Privileges before God through Him.

PERSONAL THOUGHT

Have we come to Jesus for the mercy that is prepared for sinful men who draw nigh with a true heart in full assurance of faith?

SEED THOUGHTS

The splendors of holiness in which the Lord Jesus Christ appeared were not fashioned by earthly hands, but pertained to Him by virtue of His own inherent excellency. Whilst made like unto His brethren in all other things, He was "yet without sin," and needed neither cleansing nor clothing to fit Him to be the true Priest over the House of God. "The law maketh men high priests who have infirmity (i. e., sinful infirmity); but the word of the oath, which was since the law, maketh the Son, who is consecrated (marg., perfected) for evermore" (Heb. 7:28).

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $1.50 per year in advance.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Missions ..... John R. Mumaw
Doctrinal ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

THURSDAY, MAY 7, 1942

Field Notes

For your vacation dates, keep in mind the Arbutus Young People's Institute to be held near Johnstown, Pa., August 12-23.

* * *

There was a large attendance at the communion service in the Lower Deer Creek Church near Kalona, Iowa, on Sunday, April 26.

* * *

Revival meetings will begin at the Marion, Pa., Church on May 16, Lord willing, in charge of Bro. Paul Roth of Masontown, Pa.

* * *

Bro. Edwin J. Yoder expects to be with the congregations at Brutus, Curtis, and Germfask, Michigan, from May 6 to 11 for communion services.

* * *

Communion services will be held at the Glade Mennonite Church near Accident, Md., on May 17, with Bro. Newton Weber, Springs, Pa., assisting the home bishop, Bro. I. K. Metzler.

* * *

The sisters of the Associated Sewing Circles of the Southwestern Pennsylvania Conference report good attendance and fine interest at their annual meeting at Pinto, Md., on May 2.

* * *

It was the editor's privilege, recently, to worship with the congregation of the Mennonite Mission in Iowa City, Iowa. It was an interesting crowd, alive in the work. Long live the work of the Lord in Iowa City.

* * *

Wanted! Our stock of the Mennonite Yearbook and Directory for 1942 is already exhausted. For those congregations or groups having copies on hand that will not be used, will the responsible individuals please see that they are returned to the Mennonite Publishing House at once? Thank you.

Dedication services for the remodeled building housing the Philadelphia Colored Mission at the new location at 1814 Diamond St., are planned for Saturday afternoon and evening, and all day Sunday, May 9, 10.

* * *

An All-Day Gospel Meeting is to be held at the Conestoga A. M. Church, Morgantown, Pa., on Ascension Day, May 14. Speakers: Bros. Henry Bechtel, Paul Graybill, Frank Stoltzfus, Daniel Sensenig, and Leroy Stoltzfus.

* * *

The Locust Grove Church, near Belleville, Pa., is to hold an all-day meeting on Ascension Day, May 14. Speakers from a distance will be: Bros. D. Stoner Krady, Willow Street, Pa., and Elmer Moyer, Souderton, Pa.

* * *

Bro. Mahlon M. Hess of Washington Boro, Pa., spent several days of this week in Scottdale in the interests of the "Missionary Messenger," official organ of the Eastern Mennonite Board of Missions and Charities, of which he is editor.

* * *

The Executive Committee of the Southwestern Pennsylvania Church Conference, together with the bishops, met at Pinto, Md., on Saturday, May 2, to arrange the program for the August conference and to take care of other business matters.

* * *

A Bible Meeting is to be held at the Hereford Mennonite Meetinghouse, Bally, Pa., on Saturday evening and all day Sunday, May 23, 24. Speakers: Bros. Richard Danner, John E. Lapp, and Jacob T. Landes. Welcome to this feast of good things spiritual.—E. W. K.

* * *

A Mission Meeting is to be held at the Chambersburg, Pa., Mennonite Church on Ascension Day, May 14. The following speakers appear on the program: Mahlon Witmer, Stanley Martin, Markley H. Clemmer, Moses H. Horst, Christian V. Martin, and Sanford Shetler.

* * *

Change of Address.—Bro. and Sister Clinton M. Ferster have moved from Cocolamus, Pa., to 1814 Diamond St., Philadelphia, Pa., where they will be in charge of the Philadelphia Colored Mission until it becomes possible for them to return to Africa. The Lord richly bless them in their new responsibilities.

* * *

Bro. Aaron Showalter and wife and little daughter, Sarah, moved from Denbigh, Va., into the Mill Run Workers' Home on April 28, to assist in the work at Mill Run and at the Altoona Mission. Their new address is Box 138, Route 2, Altoona, Pa. A resident couple for the work at Mill Run has long been a matter of prayer on the part of many, and we wish this consecrated young couple every blessing in their new and responsible work.

Bro. Edd P. Schrock of the Berea congregation held revival meetings from April 19-26 at the Locust Grove Mennonite Church near Findly, Mich. The Lord blessed us richly through these meetings and a number of souls responded to the call. We crave an interest in your prayers for this work.

Leonard Haarer.

* * *

The India missionaries have been cabled $15,000 so that any missionaries who choose to attempt to come home may do so. Our missionaries in India need our constant prayers so that they may have divine guidance in all their decisions. Contributions to the India General Fund are needed to help reimburse this amount.

* * *

Change of Address.—The Ft. Wayne Mission Home is now located at 1303 St. Mary's Avenue instead of at 1209 St. Mary's Avenue. The new location is the first house north of the church, on the corner of Sinclair and St. Mary's Ave. Read Bro. Allen Ebersole's interesting letter in next week's mission correspondence.

* * *

Stocks exhausted.—The supply of General Mission Board Reports is entirely exhausted. So also is the supply of official reports of the Mennonite General Conference. There is still a considerable stock on hand, however, of the booklet, "General Conference in Iowa," which gives pictures of the Conference and summaries of the addresses and official actions. Price: 15¢.

* * *

The $1.25 per member quota to meet C.P.S. Camp expenses for the six months beginning March 1 and ending Sept. 1, will not be adequate because of the rapid increase in the number of boys being inducted into camps the Mennonite Central Committee advises. The quota period will therefore end in five months at Aug. 1, instead of Sept. 1. To give to this cause is a real privilege.

* * *

The General Mission Board reports that there are no overchecked funds for the past month. The fiscal year closes with all overchecks wiped out, including the old building debts on the Ohio Old People's Home and the Detroit Mission Home. We praise the Lord for this evidence of missionary zeal on the part of the Church. That the missionary program of the Church has not been made to suffer because of heavy expenditures to carry on Civilian Public Service and War Sufferers' Relief is especially commendable.

* * *

In the Southern Field of the Missouri Kansas Conference District the Lord has been blessing the work. Communion services were held by Bro. E. S. Hallman at Lake Charles, La., on April 25 and at Des Allemands, La., on April 26. On Sunday, April 26, we enjoyed an al

day Dedication Service at Akers, La., forty miles north of Des Allemands. The outlook seems encouraging at Manchac, Akers, La. About twenty children were present for children's meeting. Pray for the work at these lighthouses in our conference district.

S. S. Hershberger.

* * *

Official information has come to us that the Lancaster Conference High School is to open this fall. The Conference has recently purchased the property of the Yeates School, an Episcopal institution near Lancaster that has not been operated for the past nineteen years. The property includes eighty-five acres of land, dormitories, mess halls, an auditorium, and farm buildings. The campus is a beautiful one and the buildings are substantial, though considerable remodeling will need to be done before school opens. Teachers are being secured, textbooks selected, and the curriculum worked out for the school by its administrative officers: Principal, Bishop J. Paul Graybill; Dean, Noah G. Good, and Secretary-Treasurer, Clyde B. Stoner. The inauguration of this high-school program marks a significant step forward in Mennonite parochial education. An article by Bro. John Gochenauer in next week's Herald will give further information.

Correspondence

GOSHEN, INDIANA

(Clinton Frame Congregation)

On the evening of April 5 we held a special meeting marking the Hundredth Anniversary of the Amish Mennonite Church in Indiana. A brief history was given by Bro. Ira S. Johns. He told us about the first families that settled in Indiana. On Easter Day, 1842, the first Amish church service was held in a farm just west of where Bro. Johns now lives. Bro. D. J. Johns, father of Ira Johns, the oldest bishop by years of ordination in the Mennonite Church at the present time. He is in his ninety-second year and his health is fair again.

A German song was sung by the congregation.

Bro. J. S. Hartzler spoke on pioneer church work, giving us a glimpse of the early problems faced, such as: roads, differences of opinion and custom, lack of old and young cooperating. Questions developed such as the need to increase the services for growth. There were no missionary sermons but one common text was, "Fear not, little flock; for it is the Father's good pleasure to give you the kingdom."

Following Bro. Hartzler's talk we sang two verses of interline singing such as they used to sing before all had songbooks.

This year marks the fiftieth year of service of our bishop, Bro. D. D. Troyer, and he spoke of his own life in service. In 1892 he was ordained to the ministry and served 28 years. He was interested in rural missions, working with the late Bro. J. K. Bixler. In 1920 he was ordained as bishop for rural work. He expressed himself as wanting to be true, loyal, and faithful.

The evening of April 19, Bro. Wilbur Yoder of Middlebury gave us a message on "The Unequal Yoke." We have warnings and warnings but are we faithful?

In our midweek prayer services we are studying the Book of Daniel. Daniel is held up as an example of a man with high standards, who purposed in his heart to serve his God while yet a young man.

Many Christians are without special gifts. They cannot speak eloquently. They cannot transact the Lord's business skillfully. They cannot sing sweetly. They cannot give largely. They are the one-talent people. But there is something such people can do. They can be **faithful.** They can count as one in the congregation of the Lord's people. They can go through cold or storm and fill their places every Sunday and every midweek prayer meeting evening. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

Cor.

MARKHAM, ONTARIO

(Wideman Congregation)

"The heavens declare the glory of God; and the firmament sheweth his handywork" (Ps. 19:1). We are constantly reminded of the words of the Psalmist these beautiful spring days.

The Sunday school at this place was reorganized the beginning of December. Very few changes were made.

The evening of Dec. 21, a Gospel team from Goshen College was with us and gave an interesting program.

The spring program of the York County District Missionary Meeting was given at this place on Good Friday. Bro. S. F. Coffman was guest speaker. A number of the young people from this district also took part in the services. The messages given were interesting and helpful.

On Easter Sunday evening, Bro. Steckley of the Brethren in Christ Church brought us an inspiring message on an Easter theme.

Several of our sisters attended the Bible School at Kitchener this past winter and four of our young men are at Camp Montreal, north of Sault Ste. Marie. Three of them are still in camp.

Sunday, May 3, we expect to commemorate the suffering and death of our Lord in our spring communion service.

M. B.

HARPER, KANSAS

(Pleasant Valley Congregation)

"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" We as Christians have much to praise our Maker for.

April 3, 4, and 5, we had our Victorious Life Conference. Bro. John Thut of this congregation and Bros. John Koppenhaver and John Duerksen from Hesston were our principal speakers. We were made to realize anew the meaning of the death and suffering of our Lord.

On April 12 we had baptismal services followed by communion. This was a very impressive service and we felt the presence of the Lord with us.

We are looking forward to our Summer Bible School series. Our first school to be held this year will be at Rogo, where a Sunday school was started following Summer Bible School last year. There are several other communities around here where Bible schools are held.

Every two weeks Bro. Wilbert Nafziger has been having a study in Bible history for the young folks, preceding Young People's Meeting.

We crave an interest in your prayers for the work at this place.

April 23, 1942. Cor.

CLOVERDALE, OHIO

(Mt. Pleasant Congregation)

We are again having prayer meetings at the church, after having them at various homes for a time.

Sunday, April 19, was our Quarterly Mission Meeting, which was attended by some from Salem, Central, and Lima congregations. The subjects were well discussed and good thoughts were given. In the evening the male quartet from Fulton County sang a number of songs. Then Bro. Walter Stucky gave a very touching sermon on the text, John 17:18. He emphasized the truth that, just as God sent Jesus into the world to seek and to save the lost, just so has Jesus sent us into the world to bring that Gospel to the lost. There is work for us all and excuses for none. Pray for us at this place that we may be about our Father's business.

April 25, 1942. Orah Myers.

ROCKTON, PA.

Dear Readers of the Herald:—We have great reasons to thank our heavenly Father for the blessings we have received during the past year.

The oldest sister in our congregation, Elizabeth LaBorde, passed to her eternal home last December.

A Tract Band has been organized, and tracts are distributed once a month.

Prayer Meeting is held every Wednesday evening with good attendance and increasing interest.

On April 19, Bros. A. J. Metzler, D. I. Stonerook, and Paul Huddle came to this place. Communion services were held in the forenoon. A number of visitors were with us: Mrs. Velma Hollopeter and daughters Wilma and Phoebe from Ohio; Bro. Austin Gilnett and daughter Thelma, Dorothy and Edgar Metzler from Scottdale; and Sister Florence Kauffman from Martinsburg, Pa. Members present from a distance were: Bro. Paul Blough and wife, Mary, Dorcas, and Velma Brubaker from Silverdale, Pa.; and Bro. and Sister Isaiah Landis, of near Souderton, Pa.

In the afternoon of April 19, a very impressive ordination service was held. Bro. Ross Metzler was ordained minister of this congregation. We feel that the congregation will be greatly strengthened by having a resident minister. Avonelle Spicher.

April 28, 1942.

Education in The Civilian Public Service Camps

Introduction

The Civilian Public Service Camps are not primarily schools but from their beginning it has been a concern of the Mennonite Central Committee that each camp should through its educational program provide for the development of each campee in as many ways as possible.

A survey of the eight Mennonite-administered camps now in operation reveals a wide variety of educational opportunities being offered to the over 900 boys in them. The educational directors, while assuming much of the teaching responsibility, are in many cases finding teachers among the campees themselves. A number of college graduates are in our camps who render their help in the educational program. Most of the educational work is on a high school level, though a few courses are of college grade.

The Core Course

The heart of the educational program in Mennonite camps is the "Core Course," entitled "Mennonites and Their Heritage." This course of six units consists of twelve lessons per unit and treats on Mennonite origins, principles, and distinctive emphases and is the only course designed and intended for each campee. Reports from camps indicate that nearly every camp is offering this vital course or will soon offer it.

Bible Courses

In addition to this basic course, most of the camps are conducting Bible classes, church history classes, and in at least one camp courses are given in certain phases of Christian work. Book study courses have been followed in a few camps. These Bible courses are in addition to Sunday school, prayer meeting, and Sunday evening Bible meetings.

General Subjects

To meet needs among the boys for training in broader fields, it is interesting to learn that throughout the camps subjects such as the following are offered: Farm Management, Farm Accounting, Agriculture, Economics, Bookkeeping, Typing, Public Speaking, Grammar, English, Physiology and Anatomy, Nature Study, and Spanish.

First Aid courses are offered at each camp and in the present emergency each campee is strongly urged to avail himself of the benefits of this course. Other features which are considered essential in the education of each campee are the lectures given by the government men of the technical staff on Safety, Soil Conservation, Fire Fighting, and other subjects relating to the camp project. Plans are maturing which will provide training for evacuation, relief, and fire-fighting units among the boys in camp.

Cultural Pursuits and Hobbies

In each camp there is some musical interest and activity. Men's choruses, led by campee-directors in many cases, rehearse regularly and nearly each camp has several quartets. Camp choruses and quartets have frequently appeared in churches where they have taken part in programs. Besides the choruses and quartets there are classes in music, both vocal and instrumental.

In addition to the formal classes the boys spend time in woodworking, crafts, and camera club meetings. Several camps have access to public libraries as well as having libraries of their own, which contain, in most camps, several hundred volumes on a wide range of subjects. Several Mennonite publishing houses have made generous offers of free literature to the camps. Many people have kindly loaned or donated books to camp libraries. Religious and scientific magazines, in addition to news periodicals, number as high as fifty at some of the camps. Many of these are free subscriptions.

Conclusion

The educational program seeks to provide the means for growth in spirit, mind, and body and skills during leisure time. Many boys are showing keen interest in the program. It is to be sincerely hoped that—as stated in the letter sent to many boys before their going to camp—these opportunities may "become one of the most significant experiences of their lives."

—Grant M. Stoltzfus.

ANNUAL FINANCIAL REPORT OF CIVILIAN PUBLIC SERVICE OPERATIONS of the MENNONITE CENTRAL COMMITTEE

December 1, 1940 to December 1, 1941

Receipts		
Cash donation by M. C. C. co-operating groups		$101,158.59
Camp expenses paid by Non-Mennonite campees		4,532.17
Funds received for specified purposes		327.54
Donations of Gifts in Kind to Camps		1,603.71
Total Operating funds for 1941		$107,622.01
Disbursements		
Balance unpaid from previous year		$ 334.06
Camp expenditures		
Camp No. 4 Grottoes, Virginia	$17,527.36	
Camp No. 5 Colorado Springs, Colorado	17,731.62	
Camp No. 8 Marietta, Ohio	9,848.03	
Camp No. 13 Bluffton, Indiana	16,312.16	
Camp No. 18 Denison, Iowa	13,881.03	
Camp No. 20 Wells Tannery, Pennsylvania	5,169.60	
Camp No. 22 Henry, Illinois	163.14	
Camp No. 24, Unit I, Hagerstown, Maryland	500.00	
Total camp expenses		81,132.94
Expenses Mennonite boys in Non-Mennonite camps		353.37
National Service Board Expenses		8,130.78
Operating Expenses		
Directors' expenses and allowances	$ 2,800.38	
Overhead expenses	4,548.42	
Total operating expenses		7,348.80
Mennonite share of non-Peace Church boys' support		3,738.22
Total disbursements for 1941		$100,704.11
Balances		
Cash balance in C. P. S. Account	$ 6,344.74	
Specified funds on hand	239.10	
Total balances		6,583.84
		$107,622.01

THE PARABLES

The pearls of Jesus' teaching and preaching were enclosed and hidden within the parables and figures of His language so that they might not be exposed to the unappraising, unscrupulous hypocrites who feigned desire to learn of Him when they really sought His blood.

He hid divine truth from them as on would keep real pearls in the pockets o folds of his garments when in the pres ence of swine, to remove them onl when in intimate company of friend who would listen to the telling abou look carefully at the showing of, an marvel beyond their understanding the matchless beauty of priceless gem —Titus Lehman.

CONSERVATISM

By D. D. Miller

RECENTLY a speaker said, "Conservatism has been described as never changing." Webster says in part: "Conservative principles; the disposition and tendency to preserve what is established"; "within safe bounds"; "adhering to sound principles." The Bible says in part: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (II John 8). "But that which ye have already hold fast till I come" (Rev. 2:25). "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1). "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (I John 2:5). "Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20).

Scriptural conservatism, therefore, is God's children allowing Him to work out His eternal and changeless principles in and through us. God is "the same today, yesterday, and forever." His principles are embodied in His very being, and are therefore eternal and changeless principles in and through us. God is "the same today, yesterday, and forever." His principles are embodied in His very being, and are therefore eternal and changeless. The New Testament is the fulfillment of the same principle to which the Old led us. The two are one message given in two different parts. Christian conservatism is living the part that is for us now—the New Testament. And only as we live it, and live it as God intended that we should, are we Scripturally conservative.

There are two extremes: One says all heart—all life, fiery life (of some sort), without regard to form, which when experimented with too long, loses its life and often ends in dead formalism, other than the kind condemned. Another extreme is the kind which is satisfied with some form which follows Christian experience, without really having had that experience. Both are wrong when alone. Both are necessary, but not to the extreme—the one at the expense of the other. May we note a few God-given principles which are to be conserved in our experience:

1. Salvation only in the shed blood of Christ is an eternal truth laid in the plan of God from before the foundation of the world. Man cannot change it—will be lost without it.

2. A new life resulting from a New birth is God's way for one to become God's child. The truth is fundamental, unchanging.

3. Truthfulness, honesty, purity, etc., are changeless principles, and a part of God's program of Scriptural conservatism. To depart from them is never right.

4. Nonconformity or separation is a fundamental truth which follows a genuine Christian experience. Christ came to save **from** sin. His work is perfect. For 6,000 years God has held this point of conservatism before His people, and for just as long a time man has tried to mix good and evil, an act which is against God and all right living.

5. Nonresistance is the principle by which Christ gave the world a lesson they are not willing to learn: that there is a better way to deal with an enemy than to kill him. Because of wrong attitudes, churches in the past have sanctified the bloodiest of wars, and thus lost their power with the world. This principle is fundamental to Christian living and is Scripturally conservative.

6. Modest apparel is a Christian principle for God's people to accept, practice, and maintain. It cannot be set aside at will, nor its practice abused without causing the Church to suffer.

Scriptural conservatism strives to uphold this principle, with all others. They are ours to accept and **to live.** The decision whether we should practice them or not is not ours to make. God decided that long before we were born into the world or into His Kingdom.

So, may I repeat that Bible conservatism is **living all the principles** set forth in His Word for His people. That is God's way—**THE way** to heaven.

Berlin, Ohio.

—o—

WHAT IS THE MATTER IN THE WORLD TODAY?

By T. E. Schrock

Aside from those who have been misled by evolutionary ideas, it is generally accepted among people who know of the Christian religion that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); although they accept this in various degrees of seriousness. They see that the world is in bad shape, and needs a thorough cleaning up. They wish that something could be done about it. Various ways are tried to bring this about.

1. Laws are made to prevent theft and crime; to protect the helpless and unsuspecting. Punishment is inflicted in houses of correction; some are punished by death. America has been called a land of lawbreakers. From reliable sources it is reported that our annual crime bill is $15,000,000,000 (that includes upkeep of prisons, court trials, law enforcement efforts, etc.), amounting to $115 for every man, woman, and child in the United States. Added to this, in order to put evil out of other countries and to make the world safer and better our country has launched a tremendous war program, the cost of which will be millions of lives lost, to say nothing of the added billions of dollars of national debt, the sum being too large for us to comprehend. This is done to save civilization, to "save the world."

The question must arise in many minds, Will it after all be the solution?

2. Many people believe that by **teaching** people to love each other, to civilize them, to educate them, so that people will know how to live together without fighting and to respect each other's rights, and so forth, will make the world better. Many billions have been spent to carry this program out, in order to make the world better. Educators have carried on with a free hand. Today the question stands, "Is **this** doing the work?" It can hardly be said that it has. Blessings have come through it indeed! but we have educated criminals now, and more of them. Sadder yet by far is the fact that somehow into this program have been woven teachings that have undermined faith in GOD as Creator. Multiplied millions of these educated children and grown-ups have been torn loose from an anchorage that every born soul has a right to have **and did have.** John 1:9. Their light has been dimmed. An effort is being made to inject a dose of Bible into the school system, but will this help when handled by one who has no faith in its message? Education does not seem to save the world.

3. "For God so loved . . . that he gave." This Son made the startling statement that nothing could save the worldly system. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). II Peter 3 explains it more fully. The Son, He being God in human flesh, gave that body and blood as an offering, as a human, yet divine, person to a righteous God, and by that act has effected reconciliation for ALL "who believe on him." "God was in Christ, reconciling the world unto himself" (II Cor. 5:19). His parting message was, **"Go ye** into all the world, and preach the gospel to every creature."

The world is estranged from God. Jesus is the only way of escape. People who have accepted Him have banded together, and Christ has called them His "Church." For 1900 years this method has been carried on. Millions of lives and billions of dollars have been spent to save the worldling. Homes have been abandoned and other countries have been sought in which to worship God according to His Word, the Bible. God has crowned with success the Church that has brought the Gospel of salvation through Jesus Christ. This is the solution that saves; this the message the world so sorely needs today.

Has the Church failed then too? is a question that needs to be answered.

Jesus said, "Upon this rock [Jesus] I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). This means that in spite of all that hell and the devil's helpers can do His Church will survive to the end of the world. It is the lifeboat that will stand by till the world sinks, that "whosoever will" may enter into it and be saved.

But **has** the Church failed? The church or congregation begins to fail as soon as it departs from delivering and living the whole Gospel message from God to man. It fails so far as it fails to build up its members "in the most holy faith" (Eph. 4:12-16). It fails unless it makes the "new birth" its test of church membership.

Ask any of the thousands that have heeded God's call to repentance and have been born into the "kingdom" (John 3:3, 5, 6) and who have made the Bible their daily rule and guide, and they will assure you that the true Church of Jesus Christ has not failed.

Certainly we should learn a lesson from the world in their "all out" effort for victory, and apply it to our orders from our dear Lord, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). This is the message and power of God that changes men's lives and the **only** help that will avail.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

So let our lives and lips express
The holy Gospel we profess;
So let our walks and virtues shine,
To prove the doctrine all divine.

What is the matter with the world today? **It needs Jesus Christ.** To fail in trying to bring the world to Christ is to be untrue to the Lord and untrue to our fellow men.

Clarksville, Mich.

MOTHER

"She is our dearest friend on earth,
She shares our sorrows and our mirth;
We find no words to tell the worth of
MOTHER.

"And when at last God called her home,
Now we are left all alone,
Sad and dreary is our home without
MOTHER.

"With aching hearts our pain we bear,
We seek for friends both near and far,
But can find none that can compare, with
MOTHER.

"But yet her words remain so sweet,
They guide along our weary feet;
We have the hope again to meet our
MOTHER."

FOR SUCH A TIME AS THIS

(Continued from page 115)

pleasure of sacrificial giving. We have not learned to give largely; we need to learn that grace. We need not only give money. Today we need to give the Gospel of our Lord Jesus Christ. The world needs the Gospel. Truth is the thing that Christ has committed to us as a church. He knew we could use it consistently and effectively in every time. In that we are altogether different from the world. The nations of the world hope to win the war by deception. They hide their munitions, they cover up their supplies, and one of their greatest hopes is to surprise and accomplish that which is not expected. How differently Jesus arms us. He sends us forth with a weapon that will bring us victory—Truth. It is the truth that makes men free and happy. The world may say, "You will have to keep quiet about Christ. You can't mention His name," but we will have to say to them "We cannot but speak the things we have seen and heard."

What shall I do further? I will remain calm in the midst of hysteria. "In patience possess ye your souls." We are in a time of war when men speak much about patriotism. There is a need for men and women today, especially Christian young men and women, who can maintain a balance, a spirit of calmness, a spirit that is not disturbed and disquieted amidst all that is about us in this world. It will not be the calmness of stupidity that does not discern what it is all about, neither the calmness of indifference, which does not care for others, but the calmness born of the assurance that we have One who is able to take care of us in every circumstance and need of life. We have the joy of committing ourselves to Him as a faithful Creator, thus our hearts are calmed in times of hysteria and panic.

Again, what shall I do? I shall meet the challenge to suffer with a courage begotten of a life of faith in Christ. I do not say that you will not need to suffer some things in this time. Rather I can give you this testimony that it is possible to suffer courageously, and to have an inner abiding joy while you are suffering. "If we suffer, we shall also reign with him." "In the world ye shall have trbiulation; but be of good cheer; I have overcome the world." We need to face suffering with the courage born of a living hope in Christ.

What shall I do today? I shall obey God. We ought to obey God rather than man. There is joy in obeying man. I always felt better when I obeyed father and mother than when I disobeyed. I feel good when I obey the law of God. "If ye know these things, happy are ye if ye do them." That means more to you than it does to many that profess Christ. We have been taught in the Gospel of love and peace principles that are precious to us and that have been preserved for us at the cost of blood by our fathers. They have kept them and delivered them to us. We have accepted them as our own. We shall preserve them through such a time as this, and, if God will, we will commit them to our children and all others who will receive them. We have a doctrine of positive and negative love, a negative love which restrains us from hating our enemies, a positive love that drives us out and makes us do good to all. No nation or men shall move us from our determination to obey God at any cost.

Do you know the end of that story of Esther? When she had made that noble decision she said, "I will go in unto the king. You fast and pray for me; then I will go into the king, and if I perish, I perish." There was a great time of fasting and prayer. When the third day came Esther went to the king and when he saw her in the court she obtained favor in his eyes, and all the Jewish people were saved. That was a great deliverance. Do you remember how Joseph became the savior of the Hebrew race? Perhaps you feel that if such a great crisis should come into your life as came into the lives of Esther and Joseph you could rise to the occasion and could stand for your God. Sometimes we forget that the history that has come to us concerning Esther and Joseph represents days and weeks and months and years of faithful living. No doubt there were days when it looked dark to these heros and they thought that it was the end of life for them. It was a long hard pull but all the time they had the consciousness that they were doing the will of God in the little things of duty. After those days, when the evidence of the long leading and blessing of God in their lives had come to them, they looked back and could say, "Do not be grieved that you sent me hither. It was God who sent me before you to preserve life." Oh, what a good view of life that was! Is that our view? It may be. We may never do what Joseph, or Esther or any other hero did, but in one thing we can all be alike. We can fulfill the plan of God for our lives. Today you may do His will. Chambersburg, Pa.

(Message delivered at Harrisonburg, Va. stenographically reported by Betty Weber.)

MY MOTHER'S DAY PRAYER

By Ada Kreider

Help me, Father, that I may
All due honor to her pay;
For there ne'er will be another
Quite so true as my dear mother.

Faithful in sorrow and faithful in joy,
Showing us love all unmixed with alloy;
Always so gentle, so true, and so kind;
Many through her do sweet comfort find.

Gently she guides us as onward we plod,
Keeping our feet in the pathway of God;
Oh, I would strive ever like her to be,
Knowing that like Thee then, Lord, I would be!

Palmyra, Mo.

CONFESSIONS AND ADDITIONS TO THE CHURCH

Following is a compilation of confessions made and of those added to the church, as recorded in the "Gospel Herald" during January, February, and March, 1942.

Compiled by Barbara H. Paul

January

Hutchinson, Kansas	6
North Lawrence, Ohio	2
Manson, Iowa	11
Hannibal, Mo.	3
Versailles, Mo.	1
Iowa City, Iowa	21
Loman, Minnesota	7
Nampa, Idaho	5
Schellsburg, Pa.	4
Sheldon, Wisconsin	4
Conway, Kansas	8
Chicago Ave., Miss., Harrisonburg, Va.	10
Portland, Oregon	14
In a Jail in Oregon	4
Meadville Mission, Pa.	5
Protection, Kansas	2
Archbold, Ohio	18
South America	11
South America	30
South America	"some"
South America	"a number"
Newport News, Va.	1
Brentwood, Maryland	2
Fort Wayne, Ind.	5
Culp, Arkansas	2
Blough Church, Hollsopple, Pa.	18
Mill Run, Altoona, Pa.	14
Chambersburg, Pa.	2
Kidron, Ohio	26
Fairview, Mich.	22
Kokomo, Ind.	8
Crabapple, Ohio	4
Denbigh, Va.	13
Waterloo, Ont.	11
Bremen, Ohio	2
Edwards, Mo.	4
Bank Church, Harrisonburg, Va.	13
Elida, Ohio	1
Altoona, Pa.	14
Curtis, Mich.	7
Iowa City, Iowa	"a large number"

February

Falfurrias, Texas	4
Springs, Pa.	4
Wooster, Ohio	4
Altoona, Pa.	14
Job, W. Va.	2
Ameghino, S. A.	4
Pinto, Md.	1
Limon, Colo.	3
Sheridan, Oregon	5
Rensselaer, Ind.	3
Manheim, Pa.	21
Alpha, Minn.	2
Alpha, Minn.	"a group are receiving instruction"
ndiantown, Pa.	8
Lossmere Mission, Lancaster, Pa.	6

March

Metamora, Ill.	5
Pigeon, Mich.	14
Lima, Ohio	1
Pellersville, Pa.	3
Roman, Minn.	2
Sumangi Station, Africa	7
Tolalla, Oregon	2
Steelton, Pa.	11
Hannibal, Mo.	1
Scottdale, Pa.	9
Aeola, Pa.	24
Wappanee, Ind.	16
Iowa City, Iowa	3
Rockport, Central, and Clinton churches at Archbold, Ohio	91
Erutus, Mich.	5
Paradise, Pa.	"quite a number"
Los Angeles, Calif.	"a number of souls"
Altoona, Pa.	"a number of applicants"
Centress, Va.	"a number of souls"
Troffdale, Pa.	"a large number"
New Holland, Pa.	"A number will be baptized soon."

——o——

Only by pride cometh contention.—Prov. 13:10.

C. P. S. Camps

CIVILIAN PUBLIC SERVICE NEWS

New Mennonite Camp Opens in California

Bro. Henry A. Fast reports that on April 23 an assignment of 27 boys arrived at C.P.S. camp #31, Camino, California. These boys were transferees from the Cascade Locks Camp in Oregon.

This is the ninth Mennonite-administered camp to be opened. The following have been appointed as members of the camp staff:

Director, Bro. H. H. Brubaker, Mechanicsburg, Pa.
Matron, Sister Brubaker.
Assistant Director and Educational Director, William J. Ramseyer, Normal, Ill.
Dietitian, Sister Florence Aurenheimer, Reedley, Calif.
Business Manager, Bro. Rudolph Lichti, Parlier, Calif.

Bro. and Sister Brubaker are former Brethren in Christ missionaries to Africa.

It is expected that this camp will soon be filled to its capacity of 150 boys.

*

C.P.S. LITERATURE AVAILABLE

Core Course Booklets

Mennonites and Their Heritage is the title of the series of six booklets edited by Bro. Harold S. Bender for use in the C.P.S. camp Core Course. Four of these booklets are now off the press. They are:

I Mennonite Origins in Europe, by Harold S. Bender
II Mennonites in America, by C. Henry Smith
III Mennonite Heritage, by Edward Yoder
VI Life and Service in the Kingdom of God, by P. C. Hiebert

(Booklet IV, Our Mission as a Church of Christ, by Ed. G. Kaufman and Booklet V, Christian Relationships to State and Community, by Guy F. Hershberger are not yet off the press.)

While intended to be used as study books in the camps, they should be found most helpful by all those who, individually or in groups, study the history and heritage of the Mennonite Church. The foreword to these booklets expresses their aim thus:

"May they contribute to a greater appreciation of the church and its splendid heritage of faith and life which has come down through more than four centuries from martyr saints in distant lands. But may they contribute still more to deeper insights of truth, more sturdy convictions, and a continued, unreserved commitment of life, without which faith has no meaning."

These booklets can be ordered from the Mennonite Central Committee, Akron, Pa., at 20¢ per single copy, postpaid, or in quantities of 10 or more, at 15¢ per copy postpaid.

*

"The Conscientious Objector"

A recently published booklet on **The Conscientious Objector under the Selective Training and Service Act of 1940** can be obtained for 5¢ by ordering from the Mennonite Central Committee, Akron, Pa.

This booklet gives official government statements regarding civilian service, besides containing information on camp administration, types of C.P.S. service, method of assignment, and general information about the whole Civilian Public Service program.

Compiled by Grant M. Stoltzfus
Released April 28, 1942

Peace Section Note

Church Service Units Encouraged

It has been suggested that the local nonresistant congregations should take immediate steps toward the organization of service units to operate separately from the local offices of Civilian Service. There are a number of communities which have already organized an alternative program. One church community has organized first-aid classes with competent medical instructors to give thorough training in the treatment of emergency cases. Such training is useful in all circumstances, whether in times of war or of peace. It better qualifies the trainee to carry out his ideals of constructive service to his fellow men.

Others are training for fire-fighting. This also is useful both in wartime and in peacetime. Still others are exploring the possibility in case of bombardment. All these various services are in line with our principles of constructive and preservative effort. And all of them require advance preparation for their effectual administration.

The point which we emphasize here is that we should have our own advance plan and program in our nonresistant communities as an answer to the expected pressure to join Civilian Defense projects. In some communities the organization of the nonresistant groups along these lines is respected and recognized by Local Defense Councils. It is again the furnishing of a positive answer instead of a negative emphasis of our position. J. W. H.

Special Meetings

HARLEYSVILLE, PA.

Report of the Sunday School Meeting held at the Salford Mennonite Church, Harleysville, Pa., April 4-6, 1942.

Organization.—Mods., Elias Landis; Rein Alderfer; Chors., Joseph Lehman, Clayton Erb; Secy., Erma Landis.

Topics and Speakers.—The Child's First Seven Years, Elmer Kolb; The Obligation of the Church to the Young People, Clarence Fretz; How to Create and Maintain Interest in the Class, Donald Lauver; Sermon (Rom. 14:9), Lauver; Qualifications for Christian Service, Arthur Ruth; Peaceful Stability in a World of Uncertainty, Lauver; The Sunday School as a Defense of the Church, John Lapp; Teaching Our Youth to Meet the World in Daily Contacts, Lauver; Who Shall Educate Our Children? Fretz; The Power of a Consecrated Life, Lauver; "Woe to Them That Are at Ease in Zion," Fretz; Sermon (II Chron. 15:2), Lauver.

Thoughts Gleaned.—The child is an heritage of the Lord and has a soul worth more than all the world. By the age of seven years the child has the fundamental pattern of his life formed. Since young people of this generation are more away from home, they are more exposed to temptation. The Church is responsible to evangelize, nurture, and guide them; also to offer them wholesome discipline and Christian fellowship. Unless we acknowledge Jesus as our Lord, we do not receive the joy, peace, and life that are lasting. The world has nothing stable. God and His promises, judgments, Word, and righteousness never change. The Sunday school is a defense to the Church by imparting knowledge of God's Word, teaching the doctrines, and laying responsibilities on many shoulders. This world lies in wickedness, and so youth must be fortified to face it. Great changes have taken place in public schools, from the days when in-

struction was of a godly sort. Whatever wrong is being taught in school we must explain to the children and teach the right way. If the home influence is not stronger than the schools, we must take them out of such a school. The parents and the church should teach the children, chiefly the Bible. Deut. 6:7. God is the Source of power; man receives it if the fellowship line is not broken. If we give our will to Him, He gives us power. By disobedeince we lose it. Are we "at ease in Zion?" We have no right to be at ease when we are not growing spiritually, when souls are dying, and when the spiritual conditions of the church are not right. The church is in need of a revival. To be revived we must clean house of our idols, offer our all to Him, seek Him, and enter into covenant relation with Him. Then follows joy, rest, and peace.

Secretary.

LOS ANGELES, CALIFORNIA

Report of the Quarterly Program held at the Calvary Mennonite Church of Los Angeles, Calif., April 12, 1942.

Organization.—Mod., Arthur Egli; Chor., Elmo Showalter; Secys., Mabel Schertz, Mary Wenger.

Program and Speakers. — Theme: Thoughts from the Book of Hebrews. A Rest for the People of God (Heb. 4:7-11), Floyd Hauder; Christ Our High Priest (4: 14-16), Jacob Roth; The Hope Set Before Us (6:18, 19), Ralph Holderman; The New Covenant (8:6-13), C. C. Smith; Special song arranged by Claud Hostetler; Shedding of Blood and Remission of Sins (9:22), Wm. Jennings; Heb. 11:4, Vera Bontrager; Heb. 11:5, Kenneth Holderman; Heb. 11:7, Erma Blough; Special song arranged by Claud Hostetler; Heb. 11:8-10, Marcella Good; Heb. 11:24-27, Kenneth Gingerich.

Thoughts Gleaned.—We should put forth every effort to live and win others for Christ so we will have the privilege to share that perfect rest. Christ our great High Priest is pleading our case. Hope is the outreaching desire with the expectation of attaining it. Hope is the foundation of faith. The New Covenant is an agreement, an everlasting covenant. Many people are depending on their good works instead of on the blood of Christ for their salvation. We know through faith that the worlds were created by God. Noah had great faith to believe that there was to be a flood when God told him to build an ark. Moses was a man of great faith. His faith in God prevailed in times when he in himself would have been a failure.

Secys.

ANNVILLE, PENNSYLVANIA

Report of the Annual Mission Meeting of Lebanon County District, at Gingrich's Church, April 19, 1942.

Organization.—Mod., John K. Charles; Chor., Harold Brenneman; Secy., Lois Weaver.

Program.—Sunday School, John K. Charles; "Nursing in Africa," Elma Hershberger; "The Church's Opportunity in Today's World," Elmer Kolb; Children's Meeting, Elmer Kolb; "Our Missionary Responsibility to the Jew," Martin Miller; "The Sunday School in Mission Work," Elmer Kolb; "Methods in Jewish Evangelism," Martin Miller; "Will a Man Rob God?" Elmer Kolb.

Nuggets.—As soon as we depart from what we know to be right our conscience becomes scared. Some churches have forms but seemingly are wells without water. There is need for nursing in Africa; such work is yet in its beginnings. The ultimate reason for helping them physically is to reach them for Christ. The church's opportunity can be exercised in evangelization, ministering to physical needs, loving our fellow men, finding and maintaining the truth, and by giving a remedy for the world's gloom. Maybe these closed doors are helping us to see open doors. "Buy the truth and sell it not." You can't expect to serve the devil out here on the dry ground and then as soon as you get in deep water call on the Lord. Responsibility is our answerableness and our liability. A home-going minister makes a church-going people. We can be living epistles to the Jews. Show the Jew that you love him. The things we keep back for ourselves we are keeping back from God.

Secy.

Married

Greenwood—Taylor.—Bro. James Greenwood and Sister Roselene Taylor, both members of the Toronto Mission, were united in marriage at the Mission on Saturday, April 18, 1942. Bro. H. D. Groh officiated. May the Lord's blessing attend them through life.

Slabaugh—Hooley.—On March 21, 1942, Bro. David Slabaugh and Sister Verna Hooley were united in marriage at the home of the officiating bishop, Bro. Edwin J. Yoder, in Topeka, Ind. May the rich blessings of the Lord be theirs through life.

Leichty—Bixler.—Bro. John S. Leichty of the Leo Mennonite congregation and Sister Mary M. Bixler of the Olive Mennonite congregation were united in marriage at the home of Bishop D. A. Yoder on April 18, 1942. May Heaven's blessings accompany them through life.

Myers—Harnish. — On Saturday, Jan. 31, 1942, Bro. Samuel Myers of the Deep Run congregation and Sister Ethel Mae Harnish of the Towamencin congregation were united in marriage at the home of Bro. Wilson Overholt. May the Lord bless this union through life.

Yoder—Yoder.—Bro. Ira Yoder and Sister Edith Yoder, both of the Prairie Street congregation, Elkhart, Ind., were united in marriage at the Prairie St. Church on Feb. 28, 1942. We wish them the rich blessings of the Lord in this new venture. May He be the guide and joy of their lives.

King—Brackbill.—Bro. Emery D. King and Sister E. Ruth Brackbill, both members of the Frazer, Pa., congregation, were united in marriage on Sunday, April 5, 1942, at the Frazer Mennonite Church, by Bro. Milton Brackbill, father of the bride. May the Lord richly bless them.

Leatherman — Yothers. — On Sunday noon, March 29, 1942, Bro. Howard D. Leatherman and Margaret Grace Yothers, both of the Deep Run congregation, were united in the holy bonds of matrimony at the bride's home, Bro. Wilson Overholt officiating, assisted by Bro. Jacob M. Rush, grandfather of the bride. May the Lord bless them abundantly on the pathway of life.

Yake—Wright.—Bro. George E. Yake of the Elmira congregation and Sister Constance M. Wright of the Hagerman congregation were united in the holy bonds of matrimony on March 21, 1942, at the home of the bride's parents, Mt. Joy, Ont. Bro. Floyd Schmucker officiated, assisted by Bro. Lorne Burkholder. May God ever bless and guide them as they together journey through life.

Obituary

Bechtel.—Noah, son of Solomon and Mary (Clements) Bechtel, was born at Hespeler, Ont., Sept. 7, 1865; died at the High River Hospital, April 17, 1942; aged 76 y. 7 m. 10 d. He was married to Hannah Woolner in March 1896, who preceded him in death in 1907. He came West in 1911 and bought a farm near the present hamlet of Herronton, Alta. In 1917 he was married to Mrs. C. W. Fox, and together they occupied this farm until the present time. On coming to Alberta he cast his lot with the Mount View congregation, High River, and was a faithful member until death. He leaves to mourn, his companion, 3 sons of Alberta, and 1 in Ontario. Funeral services were in charge of Isaac Miller. Text, I Pet. 1:24. Burial in the Mount View Cemetery.

Egli.—Ivan Francis, son of Bro. and Sister John Egli, was born Sept. 21, 1934, at Manson, Iowa; died of pneumonia March 19, 1942, at the Lutheran hospital, Fort Dodge, Ia. Ivan seemed normally well and happy until Wednesday noon of that week and though everything was done for him that skillful and loving hands could do, he passed away the next evening at 10:30 o'clock. Ivan had many friends, both old and young. He had a smile and cheery word for everyone he met. Through his hours of delirium, he constantly talked of his schoolmates, his teacher, and his family. His unending energy carried him through every minute of his day, which makes his sudden passing so hard to realize. His father, mother, 3 sisters and 2 brothers are left to mourn: Merle, of San Fernando, Calif.; Dorothy (Mrs. Paul Oswald) of Manson; and Lois, Norman, and Judith at home. An infant brother, Irvin John, preceded him in death. Besides his immediate family, he also leaves an aged grandmother, Mrs. John Egli, Sr., and many other relatives and friends. Funeral services were held Monday afternoon, March 16, at the home and at the Mennonite Church, Bro. Nick Stoltzfus having charge.

Heatwole.—Sophia M. Heatwole, widow of Aldine J. Heatwole, was born near Dayton, Va., Aug. 27, 1867; died Jan. 24, 1942, at her home near Dale Enterprise, Va., after being bedfast for three months; aged 74 y. 4 m. 28 d. She was a daughter of the late Gabriel D. and Lydia Frank Heatwole. She was a lifelong member of the Mennonite Church, in which she took an active interest. She was held in high esteem by those of her community for her kindness and was affectionately known to many as "Aunt Soph." Surviving are 3 children (I. R. Heatwole, Mrs. Arb C. Showalter, and Mrs. John Rolston, all of near Harrisonburg), 1 grandchildren, 9 great-grandchildren, and the following brothers and sisters: H. E. Heatwole of Dayton; S. P. Heatwole, of Mt. Clinton; Joseph R. Heatwole, of Watsonville, Calif.; Mrs. R. J. Weaver, of Dayton; and Mrs. Etta Rud of Harrisonburg. Funeral services were held at Weaver's Church in the presence of a large number of friends and relatives, in charge of Bros. S. H. Rhodes and H. B. Keener. Interment in near-by cemetery.

Lauver.—William J., son of the late Solomon A., and Ellen Lauver, was born Sept. 1, 1875, Juniata Co.; died April 1, 1942, in the Keystone Hospital after a lengthy illness. He united with the Mennonite Church in his younger years. He is survived by 6 brothers (Emanuel J., of Mechanicsburg; Samuel D., of Richfield; Henry, Alfred, Elson, and Joseph, of Perbrook). Funeral services were held at the Slate Hill Church, Cumberland Co., Pa., in charge of Bros. William Graybill of Juniata Co., and William Strong of the Slate Hill congregation. Text, II Tim. 4:6, 7. Burial in the cemetery adjoining the church.

Hilty.—Mary B., daughter of Daniel and Magdalena Basinger Steiner, was born near Orrville, O., on Oct. 23, 1862; peacefully went to be with her Lord, after a brief illness, on Friday evening, April 24, 1942; aged 79 y. 6 m. 1 d. On Jan. 7, 1892, she was united in marriage to Philip Hilty with whom she shared life's joys and sorrows, celebrating their fiftieth wedding anniversary with their family, Jan.

1942. To this union were born 8 children. At the age of 18, she accepted Christ as her Saviour, and became a charter member of the Crown Hill Mennonite Church where she remained faithful unto the end. She is the first to leave this family circle and is survived by her husband, 5 sons (Ira, of Columbus; Noah, of Marshallville, who is a minister of the Crown Hill Church; Wesley, of Dayton; Daniel, of Sterling; Elmer, of Rittman, deacon in the Crown Hill Church), 3 daughters (Della, at home; Fannie, wife of Ralph Eberly, of Orrville; and Lavinia, wife of Pre. Stanford Munaw of Dalton), 15 grandchildren, 1 brother (John S. Steiner, of Orrville), and 2 cousins (John Basinger, of Canfield, O.; and Adam Sutter, of Pandora, O.), together with other relatives and friends. She was preceded in death by 5 brothers, 3 sisters, and 3 grandsons who died in infancy. She was of a meek and quiet disposition, always willing to make every sacrifice necessary to the comfort and welfare of her family which she so tenderly and lovingly cared for. Her concern for the spiritual welfare of her children has borne fruit in each one's salvation through the precious Gospel of Christ. Funeral services were held at the Crown Hill Church, April 27. Services at the home in charge of Bros. Rudy L. Stauffer and Isaac Zuercher, and at the church, by Bros. J. S. Gerig, Rudy L. Stauffer, and E. F. Hartzler. Texts, Job 3:17; Rev. 14:13. Burial in Crown Hill Cemetery.

Who can find a virtuous woman?
For her price is far above rubies,
The heart of her husband doth safely trust in her,
So that he shall have no need of spoil.
She will do him good and not evil all the days of her life.
Her children arise up and call her blessed,
Her husband also and he praiseth her.
Favour is deceitful and beauty is vain
But a woman that feareth the Lord,
She shall be praised."

Horst.—Laban Horst was born Oct. 3, 1882; ed March 22, 1942, at the Chambershurg Hostal from a heart attack; aged 59 y. 5 m. 19 d. addition to his widow (Mrs. Bertha Horst) is survived by 2 sisters (Mrs. Christian ess, Mechanicsburg; and Mrs. John Shoeaker, Chambersburg, Pa.). Funeral services ere held March 25, with short services at the aul Kraiss Funeral Home, Chambersburg, and rther services at the Chambersburg Mennonite Church, conducted by Harvey E. Shank, entzer and Barnes. Text, Jas. 4:14. Interent in the cemetery adjoining the church.

Horst.—Leah, the third daughter of Jonas . and Amanda (Eby) Dettwiler, was born pt. 12, 1869, in Caledonia, Mich.; passed a- y in her home near Terra Bella, Calif., March 1942; aged 72 y. 6 m. 6 d. She was married Benjamin L. Horst on Dec. 4, 1894. To this ion were born 6 sons and 4 daughters. Her shand, 1 son, and 2 daughters preceded her death. Her beloved companion, who was ive in the Lord's work, serving as a minister the Mennonite Church, was taken to his rnal reward on Feb. 7, 1914. Those children maining to mourn her passing, are: Jonas D., uben D., Daniel D., Joseph Roy, Titus B., ss Nannie Horst, and Mrs. Manda Mills. All the children reside near her home with the eption of one daughter who lives in Daly y, Calif. She also leaves 16 grandchildren, ister, Adeline Fenton of Philadelphia, Mo.; rothers, Wm. E. Dettwiler of Harper, Kans., Jonas A. Dettwiler of Dakota, Ill. In her ly childhood she, with her parents, left her hplace and moved to Versailles, Mo., where grew to womanhood. She and her husband t established their home in Harper, Kans., ving in 1907 to Protection, Kans. In 1909 y left the State of Kansas and came to Calnia, of which state she was a resident until time of her passing. In her early life, at the age of sixteen, she accepted Christ as her personal Saviour and united with the Menuonite Church of which she was a faithful member until the Lord saw fit to take her to the place prepared for His own. She was devoted to her family and was a kind and loving mother, as well as a true friend to all who knew her, always being willing to sacrifice and help others in whatever way she could. She had been failing in health for several years and during the past two months was confined to her bed most of the time. Ten days prior to her passing she was afflicted with a stroke, and was in a semiconscious state most of the time. To several of her children she expressed her willingness to go whenever the Lord called her home. A short service was held at the home, and then regular services were conducted at the Funeral Home in Porterville. Burial in the Reedly Cemetery. Services in charge of Bro. J. P. Bontrager, assisted by Bro. Emanuel Stahly. Text, John 14:3, chosen by the family.

(See poem, "Mother," on page 124)

Imhoff.—Joseph E., son of John and Mary Smith Imhoff, was born in Patridge Twp., Sept. 1, 1869; departed this life April 15, 1942; aged 72 y. 7 m. 15 d. In his youth he accepted Christ as his personal Saviour and kept his faith in the Lord until death. He was united in marriage to Alvina Schertz Feb. 1, 1894. They moved to a farm in Linn Twp. Here a son was born to them. After a few years they moved to a farm northeast of Metamora, where they enjoyed their home together for many years. He leaves his devoted companion, 1 son Edward, a daughter, Mrs. John Springer, and 1 grandson, Richard Spriuger. He also is survived by 3 sisters: Mrs. David Schertz, Eureka, Mrs. Peter Schrock, Low Point, and Mrs. Heury R. Schertz of Metamora, Ill.; and by 4 brothers: John of Roanoke, Chris of Eureka, Jacob of Washington, and Samuel of Low Point, Ill. His parents, 1 sister, Mrs. Chris Smith, and 1 brother, Henry, preceded him in death. Bro. Imhoff was highly esteemed in the community. He was of a kind and friendly nature and will be greatly missed not only in the home hut hy all who knew him. Funeral services at the Metamora Church were conducted hy Bros. Andrew Schrock and Ezra B. Yordy.

Shirk.—Mrs. Judith Shirk passed away at the home of her daughter, Mrs. Walter Shantz, at Pine Hill, Ont., April 9, 1942; aged 86 y. 9 m. 5 d. The deceased was a daughter of the late Abraham Weber and Judith Martin and was the last surviving member of a family of 16 children. She was born in Freeport, Ont., on July 4, 1855. She was uuited in marriage to Charles Krempien and resided near Centreville, Ont., uutil his death 48 years ago. In Novemher, 1896, she was again united in marriage, this time to Peter Shirk of Bridgeport, Ont., who predeceased her on Oct. 1, 1919. She was a lifelong adherent and member of the Mennonite Church, in which faith she passed away. She leaves to mourn her loss 1 son, Norman Krempien of Acadia Valley, Alta.; also 2 daughters, Mrs. Walter Snider of Bridgeport and Mrs. Walter Shantz of Pine Hill. One stepson, Noah Shirk of Bridgeport, and 7 stepdaughters—Mrs. William Kraft, Bridgeport; Mrs. Gideon Bechtel, Baden; Mrs. Catherine Shantz, Kitchener; Mrs. Isaiah Cressman, Kitchener; Mrs. Addison D. Snyder, Bloomingdale; Mrs. Addison S. Snider, Bridgeport; and Mrs. Benjamin Drudge of Bridgeport, also survive. One daughter, Mrs. Charles Himhurg of Edmonton, Alta., predeceased her two years ago. The funeral was held at the home of her daughter, Mrs. Walter Shantz, with services conducted by Bro. Moses N. Baer, and at the First Mennonite Church, Kitchener, Ont., where the service was conducted by Bishop Manasseh Hallman. Interment in adjoining cemetery. Texts, Prov. 16:31; Ps. 107:30.

Smithers.—Savilla, daughter of Trennis and Mary Yoder, was born Sept. 20, 1915, in Newton Co., Iud.; died April 25, 1942; aged 26 y. 7 m. 4 d. She was united in marriage to Arthur Smithers, July 23, 1938. To this union were born 2 sous. One preceded her in death by only three hours. She leaves to mourn her early departure: her husband, Arthur; son Tommy, aged three; father, mother, 5 brothers and 4 sisters—Christ Yoder of Amhoy, Ind.; Andrew, Henry, Ernest, and Trennis, Jr., all of Harlan, Ind.; Rose, wife of David Gingrich, of Goshen, Ind.; Sylvia, wife of Clair Holderbaum, of Ft. Wayne, Ind.; Sarah, wife of Rudy Kauffman, of Harlan, Ind.; and Mary at home. Funeral services were conducted in German hy Levi Sommers of Howard Co., Ind., and at the Leo Church hy Allen Ehersole of Ft. Wayne. Burial was in the Leo Cemetery. The deceased was a member of the Ft. Wayne congregation.

Stauffer.—Virginia Louise, youngest child of Ezra and Ireue Stauffer, was boru at the Royal Alexandra Hospital in Edmonton, Alta., on May 5, 1941; died in the same hospital on April 20, 1942; aged 11 m. 15 d. Cause of death was "flu" pneumonia. All that loving hands and medical skill could do was done for her in her serious illness of a little over two weeks but to no avail. While she suffered much she bore it all patiently. Her hirth was in itself a remarkable answer to prayer and in her short stay on earth she was a living example of God's mercy and grace. She had heen an exceptionally healthy and active bahy up until the time of her last illness. She also had been an exceptionally good baby, which greatly eased her mother's care for her, a blessing since her mother does not enjoy the best of health. She leaves to mourn her early departure a loving father and mother, 2 brothers, Joseph Robert and James Leroy, and 1 sister, Beulah Mary; also a host of relatives and friends. One sister, Margaret Irene, preceded her to the spirit world. Her departure is hard to understand from a human viewpoint, but hy faith in God we believe that the Lord desired her for Himself. The Lord hath given, and the Lord hath taken away; the name of the Lord be praised. Funeral services were conducted at the home in charge of Bishop J. B. Stauffer and at the church by Bro. M. D. Stutzman. Texts, Joh 5:6, 7; Rom. 14:7. Interment in the Salem Mennonite Cemetery.

The Lord came down from heaven
To gather lilies fair,
He came into our garden
And saw our lily there.

We loved our beautiful lily,
And we tended it with care,
But the Lord looked upon her
And saw that she was fair.

Too fair and bright and innocent
To live in this world of woe,
So He took her up to heaven
Where no sorrow she could know.

Now we are calmly waiting
For the Father's call, "Come Home."
There we shall see our lily
And praise Him round the throne.

—By the Family.

Stoughton.—Charles Perry, son of the late Lemuel and Rebecca Stoughton, was boru at Harrisburg, March, 1860; passed away April 11, 1942, of complications at his home in Sunnyside; aged 82 y. 1 m. No children were horn to their union. Only one sister, Annie Liddy, survives. Bro. Stoughton had heen in failing health for several years, due to an automobile accident. He and his wife became Christians ten years ago. When visiting Bro. Stoughton we most always found him with a smile and praising the Lord for His blessings and care. Very peacefully he passed away, "happy in Him." Funeral services were held at the Sunnyside Mission. Bro. Jacoh Harnish used for his text Job 6, 8, and Ps. 116:1-8. Burial in Willow St. Cemetery.

PACIFIC COAST CONFERENCE

The Pacific Coast District Mennonite Conference, including Sunday School, District Mission Board, and Sisters' Sewing Circle meetings, will be held, D. V., with the Fairview Congregation, near Albany, Oregon, June 2-5, 1942. Sunday School Conference will convene June 2; District Mission Board and Sewing Circle meetings, June 3, and Church Conference, June 4, 5, and the Ministerial Meeting, all day Monday, June 1.

All are welcome. For further information write to the Secretary.

E. S. Garber, Secy.
Filer, Idaho.

—o—

INDIANA-MICHIGAN CONFERENCE

The annual meetings of the Indiana-Michigan Mennonite Conference and the Indiana-Michigan District Mission Board will be held, D. V., with the Howard-Miami Co. congregation located northeast of Kokomo, Ind., on June 9, 10, 11, 1942. The Mission Board Meeting will be held on June 9, and the church conference on June 10 and 11.

Anyone desiring information as to roads or rail travel, etc., please correspond with Paul Myers, Kokomo, Ind., R. 4. For other information write the secretary. All are welcome.

Ira S. Johns, Secy.

—o—

CHRISTIAN EDUCATIONAL CONFERENCE

For the tenth consecutive year there will be a Christian Educational Conference held in Ontario this summer, June 11 and 12, just previous to the Mission Board Meeting at Kitchener, Ont. On Thursday evening, June 11, there will be seven separate programs rendered at the following churches: Vineland, Markham, Bothwell, Elmira, East Zorra, Maple View, and Latschar. All three sessions on Friday, June 12, will be at the Elmira Congregation. Printed programs will be available shortly from any Commission members or from the Field Secretary, John R. Mumaw, Harrisonburg, Va.

The subjects to be discussed and the round table discussions are planned to give definite help and inspiration to ordained men and other workers in the field of Sunday School, Summer Bible School, Week Day Bible School, Young People's Bible Meetings, Teacher Training classes, Mission Study classes, and young people's activities. Everyone invited.

MENNONITE COMMISSION FOR CHRISTIAN EDUCATION AND YOUNG PEOPLE'S WORK

MENNONITE PUBLICATION BOARD

The Mennonite Publication Board will hold its next Biennial Meeting in the vicinity of Harrisonburg, Va., August 22-25, 1942, Lord willing.

The announcement of the definite place of meeting and also information concerning transportation for those coming by train will be given later.

All Board members are requested to be present if possible. If for any reason you will not be able to be present, please appoint a proxy and send a written notice of the same to the Secretary in due time.

The sessions will be inspirational in nature and the general public is cordially invited.

Remember the meeting by your prayers and presence.

O. N. Johns, Secy.

OHIO CONFERENCE

The Ohio Mennonite and Eastern A. M Joint Conference is planning to hold its an nual meeting at the Bethel Church near Wads worth, Ohio, May 26-28, 1942.

Conference members are called to meet a the church at 1:00 p. m. on Tuesday, May 2 All Conference members are urged to be pre ent.

Public sessions will be held Tuesday ev ning and all day Wednesday and Thursday.

Those coming by train will come to Akro or Rittman and take the bus to Wadswort and notify Bro. Clayton Rohrer, Wadswort Ohio.

Pray for the Cause.

A. J. Steiner, Mod.
O. N. Johns, Secy.

Table of Contents

113—Editorial
114—For Such a Time as This
115—Question Drawer
116—An Enlarged Ministry for the Isolated; Laymen Speak
117—Sermon Outlines; A Prayer for Our Ministers (P); Items and Comments
118—Little Lessons from Life, III; Expressions of Thanks; Proof of Love; In Time of Trouble; Poems: Life's Crooks and Turns; Walking Softly; Our Wish for You
119—S. S. Lesson; Bible Meeting Topic
120—Field Notes; Correspondence
122—Education in C.P.S. Camps; Financial Statement of C.P.S. Camps; The Parables
123—Conservatism; What Is the Matter with World Today?
124—My Mother's Day Prayer; Mother (P)
125—Confessions and Additions to the Church; C.P.S. Camps; Special Meetings
126—Married; Obituary

The PERFECT AID for PREACHERS TEACHERS AND BIBLE STUDENTS



A veritable mine of information — indispensable for preachers, teachers, and Bible students. This is the finest one-volume edition of this scholarly work. Your purchase of a Jamieson, Fausset and Brown Commentary on the Whole Bible will be one of the best investments you have ever made. This great work illumines the Sacred Page; aids in an intelligent, thoughtful interpretation of the Word; and fosters a deeply spiritual atmosphere.

1347 pages
4 volumes complete in one.

LARGEST CLEAR TYPE EDITION

"The best brief commentary I have ever used. The comments, though brief, are lengthy enough, and to be relied upon. Every student of the Word should have this commentary, if no other."—William E. Biederwolf, D.D.

"Sound in faith, clear and lucid. I know of no commentary which supersedes or is even to be compared with it."—Harry A. Ironside, Litt.D.

"No commentary has been published which is comparable to it."
—Lewis Sperry Chafer, D.D.

This famous Commentary results from the combined work of three competent Evangelical scholars—Robert Jamieson, D. D., A. R. Fausset, M.A., and David Brown, D.D. The spiritual richness of their scholarship is now at your disposal.

This handy one-volume edition contains 1347 pages. In reality it is 4 volumes complete in one, bound in beautiful durable Buckram with attractive jacket. Great leaders heartily endorse it.

43b

1347 pages. Durably bound.
PRICE, only..... $4.95

Order today from

Mennonite Publishing House, Scottdale, Pa.

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

May, 1942

Editorials

Our Attitude Toward the Lost

IN this issue of CHRISTIAN MISSIONS there are a number of messages emphasizing the personal responsibility of the individual Christian toward the lost. An attitude represents the feelings of the inner life. The starting point of the Christian's witness is to be found in his own personal attitudes. For that reason it may be quite profitable for us to check on our feelings toward the unsaved.

If we would win men to Christ we must exercise good will toward them in their own life interests. The Christian who lives apart from the ordinary daily interests of his neighbor will have great difficulty in leading him to the Lord. They must sense that we have a feeling of good will toward their souls even though they may feel our disapproval of their sin.

Our attitude toward the lost must include an understanding consideration of their spiritual dullness. They are blind to the riches of grace in the Christian experience and cannot understand what makes the child of God so happy. We dare not show too much amazement at their inability to appreciate the values of a personal loyalty to Christ. We must remember the days when we too gave little heed to the Gospel.

This implies that we dare not show the least disinterest in their spiritual need. They must be made to feel that we have a real concern for them. Our sincerity of belief in the power of the Gospel to save them and in the certainty of judgment that awaits them must find an expression through personal desires and appeals.

The Christian's attitude toward the lost carries with it deep sympathy for their unhappy condition. They have no peace. They have no hope. They are without God in the world. The stabilizing effect of confidence and trust cannot be found in them. They have no sense of the abiding presence of God to comfort when sorrows appear. To be indifferent toward friends who are in such a condition is a betrayal of our faith in the effectual working of His grace.

An All-Out Sacrifice

THE nations at war have made repeated appeals to the people of their lands for an all-out sacrifice to win the coveted prize of victory. Men who hold responsible positions of national leadership are speaking very solemnly of the great cost which the winning of this war brings to the fighting forces and to the citizens at home. They stress the importance of the co-operation and loyalty of every subject as essential to victory. Men's hearts have been deeply moved at the sufferings endured on many fronts and by the bravery and courage of soldiers, sailors, and airmen in this present conflict.

The carrying of the Gospel entails no less costly sacrifices than any other cause. It calls for heroic endurance in a spiritual conflict that stubbornly prevails throughout the world. The forces of evil have enveloped the lives of millions who are now suffering from the despotism of sin. The Lord of souls has issued a call for the people of His kingdom to make an all-out sacrifice to bring liberty to the captives of evil. Some must go, while others must let go and help go. Intercessors and donors dare not slacken in their missionary interests.

We are being pressed with many spiritual concerns and burdens during these days, but it is no time to relax from the obligations of our supreme duty toward the lost. Christian men and women must curtail the selfish interests that hinder the forward movement of our missionary enterprises. The church can no longer cater to the calm complacency and indulgent ease of former days. If we are to get the Gospel spread into all the world we dare not hesitate to give our best for His sake.

"Knowing therefore the terror of the Lord, we persuade men." This statement of Paul expresses the Christian's deep concern for the soul destiny of the unsaved. Perdition is an awful reality. The lost should know that

[*Continued on page* 140]

Table of Contents

PROGRAM OF THE GENERAL MISSION BOARD MEETING..130
TO SPEND AND BE SPENT—*John H. Mosemann* 131
THE WITNESS OF THE INDIVIDUAL—*Milo Kauffman* ..132
MAN BURIED ALIVE—*J. D. Graber* 133
EXAMINING THE RECORD; PRIVILEGE, RESPONSIBILITY, OPPORTUNITY 134
MISSION NEWS FROM INDIA (135); SOUTH AMERICA (137); AFRICA (138); CITY MISSIONS (139)
GENERAL SEWING CIRCLE COMMITTEE PAGE 140
FROM OTHER LANDS 141
FINANCIAL REPORT, GENERAL MISSION BOARD 142

Program of the General Mission Board Meeting

M. B. C. Pavilion, Kitchener, Ontario, June 13-16, 1942

SATURDAY EVENING, JUNE 13

CITY MISSION SESSION

Moderator: Harold Groh — Chorister: Frank B. Raber

6:45 Devotions
7:15 After 50 Years in City Mission Work — Joseph M. Nissley
7:45 Observations and Problems in Opening a City Mission Today — C. Warren Long
8:10 Five Minute Talks: Sowing beside All Waters:
American — Allen Ebersole
Negroes — Joseph S. Lehman
Mexican — Lester T. Hershey
8:30 Our Obligation to "Every Creature" — Nelson E. Kauffman

SUNDAY FORENOON, JUNE 14

The following appointments will be filled in the local congregations in the community. Ministers are requested to use John 3:16 for a text.

Floradale — Frank B. Raber, Detroit, Michigan
Elmira — J. W. Shank, Argentina
St. Jacobs — J. J. Hostetler, Canton, Ohio
Waterloo — Allen Erb, La Junta, Colorado
Kitchener — Milo Kauffman, Hesston, Kansas
Stirling Avenue (Kitchener) — Paul Mininger, Goshen, Indiana
Bloomingdale — Raymond Yoder, Chicago, Illinois
Breslau — J. N. Kaufman, Foosland, Illinois
Wanner — S. C. Yoder, Goshen, Indiana
Hagey — Harry Deiner, Hutchinson, Kansas
Strasburg — Allen Ebersole, Ft. Wayne, Indiana
Shantz — John R. Mumaw, Harrisonburg, Virginia
Mannheim — Chester K. Lehman, Harrisonburg, Virginia
Geiger — J. L. Horst, Scottdale, Penna.
Biehn — A. C. Good, Sterling, Illinois
Blenheim — C. Warren Long, Peoria, Illinois
Wellesley — Dr. Fred Brenneman, India
St. Agatha — A. J. Metzler, Scottdale, Penna.
Steinman — Edwin Yoder, Topeka, Indiana
Poole — Maurice O'Connell, Lima, Ohio

SUNDAY AFTERNOON—2:00

Song Service
Devotional
Opening Address by President — J. N. Kaufman, Foosland, Ill.
Missionary Sermon — Paul Erb, Goshen, Indiana

SUNDAY EVENING—7:00

Song Service
Devotional
The Field Is the World — Wm. G. Detweiler, Orrville, Ohio
Personal Soul Winning — A. J. Metzler, Scottdale, Penna.

MONDAY FORENOON, JUNE 15—9:00

HOME MISSION SESSION

Song Service
Devotional
Business and Reports
11:15 God's Acts of Grace in Rural Missions — Linford Hackman, Minnesota
Need and Opportunity of Service in the Field of Christian Nursing — Mrs. J. W. Shank, Argentina

MONDAY AFTERNOON—1:30

Song Service
Devotional
Business and Committee Reports
3:10 A Missionary Congregation — Chester K. Lehman, Harrisonburg, Va
3:30 A Missionary Ministry — A. J. Steiner, North Lima, Ohio

MONDAY EVENING—7:00

Song Service
Devotional
Reviewing Our Relief Work — Harold S. Bender, Goshen, Ind
The Gospel for China — E. E. Miller, Goshen, Ind
Persuading Men, II Corinthians 5:11 — A. C. Good, Sterling, Il

TUESDAY FORENOON, JUNE 16—9:00

FOREIGN MISSION SESSION

Song Service
Devotional
Business Continued
11:10 Consecrated Sewing Circle Work — Mrs. M. C. Lehman, Akron, Penna
11:30 The Spiritual Condition of the Heathen in Africa — John H. Mosemann, Grottoes, Va

TUESDAY AFTERNOON—1:30

Song Service
Devotional
The Spiritual Condition of the Unsaved in South America — J. W. Shank, Argentina
The Spiritual Condition of the Heathen in India — Dr. Fred Brenneman, Ind
Consecration and Prayer Service in charge of Milo Kauffman, Hesston, Kans

TUESDAY EVENING—7:00

Song Service
Devotional
A Spirit Filled Christian — Allen H. Erb, La Junta, Colora
Sermon, Galatians 6:14 — P. A. Friesen, Denver, Colora

To Our Missionaries . . .

If You Had Not--!

And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.—Exodus 32:30-34.

THE Lord was angry with Israel, for they had turned from His grace and stooped to the licentious worship of the golden calf, calling it their god. They had forgotten the former day of splendor when they saw the tongues of flaming fire leap through the smoke that ascended from Mount Sinai while the voice of God thundered from the skies. They had ignored the noble leadership of Moses who delivered to them the Ten Commandments, which by divine order were given to guide the living after principles of righteousness. God called the a stiff-necked people, determined to do away with the and decided to start all over again to raise a new witne among the nations. But Moses returned to the Lord a pleaded for their forgiveness.

This noble example of one who threw himself wi open with no reservation and prayed with such an inten ly deep compassion will always remain a challenge to servants of God. He forgot himself and thought of t people. He confessed their sin and would have died cursed to save their souls. He knew their guilt but pleaded their case and asked for mercy. He overlook their disloyalties and looked for possibilities. He vol teered to assume a soul-burden for their sakes.

We know you, too, have returned to your people fr the secret closet, or from an inspirational conference, from some happy fellowship only to find that one or t

[*Continued on page* 140]

TO SPEND and BE SPENT

By John H. Mosemann

And I will most gladly spend and be utterly spent for the good of your souls. If I love you so intensely, am I the less to be loved?—II Cor. 12:15 (Weymouth).

IT is the voice of a man speaking. What kind of man? The voice of one in whose bosom is a surging passion. What kind of passion? One that is burning its way toward an objective. What kind of objective? Observe the passion: "I will spend and be spent." Hear the objective: "for your souls." Here is an unusual man, a man very brilliant in his intellect, a man blessed in his privilege, a man powerful in his position—for he was a member of the Jewish Sanhedrin—persistent in his purpose, fiery in his zeal.

He was a very unusual man in many respects. His was an unusual conversion. He had once been the custodian of the garments of men who martyred Stephen. He was the man who, journeying toward Damascus, gazed on a heavenly glory that left him blind to an earthly glory. He was traveling to Damascus with letters from the high priest to cast into prison those of Christ's way. As he journeyed to Damascus, burning with hatred and revenge, he approached the city under the gleam of a noonday sun. Suddenly it was gone. The light of the sun was obliterated by a light from heaven, the passing glory of the Lamb! He beheld the Lamb that day in all His beauty.

Saul lay prostrate in the dust asking for some man to come and lead him by the hand. In that vision Saul lost the documents he was carrying; gone was his self-exaltation; gone was his self-righteousness; gone was his self-esteem; gone was his fanatical zeal that had madly driven him from Jerusalem to Damascus!

In place of that fanatical zeal sprung up a bond-slavery to the Lord Jesus Christ. Gone, too, was the Law which had been uppermost in his life up until that day. Now instead of the Law a new sovereign occupied his heart—the Lord Jesus Christ. Gone, too, was death, that death in Christlessness which he had thought was life. In its place was life which is life indeed. Gone, too, was blindness of soul in this fanatical Pharisee.

Saul became a man of great vision. You remember Ananias came to Saul and said, "The Lord Jesus who appeared to you in the way." It was the Lord Jesus who appeared to Saul. I wish we could catch the implications of the appearance of the risen Christ to Saul on that day. That vision took in his own countrymen, his own kinsmen according to the flesh. "My heart's desire and prayer to God for Israel is that they might be saved." Israel is lost, is in need of salvation. In the light of this new vision Israel was doomed. Paul comprehended in his vision that his own kinsmen, the Jews, were in great need.

Much more must have passed before his eyes that day. It was as a picture that passed quickly. The vision he experienced was a vision of the Gentile world seething in its idolatry, and his prayer was that they might be saved. That vision burned in him and pressed its gleams upon him. He said, "I am debtor to the Gentiles, both to the bond and to the free." He comprehended this debtorship and his resolve was to stop at no one nation until the last woman and man in need of God was reached. He was a man that stood out as a missionary pattern of all ages. There is not another man comparable to this Paul. How his life was spent in serving the Lord! I wish we could think more of Paul. I wish we could look farther into his life and say, "I will most gladly spend and be spent for the sake of your souls."

LET us look briefly at this man's passion. What was the thing that moved him? What was the one thing in life he wanted to do? "I will most gladly spend and be spent for the good of your souls." It was costing Paul something to be a witness for Christ. He was laying out something, making payments in very real values. He was parting with something, he was giving something, and sharing something in a very definite way. He was spending. That was his passion, not only to spend, but to be spent. I do not know if there is any distinction between these two—spending on the one hand and being spent on the other. Perhaps there is. What did Paul have to pay? How much did it cost this man who was once a Pharisee of the Pharisees? Just what was he called upon to give as the price for testifying to the unsearchable riches of Christ? Notice part of the price he paid in spending. Witness the chains Paul bore. Witness in the life of the apostle the perils of robbers, the perils by his own countrymen, the perils of evil men who regarded not the life of others. Paul passed through the midst of them in constant perils—in perils of the sea, in perils in the wilderness, in perils of the heathen. How many times again and again he stormed the very citadels of heathendom, stormed the very strongholds of wickedness and vice. How they snapped back at this preacher who was bringing into their sin and night the light and life in the Lord Jesus Christ. Witness the lashes that were on his back and which left him wearied and bleeding. Notice how he went on and on and on, holding before him always that thought, "Beyond." This man's spirit could not be broken. This man could not be beaten into self-pity. This man could not be stopped. He could not be bound by circumstances. He conquered with a testimony, with a witness.

Another way in which Paul spent was through experiencing physical pain and affliction which, just like a thorn in his side, lovingly kept him in remembrance of the Lord Jesus Christ. Witness too the weariness of this man in the afflictions that overcame him frequently, and the weakness of body because of his untiring efforts in making known the victory of Christ and His salvation. Witness, too, the fastings that he experienced when he gave no regard to the food for his body. Witness, too, the cold and loneliness in a prison cell. Witness this man's experience as he spent and gave all that he was to Him. Nothing was withheld. He kept nothing in his person that made the lost somehow suffer because of his lack of consecration or because of his lack of spending. There was nothing that he kept back, nor that he turned and focused upon his own interests and betterment. It was ever forward and onward with Christ. Witness, too, this man's

[*Continued on page* 138]

THE WITNESS of the Individual

By Milo Kauffman

IT seems to me that as far as the opportunity for witnessing is concerned, there has never been a greater door open. I know some decide that a time like this would be a good time for us to draw into a shell and not say very much and probably wait until some other time to give our witness. That would be a great mistake. The conditions in the world today certainly call for the Gospel we have. The witness we can give is a witness that is needed in the world. Jesus said to His disciples: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The last recorded words of our Lord are frequently mentioned, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost part of the earth." I believe Jesus was speaking to the disciples as a group, but it must be applied to individuals.

My subject deals with "individual witnessing." I am quite sure all of us would agree that the Mennonite Church should give its witness, that it should do relief work in different countries, and at home, and perhaps most of us would say that it ought to do more than it is doing. But the question I want to ask is: "What am I doing as an individual to give this witness?" It is easy for us to say that the Mennonite Church is not doing enough. It is easy for us to say that the church is not spiritual enough. It is easy to say that there are too many hypocrites in the church. I have known of members of the church very severely criticizing the church because it was not doing enough in the way of giving or evangelizing, and yet those persons were doing very little. If the Mennonite Church is not a witnessing church, it is because you as an individual are not doing your part in the great program of witnessing.

I think we too often forget the witness of the individual when we think about the church. We have our church organized. We have our General Conference, our General Mission Board, our Board of Education, our other organizations. I am afraid as individuals we think too often of the work as being carried on by these organizations. We do not feel our own individual responsibility. "There are needy souls about us; why doesn't the district board or the mission board do something about it?" we are prone to say. Maybe God is speaking to me as an individual. There is danger of our relying too much on our machinery. We need to work through our conferences and boards, but we need to be careful that we do not lose that feeling of individual responsibility. We must not expect the church boards, relief committees, and mission boards to do everything. There are some things that we as individuals ought to do, and witnessing is one of them.

The Word of God gives many examples of men who were outstanding witnesses. Noah was a great witness. At the time when the world was corrupt—and I doubt that the world today is any worse; for at that time there was only one family that was true to God—the Lord told Noah to prepare an ark for the saving of his household. Noah went to work building that ark; and he is called a "Preacher of righteousness." I believe in that wicked age he was giving his witness of the goodness and the justice of God and to the sinful condition that the world was in. I believe he told them they should repent and come into the ark, and I do not doubt that they laughed at him. Maybe some of his own children said sometimes, "Why must we be so different from those other people?" But I believe the father was faithful in his witness to his own family. The flood came, and Noah and his family were saved. The rest of the world perished.

Joseph is another outstanding witness of God in the midst of adverse circumstances in the land of Egypt. He was sold into bondage away from anyone who knew him and yet, when he was enticed to sin, he said: "How then can I do this great wickedness and sin against God?" While he was in jail, when those men had their dreams Joseph asked them to tell their dreams because the interpretation of dreams belongs to God. Joseph gave his interpretation and when Pharaoh had his dream and the butler remembered that Joseph had interpreted his dream he said that there was a man, an Israelite, who interpreted their dreams while he was in the jail and they came true. Then Joseph was sent for and brought before Pharaoh. Pharaoh said, "I heard of thee that thou canst understand a dream to interpret it." Joseph replied that the interpretation of dreams belongs to God. And when Pharaoh told him his dream, he said that God is showing Pharaoh what is to take place. He didn't say, "I am going to tell," but he said that the interpretation of dreams belongs to God.

Daniel is another outstanding example of a man who witnessed under adverse circumstances in a wicked environment. When only a boy he was given the king's food and the king's drink. Though all the other young fellows were eating and drinking, Daniel said he could not do it. It was contrary to his God for him to drink wine and to eat meat offered to idols. Daniel purposed in his heart that he would not defile himself. Some say, "Everybody else is indulging and turning away from God, why shouldn't I?" But Daniel purposed in his heart that he would not yield, and he did not, even though it might have meant death. He remained faithful to his God. Then, a little later on, when he had been raised to the highest position next to the king, those who were envious and jealous asked why this Jew should be up there, and they desired to get rid of him. Some said they could find no fault in his religion. They knew he could not be bribed, and that he was loyal to the king. Yet they knew that if the king would say something contrary to the Word of God, Daniel would follow the Word. So they had the king sign the decree that anyone praying to God would be cast into the den of lions. Some of us would have said, "We want to keep on praying, but we will do it after we get to bed." Daniel knew the decree was signed but he went by the open window and prayed. He knew it meant that he would be cast into the den of lions, but he prayed. And the king

[*Continued on page* 140]

MAN BURIED ALIVE

By J. D. Graber

THERE was great excitement in town a few weeks ago when a Hindu Yogi advertized the fact that he would allow himself to be buried alive for thirteen and a half hours. The Hindu religion gives great place to the strange and the occult. If a man can do a marvel then he is sure of a following, and a following means plenty of income. Jesus always warned against this all too human failing. He continually refused to be known as a wonder-worker, and never considered curiosity in His miracles a worthy motive for discipleship. How many times did he say, "Tell no man"?

We happened to be driving through town and got caught in the procession that was on its way out to the burial place. There were a few thousand people, with a powerful police escort to prevent disturbances, milling down the street. We at first entertained hopes of getting through the crowd with the car but as we neared the front the mass became thicker and thicker until we saw that it was useless to try to pass through. At the head of the procession the Yogi was being carried in a chair on the shoulders of strong men, while other attendants were waving fans of horsetails about his head.

Finally, by taking a by-pass, we were able to get ahead of the procession. The place of burial, in the open spaces about the Bilai Mata Temple, had all the appearances of a fair. There were flags, merry-go-rounds, fireworks, and bazaars. We were told that the "grave" was four feet deep, four feet wide, and four feet long, making a total of sixty-four cubic feet. After due ceremony and "hocus-pocus," the Yogi was lowered into the "tomb," where he sat cross-legged in a state of what the Yogis call, "suspended animation." This man later described it as a state in which all animation ceases and there is left only a small patch of sensation on the crown of the head. That the Yogi puts himself into some sort of state of self-hypnotism is entirely probable. But the art of Yoga deals chiefly with breath control and various exceedingly difficult physical postures. Houdini, the great American magician, used to claim that all that was necessary to come out alive from an ordeal of this kind was the proper conservation and control of breath. He used to allow himself to be buried for longer periods than the fakirs of Egypt and did not claim any special religious or supernatural powers.

After the Yogi was properly seated in the grave, we were told, sheets of corrugated iron were spread over the top, and, for effect, the seams were all closed with cement mortar. Heavy logs were placed on top and "the grave was made sure" by a guard of honor.

The next morning, so we were told, the thousands were again on hand when the grave was opened. He was, naturally, in a state of unconsciousness. By placing ice on the crown of his head, on the spot from which the sensation was supposed not to have disappeared, he gradually came to. Within a very short time, they say, he was quite purified and recovered. Some time later he addressed the crowds, explaining the mysteries of this marvelous and dangerous feat. There is danger, no doubt, for only last year in Raipur one of these men was found dead when the grave was reopened at the end of the allotted period. He also said that in America this cult is gaining popularity and that many are practicing it. There are Hindu "missionaries" in America!

The sequel is that the Yogi left Dhamtari in a blaze of popularity, and, out of gratitude, or for some other reason, many people showered gifts upon him. It is just possible that this last, and seemingly insignificant part of the program, may have been the most important. At least, it is difficult to see what religious value the performance can have, but in Hinduism such a "show" serves admirably to stir up almost fanatical religious spirit. The Bible says, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." There is nothing sensational about these; they all have to do with life and character, and that may be the reason why superficial crowds do not run after them, or why, on the other hand, people naturally do come together to hear some new or strange thing.

The conversation between one of our very ordinary members and a Hindu neighbor, who was much excited about this wonderful thing, is interesting. The Christian said, "What is being in the grave for thirteen and a half hours? Jesus was in the grave for three days and three nights, and He was really dead. He was not merely in some sort of state of suspended animation. And then He rose from the dead! What has this Yogi done to compare with that?" There was naturally not much the Hindu could say, and the Christian was stronger for having testified to the risen Christ.

Another Christian asked some excited Hindus, "What religious or moral value is there in this for you? Will it help you to live better? Does it give you help for getting in touch with God?"

The Hindus answered that they got no such benefits from it, and so the Christian advised them to save their money and interest themselves in religious activities that are more fruitful.

Another educated Hindu admitted there was no religious value in the performance, neither did it represent any nearness to God on the part of the Yogi. His excuse for a consuming interest in it was that it is one of the very ancient arts of Hinduism and should be kept alive for that reason. Nationalism and Hinduism are closely bound up together. Astute political leaders seek to fan the flame of ancient Hinduism and to create a fanaticism that will act as a dynamic for political ends. As in Germany the revival of ancient heathenism and the new national awakening are considered parts of the same whole, so in India the Congress party feels that Hinduism and India are identical and feel that a revived Hinduism will naturally bring India a national awakening. The task of Christian missions in India is not made easier by this movement.

Dhamtari, C. P., India.



INDIA

SUFFERING AND NEED

DRUG.—A few days ago a mother came to our bungalow carrying on her head a basket in which she had laid her twin babies. She had come from a far village with a heart-rending story. She had no milk for her babies and so fed them opium to keep them from crying. She herself, besides suffering for food, had a large boil on her thigh which made walking very difficult. Her three older children she had locked in her house, because she could not carry them all and they were too weak to walk the entire distance. Her husband had left her before the twins were born —a story we must hear so often. Not all, by any means, but many of the villagers are suffering similarly.

A week ago Saturday Sumitri Bai, a new Christian from among Bro. Friesen's leper group, came to call on us. Her face and its brightness reminded me of the song, "Let the beauty of Jesus be seen in me." She surely reflects His beauty in her face and mind. We have invited her and her family to come to Drug some week end, in order that they might attend the Sunday services.

Bro. Weaver and the workers have been touring in Sumitri Bai's village these last two weeks.

It will soon be time again to leave for the hills. We must go early this year because Carolyn will be in school.

Bro. Isaac, of whom we have often written, still suffers a great deal. His body is in terrific pain but his mind is at peace. He has been an inspiration to us all.

We had hoped by this time to be making plans to be with our loved ones in America, but now this is impossible. We shall be here for another year and perhaps even for more than that. If God can use us here, then this is where we want to be and we gladly submit our all to Him.

—Irene L. Weaver.

LOSS TO OUR STATION

MAHODI.—In the future our station will be more than ever separated from other stations of our Mission. The narrow guage railway that passed our bungalow is being taken up. This will be a big loss to our station, since it always provided a way out to the other stations in the rainy season. The tram was of course not running during the rains, but we could hire a push trolley when we wanted to go to Dhamtari or to other places and after a fifteen-mile ride on the trolley we could get to another train. From now on the only way to get out of Mahodi in the rains will be the fifteen-mile walk through mud and often water, since ox carts can't travel either at that time. This inconvenience to us is nothing, however, compared to those who are in the areas where fighting is going on. We praise the Lord for His goodness to us in sparing us.

This is the touring season and those whose duty is the direct evangelistic work are all taking advantage of the season by touring.

We went from Mahodi to Chhura, about forty-five miles by road,—by ox cart and bicycle. There are a number of inquirers at this place and we have hopes of their accepting Christ in the future.

On our return trip from Chhura we wanted to stop at the village of Mulgaon for one night. We were not at all welcome there. They did not want to give us a place to stay or provide us with straw to sleep on or with needed eatables, though we offered to pay. So we left to go to another village (Gariaband) about two miles distant. We were disturbed because we had to make this change but later were made thoroughly ashamed because we now believe that that was the way the Lord used to call us to Gariaband at that very time.

There was at the same time at Gariaband a young Welchman official on tour. We were not there very long until he called asking us to come to his camp for a prayer meeting. We had a very profitable time with him. He is a spiritually inclined man and was seemingly nearly starved for Christian fellowship. We sat and communed with each other and with God for several hours into the night. We had such a meeting as we shall not soon forget and we continue to praise God for His leading that night. The young man was for weeks alone as a Christian among the Hindus and to meet other Christians for fellowship was a treat to him as it was also to us. He is a government official corresponding to a high county official in the United States but we were refreshed to learn that such a busy man took time for prayer each day and took time this night to call a prayer meeting at his camp. We were glad to have the opportunity to pray in a special way for one of those in authority over us.

We returned to Mahodi the next day and hope to go out soon again.

We continue to trust in your prayers on behalf of His work here.

—Lloy and Elizabeth Kniss.

THANKSGIVING AND CHRISTMAS

SANKRA.—We are still untying and retying "knots" and though we so often do not seem to be able to see exactly what we have done we are enjoying our work and rejoice to feel that Greater Hands have guided us.

Toward the end of November we announced to our lepers that we wanted to observe Thanksgiving day. This was something entirely new to them, but since the year had been unusually full of famines, epidemics, and hard times and they were still alive, we felt it would be quite fitting to start. We cannot help but feel that the day made a real impression on many hearts. From the poorest of the poor came gifts of rice, fruits, and vegetables. I could not help but feel myself witnessing the offering of the "mites" as a couple old leper women very consciously dropped a few "Kundroos" (a sort of jherkin). Many felt they had to give more than once. The proceeds sold amounted to approximately $2.00, which they have voted to be spent for a remembrance for the Burhwa Sahib and Mem Sahiba (the names they have given my parents, meaning Old Sahib).

Christmas was also observed amongst them, by having a special meeting that day at the two largest stops, Gundardai and Sikosa. Plans to have our first communion service for the district leper Christians at this Christmas program did not materialize, although we praise the Lord for another man and woman who openly accepted Jesus as their Saviour and were baptized at this service.

We rejoice to think of the twenty-six souls who have taken this stand among the lepers. We almost shudder, however, at the tremendous responsibility involved in nurturing them. They are so scattered that by our weekly contact in the clinics it is hard for us to learn really to know them as they are at home. They represent two main areas. The southern area we are touring from Sankra, and Bro. Weaver and his men are working the northern area from Drug. Pray for the future changes in our work which are daily becoming more necessary.

—John A. Friesen.

ON TOUR

GHATULA.—We toured two weeks in Kaspur, where the Mission has had a primary school for a number of years. The school is closed now temporarily, but will be opened again the next term.

The first day we were there a double wedding was on. Nearly everybody in the village was involved, either actively or as spectators, and so we were unable to do much witnessing. We watched the ceremony for short time. The bride and groom each straddled the hips of two strong fellows who danced around a circle. Later the two principals sat on the legs of two women, while all the other women came and smeared some yellow paint on their legs and arms. It all seemed very heathenish—about as much so as a charivari (serenade) in America! We announced a meeting for the second night in our camp, and the "kotwal," the village watchman, saw to it that everybody was there. We put up a canopy of branches and built several fires beneath it, for the nights are chilly. Soon after dark the people began arriving and kept arriving until the meeting was over—more than a hundred of them. The next night there were only twenty. Upon inquiry we learned that the kotwal announced it as a show for their entertainment.

Much liquor was being used in Kaspur. One day the kotwal was so drunk that he picked up a heavy pole and took it to our camp for fuel—a very degrading task for a kotwal. Several women who had attended some of our meetings were waiting at the liquor shop. We asked them if they were going to drink. "Yes," they grinned rather sheepishly. "But what can we do about it?"

May the seed which we sowed there two weeks break hard hearts and wake

those who are kept asleep by Satan's wiles. It is possible, but much depends on our faith.

—Wilbur Hostetler.

A NEW CHRISTMAS

KODARMA.—We had the joy of celebrating Christmas with new Christians who had never celebrated the Lord's birth before. On the afternoon of Christmas Day we went to Harila and had a Christmas service and a brief program with the people there. Bro. Lakra, the teacher, was there too, and he conducted some exercises with the boys who are learning to read. That was the first time they had ever tried doing something of a literary or spiritual nature before the audience. Small prizes and sweets were distributed and all were happy. Especially were the parents of the youngsters proud to see their very own children stand up and sing and recite from memory, even though to any of our children of their age the exercises would have been impossibly below standard. But they got just as much blessing as we would out of much more elaborate programs.

We also celebrated in our church in Telaiya and in the bungalow. Last year we were alone for Christmas, but this year we had the Vogts here also, and that was far more enjoyable.

A NEW PLACE

In January the Vogts and we camped at Ektara, a beautiful place about forty miles north. It is right at the edge of a jungle which skirts a range of high mountains. In a deep canyon right opposite our camps is a waterfall eighty feet high with a clear pool of water at the base. The water then tumbles down the mountainside and divides into several streams, one of which flowed just past our camps. This provided a wonderful place for the children to play.

We found a number of villages in which live people of the Turi caste, the caste from which our Christians come. A number are relatives of some of our Christians, and that provided a point of contact for us. Our aim principally was to get in contact with them and to do a little surveying of the situation in that area. We hope that sometime the church may be planted in that area also, and those people learn to known the Lord.

The Vogts are now on tour forty miles southeast of here, where are more villages of Turis, and we expect to leave tomorrow and spend some time with our Christians in Harila, and then move to other villages. We are praying that more of the Harila people may come to the Lord.

A NEW HELPER

Our fellow worker, Bro. Lakra, has been alone since he came here. His wife had been ill from April to November, and now after Christmas she was able to join him. So he went home at Christmas time, and brought her and his two little daughters along back. She is a trained teacher, and so we hope we may be able to make good use of her talents.

—S. Jay Hostetler.

BALODGAHAN.—Since the Christmas holidays the work in the school has been attended with blessings because of a new interest which some of the pupils are taking in their own spiritual condition. A short time before Christmas Bro. Beare took the boys of our Special Bible Class for a retreat out in camp, while at the same time the girls and I went for a retreat and also to help in night meetings in a village. Soon after that a few of our boys requested one of the teachers to meet with them for prayer each evening. The nightly prayer meetings began a week or two before the Christmas holidays and when the boys returned to school after vacation they requested that the meetings continue. Those of us who have been privileged to be members of the group have realized the Holy Spirit's presence and it has been a blessed experience. A couple of the boys have made the great surrender, for which our hearts are filled with praise. One of the boys in the group is a Hindu who is in our school now for the fifth year and is reading in the Special Bible Class. He is passing through a great struggle. He says he can not do anything else but be a follower of Christ since he has come to know Him, and he is pleading for prayer for courage to tell his people. His home is about twelve miles away and every two or three weeks he walks home praying for grace to tell them. Will those of you at home who have known nothing but nurture in a Christian home pray for this child of His who must break away from a home of heathendom?

Last month, through error, a picture appeared over the wrong caption. The Hindu sister pictured was Jaiberbima, a convert from Mohammedanism many years ago, and one who has given many years of faithful service as a Bible woman in our Mission. Her son, a graduate from our high school, is now pastor of our largest church in India.—Editors.

In a short time Bro. Graber plans to begin a series of evangelistic meetings in our congregation here and we are looking forward to many blessings.

Since the new year Bro. Beare and Sister Lapp have spent some weeks on tour in the villages. Sister Beare was also out for a week. There are so many people so near the Door and yet they are fearing to break away from their people. We ask again your prayers that these for whom Christ died may have the courage to make the surrender to Him.

—Mary M. Good.

FORTIETH ANNIVERSARY OF MIDDLE SCHOOL

DHAMTARI. — Some months ago, in reading the Mission's report published in 1902, I was surprised to learn that in 1901 our Mission had opened an "English School" in Dhamtari. This is known as a Middle school, which follows the Primary school of class I to IV. In the Middle school are the four classes, V to VIII. In the report referred to in the above we find these lines:

"Last year there was a call for an English school, so by way of experiment we opened the school and it proves to be a success. Twenty-seven boys from Dhamtari attend this school at present. Next year we hope to have some of our own boys attend this department." (Second report of the American Mennonite Mission, Dhamtari, C.P., India, April 1, 1901-December 31, 1901).

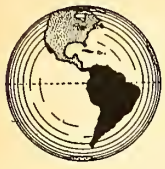
A year later these lines are recorded:

"The English school is attended by about 45 non-Christian boys from the town of Dhamtari who pay fees. There have been difficulties and discouragements in this work but there is hope for a better time coming. There is a Christian Head Master and he has two Assistants. Bro. Detweiler is teaching a class in the school at present. He is thus getting a most excellent drill in Hindi and fitting himself for the time when he will be expected to assume the management of the schools of the Mission. Both English and Hindi schools are opened by Scripture reading and prayer." (Third Annual Report of the American Mennonite Mission, Dhamtari, C.P., India, 1902)

Forty years for a Mennonite Mission institution is of some significance and it was decided that something should be done about the matter before 1941 had run its course. Accordingly a program was arranged in honor of the forty years of service of the Middle school department of the Academy. This anniversary program was held on December 19, 1941. A number of guests were present as well as the entire student body. Eight members of the class first to be enrolled in our Middle school returned to their Alma Mater for this occasion. There were a total of thirty-five enrolled in that class in 1901 and to have eight return after forty years was encouraging. They were given seats on the rostrum and one of their number, a leading lawyer in Dhamtari, addressed the audience. They seemed much interested in the occasion and were especially interested in the old class register containing their names. One of them announced with some pride that his name was "No. 1" in the class roll of 1901. The speakers related interesting happenings in the school during these forty years and we were made to realize that the problems of the early years were numerous and in many respects different from the problems of today.

Such occasions bring rejoicings but they also arouse feelings of the other sort. In any class or school reunion we are reminded of those who failed to make the most of their opportunities as well as of those who succeeded. So it was at this Fortieth Anniversary. In spite of any discouragements, however, we can rejoice in the fact that from the time of the founding of our Mission there has been an attempt to reach and help the people in as many ways as possible. Schooling and education, it is true, cannot make the sinner clean but schools have and can play an important part in bringing the Gospel to the unsaved and in making possible a standard of literacy which seems essential for the propagation of the Church. So we wish to express appreciation for the foresight of the founders of the work here in India and for the fact that these early efforts have led to the establishing of a number of schools in this area; that here in Dhamtari we have an institution of the Mennonite Church, known as Christian Academy, which in spite of many shortcomings, is making an effort to declare the glad tidings of salvation.

—S. M. King.



SOUTH AMERICA

"FOR CHRIST AND HIS CHURCH"

Amid the twinkling lanterns of the early rising farmers and the first pale streaks of dawn we began our journey from Villegas to Pehuajo. The eighteenth annual conference of the Argentina Mennonite Church was to be held there.

Soon the lights flickered and disappeared as the bright sun heralded the beginning of a new day. The morning was lovely, with a cool breeze greeting the early morning risers. Bang! It was a flat tire! However, through the efficient work of Bro. Brenneman, Pedro Giralde, the delegate from Villegas, and Bro. Miller, the tire was quickly changed and once more the Ford sped away. We had lost precious moments by the wayside; so now it was necessary to go faster. No one can appreciate the mere mention of a fast ride over the dirt roads of Argentina; it must be experienced to ascertain its full significance. For in reality we bumped for several hours, but managed to stay in the car and on the seat (most of the time).

At last we arrived in Pehuajo. The pastors' meeting, which was to be held that day, had already begun. We soon found a welcome place among the other missionaries and the natives who similarly had arrived for the conference, Jan. 29-Feb. 1. Although their conversations, as well as the conference, were spoken in Spanish, we were able to understand the main thoughts and ideas.

The sight of so many Christians who had come many miles and had sacrificed money and work for the occasion warmed our hearts. Truly the Lord above must have looked down in loving favor upon such a gathering.

The older folks were there to receive spiritual strength; the young folks to partake of the Living Bread for their souls; and all to experience the warm spiritual fellowship that alone can come through association with other Christians. But to complete the picture: the many little childrens' voices echoed their happiness that they, too, could enjoy these few days with friends.

Over a period of four days the many Christians were together attending the sessions, prayerfully considering some problems confronting the church, receiving spiritual food from the Word of God, and praising Him in song. Each individual was made conscious of the fact that he was responsible as a Christian to give his all for Christ and His Church.

Sunday proved to be the climax of the conference. In the morning the church was filled to its capacity with many standing as one of the Argentina sisters beautifully illustrated the lesson for the children. This sister is a very talented Christian, wholly dedicated to the Lord. In the evening, again to a filled and overflowing building of people, the young Christian doctor gave a message to the young folks. Then followed the stirring evangelistic sermon by Bro. Litwiller with the result of three conversions. One was the young lady who worked slavingly all the days in the kitchen and yet had time to think of her soul's salvation.

As we left Pehuajo how our hearts rejoiced to think of the hundreds of Christians in Argentina who have heard the Gospel from our missionaries, of the many talented young people, some of whom are enthusiastic workers in the different stations, who are not ashamed of the Gospel of Christ, and of the full-time workers who have left "all" for Christ and His Church. Also, we were reminded of you, dear friends, in the homeland, who are faithful supporters of the work in South America, praying earnestly for the souls of Argentina. How your hearts would have thrilled at the sight of the many who have been snatched from darkness to light! How you would have rejoiced at hearing the seventy young people leaving the railroad station in Pehuajo, early Monday morning, singing "Onward Christian Soldiers," and at every station along the way singing, preaching the Word, and handing out tracts! Surely the conference motto, "My All for Christ and His Church" had found a receptive place in their hearts!

Your prayers have ascended to God as those of Cornelius. He has heard; He has answered; He will continue to convict and save souls.

—Ella May Miller.



AFRICA

WORKING WITH THE WOMEN

BUKIROBA.—At our station for several years we have been having a weekly sewing class for the women, at which time they were also taught a Bible lesson. They have learned to sew quite well but none are yet able to cut their own garments. For a long time the Lord had given me the burden that the sewing class was not meeting the spiritual needs of the women. The twenty or thirty minutes in Bible study were usually placed last on the program when the women were anxious to get home to do the grinding for the evening meal. When we tried having the lesson first some arrived too late to get the teaching. For a while we had the devotional period in the middle of the afternoon, sewing before and after. But even at this time some showed signs of impatience and an attitude which said, "Hurry with the lesson as we want to sew again." My heart was burdened heavily, for it seemed that they were far more interested in material benefits, caring little for the spiritual which they so greatly need.

After much searching for the Lord's will I was led to a new plan which I believe will be a greater aid to the women's souls. On Monday, our regular time of meeting, we will have a reading class for those who do not know how to read, and those who can read will have organized Bible study. It is important that our women learn to read, and yet they can not spend four afternoons a week in school. I felt it was my responsibility and opportunity to teach them. You women who can read, can you picture what starved souls you would have if you would not be able to read the Word of God? Most of the women can sew well enough to make their dresses at home if the cloth is cut for them. Therefore I plan to give them the opportunity to come to me on Wednesday afternoon to have garments cut or for help they might need in sewing.

Yesterday was our first meeting at which we did not sew. Twelve women and two girls were present. When the new plan was presented to them they were reluctant to give up the sewing class. But after some explanation they soon saw that they could make more progress sewing in their homes in their leisure time than by sewing only two hours every Monday. Those who will be taught reading were quite happy for the opportunity. But several of the Christian (baptized) women who know how to read, were not anxious for the Bible class. Does this not show their dire need of that very thing? Because I am sure of the Lord's leading in the decision made I shall meet the challenge in faith. I am sure these women will attend the meeting because they live on the compound. So, even though they are not anxious to study the Word, can not the Lord use that very Word to stir up these sleeping Christians and meet the need of their souls? Will you women who know the joy and blessing of fellowship with the Lord enlist yourselves as prayer warriors in behalf of our women here at Bukiroba? Will you ask the Lord to make our Monday afternoon meetings a real blessing to their hearts?

One of our women brought two girls, who had never before heard the Word, to church on Sunday and to class on Monday. I praise the Lord for her interest. Oh, that all our Christian women might have a burden and concern for their heathen sisters. They are ones for whom Christ died, but so few are ready to accept Him. They must be born into the Kingdom by prayer. May God bless every heart that intercedes for African women.

A FIVE-GALLON TIN OF WATER

Our hearts praise the faithful One for His continual blessings upon His own. Knowing His constant care, leading, and discipline spells blessings, rich, deep and satisfying to the soul. The evidence of the Spirit's working in hearts is encouraging and we do praise the Lord. When you pray for the work here do not forget to ask for spiritual blessings for us. The Lord is constantly calling us to a li

f deeper fellowship, prayer, and conforma-ion to His own image.

Last week we had another member in our amily for a few days. A native woman, after valking nine miles, gave birth to a dear baby irl, but she herself soon died. We took the aby and cared for it until its older sister rrived to be its nurse. I had it on a feeding chedule like Donald's, which was a good ob-ect lesson to the women. They were sur-rised to see how little it cried when its feed-ngs numbered only six. Since the sister is aring for it I am still mixing the formula, ut I fear the regularity is not nearly the same or feedings and baths.

Yesterday I received an unusual gift. Be-ause of some unfriendly mosquitoes I was ndisposed for several days, during which me some friends came to greet me. One oman brought me a five-gallon tin of water s a gift. This was very thoughtful, for, you e, in this land when a woman is ill and un-ble to carry water for cooking she appre-ates nothing more than water as a gift. lthough we have a whole tank of water my eart melted with appreciation because the t spelled love. Then too, it started a train thoughts and questions in my mind. These omen can't enter into our ways of thinking nd living (nor should they), but how can I ore effectively enter into theirs? To know people it is imperative that we know their nguage. That is why more efforts are being it on the vernacular again these days. Oh, at we might know and understand our peo-e, thus searching out the most effective ap-oach in winning them for the Lord. We aise Him again that they can be won, not our feeble efforts but by the power of the oly Spirit working in their hearts.

When the way seems hard and steep we e "ACCOUNTING THAT GOD IS BLE."

—Elva E. Leaman.

"I AM BOUND AND BOUND BY SATAN"

MUGANGO.—Yesterday afternoon, while was out in some near-by villages, I had an ner struggle and it seemed my soul cried t, "O Lord, from among these people is Thy wer able to raise up some who will really be thful Christians? Will any be convicted by Holy Spirit with a true conviction of sin?" e devil tried to tell me that those people om I was contacting would never accept Lord anyhow; it seemed he felt sure he l sufficiently deceived and entrapped m.

ndeed their hearts are hard! In a number villages the people were Mohammedan l they always emphatically said "No" en told about Jesus, and answered, "We e a dini [religion] and want no other." I ited their children to school and to Sunday ool but they likewise answered, "No, we do want to come." That is one type of peo-I met. Then in another village I met oth-eathen who quickly and unthinkingly said, s, yes, the words of God are good words, we want to hear them. And we want to ept Jesus. Yes, yes; for we are not able to refuse Jesus. And we will send our children to school tomorrow so that they may learn of Him." If I had not been told such lies hundreds of times in Africa, I would have believed at least half of what they said and gone away rejoicing. Their habit of deception and easy consent to everything one says makes it very hard to reach that class.

I also met a number of boys who used to be Sunday-school boys and who had been quite faithful in school also, but for more than a year they have shown no concern for their souls. I called them boys because four years ago they were only boys, but they are young men. One of these young men, Obwago, had really made a start with his Lord, and for two years had been faithful in attendance, manifesting a hunger for spiritual truth. But he tried to cover and deny sin instead of confessing it and for the past year and a half he has been going deeper into sin, stalking through the land with such a proud air without even a desire to attend services. Yesterday he hung his head in shame as I spoke to him about his soul need. He seemed to be listening and said, "But you do not know how I am bound and bound by Satan." As I stood there looking at him my soul was greatly stirred to just keep on praying for him, although aside from the miraculous power of God he certainly presents a hopeless picture. Last evening while walking home a great prayer burden came upon me as I thought of him and a number of other Sunday-school boys in whose heart the precious Gospel seed had been sown for a year or two and who are now back again in the clutches of Satan.

This morning, while asking God in their behalf, these fitting verses were brought to me in the Daily Light Book in the reading for today, Feb. 3—"Be strong and work; for I am with you.—Without Me ye can do nothing.—Strengthen ye the weak hands. Be not weary in well doing; in due season we shall reap, if we faint not." It seems these verses were just chosen for me this very morning when I needed new courage to labor on in faith. Oh, what an effective balm is the precious Word of God and how the Holy Spirit brings to us just the message we need in just the time we need it as we prayerfully search the Word.

Yesterday we were made very happy as our boys and girls came back from their homes in Majita to stay here on the compound with us for another term of school. We know that some of them have really learned to know Christ as their Saviour, and the joy radiating from their faces is a tonic to my soul. Some of the girls were out with me yesterday afternoon in those villages and I am sure God was honored as they stood up before those heathen to give their testimonies as to how they rejoice in forgiven sins through the blood of Jesus. Later in the afternoon several boys went out in another direction with me, and in a testimony one of them said, "I used to be in darkness just as you now are, my friends. I was in the sin of stealing, adultery, and idolatry, using horns of an animal for my gods. But Jesus has washed my sins away by His blood and given me a clean heart. Today I have much joy in Him. If only you would leave your sins and come to Jesus you would understand my joy." And the joy in his soul beamed on his face as he spoke.

—Phebe Yoder.

RAIN MAKERS AND WIFE SNATCHERS

SHIRATI.—Christian greetings in the name of Jesus who so abundantly is supplying our every need. God is faithful.

During the month of February we had very dry weather with only a few rains. These days we are having very high breezes which are very warm and dry. This afternoon we had a nice shower again; we think the rains are very near. An old heathen rain maker lives just a short distance from us. His wife died in January and then the chief gave him another woman as his wife and she, too, has died. Now this heathen man says to the natives: "There will be no harvest this year because there will be no rain because God took my wives." I'm very thankful that we have a better source to look to for our rains than the rain maker. This man gets large gifts given to him, as well as shillings, by those who believe that he is able to break up a dry spell and bring rain. Now what kind of gifts are we as Christians giving to our God for the showers of rain and spiritual blessings with which He is blessing us?

Zedekea, one of our outschool teachers, was moved here this past week to help in the school teaching. Josia Akodo is teaching at his former place now. One of our young Christian teachers has fallen into sin by carrying off a young girl from another part of the country and taking her to his home as his wife without paying a dowry for her. This is a big offense in the minds of the heathen head men of the land. There is much of this sin among the Luo tribe at this time. Other missions give the same report. Surely we are in the last days when so many of the church members do not want to obey or have anyone to rule over them. Each one wants to do that which seems right in his own eyes. PRAY. Get under the load where you can feel the heartaches. Pray that the heartaches might grip those who are disobedient and the load of sin become so heavy upon them that they must repent to get rest. Let us pray on in faith.

A certain missionary to Africa wrote thus —"Not mere pity for dead souls, but a passion for the glory of God is what we need to hold us on to victory. "

Another missionary to India says: "Let the people that are at home not care only to hear about successes; we must train them to take an interest in the struggle." The struggle is a big one but we know that we have God on our side. "The battle is the Lord's," and our Captain never lost a battle. Let each one of us be faithful in intercession.

The girls are busy in their gardens. Much more planting will be done this month. There were ten girls in the Home this term. Most of these were here during vacation too. Three of the girls have again returned to their homes because they were called back for some reason or other. Pray for them too.

March 4, 1942. —Elizabeth K. Stauffer.

To Spend and Be Spent

[*Continued from page* 131]

crushed and limp body as it was buried beneath the stones.

So this is what a man gets for being a witness to Christ? Is this all the returns from an investment of spending to the utmost for Christ? The returns are much different than is apparent on the surface. This, however, was not the most trying experience in his life. The spending of his time, of his money, and of his efforts was not the greatest tragedy. In fact it was no tragedy; it was a true, life-sized reproduction of what the Lord said would come to his followers. Paul had something further, "I will most gladly spend and be utterly spent." These with whom he had labored so patiently had been steeped in sin. He addressed these same Christians. They had known no God, no Christ, no Saviour, no Gospel, no light. Paul had carried the light that lighted their pathway. He had been the star that reflected His beauty and testimony. Here they were, just a few years removed from the vices in which they lived for so many years. Paul had seen many of these men, for whom he had spent much and suffered everything, accept Christ. He had seen them come out from among the unbelievers and follow a life of separation and distinction. He had seen them do that, yet he had seen the same people become overpowered and overmastered by similar temptations. He saw factions grow out of the churches. Some would say "I am of Cephas" and others "I am of Apollos." He saw members sue one another at the law. He had seen contentions spring up in the church. He had seen a lot of things that disturbed him. Now there was something else brewing. He was being spent now. He had spent everything and now he sees it is necessary to be spent.

It is possible for Christians of today, after they have sacrificed everything, after they have done everything within their power to bring the message of the cross and the message of salvation to others, to have all that sacrifice flung back at them in scorn. After Paul had spent all for these Corinthians, to whom he had given so largely, they took the sacrifice and flung it back with ingratitude. They said, "Paul is a fickle fellow. He is moved by whims. We can't trust him. He is a false apostle. He is some self-appointed apostle." I would like you to place yourself into Paul's circumstances. How would it feel, after having given everything, to have people turn on you and say, "You are not truthful. You are a hypocrite. In crafty ways you are trying to take us. You are speaking so that it will please and tickle the ears of the hearers. When you are away from us you try to bully us into submission. What kind of man do you call that?" That is how they spoke of Paul. Such things unsettle the churches today, and it was unsettling the Corinthian Church. This man who had spent his life in order to bring them into the knowledge of the Gospel by sending forth the Gospel light into their hearts, witnessed their turning to say, "He is a fool. Look at his inconsistencies. His own character is not to be trusted." That is what it meant to him to be spent. That is how his life was devastated.

It is the lot of the Christian and the privilege of the minister to be turned upon even by those upon whom he has bestowed the most love and affection. What a thankless task it is to live the Christ life. What a thankless task to speak and utterly give yourself to the building up of the Church. "It is a wonderful thing to preach John 3:16 to those who have never heard that story. It is a wonderful thing to go out and preach the Gospel. But when you take those people and build them up in a church—that is when the heartaches come."

Paul was filled with a passion to spend and be spent. What was back of him? What was it that spurred him on with such enthusiasm, with such undaunted hope? What carried him through such circumstances? It is all bound up in these few words, "for your souls." Souls live today that once did not live. There was a time when none of us existed, but all of us now live and will never cease to be. It is a life that cannot be stopped nor annihilated—a life that will live on in hell or in heaven. I think that is comprehended, too, in Paul's Damascus vision, a vision that every Christian worker ought to have. It is comprehended in the vision of Christ, the worth of one soul—not only the value of one soul, but of those in the whole world. I wonder where that soul-travail is that characterized Paul? You have ten thousand tutors who can tell you the whole thing. They can produce all the conditions you need to know, but you have so few who are willing to pour out their lives in order that sons and daughters might be born into God's spiritual kingdom. Paul said, "I could wish myself accursed from Christ for my brethren." Witness that soul's travail. Compare it with the heartless preaching, the intellectual preaching, the meaningless preaching and the fruitless preaching of today. "I will most gladly spend and be spent for your souls." There is nothing else for which to serve. There is nothing in life worth serving if it ministers not to the souls of men.

LET me ask three questions: What kind of men are we? What kind of passion characterizes us? What is our objective? We referred to the Apostle Paul with his passion to spend and be spent. What is our passion? What kind of men are we? What kind of passion have we? What is our objective in life and in service?

Paul spoke of something to the Corinthians that motivated him and stirred him—"We must all appear before the judgment seat of Christ . . . Knowing therefore the terror of the Lord, we persuade men." He says further, "God . . . hath committed unto us the word of reconciliation." These great truths urged him to spend and be spent that he ever hoped to be. I wonder if we are filled with such a passion to give and spend as was the Apostle Paul. I know we are not. You know as well as I that we are not. We have far-flung relief interests and missionary interests. We have a good bit to look at, but I wonder if we are not spending our pin money merely—what we can easily get along without? I wonder if we are not giving just the coppers we can easily spare? I wonder if we are spending as we ought to spend, investing in lives and souls in eternal values? It seems the church often feels as though she has caught up with her obligations. There are many who think that we as Christians have caught up with our responsibilities. We are ready to quit spending. But, believe me, the opportunity may soon come not only to spend, but also to be spent. I wonder if the church is ready to be placed on the pedestal of ridicule as Paul was? We are spending too little. We may yet be spent!

What kind of men are we? Are we men with a unique conversion, with an incomparable vision of Christ and the world? Do we know the value of a soul? Are we men of passion? Do we have one desire, to be spent on the altars of persecution, on the altars of rejection? Can we do it all because we love the souls of men? "I will most gladly spend and be spent for your souls and the good of your souls." May we spend with nothing held back of self, being totally and completely poured out as an offering for the souls of men. Then we can say, "For I am now ready to be offered, and the time of my departure is at hand."

Grottoes, Virginia.

SEWING CIRCLES

LINA Z. RESSLER, EDITOR

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—II Pet. 3:18.

At this season of the year we are all reminded of growth. The brightening fields, the budding trees, and the shy spring flowers all thrill us with the thought of awakening nature and the reviving life of spring.

These visible evidences of spring should inspire within each one of us the thought of renewed life and power in our spiritual life. How our hearts should praise God for His faithfulness in bringing to us again the beauty and freshness and joy of the spring time.

* * *

Many of our district sewing circle groups have an inspirational meeting sometime during the spring months. May these meetings all be filled with the joy of our Lord, and may many hearts be strengthened and helped by them.

We shall be glad to have you tell us of the helpful things you have experienced in your meeting.

* * *

We are glad to print today the report of the Lancaster meeting. May God continue to bless His work among our sisters.

REPORT OF THE ASSOCIATED SEWING CIRCLE MEETING OF LANCASTER CONFERENCE

The Associated Sewing Circles of the Lancaster Conference District held their sixty-first semiannual meeting at the East Chestnut Church, Lancaster, Pa., on Saturday, March 28, 1942.

Sister Sue Metzler, president, presided at this meeting. The sisters from the various missions gave their orders and the work was again planned for the next six months. Thirty-five seniors and twenty-three juniors responded to the roll call. The treasurer's report was given by Sister Anna Mellinger, followed by a very interesting talk given by Sister Lydia Lehman, who is busily engaged in the work at Akron sorting and packing clothing for relief. The meeting was concluded with prayer by Bro. Mahlon Witmer.

At 12:45 the afternoon session began with a short song service followed by devotions. A sermon was then given by Bro. Mahlon Witmer, using for a text, Psalm 31:8: "Thou hast set my feet in a large room." He pictured to us a home where there was real need and pointed out that we should not let such opportunities slip away without our help. We should realize the large room in which we are placed, and always be ready to help in time of need.

An address, "Sharing Our Abundance," was next given by Bro. Stoner Krady. He emphasized the truth of giving, how the churches in Macedonia first gave themselves to the Lord. When we share our blessing with others God is pleased.

The last address, "Being Likeminded," was by Bro. John Hiestand. He spoke of Paul laying before the church a real challenge. So the challenge comes to us to be likeminded one toward another according to Christ Jesus.

The meeting was dismissed by prayer by Bro. Stoner Krady. —Nettie A. Leaman, Secy.

MARION YEARLY REPORT

Report of the Marion Mennonite Sewing Circle, Marion, Pa., for the year April 1, 1941 to March 31, 1942:

Cash on hand, April 1, 1941	$ 16.31
Offerings	98.31
Cash for Foreign Missions	39.00
Total Receipts	$153.62
Material for Home Missions	$ 69.28
Material for Foreign Missions	32.44
Cash for Foreign Missions	39.00
Total Disbursements	$140.72
Cash on hand, March 31, 1942	12.90
Average attendance	11
Garments made	254
Garments bought	6
Garments donated	10
Comforts made	17
Quilts made	3

Lydia R. Hess, Secy.

THE BEAUTIFUL LIFE

When you go out in the morning
To begin the work of the day,
Don't neglect the little chances
You will find along your way;
For in lifting another's burden,
And speaking a word of cheer,
You will find your own cares lighter,
And easier to bear.

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it.
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer
Wherever you may meet it.

Remember every kindness done
To you whate'er its measure;
Remember praise by others won,
And pass it on with pleasure;
Remember every promise made,
And keep it to the letter,
Remember those who lent you aid,
And be a grateful debtor. —Selected.

From the Cutting Room at Kalona, Iowa

[Our Sewing Circle friends will carefully note Sister Hershberger's article giving some instructions on ordering goods from the cutting room. What she says applies also to the cutting room in Pennsylvania, since Sister Mellinger has similar problems. We are all aware of higher prices and difficulties in securing certain materials as well as the impossibility of securing others. This is because of war conditions in the world. The heads of our cutting rooms face these problems in a real way but are doing their utmost to give satisfaction to their customers and will appreciate your kind co-operation and forbearance.—Lydia Lehman.]

Dear Sister Lehman:

At your request and with my cutting room emptied of parcels for the moment, I will hurriedly jot down a few suggestions that I hope may be helpful to "senders and receivers" in this phase of relief work.

1. Send in your orders early, allowing ten days or two weeks in which to fill them. Address plainly your letters. Some have been missent, and thus your orders are delayed.

2. Specify date you wish to receive your order.

3. Here in our cutting room it is customary to tie bundles of three garments of one size to the bundle, especially those that have quite a number of pieces to the garment. It shortens our packing hours considerably if you will order by "threes" or "sixes" rather than one, two, or four garments of a size.

4. We appreciate very much the orders that come allowing us the privilege of choosing with what to fill it, but we appreciate just as much those orders that do specify certain garments, if those ordering will remember to allow extra time on that kind of order.

5. I would suggest that if you wish to order by post card it is quite all right, and if you wait a few days for your bill after you have received your goods you can then pay in full at one time. By sending money with the order it makes much more bookkeeping and much time is spent looking up credits from former orders. We have no exact way of knowing the amounts of postage on parcels until they are weighed in at the Post Office. I should say in connection with this that, since prices are advancing so rapidly, your dollars no longer buy the same amount of garments in the cutting room, which is the same condition that you find in stores everywhere. Therefore it is best not to depend on the price you paid a month before. We are being forced to buy materials now we never thought we would use before because of quality. But if the work is to go on we must buy what we can at the price at which we can get them. Many sacrifices are being made. Many more will be necessary if we as Christians will do our full duty toward the unfortunate. There is yet much to be done and by your co-operation and by consecration to Him and His work something worth-while will be accomplished.

In His Service,

Mrs. John J. Hershberger,
Kalona, Iowa

Editorial

[*Continued from front page*]

we are seriously aware of that fact and that we believe deeply in the ability of the Gospel to save their souls.

Every expression of the Christian's attitude should be deeply flavored with love. It is primarily a restraining love for the Christ who made redeeming grace possible to all men. It is a love which represents a godly and compassionate desire for others. This was the mind of Christ. He thought of others rather than of self. He gave Himself in sanctification that he might save the lost. "Let this mind be in you which was also in Christ Jesus."

IF YOU HAD NOT—!

[*Continued from page* 130]

or more of your converts had gone back into worldliness, disloyalties, misconduct, and sin. We know you have preached to them. We believe you pleaded with them. We are satisfied that you plead with them. Such labors of love have influenced God to forgive and to restore them. We are grateful for your self-sacrificing service, for your self-abasements, and for your deep concern. It has made our support of your work count for the redemption of lost ones. May God bless you.

If you had not preached, what would have become of them? If you had not pleaded, where would wandering ones have gone? If you had not prayed, would they ever have returned? What if you had not preached, and pleaded, and prayed?

Would you like to have a greater concern for the lost? Then move closer to God and live in the deeper shadow of His presence.

The Witness of The Individual

[*Continued from page* 132]

could not sleep that night for thinking of Daniel in the den of lions. And before he came to the den of lions, he said, "O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?" And the voice came out of the den. And when the king saw Daniel he observed that there was not a scratch on him. And Daniel gave all the credit to God: "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." He gave his witness for God and His power, by standing for righteousness even in times of danger. He did what he knew would be right and gave an outstanding witness in a sinful and wicked world—a witness of the power and righteousness of his God.

Stephen is another example of the witness of God, as he was brought on trial, and he gives what is sometimes called his defense, although I do not know why it is so called. He did not have to defend himself. He was as pure in the sight of God as truth. But he does give his witness concerning God. He reviewed the history of the ages and told the great things God had done. Then finally he accused the people of being stiffnecked and of putting to death our Christ. Stephen looked up into heaven even after stones were falling around him and said, "Father, lay not this sin to their charge." And as they gnashed on him with their teeth and falsely accused him, they saw his face as it had been the face of an angel. What a wonderful witness!

WE Mennonites say we are nonresistant. But sometimes things cross our paths which we do not like. Would men see the face of an angel in such circumstances? Would they know that we have a peace, the peace of God, by the expression on our faces? Are we witnesses then?

To what shall we give witness? First of all, I believe that our foremost witness is to a personal Saviour—to Christ. Sometimes we are ready to stick up for some little beliefs or whims we have, but it is far more important to witness to the grace and salvation of our Christ—the Christ who has redeemed us and died on Calvary and was raised from the dead, and ascended into Glory, through whom we have life; and the only way we can have life is through Him. As Christians who have experienced that life in Christ we must witness. If we have had an experience with Christ, it will want to come out, and if it does not we have too mild an experience with Christ. I like to think of our witness among men—one hand in the hand of God, and the other hand among those about us, the current flowing from God through us. We have nothing to give them ourselves. It must come from God through us. He wants to use us in giving this witness.

Some people are much interested in their devotions, in their fellowship with Christ, but are not anxious to spread this among others. Others are so anxious to help people that they will go out and minister to the needy but they fail to have one hand in the hand of God. In the transfiguration experience the three disciples on top of the mountain witnessed the glory of God and a voice from heaven. At the foot of the mountain a demoniac lay in a fit. We have the top-of-the-mountain experience and then we come down and have the foot-of-the-mountain experiences. We need rich experiences with God, such as we can get through Christian fellowships and public inspirational services, but we must also get in touch with our fellow men. We must witness to the saving power of Jesus, and help others to see Him.

We as Christians should witness, also, to the great doctrines of the Word of God—to the inspiration of the Bible, to the virgin birth of Jesus, to the blood atonement, to the fallen condition of mankind and his utter dependence upon God, and to the salvation that can come only through God. We can testify to the future life. Those are some of the things that the world is needing today.

We should also give witness to the great fundamental principles taught in the Word of God—the very attributes of God Himself. God is holy. "Be ye holy, for I am holy." As Christians we need to bear witness to the holiness of God and to what He expects of man. We need to give witness to truth, to mercy, to justice, to love toward God and toward our fellow men. And in so doing I cannot see that we can take any different position as to matters of war and bloodshed. Some say we should take part in the war in order to help win a victory so there will be no more wars. After all, it seems very inconsistent, does it not—that we should do away with something that is wrong by taking part in it? It is just as inconsistent as it would be to say, "There is so much untruth around us that we must start to lie in order to do away with the untruth." Or "There is so much drunkenness that we must get drunk in order to do away with drunkenness." It can't be done in that way. Nor can we do anything with hate and killing by hating and killing. We must give witness by mouth, by action, and by life to the principle of love and good will. We cannot do that by indulging in inconsistencies.

How can we bear witness? By word. Some say, I bear witness by life. I say nothing, but I live as I ought. Certainly it is very important to live the Gospel, but that

FROM OTHER LANDS

A STARTLING PICTURE AND AN URGENT NEED

"The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:37, 38). Again Jesus said, "The harvest truly is great." At another time it is written that He charged His hearers to lift up their eyes and look on the fields which are white already to harvest.

There is always the peril of having eyes and seeing not. It is an old story but ever timely to remind ourselves of this very common danger. There seems to be a danger of scales forming on the eyes in such a way that we are hindered in seeing clearly the spiritual conditions, needs, and opportunities. The Master saw clearly and when He looked on the masses, He was moved with compassion. If we see clearly, we, too, will be moved with compassion.

Let us take a look at the general picture of the world which is the harvest field. This report, given by a chart recently published by the "Philadelphia Evening Bulletin," shows the numerical strength of the principal religions of the world. The population of the world is given as 1,828,000,000 of whom 639,000,000 or 34.8 per cent are Christians. Of these, 318,000,000 are Roman Catholics and 30,000,000 are Eastern Catholics. Protestants number 191,000,000, broadly classified as 81,000,000 Lutheran and 110,000,000 Reformed. Non-Christians total 1,189,000,000 or 65.2 per cent of the world's population. There are 15,000,000 Jews; 27,000,000 Mohammedans; 211,000,000 worshipers of Confucius; 215,000,000 of the Hindu faith; 161,000,000 Animists; 140,000,000 Buddhists and 120,000,000 other non-Christians. What a startling disclosure! What a sad picture! What fields, not only ripe, but overripe!

This report discloses that only 24.8 per cent or 639,000,000 of the earth's population may be rated as Christian. Certainly we understand that of this 639,000,000 more than one-half, or to be exact, 70 per cent are Roman and Eastern Catholics. Of the remaining 30 per cent, many are merely nominal Christians. Again we say, "What a sad picture!" The Christian church is approximately 1900 years old, and yet so little of the world has been won for the Master's kingdom.

Let us look at the field from another angle, namely, the youth problem. We are told that over 15,000,000 American children are not in Sunday school and that 27,000,000 American young people did not go to church last year. Is there any peril in this situation? What has been the result of neglect of the youth problem, spiritually, in other lands? The churches of Russia neglected the youth of that great land and they fell heirs to the doctrines of Karl Marx and enrolled under the red banner of Lenin, Trotsky, and Stalin. The churches of Germany forgot their youth and they rallied to the frenzied oratory of Adolph Hitler and took up arms to build a new Germany and a new world on a pagan pattern. Our colleges and our church-supported schools of America and the Orient failed in their mission to the Japanese students who studied in their halls and these same youths returned to their native Nippon to inaugurate a new order of things in the East. Our churches and colleges in America are failing in their God-given tasks to our young people, and the future alone can show us the tragic penalty of such an omission. Neglect of the young people has been a boomerang that has returned and blasted the churches of the lands where they were most neglected. Once again we say, "What a tragic picture!"—Missionary Banner.

COPTIC CHURCH IN EGYPT

Of the 15,500,000 people in Egypt, some 600,000 are members of the ancient Coptic Church, which, according to tradition, was founded by St. Mark. This ancient Church has suffered much persecution at the hands of the Muslims, so that its numbers have dwindled, and at present it is believed that between five hundred and one thousand Coptic Christians each year become Moslems. Present-day missionaries in Egypt do not intend to allow the Coptic Church to disappear if they can help it, and are facing the problem in various ways. The task is not easy, because Coptic clergy and bishops view all foreign mission activity with considerable suspicion.

The C. M. S. is seeking to bring about reforms and enlightenment within the Coptic Church, rather than to try to turn Copts into Anglicans. Speakers and evangelists address meetings of Coptic students and laymen which are often organized by one or other of the forty lay societies which exist within the Coptic Church. The Old Cairo Hospital staff holds an annual conference for Coptic peasants who have been patients at the Hospital; and within the past two years the C. M. S. has been sponsoring a scheme to encourage village Coptic communities to establish their own schools to instruct their own children in their own faith. Otherwise, these children receive Islamic instruction. Actually legal exemption from Islamic religious instruction is provided for Christian children, but very few are able to avail themselves of this privilege in actual practice, because of the lack of schools. A good deal of personal work is also done among Copts. One of the Old Cairo Hospital evangelists is said to be a genius at hunting out individuals, sometimes winning back whole families which have been on the point of going over to Islam.—The Open Door.

---

ot enough. If you confess Christ before men He will con-ess you before the Father in heaven. We need to testify nd give witness with our mouths. It should be a consistent vitness, of course.

We ought also to give witness by our lives. "Let your ght so shine before men, that they may see your good vorks, and glorify your Father which is in heaven." Give estimony by your life. We ought to stand by the great octrines and principles of the Word of God. And yet I m afraid that there have been persons who, as far as ieir beliefs were concerned, were right, but as far as ieir life was concerned they gave very little witness. In ie controversy of several decades ago—the fundamental-t controversy—there were some people who were right t their beliefs concerning the Word of God, the inspira-on and the blood atonement, who at the same time de-ated and tried to convince in a way that was anything it consistent with the thing they believed. A person ight argue for the inspiration of the Bible until he gets d in his face and would like to hit the other fellow. Is e a witness? We should let people know what we are anding for, but if we cannot do it in such a way as to win iem, I wonder if we are doing it in a right spirit? We ust witness by mouth but also by life.

We ought to witness also by commending the right ap-ovingly and denouncing evil. Sometimes we fall short ere. We ought to approve those who stand for the ght, but I think it just as important, when people are ot taking the right stand, to let them know where we and. We must watch for extremes either way. Sometimes we Mennonites get so nonresistant we won't fight the devil. I do not think that being nonresistant means to let sin go on in your church, in your school, and do nothing about it. We need to rise against things that are wrong. I am of the conviction that our testimony for Christ ought to include that. "Abhor that which is evil; cleave to that which is good."

Let us witness boldly. Let us not be afraid to witness. If we meet somebody on the train, we sometimes hesitate a bit to witness for Christ. We love Him and yet we are a little afraid to take our stand and witness for our Lord. In the sixteenth century there were two Martins. One of these wrote on a paper while in his cell, "My Jesus, I love thee. I know that I am justified by faith only." And he took the piece of paper and put it behind a stone in the wall of the cell. Several centuries later the stone was removed and the paper was found. Not very many people know who that Martin was. Maybe the circumstances were such that he couldn't witness publicly. But I wonder if too many of us are not like that. The other Martin said, "My Christ has confessed me before men, and I will confess Him before kings and princes." Possibly all of us know who that Martin was. Too many of us are like the first Martin. We will write, "My Lord, I love thee," and hide the slip of paper. Let us rather say, "My Christ has confessed me before men. I will confess Him before kings and princes."

Delivered at Goshen, Indiana, Feb. 18, 1942. Reported stenographically by Doris Stuckey.

Hesston, Kansas.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

MARCH, 1942

GENERAL

Sharon SS Ohio	45	14
A Schantz	40	00
Liberty Cong Ia	50	00
E Union Cong Ia	40	00
Sugar Creek Ia	101	92
A Sister Ia	5	00
Roseland Cong Nebr	10	81
Elam H Glick & Family	25	00
Upper Deer Creek SS Ia	35	04
An Ohio Family	60	00
Rock SS Pa	37	50
Mr & Mrs Marvin E Miller	10	00
Mt Pleasant SS Va	42	00
Providence Cong Va	67	34
A Brother Pa	10	00
Morrison Cong Ill	15	00
Conestoga Cong Pa	200	00
Forks Cong Ind	63	27
D H Miller	10	00
Oak Gr & Pleasant Hill Cong O	87	91
A & W	10	00
Emma Wingenroth	10	00
Mr & Mrs Henry H Miller	20	00
M D Shertz	200	00
Holly Grove SS Md	7	06
A Brother Pa	45	00
Dr Adam Kauffman	5	00
Mary S Benner	10	00
Simon Hershberger	2	00
Crystal Spgs Kan	9	20
Sugar Creek Cong Ia	123	45
Wellman Cong Ia	37	60
E Union Cong Iowa	64	00
Liberty Cong Ia	24	60
Manson Cong Ia	79	44
Plum Creek Cong Nebr	30	31
Salem Cong Nebr	9	46
A Sister Ill	5	00
A Bro & Sister of Beech Cong O	10	00
Josephine Schrock	5	00
An Elk Co Sister	2	00
L E Miller	5	00
John Troyer	10	00
West Zion Cong Ont	23	06
Guernsey SS Sask	15	50
Mountain View Mont	6	65
Locust Grove SS Mich	8	36
Plain View SS O	104	00
Medway SS O	17	28
Martins Creek Cong O	46	53
Oak Grove SS O	63	84
Bethel SS West Liberty O	67	92
South Union SS O	103	50
Leetonia SS O	25	31
Bethel SS Medina Co O	67	30
	2 229	30

INDIA

GENERAL

Gulfhaven SS Miss	29	14
Detroit Miss Cong O	3	68
Milford A M Nebr	24	37
E Fairview Nebr	25	45
Christian Friends	5	00
Hesston YPCA	50	00
Mr & Mrs Marvin E Miller	10	00
Providence Cong Va	2	50
A Brother O	50	00
Two Friends	10	00
Dora Myers	25	00
Denver Cong Colo	12	00
A Brother O	37	50
Salford SS Pa	72	48
Towamencin SS Pa	28	20
Landisville SS Pa	36	60
Bethel Cong Mo	16	98
E Holbrook Colo	10	00
L Junta Colo	11	22
Milford AM Cong Nebr	36	31
Salem Cong Nebr	11	68
Leo Cong Ind	21	45
Detweiler Cong Ont	2	00
Biehn Cong Ont	54	00
Hagey Cong Ont	15	00
A Sister Ont	5	00
Morrison SS Ill	14	50
Waldo Cong Ill	63	94
Morton Cong Ill	16	00
Scottdale Cong Pa	7	25
Filer Cong Ida	3	65
Zion Cong Ore	55	68
	766	58

MISSIONARY

Hopewell Cong Ore	10	00
Friends Fla	150	00
Zion SS Ore	56	38
A Bro Sis & Family	5	00
Perkasie SS & YPM Pa	112	50
Sycamore Grove Mo	77	25
Penna Cong Kans	13	28
Spg Valley Cong Kans	25	00
Hesston Kans	50	00
Alpha Cong Minn	18	80
East Fairview Cong Nebr	25	01
Tofield Salem Cong Alta	37	50
East Union Ia	16	03
Morton S C Ill	5	00
Chicago Home Miss Ill S C	4	40
Tiskilwa Ill S C	2	04
Hopedale S C Ill	4	00
Lower Deer Creek S C Ia	10	61
East Union S C Ia	16	03
West Union S C Ia	17	30
Holdeman S C Ind	25	00
Emma S C Ind	20	00
Elkhart S C Ind	25	00
Clinton Brick S C Ind	25	00
Shore S C Ind	25	00
Elkhart Congs Ind	75	00
Goshen Cong Ind	78	06
Clinton Frame SS Ind	112	50
Elkhart Cong Ind	100	00
Lockport SS O	52	80
Martins SS O	37	50
Central SS Ohio	37	50
Willow Springs Cong Ill	53	39
Roanoke SS Ill	75	00
Morton SS Ill	80	13
East Bend SS Ill	17	80
Blough SS Pa	10	00
Stahl SS Pa	15	65
SW Pa SS Conf	43	50
	1,564	96

MISSIONARY CHILDREN

Fairview SS Mich	45	00
Sugar Creek SS Cl Ia	1	25
Chambg Cheerful Workers S C Pa	10	00
Oak Grove SS O	8	76
South Union SS O	12	18
Weaver SS Pa	67	50
Scottdale SS Pa	12	00
	156	69

EVANGELIST

Matt. 10:42 Ind	10	00
Kidron SS Mrs Delvin Gerbers Cl O	29	05
Matt 10:42 Ind	20	00
Oak Grove SS Mary Hartzler Cl O	11	25
J H Eigsti Ill	25	00
Manheim Cong Pa	50	00
Shore YPBM Ind	6	70
Burr Oak SS Ind	8	26
South Union SS Cl 12 O	5	00
South Union SS Cl 8 O	25	00
South Union SS Cl 9 O	24	00
South Union SS Cl 11 O	10	00
Wideman YPM	25	00
Martinsburg SS Pa	5	00
	254	26

BIBLE WOMEN

Bowmansville YPM Pa	50	00
L D Hunsicker Cl Pa	12	50
Kaufman S C Pa	25	00
Thomas S C Pa	12	50
Bowne S S Mich	12	50
South Union SS Cl No 18	11	00
South Union SS Cl No 5	12	50
Scottdale SS Pa	12	50
	148	50

EDUCATIONAL

Rockhill SS Martin Wenger Cl Pa	25	00
Kathryn Miller	14	00
Dorothy E Zook	28	00
South Union SS Cl 13 O	8	50
Waterloo SS Ont	25	00
	100	50

ORPHAN

W Union Pri Dept Ia	21	66
Sugar Creek Pri Dept Ia	13	93
Berlin SS O	11	00
Mr & Mrs A J Hostetler O	36	00
Forks SS & Cong Ind	31	68
A Sister Pa	11	00
Metamora SS Cl 11 Ill	28	00
E-town SS John Rutt Cl Pa	11	00
E-town SS Mrs E B Burkhart Cl Pa	11	00
Millwood SS Pa	11	00
W Union Pri Dept Ia	13	10
Mr & Mrs C E Martin	44	00
E Bend SS Cl 5 Ill	3	70
Yellow Creek SS Ind	104	00
Shore SS Ind	12	00
Metamora SS Cl 13	11	00
A Bro & Sis O	22	00
Waterloo SS Ont	20	00
East Zorra YPM Ont	11	00
A Bro & Sis Ks	9	00
Lititz SS WW Cl Pa	11	00
Martinsburg SS Pa	5	50
Belmont SS Birthday Offgs Ind	9	00
	461	57

WIDOW

Oak Gr SS Ch Co Sis Cls O	6	00
Mr & Mrs David Eimen	11	00
Ps 116:12 Pa	22	00
Shore SS Ind	8	71
Dorcas S C Minn	5	50
South Union SS Cl 20 O	11	00
Scottdale SS Pa	5	50
	69	71

MEDICAL

Goshen College SS Ind	21	18
Miss B Risser	20	00
A Sister Ia	10	00
A N H Colo	10	00
Mrs J D Mininger	2	00
E Bend SS Mabel Schrock Cl Ill	5	35
Mr & Mrs T S Cripe	10	00
A Brother Ind	100	00
Shantz Charity Circle Ont	10	00
Biehn Sr S C Ont	5	00
East Zorra S C Ont	13	00
Geiger Sr S C Ont	6	00
Markham Dist Sr S C Ont	8	00
Sugarcreek S C Ia	21	99
South Union S C O	10	00
Kidron S C O	10	00
A Bro & Sister Mich	10	00
	272	52

FAMINE RELIEF

A Bro & Sis Mich	5	00
Sadie Robinson	10	00
Goshen College SS Ind	2	49
Philip Moser	1	40
Elam H Glick & Family	10	00
Three Sisters Pa	15	00
Warwick Cong Va	147	50
A N H Colo	15	00
J H Eigsti	10	00
Cottage City SS Pa	100	00
Iowa City Cong Ia	15	00
A Bro & Sis Mich	2	71
	334	10

PERSONAL

Denver Cong Colo	25	00
Sugar Creek SS Cl Ia	6	00
Kathryn Yoder	25	00
	56	00
Total India Funds	4,185	39

SOUTH AMERICA

GENERAL

Gulfhaven SS Miss	29	15
Detroit Miss Cong Mich	3	68
Milford AM Cong Nebr	24	37
E Fairview Cong Nebr	11	30
Mr & Mrs Marvin E Miller	10	00
Providence Cong Va	2	50
A Brother O	100	00
Two Friends Ia	10	00
Pleasant View SS O	14	58
Dora Myers	25	00
Frank Byler	20	00
A Brother O	37	50
Skippack SS Pa	44	00
E Holbrook Cong Colo	10	00
La Junta Cong Colo	11	22
Milford AM Cong Nebr	36	31
E Fairview Cong Nebr	10	72
Glade Cong Md	3	79
Rockton Cong Pa	3	50
Wanner Cong Ont	22	34
Zurich SS Ont	9	85
A Sister Ont	5	00
Scottdale SS Pa	7	50
	452	31

MISSIONARY

Goshen College SS	4	90
Pike SS Va	27	00
Bank SS Va	30	00
Weavers SS Va	47	52
A Bro & Sis Ill	5	50
Zion SS Grace Burck's Cl Ore	6	44
Souderton SS Pa	37	50
E-town SS Pa	120	96
Strickler SS YMBC Pa	20	00
Millwood & Maple Grove Congs Pa	225	00
Pleasant Valley Cong Kans	37	50
Mount View Alta	20	00
Bro & Sis U B Gingrich Alta	200	00
Shantz Charity Circle Ont	15	00
Blenheim Sr S C Ont	10	00
East Zorra S C Ont	10	00
Breslau Sr S C Ont	15	00
Oak Grove Y W Circle O	10	00
Oak Grove S C Ohio	30	00
South Union S C Pa	5	00
Maple Grove S C Pa	10	00
Central S C O	19	50
Columbiana & Mahoning S C O	20	00
Elkhart Cong	175	00
Martins SS O	37	50
Waterloo SS Ont	112	50
	1,251	82

MISSIONARY CHILDREN

E-town SS Pa Edith Gish Cl	6	25
E-town SS Louella Keener Cl Pa	6	25
E-town SS Alta Nunemaker Cl Pa	12	50
E Petersburg SS Pa	75	00
2 Girls SS Cls Ill	11	90
Central SS Girls' Cls O	25	00
	136	90

EVANGELIST

E Union Cong Ia	50	00
Mr & Mrs A J Hostetler	48	00
A Brother Pa	50	00
Albert Killius	15	00
A Bro Belleville Pa	5	00
Bethany Farm Project O	35	50
D S Brunk Va	50	00
E Bend SS Cl Ill	12	00
E Union Cong Ia	50	00
Ervin Hershberger Pa	10	00
Waterloo SS	25	00
Blenheim SS Girls Ont	20	00
SW Pa SS Conf Miss Fund	29	00
Scottdale SS Pa	12	50
	412	00

ORPHAN

La Junta-Mex Miss Birth Offrgs Colo	9	2
Mr & Mrs A J Hostetler	22	00
Mr & Mrs J S Garber	5	00
E Chestnut St SS Annie Newcomer Cl Pa	6	00
Harold Stutzman	2	00
Yellow Creek Prim Dept Ind	5	00
Albany SS Ore	27	7
	76	9

BIBLE READER

Mr & Mrs A J Hostetler	32	0
Bethel & Oak Grove S C O	10	0
Blenheim YPM	70	0
	112	0

PERSONAL

Mr & Mrs Jno Gingrich	2	0
Landisville Cong Pa	19	3
Mr & Mrs W S Jones	6	0
Justice Detweiler	5	0
	32	

NURSE

A Bro & Sis Ont	25	

MEDICAL

A Sister	5	

PUBLICATION

A Brother Mo	5	
Total South America Funds	2,056	

AFRICA

Mr & Mrs Marvin E Miller	5	
A Brother O	50	
Dora Myers	25	
A Brother O	37	
An Elk Co Sister	1	
A Brother	25	
Total for Africa	143	

CITY MISSIONS

ALTOONA, PA.

Blough Cong Pa	30	
Thomas Cong Pa	27	
Scottdale Cong Pa	40	
Dist SS Conf	2	
Souderton Cong Pa	25	
	124	

CANTON, OHIO

Oak Grove & Pleasant Hill O	10	
Canton Cong O	23	
Canton SS O	7	
Orlo C Brenneman	1	
Esther Steiner	1	
Mrs Alma Fritch	1	
I E Burkhart	1	
E J Rowe	1	
Auto Refund	2	
	49	

CHICAGO MISSION

Hopedale Cong Ill	65	
East Bend Cong Ill	16	
Vernon Weaver	10	
Gust E Boyer	5	
A Brother	1	
Elvin Nice Ida	10	
Dale Hirstein	10	
	261	

CHICAGO MEXICAN MISS.

Joe Massanari & Family	5	
Maple Gr YPBM Pa	5	0
Belmont SS Cora Buzzard Cl Ind	3	
D S Brunk	5	
Elkhart Cong Ind	3	
Hopedale Cong A member Ill	3	
	12	

DENVER BUILDING

Denver Cong Colo	6	
A Bro Mellinger Cong Colo		0
	6	

DETROIT MISSION, MICH.

Maple Gr YPBM Pa		
Detroit Cong Mich	1	
Fairview Cong Mich	6	
Yellow Creek Cong Ind	9	
Olive Cong Ind	3	
	22	

DETROIT BUILDING

Elk SS O Men's Cl Ind		
Elkhart Cong Ind	15	
	15	

FORT WAYNE MISSION, IN

Mr & Mrs C W Leininger		
Goshen College SS Ind	1	
Maple Gr YPBM Pa		
Elkhart Cong Ind		
Olive Cong Ind		3
	1	3

DENVER MISS., COLO.

Liberty Cong Ia		
Mo-Kans Dist (Feb)		
Oregon Church (Feb)		
Denver Cong & SS (Feb) Colo		

pha Cong Minn	16 23
Union Cong Ia	31 33
otection Cong Ks	20 00
Bro & Sis Ark	5 00
est Liberty Cong Kans	19 00
non Hershberger	2 00
t Pisgah Mo	4 57
nna Kans Cong	5 43
easant Valley Cong Kans	7 50
oder Cong Kans	15 00
	279 67

HANNIBAL MISS., MO.

shen College SS Ind	6 70
uderton Cong Pa	25 00
Deer Creek Cong Ia	66 20
	97 90

AYCOCK BUILDING FUND, PA.

uderton Prayer Meeting Pa	25 00

HUTCHINSON CHURCH BLDG., KANS.

itchinson Miss SS Kans	25

IOWA CITY MISSION, IA.

im Creek Cong Nebr	10 00
Union Cong Ia	74 25
lford A M Cong Nebr	17 18
Union Cong Ia	80 00
Deer Creek Cong Ia	70 60
inson Cong Ia	58 74
	310 77

IOWA BUILDING FUND, IA.

iza Hochstettler Ia	15 00
Union Cong Ia	11 60
Union Cong Ia	10 18
	36 78

KANSAS CITY MISS., KANS.

s E N Swartzendruber	2 50
irie Kaufman	8 50
n Albrecht	10 00
zabeth Yoder	4 42
im Creek Cong Nebr	12 87
& Mrs Marvin E Miller	5 00
iple Grove YPBM Pa	5 00
ystal Springs Cong Kans	9 20
Fairview Cong Nebr	22 85
em Cong Nebr	11 01
Fairview Cong Nebr	30 29
	121 64

JOHNSTOWN MISSION, PA.

hl Cong Pa	15 11
ellsburg Cong Pa	4 00
rings Cong Pa	30 00
omas Cong Pa	23 60
rrison Cove Cong Pa	8 00
t SS Conference Pa	10 31
t Rental	47 50
	138 52

LIMA, OHIO

ple Gr YPBM Pa	5 00
gan & Champaign Cos Miss Meet O	68 32
	73 32

PEORIA, ILL.

Whitmer	12 00
oria Mennonite Church Ill	75 00
Deutter	2 00
pedale Cong	5 00
rtha Zehr	1 00
His Name	10 00
S Cripe	5 00
n Nofzinger	2 00
ntral SS O	75 85
	187 85

ERKIOMEN MISS. BLDG, PA.

reford Pa Cong	103 50
vertown Pa Cong	13 20
iderton Pa Cong	25 00
ford Pa Cong	156 84
n Clemens	10 00
kiomen Miss Pa Cong	25 00
dington Pa Cong	142 50
	476 04

PORTLAND, ORE.

r Cong Idaho	9 04

TORONTO, ONT.

leman SS Ont	14 73
terloo Cong Ont	43 30
nheim Cong Ont	23 95
lar Grove SS Ont	10 94
radale Cong Ont	21 20
hwell Cong Ont	14 00
	128 12

WICHITA MISS, KANS.

on Hershberger	2 00
iston Cong Kans	5 43
asant Valley Cong Kans	7 50
ler Cong Kans	15 00
	29 93
al for City Missions	3,049 82

CHARITABLE INSTITUTIONS

ILDREN'S HOME K. C., KANS.

m Creek Cong Nebr	10 00
Friends Ia	10 00
nagan SS Ill	58 97
nyside SS Pa	18 37
Milford AM Cong Nebr	27 21
W Union Cong Ia	161 93
Freeport Cong Ill	66 06
Jake J Miller	5 00
J R Duerksen	5 00
Prim SS Bethel Mich	30 00
East Bend SS Ill	16 50
Harry Nice	6 00
Marion Hartzler	1 00
Pleasant View SS Kans	5 14
Yoder SS Prim Dept Kans	6 10
Clarence Miller	25 00
	452 28

WEST LIBERTY ORPHANS HOME

Martins Creek Primary Dept O	4 50
Joseph McMichael	1 00
Silas Smucker	5 00
Maple Grove YPBM Pa	25 00
David Kauffman	5 00
A Brother & Sister	25 00
Newport News SS Va	10 00
Weaver Cong Pa	3 00
Morrison Cove Cong Pa	3 50
Masontown Cong Pa	2 65
Logan & Champaign Cos Miss Meet O	136 63
	221 28

HOME FOR THE AGED, ILL.

Freeport Cong Ill	70 00
Science Ridge SS Ill	17 95
Special Support	699 20
Produce Sold	95 20
Maintenance	16 64
Live Stock	423 70
	1,322 69

OLD PEOPLE'S HOME, OHIO

Produce	72 57
Special Support	480 00
Maple Grove NW Cong Pa	31 50
A Bro Ohio	5 00
A Sister Ohio	1 00
Aaron H Hostetler	5 00
Providence Cong Va	6 00
Science Ridge SS Ill	17 94
	619 01

OLD PEOPLE'S HOME, OHIO FURNITURE & BUILDING

Mrs Anna C Moyer	40 00
Cedar Grove Cong Pa	29 50
Christian Friends	5 00
F B Brunk Md	100 00
Mary Huber	40 00
	214 50

LA JUNTA HOSPITAL, COLO.

Income from Patients (Feb)	6,904 34
Endowment Income (Feb)	467 96
No Name	8 00
Income from Patients	8,170 48
Endowment Income	367 78
J G Hochstetler	10 00
Ada Burkhart	5 00
Nora Miller	7 50
Mr & Mrs Willard Guengerich	2 00
Weaver Cong Pa	3 00
Morrison Cove Cong Pa	3 50
Masontown Cong Pa	2 65
	15,952 21

LA JUNTA HOSPITAL—WING

Mr & Mrs E E Ebersole	5 00
Mrs Anna C Moyer	60 00
A Bro & Sis Chambersburg Pa	5 00
Crown Hill Cong O	58 00
	128 00

LA JUNTA HOSPITAL—NURSE

Waterloo Sr S C Ont	5 00
Springs S C Pa	5 00
Glade S C Md	4 00
Sugarcreek S C Ia	17 25
E Union S C Ia	34 16
E Fairview S C Nebr	4 08
Martinscreek S C O	5 00
South Union S C O	5 00
Canton S C O	10 00
Emma S C Ind	3 00
Forks S C Ind	9 10
Elkhart S C Ind	6 00
Clinton Brick S C Ind	2 00
Shore S C Ind	18 40
Arthur S C Ill	3 00
Mo-Kans S Cs	16 90
Edna Amstutz	40 63
	188 52

LA JUNTA HOSPITAL—SHEET & BLANKET FUND

Mo-Kans S Cs	11 90
Total for Charitable Institutions	19,110 39

ANNUITIES

A Brother Ill	150 00
A Brother Ill	700 00
A Brother & Sister Pa	300 00
Total Annuities	1,150 00

OTHER FUNDS

CHINA

Elam H Glick & Family	10 00
A N H & S H	1 00
Dora Myers	25 00
Goshen Col Vesper Ser Ind	34 65
A Bro & Sister	15 00
Fairview Cong Ore	50 00
	135 65

CHURCH BUILDINGS

Pinckney Cong Miss Mich	5 26
Bothwell Building—Weber YMCF	25 00
	30 26

CHURCH & MISSION NEWS

Waterloo Cong	20 10

JEWISH EVANGELIZATION

Deep Run Cong Pa	25 00

LOUISIANA CHURCH BLDG.

Kans City Cong Kans	23 06

BOOKLET OF PRAYER

Mrs M C Lehman	1 00
Mrs Robert Beckwalter	5 00
Mrs Melvin R Rieser	10
	6 10

CIRCLE LETTERS

Mrs Emery Holsopple	1 25
Mrs Sol Steckley	20
Mrs W F Leitzel	1 00
Mrs Jos F Garber	1 50
Mrs Earl Detweiler	1 00
Mrs Henry Good	2 50
Mrs D G Boeckner	40
Mrs S E Eicher	1 00
Mrs Raymond Zimmerman	1 20
Mrs H J Harder	60
Mrs Olen Yoder	20
Mrs Elmer Knepp	1 50
Mrs H E Metzler	20
Mrs Levon Weaver	2 00
Mrs Fannie M Weber	20
Mrs C P Yoder	1 00
Mrs H P King	20
Mrs Cliff Wolfer	1 20
Mrs Israel Shoemaker	2 00
Mrs F B Lapp	1 00
Mrs Anna J Bish	1 50
Mrs Willard Miller	1 50
Mrs Magdalene Swartzendruber	1 00
Mrs J W Birky	1 00
	25 15

MANITOU SPRINGS, COLO.

Hutchinson Mission Cong Kans	11 49
Wellman Cong Ia	33 00
W Union Cong Ia	25 00
	69 49

MEXICAN WORK, COLO.

Goshen College SS Ind	14 22
A Bro & Sis Ch Cong Pa	5 00
Mr & Mrs Willard Guengerich	5 00
Albert Killius	15 00
Elkhart Cong Ind	50 00
	89 22

MEXICAN BORDER WORK, TEX.

Goshen College SS Ind	24 36
Mr & Mrs A J Hostetler	12 00
A Brother Pa	50 00
A Bro & Sis Md	35 00
Maple Gr—NW YW Cl Pa	5 00
J A Birky	25 00
Mr & Mrs Ray F Miller	25 00
South Union SS Cl 6 O	4 50
	180 86

NORTHERN MINN. WORK

Goshen College SS Ind	4 98

MISSION NEWS BULLETIN

J V Eichelberger	1 00

MISSIONARY PREPARATION

A Bro & Sis Ind	100 00

NORTHERN BIBLE SOCIETY

Deep Run Cong Pa	37 80

PARAGUAY INDIAN MISSION

Goshen College SS Ind	9 30
A Bro & Sis Ind	10 00
Matt 6:3 O	15 00
	34 30

PERSONAL

Roanoke YPBM Ill	19 46
Spring Valley Kans	12 50
	31 96

RURAL MISSIONS

Pleasant View Cong Mich	5 00
Berea Cong Ind	10 50
Blenheim YMCF Ont	10 00
Weber SS Ont	23 91
St Jacobs Cong Ont	27 00
Weber Cong Ont	8 55
A Brother Ont	25 00
Snyder Cong Ont	10 50
Blenheim YMCF	10 00
Weber YMCF Ont	5 00
	135 46

DISTRICT GENERAL

Red Top Mont	21 66
Lake Reg Minn	10 92
Red Riv Val Cong N Dak	12 70
Coalridge Mont	5 00
Norristown Mission Pa	10 28
Plumstead Cong Pa	25 00
Ruth Haven Cong Pa	30 00
Springmount Miss Cong Pa	29 75
Shore Cong Ind	39 76
Olive Cong Ind	72 17
Zion Cong Mich	6 22
Maple Grove Cong Ind	40 62
Emma Cong Ind	35 00
Bethel Cong Mich	38 04
Middlebury Cong Ind	71 28
Salem Cong Ind	28 80
Howard-Miami Cong Ind	61 37
Hopewell Cong Ind	60 00
Clinton Frame Cong Ind	77 30
Holdeman Cong Ind	53 76
Mt Pisgah Cong Mo	5 00
Pleasant View SS Okla	14 50
Bethel Cong Mo	6 17
Spring Valley Kans	7 13
Palmyra Cong Mo	6 00
Simon Hershberger Okla	2 00
Manitou Springs Colo	3 60
Yoder Cong Kans	33 18
La Junta Cong Colo	20 88
Sycamore Grove Cong Mo	55 71
Filer Cong Ida	4 44
Sheridan SS Ore	39 41
Schellsburg Cong Pa	4 00
Pleasant Grove Cong Pa	5 12
Thomas Cong Pa	23 15
	959 92

LITERATURE

Fairview N D	10 00
Altoona Cong Pa	5 00
Stahl Cong Pa	7 62
	22 62

COLPORTAGE & TRACTS

Pleasant View Cong Mich	5 00

ELKHART SEWING CIRCLE

Elkhart Cong Ind	50 00

ADAIR MISSION

Protection Cong Kans	16 77

OZARK MISSIONS

Spring Valley Kans	10 00

HOUSE OF FRIENDSHIP

East Zorra Am Cong Ont	7 50
Wilmot Am Cong Ont	10 00
Detweiler Cong Ont	4 80
Wellesley Am Cong Ont	10 00
Wilmot Am Cong Ont	10 00
Waterloo Cong Ont	39 26
	81 56

EASTERN MENN. SCHOOL

Weaver Cong Pa	3 00
Morrison Cove Cong Pa	3 50
Masontown Cong Pa	2 65
	9 15

BOARD OF EDUCATION

Weaver Cong Pa	3 00
Morrison Cove Cong Pa	3 50
Masontown Cong Pa	2 65
	9 15

GENERAL S C COMMITTEE

Canadian Donations	100 00

DAK-MONT CONFERENCE

Coalridge Cong Mont	7 86

DAK-MONT RELIEF

Lake Region Cong Minn	10 00

MISSION AID FUND

Deep Run Cong Pa	25 00

JOHNSTOWN BIBLE SCHOOL

Glade Cong Pa	3 80
Rockton Cong Pa	3 50
	7 30
Total for Other Funds	2,264 72

RELIEF FUNDS

AMISH EUROPEAN WAR SUFFERERS

OO Am Middle W Ch Ia	165 00
Cons—Am Ch near Hartville O	57 00
N E Barrens Dist Ch Ind	57 00
King Cong O	127 00
OO Am Cong near Mylo N Dak	10 00
OO Am Cong near Mylo N Dak	20 00
E Honeyville Dist Ind	81 00
OO Am Plain City O	30 00
OO Am Cong O	24 79
Jno A & Emma Heatwole	5 00
S E Clinton Am Cong Ind	75 00
S D Schrock Ch Va	10 00
W Barrens OO Am Ch Ind	53 00
R L Bontrager	50
Moses R Bontrager Wife & 3 Children	2 50
John A Miller & Wife	1 00
R J Yoder & Wife	1 00
Harry Bontrager & Wife	1 00
Wm Weaver	10 00
Sam D J Miller	20 00
N E Clearspring OO Am Ind	41 00
A Bro OO Am Ind	10 00
Oakland OO Am Cong Md	30 00
Forks OO Am Cong Ind	92 00
C M Burkhart	10 00
Upper Deer Creek Cons SS Ia	25 00
S E Barrens Dist Ind	25 00
Yellow Creek Wiss Cong Ind	25 00
Mary Kreider & Chester Wiss Cong O	5 00
Defiance Co OO Am O	52 00
Napp Dist 4 Ind	8 00
OO Am Cong of Martinscreek O	267 14
Am Ch South O	43 05
N W Clearspring Cong Ind	26 50
Mrs Lydia Petersheim	3 00
S E Clearspring Ch 21 Ind	15 50
East Dist Cong Dela	12 00
Sam Riegsicker	10 00
N Dist of Samuel J Miller Ch O	147 50
W Honeyville Dist Ind	90 00
S E Dist Arthur Ill	60 05
Noah C Bontrager Ch Ind	21 70
Noah Bontrager Ch Ind	45 00
Dan N Miller Ch Dist O	25 00
SE Dist Nappanee Ind	14 00

N Bunker Hill Dist O	51 00
Abe D Troyer Ch O	5 00
OO Am Middle W Ch Ia	80 00
OO Am Cong near Mylo N Dak	30 00
OO Am Plain City O	40 00
N E & N W Dists OO Am	77 36
Howard Co Am Cong Ind	6 00
Chestnut Ridge Wis	30 00
Jno A & Emma Heatwole	5 00
N Middlefield Dist O	19 00
OO Am of Holmes Tuscarawas & Wayne Co O	140 10
Cornelius D Christner Ch Ind	5 00
Middle Barrens Dist Ind	75 25
Oakland OO Am Cong Md	45 00
S W Sharon Am Cong Ia	124 80
Canaan A M Cong O	53 75
Dan A Yoder Ch O	150 00
Yellow Cr Wiss Cong Ind	25 00
Middle Barrens Dist Ind	2 00
Mary Kreider & Chester Wiss Cong O	20 00
E Yoder Cong Ind	108 75
W Side J H Miller Dist Kans	118 75
S E Sharon Cong Ia	120 00
W Honeyville Dist Ind	125 00
Summit Mills OO Am Cong Pa	166 25
Schmucker Chs Ind	225 00
Burton Dist O	52 50
S E Clearspring Ch 21 Ind	35 75
E Haven Cong OO Am Kans	67 50
W Haven Cong OO Am Kans	59 25
King Cong O	143 75
Am Ch West O	80 07
S E W Part Arthur Ill	100 00
Medina Co Wiss Cong O	50 50
A Brother Va	1 00
Forks Am Cong Ind	158 75
Am Ch East O	112 50
M B C Ch Ind & O Cong	552 20
No Haven Dist Cong Kans	88 75
Stutzman Dist Cong O	50 00
S E Dist Arthur Ill	106 28
C D Christner Ch Ind	48 25
Gingerich Dist Ind	45 00
W Marshall Dist Ind	110 00
Noah Bontrager Ch Ind	43 55
Noah Bontrager Ch Ind	71 72
E Honeyville Dist	102 25
N E Dist Douglas Co Ill	107 50
D J Plank Ch Ill	143 75
Dan N Miller Ch Dist O	25 00
S E Dist Nappanee Ind	59 75
N Marshall Ch Dist 6 Ind	82 50
S E Barrens Dist Ind	112 50
N Bunker Hill Dist O	51 00
E Center Am Ch Kans	89 26
S E Wittmer Dist Ind	87 50
Wittmer & Yoder Ch Ind	25 00
Parkman Dist Ch O	85 00
Abe D Troyer Ch Wayne Co O	80 00
S Honeyville Dist Ind	143 20
	6,830 77

GOSHEN TORNADO RELIEF

SE Clearspring Ch 21 Ind	13 75
Nappanee N E Dist Ind	14 00
Nelson Welty	1 00
Millwood Cong Dist 4 Ind	45 00
Middlebury Cong Ind	78 39
No Marshall Ch Dist 6	15 00
Nappanee Cong Ind	131 24
E Honeyville Dist Ind	28 00
Clinton Frame Cong Ind	116 00
S E Dist Nappanee Ind	23 00
Holdeman SS Ind	88 50
S E Barrens Dist Ind	95 81
Yellow Creek SS Ind	150 00
Olive Cong Ind	130 00
Yellow Creek Cong Ind	189 65
Clinton Brick Cong Ind	91 00
	1,207 35

GENERAL RELIEF

D H Miller	15 00
CC Mich	5 00
Sarasota Cong Fla	42 00
A Brother O	37 50
	99 50

PARAGUAY RELIEF

A Bro & Sis & Family Ind	10 00
A Sister Pa	5 00
A Bro & Sis O	15 00
B J King Okla	10 00
	40 00

EUROPEAN WAR SUFFERERS RELIEF

Nappanee Cong Ind	11 30
Maple Grove N W Cong Pa	10 00
A Brother Ind	5 00
Mr & Mrs E E Ebersole	5 00
Mr & Mrs C W Leininger	5 00
Goshen College SS Ind	6 27
Pleasant View Cong O	30 00
Miss B Risser	5 00
S Union Cong O	313 00
Jency Hershberger S B Metzler Alpha Yoder	25 00
West Liberty Cong Kans	5 00
Gulfhaven SS Miss	29 60
Martha, Mary, & Fred Brenneman	40 00
Detroit Miss Cong Mich	11 50
Iowa City Cong Ia	16 58
Oliver & Ollie Roth	15 00
Roy Rinsburger	100 00
A Sister Ia	10 00
Joanna Bontrager	5 00
Yellow Creek Cong Ind	6 00
Elam H Glick	15 00
Yellow Creek Cong Ind	8 00
George W Culp	12 00
Wm Goetz	10 00
Elizabeth Culp	10 00
Paul E Weaver	10 00
Anna Hoover	10 00
Emma Cong Ind	67 00
Lee Yoder	20 00
Kenneth Berkey	20 00
Naomi Strubhar	10 00
Spring Valley Cong Kans	28 15
A Sister O	10 00
Hesston YPCA Kans	125 00
Mr & Mrs Marvin E Miller	10 00
Gortner Union SS Md	10 16
Sonnenberg Cong O	20 00
Anna Showalter	2 00
Warwick Cong Va	15 00
Anna Howard	2 50
Mt Hermon SS Va	25 00
Oliver Keener	6 00
J B Stutzman	25 00
Brushy Run SS Va	25 00
Lower District Va	526 60
Upper District Va	9 00
Providence Cong Va	10 50
Pinto Cong Md	20 00
Carlyle Wise	10 00
Olen R Hartman	10 00
Naomi E Cline	5 00
Martins Cong O	46 00
Altoona Cong Pa	10 00
Central Cong O	46 00
John Kauffman	20 00
Morrison Cong Ill	62 50
Thurman Cong Colo	14 30
A Brother Colo	10 00
Mr & Mrs Earl Martin	10 00
Mr & Mrs D G Kauffman	10 00
Fairview Cong N Dak	57 00
A Bro & Sister O	20 00
A Friend Pa	25 00
Maple Grove SS Pa	130 00
Wash Co Md Franklin Co Pa Dist Bd	104 74
Two Friends Ia	30 00
Joel Knapp	15 00
Hopewell Cong Ore	10 00
E M S SS Jr Cl & Teacher Va	2 31
D J Gingerich	20 00
A N H & S H	5 00
Joseph Overholt	10 00
N Lima Midway & Leetonia Cong O Joseph Burkholder Sr	40 00
Allen & Stella Erb	10 00
A Sis of Beech Cong O	50 00
John Burkey	10 00
Mary Gardner	4 00
Brenneman Children	5 00
M D Schertz	225 00
Pike Cong O	59 00
Pleasant View Cong Ill	8 00
Matt 6:3 O	15 00
Fort Wayne Miss Cong Ind	24 50
Weldon J Lehman	10 00
Dan P Sommer	10 00
J C Hofstetter	10 00
Elizabeth Hofstetter	10 00
L E Sommer	20 00
Edwin Zuercher	10 00
Reuben Lehman	10 00
Amos Zuercher	10 00
Kidron Cong O	21 50
Wood River Cong Nebr	58 10
White Hall Cong Mo	2 00
Mr & Mrs Jesse B Glick	50 00
Jno C Eshleman	10 00
Palmyra Cong Mo	14 70
Linn SS Mo	3 60
Hesston College Cong	12 60
Catlin Cong Kans	32 70
Noah & Saloma Welty	5 00
W Lib Cong & Willard Brunk	22 00
A Bro & Family Colo	10 79
A Bro & Sister Ia	25 00
Mr & Mrs Ray F Miller	25 00
Rolland A Ross	17 50
Individuals Tex	25 00
Ernest Detweiler	5 00
Britton Run SS Pa	40 00
Milford Cong Nebr	110 00
Olive Cong Ind	60 00
Walter Roupp	10 00
Roupp Children	2 00
Britton Run Cong Pa	35 00
Filer Cong Idaho	16 00
A Bro & Sister Pa	20 00
Hopewell Cong Ore	20 00
La Junta Cong Colo	3 00
Elkhart Cong Ind	5 10
A Friend Ia	25 00
Dr Adam Kauffman	10 00
Grace Brunk	2 50
A Bro & Sister Ind	100 00
Oliver Byler	10 00
David H Zook	10 00
Nappanee Cong Ind	18 80
Beech Cong O	41 00
Freeport Cong Ill	40 00
Maple Gr N W Cong Pa	42 00
A Bro & Sis & Family Ind	10 00
Howard-Miami Co Cong Ind	10 00
Alpha Cong Minn	410 00
M M Troyer of W Lib Cong Kans	10 00
A Bro & Family Ind	20 00
A Sister Pa	5 00
Maple River Cong Mich	22 65
S Union Cong O	30 00
A Sister O	30 00
Miller Children Ind	1 00
A M Miller Nebr	25 00
A Bro & Sister O	20 00
Bethel Cong O	15 00
Detroit Miss Cong Mich	7 00
Liberty Cong Iowa	34 30
Protection Cong Kans	75 00
Locust Grove Cong Mich	3 50
Mr & Mrs Alvin Helmuth	15 00
Morton Cong Ill	17 00
Alpha Cong Minn	110 00
Vincent Cong Pa	204 00
Providence Cong Pa	30 00
Ruth Haven Cong Pa	30 00
Souderton Cong Pa	198 75
Finland Cong Pa	88 50
Sonnenberg Cong O	80 00
Red Top Cong Mont	12 87
Simon Hershberger Cong Okla	2 00
Pleasant View Cong Okla	42 85
Mt Pisgah Cong Mo	5 00
Sycamore Grove Cong Mo	90 00
Yoder Cong Kans	84 40
Falfurrias Cong Tex	20 00
W Union Cong Ia	33 50
Iowa City Cong Ia	15 00
Pleasant View Cong S Dak	15 23
Salem Cong Nebr	10 70
Alpha Cong Minn	36 34
Pinto Cong Md	20 00
Dan J A Miller Cong O	160 00
Mr & Mrs Leslie Byler Ia	50 00
A Bro & Sister Pa	10 00
Thomas Cong Pa	30 00
Stahl Cong Pa	14 14
Pinto Cong Md	50 32
Stahl Cong Pa	23 35
Sycamore Grove Cong Mo	116 00
Floyd Stauffer	5 00
J Shetler & Family	10 00
Emanuel Schrock Church O	114 81
John Troyer	15 00
Mountain View Cong Mont	17 46
Fort Wayne Cong Ind	10 20
Elkhart Cong Ind	91 00
George Stahl	25 00
Harold Christophel	10 00
Norman Kauffman	10 00
T E Schrock	10 00
Conestoga Cong Pa	118 22
Morton Cong Ill	40 00
Metamora Cong Ill	130 75
S W Pa SS Conf Miss Fund	14 50
Scottdale SS Pa	6 25
Albany Cong Ore	50 00
Filer Cong Ida	13 79
Sweet Home Cong Ore	80 00
Fairview Cong Ore	92 40
Bethel Cong Ore	154 00
Indian Cove Cong Ida	12 00
	7,254 18

CIVILIAN SERVICE

Nappanee Cong Ind	25 00
Winton Cong Calif	23 50
Pleasant View Cong O	34 70
Salem Cong Ind	5 00
West Liberty Cong Kans	35 00
Gulfhaven SS Miss	5 00
Detroit Miss Cong Mich	20 00
Salem Cong Nebr	45 42
Wood River Cong Nebr	27 00
Plum Creek Cong Nebr	25 06
Manson Cong Ia	151 09
Iowa City Cong Ia	14 00
L Deer Creek Cong Ia	79 00
E Union Cong Ia	109 08
Wellman Cong Ia	94 27
Yellow Creek Cong Ind	6 00
Franconia Conf Dist Pa	752 62
Hopewell Cong Ore	73 00
Roseland Cong Nebr	5 00
Yellow Creek Cong Ind	10 00
Argus Myers	20 00
Maro Myers	1 00
Pleasant View Cong Ind	2 00
Spring Valley Cong Kans	16 25
E Fairview Cong Nebr	158 91
Lick Creek Cong Mo	6 00
Olen R Hartman	10 00
Central Cong O	24 00
Morrison Cong Ill	11 30
Providence Cong Va	30 81
Sonnenberg Cong O	262 50
Miller Cong S Dak	18 00
Franconia Dist	201 83
Hopewell Cong Ore	53 00
CC Mich	5 00
Marvin D Rhodes	10 00
A Sis of Beech Cong O	50 00
Brenneman Children	5 00
Pike Long Cong O	10 00
Pleasant View Cong O	3 25
Exeland Cong Wisc	6 00
Blough Cong Pa	178 90
Jno C Eshleman	15 00
Hesston College Cong Kans	10 00
Noah & Saloma Welty	5 00
West Liberty Cong Kans	2 50
Mr & Mrs Ray F Miller	25 00
Slidell Cong La	3 00
Lake Charles Cong La	18 50
Menno B Weaver	10 00
Ernest Detweiler	5 00
Olive Cong Ind	60 00
Roupp Children Ind	1 50
Emma Cong Ind	51 70
Filer Cong Ida	36 25
Hopewell Cong Ore	7 00
Elkhart Cong Ind	200 00
Elkhart Cong Ind	50
Dr Adam Kauffman	5 00
Grace Brunk	2 5
Mrs Eli G Brenneman	3 7
Nappanee Cong Ind	28 0
Beech Cong O	1 0
O Gr & Pleasant Hill Cong O	482 1
Howard-Miami Co Cong Ind	15 0
Pea Ridge Cong Pa	26 0
Alpha Cong Minn	100 0
Maple River Cong Mich	41 3
S Union Cong O	10 0
Clinton Frame SS Ind	296 6
Shore Cong Ind	341 0
Bethel Cong O	5 0
Detroit Miss Cong Mich	15 0
Liberty Cong Ia	5 0
Protection Cong Kans	5 0
Locust Grove Cong Mich	3 5
Morton Cong Ill	3 0
Alpha Cong Minn	100 0
Red Top Cong Mont	69 0
Sycamore Grove Cong Mo	94 6
Penna Cong Kans	19
Yoder Cong Kans	105 0
Falfurrias Cong Tex	40 2
Sugar Creek Cong Ia	217 0
Iowa City Cong Ia	14 0
E Union Cong Ia	136 3
Rockton Cong Pa	54 0
Weaver Cong Pa	22 0
Schellsburg Cong Pa	3 0
Stahl Cong Pa	141
Springs Cong Pa	37
Altoona Cong Pa	33
Sycamore Grove Cong Mo	50 0
Berea Cong Mo	6
Sharon Cong O	77 0
Pike Cong O	315 0
Mr & Mrs Elmer R Schrock	20 0
Fort Wayne Cong Ind	12 0
Maple Grove Cong Ind	68 0
Pigeon Cong Mich	40 0
Harold Christophel	10 0
Norman Kauffman	10 0
Glen Kauffman	10 0
T E Schrock	15 0
Lick Creek Cong Mo	12
Morton Cong Ill	5 0
Nampa Cong Ida	126
Bethel Cong O	150
Roanoke Cong Ill	125
Lillie S Kaufman	10 0
Albert Litwiller	20
Indian Cove Cong Ida	1
Albany Cong Ore	10
Dr Amelia Ziegler	2
Sweet Home Cong Ore	50
Bethel Cong Ore	46
	6,745

NONRESISTANT RELIEF

Cedar Grove Cong Ont	20
Cressman Cong Ont	30
Shantz Cong Ont	8
Wanner Cong Ont	47
Poole AM Cong Ont	31
Hay AM Cong Ont	14
Floradale Cong Ont	30
East Zorra AM Cong Ont	8
Poole AM Cong Ont	41
Hay AM Cong Ont	9
Waterloo SS Ont	60
Blenheim Cong Ont	38
Glasgow Cong Ont	4
Zurich SS Ont	14
Hay AM Cong Ont	9
Wellesley AM Cong Ont	61
East Zorra AM Cong Ont	63
Detweiler Cong Ont	6
Shantz Cong Ont	21
Floradale Cong Ont	27
Weber Cong Ont	37
Weber YMCF Cong Ont	5
	590
Total for Relief	15,513

SUMMARY

Alberta-Sask Dist Board	320
Dak-Mont Dist Board	81
Franconia Dist Board Pa	1592
Illinois Dist Board	1062
Ind-Mich Dist Board	3194
Iowa-Nebr Dist Board (Feb)	1365
Iowa-Nebr Dist Board	1586
Lancaster Dist Board	698
Missouri-Kansas Dist Board	948
Ohio Dist Board	1114
Ontario Dist Board	1403
Pacific Coast Dist Board	702
S W Pa Conf Dist Board	756
S W Pa SS Dist Board	254
Virginia Dist Board	940
General Sewing S C	675
Wash Co Md & Fr Co Pa Dist	104
Mennonite Bd of Miss & Char	39565
	56,367
India	4,185
South America	2,056
Africa	143
City Missions	3,049
Charitable Institutions	19,110
General & Other Funds	4,494
Annuities	1,150
Relief & CPS Funds	22,177
	56,367

Gratefully acknowledged
E. C. Bender
P. O. Box 574
Elkhart, Indiana

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MAY 14, 1942 (Herald of Truth Established 1864) No. 7

EDITORIAL

The Power of Brevity.—The following words, credited to Robert Southey, contain food for meditation:

"If you would be pungent, be brief, for it is with words as with sunbeams—the more they are condensed, the deeper they burn."

——o——

Triumph through Suffering.—The following statement by J. A. Jerome of the Daily Sioux Falls, S. Dak., Argus-Leader appeared in a recent number of that publication:

"The thought of Gethsemane and Calvary gives Easter its noble meaning and uplifting power."

This is another reminder that the greatest triumphs are won through suffering and sacrifice rather than through events which impress the world because of their manifest brilliancy and power. We acclaim the mighty power of God because of the resurrection of Christ, who rose in triumph over every foe. It was indeed a glorious event, just as His triumphal entry into Jerusalem shortly before this had stirred the masses and for a brief space had led the people to look upon Him as a great hero. But there could have been no resurrection had there been no suffering and death preceding it. And the triumph was made all the more glorious and impressive because of the depth of suffering and the ignominious death preceding it. If we would reign with Christ we must first suffer with Him. Great things for God are invariably preceded by great sacrifice in His name and to His honor and glory.

——o——

"The word of God is not bound. Wherefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. . . . If we suffer, we shall also reign with him."

——o——

Two Kinds of Love.—Christ loved the world—so much so that He sacrificed His life, that He might "save his people from their sins."

Demas loved the world—so much so that he forsook not only Paul but the Gospel of Christ which Paul preached.

We all love the world—for one of these two reasons: (1) that we might save the souls of worldlings from their sins; (2) that we might mingle with the world in Satanic fellowship and enjoy its sights, its amusements, its riches, its flesh-gratifying sins. Brother, which of these two kinds of love describes your attitude toward the world?

——o——

The Principle of Nonresistance.—The other day, finding ourselves with some leisure time, we picked up the 70-page booklet on "The Principle of Nonresistance as Held by the Mennonite Church," written by our departed brother, John Horsch. This book was first published in 1927, and republished in enlarged form in 1939. Brother Horsch being a historian, this Bible doctrine is set forth as only a historian could do, and throughout the message there are quotations from writers of the first few Christian centuries, from the Waldenses and later from the Anabaptist writers. If you have this book in your home, we suggest that you give it another reading. If not, we suggest that you write to the Mennonite Publishing House for one or more copies. It is worth reading. It sets forth the Bible teaching on the subject of nonresistance in convincing style. The price is ten cents.

——o——

Fear.—There is a world of difference between the fear of God and the fear of the world. The first is a reverential fear, the second, the fear of cowardice. Of the first we are told that "The fear of the Lord is the beginning of wisdom;" of the second, "Perfect love casteth out fear." Loyalty to God moves one to press fearlessly on in "the good fight of faith," and serve the Lord "with reverence and godly fear." The soldier of the Cross is a stranger to the cowardice which causes one to quake before the popular disfavor of the world.

——o——

Two Extremes.—Concerning industrial life, we notice two extremes.

One is the extreme of selfish indifference, or laziness. People addicted to this extreme are given to and seekers after ease or pleasure, or both, to the extent that they lose sight of the serious side of life. They live in idleness and as a rule try to live at the expense of others. To such people Paul issues the warning that "if any would not work, neither should he eat." This is a worthless class, whether their sin is laziness or that of dishonestly seeking their wealth by defrauding others.

The other extreme consists in being so absorbed in business that they neglect their spiritual welfare. Christ warns us against this evil when He points out that in such cases "the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." They who are so engrossed in their business that they neglect the opportunities and duty of prayer, of spiritual meditation, of Bible reading, of family worship, of personal work among saved and unsaved, and do so at the expense of their own spiritual interests eventually become backsliders.

Both these extremes are avoided when people remain true to this Bible standard: "Not slothful in business; fervent in spirit; serving the Lord."

"GOD SAID"

GOD SAID, Let there be light: and there was light.

GOD SAID, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind . . . and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind.

GOD SAID, Let us make man in our own image. . . . So God created man in his own image, in the image of God created he him; male and female created he them.—Gen. 1:3, 11, 12, 26, 27.

Is the Mennonite Church Evangelistic?

By Paul Mininger

THE answer to the question, "Is the Mennonite Church Evangelistic?" cannot be given with an absolute "yes" or an absolute "no," because in the Mennonite Church there are many different congregations and each is different from the others. However, it may be helpful to reflect upon this question and allow each person to think about his own home church and about himself as a member of that church. The task which has been entrusted to the Church by Jesus Christ is the proclamation of the Good News of salvation to all men. An evangelistic church is one which is engaged primarily in the proclamation of this Gospel, for the purpose of bringing men and women into living fellowship with the Lord Jesus Christ. The church which is not evangelistic may be concerned about a great many good things, may be made up of good people, and may make a contribution to the world, but unless it is giving itself to the task of bringing the Gospel of salvation to lost and dying men, it is not an evangelistic church.

YES

When we look at the Mennonite Church today, there are many encouraging things which would lead us to answer the above question with a hearty "yes." Most of our congregations have evangelistic meetings once or twice a year. Many Sunday schools are conducting branch mission Sunday schools, through which they are reaching the children of near-by communities. Our church is engaged in foreign mission work, and thousands of dollars are given each year to bring the Gospel to the lost in foreign lands. Our city missions are supported for the purpose of witnessing for Christ in our cities. The church is growing and increasing in numbers. These are all to the good. As compared with the Mennonite Church of several generations ago, we are an evangelistic church.

NO

On the other hand, there are conditions found among us which should lead us to pause, before we assert too confidently that we are worthy of the name, "an evangelistic church." The following questions are raised merely to stimulate thought among us and to help us see the possibilities for even more evangelistic effort.

Are we reaching the unsaved people of our communities through the evangelistic meetings which are conducted yearly in our congregations? I have recently raised this question with a number of our evangelists who are active throughout the church. Usually the answer has been,

"The annual evangelistic meeting is a revival meeting for the benefit of the members of the church. The efforts of the church show little concern for the unsaved people of the community who are from non-Mennonite homes. It is also a time when the boys and girls from the Mennonite homes are brought into the church."

If it is true that our evangelistic meetings are not reaching the unsaved of our community, then there is something wrong among us. The original purpose of the evangelistic meeting was to reach adult sinners, and if it is to be used only for reaching boys and girls from Mennonite homes, the meeting is being abused. There may be better ways of bringing our young people into the church than through the annual evangelistic meetings.

Are the members of our congregation interested in bringing the Gospel to the unsaved? Are they witnessing by word of mouth to the individuals with whom they work? Or, are they satisfied with merely being members of the church, and resting in the hope of sometime getting to Heaven when they die?

Is the primary concern of our ministers the promotion of a church program which is to reach the unsaved, or are they primarily interested in the maintenance of Mennonite families and Mennonite traditions? Are we so much concerned about complex church problems, which are certainly very real, that we have no energy left to promote the evangelistic program and purpose of the Church? It may be that one of the ways to solve our difficult church problems would be to lead our congregations in an evangelistic effort to reach the unsaved people about them.

SHALL THE CHURCH SAVE ITSELF OR LOST SINNERS?

By this time you have doubtless sensed that the primary question with which this article is concerned is whether the Mennonite Church is primarily interested in saving itself, or whether it is interested in bringing the Gospel to the world. It is the conviction of the writer that when a church becomes absorbed with itself and its own salvation and loses interest in the world about it, that church is doomed to disintegration, degeneration, and decay. This was the primary difficulty with the Jews of Jesus' day. They had lost their sense of world mission and were thinking only of saving and preserving themselves as a nation. We should also learn a lesson from certain other groups around us who have little missionary interest, are isolating themselves from the world and are interested only in perpetuating themselves. The result, in many instances, has been a degeneration and formalizing of the religious life and a complete loss of evangelical spirituality. The same experience will be ours unless we awaken to the task which Christ has given to us—to bring the Gospel to the world.

It is certainly right that we should be concerned about the salvation of the boys and girls in our homes. We can not do too much in the way of teaching, training, and nurturing them in the Word of God, and preparing them for the responsibilities of a Christian adult life. These efforts, however, must be supplemented by a continuous, earnest effort to witness to the non-Christian people in our immediate communities.

In conclusion, a paraphrasing of the words of Jesus is suggestive, "The church that seeketh to save its life shall lose it, but the church that loses its life for Christ's sake and the Gospel's, shall find it."

Goshen, Indiana.

—o—

To be fully happy, one must have a definite interest in others.—Noah Go

The Exaltation of Christ

VI. In the Poetical Books

By George J. Lapp

The poetical books of the Bible that contain Messianic messages are: Job, Psalms, Song of Solomon, and Lamentations.

Job. The author of this Book reaches back to the days of Abraham, to a time long before the Law was given on Mount Sinai. It was a time when the disciplines and direction of life and the outreaches of the soul were by faith. The Apostle Paul in Galatians 3:6-9 refers to the faith of Abraham as a type of the faith we now exercise as the children of God in Christ Jesus. Job, a contemporary of Abraham, was called upon to bear a ministry of suffering which became a test of his faith and loyalty. He looked up through the gloom of distress with an eye of faith. He did not understand the reason for his sufferings and anguish, but he looked beyond them to release and closer fellowship with God as his Maker and Keeper. His Messianic utterances sound a note of faith in an ultimate triumph, in the midst of intense suffering and searching for the reason why. This note of faith and confidence in the providence of the Almighty was the opposite of what Satan wanted (Job 1:9-11; 2:4-8).

The careful reader of the Book of Job will note that the real conflict is in Satan's attempt to wrest a soul out of the hand of God and to prove His inability to hold man's loyalty in a time of adversity. Job's condition becomes almost unbearable and we can note utterances of despair, but there is no expression of disloyalty to God. There is expressed a very high level of faith and confidence in the midst of an idolatrous world. The cry of the soul of Job is for a Mediator or Daysman who can lay his hand upon both himself and God to effect what seems to him a needed closer fellowship, and which would also be a means of divine intervention and release from his present distress (Job 33). In verse 19 of this same chapter Job yearns for an Advocate to plead his cause before a just Judge.

Job was very much alone in his heart's longing. There were few, if any, about him who retained God in their thoughts. His friends were pessimists and faultfinders. His wife would have brought tragedy into his life through ill-fated advice. But in the midst of it all Job, in reply to the many accusations heaped upon him, expressed a faith which has become a comfort to many from then until now. In the midst of storm, despair and misdirected admonition his testimony of faith and hope is, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25). Compare this with Job's upward look in 16:19, "Also now, behold, my witness is in heaven, and my record is on high." His friends scorn him but his eyes pour out their tears unto God.

More than fifteen hundred years afterwards, Job, present with the Father in Heaven realized to the full the meaning of his faith while on the earth. The plan of redemption was finished on the Cross and His Redeemer lived and stood upon the earth. He, like Abraham, could rejoice with a heavenly exultant joy in the fruition of that faith which remained aflame in him in a time so remote when degradation, unbelief, and idolatry had devastated the earth. Yes, we find Christ exalted in the Book of Job.

The Psalms. The Psalms were written not previous to but after the giving of the Mosaic Law. Most of them were written during the reign of King David, who also was the author of many of them. They were written in an era of intense loyalty to the regulations and observances of the Law of Moses. The Law was then in the sternest reality a schoolmaster and the driving force in the national and individual life of Israel. The king and his subjects reverenced God and bowed to His disciplines at the time of individual or collective transgression.

The Messianic Psalms are the expression of a longing for both individual and corporate emancipation from and victory over sin, and for the presence and power of righteousness in life and in all its relationships.

There is found in the Psalms an expression and appreciation of sacrificial love (Ps. 22); of a willingness to follow the lead of the Good Shepherd (Ps. 23); and an expression of loyalty to the Chief Shepherd, The King of Glory (Ps. 24). In this trilogy we have the clearest expression of the exaltation of Christ found in the whole of the Book of Psalms. They graphically picture the suffering, the leading, the fellowship and triumph of the Son of God. The different expressions of these chapters are echoed in many places of Holy Writ. See John 10:11; Heb. 13:20; I Pet. 5:4; Matt. 27:46; John 20:17; Matt. 22:42-45; I Cor. 15:23, 24, and many others. The earth and all they that dwell therein are the Lord's, for He is worthy and only they that are worthy can come before Him. Compare Matt. 25:31, Rev. 5:3-10, and Ps. 24.

In Ps. 2:7 we have reference to the birth of Christ and in the following verses are declarations of His majesty and power. In regard to most of the remaining Messianic Psalms, we can only summarize as follows:

1. We have referred to those which point to the birth, suffering, and triumph of our Lord.

2. He is foreseen as: The Son of God (2:7); One with God (45:6, 7; 102:25; 110:1); Son of Man (8:4-6); Son of David (89:3, 4, 27, 29).

3. Christ is declared as: Prophet (22:22, 25; 40:9, 10); Priest (110:4); King (Ps. 2, 24).

4. There is the Messianic revelation of Christ: as our Sacrifice (22:22, 25; 40:9, 10); as our Intercessor (Cp. Ps. 23; Heb. 7:11-25; 13:20), as a Prophet proclaiming God as the Father (22:22; 89:26 Cp. John 20:27); as our Covenant-keeping King (Psa. 89:26-28); He is exalted (97:9).

5. There are the shadows of His inner thoughts in Ps. 16:8-11; 22:1-21; 40:1-17.

Delitzsch in his commentary on the Psalms (Vol. I Pp. 64-73) claims a close prophetic relation of the Psalms to Christ. He sees in them an expression of the longing of the sinful soul for release from fetters which only a God-man can break. There is in them the foreshadowing of redemption through the incarnation of the Son of God. He compares II Samuel 23:1-7 with Ps. 90 and contends that David is looking forward into the future and has the Messiah who is of his own seed definitely in mind. To him Psalms 45 and 90 declare the glory and the glorious reign of the King of kings. The author of them looks beyond the glorious, peaceful reign of Solomon to the time when a greater than Solomon had come (Matt. 12:42). To him Psalms 45 and 132, which are congregational hymns, are highly Messianic and breathe the spirit of the prophet. He also holds that the Messianic character of the Psalms is not confined to prophecy only but to expressions of longings of highly spiritual import, looking forward to the advent of Christ into the world and also to His second coming (See such Psalms as 24 and 69).

Psalm 72 presents a vision of Messiah's Kingdom and when linked with 51:9 we have a victory through sacrifice and the shed blood of Christ. The victory, then, is the result of the atonement of Christ our Passover. Will not the reader again read Psalm 34, especially the third verse, and exalt His name? Christ is exalted in the Psalms.

The Song of Solomon. This Book is a love song raised by the Christian Church throughout the centuries to the high level of spiritual ministry. One dislikes the suggestions of the sensual in many of the expressions found in this book, but the Jewish scholars strongly insisted against any sensual interpretation of the content and message. It is interpreted as containing the message of the love of Christ for the Church, His Bride, which He is wooing to Himself

(Continued on page 156)

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

ANOTHER MENNONITE CONGREGATION ORGANIZED

GENERAL VILLEGAS. — We are glad for the opportunity of again greeting you all in Christian love and sending a bit of information concerning the Lord's work here in our field.

You will remember that the city of Villegas was formerly worked by the Christian & Missionary Alliance Church. Now that we have been in the city for a year and worked with the believers that were left of that work, it seemed that the time had come to organize the congregation and receive it into the Mennonite Church. So Bro. Hershey came to be with us for a week of special meetings and to receive those who wished to follow the Lord into church fellowship. During the first three days his messages were directed especially to the believers, to prepare them for the communion service which was held on last Sunday. It was the first time these Christians had the opportunity of observing the Lord's Supper for several years. Twelve of them were received and five were absent because of sickness and other circumstances. These will be received later. The communion service was quite impressive and some very good and sincere testimonies were given. Another Mennonite congregation now exists, though there are yet many towns and cities without the opportunity of hearing the Gospel.

The last three days of our meetings were evangelistic in nature and resulted in twelve confessions. Remember us as we undertake the task of preparing these new believers to enter the church.

Yesterday was the day to visit Ameghino—a town thirty-six miles distant—and hold Sunday-school and preaching services. It is not considered wise to travel alone, especially at night, but this time there seemed to be no one to accompany me and so I set out alone. It seems that God graciously provided the much-needed companion for the return trip at midnight, for I found a young man of my acquaintance who wished to return to Villegas. When we were about eight miles from home a tire was punctured. As I was about to put on the spare I learned that it, too, was flat. What were we to do? It was dangerous to leave the car alone and the cheese factory where the young man was employed was five miles distant. The chances were that no more cars would pass that night, as it was after twelve o'clock. We finally decided to take the risk of locking the doors of the auto and walking to the factory. Perhaps there we could get help. Fortunately the manager had a car and was ready to help. He took us back, fixed the tire, and was obliging in every way. If I had been alone on the return trip I would have had the choice of spending the night in the auto or of walking to Villegas and leaving it at the mercy of anyone who might pass that way. As it was I arrived home at 2:00 a. m., thankful that it was not worse. Perhaps this little experience will help you to appreciate the problem we have of attending services in the smaller towns which are distant and where traveling is not as convenient as it is in the U. S.

Those believers in our small towns need your prayers, for they are all without a resident pastor.

Your servants in Christ,
T. H. and Rowena Brenneman.

April 18, 1942.

India

A BRIEF SUMMARY OF THE YEAR'S WORK IN INDIA

The work in the Bihar Field held our interest this year. A number of people have been baptized there, and there are good hopes for more to come before long. We feel definitely that our prayers in connection with that work are being answered and that there will be a church established there. The missionaries working in that area have new and grave trials to face many times but we know the Lord is with them and is directing them.

The problem of the poor among us has been a grave one and seems to be becoming more so since war is showing its effects on this country more and more. The price of rice has been more than doubled, and the poor people or day laborers simply cannot get enough food to feed a hungry family. The Government has started projects in order to employ people and thus provide a wage for some. Beggars are more numerous than ever and hardly a day passes by without a number of people coming to the bungalow for something to eat.

It is a real problem for the church to know how to help her poor. To simply hand out things without requiring anything for it does not seem the wisest plan, but to provide work for all is difficult too. It would not take long to start orphanages or baby homes to care for the ill-fed and the unwanted. Yes, the babies are often unwanted, just because there is no means to feed another member of the family. A few days ago I was told by a villager that his neighbor had sold a one-year-old child for a few rupees so they might be able to eat another few days.

Just across the street from us is a home in which the mother died leaving a three-months-old son. The baby grew nicely for a while, but the last time I saw it the grandmother said, "Oh, it is impossible to raise a child without its mother." And so, in spite of the advice we tried to give them on how to feed the child, they started to feed it on part rice water instead of milk. Milk costs more money than rice water. Instead of just outright allowing the child to die, they slowly, slowly, let him starve. The child died a few days ago. It was just another mouth to feed.

We ask an interest in your prayers that we may let the Lord guide and direct us in every way as we try to cope with this problem of the poor.

Our monthly prayer meetings have been a source of inspiration and many blessings have been received from them. We praise the Lord that nothing has hindered us in our worship.

—Mrs. J. D. Yoder.

ANXIOUS DAYS

DONDI. — We have been on tour and found people receptive to the Gopel message. Last week the pastors of the congregations were together with us two bishops in a two days' retreat for prayer, deeper consecration, meditation on the problems of the church, and in search of ways and means to better serve her spiritual interests. We also see the great need for the cleansing of the body from sin and disloyalty along some lines and also the great need for a revival. We are praying that the Lord will lead.

Existing circumstances due to war conditions have brought anxious days to us. We are almost too near to the war zones to have but a hazy conception of all the issues and there is room to fear the consequences, but we are praying earnestly that the right will prevail and that India may be spared the terrible ravages of the war in the Far East. Our Indian brethren are thinking hard and praying earnestly for guidance to cope with any grim realities they may have to face. We hope that by the time this reaches you, you will have had encouraging news from this quarter of the globe and that we may be able to feel that we can carry on the Lord's work in India with courage and unhindered interest and activity.

We are greatly handicapped in the matter of travel these days due to war conditions and the ever-increasing and pressing program of preparation and heavy transportation that is going on. Every vehicle and means of transport is being brought into play in order effectively and successfully to meet the military needs of the country. Here in the village quietness prevails and but for the broadcast and daily papers we would not realize that any conflict is being waged. May God grant that it soon may be over and that peace may again obtain among the nations. After these years—going on thirty-seven of them—of service in this country India has not been quite so near to hostilities as now.

The visit to India of Generalissimo and Madame Chiang Kai-Shek has been a red epoch and has marked the sealing of the friendship of India and China. We pray that it may result in much good for this country.

Pray for us as we witness for the Lord in India. We want our interest to be in accordance with the will of God, that that peace which passeth all understanding may become the treasured possession of all who come under the power of the living Truth as it is in Christ Jesus.

In Christian love,
Geo. J. Lapp

Feb. 20, 1942.

Africa

BEAN IN CHILD'S EAR

NYABASI.—Greetings to you again from the land of darkness. These days, though, it seems as though one part of the world is about as black as any other. How precious to know Him who is Light, and in whose presence darkness cannot exist.

At our station things have been going on as usual. School opened again the first of February to continue for five months, this being the second term of this year. Josia, our Christian helper, is again doing good work as a teacher. We have just first grade this term, and have about thirty pupils in that class.

The medical work has shown an increase in patients lately, and also there have been several major operations. Many people are contacted in this way in a day's time, and we believe it is a very fine way, and one which Jesus used very extensively, of reaching people. Last week Sister Hurst and I were out in village work, and we met a heathen woman who had brought her child here some time before and had had a bean removed from the child's ear. She could not get done shaking our hands and talking to us. That was a worth-while contact; it must be followed up if it is to mean anything for the cause of Christ.

There is a district about seven miles from here which does not have any orthodox Christian work being done in it at all. We have the conviction that we should do something there. When weather conditions permit we want to try to hold services there on Sundays. There seem to be a few who will be eager for this, and we expect the number to grow. There will be no place of worship, but meetings will be held under a tree or in a village. Pray for this new endeavor.

We feel the need of prayers. The opportunities of giving forth the Word are still here, and the need is great. We need holiness in our own lives so that we may reach others.

Musoma, T. T. —Muriel Mack.

City Missions

FT. WAYNE, INDIANA

Dear Christian Friends:—First of all we want to thank our heavenly Father for the many blessings He has bestowed upon us in the past. Our health has been good this past winter. Some of the members here have gone through trying experiences in sickness, however. Sister Mildred Lengacher has suffered with asthma and was in the hospital for several months until just the last few weeks. She was so sick that the doctors had given up and we had made her funeral arrangements with her folks, but special prayer was offered by some of the members after church services on March 29. By Tuesday morning she had improved enough to have the oxygen tent removed and by Thursday she was being pushed through the halls on a wheel chair. The doctor said that it was only a Higher Power, that caused recovery. This is only one specific instance of God's blessing.

God also manifested His mercy in calling very loudly to two men who have been turning Him down. On Friday evening a young mother was brought to the hospital. Later in the evening she suddenly became critically ill, and through a hastily performed Caesarean operation a baby boy was born but he was already dead. About three hours later the mother died also without regaining consciousness. The husband and a brother-in-law have been refusing Christ and we are praying that this may bring them to the point of accepting Christ as their Saviour.

Tomorrow we will be moving to the new house that the Board purchased after they sold the big house where we now live. The new address will be 1303 St. Mary's Ave. It is the first house north of the church, on the corner of Sinclair and St. Mary's Avenue. We are glad that it will be possible to continue the workshop for the boys which Bro. Rudy Bontrager has been conducting. This work has not been large but we trust it will bear fruit over a period of time.

May the Lord direct you to pray especially for the young folks and for those who at one time were faithful members but have drifted away and turned down their Saviour. This fellowship we may have through prayer is very encouraging and sustaining.

Just a week ago today, Sister Elva Amstutz, of Kidron, Ohio, came to help in the work. She had been in Reading, Pa., a few years but has felt that the Lord wants her in definite work and has answered by coming here.

In His Service,

April 29, 1942. Allen Ebersole.

SELLERSVILLE, PA.

(Rocky Ridge Mission)

About six months ago a dear soul of seventy-nine years gave herself to God. She had not been in a church in many years. One day a young worker and his family, doing visitation work, stopped at her door and after a session of talk and prayer an invitation for her to come to the Mission was given, which she gladly accepted. After a few months she made known her desire to follow her Lord in baptism. She was a very frail old lady and God has seen fit to lay her low with a heart condition. About two months ago she was very grieved that she would not be able to be with us and partake of communion at our regular service, for she had never communed in her entire life. One of our bishops, hearing of her request, took the communion to her and she surely is a happy contented soul patiently waiting for the Lord to summon her home. She would like very much if God is willing for her to regain enough strength to go to the Mission and give her testimony of God's wonderful grace and love to her in the nighttime of her life. The foregoing brings a very personal question to us. Are we who are older in God's service as anxious to witness for Him and tell of His love to us?

Again we have a young woman in the community who several times has made known her desire to accept Jesus as her personal Saviour and serve Him but she is afraid to take her stand for Him because of family antagonism. This young soul groping in darkness needs all our prayers that before long God will make known His love so strongly in her that nothing will be able to interfere with the fulfilling of her spiritual desires. We are asking all who believe in God's promise of answered prayer to continually bring this young woman to the throne of grace, and we know that again we will have a manifestation of God's wonderful mercy and power to overcome all obstacles.

We are often called to give our testimony concerning God's love to us. Are we eager to do this or do we sit by and think somebody else can speak for us? Do we go to the house of God and listen to the sermon of the minister and let it go at that? Is it not our duty to tell others of the great gift we have received? If we receive a valuable worldly gift we are most profuse in our thanks and tell about it to most everyone we meet, but how often do we thank God for His incomparable gift, and how many people have we told about it?

If we are really in earnest about our missionary work both at home and abroad we will want to keep telling the story of Jesus at every opportunity and also show by our actions that we mean and believe in what we are talking about.

This is very important in mission work, for we cannot on Sunday have a pious expression and during the week do things which cause those whom we are trying to show the way of salvation to think that we are just putting on some kind of act for their benefit.

We have but one short life here and a long life hereafter and it behooves us so to live here that we will be accorded our longer life in the brightness of our Lord's home and presence.

Our mission attendance at Sunday school and regular worship services is increasing and we have quite a few for whom we would solicit your prayers. Pray especially for an eighty-nine-year-old woman. It is a dangerous thing to wait so long before giving ourselves to God, but what a blessing to know that even at the eleventh hour God will receive us if we only accept and believe on Him.

Yours in the Master's service,

Sara O. Barner.

—o—

Relief Notes

Paraguay Mennonites Express Gratitude for Clothing from North America

Last January 12 a shipment of over 11,000 pounds of clothing was made to the Mennonite colonies in Paraguay from the clothing depot of the Mennonite Central Committee. Bro. Vernon Schmidt's letters of April 8 and 14 tell of the arrival of this clothing and its distribution to appreciative Mennonite families.

He says, "We have supplied 110 families with clothing since it arrived and averaged probably 25 pieces to the family." With the approach of winter the overcoats, comforters, and quilts seem to be especially appreciated.

Compiled by Grant M. Stoltzfus.

May 6, 1942.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

MOTHER'S LAST STITCHES

I had been finding fault with some sewing which my mother had done for me, when Aunt Ruth called me aside and told me a story, which I now pass on to other girls.

"When I was much younger than at present," said Aunt Ruth, "I was finding fault with a garment which my mother was making for me. It was not just as I wanted it, and I told her so in no very gracious mood. Poor, patient mother had tried hard to please me, and she sighed heavily as she took the garment from me and turned it over in perplexity. At length she said, 'Ruth, I am afraid that I shall not be able to suit you. I have done my best, and really I do not see how you could think the garment ill-made.'

"'It is beautifully done, so far as the sewing goes, but can't you see that it lacks style?' I replied.

"'I cannot see that, my child,' she answered, without showing any displeasure; but I could see that she was very weary. She appeared to be thinking intently, and after a few moments said, 'If you could wait a few days, I could get Hester Ann to come and help me.'

"Hester Ann was Hester Ann Brown, the village dressmaker. We seldom employed her in our family on account of our limited means, and generally I liked my mother's work as well as hers.

"I did not myself like to sew, and thought I had no time with my school work and my music lessons to prepare. I did not stop to think where mother's time came from. She was always so willing to help me, and I accepted her great kindness as a matter of course. So it was not strange that I replied, 'I don't want Hester Ann to do it; besides, I can't wait. You could have given my blouse a little more style, mamma, you know you could.'

"It was seldom that I spoke so unkindly to her, but I had set my head on having the blouse exactly as I had planned. Mother turned her head, and her eyes filled with tears. I then said, 'Don't cry, mamma; but you can't know how disappointed I am.'

"That night before I went to bed, I looked into the sewing-room to say good-night to mother. I saw that she was very pale, and that her hands trembled; but I saw, too, that the work which she had ripped out and done over was better suited to my liking, and I said, 'You will get it right, after all, mamma.'

"She smiled a slow, sweet smile, but her face again took on the same weary, anxious look, and I had the grace to ask, 'Can't you put away this work tonight, and finish it tomorrow?'

"'No, dear. Tomorrow will be full of other duties. Some things have been put off too long already.'

"So I kissed her and went to bed. In the morning my mother was unable to leave her bed. She called me to her and said, 'Ruth, I almost finished the work. When I feel a little better, I will take the last few stitches. My strength gave out entirely last night.'

"Those last stitches were never taken. The blouse was a bright-colored one, and I never wore it. Some one laid it away just as it dropped from mother's hand, and Hester Ann came to make a black dress for me. Mother never left her bed.

"I was very remorseful, and my friends tried to comfort me, saying that mother had long been a frail woman. But a frail woman overworked, and a frail woman helped over hard places, are conditions widely apart."

Here Aunt Ruth could not speak for the choke in her voice. When she did speak, it was to say, "Anna, come with me."

I followed her to the garret, and, opening an old trunk, she took up a bright-colored blouse belonging to the fashion of other days, and showed me a needle rusted in a fold upon the sleeve. I began to pull it out, and she said, "Leave it where I have left it. It is only a rusty needle, but it has done much to cure me of selfishness; and it is just possible that you may need a lesson from it also."

I could not be displeased with dear Aunt Ruth, she is so gentle, and I knew it was more than possible that I needed the lesson. I hurried downstairs, and putting my arms around my mother's neck, I said, "Mamma, I was unreasonably particular. Please forgive me."—Girls' Companion.

THE LORD'S PRAYER

By Menno Smith

"Our Father, which art in heaven,"
Thy dwelling place so pure,
"Hallowed be Thy holy name,"
On earth forever more.

"Thy kingdom come," that never ends,
What bliss will then be given,
When on the earth Thy will is done
As it is done in heaven!

"Give us this day our daily bread,"
Our lives so much require,
"Forgive us our trespasses,"
Our souls so much desire.

"As we forgive" the wrongs done us,
By others whom we meet,
So Thou hast taught us to implore,
Thy pardoning grace to seek.

Into temptation lead us not,
We are so weak to stand,
"Deliver us from evil" ways,
And follow Thy command.

For Thine is all the kingdom, Lord,
The power is Thine own,
Thy honor and Thy glory is,
Forever more. Amen.

Maple, Ont.

HOME

By Madame Schumann-Heink

A roof to keep out rain. Four walls to keep out wind. Floors to keep out cold? Yes, but home is more than that. It is the laugh of a baby, the song of mother, the strength of a father. Warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is first school and first church for young ones. Where they learn what is right, what is good, and what is kind. Where they go for comfort when they are hurt and sick. Where joy is shared and sorrow eased. Where fathers and mothers are respected and loved. Where children are wanted. Where the simplest food is good enough for kings, because it is earned. Where money is not so important as loving-kindness. Where even the teakettle sings from happiness. That is home—God bless it!—Gospel Banner.

A MOTHER'S PRAYER

By Hazel S. Myers

Dear Lord, forgive me for a word I might
have said
To cause some pain or start some discontent.
Forgive me if a hungry soul I might have
fed,
And only made the hunger more intense.
I know there's much I meant to do for Thee—
To look in on a neighbor who is ill;
I meant to send a friendly note so cheering
To those poor folk who live upon the hill.
And even crumb some bread for birds out in
the snow;
Or feed the hungry dogs that I might see.
'Twas only love and kindness I had meant to
show
To these at home, who are so dear to me.
I meant to talk with Thee more often than
I did—
There were so many things I had to say.
And yet the time sped by on magic wings
amid
The turmoil and confusion of the day;
There were so many little faces to be cleaned
I found no time to watch for hungry dogs.
So many hungry, little mouths to feed,
deemed
It wise to fill them rather then the birds.
I was so busy running after tiny feet,
Healing the bumps and wiping tears away
That I forgot I'd meant to be so kind and
sweet,
And visit sick and lonely folk and pray.
So if today has still not changed Thy love for
me,
Then let tomorrow be a better day.
Teach me to give more love and time
work for Thee;
Help me to bear the thorns along the way

Sunday School Lesson

Theme for the Quarter: Life of Christ

VIII. THE LAST DAY WITH THE DISCIPLES

Lesson for May 24.—Luke 22:14-30.

Golden Text.—This do in remembrance of me.—Luke 22:19.

Introductory.—Our last lesson told of Christ's activities on Tuesday of Passion Week. It is commonly believed that the events of this lesson occurred on Thursday of the same week. On this point there is a difference of opinion among Bible students. Some have marveled that there is a silence on the events which occurred on Wednesday, while others see a harmony in the theory that the crucifixion of Christ took place on Thursday instead of Friday, as most Bible commentators think. This theory does away with the mystery of the silence on Wednesday, and makes full provisions for the saying of Christ that He should be in the heart of the earth for three days and three nights. But however that may be, if there were any importance connected with this matter the Bible narrative would be sufficiently clear so as to leave no room for doubt. We are more interested in the nature of the events than we are in the exact time when they occurred.

The Communion Instituted (14-20).—It was on the occasion of the Jewish Passover that Christ and His disciples observed the feast, in a room prepared for the occasion. Sitting down with His disciples, He remarked, "With desire I have desired to eat this passover with you before I suffer." All His thoughts were centered in the suffering that was now at hand, though the disciples had not yet been able to grasp what He had in mind. After the Passover supper had been eaten, while still at the table, He took bread, blessed it, and said, "This is my body." After this He took the cup and divided it among the disciples, saying, "This cup is the new testament in my blood." Eating the Jewish Passover with His disciples, He took this as the occasion for instituting a corresponding feast to be observed during the Gospel dispensation. It is a very simple ceremonial, and yet so profound that the most learned theologians have been unable to fathom it.

Judas' Treachery Revealed (21-23).—While still at the table, Christ made the startling statement, "One of you shall betray me." The disciples were astonished at this revelation, and said in a chorus, "Is it I?" It was revealed a little later that Judas Iscariot was the traitor that He had in mind, but this fact did not keep him from chiming in with the rest, saying, "Is it I?" Doubtless he did this to hide his guilt, but when Jesus handed him the sop, he "went immediately out." A sinner may hide his sins for a time, but eventually he will be found out.

True Greatness (24-30).—There is every evidence that, outside the traitor Judas, all the disciples were sincere in their profession of loyalty to their Lord. But, like all other people, they were imperfect and had their shortcomings. One of the evidences of this fact was the dispute among them as to who should be the greatest. Our loving Lord proceeded at once to instruct them, setting before them the standard of the Gospel on this point. He told them of the practices among the Gentiles, saying that among them they that are in authority "exercise lordship" over their people, "and they that exercise authority upon them are called benefactors." They were proud of their positions, and their subjects paid them abject homage.

But the standard of the Gospel is the exact opposite from this. As Christ said to His disciples, "Ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." All the disciples of Christ are one in the Lord, bound together by the tie that binds, all standing upon a common level, regardless as to what may be their official standing in the Church. Like Christ, the higher they rise the more completely they make themselves "of no reputation." So long as we maintain that kind of attitude, there is no danger that there will ever be strife among us as to who should be the greatest.

Christ went on to refer to Himself as a servant rather than as some great one among His fellow men. Comparing "he that sitteth at meat" with "he that serveth," He did not hesitate to state that the latter was the greater of the two; and then finished that point by saying, "I am among you as he that serveth." Christ was incomparably great among men as a miracle-worker, as a Teacher, as the possessor of "all power . . . in heaven and in earth," and in many other ways, but the greatest thing that He did was to lay down His life as our ransom, thereby opening the way of eternal salvation to all who accept Him by faith. As Peter says, "We should follow his steps." Though a servant of humanity, His greatness was such "that in all things he might have the pre-eminence."—K.

Companion Ordinances

The two ordinances which Christ instituted on the night of His betrayal were the ordinances of communion and feet washing. At first sight you would think that there is a vast difference between the two. But the more you compare them the more you are impressed that they typify virtually the same traits of Christian character. Not only are we impressed with the thought of them being companion ordinances, but we are impressed with the idea that it was the wisdom of the Divine that brought them into being so near together. May they never be separated.

Bible Meeting Topic

THE SPIRIT OF POWER.—
Acts 1:8; Mic. 3:8; Zech. 4:6.

Topic for May 24

MOTTO

"Ye shall receive power after that the Holy Ghost is come upon you."

OUTLINE STUDY

I. The Spirit's Power.

1. In Creation.—Gen. 1:2, 26; Job 33:4.
2. In working miracles.—Rom. 15:19; II Cor. 12:12.
3. In the new birth.—Jno. 3:5, 6; Tit. 3:5.
4. In the resurrection.—Rom. 8:11; I Cor. 6:14.
5. In inspiring the Scriptures.—II Pet. 1:21.
6. In imparting gifts to men.—I Cor. 12:4-11.
7. In reproving sin.—Jno. 16:8; Gen. 6:3.
8. In helping human infirmities.—Rom. 8:26.
9. In persecution.—Lk. 12:12.
10. In ministers.—I Cor. 2:13.
11. In delivering from the law of sin and death.—Rom. 8:2-13.
12. In imparting hope to believers.—Rom. 15:13.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Power."**
2. The Powerful Work of the Spirit of God—
   a. In creating the world and all things.
   b. In working miracles among men.
   c. In raising Jesus from the dead.
   d. In giving power to live Godly lives.
   e. In checking the power of Satan (Eph. 6:10-13; II Cor. 10:3-6).
   f. In helping the weak.

For Seniors.

1. The Power of the Spirit Contrasted with the Power of Men.
2. Demonstrations of Power by the Holy Spirit.
3. Conditions for Spirit-Power in Us.

PERSONAL THOUGHT

O Mighty Spirit of God! Have Thy way in my heart and make my life yield to Thee the fruits of righteousness.

SEED THOUGHTS

Spirit So Holy

Spirit so holy, Spirit of love,
Spirit so gentle, sent from above;
Priceless possession, purchase of blood,
Good beyond measure, gift of our Lord.

—D. W. Whittle.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $1.50 per year in advance.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Missions ..... John R. Mumaw
Doctrinal ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

THURSDAY, MAY 14, 1942

Field Notes

Baptismal services were held at the Kansas City Mission on May 6. Eight persons were received into the Church by baptism and two upon confession of faith. Bishop Joe C. Driver officiated.

* * *

The Dakota-Montana Conference will be held with the Lake Region congregation, near Detroit Lakes, Minnesota, June 8-12. Official announcement next week.

* * *

The Lord blessed the Workers' Meeting at the Lancaster Colored Mission to the blessing of many. Read the report of this meeting elsewhere in this issue.

* * *

A Sunday School Meeting is to be held at the Rocky Ridge Mission, Sellersville, Pa., all day Sunday, May 17. Speakers: Claude Shisler and Earl Mosemann. M.

* * *

Bro. Ivan Lind, Hesston, Kans., spent Sunday, May 3, with the Kansas City congregation, at which time he brought special messages on the subjects of Nonconformity, Social Problems, and Labor Problems. J. C. D.

* * *

The Ontario A. M. Church Conference will be held this year, the Lord willing, on June 9 and 10 at the Wilmot A. M. Upper Street Church near St. Agatha, Ontario. Official announcement next week.

* * *

The Sunnyside Mission, Lancaster, Pa., is to hold its Annual Gospel Meeting on Saturday, May 30. Speakers: Bros. Abram Risser, Richard Danner, William Martin, Mahlon Hess, and Clyde Stoner.

* * *

Gospel Herald Reading Survey.—Compilation of the returns of the Reading Survey Cards has now been completed for a number of conference districts and is going steadily forward. In several weeks we will have some most interesting things to report.

* * *

An E. M. S. Gospel Team from Harrisonburg, Va., is planning to fill the following schedule of appointments in Pennsylvania this coming week end:

May 16, evening, Johnstown
May 17, morning, Scottdale,
afternoon, Masontown
evening, Springs

* * *

Hesston College.—If plans carried, Bro. Fred Brenneman, on furlough from India, brought the Mission Message at Hesston College on Sunday, May 10, and Bro. Simon Gingerich of Wayland, Iowa, gave the Commencement Address on May 12. J. C. D.

* * *

Communion services will be held at the First Mennonite Church, Altoona, Pa., on Sunday morning, May 17, with preparatory services the evening before, in charge of Bishop James Saylor, Hollsopple, Pa. Bishop D. D. Miller of Berlin, Ohio, will preach there on Sunday evening, May 24.

* * *

A group of students from the Eastern Mennonite School, Harrisonburg, Va., will render a program at the Canan Station Sunday School on Saturday afternoon, May 23, at two o'clock, at the First Mennonite Church, Altoona, Pa., on Sunday morning, May 24, and at the Mill Run Chapel on Sunday afternoon. J. M. N.

* * *

The Marietta Mission Church, Marietta, Pa., is to hold its Seventeenth Quarterly Bible Conference on Saturday evening, and all day Sunday, May 16, 17, with Bro. Clarence Fretz of the Philadelphia Mission as Instructor, and with Sister Elma Hershberger, nurse on furlough from Africa, bringing a missionary message on Sunday morning.

* * *

An All-Day Sunday School Meeting is announced to be held at the Mennonite Gospel Mission, Norristown, Pa., on May 16. Principal speakers: Bro. Elmer G. Kolb, Pottstown, Pa., and Brother Harvey E. Shank, Chambersburg, Pa. Evangelistic services will be continued every evening until and including May 26, with Bro. Elmer G. Kolb as evangelist.

* * *

Recent ordinations of bishops and ministers in the Old Order Amish Church of Lancaster County districts are reported as follows by Bro. Amos L. Fisher: Bro. David Zook as Bishop of Groffdale; Bro. Aaron H. Glick as Bishop of Lower Pequea; and Bro. Levi E. Stoltzfus as Bishop of Upper Mill Creek; Bro. Ephraim King as Minister of E. Upper Pequea, and Bro. Amos M. Fisher as Minister of West Upper Pequea. Our prayer is that God may richly bless these bishops and ministers and those whom they have been called to serve.

* * *

A Special Conference at Lyman, Miss—As previously announced in former issues, the Missouri-Kansas Conference held a special session, May 1-3, with the Gulf Haven congregation near Lyman, Miss. Besides the ministry in the Gulf States, there were about a dozen conference members from states farther north. The reports we get from this meeting are very favorable. We have been dreaming for years about an organized Mennonite conference among the brotherhood in the Gulf States, and our prayers are still rising that some day not too far distant this dream may be realized. We are hoping to be able to print a fuller report of this special conference in the near future. K.

* * *

Visitors to Ontario.—Our Canadian brethren report: "For the benefit of those planning to come to Ontario to the Christian Life Conference (June 12) and the Mission Board Meeting (June 13-16), we wish to state that every tourist will be given a gasoline rationing coupon book **at the border** by the Collector of Customs. This permits a sufficient supply of gasoline to be purchased in Canada for a stay up to three months. Be sure to obtain the coupon book at the point of entering. They cannot be obtained at any other points. With this information at hand we welcome all who are interested in attending these meetings to come. You should find many courtesies of the past extended to you as you travel to Canada this year. Those desiring further information please correspond with: J. C. Fretz, 187 King St. E., Kitchener, Ont., Secy of the Arrangements Committee."

Correspondence

BIRCH TREE, MISSOURI

(Berea Congregation)

March 2, Bro. J. R. Shank stopped here on his way to Culp, Ark., and brought us our message, and then, returning on March 9, he gave us another fine message in the afternoon. His text was John 1:51.

April 16-19, we had Bro. J. P. Brubaker with us. He brought us inspiring messages both in sermons and songs, and the meetings were well attended with interest.

April 1, we laid our aged Bro. J. W. Cowan away. We greatly feel his loss in the church and it makes one less in this already small group of followers. On April 12 we laid away a two-month-old baby, reminding us afresh that we have here no abiding city, and that He calls the young as well as the old. May we therefore watch always and be ready.

At present we have with us Bro. and Sister Wm. Kane of Gridley, Ill., and we enjoy their visit much. We extend a hearty invitation to any one to visit this community. We especially enjoy the visits of the ministers

ho come and give us fresh supplies of spiritual food.

Pray for the lost in the Ozarks.

May 4, 1942. Mrs. Samuel Detwiler.

KALONA, IOWA

Last Sunday, April 19, our East Union congegation observed the communion service ith a good percentage of members in atndance. Bro. Will Guengerich was present bring the message and to assist in the servs.

On Sunday evening of April 19, Bro. oote, educational director at Camp Denn, and the quartet from that place, woriped with us in a much-appreciated serv-. Bro. Foote brought us a very inspiring essage.

Plans are being made for a Summer Bible hool this year. Bro. Ed. Diener of Wellan has been secured as director.

It has been rather dry here so far this ring but farmers are busy planting gardens d preparing the fields and trusting the Lord supply the harvest.

There are some sick among us but not ny shut-ins for a congregation of this size. e rejoice with our aged brothers and sisters it so many of them are privileged to be in gular attendance at church services.

"For great is the Lord, and greatly to be ised: he also is to be feared above all ds." Cor.

MORTON, ILLINOIS

(Pleasant Hill Congregation)

On the evening of Nov. 28, 1941, the congation of the Pleasant Hill Church came ether in the church basement for a fellowp supper. After all were gathered there, were most pleasantly surprised by the anncement of the engagement of Bro. J. N. ufman and Dr. Lillie Shenk. We all hed them God's blessing and hearty contulations on the first Sunday in January en they were at home to their friends.

During the past summer, the members ied in redecorating the interior of the rch. The improvement was very great l now plans are in the making to continue improve the basement Sunday-school ms. The funds and work were co-operaly and wholeheartedly entered into by all it was a great pleasure to our minister to k with such co-operation.

On April 12, 1942, communion services e held. At this time, Mary Reid was red into the Church by baptism. Mary is oung girl in the eighth grade in school, has been a most faithful Sunday-school ndant, and we were glad to see her ac- the Lord.

lans are now under way for the regular mmer Bible School. The Pleasant Hill ool will be held May 18 to 29. Also Pleas- Hill has regular Sunday-school services he near-by community of Highway Vil-. Summer Bible School will also be held e from June 1 to 12. It is the prayer of Pleasant Hill congregation that many dren and their homes will be led to the l by the Bible-school work. Much prayer eeded to help the workers.

pril 29, 1942. Mrs. Mark Smucker.

EXELAND, WISCONSIN

On Sunday, April 19, Bro. Eli G. Hochstetler from Mylo, N. Dak., worshiped with us and also officiated in a communion service. Nine members from here and three from Sheldon took part in the service.

Bro. Sam Helmuth and family from Williamsville, New York, have recently located near Sheldon.

As the writer and Sister Kauffman go to another field to live and labor, we ask that you will remember at the throne of grace those who are carrying on the work of the Sunday school here, and pray that additional help may be given if that is the Lord's will.

In His service,

April 30, 1942. Ed Kauffman.

IMLAY CITY, MICH.

The first Sunday of this month we reached the goal we had set for Sunday-school attendance. Our goal was 100 and we had 103 present. However we are not quitting; we are simply raising our goal. About two thirds of our attendants are under 21 years of age. Since last summer a used school bus, which was purchased by two of our sisters, has been used to bring children to services. Often the bus is practically full of children and it certainly is a joy to see this bus load of happy, singing children come to Sunday school. The last three sermons Bro. Wittrig has preached were especially for the children, using the Beatitudes as the foundation for his sermons.

Bro. E. J. Yoder was with us for counsel meeting, Friday evening, April 24, and preaching service Saturday evening. On Sunday morning we had Sunday school followed by a missionary sermon and baptismal services, at which time four were received by water baptism and one by letter. In the afternoon we had our communion service. In the evening Bro. Yoder brought the message and we were also favored with special music by a men's quartet from the Detroit Mission.

Thursday our Sewing Circle meets again to sew for Sister Joe Steckley, whose home and part of the contents were destroyed by fire.

We are looking forward to our third Summer Bible School, to be held June 15-26.

April 30, 1942. Mrs. Paul Wittrig.

CANTON, KANSAS

(Spring Valley Congregation)

Greetings in the name of our King of kings and Lord of lords. What Christian is not living in joyous expectancy of the coming of the One before whom every knee shall bow and every tongue confess that He is Lord? In these days of sifting and uncertainty we, as children of the heavenly Father, do find a refuge and source of strength in the everlasting arms of God.

Our little congregation is made to say that surely we have been blessed far more abundantly than we have deserved. With the exception of a few cases, good health has prevailed throughout the past winter months.

We have one young man in C. P. S. Camp, and in a few days another will go. We entertain a deep gratitude to our government for recognizing and respecting our stand in the present crisis. These boys have a wonderful opportunity and privilege to witness to the world for the Gospel of Christ.

Our bishop, Bro. Joe Hartzler of Windom, was with us for counsel meeting on April 12. He preached a stirring message that brought us to a realization of the great need for spiritual revival. Bro. Hartzler was with us again on April 26 for communion. Four people were received into the church by letter and one was reinstated.

Timely subjects were discussed in our Sunday School Conference on April 26. Bro. Jess Kauffman, Hesston, Kans., was guest speaker. He emphasized the need of true Christian living.

We have entered upon the second week of our Summer Bible School, with Sister Ida Sommerfeld as superintendent. The enrollment is 71.

We are pilgrims journeying toward the Holy City, and as we go may we let our lights so shine in the darkness that men may find their way to the Father's House and thus glorify the name of God.

May 4, 1942. M. Aline Sommerfeld.

BRETHREN, MICHIGAN

Greetings in His name:—Beginning March 30, we had pre-Easter services, ending Sunday, April 5, with an Easter program by the children of the Sunday school in the morning, and a sermon; also a sermon in the evening. The visiting minister was Bro. T. E. Shrock of Clarksville, Mich.

There have been a number of children absent from Sunday school on account of sickness, mostly measles.

We had counsel meeting Saturday evening, May 2, and communion on Sunday, May 3, with Bro. Menno Esch, our bishop, of Mio, Mich., present.

May 4, 1942. Iva Watson.

GREENWOOD, DELAWARE

(A. M. Congregation)

Greetings:—April 19 was the date of our Eighth Quarterly Meeting. Four subtopics under the main topic of "The Christian's Testimony" were faithfully discussed by Bro. J. Otis Yoder, Harrisonburg, Va. Sister Yoder conducted an interesting children's meeting Sunday evening. Their short stay with us was much enjoyed and appreciated.

This past Sunday, April 26, we enjoyed another communion service. Those here from a distance were: Val Miller, Grottoes Camp, Va., and Joseph Overholt, Norfolk, Va.

Lois Peachey, Springs, Pa., who has been teaching school in Dover, returned to her home this past week. Our own school will close May 6. The children's teacher, Alma Maust, plans to spend the summer in Pigeon, Michigan.

Polly Bontrager, who worked in Norfolk, Va., for several years, has recently joined our number again.

We wish you God's blessings wherever you may be. The Lord does not ask that His servants be great but He does say, "Be thou faithful unto death." May we accept the challenge and by His grace live consistent, faithful lives.

Rhoda Swartzentruber.

Conscience

By Mrs. Harry Hertzler

The English word "conscience" is derived from the Latin "conscientia," which is parallel in derivation and meaning to the New Testament "syneidēses." In the classic authors, however, the word denotes originally simply "consciousness" without any ethical bearing. Some folks think that the ethical connotation of "conscience" today came from the Stoic Anthropology and legal doctrine, but the word occurs in this sense only in the writings of Seneca and it is more probable that it acquired its later meaning gradually in the course of the process which led the ancient world from unthinking obedience to traditional custom up to the appeal to the inner tribunal of every man's heart. However, this inner witness had no religious connections; and Christians who know the dictates and actions of conscience know that it does have a religious connection.

Can we not all remember some incident, yes, many incidents in our lives when we were saved from sin and disgrace because that inner voice spoke to us and prompted us to choose the right way? The word "conscience" is not used in the Old Testament, but Paul introduces it very strongly in the New Testament. In Romans 13:5 Paul appeals to conscience in these words, "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." Sometimes we wonder if there are such things as Christian and unchristian consciences. Paul nowhere hints at a distinction between the pre-Christian and the Christian conscience. He does, however, recognize the possibility of a conscience being weak and subject to powers other than to God. Every moral being has a conscience, we know, and we know also that animals do not have consciences. Common sense tells us that much. Then, too, the conscience is a moral, ethical force in our lives, which statement proves Evolution false, because the moral cannot evolve from the nonmoral. Hence man with a conscience could not evolve from an animal without a conscience. Now we know that we have consciences, that there is implanted within each individual a God-given voice which, if Christian-trained and unseared, is a blessing in life guidance. Paul tells us that it is possible to have a seared conscience when he describes those who depart from the faith as people "having their conscience seared with a hot iron." We all know how a delicate cloth or garment is easily seared or scorched with a hot iron. May I liken our consciences to delicate garments? Truly they are tender and sensitive, for they must be so in order to be in tune with God's voice; and as tender and sensitive, they are soon marred and hardened. We meet a temptation. Conscience says, "Don't yield." The flesh says, "Go ahead and do it." I obey the latter. My conscience gets its first scorching. I forget the instance and soon I meet another temptation. This time the struggle is not quite so hard as the first time and again I yield. My conscience is seared a bit harder. If I continue following the promptings of the flesh in disobedience to the voice of conscience, I soon will not hear that still, small voice within. In sad condition are the people who have no voice of conscience speaking to them.

Conscience is a judge within us, either freeing us or condemning us in our conduct. If we listen before acting, it will not be hard to hear conscience's warnings and a ready and tender conscience will be retained. The chief characteristic of a tender conscience is its sincerity, which attests its purity. A good conscience is a mirror of moral conditions and by Christ's blood the conscience is cleansed. A cleansed conscience perceives and senses right and wrong and their fundamental antagonism. I believe that we should always obey the voice of conscience, for we believe that it knows right from wrong and surely we would not want to sin against that God-given faculty which helps us to perceive and sense the wrong. Man had better lose everything rather than his moral character.

Conscience has authority and that authority is reasonable and not arbitrarily compulsory. However, conscience is fallible, too. Truly it follows honestly such knowledge as it has, but its knowledge may be wrong. One age condemns the position of an age that is gone. Thus consciences have different training and varied knowledge. The conscience is an individual matter and is trained individually. Honesty of obedience to conscience does not imply the correctness of what conscience dictates, for conscience can be trained and schooled wrongly. Take, for instance, the African tribe which torments the body as a religious rite. They have been trained in this way and their consciences do not rebel against it. However, how would we react if, when we entered the place of worship, we were told that the head of an enemy had to be brought to appease the God in worship? Immediately our hearts and wills would rebel against such a suggestion. If the conscience has not been disobeyed, and has been properly trained, it is a safe guide.

The Apostle Peter, in I Peter 3, tells us to sanctify the Lord God in our hearts, always being ready to give a reason for the hope that is within u "with meekness and fear" and then h adds "having a good conscience." Th Christian conscience is the only consc ence that can be followed safely ar absolutely. We must let it, rather tha the will, have its way in our lives. Pe haps it is hard at times to distinguis between the will and the conscienc but if we wait and listen, I am sure v can detect that still, small voice. Pa in his letter to the Hebrews says ne the close of the Epistle, "Pray for u for we trust we have a good conscienc in all things willing to live honestly

Do we have good consciences, u seared, safe guides in our Christi lives? May we keep them so.

Harrisonburg, Va.

—o—

THE FRUIT OF THE SPIRIT

Meditations of a Layman

"The fruit of the Spirit is love, jo peace, longsuffering, gentleness, goo ness, faith, meekness, temperanc Every tree is known by its fruit. these things are within us and abou then others as well as ourselv shall know that the Holy Spirit is dwe ing within us.

Love. We are not commanded love everything. The same Lord w said, "Love one another," has also sa "Love not the world, neither the thin that are in the world." We are to lo God; we are to love our friends, a we are to love our enemies. "Do go to them that hate you, and pray them which despitefully use you, a persecute you." We are not comma ed to love the wicked qualities in m but to love the things that are go right, and honest. We are not co manded to love the works of man, we are asked to love men's souls. T is possible only through the prese of the Holy Spirit.

Joy. We hear people say that th is joy even in the life of a sinner. Y to a certain extent; but oh, how sh low! Perhaps a little joy today; morrow nothing but pain, sorrow, disappointment. David says, "As man, his days are as grass: as a flo of the field, so he flourisheth. For wind passeth over it, and it is go Just so is joy without the fullness of Spirit. But the joy that comes from presence of the Spirit is a joy that s never cease nor diminish, but one shall continue to grow hour after h and day after day, all through this and throughout all the ceaseless age eternity.

Peace is another of the fruits of Spirit. Peace means calmness, a s of rest, or spiritual contentment. W a difference between the child of and the unbeliever! Speak to an believer about the things of this w and he is apparently happy, speak to him about spiritual things

ou will have the evidence of the lack peace. He is no longer calm; he no nger enjoys rest or contentment. But eak to the Christian, and even though is about to pass through the valley the shadow of death, because of the ilness of the Spirit he is calm, com- sed, and unafraid, ready and glad to eet his God.

Long suffering, or patience. How im- tient we are with ane another at times nen we do not approve of the lives or ethods of our fellow brother or sister. patience is true to the nature of man, d can only be overcome by the full- ss of the Spirit.

Gentleness and **Goodness.** By gentle- ss we mean mildness of manner and position. When we get out among n, is our speech rough and our man- r unkind? Those things are evidence at the Spirit of God is not present in r hearts. If we are filled with good- ss, we love to do the things that are od, right, and just.

Faith is one of the most important of fruits of the Spirit. Without faith could not love everyone. Without th we could not have peace, neither uld we be longsuffering, gentle, or od. As Christian people we realize we st have faith, but too many times we get how it can be obtained. We hear ople say they have made a study of ure to obtain a greater faith in God. hile the study of those things is right l good, yet that saving faith Jesus aks of is not obtained that way. ving faith cannot be wrested from study of nature; it must be accept- as a gift of God. "For by grace are saved through faith; and that not of urselves: it is the gift of God" (Eph.). If we feel that we do not have ough faith, let us ask God for greater h. Jesus said, "Ask, and it shall be en you; seek, and ye shall find; ock, and it shall be opened unto you." t is God's will and plan that we uld enjoy the fruit of the Spirit in lives. But let us remember that we not hope to have it without the sence of the Spirit Himself in all fullness.

—o—

NCASTER MENNONITE HIGH SCHOOL

By John H. Gochnauer

t a recent meeting of the Board of stees, a tract of land was purchased ch will be the future home of the caster Mennonite School, a state- edited, four-year high school. It is ted on the south side of the Lincoln hway, about three miles east of the caster city limits and about one mile of the Mellinger Meetinghouse. property lies adjacent to the coln Highway, thus affording easy ss at all seasons of the year and yet three large buildings, which former- ere used by the Yeates School, are set far back from the busy highway in an ideal setting of beautiful trees and shrubbery on a bend of Mill Creek. Across the creek is another grove of trees, farm land, the farmhouse and barn, and a big, flowing spring.

The buildings mentioned above were used about twenty years ago as an Academy or Preparatory School and are therefore equipped with dormitory and dining-room facilities as well as class-rooms and auditorium. The work of remodeling and putting everything into first-class order will be begun at once, with the purpose in mind to have everything in readiness until the beginning of the next school year.

This entire venture is built on the hope and prayer that the benefits of a high-school training may be made available to more of our young people, and that such training may be received in a safe and satisfactory atmosphere and under wholesome Christian influences, entirely free from the demoralizing and compromising influence of wrong attitudes and emphases often found in other schools in teaching biology and physics, in the great system of competitive athletics, in the absorbing social and entertainment program, and in the possible introduction of compulsory military training.

The three main faculty members have been elected as provided for in the constitution and bylaws. They are Principal, Bishop J. Paul Graybill; Dean, Preacher Noah G. Good; and Secretary-Treasurer, Clyde B. Stoner. The other necessary members of the teaching staff will also be appointed in the near future. We are happy in the appointment of these brethren because they have more than the necessary scholastic credits for teaching in an accredited high school. They have years of teaching experience, and their love and loyalty to the Church are above question.

The Supervising Committee is now busy working on courses of study to be offered, selecting textbooks and other school equipment, and are planning to have a descriptive bulletin available for distribution soon.

We solicit the co-operation and prayers of the entire brotherhood that the Spirit of God may continue to lead in every phase of this work, as it is evident that He has led hitherto, and that He may both bless the school and make her a blessing. As opportunity affords, we would ask the ministry of the various congregations to invite and encourage both students for and contributions to the School. Gifts can be directed to Bro. Clarence Lutz, Treasurer, Elizabethtown, Pa.

Manheim, Pa., Route 1.

—o—

The moral change which Christ works in us is greater than the miracle of physical healing.—Paul Erb.

THE TEMPERANCE LESSON

By Glenora E. Swartzendruber

In Sunday school we study a Temperance Lesson once each quarter. This is a vital topic and should present an interesting and profitable study. Too often, however, the significance of "temperance" is limited to such things as drinking and smoking. Sometimes other drug addicts are referred to in the discussion, and there is an occasional rebuke against overeating and overworking. While these are very important angles of the subject and should certainly not be ignored, yet to those not involved in any of these habits temperance may seem a matter of little or no concern. We could make the subject more meaningful and thus more interesting by considering the meaning of "temperance" in a larger sense.

The temperance question is a most important one and has been an issue in all departments of society. Religion, education, politics, and various agencies and societies have urged temperance. Their zeal has ranged from the fervency expressed in the lectures of temperance advocates to the vehemence of crusaders. All these groups interpret its meaning by specifying a few abstinences. They attack the results rather than searching into the meaning of temperance and finding the cause of its violation.

To understand the subject better, notice a few definitions. Some one has said, "Temperance means the total abstinence from things that are harmful and the moderate use of the good." Another, "Let us resolve to put out of life all that robs it of value and usefulness, its permanence, stability, and power." The Greeks are accredited with this: "Nothing in excess."

When we study the temperance lesson we should think how the word "temperance" addresses itself to our intellectual understanding, or what all is involved in its topical significance; really know what we are studying about. We should be able to study it either apart from, or associated with, related subjects.

Secondly, we should regard temperance in its doctrinal aspect. Here we meet it on the spiritual plane. What function of our spiritual faculties can bring it about? What meaning has it when formulated into our creed; how can it find a place in our conscience, and how make it a principle of our convictions?

Third, how can we translate its meaning into practical living; how appropriate it in daily utility—when we need it?

It is never practical to tether a subject to specific limitations. For instance, if the subject is "Sin," "Grace," "Temptation," "Temperance" (almost any subject), instead of approaching the subject with a definite study plan,

invariably there is an attempt to make a few named practices stand for all the scope and significance of the subject. By this practice we often "hog-tie" a great and important subject, and we keep "hid in the bushes" much of even the "first principles of the oracles of God." Read Heb. 5:12-14.

In the study of temperance we must of necessity consider our own make-up. We not only have bodies which may be harmed by overindulgences, but we also have mental, spiritual, emotional, and temperamental capacities. In all these we may have attitudes, ideas, purposes, etc.—temperamental and emotional habits—which either help and improve our mental, emotional, and spiritual growth and health, or else they act as drugs that paralyze and intoxicate and hinder the function of these various departments of experience and expression. Some of these habits may rate as intemperances. In many of these tendencies we should be "total abstainers," and in the good use of our faculties we should observe the principle of moderation.

What is our attitude toward the subject of temperance? Is it regarded as a restriction to keep us from enjoying life? Why not rather accept it as a standard by which we may measure what is worth while, and also to help us detect that which is detrimental?

Some of the remarks we hear people make help us to realize how important it is to be "temperate in all things." Such complaints as, "She is too fussy," "serious," "fretful," etc., are heard. Or we may hear, "I can stand a lot, but this is too much." "Religion (or education) is a good thing, but he takes it too far." Although such remarks are not always just, they show us that the statement, "If a little is good, more is better," is not always true. A little too much of even a good thing may prove fatal. In II Pet. 1:5-7 we have a list of virtues to "add" to our faith. The order in which they are listed suggests that if faith, virtue, and knowledge are to be valid and efficient we must add temperance; and it is necessary to have it before we attempt patience, godliness, brotherly kindness, and charity. It is like an important stone to be placed in the "altar;" we may build in the "spiritual house" where we "offer up spiritual sacrifices acceptable to God by Jesus Christ" (I Peter 2:5).

We may think that what we do is only our own business, but we, too, are sensitive to and affected by the behavior of others. The apostle Paul said, "All things are lawful for me" (I Cor. 6:12; I Cor. 10:23). He did not, however, travel through life, rough-shod, with no regard for temperance. He measured his motives and actions by certain tests:

1. **"All things are not expedient."** If it does not have a worthy objective, or a commendable purpose, or a means to some truly desirable end, it is not expedient. That which does not help some cause forward, or that which is harmful or of questionable propriety, that which is not suitable or consistent, is not expedient. It is also not expedient if it is an escape or substitute for the wholesome, legitimate, and worth-while experiences of living.

2. **"All things edify not."** We should not spend (waste, squander) our time and energy, life and talents for the vain, foolish pursuits. Things which do not improve, instruct, or benefit; which do not in some way help to build character, or help someone to become more useful, skillful, and efficient; which do not increase or improve our mental and spiritual competence or caliber; or that which hinders our efforts to attain ("not as though we had already attained"—Phil. 3:12), or to excel (to the edifying of the Church—I Cor. 14:12), will soon be weights, if not sins which so easily beset us. If we would run the race well, we must be "temperate in all things."

3. **"I will not be brought under the power of any."** Even though there may not be a law against it, anything that is enslaving, harmful, fascinating, and habit-forming will sooner or later bring us under its power. Things which enslave us physically and that which gains the mastery of the "inner man" are all intemperances.

4. **Social responsibility.** Paul was constantly mindful of "him . . . for whom Christ died" (Rom. 14:15), and he was always careful in behalf of the "weak brother," avoiding anything "whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21). "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (I Cor. 10:32). "For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence" (Rom. 14:20). Besides this caution, he practiced self-denial and self-discipline for the sake of his own conscience and spiritual rating.

5. **Glorify God.** "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). "For we are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20). "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

6. **His conclusion.** "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

"For he that in these things serveth Christ is acceptable to God, and approved of men.

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:17-19).

New Carlisle, Ohio.

THE EXALTATION OF CHRIS

(Continued from page 147)

in order that it might not be led aw through the enticements of seducti world influences from which it has l come separated. The early church lea ers regarded the book as containing message of the highest form of spiritu love and loyalty.

The content of the book seems be based upon a romance between t king and a dusky rural maid w responds to his wooing but who a clings to her lover of the hills. In it find: Love's Call, 1:7; Love's Respon 2:8, 9; Love's Reward, 3:4; Lov Adoration, 4:1; Love's Ardent Sea by the Seeking Bride, 5:6; Love's S cerity, 6:2, 3; Love's Communion, 7: Love's Conquest Rewarded, 7:11- Love's Reward and Fruition, 8:5, 6.

While the mind of the reader tre on mysterious ground, he perceives t it is holy ground and that the m sage is related to the Divine Bri groom. It is an expression of p marital love as set over against ceticism on the one hand and lust the other. It carries with it the lar interpretation of the Son of God a His heavenly Bride, the Church. Co pare I Cor. 11:1-4.

The Song of Songs was evider written by Solomon. It reflects the d of his greatest spiritual strength highest loyalty to the principles righteousness and wisdom with wh he had been divinely endowed. It is product of the understanding of a cere soul. It reflects a chaste relati ship with one whose love had led t holy relationship with a chaste and h spouse. In this we have foreshado the exaltation of Christ.

Lamentations. This Book disclo the love and sorrow of Jehovah for people. He is punishing them for t waywardness and sin, and yet laments over them. The Prophet J miah is His agent representing the tion now lost. He is called upon frame and sing these funeral hy over the holy city. The prophet stands as an advocate between his ple and God. In this he typifies great antitype, the Lord Jesus Ch The people of Zion had listened false prophets and had made wor alliances which were contrary to will of God.

Their captivity was a matter of ju ment upon their disloyalty. But w they cried unto the Lord they v given assurance through the pro that their appeal for divine favor w be heard, that they would be rest to their land, and that their latter g would be greater than their for glory.

We must couple this Book with prophecies of the return from capti In this we may consider its messag foreshadowing the final release of

hurch from the kingdoms of this orld as the King comes to take Her ito Himself. But the children of rael's redemption must be a release om captivity and the King must be to em a Sovereign ruling over a people parated from the world about them. **rist could not come from Babylon,** ither could His subjects remain cap- es to any Babylonish power. He uld only be bound up with a restora- n from spiritual captivity and with r spiritual existence in all His gra- us ministrations and indwelling.

One must read and reread the Book a whole to catch its permanent reli- us value. It teaches patriotism and tience, prayer and confession of sin, e divine character of chastisement d the value of yokebearing as a dis- line in life. The deepest and most portant message for us is how ideal n, in suffering for the sins of the wish nation, typifies the Messiah io "bore our sins and carried our rows." Our hearts were touched as heard the sorrowing Jews read the ok on Friday afternoon at the wail- place in Jerusalem. It is also read the Jews on the anniversary of the ning of Jerusalem. Why cannot the l be removed from before their vision t they might behold Him who is in th their holy Redeemer?

Let us behold Christ's glory and ltation throughout the Poetical oks.

Dondi, India.

(To be continued)

Special Meetings

LANCASTER, PA.

eport of the Annual Workers' Meeting d Sunday, April 26, 1942, at the Lan- er Colored Mission, South Christian . Locust Sts., Lancaster, Pa.

ro. Swartzendruber, superintendent of Colored Mission in Harrisonburg, Va., morning devotion, after which Bro. ob Miller took charge of the Sunday- ool lesson.

Financial Needs Met by Burdened pers," by Bro. Sem Eby. By burdened ers surely the financial needs will be . God planned our lives to glorify and help our fellow men. Our minis- should present to the members the ds of the Church so we can respond e readily.

The Value of a Soul," by Bro. Clayton man. Our souls cannot be valued by erial things. "Where there is no vi- the people perish." We can get a on of the worth of a soul through ver and also by meditating on Christ's ern for the lost while He was here on h.

ro. Daniel Sensenig opened the after- n session by reading and prayer.

The Little Things," was the theme of lk given to the children by Sister Lark ored) of Washington, D. C. "Take us foxes, the little foxes, that spoil the s: for our vines have tender grapes" g of Sol. 2:15). We must watch the e foxes which enter our lives, such as: e fox lie, talebearing, theft, and swear- ing. "Watch and pray, that ye enter not into temptation" (Matt. 26:41).

"Joy of Personal Soul Winning," by Bro. Israel Rohrer. What is your part and my part but to point souls to Christ? Matt. 28:19, 20. We have a glorious Gospel to tell to the world which will save. There is fullness of joy to those who point souls to Christ. Psalm 126:6.

"Blessings Received in Our Christian Life," was the theme of personal testimonies given by four of our sisters. We are happy in the Lord. God has answered our prayers and brought peace and joy into our hearts. Also He has given us a deep concern for our families and our race, that they also may see the salvation of the Lord. We ask an interest in your prayers that we may remain faithful to our God and the Church.

"Our Responsibility of Supporting the Work to Which We Are Called," was presented by Bro. Andrew Landis. Let us fill our place and not look to our fellow worker. Prayer is a great help in supporting our work. We must send our prayers to the Throne to bring results.

Evening devotion was conducted by Bro. Ira Buckwalter of the Welsh Mountain Mission.

"A Full Reward," was given by Bro. Martin Landis. We must have a full Gospel in order to receive a full reward. The greatest reward in life is that the Lord has counted us worthy to labor in His vineyard. It is a great reward to have our sins forgiven, also to enjoy fellowship with our Lord. The reward is given to the faithful. Matt. 25:23.

"And I, If I Be Lifted Up from the Earth, Will Draw All Men unto Me" (John 12:32), by Bro. Daniel Sensenig. Christ's drawing power is likened to a piece of magnetizing steel which draws us to Himself. We as workers must be melted and made new, and then be magnetized by God's Spirit in order to be of use in His service.

Ruth Martin, Secretary.

PALMYRA, MISSOURI

Report of the Sunday School Meeting held at the Palmyra Mennonite Church, Palmyra, Mo., on Sunday, April 26, 1942.

Organization.—Mods., Oney Hathaway, Bro. Johnston; Chor., Harold Kreider; Secy., Mary Fenton.

Program and Speakers.—(morning) Opening, Ruben Harder; Sermon on the Sunday-School Lesson, J. M. Yoder; The Highest Call of the Youth, J. M. Kreider; Co-operation in Christian Service, Wm. Edelman; The Teacher Becoming All Things to All Men, Margaret Bissey. (afternoon) Devotional, Leroy Zook; Children's Meeting, Cleo Hathaway; WORKERS IN HIS VINEYARD: (1) Every One His Work, Alvin Johnston; (2) Shining as Lights, Hilda Brenneman; (3) Ambassadors in Christ's Stead, Mabelle Hathaway; (4) The Tragedy of Neglect, Miriam Kreider; Biblical Teachings on Separation, Nelson Kauffman; Our Civilian Service Camps, Ralph Detweiler. (evening) Song Service and Devotional; Sermon, Ira Buckwalter.

Thoughts Gleaned.—The question as to how many will be saved is not as important as the question of whether you and I will be saved. Some things we must face in being saved: 1. Bear our cross and follow Jesus daily; 2. Deny ourselves of things which would lead us astray; 3. Strive to enter in at the strait gate. The best way to take in life is the one that gets you to the right place. Youth is the critical period in one's life. Youths should be examples in word, charity, spirit, faith, and purity. Christian service is service performed by Christians for Christ. If we do not co-operate with Christ we destroy His work. The teacher should perform God's work, in God's way, to God's glory. If a teacher is not wholly given to God he will not be able to teach properly. The teacher needs faith; must study and know what he is teaching; must be an example of purity; must be an encouragement to his pupils. Every teacher must be given to prayer. God wants us to work in His vineyard and He will reward us for our work. Everyone has talents to use. If we follow God's teachings we will be an influence for good to others. Before we can shine we must be purified. If we would shine Jesus must reign in our hearts. As the Lord's workers we must let our lights shine so that others may find Christ. The more we fellowship with Christ the brighter our lights will shine. We who have accepted Christ as our Saviour are His ambassadors. We are saved that we might save others and bring the lost to Christ. If we neglect to do our part in God's vineyard, how great will be the tragedy of lost souls! From the beginning God separated good from evil. If we as ambassadors of God do not stay separate from the world we are not true ambassadors. God has chosen His people to be a separate people. Two things stand out in Jesus' life; His righteousness and His hatred of evil. To become like Christ is to become separated from sin. Secretary.

OPEN FORUM

PROPHECY

Why publish articles arousing controversy?

Elmira, Ont., R. 1.

Dear Brethren in Christ, Greetings:—I have been reading the articles regarding postmillennialism and premillennialism and must say I am surprised that such articles are allowed to appear in the Christian Doctrine, as I notice by the conversation I hear concerning the articles that they have the effect of spoiling the unity of the members of the Mennonite faith, which is surely not what we want in these very troublous times when our very faith will be tested.

We are old, that is, my wife and I, and have raised a family of nine sons and three daughters. We have tried by God's help to raise them in the nurture and admonition of the Lord and now all twelve are members of the Mennonite Church. They are nearly all married and have families of their own, and one married son, Simeon Hurst and his wife, are missionaries in British East Africa. This is not written in a boastful spirit but only to let you know that we have boundless faith in the church that believes in the "all things whatsoever" Christ has commanded us to do and because of this I am made to feel sad that there appears so much controversy concerning a thing that is really nonessential. The Word teaches us that we are to build each other up. To me it appears there is something radically wrong somewhere, as the Holy Spirit, who is to guide us in all truth, would not come to one true Christian and say, "This is the truth," then come to another and say, "I have not told the truth to the first one but I am telling the truth to you." So why the difference and the controversy about a matter that does not really change eternal things? Can we not be satisfied with the words of the Apostle Paul when he said that now we see through a glass dimly but then face to face, that some day we shall know as we are known and shall see Him as He is?

Though I would not think of having in the least any argument with anyone concerning it, I may say that to me it seems clear what God's Word is trying to teach us, which is as follows: When Christ died on the cross He said, "It is finished," which shows to me plainly that the plan of redemption was finished, as He gave His life so tbat we might live, but it also plainly shows that the words He was to speak after His ascension were not finished or why could He have said to Saul while he was on the road to Damascus to persecute the Christians, "Saul, Saul, why persecutest thou me?" and tben later on the isle of Patmos why did He speak to John (Rev. 20:4-6, especially verses 5 and 6), "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is be that hath part in the first resurrection: on such the second death hatb no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." The above is the way I understand it but no one shall hear me say, I am right and those that understand it otherwise are in the wrong.

Daniel Hurst.

P. S. I would be very glad for an answer from you, as you could perhaps make it clear to me why these articles appear so often in your very helpful Christian paper. D. H.

Answer: Controversy arises because the Mennonite Church recognizes both premillennialism and nonmillennialism as being orthodox, and the Herald opens its columns to both viewpoints. Several church bodies have asked for more prophetic teaching, and the greatly increased interest in prophecy in wartime brings many prophetic articles to our desk, which we do not like to suppress. We trust both sides will present sound, constructive articles that will really throw light on dark prophetic mysteries, but we do not want to give too much space to a matter which you rightly term as "really nonessential." G. R. S.

Appreciation

Dear Brother:

The article by Rev. J. E. Lapp of Hatfield, Pa., on Nonmillennialism is the finest article I ever read. I do not know the Rev. Lapp but he certainly is one who amidst much false teaching gives us a real masterpiece in his vital Christian exposition of the Word of God. It is worth the price of the Gospel Herald for a lifetime.

I am sorry that so much millennial preaching has crept into the Mennonite Church. She of all churches should give the finest and best in presenting the Word of God in its simplicity and purity.

I think so much of the above exposition that I shall preach a series of sermons using his thesis as a basis of outline.

Sincerely yours,
J. Erwin Gnagey.

NAMES OF GOD IN ISAIAH

Lancaster, Pa.

Greetings:

I thought the readers of the Gospel Herald would be glad to know of an interesting fact about the Book of Isaiah. I have read the Books of the Bible many times but have never noticed this fact before.

I was a shut-in during the time that our Bible Class was studying the Book of Isaiah and had to do my own studying at home. In this way I learned that Isaiah mentions the name of our Lord more than any other Book. The name of the Lord is mentioned 362 times, while "Lord of Hosts" occurs 61 times. No other Book of the Bible has the honor of totaling 423 references to His blessed name.

While I have always found the Book of Isaiah very interesting, I had never noted this fact and thought I would like to pass this on to the readers.

A devoted reader,
Mrs. Lillian Shotzberger.

Married

Good—Good.—Bro. Otis James Good and Sister Mildred Elizabeth Good, both of Salem congregation, Elida, Ohio, were married at the bride's home, Bro. M. O'Connell of Lima, Ohio, Mission officiating. May the Lord bless them.

Guntz—Freed.—On May 2, 1942, Bro. John B. Guntz of the Vincent congregation and Sister Katie Freed of the Franconia congregation, were united in marriage at the home of the officiating bishop, Bro. Warren G. Bean. May the rich blessing of God attend them through life.

King—Byler.—On Feb. 17, 1942, Bro. Rufus S. King and Sister Emma E. Byler were united in marriage at the home of the officiating bishop, Bro. E. B. Peachey. May the Lord bless them as they journey the sea of matrimony together.

Reist—Brubacher.—Bro. Edwin Reist of the St. Jacob's congregation and Sister Melinda Brubacher of the St. Jacob's congregation were united in marriage April 4, 1942, at the home of the officiating bishop, Bro. Oliver D. Snider. May God's blessing attend them through life.

Engle—Stuckey.—Bro. Royce Engle, formerly from Kansas, and Sister Doris Stuckey, formerly from Archbold, Ohio, were married at the chapel of Goshen College on May 5, 1942, by Bro. S. C. Yoder, tbe officiating bishop. They are now residents of Goshen, Ind., where they will make their home.

Horst—Dirks.—On the afternoon of April 26, 1942, at the First Mennonite Church, Winton, Calif., Bro. Daniel Horst and Sister Lena Dirks, both of the Winton congregation, were united in marriage, Bishop J. P. Bontrager performing the ceremony. May the rich blessings of God attend them through life.

Schweitzer — Ellingson. — On Feb. 18, 1942, Bro. Clyde Schweitzer and Sister Thelma Ellingson of the Broken View congregation near Broken Bow, Nebr., were united in marriage at the bome of Bro. William Eicher, the officiating bishop. May God's blessings attend them through life.

Bleile—Weldy.—On Saturday evening, April 11, 1942, at the home of the bride's parents near Wakarusa, Ind., Bro. Paul Bleile and Sister Erma Weldy, both members of the Nappanee North Main St., congregation, were united in marriage, Bro. Homer F. North of Nappanee officiating. May the blessing of God attend them through life's journey.

Byler—Yoder.—On Jan. 27, 1942, Bro. Willie B. Byler and Sister Ella B. Yoder, both members of the Locust Grove congregation, were united in marriage at their home congregation. Bro. John E. Kurtz, uncle of the bride, preached the sermon and Bro. E. B. Peachey officiated. May the Lord richly bless them in their married life.

Obituary

Ash.—Sarah, daughter of Gertrude and Conrad Burkholder, was born Dec. 25, 1882, at Salishury, Pa.; died at the home of her only daughter, Myra, Bridgeville, Del., on April 9, 1942; aged 59 y. 3 m. 15 d. On July 4, 1912, she was united in marriage to John Ash. This union was blessed with 8 sons and 1 daughter. In 1927 she with her family moved to Delaware where she spent the rest of her life. She is survived hy her children as follows: Roy and Orval, of Greenwood, Del.; Norman, Myra (Mrs. Leroy Moore), Frank, Adam, Menno, David, of Bridgeville, Del.; and Perry, in U. S. Army in South Carolina. She is also survived by her companion, aged mother, 5 sisters and 4 brothers: Perry, of North Carolina; John and Evan of Gibb Glade, Pa.; Daniel, of Portland, Oreg.; Ba bara (Mrs. John Adam Teets), Flintstor Md.; Emma (Mrs. Albert Sisk), Cora (M Noah Schrock), both of Oakland, Md.; Lyd (Mrs. James Rotrick), of West Virgini Mary (Mrs. Menno Gingerich), Alberta, Ca Two little grandchildren also survive. S had not been well for many years, having d betes, and later complications developed whi caused her death. She would have liked to main longer with her family, but because of tense pain and suffering she expressed a des that she was "ready to go whenever the Lo calls." Mother was the first to break the fa ily circle. She was much concerned about t welfare of her children. She was a member the Brethren Church at Farmington. Del., a attended church regularly when health perm ted. She will be missed, especially by the fa ily and many relatives and friends. A br funeral service was held at the house and f ther services at St. Johnstown Church n Greenwood, conducted by Bro. W. C. Her berger of Greenwood and Mr. McDaniel of M ton. Burial in the adjoining cemetery.

—A Daughter-in-law

Croyle.—Joseph M. Croyle was born April 1862; died April 22, 1942; aged 80 y. 16 d. was united in marriage to Polly M. Kauffman Dec. 31, 1882, and they shared the joys sorrows of life together for 46 years. His w passed away Jan. 22, 1929. To this union w born 8 children: Ammon J., Ella M. (Mrs. R ben Thomas), Lawrence Wesley, deceased, L E., Katie E. (Mrs. Harry J. Spory, decease Moses E., with whom he made his home, A E. (Mrs. E. S. Thomas), Milton Luther, ceased. He is survived by 16 grandchildren foster grandchild, and 16 great-grandchildr Two grandchildren preceded him in death. was a faithful member of the Mennonite Chu for about 59 years. He served as trustee of church for a number of years, until his he failed. He also helped in organizing the Sunday school at tbe Thomas Church. He much interested in the study of God's W and recited Psalm 90 tbe day before his de He will be much missed in the home, but humbly submit to the will of God who know best. Funeral services were held at the Th as Mennonite Church. Ministers in cha were: Bros. S. G. Shetler, Aldus Wing Harry C. Blough, and Irwin M. Holsopple. T Job 38:17. Burial in adjoining cemetery.

"O Father, 'tis lonesome without you,
And sad is the weary way,
For life is not the same to us
Since you were called away."

—The Famil

Gascho.—Barbara, daughter of Noah and J bara Stutzman, was born near Chappell, N Nov. 1, 1897; died near Broken Bow, N April 18, 1942; aged 44 y. 5 m. 18 d. D followed an illness of several years, she b bedfast for about two years. In her youth accepted Christ as her Saviour and united the Mennonite Church, remaining a devoted faithful Christian until death. She was u in marriage to Arthur Gascho, Feb. 10. To this union were born 3 sons and 2 daught 1 son having preceded her in death. There main to mourn her early departure her hus and the following children: Glen, Bla Mary, and Chester, all at home. She leaves 2 brothers (William N. Stutzman Wood River, Nebr., and Harve N. Stutzma Chappell, Nebr.), a number of nieces and n ews, and many other relatives and friends. was a kind and loving wife and mother, was much concerned about the spiritual we of her family and of the church which sh tended as long as health permitted. One o favorite Bible verses was II Timothy which was found among the many she written down in her Bible, out of which sh much comfort and consolation in her suff

"All is over, hands are folded,
On a quiet, peaceful breast;

All is over, pain is ended,
And dear Mother is at rest."

Hartzler.—Mary A., daughter of David and san Gingerich, was born in Allen Co., Ind., g. 17, 1867; died at her home in Smithville, May 1, 1942; aged 74 y. 8 m. 14 d. She ne with her parents to Marshallville, Wayne , O., where she grew to womanhood. She s united in marriage to Joseph K. Hartzler 1. 1, 1889. To this union 6 children were n. One son, David, preceded her in death. is survived by her dear husband and 5 chil- n (Mrs. Orrville Snyder, Sterling; Ray, tman; Ira, Nappanee, Ind.; Paul, Weilers- e; Alta, Wooster), 18 grandchildren, 5 great- ndchildren, 2 sisters (Mrs. Samuel Mishler, shen, Ind.; Mrs. Elmer King, Wooster, O.), many other relatives. Sister Hartzler in teen age confessed and accepted Christ as Saviour and Lord, was baptized by Bishop K. Yoder, and received as a member into the t Grove Mennonite congregation, where she ained a faithful and loyal sister in the serv- of her Lord. In her affliction she was pa- t and resigned to the will of her heavenly her who doeth all things well. "Blessed are dead who die in the Lord." Funeral serv- were conducted by Bros. I. W. Royer and S. Gerig. Text, Mark 14:8. Interment in t Grove Cemetery.

ie memory of Mother with us lingers,
Though she dwells in heaven above;
loving words she has often spoken
re jewels strung on a golden cord.
els so rich, radiant, and rare,
y are locked in our hearts and treasured there."

Hartzler.—Simon P., son of Benjamin and icy Nofsinger Hartzler, was born Feb. 19, 1, near Wooster, O.; departed this life, after illness of two weeks, at his home in East ne, Mo., April 26, 1942. In 1881 with his nts he moved to Cass Co., Mo., where he t the greater part of his life. Nov. 4, 1904, was married to Mary M. Troyer of Bloom- on, Ill. To this union was born 1 daughter died in infancy. On Christmas morning, , his wife passed away. June 5, 1919, he married to Emma B. Kauffman of Middle- , Ind., and they established their home in t Lynne, Mo., where they have since resided have been a great help to the church and munity. He began his career in the mer- ile business at Carlock, Ill., in 1895, later ing to Topeka, Ind. In 1903 he came to sant Hill, Mo., and the Hartzler Brothers e was established there. After his wife's th failed he moved to East Lynne and ght a general store which he operated for a ber of years. He was a lover of good mu- In 1888, he taught his first music class at view Schoolhouse near East Lynne, and in wing years taught consistently in Illinois, a, Missouri, Kansas, Colorado, and Nebras- having taught more than one hundred ses. He studied music at the Moody Insti- in Chicago in 1912-1913 and devoted a t part of his life to singing and assisting in vals. He was a regular attendant at church ices, taught a Sunday-school class, and act- s superintendent many years. Surviving are wife, 2 brothers (Noah D. and Harvey B. zler of Superior, Nebr.), 1 sister (Mrs. A. Myers of Milton, Kans.), 3 nephews, 5 es, and a host of friends. Funeral services conducted at the M. E. Church in East ne by Bro. I. G. Hartzler. Text, I Pet. 1:3-7.

ufford.—Arthur Abraham, son of John A. Mary Hufford, was born at Herald, Ill., 7, 1894; died at the age of 47 y. 3 m. 4 d. rew to manhood at the place of his birth later came to Peoria, Ill. On Sept. 2, 1919, as married to Mabel Duvall of Mackinaw, To this union were born 3 children: Doris , James Arthur, and Stanley Eugene. He rvived by his widow, 3 children, his father, 6 brothers as follows: Alfred, John W., d, and Frank, all of Peoria, Ill., Thurman of Urbana, Ill., and Perry of Alhambra, Calif. His mother and 5 sisters preceded him in death. On Jan. 25, 1931, he was baptized and received into the Mennonite Church at Pleasant Hill where he remained a faithful member until death. He was the first of a group of sixteen to accept Christ as his Saviour in the Pleasant Hill Mennonite Church, the first of the group to receive baptism, and now, under the providence of God, the first of this group to answer the heavenly summons. His sudden departure is a great shock to his family, to the church, and to the community, in all of which places he will be greatly missed. But we bow in humble submission to an all-wise God who knows best and does all things well.

Landes.—Sara C., daughter of Levi A. and Fannie (Clemens) Landis, was born Jan. 10, 1920, near Harleysville, Pa.; died of a kidney ailment Feb. 15, 1942, in Hahneman Hospital, Philadelphia, Pa.; aged 22 y. 1 m. 5 d. She was married to Walter D. Landes on Sept. 14, 1940. She is survived by her husband, father and mother, 2 brothers (Levi C., and Abram C., near Harleysville, Pa.), and 4 sisters (Susan C., Mary C., Martha C., and Elizabeth C., all at home). She also leaves her paternal grandparents (Mr. and Mrs. Abram M. Landis), and her maternal grandmother (Mrs. Jacob Delp), as well as a large number of other relatives and friends. Funeral services were held at the home of her parents. in charge of Bro. Rein Alderfer, and at the Salford Mennonite Church, of which she was a member, in charge of Bro. Elias Landis. Text, Job 14:1, 2.

"A precious one from us is gone,
A voice we loved is stilled;
But since we know that God knows best,
We bow to His dear will."

Mosemann.—Christian H., son of Philip and Elizabeth Herr Mosemann, was born Oct. 12, 1881, at Lancaster, Pa.; died March 15, 1942, at Ephrata, Pa.; aged 60 y. 5 m. 3 d. In 1903 he was married to Anna Musser of Kinzers, Pa., who died in 1915. There were five children. In 1920 he married Adda Kreider of Gordonville, Pa., who died in 1935. He was converted and united with the Mennonite Church in his youth, and was active in the work of the church until just a few weeks before his death. He was one of the early workers at the Lancaster Vine Street Mission, and for the past sixteen years was superintendent of the Cocalico Mission near Denver, Pa. He was always eager to help advance the missionary work of the church. In August, 1941, he had a slight stroke, but after being confined to the house for a few weeks, was again able to be about. Just two weeks before his death he had another stroke and then a few days later a third, which completely paralyzed his left side. On Sunday morning, March 15, he passed away. He is greatly missed, but we know that our loss is his gain. He is survived by the following children: Verna, Erel, Grace, at home, Luke, Lititz, Pa., and Christian, New Holland, Pa.; also 3 grandchildren and the following brothers and sisters: David, Abram, Elizabeth, and Barbara, all of Lancaster. Funeral services were held at his home by Bro. Noah Horst, and at the Lancaster East Chestnut Street Church by Bros. Wilmer Eby and Amos Horst. Burial in Mellinger's Cemetery.

"God knows the way, He holds the key;
He guides us with unerring hand.
Sometime with tearless eyes we'll see,
Yes there, up there, we'll understand."
—The Children.

Nelson.—Henry M., son of Hans and Christina Nelson, of Horsens, Denmark, was born at Leeds, England, on Aug. 23, 1880, while his parents were en route to America; died April 23, 1942, at his home in Canton, O., after an extended illness; aged 61 y. 8 m. Three brothers and three sisters preceded him in death, several of whom died in infancy. On April 18, 1902, he was united in marriage to Bessie Bainett, who survives him. This union was blessed with 11 children who mourn his departure: 7 sons —Christ, Charles, George, John, Paul, and Wilbur all of Canton, and Howard of the home; 4 daughters—Mrs. W. J. Miller of Canton, Mrs. Carl Werstler of Middlebranch, and Helen and Edith of the home. He is also survived by 25 grandchildren, 4 great-grandchildren, and many other relatives and friends. He had been in the employ of the Canton City Water Works for the past 40 years, being known as a very conscientious and hard worker. His life was always clean in habits and he was very fond and appreciative of his home and family, all of whom were welcome at all times. He was recently baptized upon confession of faith and united with the Canton Mennonite Mission Church, where he had attended for a number of years. Services were conducted in the home and at the church in charge of Bros. J. J. Hostetler and O. N. Johns. Interment in Rowland Cemetery at the rear of the church.

Peachey.—Glen Lester, son of Emanuel B. and Elsie A. Peachey, was born April 12, 1941; died at his home April 18, 1942; aged 1 y. 6 d. The cause of his death was intestinal trouble and a weak heart. He had been sick only a few days. He budded on earth to bloom in heaven. He leaves to mourn, his father and mother, and 1 sister (Miriam). Funeral services were held at the home by Bro. John B. Zook, and at the Locust Grove Church in charge of Bros. John L. Mast and Aaron Mast. A song, "Gathering Buds," was read, also "Go to Thy Rest, Fair Child."

"In God's dear home they are safe,
No suffering, tears, or care;
And in His time you'll surely find
Him waiting over there."

Swartzendruber.—Shem, the youngest son of Frederick and Sarah (Yoder) Swartzendruber, was born in Johnson Co., Iowa, Aug. 26, 1865. He accepted Christ as his Saviour when a young man and united with the Amish Church, of which his father was bishop at that time. Oct. 30, 1887, he was united in marriage with Nancy Marner. This union was blessed with 9 children. They set up housekeeping on the old Swartzendruber homestead near Kalona, Ia. In the fall of 1892 he with two of his brothers-in-law started out with a team and covered springwagon to make a tour in search of cheaper land. After several weeks of travel they decided that the level prairies of north central Iowa were the most inviting; so he purchased 80 acres of raw prairie land in Wright Co., near Clarion, and moved there with his family the following spring. Other families also moved in and an Amish Mennonite Church was organized of which he was a charter member. He always took an active part in the work of the Church. By autumn of 1901 he had disposed of his Iowa possessions and moved to Centralia, Mo. He lived in this community about 14 years. In the spring of 1915 he moved to Henry Co., Iowa, which was his late home. Bro. Swartzendruber was of a quiet and kindly disposition and left many good friends in the different communities where he lived. He was mechanically inclined and did much custom grinding, sawing, corn-shelling, and threshing in his day. He seemed to be quite well physically and was constitutionally strong, but about eight years ago his health began to fail. He passed peacefully out of this life at the home of his son Earl near Wayland, Iowa, on Sunday morning, April 26, 1942; aged 76 y. 8 m. He leaves his deeply bereaved wife, 2 daughters, Esther (Mrs. Simon Gnagey, Pigeon, Mich.), Salina, at home; 7 sons (Fred, Herbert, and Thomas, Hopedale, Ill.; Omar, New Carlisle, O.; George, St. Johns, Mich.; Lee and Earl of the home community), 1 sister (Mrs. Anna Yoder, Chapell, Nebr.), 36 grandchildren, 3 great-grandchildren, and many other relatives and friends to mourn their loss. Funeral services were held in the Sugar Creek Church near Wayland, conducted by Bro. Willard Liechty assisted by Bros. D. J. Fisher and Daniel Kauffman. Buried in adjoining cemetery.

C. P. S. Camps

NEW MENNONITE CAMP

On April 23 six boys from the Henry, Illinois, camp were transferred to C.P.S. Camp #25 at Weeping Water, Nebraska. This marked the opening of another Mennonite-administered camp and brings the total to ten. The work program of the camp is directed by the Soil Conservation Service.

Following are the staff members:
Director, Bro. Erwin Goering, Moundridge, Kansas.
Matron, Mrs. Erwin Goering Moundridge, Kansas.
Educational Director, Bro. Harold T. Wiebe Hillsboro, Kansas.
Dietitian, Sister Selma Rupp, Moundridge, Kansas
Business Manager, Bro. Donald Gundy (Assignee), Meadows, Ill.

An assignment of 98 boys is expected to arrive at the camp on May 15.

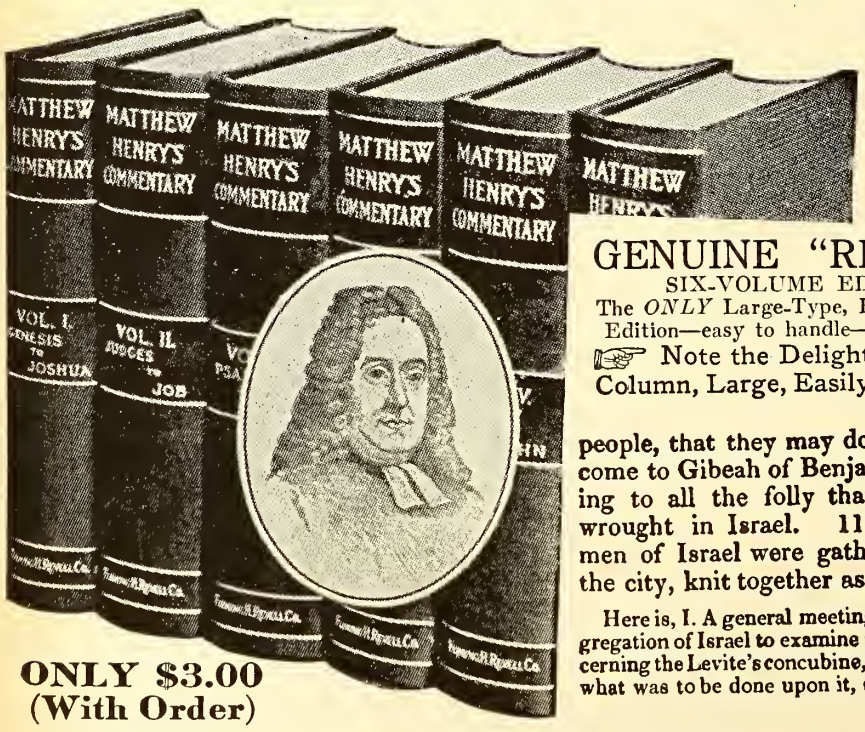
Bro. Albert Gaeddert Assumes New Duties

Bro. Albert Gaeddert has been appointed as Assistant General Director of Mennonite C.P.S. camps in the western states. This new duty is in addition to his work as director of the Colorado Springs camp.

Bro. Gaeddert to date has explored possibilities of hospital service for Mennonite C.P.S. boys.

A BRAND NEW AND TYPOGRAPHICALLY CORRECTED EDITION

MATTHEW HENRY'S COMMENTARY On the Whole Bible



Handsome Fabrikoid Morocco Binding Famed for Its Durability

GENUINE "REVELL" SIX-VOLUME EDITION
The *ONLY* Large-Type, Handy Volume Edition—easy to handle—easy to read
Note the Delightful Narrow Column, Large, Easily Read Type

people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel. 11 So all the men of Israel were gathered against the city, knit together as one man.

Here is, I. A general meeting of all the congregation of Israel to examine the matter concerning the Levite's concubine, and to consider what was to be done upon it, v. 1, 2. It does

ONLY $3.00 (With Order)

"Makes Sermon Preparation An Actual Joy"

—writes a delightful user.

¶ No preacher or Bible student should fail to secure, during these times of depression, *Matthew Henry on his own terms!*

¶ Recently Dr. J. D. Jones, of Bournemouth, England, whose works are read by millions and counsel sought by thousands, was asked to begin the making of a commentary upon the whole Bible as he had done on some of its books.

¶ His reply was: "That has been done by Matthew Henry. He cannot be superseded, and the marvel is that he should have been able to do it as well as he has. It cannot be done again."

¶ How can you go wrong in deciding that you have gone long enough without this great "Assistant," and that it will be the next purchase you are going to make?

¶ Students and preachers will tell you that you cannot equal *Matthew Henry* for its wealth of inspiration, help and interpretation, all ready to be launched from its pages.

¶ The greatest preachers of other days attributed much of their success to this remarkable work. Alert preachers are turning again to it in increasing numbers. They are finding relief in its calm, helpful interpretations.

C. H. Spurgeon said: "Every minister ought to read *Matthew Henry* entirely and carefully through at least *once*. He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like swallows around an old gable."

Theodore L. Cuyler said: "To how many a hard-working minister has this book been a mine of gold! Next to wife and children has lain near his heart his copy of *Matthew Henry.*"

OUR FOUR-PAYMENT OFFER—$3.00 WITH ORDER

Gentlemen:
Enclosed please find $3.00 as first payment on *Matthew Henry's Commentary* ($15.00). I will remit the balance as follows:
$4.00 in.....months
$4.00 in.....months
$4.00 in.....months
(Please mention time required)
Name .....
Address .....

Mennonite Publishing House
Scottdale, Pa.

SCHOOL NEWS

Goshen College

The annual Commencement week program begins at 8:00 p.m. on Thursday evening, May 14, with the rendition of Alfred Gaul's "Holy City" by the College choruses. The members of the Senior class will present a program on Friday, May 15 at 7:00 p.m. on the campus and at 8:00 p.m. in the chapel hall. William Stoltzfus, a Goshen graduate and missionary in Syria, will speak at the Alumni reunion on Saturday evening. On Sunday afternoon the College choruses will give a program of sacred music, and in the evening President Ernest Miller will deliver the Baccalaureate sermon. Commencement exercises for fifty-one graduates will take place on Monday evening, with Dr. John McNicol, Principal of Toronto Bible College, speaking on "Abiding Things in a Changing World."

The Board of Education has recently appointed an Advisory Committee to the Bible School of Goshen College "to advise the Administration of the College in the Bible School program to meet the needs of the Church." The Committee will hold its first meeting at the College on May 19. The following brethren are serving on the Committee: Milo Kauffman, Hesston College; J. L. Stauffer, Eastern Mennonite School; C. N. Hostetter, Messiah Bible College; J. N. Kaufman, Illinois; David Steiner, Ohio; D. A. Yoder, Indiana; A. J. Metzler, Southwestern Pennsylvania; Roy S. Koch, Ontario; and Ernest Miller of Goshen College, Convener of the Committee.

A special drive for a China relief and mission fund was made by the Y.P.C.A. on April 22, immediately following a speech by Jeannette Chen, a Chinese student. The drive climaxed a series of programs emphasizing China's great need. These programs featured two returned missionaries from China and Miss Chen and also presented a threefold plan for helping China: contributions to relief, contributions to present-day missions, and contributions to a future Mennonite Mission in China. The $500 goal as outlined by the Mission Study Committee of the Y.P.C.A. has now been reached.

The College congregation and student body participated in an impressive communion service on last Sunday, May 3. The retiring bishop, Bro. D. D. Miller, assisted the newly appointed bishop, Bro. S. C. Yoder. Previous to the communion service Bro. Yoder baptized nine young people and received the Harry Miller family, formerly of Springs, Pa., by letter.

May 6, 1942. —L. C. Hartzler

Table of Contents

145—Editorial
145—Is the Mennonite Church Evangelistic?
147—Exaltation of Christ: 6. In the Poetical Books
148—Mission News from South America, India, Africa, Ft. Wayne, Sellersville
150—Mother's Last Stitches; Home; Poetry; The Lord's Prayer; A Mother's Prayer
151—S. S. Lesson; Bible Meeting Topic
152—Field Notes; Correspondence
154—Conscience; The Fruit of the Spirit
155—Lancaster Mennonite School
The Temperance Lesson
157—Special Meetings; Open Forum
158—Married; Obituary

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MAY 21, 1942 (Herald of Truth Established 1864) No. 8

EDITORIAL

"Will a man rob God?"

——o——

An honest, God-fearing, and God-noring man will not.

——o——

Israel asked, "Wherein have we rob-d thee?" God answered them, "In hes and offerings." Americans ask, Wherein have we robbed thee?" The ts in the case require this kind of swer: "In consuming upon your own fish lusts the money, time, affections, l power that ought to have been de-ed to the furtherance of the cause of rist and the Church.

——o——

The Agnostic.—Robert G. Ingersoll, his day, was considered the most quent agnostic and one of the most gerous foes of Christianity in erica. The creed of agnosticism is, don't know." It is a most deceptive ed. Those espousing it say, "I don't w," when they face the incontrovert-facts substantiating orthodox istianity, but they profess to know d say it emphatically) that the Bible out man's creation and is full of rs. All forms of unbelief—infidelity, thought, "higher" criticism, ra-alism, modernism, etc.,—are but d, stalking horses for the promo- of atheism. One of the most gerous delusions is that of imagin- belief in a god while rejecting the of the Bible.

——o——

Our Coming Conferences.—Within a th from the time that this is writ-a number of meetings of church-interest and importance will have ed into history. Among these are spring conferences, Mission Board ings, etc. Those most intimately ected with these meetings have a nsibility resting upon them that is ing them to the Throne for wisdom guidance. We may help them bear their burdens by joining the army of intercessors in their behalf. Present-day issues are such that only the leader-ship of the Holy Spirit can help us meet these issues wisely and well. Let us continue our prayers in behalf of our important meetings soon to be held.

——o——

Attitude of Nonresistant People Toward War.—This attitude is different from that of mere pacifists, in that their attitude is the same during war times as it is during times of peace. It is different, also, from that of people who are militaristically opposed to war in that, while they can not conscientiously have any part in carnal strife, they are after all submissive in all things, holding aloof from war only because they cannot conscientiously have any part in carnal strife, not because they want to resist the government under which they live. Their attitude is correctly stated by the inspired writer when he says, "Follow peace with all men, and holiness, without which no man shall see the Lord."

Abstinence from participation in war means more than a mere refusal to enlist as a soldier and fight. A nonresistant Christian cannot consistently have any part in noncombatant service, as that means having a part in inflicting violence upon the enemy. The man who fights on the field of battle, the man who serves in a noncombatant military capacity (as a chaplain, truck driver, orderly in military hospital service, etc.), the man who works in a war munitions factory or in any other capacity that is directly or indirectly connected with the war machinery—all are guilty of having a part in the taking of human life, since it is the business of war to overcome the enemy by means of violence, usually resulting in wholesale destruction of human life. Not for the sake of resisting the government, not for the sake of keeping out of danger, not because of cowardice, but because of the peaceful, nonresistant teachings of the Gospel of Christ, all people claiming to be nonresistant Christians should hold themselves aloof from either direct or indirect participation in carnal warfare or strife of any kind. In this connection it is well to bear in mind that it takes a real soldier of the Cross to live a consistently peaceful life in times of war.

Our attitude toward war should not be considered as a matter of expedience but as a matter of principle. "What saith the scripture?" should determine this attitude. To engage in war or to keep aloof from it, may or may not be to our own personal advantage, but this should not in the least determine our attitude. Some give their lives on the field of battle, while others give their lives because they refuse to have any part in war. But none of these matters enter into what our attitude should be. The whole question should be decided by what God wants us to do. And the place to which to go when determining this question is to the Gospel of Christ, "the Prince of Peace."

[Read the excellent article on this same subject by Bro. John Mosemann, found elsewhere in this issue.—S.]

REPENTANCE

Repentance and remission of sins should be preached among all nations. —Luke 24:47.

Except ye repent, ye shall all likewise perish.—Luke 13:3, 5.

The goodness of God leadeth thee to repentance.—Rom. 2:4.

Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. —II Cor. 7:10.

It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance.—Heb. 6:4-6.

Goals that Challenge the Church In View of the Lord's Return

By D. A. Yoder

THE Lord's return is a subject of interest to every believer. His return is the hope of the child of God, frequently spoken of as "that Blessed Hope." The Church has been thinking of His return from its early history and has especially in times of tribulation, been longing for the event to come to pass, praying as John did on the Isle of Patmos, "Even so come, Lord Jesus." She has been wondering when, how, and what shall accompany the event, until men have almost lost sight of the fact of His return and all that it will mean for humanity. His return is not a question in the minds of the children of God and is looked forward to by those who are His.

With the fact of His return in mind, let us do as Paul says in Philippians 3:13, 14: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Paul set his stakes high but no higher than were set for him in the blessed Word. Let us consider some of the goals which we should strive for, in view of the Lord's return.

A Pure Church

Purity of heart, purity of mind, and purity of action are three things stressed in the teachings of the New Testament. Purity is essential: in seeing God—"Blessed are the pure in heart for they shall see God"; in forming any plan of action—"F i n a l l y, brethren whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things"; and in keeping hope within us—"Every man that hath this hope in him purifieth himself, even as he is pure."

The psalmist recognized the need for heart purity when he prayed God to create in him a clean heart. Heart cleansing, the work of the Lord, is accomplished in us through faith in the crucified and risen Son of God.

Pure thinking helps in bringing about pure action. Wrong actions come from wrong thinking somewhere along the line. Nothing robs a man of his hope as does an impure life. To have a pure Church it is necessary for every member to exercise strict self-discipline and for the Church to exercise Scriptural discipline among its members.

The Word emphasizes purity from beginning to end and has set up this standard for the Church. It is possible to meet the standard in CHRIST, and it must be met if we are to see God. Let this be one goal toward which we ever strive.

A Faithful Church

Faithfulness is one of the requisites of stewardship and also for entering into His joy. Jesus said, "Be thou faithful unto death and I will give thee a crown of life," and also said, "He that endureth unto the end shall be saved." The world measures by the degree of success of an individual, but in the Word we find faithfulness the standard of measure. He says, "Well done, thou good and faithful servant." It is not so hard to get faithfulness in the larger issues of the Word but it is in the little things—the so called nonessentials. The cross of big things is not nearly so trying as the cross of little things. Jesus taught that the observance of all things were essential in the Christian life and not the distinctions which we so often make. We should aim to be a Church that is faithful in the "all things" of the Word and if we have any less in mind we are not ready for His coming.

The Standards of the Word

The Word of God is the standard by which the Church is and will be measured, Christ is the Head and the Church is His body. In Isaiah 49:22 we find these words: "I will . . . set up my standard to the people." The Church is His and He has all the right to set up what standard He will. The standard is never made so high however, that it cannot be reached in Christ Jesus. He has given the standard of heart, mind, and body set forth in Ephesians 4:13: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." We may not be able to realize this in its fulness but He is that ideal toward which we strive, and in His own good time "we shall be like him, for we shall see him as he is." A Church satisfied with anything less is retrograding rather than growing. Let us go forward and strive for this goal, looking for His coming.

A Patient Church

"Be patient therefore, brethren, unt the coming of the Lord"; "Be ye als patient; stablish your hearts: for th coming of the Lord draweth nigh. These are the words of James to us i view of the coming of the Lord. Th nearness of His coming should develo in us the grace of patience. With all th events which take place before Hi coming and the attendant trials whic come to the Christian, there is increase opportunity for this grace to grov "And not only so, but we glory i tribulations also: knowing that tribul tion worketh patience; and patience, e perience; and experience, hope; an hope maketh not ashamed; because th love of God is shed abroad in our hear by the Holy Ghost which is given un us" (Rom. 5:3-5). The coming of o Lord challenges us to show to the wor how the Church can meet these exper ences. In times past men have suffer the loss of all things, even of their live and knowing that when He comes H will receive His own ought to help patiently to endure. The world has one to whom it can go for help, but have Him. May we patiently rest His promises, knowing that in His o good time He will bring it to pass.

A Ready Church

"Therefore be ye also ready" (Ma 24:44), was the word of Jesus to H disciples when teaching them of t certainty of His coming and of the co ditions of the world when He com Many will be deceived, there will much suffering, many will fall aw iniquity shall abound, and people v go on with their usual activities a with complete unconcern for the r issues of life, but to His disciples, says, "Be ye also ready." Individu ready and the Church ready, hav made preparation for His coming, alert, watching, oil in their lamps a expectant—everything humanly p sible should be in readiness for the gr event.

This readiness of the Church for coming exists only insofar as every dividual member is ready, and this quires a continual vigilance on the p of every one of us. This must needs so because we know not when the L may come. The coming will be sud and unexpected and terrible will be state of those who are not ready. T uncertainty of the time and the cert ty of the event and the results w He does come should be an added u for the Church to be READY.

An Evangelistic Church

Much is said and has been said al evangelism and rightly so, for Church has been given the Good N to carry to all the world. But it s as though the Church's evangelisti forts have largely been centered ar

(Continued on page 173)

Must Christians Fight?

By John H. Mosemann

MUST we fight? Modernism says "No." From its viewpoint, war is vestige of animal greeds and passions. War postpones the dream world for hich men have been striving for ages, id which, it is thought, we have al- ost attained. Indeed, to take a posi- on against the Christian's participa- on in war is regarded with favor in any circles of "modern religious eralism."

Must we fight? Popular fundamen- lism emphatically answers "Yes." as not God frequently permitted ar to be waged even by His own ople? Did He not at times even com- and it? Did He not counsel Old estament leaders in their military ad- ntures, and honor faith in Himself as e One who could cause to triumph? ar, says popular fundamentalism, is cked in its nature, but nevertheless a cessity. Participation in war by Chris- ns is implied in our obligations to e State, especially in view of the fact at there is no clear New Testament ohibition. Furthermore, they insist, ere are worth-while rights and liber- s for which we are bound to fight.

The above, I believe, represents two ewpoints with respect to our question. ith the former group we differ sharp- in our whole approach to nonpartici- tion in war. Their political and social ses and emphases are foreign to us. r do we share with them the denial the glorious Person and work of our rd Jesus Christ. Let it be known, erefore, that in determining our at- ude toward militarism, we are not posing theological or spiritual bed- ows. Nonresistance is a vital aspect our faith, but IT IS NOT "THE ITH." We can ill afford to subordi- e all other considerations of our faith l life to present circumstances. It l follow, therefore, that we shall find selves more and more alone in bear- a full witness to the "whole counsel God."

Must Christians fight? Our consider- government says "No." And we uld pause here to express our deep titude for the recognition which our ers have given to Christian con- nce. In what follows we are not in- ing our government for its involve- nt in war, but we do attempt to ify the Scriptural position which the istian should take.

There has been an increasing amount spoken and written encouragement fundamentalist leaders to do our ristian" duty by war participation. ored efforts are made to find some ptural warrant for bearing arms. one who has come under these in- nces has doubtless raised the ques- in his own mind: "Are we wrong? Are we failing of our Christian obligation? Are we neglecting a Christian duty?" In answer, I should like to submit the following:

War Violates the Sanctity of Human Life

All life is sacred, for it has had its origin with God. Life is not sustained apart from Him. Human life has more than mere physical properties. Man, whatever his degeneracy and degradation, was created in the image of God and for fellowship and relationship with God. All life is from Him and for Him. He is the sole dispenser of life. Life's origins and terminations lie within His sovereignty. War dispenses death. It counteracts the creative act of God! "Thou shalt not kill" was written upon the human conscience both before Moses' day and since Grace has superseded Law.

Taking Life in Judgment or Revenge Is God's Prerogative

If God is the Author of life, is it not His right to determine when that life shall end? It is significant that early in the history of mankind God decreed the penalty of death for sin. God alone is the Vindicator of His nature and the Executor of His judgment. Both Old and New Testaments emphasize that this prerogative belongs only to God. We should note further that God, on occasion, delegated the authority to avenge wrong both to men and nations. In Genesis 4, the avenging of Cain's wrong—which he so fearfully anticipated—was withheld from men. "And the Lord set a mark upon Cain, lest any finding him should kill him." The record of Genesis 14 implies that God sanctioned the conduct of Abraham when he avenged the wrong done to Lot. God later used Israel as the instrument of His judgment against the Canaanites. Saul and Israel were explicitly commanded utterly to destroy the Amalekites. But David, who was hounded and stalked by the apostate Saul, had no permission to avenge his wrongs. And if it be stated that this man after God's heart was a man of war, I reply that it was on this very account that he was denied his highest spiritual ambition—the building of the Lord's house. We dare not be presumptuous to ask why God commits to men the privilege of avenging wrong at one time and withholds it at another. It is sufficient to know that He has dealt thus.

We Must Distinguish between God's Dealings with Israel and His Present Dealings with His Church

Many, who otherwise want to be disentangled from the Old Testament, will pitch their tents under the shade of Israel's military experience as though this constituted the Church's charter of conduct. Israel, it is to be observed, was a natural kingdom, "like all the nations." The Church is a spiritual kingdom, "a spiritual house," as Peter terms it. Israel was a political and a national entity. The Church, on the other hand, has no territorial rights or privileges. In fact, we are pilgrims and strangers, passing through and out of this world. God, as has been noticed, repeatedly used Israel as a military force and factor, but the Church is called upon to evangelize and to minister. It is called away from the fellowship of the world into fellowship with God Himself. Is it to be assumed, then, that God uses the Church corporately, or its members individually, in a vindicative function as He did Israel? Are we engaged to judge, punish, and avenge the wrongs of men? No, for ours is a calling, function, and mission which precludes such a possibility! We are commissioned to declare a message which supplants the nature of sin and violence, and which delivers men from the occasion of sin and of judgment for sin. Are we to subdue and avenge crime waves? Is ours the duty of law enforcement? From whence these charges and obligations? They come from those who would have the Church stoop to a low, civil, vindicative function.

We Must Distinguish between the Church and the World

The New Testament cleavage between the Church and the world is distinct. This distinction holds for both the world-political and the world-moral. Most Bible teachers must agree that the world-political received its direction and motivation from the world-moral. The moral forces of a country either ennoble or corrupt its political workings! And yet Christian teachers will energetically teach a Biblical separation from the world-moral while tolerating and encouraging a "holy crusade" in alliance with the world-political! DOES CHRISTENDOM, BY ITS PRESENT SANCTION OF WAR HOPE TO MAKE THE WORLD SAFE FOR CHRISTIANITY? We were never called to such a task; we were never charged with such a duty. Contrariwise, our Lord gave advance notice that our testimony would incur its share of persecution and shame. I submit that the Scriptural delineation between the Church and the world is the basic soil out of which the Christian's nonresistant attitude springs. This is primary. For, if the Church and world are not to be considered as separate, then of course the Christian, as in the world and of the world, must assist in punishing its evildoers. Then, too, Christian love will be tempered with justice and a sense of righteousness.

(Continued on page 173)

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

WITNESSING TO MANY NATIONALITIES

COSQUIN.—Greetings in His Name. "And Moses said: would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them" (Num. 11:29). "Not by might, nor by power, but by my spirit" (Zech. 4:6). "God giveth not the Spirit by measure" (John 3:34).

During March the Gospel tent was set up in La Falda and Capilla del Monte. La Falda being twelve and Capilla thirty miles from Cosquin we either came back home the same night or else slept in the tent. As it was getting cool and windy the folks quit coming out and we took down the tent, bringing it to Cosquin. From now on we will have open-air meetings in all the towns, as we usually have quite a few who will stop and listen to singing and speaking.

Yesterday an Italian couple came to the Mission for the first time. However, he had been given a Gospel of Matthew by one of the converts and had been reading it carefully, noting down quite a few things he wanted explained.

A sister in Cosquin, Dona Amalia, is giving a good testimony, especially among the sick, as she is very sympathetic, having lost her husband who had been sick for several years and having herself had a touch of tuberculosis, though she is cured now.

One of our members is a nurse in the sanitarium for tuberculosis cases and he also is giving his testimony among the patients. Last Sunday a young man gave his soul to God and on Monday the Lord took him out of his suffering.

Don Benito carries the Good News to all who will listen. Too bad that some continue to be indifferent in spite of the fact that they may soon pass away.

Don Alejandro Oshimori, a Japanese convert, has been giving his testimony among his sick friends in a private sanitarium, but on Saturday morning a spell of asthma with a violent cough ended his earthly life and he is now with his Saviour that he learned to love. We had an opportunity to preach the Gospel to about twenty Japanese, only one of whom is a Christian, though he has been one for many years, having been baptized in North America.

With the Young People's Meetings and Bible Study Classes here, as well as in all the other stations, there will be a great responsibility placed upon the workers and we ask you to remember our young people in your daily prayers.

One young man desires to go to his people, the Indians, with the Good News. Another, a Polish Jew, born in United States, is very anxious to help convert his people and he is studying the Word and praying to that end.

Bro. and Sister Calvin Holderman are being used in the meetings and have made many friends. Even Larry and Donny have a nice group of little friends.

The Holdermans, after hearing from other missionaries concerning some conditions farther north, have been thinking about preparing for work among the Indians. Will you all pray that His will may be done in this matter? Also pray for the Gospel meetings and personal work done by the missionaries.

April 1, 1942. D. Parke Lantz.

Rural Missions

BLAINE, OREGON

Dear Colaborers:—"O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things" (Isa. 25:1). We are sure there are a number of Herald readers and friends looking toward the West Coast with a spiritual eye in the interests of the rural mission work here at Blaine, Oregon. This is a small village with post office (star route), store with gasoline pump, schoolhouse, and a few houses. It is located about eight miles from Beaver, off from U. S. Highway 101 which goes through Tillamook. Blaine is also about ten miles from the Pacific Ocean, as the crow flies.

We are sure, too, that many prayers have ascended to the Throne in behalf of souls since the Lord called us to Blaine. We came to this field April 11, 1941, to investigate, with Bros. Raymond Mishler (secretary of Pacific Coast Mission Board), Daniel Shenk, and James Bucher as a committee. Later this same committee investigated several other fields.

Many needy fields were found. In the town of Brownsville, Oregon, there are seven churches and until about eighteen months ago there had been only one resident minister for some time. Now the churches are all supplied.

About three or four miles from Lacomb, Oregon, there is a large logging camp with no church privileges. There is no church building and only a small schoolhouse. We feel this to be an open field for tent meetings. Will you pray with us that if the Lord sees fit to open the way for tent meetings He will also provide the tent?

There are two churches in the town of Lacomb—Baptist and Free Methodist. Both are supplied with a pastor. The one doesn't seem much concerned outside of town and the other is unable to go. The one urged us to work this logging district.

In another community, a small village, a few people were carrying on a Sunday school with around ten or twelve in attendance, with preaching occasionally.

After much prayer and counsel the committee felt the vicinity of Blaine was the open field for rural mission work for the present. A union Sunday school has been carried on in the schoolhouse for a number of year The ministry of the Sheridan congregatio Sheridan, Oregon (about 50 miles fro Blaine), came once a month to preach f them. There are two Mennonite families a tending the Sunday school here. One famil lives about six and one-half miles fro Blaine, and the other about fourteen mile We were told there were no revival effor put forth here in eighteen years. A few tim several night meetings were held. This cor munity is composed mainly of dairymen ar loggers.

Bro. Bucher and I made a house-to-hou survey in which we contacted 44 homes ar around 135 people. A revival effort beg Feb. 18, 1942, with Bro. Bucher as evangeli Children's meetings were held each eveni before the evangelistic message. One Sund evening all the children of the communi were in for children's meeting, with the e ception of two, and they were Catholic. T children always stay for the preaching.

Groups from the Sheridan congregati came at different times to encourage and h with special singing during the revival. group also came Sunday evening, April and rendered part of their Easter program song and a reading by a sister, after wh Bro. Bucher gave a short evangelistic m sage. This program was very well attend by the community. The revival efforts clo Sunday evening, March 8, with one con sion, and a number of others counting cost.

On Tuesday evening, March 10, a mot and her eleven-year-old son came to our t er for help to seek the Lord. Then a few d later a mother accepted Christ by our visit in her home. There are four confessions all thus far. We do thank the Lord that is still on the Throne and that He still se old-time conviction to hearts, as two of th mothers were unable to eat or sleep for eral days before accepting Christ. We progress in some, but will you pray with that these souls might go all the way with Lord, and that we might have wisdom tha from above to lead these dear babes in Chr into a life of consecration and separation?

There are a number of parents of the c munity for whom we are praying, as t need Jesus and don't seem to realize it. dairymen are too busy and the loggers to tired, so they say. Oh, what will be their cuse at the judgment? Some of these par come to preaching once in a while and s send their children to Sunday school w it suits.

At present the services here consist of S day school and preaching every Sunday m ing, children's meeting and preaching e Sunday evening, and a cottage prayer m ing and Bible study every Thursday even The average attendance at these prayer m ings is around 19.

Last Wednesday evening three of the verts went with us to Sheridan to p meeting. They had never been in a Men ite Church.

We are very grateful for the way heavenly Father put it into the heart brethren and sisters and the communi supply our temporal needs with eats money. Phil. 4:19.

Will you pray with us that the Holy Spirit ill direct in such a way that we will be able o find and enter open doors? By earnestly raying you can have a part in this great work f winning souls for Christ. May we carry such burden and pray so earnestly that at the ay of reckoning their blood will not be re-uired at our hands. Read Isaiah 26:20, 21.

Yours in the Master's service,
Bro. and Sister James Bucher.
May 4, 1942.

City Missions

ALTOONA, PA.
(2504 Fourth Avenue)

We have many reasons to thank the Lord r the blessings given us.

Easter Sunday, in the absence of the writer ho was serving on a Bible Conference pro-am at the Columbia Mission, Bro. Harry . Shetler of Davidsville filled the regular ppointments. His service was much appre-ated.

Some of us had the privilege of attending e annual Mission Board Meeting of the onference District held at the Blough con-egation.

Sister Katie Wingard is spending her va-tion in the vicinity of Oyster Point, Va., d at her home community, Johnstown.

Our counsel meeting was held at Mill Run d Altoona. The Lord willing, preparatory rvices will be held at Altoona, Saturday eve-ng, May 16. Sunday morning, May 17, mmunion services will be in charge of our hop, Bro. James Saylor, Hollsopple, Pa.

We are planning to hold our twelfth an-al Summer Bible School at Canan Sta-n, June 29 to July 10. Principal in charge, o. J. B. Kanagy, Allensville, Pa., who has rved as principal of the school since its be-nning. The Altoona Bible School is to be ld June 15-26, in charge of Bro. Robert ss of Harrisonburg, Va.

After much prayerful consideration a call s given to Bro. Aaron Showalter and fam-of Denbigh, Va., to assist in the work at ll Run and Altoona. They have answered call and on Tuesday evening, April 28, o. John Layman, the father of Sister Sho-lter, came with their belongings in a rd truck and they are now located in the orkers' Home at Mill Run.

Sister Mina Glick went with them to visit h home in the community to make them quainted. On Friday evening of May 8, a come service was held in the chapel with following program rendered: "Blessings the Yielded Life," Mary Showalter; "Ac-ting the Call," Aaron Showalter; "Bless-s of Giving the Gospel," Anna Stover; y Future Vision of Mill Run," Mina ck; sermon by the writer, "The Holy rit's Place in Calling Workers." The serv-was well attended.

The Lord willing, a group of students n the Eastern Mennonite School will ren-a program at the Canan Station Sunday ool, Saturday, May 23, in the afternoon, Sunday morning at Altoona, and after-n at Mill Run. The same evening Bishop D. Miller of Berlin, Ohio, will have charge he services.

The Schellsburg congregation sent in provisions for April. The Masontown sisters' sewing circle sent us a check of $25.00 to supply provisions.

Sister Naomi Lefever, Bro. Doutrich and family, of Lancaster, spent several days in the city.

Sisters Mina Glick and Anna Stover will be staying in Altoona until after the Summer Bible Schools. Sister Glick has asked for a leave of absence to attend the Eastern Mennonite School this fall.

Cash Received During April

Mattawana S. S.	$14.72
Masontown Sisters' Sewing Circle for provisions	25.00
Cash Value Clothing from Sewing Circles:	
Good's	3.00
Goodville	9.60
Maugansville	3.59
Cross Roads and Lauver's	4.31
Bethel	6.30
Crown Hill	2.76
Louisville	3.00

Many thanks for your support. May the Lord's blessing be upon you.

Yours in the Master's service,
May 8, 1942. Joseph M. Nissley.

HUTCHINSON, KANSAS
(215 South Pershing)

Dear Herald Readers:—Continually we are reminded of the power of God. Hutchinson was again threatened with a flood, but God overruled in such a way that the dike did not break, although the river did overflow some. If the dike would have broken, the whole town would have been flooded. It is only six months since the last flood.

Sunday morning, April 12, Bro. Fred Brenneman of Hesston, Kans., preached for us. He brought us a message in the evening on "The Unequal Yoke."

Sunday morning, April 19, Bro. Jess Kauffman, of Hesston, Kans., brought us an inspirational message. In the evening Bro. H. A. Diener was here and we had counsel meeting.

Bro. E. J. Berkey of Oronogo, Mo., conducted a series of revival meetings from April 26 to May 3. He brought us fine messages from the Word of God. There was one confession and others were counting the cost but were not willing to go all the way. Christians were strengthened and encouraged to press onward and upward. The one who confessed is the mother of young girls who have been attending Sunday school here regularly since last fall. Because of high water and measles some were hindered from attending.

Sunday morning, May 10, Bro. J. G. Hartzler worshiped with us. We commemorated the suffering and death of our Lord.

We received provisions from the Pennsylvania congregation, also a donation from the Larned congregation for provisions. The Thurman, Colorado, congregation sent us clothing. May the Lord bless each one who has a part in helping with the work here.

We are looking forward to our Summer Bible School. Beginning June 1, it will last for two weeks. Sister Magdalene Kuhns is helping with the work here until after Bible school.

May 11, 1942. Elsie L. Selzer.

Summer Bible School at all Costs!

By C. F. Yake *Commission Secretary of Summer Bible Schools*

A recent visit to one of our city mission stations, and reports from several other home missionary centers, revealed the fact that there is real difficulty in securing teachers for Summer Bible School this summer. I was informed by responsible parties that there would be no Summer Bible School at two mission stations because it has been impossible thus far to secure teachers to conduct the schools.

This situation caused me more than ordinary concern. I have asked myself questions such as these: Why has it been impossible for these stations to secure teachers for Summer Bible School this summer when other years they have been able to secure them? What is the difference between the present situation and the situation a year ago? Have those responsible for organizing the school been negligent in their efforts to secure teachers? Have they failed to start early enough to plan for a school? Are there less teachers in the church this year than heretofore? Has the matter of conducting Summer Bible Schools become of less concern than it was last year or other years? Is there less need for Bible instruction than during the years past? Are the children of our land receiving all the needed Bible instruction and is there no need for Summer Bible Schools? Does the present economic situation alter the circumstances to such an extent that there are no teachers to teach Bible schools this summer? Is the war making such inroads upon the church that a Christian teaching force sufficiently large is not available for conducting Bible schools this summer? Have competent Christian teachers become less concerned about teaching in Summer Bible School than about earning money because they have secured regular remunerative work?

These questions are challenging, and the fact remains that there seems to be more difficulty in securing teachers to teach Bible school this summer than there has been heretofore, whatever the causes may be. The problem which confronts us, however, is not particularly the answering of these questions, but the matter of operating Bible schools this year at all costs regardless of the circumstances. Certainly conditions today call more loudly for Bible schools than conditions at any time during the past have called. Abundance of evidence could be given to substantiate this statement.

If such be the case, then Bible schools should be conducted, and the children should be gathered together for a period of Bible teaching during the summer. More now than ever before, boys and girls need to be saved from the influences which undermine their lives, and the fact that it may be difficult to get teachers is not a sufficiently justifying reason for not having Bible schools where they

(Continued on page 173)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

HAVE YOU BEEN GUILTY?

Sel. by John L. Stauffer

[This article, Bro. Stauffer says, "describes an indifference that can and has happened in the Mennonite Church." It also describes a kind of personal work that each one of us can and must do.—Ed.]

"Two more women called today," remarked June McFarland to her husband at the supper table.

"Two? From the church?" he asked.

"M-mh."

"Wish they'd come when I'm here. I'd like to tell them a few things."

As if in answer to his wish the next "visiting team" made their call in the evening.

"Hello, Jim," greeted the visitor, William Barclay. "Thought it was about time I brought the wife around to get acquainted with you folks. Meet Mrs. Barclay."

The other introductions were quickly over.

"Fixed your place up fine, Jim. I've been noticing it. Sure is an addition to the community to have owners instead of renters. Makes for stability. Let's see. How long have you lived here?"

"Two years and over," and Jim McFarland looked steadily at the other. "It was two years last spring, and you have worked by me all of that time at the shop, and this is the first that you have set foot in my house."

Barclay looked uncomfortable. "Well, the fact is, a fellow has to have something to—rather push him out—these days. We just didn't get started."

"Well?" Jim waited.

The other's face grew redder, but he determined to go through with it. "Well, our church is putting on a sort of community canvass. Visiting teams are looking up the people who are not attending services anywhere and are trying to interest them in worshiping with us. With all of the evil there is in the world today the good people should stand together for right. In union there is strength, you know. We wanted to call on you. Thought this was a good chance to get acquainted and invite you to come over on Sunday."

"Bill, let me tell you something. When we moved here two years ago, if you folks at the church had so much as crooked a finger at us we would have been glad to get into your crowd. We knew this was a nice community. We liked the reputation for spirituality that you had. We like the looks of the church. But two years is long enough for enthusiasm to cool off, Bill."

Barclay squirmed. "I—I—know it, Jim. I'm sorry." And he certainly was.

Jim went on. "Two weeks ago a couple of women called on my wife and gave an invitation to come to church—for the first time since we moved here, mind you. Last week there was another pair of women. I told June that I'd like to be home when some more of these folks called. And tonight—I'm here. And I'm telling you that I don't take much stock in your religion. If I had died any time in these last two years don't you suppose some of you folk would have been held responsible before Almighty God for my lost soul? Wouldn't you?"

"But the church was there. Every time the bell rang it was an invitation. Why didn't you come?" said Barclay.

"Would you have crossed that threshold this evening without my invitation to enter?" Jim said inexorably. "No, Bill, I had a good Christian mother. She taught me the Bible when I was a youngster, and it says for you to go out in the highways and hedges and compel—or constrain—the people to come in. And you didn't even go a few blocks. You never mentioned church to me at the shop, either. I didn't know that you belonged out here."

"I'm sorry, Jim. I certainly am."

"So am I, Bill. For two long years I've been in the place David wrote about. 'No man careth for my soul.' One of those old prophets wondered that 'there was no intercessor.' I've wondered, too. Do you folks really believe that we are lost—if we are outside of Christ? I've read about some of your meetings over there. Didn't you raise five hundred dollars for mission last year? Aren't our American souls worth as much as a heathen Chinese? Or a black man in Africa? Or a brown fellow in India? Is it easier to give your money than it is to give a few minutes of your time? My heart was tender—when we moved here, but it's more like flint now."

Barclay was stirred. He forgot his embarrassment. Here was a soul that was slipping through the fingers of the church folk. Unless something was done, and done quickly, it might be too late.

"Jim, tell me, what can I do? What can I say to right this wrong? I can't turn back the calendar. Time has marched on. It has carried us all with it. If you once knew the Lord you are not happy now, are you?"

"No," acknowledged McFarland, "I'm not happy, I'm just indifferent. I don't care any more."

Barclay tried to think of argument, but none came.

"May we have prayer?" he asked in desperation.

"Pray if you want to. It makes no difference to me," was the ungracious reply.

The two women had made good progress in getting acquainted. They had paid no attention to the men and so they were surprised when Barclay said, "Let us pray."

Bill may have been slow in coming to see the McFarlands but there was nothing slow about the way in which he made the introductions to the Lord. He particularly pleaded for forgiveness that the "stony heart" might be removed and that a heart of flesh might be given.

Before that prayer meeting ended two souls were born into the kingdom and one longstanding Christian was thoroughly committed to the plan of community visitation.

"I never again want to hear of any one living within sound of our church bell for two months, let alone two years, without being invited to our services," declared Bill Barclay.—The Wesleyan Missionary.

SPEAK KIND WORDS

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us;
It may be that one is near;
Look around you, if you find it,
Speak the word that's needed so;
And your own heart may be strengthened
By the help that you bestow.

Speak kind words—they're always needed
Words of cheer to those oppressed.
Words of love to those who falter,
In the way where thou art blest.

It may be that some one falters
On the brink of sin and wrong,
And a word from you might save him,
Help to make the tempted strong.
Look about you, O my brother,
What a sin is yours and mine
If we see that help is needed,
And we give no friendly sign.

Never think kind words are wasted;
Bread on waters cast are they,
And it may be we shall find them
Coming back to us some day;
Coming back when sorely needed,
In the time of sharp distress;
So my friend, let's give them freely;
Gift and giver God will bless.

—Unknown.

"When God is calling men today,
Count on me, yes, count on me,
To follow where He leads the way;
Count on me, yes count on me!
So here's my heart and here's my hand
For better men o'er all the land,
And for the cause of God to stand;
Count on me, yes, count on me!"

—o—

Money is to be a servant, but not a master.—Newton Weber.

Sunday School Lesson

Theme for the Quarter: Life of Christ

IX. THE DAY OF SUFFERING

(Gethsemane and Trials)

Lesson for May 31, 1942.—Mark 14: 2-34, 44-46; 15:1-5.

Golden Text.—Not my will, but thine e done.—Luke 22:42.

Introductory.—Perhaps it would have een better to call this lesson "A **Night** Suffering," as most of the events corded here occurred during the night. is the first of two lessons devoted to ıe suffering of Christ, from the time His Gethsemane experience to the me when His lifeblood was shed on alvary's Cross for the atonement of ıe sins of the world. This lesson is evoted to a few brief glimpses of His ıffering between the hours when He stituted the communion and His ucifixion on the day following.

Christ's Agony in Gethsemane (32-1).—After the eating of the passover ıd the institution of the communion, esus and His disciples repaired to the arden of Gethsemane, where He went ırough the experience of the agonizing rayer which has impressed the people succeeding generations as few other vents have. When they reached the ıtrance to the Garden He left eight His disciples there while He took eter and James and John farther into ıe Garden. Then saying, "My soul is xceeding sorrowful unto death: tarry e here, and watch," He went a little ırther, fell on His face, and prayed: Father, if thou be willing, remove this ıp from me: nevertheless not my will, ut thine, be done." In this request it as His humanity that was crying out. nd in this cry He set a perfect example r all humanity in that He wanted the ather's will to be done, no matter how reat the suffering or sacrifice would be. o great was His suffering that "His weat was as it were great drops f blood falling down to the ground." While He was thus agonizing in rayer, the sorrowful but imperfect dis-ples were fast asleep. Three times did e repeat this prayer, and three times id He awaken His sleeping disciples; ıe last time saying, "Sleep on now, and ake your rest; the hour is at hand." It an impressing object lesson to us. In lis wrestling with the Father, Christ as preparing for a glorious triumph in nat the lifeblood shed forth resulted in ıe ransom of millions of souls and their alvation for a glorious eternity; while ıe sleeping disciples were losing their rip on the victorious side of life and orsook their Lord in the time of His reatest trial.

Betrayed by the Traitor (42-52).—At ıis time Judas Iscariot, who had reviously bargained with the Jews to betray his Lord for thirty pieces of silver, came into the Garden at the head of a motley crowd of enemies of Christ and implanted a hypocritical kiss on His face, thus betraying Jesus into the hands of the enemy. He was taken before the Jewish council, where they declared Him guilty of blasphemy and therefore worthy of death. The next morning they brought Him before Pilate, as the Romans had taken away from the Jews the authority to pronounce the death penalty upon any one. The whole thing was a farce, as the innocence of Christ was so apparent that neither Pilate nor Herod found anything worthy of death in Him—though they lacked the moral courage to stand for their convictions regarding Him.

Jesus before Pilate (15:1-5).—"And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate." At first this Roman governor seems to have been fair-minded and impartial. He listened to the Jews as they brought their accusations against Jesus before him. It was not long before Pilate acted the part of the politician between two fires. He was fully convinced of the innocence of Jesus, and he was further perplexed by a message from his wife, saying, "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him." Three times he pronounced Jesus innocent, saying, "I find no fault in him." But how could he pacify the howling mob before him who were vehemently clamoring for His death? The longer he wavered the weaker he became, until finally he washed his hands, typifying his "innocence" in passing the sentence of death upon an innocent man, and delivered Him to the Jews to do with Him as they wanted to do.

Pilate being a Gentile, we find both Jews and Gentiles guilty of perpetrating this, the blackest crime in the history of sinful man. Passing by, for the time being, the detailed events between the sentence of death and the nailing of Jesus to the Cross of Calvary, our next lesson dwells upon the lofty character and evidence of the divinity of Christ by commenting upon the seven sayings of Jesus while upon the Cross. He died as He lived, pure and spotless and holy, "the Lamb of God which taketh away the sin of the world."—K.

"Follow His Steps"

Peter reminds us that in His sufferings Christ set us an example, "that we should follow His steps." Following faithfully in His steps, we have a share in both His sufferings and His triumphs. His path leads us "through the valley of the shadow of death," and finally into the realms of eternal glory.

Bible Meeting Topic

FULFILLING THE GREAT COMMISSION—SOUTH AMERICA.—
Psalm 96

Topic for May 31

MOTTO

"How shall they preach except they be sent?"

OUTLINE STUDY

I. Evangelizing South America.

1. What must be overcome.
   a. Corrupted religious teaching.
   b. Ignorance and poverty.
   c. Religious indifference.
   d. Misrepresentation and opposition.
   e. Many works of darkness.
2. What is being done to meet the situation.
   a. Spreading the pure Gospel.
   b. Teaching the way to live and to get right with God.
   c. Living a true Christian life among them.
   d. Establishing helpful institutions—
      Churches.
      Schools.
      Printeries.
      Orphanages.
      Medical Service.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Help."
2. Missionaries at the Great Commission Task in South America.
   a. Teaching the Bible.
   b. Holding forth the truth against error.
   c. Helping the poor and ignorant.
   d. Loving the hateful and showing kindness.
   e. Proving the truth by living it.

For Seniors.

1. Difficulties to Face in South America.
2. The Methods Used to Bring the Gospel to South America.

PERSONAL THOUGHT

"Say among the heathen that the Lord reigneth." What a blessed privilege to bear a message of the true God and His salvation among the nations! Shall we have a share in this great joy?

SEED THOUGHTS

Publish Glad Tidings

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is light;
That He who made all nations is not willing
One soul should perish, lost in shades of night:

Publish glad tidings,
Tidings of peace;
Tidings of Jesus,
Redemption and release.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Subscription Price, $1.50 per year in advance.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Missions ..... John R. Mumaw
Doctrinal ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

THURSDAY, MAY 21, 1942

Field Notes

An All Day Meeting is to be held at Gantz's Mennonite Church near Manheim, Pa., on June 6. A. R.

* * *

Bishop Edwin Yoder of Topeka, Ind., was with the congregation at Pinckney, Michigan, May 15-17, for preparatory and communion services, if plans carried.

* * *

Contributions reported to the General Mission Board for April are as follows: Missions, $10,899 (April, 1941, $11,521); Relief, $11,025; Civilian Service, $17,866; Total, $39,791.

* * *

The Annual Meeting of the Ohio Mennonite Women's and Girls' Sewing Circles is called for Saturday morning, June 6, at ten o'clock, at the Plain View Church near Aurora, Ohio.

* * *

Bros. T. E. Schrock of Clarksville, Mich., and Homer North of Nappanee, Ind., brought stirring messages in a Christian Life Conference at the Gospel Mission, Pinckney, Mich., on May 9, 10.

* * *

The Annual Bible Meeting of the Meckville Mennonite Mission, eleven miles north of Lebanon, Pa., is to be held, D. V., on Saturday evening and all day Sunday, May 23, 24. Speakers: George and Dorothy Smoker; A. J. Metzler. A. M. S.

* * *

The Marion Congregation near Chambersburg, Pa., is to hold its Thirty Seventh Annual Sunday School Meeting on Friday evening and all-day Saturday, May 29, 30, Lord willing. Speakers from a distance are: John and Ruth Mosemann, Grottoes, Va., John L. Stauffer, Harrisonburg, Va.

Communion services were held at the Lick Creek Schoolhouse near Edwards, Mo., on Sunday, May 10. There was a good attendance, and the brotherhood in that young and growing Mennonite community is to be commended for its loyalty and zeal for the Cause. K.

* * *

A special meeting for Summer Bible School teachers under the direction of Bro. Jess Kauffman, Field worker of the Missouri-Kansas Conference, is to be held at the Bethel Church near Garden City, Mo., over the fourth Sunday of May. J. R. S.

* * *

An Inspirational Song Service will be held at Bossler's Mennonite Church near Elizabethtown, Pa., on Sunday evening, June 28. Bro. Christian K. Lehman will be in charge of the song service and Bro. J. Paul Graybill, East Earl, Pa., will bring a brief message.

* * *

The ordination of Bro. Ray Emswiler, Bergton, Va., to the ministry took place on May 17 at the Valley View Church, Criders, Va., if previous plans were carried out. A Bible conference had been held at the same place May 14-17, with Bro. Aaron Mast, Belleville, Pa., as instructor.

* * *

Bro. Joe J. Miller was ordained to the ministry in an impressive service at the Alden, N. Y., Amish Mennonite Church, with Bishop M. S. Zehr of Pigeon, Mich., in charge. Texts used were: Acts 26:16; II Tim. 4:5. May the Lord richly bless our brother and may we all lift him up to the throne of grace.

* * *

An All Day Gospel Meeting is to be held at the Rock Mennonite Church, Elverson, Pa., on May 31. Speakers: Bros. D. Stoner Krady, Mahlon Witmer, Elmer Kolb, and John W. Burkholder. Evangelistic meetings will be held at the same place from May 31 to June 7, in charge of Bro. Elmer Kolb, Pottstown, Pa. H. M. K.

* * *

Bro. Daniel Kauffman's itinerary for the next few weeks is planned tentatively as follows: May 17—Mt. Zion congregation, Versailles, Mo.; May 24—Bethel congregation, Garden City, Mo.; May 31—Nonconformity Conference, Cherry Box, Mo.; and then, following a trip of a week or ten days in Iowa, Bro. Kauffman plans to return to Scottdale about the second week of June. S.

* * *

Bishop J. M. Kreider reports communion services at Pea Ridge, Mo., on May 10 and at Palmyra, Mo., on May 17. On May 24 he will be at Linn, Mo., and Bro. Nelson Kauffman will hold communion services at Cherry Box, Mo. A Nonconformity Conference is to be held at Cherry Box on Saturday evening and all day Sunday, May 30, 31; a profitable meeting is anticipated.

The brotherhood in the Lake of th Ozarks region, Missouri, is to be con mended for its active work in promo ing the cause of Christ and the Churc Among other things, with a total mem bership of less than fifty, they hav planned for five Summer Bible School the second one of which will probabl be in session by the time this reache the eye of the reader. In this work the are ably supported by workers fro Iowa, Kansas, and other parts of Mi souri. K.

* * *

The Scottdale congregation enjo ed the messages brought by the E.M. Gospel Team of twelve men who san and spoke at the mission Sunda schools and who had charge of th morning service on May 17, with Br Otis Yoder occupying the pulpit. I the evening a class of 17 Week Da Bible School students gave their clo ing program. The class met on Wedne day afternoons throughout the scho year, the schools having released the pupils for Christian education classe Have you tried to have a class like th in your community?

* * *

Visitors to Ontario.—A revision needed on one point since last week notice. United States tourists Canada will be permitted to purcha only four units of gasoline during visit to Canada (a unit now consists five imperial gallons). One four-un book for any one foreign car in any o year is the allowance. Remember to g the rationing book **at the border** fro the Collector of Customs. We welcon visitors to the meetings of the Co mission and of the Mission Board Kitchener in June. Kitchener is miles from Niagara Falls, 106 fro Buffalo, 122 from Fort Huron, and 1 from Detroit. For anything furth write to J. C. Fretz, 187 King St. E Kitchener, Ontario.

Correspondence

GULFPORT, MISSISSIPPI

Dear Herald Readers:—On May 1-3 a r gional conference of the Mennonite church in Texas, Louisiana, and Mississippi was he here at the Gulfhaven Church.

This was the first conference ever held this church and it was a great inspiration all who attended. We believe enough intere has been created that we will be privileged have similar conferences in the future.

On Sunday morning, May 3, three you people were received into church fellowsh by water baptism.

On the evening of May 4, Bro. Hallma held our communion. We were privileged have a number of visitors, who were here f the conference, remain for communion: Br J. M. Kreider, M. Lena Kreider, Bro. Am Kauffman, and Bro. and Sister H. F. Rei

Remember the work at this place in your ·ayers.

May 13, 1942. Mary Yoder.

BEEMER, NEBRASKA

"O taste and see that the Lord is good: essed is the man that trusteth in him."

A very impressive communion service was ·ld today, with our bishop, Bro. J. E. Zimerman in charge. Most of our members rtook of the sacred emblems, a few being ndered by sickness and other reasons. At is time Bro. Willard Schweitzer and wife ere welcomed into our congregation by ter. Four of our former members have ·feited their membership, which causes us ep sorrow.

Sister Lizzie Wittrig, who was so seriously ured in a car accident last November, has overed to the extent that she is able to be and about part of the time. She has sufed much but has been very patient through all. That the Lord might fully restore her her former health is our prayer. There are ite a few cases of sickness among us, some ite severe.

Bro. Albert Claassen of the General Conence Mennonites gave us an inspiring mese on "Our Peace Testimony and the Non'stant Faith." This message was very timeand was appreciated by all who were perted to hear it.

May 3, 1942. Sam Oswald.

ARCHBOLD, OHIO

God will not look you over for medals, rees, or diplomas but for scars." Yes, the ·istian's battle against Satan is still on, apently in every community. However, we happy to be in the service of a Captain has never lost a battle.

The Lord has been especially good to us making it possible that late in March eteen souls were received by baptism into church here. Oh, that we who have been ger in the service might radiate Christian and victory before these young Christians. n Sunday, April 19, three Mexican peowere baptized also. We rejoice in this nite result of Bro. and Sister Alwine's k among the Spanish speaking people come to our community annually to help ne harvest fields. Many who return only porarily are returning here now, and gelizing efforts among them continue.

veral small groups of our young people rich enjoyment and satisfaction as well aluable experience in singing and coning short services in hospitals and jails rrounding towns. We find many of the le contacted quite appreciative.

any of our young men have gone to S. camps and their absence is very ·ed in our services. However, we still large audiences in our Sunday schools other services.

veral young people are eagerly planning y busy summer in Summer Bible School in various communities, D.V. We are for this open avenue of service. We can y conceive of the vast potential energies Christ that lie hidden in such a large of Christian young people.

A few of our number have been quite seriously sick. Several, too, have been called Home, among them our aged bishop, Bro. Eli Frey.

We rejoice in the hope of the soon coming of our King. Until then, "Give others the sunshine, tell Jesus the rest."

May 6, 1942. Mildred Mehl.

SHERIDAN, OREGON

Since our last writing Bro. and Sister P. A. Friesen were with us and we greatly enjoyed their talks on India. We were also glad to hear of the work in Denver.

On Easter Sunday five young converts were baptized at the morning services. In the evening our Easter program was given. A group later on took part of this message in song and story to Blaine, Oregon, where Bro. and Sister Bucher are working. A number of converts at that place have acknowledged Christ as their Saviour, and are learning of His ways. Pray that as light comes they may accept, and come into full fellowship with Christ and the Church.

Last Sunday, May 3, was a day of real blessing and unity. One brother was received into the Church upon confession of faith; one little girl was baptized. Several were also reinstated into full fellowship.

Bro. and Sister James Bucher and Sister Hazel Nice Shearer were received by letter, after which all present partook of the Lord's Supper in commemoration of His suffering and death.

About ten days before, two of our young boys had to leave for camp and a communion service was held for them at one of their homes after our midweek prayer meeting. This was a very impressive service and will be long remembered by all present. One young brother, Lloyd Larrew, who has long been at camp was here last Sunday and is spending a few days with his folks at Blaine.

May 7, 1942. Rhoda Yoder.

ELKHART, INDIANA

Beginning Thursday evening, April 9, began a time of refreshing for the Prairie St. congregation with her two outposts—Belmont and Pleasant View. On the above date Bro. D. A. Yoder, our bishop, met with the Pleasant View body for baptismal services and a counsel with those members who attend services at that place with regard to further work at that place. Two young sisters were baptized and received into fellowship with the believers. One week later Bro. Yoder was again with us at Prairie St. in a counsel meeting. This meeting was for the brotherhood worshiping at the three places.

On Sunday, April 26, the brotherhood generally worshiping at Prairie St. met in a triple service. Immediately after the devotional, six young people were baptized. One of these will worship at Belmont. Bro. Yoder preached an appropriate communion sermon, after which the brotherhood partook of the sacred emblems and joined in a feet-washing service.

On Sunday morning, May 10, a like triple service was held at the Belmont Church, at which time three young sisters were baptized. This was the sixth baptismal service for the home base and the two outposts within this conference year. To God be the honor and glory.

In the spring we usually have communion at the three places. This makes the people in the communities of the outposts feel more as though there was some permanency in our work there. In the fall we have the brotherhood at the three places meet at Prairie St. for this service, with a view to creating a greater fellowship in our membership.

Cor.

WAKARUSA, INDIANA

(Holdeman Congregation)

We all are facing a future of difficulties. We need not fear standing on promises like this: "I will never leave thee nor forsake thee" (Heb. 13:5). We have One who will go with us through the blackest darkness. "Jesus is greater than any circumstance." We need the hard things of life. They make us strong. Someone has nobly said, "I pray for a hard life because the road He traveled was rough."

Feb. 22, a group of Goshen Winter Bible School students gave us a program.

March 8, the Goshen College Chorus was with us.

March 22, President E. E. Miller and several College students talked to us about India.

May 3, we partook of the sacred emblems of communion. We need your prayers.

May 8, 1942. Emogene Martin.

CHAMBERSBURG, PA.

(Pond Bank Congregation)

We had a good Sunday-school session this morning with sixty-six present—a goodly number considering the several cases of scarlet fever in the community.

Bro. James Brumbaugh, one of our oldest members, has been very sick, due to a stroke. He desires your earnest prayers. We visited him after Sunday school and had devotions with him.

This afternoon a group of young people and myself visited the county home near Chambersburg and conducted services for two aged brethren who live there. It surely does our hearts good to see how happy one of these old brethren is. I don't think we ever visited him that we did not feel encouraged.

We seek your prayers in behalf of the work at this place.

George W. Bollinger.

PALMYRA, MISSOURI

(Pea Ridge Congregation)

"What will you do with Jesus?" We will own Him as our King. By our lives we want to prove that we do love Him. To be faithful in the small, small things is often tiresome and tedious, but, walk carefully, Christian, the world watches for the small things.

We would constantly remember what a price Jesus paid to set us free. Sunday, May 10, we had a communion service. Surely God was with us, for did He not bless us in a new

(Continued on page 174)

Why the Tithe?

By Lloyd Hartzler

The Tithe is Biblical

The Apostle Paul speaking about giving in II Cor. 8:7 says, "See that ye abound in this grace also." Then, continuing with verse 12, he says: "it is accepted **according to that a man hath** and not according to that he hath not. Also I Cor. 16:2, "Upon the first day of the week let every one of you lay by him in store, **as God hath prospered him.**"

Do these Scriptures plainly state that we are to tithe? No, they do not. But do they say that we should give according to the need that arises, or give "until it hurts," or give what **we** think is the Lord's share? No! These Scriptures plainly teach proportionate and systematic giving. If we say that we will give according to the need, who will be able to determine the need, and how many people will believe that what someone may call a need **is** a need? Or if we are to give "until it hurts" will there not be a lot of people whom it will hurt to put five cents in the offering box when they could easily afford to put in five dollars? What right have we to determine what is the Lord's share when He is the One who prospers us? Would this not be to substitute human ideas for the divine standard?

Now since the Scriptures teach systematic giving, it is necessary that we have a plan, a system that will work harmoniously for all classes of men in all their various occupations and walks of life. We need to have a system whereby the Lord receives from every man "according to that a man hath" and "as God hath prospered him." A number of man-made methods and suggestions have been and are being tried, such as drives, pledges, special offerings, etc. But not one of these methods has resulted in systematic giving; not one has induced man to give "according as he hath," "as God hath prospered." We need a **system** in this matter of finance. We have a system for about everything else in the church. There is a regular time for Sunday school on Sunday, an appointed time for preaching service, a specified place and time for Bible study, teachers' meeting, prayer meeting, etc. And yet when it comes to the duty of supporting the Lord's work we simply make it a matter of impulse. Suppose our tax collectors would pass the hat for a freewill offering. You can imagine how long our State would exist under such ridiculous methods of support.

One has said, "Well, then, do you think God Almighty can be satisfied with this haphazard, go-easy, hit-or-miss, give-when-you-feel-like-it, lawless, loveless method of supporting the cause which is dearest to the heart of His Son, our Lord and Saviour Jesus Christ?" Too many people have come to the place where they think that "we owe everything to God in general and nothing in particular," and they give (?) accordingly. Again may I say that this giving-according-to-impulse method has not met the Scriptural requirements of giving, has not filled the church treasuries, and has not brought the blessing of God to the giver such as the Lord has promsied to the **systematic** giver.

What plan should we adopt? Man's plans have failed. Since it is the Lord that gives us power to get wealth, and since He has said that we should give in a systematic way, and since man's methods have failed, why not try the Lord's method? Do you know any method of the Lord's that has ever failed? Neither will the method which He has provided man for giving, namely, paying the tithe, fail.

What is the tithe? Webster says it is "the tenth part of some specific thing." Jacob said, "Of all that thou shalt give me I will surely give the **tenth** unto thee" (Gen. 28:22).

Now let us consider a number of Scriptures which help us to see what is the Lord's and what belongs to Him. "The earth is the Lord's and the fulness thereof; the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods" (Psa. 24:1, 2). Haggai 2:8 tells us that the silver and the gold are the Lord's. We can readily see that since everything we have is the Lord's we naturally **owe** Him a certain portion of it for His entrusting it to us.

Tithing Before the Law

The tithe was known and practiced before the Law. "Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God which hath delivered thine enemies into thy hand. And **he gave him tithes of all**" (Gen. 14:18-20). This transaction is also recorded in Hebrews 7:4-9.

Jacob also vowed to pay a tenth to the Lord many years before the Law was given. "And of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22). Thus we can plainly see that men recognized God's plan of giving, namely, tithing, hundreds of years before the Law was given to Moses.

Tithing under the Law

Let us go now to the Law and see if God's plan of giving, beginning at creation, was changed. We must remember that "the Law cannot do away with any part of righteousness which went before. The Law was given to enforce what was right. Therefore it could not leave out tithing." Lev. 27:30, 34 reads thus: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, **IS** [not, "shall be hereafter"] the Lord's; it is **holy** unto the Lord. . . . These are the commandments which the Lord commanded Moses for the children of Israel in Mount Sinai." Here we find God's plan put in the form of a law or command for His chosen people.

Going to the close of the Old Testament canon we find that God's commandment concerning tithing still remains unchanged. The Lord rebukes them for not paying their tithes and promises manifold blessings to them if they keep this unchangeable law of God.

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? **In tithes and offerings.** Ye are cursed with a curse: for ye have robbed me, even this whole nation. **Bring ye all the tithes** into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:7-10).

This Scripture needs no comment.

Tithing in the New Testament

Last and most important of all, let us see what God's own Son said about the law of tithing. "The fundamental laws of God were not annulled by Christ's coming, but legalism, the ritual, ceremonial and sacrificial laws were. . . . God ordained the fundamental moral laws in the beginning, proclaimed them from Sinai, and Jesus in His Sermon on the Mount emphasized and accentuated them as He discussed them one by one." When they tried to entrap our Lord on the money question He replied, "Render therefore unto Caesar the things which are Caesar's and unto God **the things** that are God's —"The tithe is the Lord's, it is holy unto the Lord."

During the latter part of His ministry, while eating with a Pharisee and being criticized for eating with unwashed hands, He replied, "Woe unto you Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these **ought ye to have done,** and not to leave the other undone" (Luke 11:42). A little later He gave practically the same statement while in the Temple. Matt. 23:23. It seems to me that this language is simple and plain enough to show us that He endorsed and sanc-

d the fundamental law of tithing. Why would He need to say more when is an eternal law of God for mankind? ut there are still some people who ject to this teaching of Christ's be- use He was speaking to a Pharisee id not to a Chrisitan. On this objec- on, then, neither the Golden Rule nor e "royal law," "Thou shalt love the ord thy God with all thy heart," would ply to us. Nearly all of Christ's teach- g was given to the Jews.

Here, then, are two endorsements of rist's on the law of tithing. How any do we need to have to know that is His will? He gave the Golden Rule t twice, and many teachings but ce.

Again, if God expected to abolish the w of tithing in the coming of Christ, y would He, in the second-last chap- of the Old Testament, have prom- d such manifold blessings to those o tithed? "God was displeased with crifices, but where does it say that He s displeased with their tithing?"

From creation God established two changeable laws—we might call em "God's Twin Laws."

e seventh of man's time IS GOD'S.
e tenth of man's income IS GOD'S.

These laws were both reaffirmed (not acted) in the Law of Moses; they re both endorsed by Christ, and they re both observed by the early church. nte-Nicene Fathers, Vol. 7, page 71). hy should we now keep one of them l drop the other one? For compari- n, I would like to present a small rt, in order that we might see the uty and harmony of some of God's hangeable laws:

BEFORE THE LAW	IN THE LAW	UNDER GRACE
One day in seven set apart for the Lord	Sanctioned and practiced	Sanctioned and practiced
Murder was a sin	Still a sin	Still a sin
One-tenth of man's income set apart for the Lord	Sanctioned and practiced	Sanctioned by Christ; Practiced by Early Church

Vhy try to annul the law of tith- when it runs so beautifully and un- takeably down through the ages h the other unchangeable laws ch we observe at the present time? . S. G. Shetler has aptly said: "What s kept in the Old Testament and pped in the New Testament should lropped in the New Testament peri- what is taught in both Old and New uld be kept in both; what the Old tament is silent on, but is taught in New Testament should be kept in New."

hrist made no exceptions to tithing n He commanded the keeping of the in Matt. 5:17-20:

hink not that I am come to destroy the or the prophets: I am not come to oy, but to fulfill. For verily I say unto Till heaven and earth pass, one jot or ittle shall in no wise pass from the law, ll be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Then, after Jesus said this, He substituted higher principles for certain laws and commandments, such as: "an eye for an eye, and a tooth for a tooth," and, "Thou shalt love thy neighbor and hate thine enemy." But the law of tithing He left unchanged. Therefore we must conclude that tithing is one of the God-ordained laws to be kept in this age, as well as before and during the Law. How could we expect to "exceed the righteousness of the scribes and Pharisees" if we gave less than it was their duty to pay? And furthermore, God's right to us and to what we have is further and more deeply grounded in Calvary. Are we going to fall behind the Old Testament saints in our giving when we are living under a more glorious Gospel? We as Chrisitans **owe** the first tenth and should be willing to GIVE more.

The fact that the law of tithing was universally recognized is still another proof that it is an unchangeable law of God. We learn from history that the Arabians, the Babylonians, the Carthaginians, the Phoenicians, the Egyptians, the Greeks, and the Romans were familiar with the law of the tithe, and that tithing was practiced in America in colonial days as a method of taxation. Adam Clarke says, "There is no difficulty in finding ancient nations that did not observe the law of sacrifice, but not so with regard to the law of the tithe."

"Clement, Justin Martyr, Irenaeus, Tertullian, Cyrian, Jerome, Ambrose, Augustine, Chrysostom, Cassian, Herodotus, Dioderus, Seculus, Zerophon, and many other writers of the early centuries of the Christian era testify that tithing was known and practiced by ancient people **other than the Jews** down through the apostolic age and the early centuries following." How can we account for the knowledge of these people concerning the law of tithing? They weren't under the Mosaic Law. Again may I repeat—**God's law of the tithe is universal and unchangeable.**

(To be concluded next week)

—o—

"If God be for us, who can be against us?"

WATCHMAN, WHAT OF THE NIGHT!

By Mrs. Dale M. Yoder

I must work . . . while it is day: the night cometh when no man can work.—John 9:4.

What will the night reveal? How many souls will go out into eternal night because of our negligence? Jesus commands us to "go out into the highways and hedges and compel them to come in." How great is the love of Jesus for each immortal soul! His love is so great that He is not willing that any should perish, but that all should come to a knowledge of the truth. We are commissioned to tell the Gospel story to them. Jesus is more concerned that souls be saved—the souls for whom He paid the supreme penalty—than He is about all the ceremony, form, and ritual in the world.

Are we interested only in Mennonitism, or are we interested in getting folks saved and on the way to Heaven? When we get to Heaven the question won't be "How good a Mennonite have we been?" but, "How closely have we followed Christ and His program for saving the lost?" Are we more concerned as to how folks look on the outside than we are to know if they are **born again?** The outward works and forms will never save—only the blood of our precious Saviour. Sometimes I fear we stress the outward things so much that folks have the idea that conforming to certain forms will save them, and they slavishly conform without having the peace, joy, and full assurance of salvation. May we be more concerned that each Christian is truly born again; then they will truly love the Lord and love to obey and follow Him. This would eliminate many church disputes and would prevent a lifeless church.

These are indeed perilous times—times when we need to keep in close touch with our Redeemer; times when we need to gird ourselves with the whole armor of God and battle for the Lord and right as we never have before. **The time is short, the day is far spent and millions are not saved.** What are you and I going to do about it? What is Christ going to do with us if we do not do our part in carrying out His Great Commission?

Reliable statistics show that only eight per cent of the people in this fair land of ours attend church. How are we going to give the Gospel message to the ninety-two per cent? How are we going to "compel them to come in" if we do not go out to them? Jesus implied in Luke 14:23 that all possible ways and means should be used to bring folks to the knowledge of salvation. Then what is one of the best means of sending forth the Good News?

Jesus criticized the Jews very severely in His day for holding on to

traditions and ideas that kept them from doing the utmost for the blessing of humanity. He looked far beyond His immediate circle. He was broadminded in the truest sense: "who will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:4). Jesus does not prohibit anything which will bring blessing to humanity—and who are we to question our Lord? We are a missionary church. Can we not awaken to our opportunities—our challenge? Will God have to say, "I gave you the equipment and the chance, but you did not use it"?

Thank God for those of our ministers who have caught the vision and who are earnestly endeavoring to carry on to the glory of God in spreading the Gospel by radio. Only eternity will reveal the number of souls saved and blessed through hearing the Gospel over the air. Perhaps we would not be in favor of the method, or think our plan is the better, but who are we to question the voice of God as He calls His servants into this work and blesses it with untold blessings? What better way to go out into the highways and hedges?

God has always had men through the centuries who dared to launch out, in spite of opposing forces, and accomplish mighty works for Him. No true undertaking for God can be crushed. It will rise again, more glorious, more expansive than ever. The Gospel was spread in the early days more rapidly because of opposition. The seed was sown and it took root. Paul battled through in spite of opposition on the part of Jewish leaders. He was undaunted, for he had caught the vision, and he knew he was right.

The radio can be an instrument of untold blessing in the evangelistic field, if used to God's glory. God has placed this wonderful instrument at our disposal. Some of our ministers who have a profound burden for the lost are using the radio as a means of spreading the Gospel. Who can count its blessings?

Out of the beer parlors, stores, and places of all descriptions comes the sound of the Gospel message, ringing clear—a challenge to the unsaved, a hope for the discouraged, a boon to the bedridden, a blessing and encouragement to the Christian. It has reached the hearts of untold thousands. People have been saved from suicide, from despair, from evil, to a life of hope in Jesus Christ through the radio. It is one of the best ways to reach the ninety two per cent who do not go to church, who do not know the joy of salvation through Jesus.

Who is going to answer for the souls that might have been saved out of an eternal night if the Mennonite Church does not awaken to her opportunities of spreading the Gospel among the masses by radio while it is yet day?

We might say the radio is an evil invention, or that it is too expensive to use for the broadcasting of the Gospel. Must we admit we refuse to sanction the use of it to spread the Gospel to the poor and dying? God forbid that we should be so self-centered that we cannot reach the masses and point them to Christ by means of the instrument th would reach the most and the mo needy! Did you ever consider the si of the audience that listens to each pr gram? When one considers that, th the expenditure does not seem large all for the value received. We spe thousands of dollars for missions, whi is proper, but souls hear radio messag who would never be reached by o missions. Christ said that one soul worth more than the whole world. W cannot evaluate souls in terms of dolla and cents. God have mercy on us f begrudging God-given money to spre His Gospel in such a way as to rea the masses!

The radio is not an evil invention a more than is the automobile and cour less other things that we use for o own needs and desires. It is not an e in itself but it can be used in an e way. God has given us free wills a good judgment if we choose to u them. God pity us if we have n enough faith in our Saviour to keep from evil. Christian friends, ministe open your eyes! open your ears! A we going to allow our weak wills blind our eyes and deafen our ears the realization of the awfulness of co ditions—the groanings and cries chaotic humanity? While we a spreading the Gospel over the air are shutting out the evil that mig otherwise be on. Souls are hungry the true Gospel message which is la ing in so many pulpits today.

God is calling, "Launch out into deep." What are we going to do w

Tenth Annual Christian Educational Conference

sponsored by the

Mennonite Commission for Christian Education and Young People's Work

to be held in Ontario, Canada, June 11-12, 1942

Program for 7:30 Thursday Evening, June 11

VINELAND:
The Task of the Local Church JESSE SHORT, Archbold, Ohio
Tools for the Task C. K. LEHMAN, Harrisonburg, Va.

MARKHAM:
The Task of the Local Church J. M. NISSLEY, Altoona, Pa.
Tools for the Task ELMER YODER, Allensville, Pa.

BOTHWELL:
The Task of the Local Church EZRA BENDER, Elkhart, Ind.
Tools for the Task PAUL ERB, Goshen, Ind.

ELMIRA:
The Task of the Local Church J. J. HOSTETLER, Canton, Ohio
Tools for the Task (To be supplied)

EAST ZORRA:
The Task of the Local Church J. R. MUMAW, Harrisonburg, Va.
Tools for the Task J. R. SHANK, Versailles, Mo.

MAPLE VIEW:
The Task of the Local Church (To be supplied)
Tools for the Task FRANK RABER, Detroit, Mich.

LATSCHAR:
The Task of the Local Church PHIL FREY, Archbold, Ohio
Tools for the Task STANFORD MUMAW, Dalton, Ohio

Friday Forenoon Session at Elmira
Nine O'clock

Round Table Discussion in charge of A. J. METZLER, Scottdale, Pa.

SUBJECTS FOR DISCUSSION

1. *Youth Missionary Projects*
2. *Needs of the Young People's Bible Meeting*
3. *Directing Our Junior Activities*
4. *Improving the Summer Bible School*

Friday Afternoon Session
One-thirty O'clock

THEME: "THE CHILDREN OF OUR CHURCH"

1. *Your Child and God*.....J. R. MUMAW, Harrisonburg,
2. *Your Child and the Church*...PAUL MININGER, Goshen, I
3. *Your Child and the World*.....ALLEN ERB, La Junta, C

Friday Evening Session
Seven-thirty O'clock

THEME: "THE YOUTH OF THE CHURCH"

1. *The Church and Her Youth*.....MILO KAUFFM
Hesston, K
2. *The Youth and His Church*.....NELSON KAUFFM
Hannibal,

C. F. YAKE, Scottdale, Pa., Moderator Friday Sessi

his call into a great, wide field where he grain is so ripe already to harvest? are we going to wait until it is too late o realize the benefits of the radio in preading the Gospel?

Let us pray fervently for those min-sters, Mennonites and those of other enominations, who are going forth ravely, trusting the Lord, preaching he Gospel to countless thousands—any perhaps who would never hear therwise, and encouraging and rengthening Christians in this dark, ncertain hour. God alone knows the umber of stars which will glitter in ese faithful servants' crowns as they y them at their Redeemer's feet, while e says, "Well done, thou good and ithful servant."

Let us pray that the Church may a-aken to her opportunities before "the ght cometh when no man can work." he time is short—the shadows are ngthening — and soon the night meth and, "WATCHMAN, WHAT F THE NIGHT!" Where are the uls you might have saved? In an end-ss eternity of woe?

Barberton, Ohio.

—o—

GOALS THAT CHALLENGE

(Continued from page 162)

angelists who are called in to do a rtain piece of work for us. We re-ember the words of Jesus, "Go out o the highways and hedges, and com-l them to come in, that my house may filled (Luke 14:23). We seemingly ve tried to satisfy ourselves by get-g someone to come in and help put an intensive drive for a short period d then we wait until another season. angelism should not be just a sea-nal matter but it should be an all-ar-round affair. The Church is call-to be "an every member evangelistic ency" to carry the message into every me, and her desire should be to be rying this message when He comes. me may be at the mill, others in the d, others in the shop, and all may be ng about their daily duties but it is o possible that wherever we may be, can be giving the Gospel message to fellow men. This should be a real llenge to the Church in view of the ning of our Lord, because many are t in the immediate homes, com-nities, and in surrounding districts. ien this urge is upon us it will result a wider interest in the mission fields her from us.

A Missionary Church

esus said, "Go ye into all the world." s includes the home community of ich we have been speaking, but it includes the regions beyond. Some ple see only the home community some see only the regions beyond Jesus looked upon the whole world said that the laborers were few. field is not smaller than this, nei-are the laborers more plentiful, and the command is still the same, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." The Church praying this prayer presents a challenge to every member to give himself. It is not that God wants our possessions first; He wants us first. II Cor. 12:14. It is the individual Christian that He wants. When we pray God to send—His task—and He raises them up, we commit ourselves as ready to go if He should call, and express a willingness to have our children go "into all the world." Millions are without Christ and the only time we have to bring the message is before He comes. Whether home or foreign fields are considered, now is the time, and considering the value of one soul, there should be an inner urge to Go, Send, and Give. The field is the world and the harvest is plenteous. Gather it before He comes.

We might name many other goals which the Church should strive toward in view of His coming but let these suffice. The fact of His return should make the Church vigilant, expectant, and watchful that she may be ready when He does come.

Elkhart, Indiana.

—o—

MUST CHRISTIANS FIGHT?

(Continued from page 163)

The Church and the world-political differ distinctly in their purpose and function. The Christian is warned against avenging wrong (Rom. 12); this prerogative is now committed to the State (Rom. 13). Does Romans 12 deal with my responsibilities as an individual Christian and Romans 13 with my duty primarily as a citizen, not as a Christian? Can citizenship neutralize Christian experience? Is Romans 12-13 a stunting tightrope requiring a Christian to mimic Dr. Jekyl and Mr. Hyde? Never! Only in our union with Christ shall we share in judging the world or avenging its ills. Union with Christ, not alliance with Caesar, is the believer's present privilege.

The Christian is Called to Live a Life of Nonresistance

The testimony of the Gospels, verified by the Epistles, is focused upon our unconventional conduct. Persecution, to the child of God, is an opportunity to bless rather than to vindicate (Matt. 5:11, 12; Rom. 12:14). The Christian is not to resist evil (Matt. 5:38; Rom. 12:17, 19).

Our attitude toward our enemies is to be one of love (Matt. 5:44; Rom. 12:20). Love and war are incompatible; they are mutually exclusive. We marvel exceedingly when such men as the late Dr. James Gray counsel us to temper our bullets with love and kindheartedness. Our imagination does not permit us to visualize trigger-pulling Christians in opposing armies falling headlong into each others' arms and at the same time confessing: "faithful are the wounds of a friend." Nor can we in any degree understand a love that would move Christian to banish Christian to some "desert island."

Further, the Christian is commissioned and sent into the world without the power or the nature to resist evil. "Behold I send you forth as lambs in the midst of wolves." Whence then is to come the ferocity so essential in carnal warfare?

We have in the Lord Jesus the supreme example of nonresistance. If ever there was a righteous cause, His was one. If ever a case appeared to warrant vindication, His certainly did. He "committed himself to him that judgeth righteously." And are we not hereunto called? "Because Christ also suffered for us, leaving us an example, that ye should follow his steps . . . who, when he was reviled reviled not again; when he suffered, he threatened not." He straitly told the Jews that, were His kingdom not a heavenly one, His servants would fight so as not to permit Himself to fall into the hands of the Jews.

This life which is enjoined upon the Christian demands attitudes of love where the normal thing would be to hate. Nonresistance demands attitudes of kindness where normally we would expect resentment. It demands attitudes of forgiveness when it would be natural to accuse. Such attitudes cannot spring from the natural heart. To live as Christ lives requires more than a religious or ascetic imitator or mimic. It requires a partaking of the divine nature through the new birth. It requires a vital union with the Lord Jesus Christ, "who is our life."

Let us remember that our highest loyalties point Godward. We would withhold no service for our country which our Scriptural position permits. We would submit ourselves to the ordinance of man, and that for the Lord's sake. But when that ordinance crosses what to us is the revealed will of God, "we ought to obey God rather than man." Happily, our country gives us this privilege. Will professed Christians not do the same? Or, will it again be a story of militant Christians joining with the world in hurling bitter reproaches upon nonresistant Christians?

Grottoes, Virginia.

—o—

SUMMER BIBLE SCHOOLS

(Continued from page 165)

have been heretofore, or in new places. What shall the answer be?

If you cannot operate a school fully manned with teachers, operate with the number of teachers available. If heretofore a dozen teachers were required, and now only eight are available, run the school with the eight teachers. If only six are available, conduct the school with only six teachers. Should less be available, conduct the school with less teachers.

The point I wish to make is that the school which has been conducted heretofore should again be conducted. Needy places which have not heretofore had schools should be given Bible schools. Leaders need to meet the emergency by adjusting the courses, by combining classes, and by operating under emergency measures. Certainly we dare not discontinue Summer Bible Schools. They must be kept going, for teaching the Word of God to our boys and girls is the hope of the church and of the nation.

Surely you are not going to allow yourself to be defeated because you cannot get all the Summer Bible School teachers you need! You are not going to allow a critical emergency to destroy completely your good work begun in the past! You are not going to fail the Lord because of a shortage of workers! You still have access to the greatest tool, the tool of prayer, for securing workers. "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

This is a word of encouragement to you to carry on the work of Summer Bible Schools regardless of the difficulties encountered.

Scottdale, Pa.

Correspondence

(Continued from page 169)

way! Though our congregation is small, fellowship with the saints is still sweeter. We all rejoiced because we could have both our bishops with us, Bro. J. M. Kreider, of Palmyra, Mo., and Bro. Nelson E. Kauffman, Hannibal, Missouri, mission superintendent.

We Christians of America should be glad that we can still have our church leaders and our elders with us to teach, correct, and guide us. Let us help them by being truly loyal to our church.

Pray for the brethren and for the lost.

Cleo Hathaway.

DUCHESS, ALBERTA

Dear Readers:—"The Lord is good to all: and his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee" (Ps. 145:9, 10). This is especially true since spring is here. Nature is awakening; the green grass, shady trees and singing birds cause us to rejoice that the Master has given us these beauties to make this pilgrimage pleasant.

We were privileged once more to enjoy three weeks of Bible study during January. Interest and attendance were good. The teachers were Bros. M. D. Stutzman, Ezra Stauffer, and C. J. Ramer. This winter's study has shown us more than ever what a precious Saviour we have. We eagerly look forward to His return. We pray a special blessing upon the teachers who sacrificed to teach us.

March 29, we rejoiced again to see four souls obey the Lord's command of baptism. Some of these are quite young, but what faith they have! Christ would present them to us as an example of faith.

April 12, we once more commemorated our Saviour's death and coming again, also observed feet-washing. "If ye know these things, happy are ye if ye do them." I wish you could hear the testimony of those who have never observed the latter before. One elderly woman expressed herself thus: "I've been waiting for such joy and peace all these years."

April 3, Bro. C. J. Ramer conducted services at Acadia Valley. Lloyd and Beulah Good of that place, who had attended the eleven weeks of Winter Bible School, returned with him to their home.

Our minister and Dan Burkholder also visited our boys in camp around Banff. Our brother preached at four different camps, Sunday, April 26. We pray that these and all the boys will be witnesses for Christ, and that souls may be saved by their testimony.

Sister Anne Brubaker is president of our sewing circle this year. We are busy sewing for relief. May we do our part for the Lord by giving freely both of our time and means to help the many suffering.

May 10, 1942. Mary Martin.

FLANAGAN, ILLINOIS

(Waldo Congregation)

Special services were arranged for an all-day meeting on Good Friday and we were grateful to have the Goshen College Male Chorus, directed by Bro. Walter E. Yoder, with us. They had charge of the morning service, giving a much appreciated program.

Bro. Sanford Yoder accompanied them here and remained until Sunday afternoon. Bro. Ezra Yordy of Eureka and Bro. S. C. Yoder brought us inspiring messages on the crucifixion and death of Christ on Friday afternoon and evening. On Saturday evening Bro. Yoder spoke on his trip to South America and on Sunday morning he spoke on the Resurrection.

Preparatory services were held April 19, with communion services the following Sunday.

May 11, 1942. Mrs. Carrie Grieser.

GREENWOOD, DELAWARE

We have many reasons to thank the Lord for His goodness to us. While we have had the experience again that two families left us and moved away, the Lord has been very good to us and others coming in partly filled the vacancy. Bro. M. B. Miller, our bishop, was with us over last Sunday and held preparatory services Saturday evening and communion on Sunday. We feel we have had a closer experience with the Lord, but are sorry that some are drifting away and were not with us. However, forty-four communed out of our little group. We will continue to pray for those who are not concerned about their spiritual life. The condition of our country should stir us all to be faithful.

One sister brought her church letter from another church. We are surely glad for this, for she is a good help in the Sunday school.

Pray for the work at this place.

May 12, 1942. Mary A. Miller.

Relief Notes

French Workers Hold Conference

On March 30 and 31 the Mennonit relief workers in France, Brethren Josep N. Byler and Henry Buller, together wit Sisters Lois Gunden and Helen Penne met in a two-day conference at Verne les-bains.

Writing about this conference, Siste Gunden says: "Our Mennonite conferenc at Vernet was quite profitable to all u us. . . . During our sessions of Monda evening, Tuesday morning, and afternoo we went over our whole program, co sidered the possibilities of our futu work, and spent time together in dev tional periods."

Latest Word from France

On May 10 Bro. O. O. Miller received cable from Joseph N. Byler in Lyo France. The cable indicates that the ma features of the Mennonite relief progra are continuing. The cable also mentio the prospect of expanding that part of t work which is being carried on at prese through colonies that take care of hom less children.

The cable also states that Bro. Byl will send details on relief work in Fran with Bro. M. C. Lehman who it is hop can soon be returning to America.

Churches Continue to Send Clothing

Clothing of all descriptions continues reach the clothing depot of the Mennon Central Committee, at Akron, Pa. Sis M. C. Lehman, with the occasional help women from near-by sewing circles, h during the first four months of 1942 p pared over 10,000 lbs. of clothing for sh ment.

The clothing, according to Sister Le man, comes from over 20 States and co sists of new or nearly new garments. T Committee appreciates this generosity the churches as they continue to mee need which is sure to increase in months ahead.

C. P. S. Camps

Two hundred and sixty boys are signed to Mennonite camps on May 15. **Camp Henry** reports a profitable Spirit Life Meeting conducted by Bro. C. Hostetter on April 17-20. . . . **Bro. and ter Jesse Hoover** are on a six-weeks t of the west during which Bro. Hoo will visit Mennonite churches and M nonite C.P.S. Camps and speak on Eu pean relief. . . . **Assignee Emil Thies** of Camp Henry and formerly of Buh Kansas, is on detached service at Akron Headquarters where he will as in the expanding work of that office. **Bro. Albert Gaeddert** and assignees f Colorado Springs Camp are preparing the camp at Fort Collins to receive signees in a few weeks. . . . **In the Me Grottoes Olive Branch** Mr. Frank Eastham, project superintendent, c mends the Grottoes boys for their respo to the recent fire fighting calls. Mr. E ham says: "I am very proud of the sp the boys have shown us and am particu ly proud of the spirit of rivalry den strated in responding to fires." . . . **loughs were cancelled** for boys at C Sideling Hill, Wells Tannery, Pa., du the busy season this spring when la scaping operations along the famous Tu pike called for the planting of sev hundred thousand tree seedlings.

Compiled by Grant M. Stoltzfus

Released May 12, 1942

Married

Appel—Shenk.—Bro. Lewis Appel of Cullom, ., and Sister Margaret Shenk of Harrison-rg, Va., were united in marriage at the home the officiating minister, Bro. J. D. Hartzler, April 18, 1942. May the Lord hless them.

Neuenschwander — Lehman. — On Saturday ening, May 2, 1942, at the Sonnenberg Men-nite Church, Bro. Paul Neuenschwander and ster Carrie Lehman were united in marriage, o. Louis Amstutz officiating. We wish them d's richest blessings through life.

Yoder—Frye.—On Sunday morning, March , 1942, Bro. Raphael Yoder, son of Menno J. der, of the Emma congregation, and Nora ye, daughter of Bro. and Sister Ammon Frye, re united in marriage at the home of the offi-ting minister, Bro. Percy J. Miller. May e hlessings of God attend them through life.

Hostetler—Noel.—On April 5, 1942, Bro. rvey Hostetler of the Middlebury congrega-n and Sister Kathryn Noel of the Prairie reet congregation, Elkhart, Ind., were united the honds of holy matrimony. May the joy the Lord enrich their companionship for the nainder of their lives.

Harsh—Weaver.—On April 11, 1942, Bro. illiam C. Harsh and Sister Mary Edna Wea-, both of the East Chestnut Street Men-nite Church, were married at the home of bride's parents, Bro. and Sister Mahlon eaver of Lancaster, Pa., by Bro. Jacob E. ubaker. May the blessing of God go with m and may Christ be the Head of this home.

Beachy — Kramer. — On Sunday afternoon, ril 26, 1942, the Sharon Church, Madison , Ohio, was the scene of a puhlic wedding, ere a large audience witnessed Bro. Neil achy and Sister Emmagene Kramer take the red vows. Both are memhers of the Sharon gregation. May the Spirit of the Lord de them through their earthly pilgrimage. . N. E. Troyer officiated.

Obituary

owan.—W. J., son of William and Kather-Cowan, was born Feb. 22, 1862, near Day-, Ohio; died at his home near Birch Tree, , on March 31, 1942; aged 80 y. 1 m. 9 d. the age of 4 years he came to Missouri with parents, who located near Poplar Bluff, Mo., r moving to Carter County near Vanhuren, re he grew to manhood. He was converted the age of 17 and became a memher of the E. Church South and lived a faithful mem-of that church until 1903 when he united h the Mennonite Church and continued a hful memher and worker until death. On . 25, 1886, he was united in marriage to y E. Crandell and to this union were born hildren, 3 of whom preceded him in death. r sons and his faithful wife survive him: ph. of Greeley, Kans.; Le Roy of Oregon , Oreg.; Robert of Eminence, and Eugene he home, and 8 grandchildren. He leaves a of friends and relatives to mourn his passing.

orst.—Beulah May, daughter of Elias and na (Eberly) Horst, was born May 1, 1942, he Massillon, Ohio, City Hospital; died at same place May 9, 1942; aged 8 d. She es to mourn her early departure, a loving er and mother, and her twin sister (Bertha); her grandparents (Elam and Lydia Eb-of near Orrville, O.; and Frank Horst, of home, near North Lawrence, O.), also many r relatives. We cannot understand why little one has been called home so soon, but e Lord gave, and the Lord hath taken a-; blessed be the name of the Lord." Fu-l services were conducted at the County Line Cemetery by Bros. Benj. Good and David Wenger.

"A bud the Gardener gave us,
A pure and lovely child;
He gave it to our keeping
To cherish undefiled.
But just as it was opening
To the glory of the day;
Down came the heavenly Gardener
And took our bud away."

Martin.—Mary A., daughter of Deacon David A. Martin, was horn in her farm home in Michigan; died April 15, 1942, near Elkhart, Ind. Had she lived until June 18, she would have reached her 79th birthday. In her early years she was well known in Harrison Twp., Elkhart County, for going wherever there was work she could do to keep a home for younger sisters and hrothers when the mother had died. Her mission eventually took her to the city of Elkhart where she hecame a memher of the Prairie Street Mennonite Church, which affiliation lasted till death. We trust she has heen received with the blessed in the Paradise of God. At the age of 31, she lost the power to walk, or to stand, but God blessed her wonderfully with good health otherwise, and sound faculties. Complications of diabetes was the cause of her death. She is survived hy her sisters (Salome and Ella Martin) and her hrothers (Elmer Martin, in the family home; and Aaron Martin, of Harrison Twp.). Funeral services were conducted by Bro. John S. Gingrich, assisted hy Bros. Christian Reiff and Jonas Hartzler. Burial at Yellow Creek.

Miller.—Paul Dean, son of Roman and Margaret (Miller) Miller, was horn in Kempsville, Va., March 18, 1941; died Feb. 22, 1942; aged 11 m. 4 d. Little Paul had not been well all winter, hut was getting along much better when he hecame sick with pneumonia and kidney trouhle. He was sick only a few days. How we miss his sweet little smile, but God doeth all things well. He leaves to mourn his early departure his father, mother, 3 hrothers, 3 sisters, 4 grandparents (Mr. and Mrs. Francis Miller, of Kempsville; and Mr. and Mrs. Daniel B. Miller, of Baltic, O.), 1 great-grandmother (Mrs. Mary B. Miller, of Montgomery, Ind.), and a number of aunts, uncles, and other relatives.

"His darling form is sleeping,
His soul has fled to rest;
He is now in Jesus' keeping,
What can be more blest?"

Rheinheimer.—Delores Elaine, daughter of Timothy and Marjorie (Miller) Rheinheimer, was horn at Sturgis, Mich., April 27, 1941; died at the Sturgis Hospital April 30, 1942; aged 1 y. 3 d. She passed away after an illness of only 3½ days. Death was due to complications. She leaves to mourn her departure her sorrowing parents and twin hrother (Delmar Wayne), and twin sisters (Vanda Maxine and Velda Irene), 2 grandmothers, 2 grandfathers, 4 great-grandmothers, 4 great-grandfathers, 1 great-great-grandfather (Yost C. Miller), 8 aunts, 8 uncles, as well as a large circle of other relatives and friends. Funeral services were held at the Shore Mennonite Church in charge of Bros. Leonard Haarer and Percy Miller.

"Calm and peaceful she is sleeping,
Sweetest rest that follows pain;
We who loved her sadly miss her,
But trust in God to meet again."

Ruckdashel.—Barhara, daughter of Joseph and Fannie Murer, was horn in Tazewell Co., Ill., on Dec. 9, 1869; passed away at the General Hospital at Kalispell, Mont., after a brief illness on April 30, 1942; aged 72 y. 4 m. 21 d. She moved with her parents to Nehraska, where she was married to Edward Ruckdashel. They came to Montana ahout 40 years ago, where they have resided near Creston. Her husband passed away on Nov. 25, 1937. Her only daughter, Mrs. Jake Heuscher, 10 grandchildren, 1 sister (Mrs. Mary Bachman) of Hubbard, Oreg., and many relatives and friends remain to mourn their loss. Funeral services were in charge of Bro. J. G. Hochstetler. Texts: Eccl. 9:5; Heb. 9:27.

Short.—Harmon, son of Christian and Jacobena Nofzinger Short, was born on a farm west of Archbold, Ohio, Aug. 8, 1878; died at his home two miles east of Archbold, Ohio, April 30, 1942; aged 63 y. 8 m. 22 d. On Aug. 16, 1900, he was united in marriage to Lydia Beck. To this union 6 children were born: Alta, wife of Nelson Grieser; Bertha, wife of Harvey B. Frey; Christie; Orlan D. (who died at the age of four years); Letha, wife of Lester Richer; and Glenford, all residing in the vicinity of Archbold, Ohio. In his younger years he accepted Christ as his personal Saviour, united with the Mennonite Church, and remained faithful to the end. He was regular in church attendance and was interested in his spiritual welfare. His death was due to heart trouble which came upon him ahout two weeks hefore he died, during which time it caused much suffering and distress, until suddenly the Lord relieved him hy calling him home. He will be missed in the community and church and especially in the home but our loss is his eternal gain. His departure is mourned by his heloved wife, 2 sons, 3 daughters, 18 grandchildren, hrother, sister, as well as a host of relatives and friends. One son, 3 grandchildren, and 9 hrothers preceded him in death. Funeral services were held at the home hy Bro. Henry Wyse, and at the Central Mennonite Church hy Bros. E. B. Frey and P. L. Frey. Text: Joh 14:14. Burial in Pettisville Cemetery.

The call was sudden, the shock severe,
We little thought the end so near;
And only those who have lost can tell
The sadness of parting with a sweet farewell.

A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled.

Ulrich.—Lena, daughter of Andrew and Magdalene Zehr, was horn in Livingston Co., Ill., Jan. 30, 1870; died April 28, 1942; aged 72 y. 2 m. 28 d. On Jan. 25, 1892, she was united in marriage to Peter C. Ulrich, and in the spring of 1894 they moved to Calhoun Co., Iowa, in the vicinity of Manson. She is survived by her hushand, 1 son (Harley A. Ulrich, of Pomeroy, Ia.), and 3 daughters (Mrs. Elmer Egli, Mrs. V. J. Hooley, of Manson, Ia.; and Mrs. Lou L. Egli, of Gilmore City, Ia.). One daughter, Lillian, preceded her in death March 29, 1923. She also leaves to mourn 1 sister (Mrs. F. E. Eicher), and 1 hrother (Simon Zehr) of Manson, Ia.; 13 grandchildren, and a host of other relatives and friends. Mother had heen a lifelong member of the Mennonite Church, giving her heart to the Lord in her youth, and was a faithful, devoted wife and mother, deeply interested in her home, her children, and grandchildren, and especially in the Church, often relating to the open door for the Church, quoting from Rev. 3:8, "I know thy works: hehold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." She often expressed her concern for sound, fundamental teaching for the young people of the Church, and desired that all would cling to the Bihle, he true to the doctrines of the Word of God and of the Church, because Satan is husy trying to overthrow the Church and what it stands for. On Monday afternoon of April 27, 1942, at the home of her daughter, Mrs. Elmer Egli, she suffered a severe heart attack; more attacks followed during the night, during which time she steadily admonished everyone present to be faithful to the Lord and not to become discouraged in our work for the Lord. She was conscious to the last, and peacefully fell asleep in Jesus early Tuesday morning.

[See poem, "Speak Kind Words" on Family Circle Page—a treasured poem of mother's.]

—Father and Children.

ONTARIO A. M. CONFERENCE

The Ontario A. M. Church Conference will be held this current year on Tuesday and Wednesday, June 9 and 10, 1942, in Wilmot A. M. Upper Street Church near St. Agatha, Ontario.

All welcome. Address all correspondence to moderator, Peter Nafziger, Baden, Ont., or secretary, C. R. Brunk, Brunner, Ont.

—o—

DAKOTA-MONTANA CONFERENCE

The Dakota-Montana District Mennonite Conference will be held with the Lake Region congregation, near Detroit Lakes, Minnesota, beginning Monday evening, June 8, and continuing through Friday, June 12.

We extend a cordial invitation to any who can to attend.

J. C. Gingerich, Secy.

—o—

PACIFIC COAST CONFERENCE

The Pacific Coast District Mennonite Conference, including Sunday School, District Mission Board, and Sisters' Sewing Circle meetings, will be held, D. V., with the Fairview Congregation, near Albany, Oregon, June 2-5, 1942. Sunday School Conference will convene June 2; District Mission Board and Sewing Circle meetings, June 3, and Church Conference, June 4, 5, and the Ministerial Meeting, all day Monday, June 1.

All are welcome. For further information write to the Secretary.

E. S. Garber, Secy.
Filer, Idaho.

—o—

INDIANA-MICHIGAN CONFERENCE

The annual meetings of the Indiana-Michigan Mennonite Conference and the Indiana-Michigan District Mission Board will be held, D. V., with the Howard-Miami Co. congregation located northeast of Kokomo, Ind., on June 9, 10, 11, 1942. The Mission Board Meeting will be held on June 9, and the church conference on June 10 and 11.

Anyone desiring information as to roads or rail travel, etc., please correspond with Paul Myers, Kokomo, Ind., R. 4. For other information write the secretary. All are welcome.

Ira S. Johns, Secy.

—o—

OHIO CONFERENCE

The Ohio Mennonite and Eastern A. M. Joint Conference is planning to hold its annual meeting at the Bethel Church near Wadsworth, Ohio, May 26-28, 1942.

Conference members are called to meet at the church at 1:00 p. m. on Tuesday, May 26. All Conference members are urged to be present.

Public sessions will be held Tuesday evening and all day Wednesday and Thursday.

Those coming by train will come to Akron or Rittman and take the bus to Wadsworth and notify Bro. Clayton Rohrer, Wadsworth, Ohio.

Pray for the Cause.

A. J. Steiner, Mod.
O. N. Johns, Secy.

—o—

TWELVE DAY YOUNG PEOPLE'S INSTITUTE

August 12-23, 1942

To be held at Arbutus Park near Johnstown, Pa.

A Young People's Institute of twelve days' duration will be held at Arbutus Park near Johnstown, Pa., from Wednesday, August 12 to Sunday, August 23, D. V. A fine corps o Christian teachers is being secured, and th Institute program is quite inviting. Thos who are anticipating a vacation sometime dur ing the summer should plan to attend thi Institute. Bible instruction, spiritual inspira tion, Christian fellowship, rest, and whole some recreation will be found at this In stitute in a lovely environment of mountai scenery. For descriptive circular giving de tailed information address C. F. Yak secretary, Scottdale, Pa.

Young People's Institute Committee
Southwestern Pennsylvania Mennonite Conference.

Table of Contents

161—Editorial
162—Goals that Challenge the Church in view of the Lord's Return
163—Must Christians Fight?
164—Mission News from South America, Blaine, Ore., Altoona, Hutchinson; Summer Bible School at all Costs
165—Have You Been Guilty? Poem: Speak Kind Words
167—S. S. Lesson; Bible Meeting Topic
168—Field Notes; Correspondence
170—Why the Tithe?
171—Watchman, What of the Night?
172—Program of Tenth Annual Christian Educational Conference
174—Relief Notes; C.P.S. Camps
175—Married; Obituary

ANOTHER REMARKABLE OFFER
ON YOUR OWN TERMS!

BIBLE STUDENT'S WORKING LIBRARY

ONLY $5.95

Author's Own Original Editions



Uniform Morocco-Grained Fabrikoid Bindings

Haven't You Often Wished to Own a Complete Bible Study Outfit?

Often we have been asked: "Where can I get the books I need to acquire a full knowledge of the Bible?" This is our answer:

At the Price Offered, Everyone—Minister, Teacher, Student or Individual Reader may Enjoy a Real Bible Study Course at Smallest Cost. (Real $7.00 Value for $5.95 in all)

1. GRAY'S COMMENTARY ON THE BIBLE

By JAMES M. GRAY, D.D.
For Many Years President of the Moody Bible Institute
Over 350,000 Words, 443 Double Column Pages.
Over 25,000 Questions, Index.

"At last! A truly competent American commentary on the Bible in one volume at a price within the reach of all—never, in a really popular sense, met before.

"This is eminently the Commentary of the people. No Sunday-school teacher can afford to be without it, and in any Christian home it will enrich the family devotions.—Dr. C. I. SCOFIELD

2. SMITH'S BIBLE DICTIONARY

Every Subject, Person, Place or Event in The Bible Treated with Fullness and Fidelity.

This is the only American edition of the abridgement made by Dr. Smith from his great encyclopedic work.

Containing every name in the Bible, it gives an account of each of the books of the Bible.

New edition profusely illustrated, including many added illustrations, valuable maps, engravings of ancient cities and memorable places, etc.

3. CRUDEN'S COMPLETE CONCORDANCE

Nearly 100,000 References

Notes, Proper Names, in Consecutive Order.

For over a century and a half this work has held its place as an indispensable Bible reference help. Every one will appreciate its indispensable help. This unabridged edition enables one with the smallest amount of labor, to select all the Scripture passages necessary to illustrate a subject or interpret a theme.

Price of each volume separately:

GRAY'S COMMENTARY	$3.00
SMITH'S BIBLE DICTIONARY	$2.00
CRUDEN'S CONCORDANCE	$2.00
The Set of Three Volumes — ONLY	$5.95

Mennonite Publishing House, Scottdale, Pa.

GOSPEL HERALD

"...n the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

...l. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MAY 28, 1942 (Herald of Truth Established 1864) No. 9

EDITORIAL

Now abideth faith, hope, charity, ...se three; but the greatest of these is ...rity."

—o—

...his is a good companion text of ...ther one by the same writer, who ...onishes us to "Follow peace with ...nen, and holiness, without which no ...n shall see the Lord."

—o—

...oth these admonitions are appropri... for the present time when carnal ...e has such a prominent place in the ...irs of men and of nations. They who ...l these instructions are following in ... footsteps of Christ, the Prince of ...ce.

—o—

...ving for Others.—In the very ...nning of the history of the human ..., God said that "it is not good that ...nan should be alone." In numerous ...r Scriptures we find teachings that ...akin to this thought. In harmony ... this line of thought the poet wrote:

"Live for self, you live in vain;
Live for Christ, you live again."

... be bound up in self means a ...eled up soul. It is when our life is ... with Christ in God" that the soul ...nds and the Spirit of God moves us ...llow in the footsteps of Christ in ... burdened for the salvation of the ...nd the spiritual uplift of the saved. ...e walk in the light as he is in the ..." we not only "have fellowship ...ith another" but our lives are upon ...tar of the Lord, living for the good ...hers. For further meditations, ... John 3:16 and I John 3:16.

—o—

...e Propaganda of Hatred.—Recent... had the privilege of reading a ...ed message against rumors of evil ...ned to lead people to hate their ...es. To most of this message we ... sound a hearty amen. It re... us of what our Saviour said: "If ...e them which love you only, what ... have you? Do not even the publicans so?" "Love your enemies" is as emphatically taught by our Lord as is the apostolic admonition to "love one another with a pure heart fervently."

In these days we read entirely too much in the way of stirring up hatred, on the part of people in one country, against peoples in the enemy nations. This is not only unscriptural, but it is also against the highest interests of any nation whose citizens are educated to hate the people of enemy nations. Hatred is the passion for destruction. The only thing which we should be taught to hate is **sin**, in all its forms. As for sinners—whether they live in America, in England, in Germany, in France, in Russia, in Japan, in Australia, or in any other country—Christian people should love them with such fervent love that they will do all in their power to join their blessed Lord in doing what they can to save them from their sins. In other words, "Follow peace with all men, and holiness, without which no man shall see the Lord."

"OF NO REPUTATION"

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant. . . . Wherefore God also hath highly exalted him.—Phil. 2:5-9.

The divine nature in man is evident when his love is extended to enemies as well as friends. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

—o—

Control Your Tongue.—James says, "the tongue can no man tame." But there is a way by which we may control it, if we take God's way for it. Since it is "out of the abundance of the heart" that "the mouth speaketh," we should recognize that the sins of the tongue are first the sins of the heart. Get the heart right, and the tongue ceases to be an "unruly member." When the heart is filled with the Spirit and the love of God, the tongue becomes a willing member of the body, a faithful witness for Christ.

—o—

The Millennium.—During the past few months we have published a number of illuminating articles on this subject; some on the side of premillennialism, and some on the side of nonmillenialism. If you failed to read these articles, and still have access to the papers in which they appeared, we suggest that you do so now. From the launching of this periodical thirty-seven years ago we have consistently followed this policy: (1) to give both sides on this question equal recognition; (2) to discourage unprofitable controversy, on this and every other question, especially where the discussions seemed to give out "more heat than light." We thank the writers of these articles for the part which they took in the discussions, and we trust that the discussions may have been enlightening to many of our readers. In this connection we want to say, as did Paul to the Thessalonians, "Prove all things; hold fast that which is good."

Believing that this subject has received more than its share of attention in recent months, and having on hand a liberal share of articles on other subjects, we have decided to let this question rest for the time being, and devote our attention and space to the many other subjects needing attention. We believe that in this we will have the approval of the body of our thoughtful readers. While some have chosen to brand this kind of policy as "suppression," we believe it was their failure to grasp the motives behind it rather than a desire to be critical that prompted their conclusion. May the Lord direct the pens of both the editors and contributors of this paper, to the end that we may have a continued and well-balanced discussion on all things pertaining to life and godliness.—K.

Building for the Church of Tomorrow

By John R. Mumaw

He that descended is the same also that ascended up far above all heavens that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ (*Eph.* 4: 10-13).

WE build most surely for tomorrow by building most carefully today. We have a responsibility to look ahead and see what the tomorrow might be. So many people think that since we do not know what the circumstances will be tomorrow there is not much we can do about it today. We can at least anticipate certain possibilities and in the light of present circumstances be anticipating what we shall do if this or that occurs. One of the best means of overcoming a temptation is to anticipate it and plan what can be done when it comes. Years ago when we had our first automobile the younger boys were not allowed to operate it and there was a great deal of speculation as to how to drive automobiles. We used to talk about what we would do in case of an emergency. On one occasion, when one of my older brothers was approaching a railroad track, he made the remark, "Now when I approach a railroad crossing I always try to figure how I would steer this thing if I would discover suddenly that a train is coming." That attitude of anticipating what to do under future circumstances is no vain fancy. Practice the habit of thinking ahead and anticipate what could be done when the circumstances arise.

Goals for the Church of Tomorrow

In our relation to the church and its progress we ought to start thinking ahead. What kind of church do you want to see in the tomorrow? What kind of church do you want to be affiliated with in ten years from now?

Fuller Knowledge of Bible.—For one thing, I want to be a member of a church tomorrow that has a fuller knowledge of the Word of God. This is a common ideal which all of us can easily confirm. We would like to see the church more fully consecrated to the will of God. We want to be members of a church that is more thoroughly acquainted with the Bible.

Deeper Spirituality.—I would like to be a member of the church of the tomorrow that has a deeper spirituality in its living and in its worship. I think we have made some progress in the matter of spiritual attitudes in worship, but we have many other ideals to achieve. We want to be associated with a church that is definitely spiritual; it is to be made up of people who radiate the spirit of Christ, people who come to church to worship.

Aggressive Evangelism.—I would like to see in the church of tomorrow a more aggressive evangelistic testimony. Other groups are promoting their interests enthusiastically and persistently and are getting results. I would like to see in the church of tomorrow every member assuming the responsibility of being evangelistic in their testimony. I would like to see that condition which Paul wrote about when he said in effect, "From you soundeth out the word of the Lord—so much so that it is not necessary for me to talk any more." That is the kind of evangelistic testimony I would like to see radiating from the church of tomorrow—to have every member interested in getting other people into the fellowship we have with Jesus Christ.

Enlarged Missionary Program.—I would like to see an enlarged missionary program. It would be desirable to have our missionary testimony extended into China, Japan, and to other parts of Africa and South America, into other regions of India, into many more rural districts of our own country and especially in the southern highlands. It is possible, too, if you and I are willing to do our part.

Sense of Stewardship.—I would like to see in the church tomorrow a keener sense of stewardship. It is certainly right for us to expect that if we are taught the truth and if we study the Word, this idea of living for God should be more and more real to us. Our living is a stewardship. We are not our own; we are bought with a price. The possessions we have are only given to us for use.

Consistent Separation from the World—I would like to see in the church of tomorrow a more consistent separation from the world. When the world makes its turns, the church will then be stable enough to move on in a straight course. Under the ideal, the influence of world fashions will have little effect upon the church. When the world pleasures are brought within closer range of the church we will still be so intensely interested in our devotion to Christ that we will not be allured into them.

Greater Unity.—I would like to see in the church of tomorrow a greater unity of spirit and practice. The Mennonite Church should be unified in her teaching interests, in her program of evangelism, and in her testimony of Gospel practices. Has anything been mentioned that you could not subscribe to? Ha anything been suggested which yo would not like to see realized? If yo agree that these are worthy goals an noble ideals, if you agree that yo would like to see these realized in th church of tomorrow, then let us thin together on three general implication There are noble lives to be lived. The are Gospel standards to be maintaine There are lost souls to be saved.

Live Noble Lives

If these ideals are to be achieved it up to us to do something about it no If we are going to build a church tomorrow we must build carefully t day. We must put into it a spirit self-sacrifice and see to it that t church will produce a living th radiates a consistent Christian tes mony. We must live lives that a motivated by the principles of love. G is love and His children are loving. "T love of Christ constraineth us." V must have the love of God shed abro in our hearts by the Holy Ghost. "Lo thy neighbour as thyself." "See that love one another with a pure he fervently." Jesus said, "By this sh all men know that ye are my disciple if ye have love one to another." the church is to have in it lives that noble there must be a burning of love our fellowships.

Lives to be noble must magnify person of Christ. If we would build the church of tomorrow we must p pose in our hearts today that regardl of what may come we shall magn Christ in our bodies.

To live these noble lives we shal dorn the doctrines of God. "Exh servants to be obedient unto their masters, and to please them well in things; not answering again; not p loining, but shewing all good fidel that they may adorn the doctrine of our Saviour in all things" (Titus 10). How are you living among y masters? Be obedient unto your masters, not talking back. "Not p loining but shewing all good fideli Work for your employer with the of your ability that from your exam men will get the impression that it be worth while to live the Christian Make the doctrines of God appealin those who do not live it. Make ot realize there is something real in Christian experience. There are n lives to be lived, and you are the pe that live them if they are to be li We may all have a great share in experience.

Maintain Gospel Standards

There are Gospel standards t maintained. We have the patter righteousness to be followed. when writing to Timothy as a y man, said, "Let no man despise youth, but be thou an example o believer." A pattern of righteous conformity to the will of God, is th

testimony the world needs from you. an example of the believers in your eech, that it may be seasoned with lt, and in your general behavior, that en may know you belong to the people God. Let your life be a worthy ex- ple in your charity, in your attitudes love, in your general spirit and at- udes toward others, in your faith to- rd God, and in your purity. If these spel standards that are written in the ord of God are to be maintained, it up to us to live that kind of life, not Sunday only, but through every day the week wherever we are and when- r we meet with people.

This involves the standards of separa- n from the world. "Come out from ong them and be ye separate" (II r. 6:14, 16). Notice the five things in ich this becomes particularly ap- cable. First, it condemns social mix- es with the unrighteous. It warns inst political entanglements, urging aration from the affairs of state. It olves matters pertaining to the ma- ial relationships, holding to the prin- le of religious agreement in mar- ge. It disapproves business partner- ps with unbelievers. It applies to gious alliances, implying a with- wal from binding connections with gious groups who may profess to be ristians but whose testimony is inst the Word of God. These ndards are to be maintained and ess we maintain them they will be to the church.

nother standard worthy of attention spiritual unity in our Christian therhood. The passage in Ephesians phasizes unity of faith and unity in wledge of Jesus Christ, setting Him over all and exalting Him among h other. In our church relationships cannot all be evangelists nor can we be teachers, but we can fit into the y of Christ as members of one body have unity in that respect. The den of this passage is that we might e the spiritual fullness of spiritual the true life of Christ growing up Him. As we find the greater fullness fe in Christian experience, we learn now Jesus Christ more personally.

Save Lost Souls

he other implication we have stated e fact that there are lost souls to be d. There are many people without st, people who do not know the way alvation. They become objects of sympathy when we see how des- e they are of spiritual truth. We about the thousands of refugees. have been told about a great army hinese people who are in great need he Gospel. Other sections of the are in equally as much need. In heart of South America there are untouched fields, particularly in il. The same is true in parts of ca. There are millions of souls lost ing without Christ, and they are ons for whom Christ died. He died for **all**. Is it anything to you that they are lost? The church of tomorrow must reach them, if the Lord tarries. The church of tomorrow must bring them in and it is up to our young men and women to consecrate their lives for this great cause. Unless you do, souls will be lost and go to Christless graves because you have failed. We all have a share in that. We must give to send, we must send to give. These who are lost are people for whom God has a deep concern, so much so that it says in the Scriptures that He is "not willing that any should perish, but that all should come to repentance."

The Challenge to Youth

I feel this message would not be complete without bringing to your attention three specific challenges.

Definite Convictions.—In the first place, if we are to have these goals achieved in the church of tomorrow, there must be in each life the possession of definite conviction. Paul once said, "I must see Rome." A little later the Spirit of God said, "You are to go to Rome also." He is frequently called the greatest missionary in the world. He had definite convictions about carrying the Gospel to the lost. He had definite convictions about maintaining the doctrines of God. He had definite convictions about living a noble life. It takes personal convictions to build the church of tomorrow, and unless you have in your own hearts that personal conviction for right and righteousness you will most likely fail somewhere along the line when the test comes. You will have to arrive at these convictions for yourself. Study the Word. It is a message from God—study it! Give yourself to truth. Open your heart honestly and say, "Lord, send me convictions." I am convinced that God will do just that very thing if you are honest enough to tell Him to send convictions. To wish some things in the Bible were not there is detrimental to the testimony of the church.

Individual Responsibility.—Another specific implication is that each one of us must assume individual responsibility. You have a responsibility in building for the church of tomorrow. Unless you stand for the right today you are going to weaken the possibilities of reaching those goals. If each one of us will pray, "Lord I am going to live today as I want the church of tomorrow to be," we can build effectively and strengthen the kingdom of Jesus Christ. Joshua gave us a noble illustration when he came into the strait of circumstances where he found people were worshiping different kinds of idols, he said, "Look here, some of you are worshiping idols. You must choose today which of these idols you are going to worship, but as for me and my house we will serve the Lord." If you are going to serve idols get settled about this matter. Indecision is an awful thing. One who is always on the fence never builds very securely. The kind of individual responsibility we want to see in the youth of today is that which comes through Spirit leading. We want the church of tomorrow to be built on honest convictions that have been individually settled on the will of God.

Personal Resolution.—The church of tomorrow needs the exercise of personal resolutions. Are you able to give an answer for the hope within? Daniel purposed in his heart that he would not defile himself with the king's meat. Daniel had a positive purpose too; he lived for God regardless of his circumstances. There is the challenge to you. Will you live for God today and live righteously, consistently, and consecratedly? Each Christian serving in his place will put strength into the

(Continued on page 188)

Question Drawer

Is it consistent for nonresistant Christians to seek or accept employment in factories producing munitions of war, such as airplanes, tank parts, bullets, torpedoes, bombs, etc.?

—A seeker after truth.

It is not. A nonresistant Christian feels in duty bound to heed the instructions of our Lord and Saviour, to whom the prophet refers as "The Prince of Peace" (Isa. 9:6), and who among other things teaches us that we should "resist not evil," to love our enemies, to do good to them that hate us, and that because His Kingdom is "not of this world" His servants do not fight, etc., etc. In harmony with such teaching the apostles of our Lord admonish us that we should not avenge ourselves, that we should "overcome evil with good" (Rom. 12:17-21), that the weapons of our warfare are not carnal" (II Cor. 10:4), that we should "follow peace with all men," and that "the servant of the Lord must not strive." It is inconsistent, therefore, for men who accept such teachings and who therefore believe that Christian people should have no part in carnal warfare, to have any part in the manufacture of the sinews of war and thus have a part in the wholesale destruction of life and property. The only difference between the man who helps manufacture the munitions of warfare and the man who helps to use these munitions in the violent destruction of the enemy on the field of conflict, is that they are serving in different parts of the war machinery. Let the manufacture of war munitions be left to those who believe it to be their duty to overcome or destroy their enemies. Let the nonresistent Christian live in harmony with the Prince of Peace who "came not to destroy men's lives, but to save them.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

WORKING ALONE

SALTO.—Greetings in Him who is able to keep us safely at all times. In January when I read the list of names telling when each missionary was to write the news letter, I thought that May was a long way off, but how short that time has been. May we redeem the time, as the days are evil. Yes, we see sin and bloodshed on all sides. How sad the world conditions when the young men of all nations are giving their lives. Just last week in this town a young man was killed by another in an argument. Since we have been here quite a few have been killed in fights in Salto. The Latin race act quickly and, as most of them are armed, they kill someone and later are sorry. The Gospel is badly needed in this city, but many are as they were when Jesus said, "Ye will not come unto me that ye might have eternal life."

The missionaries are all well with the exception of Bro. Litwiler and Bro. Lauver. The former has had some more teeth removed and pus was found in one. We hope he will soon be as well and strong as before the operation. Bro. Lauver had his tonsils removed last week in the British hospital. In a former Herald it was mentioned that he had neuritis. That was just a supposition of one of the doctors. An X-ray showed that his tonsils should have been removed long ago and the pus had drained in his system and poisoned the blood, and this was the cause of the rheumatic pains he had been having. Our prayer is that he may soon feel well and strong again, as this district is large. "The harvest truly is great and the labourers are few." He has had to be in Buenos Aires a good bit of late awaiting the operation. Once he had a cold and could not be operated on and at other times the beds were all full, as there is much sickness. These days, when alone, I wished I had had Lois to help in visitation work, the services and singing, and also to go along to the other towns. Last week I went to Arecifes and Carmen de Areco, both nice-sized towns. In the former when I go alone I sleep at the home of folks who were formerly Waldenses from Uraguay. They have a nice home but at times we fear they have not always been faithful to their church. They attended the Catholic Church some. The priest tried to get her to do away with her Bible but, praise the Lord, she kept it and continued to read it. The people in both of the towns and here in Salto listen to the Gospel message with great interest and enjoy to take part in the singing. I would rather have had Bro. Swartzentruber come and have charge of the services in Bro. Lauver's absence, but we are farther away and it costs to have others come, and so we did the best we could. Last Sunday three new ladies came for the first time. I had been impressed to pray for a family who had been so faithful ever since we are here and had stopped coming for quite a while. How glad I was to see them come to the Sunday services. They live in the country on a farm near Salto. Pray for them, as the Catholic friends and priest have been trying to discourage them.

Some of our converts are in the country husking corn. Where one of the families are they have made a temporary house with sticks and other material and stay out at the large farm a couple of months. Where they are there are about twenty such shacks. As soon as Bro. Lauver comes home we plan to go out there every Sunday and have a service for all the folks who work there. We had planned to go long before this but when sickness comes you must stop. There is a saying, "The world will stand even if you do rest." But usually our work does not get done unless we do it. Our prayer is that we may keep well so as to do all we can to bring the Gospel to the souls in darkness. It really is a joy to see the effect the Gospel has in the lives of those who come to Him.

Bro. Shank mentioned, in a recent article in the Herald, about the superstition of the teaching of the Madre Maria. That has been quite prevalent in Arecifes and has quite a hold on the people. They even go 18 miles from Salto to try to be healed by that power which, if they have any, is from Satan. The town is rather indifferent, but we hope to spend more time there soon and do all we can against the power of Satan and to try to work some in another section of the town.

An Irish lady who came to services here and enjoyed them greatly had to stop coming. She told the priest she came when she went to Confession, and he said she should stop coming. She has been reading a Testament I loaned to her and enjoys reading it. Of course she had to confess that, too, and he told her not to read it any more. We feel sorry for those who take man's authority as more binding than God's Word. May you pray for her as well as for a young man, a Seventh Day Adventist who is very intelligent and wants to serve the Lord better. I am sure when he sees the truth in God's Word he will be willing to obey, but they have been taught some error and it is often difficult for them to come to the knowledge of the truth. We are so glad for all your letters, and for your prayers. Keep on praying for this large district. Besides these three large towns there are many smaller ones near, too. When I heard of the death of Bro. Simon Kanagy I had to think of how he answered me when I asked him to pray for the work we were planning to start at Johnstown. He said he would not promise; he would try to do it. He also said that if he prayed for something he wanted to do it right and really take it to the Lord in prayer with all his heart. He said many folks say, "Yes, we shall pray for you," and never remember it anymore. That is true, but we feel that perhaps our dear brother did remember us i his prayers because we felt the Lord's bles ing. God does answer prayer. May you pra for the work in Argentina.

May 5, 1942. Florence B. Lauver.

Rural Missions

WHITMER, WEST VIRGINIA

(Job Mission)

"I am the door: by me if any man enter i he shall be saved, and shall go in and ou and find pasture," said the Lord Jesus. Wh abundant provision our Lord has made f our spiritual welfare!

Winter is past. Spring is here. Rich ar beautiful color is again clothing the mou tains. Our Father, too, is longing to clot us, His children, in the righteousness ar beauty of His Son.

We are indeed grateful to be in our ho again after a period of absence this wint and for the dear little girl He has sent brighten our home. Surely the Lord is go to us! It seems that the purity, sacredne and holiness of the Christian home as ins tuted by God is emphasized in an envir ment where these virtues have so nea been lost, and here in many instances no tr of them is to be found. No kind of reformi except that which is through Christ can ri these wrongs, but we believe that the Gos we have to present is able to do this.

Since our last writing another member h been added to the Church, and so anot name written in Heaven. This causes us rejoice. However there are so many t keep putting off their salvation. The "g of this world" has certainly blinded the e of many.

We are looking forward to having Su mer Bible Schools and evangelistic meeti Pray that these ways of teaching the W may result in much good—eternal good.

On Sunday, May 10, the Bethel, Hort and Riverside congregations enjoyed a r spiritual feast. A Gospel Team sent from Eastern Mennonite School gave inspir programs at these churches. Another v that was appreciated on the same day, that of Bro. Warren Kratz and family. Kratzs made a number of calls in the ho throughout the Horton vicinity. We say these interested friends, "Come again." all of you who read this article is exten the same invitation.

May 15, 1942. Henry M. Hurs

City Missions

DENVER, COLORADO

Dear Herald Readers:—Jesus said, "I come a light into the world, that whos believeth on me should not abide in d ness" (John 12:46). How are the sinner know that Jesus is the Light, and how they going to find Him if we as Christian not show them the way? There are so m souls around us who are slipping out of life without the Light. May God empty of self and fill us with His love, that we search out these souls and show them the of life.

The Lord has been blessing the work in enver. The Sunday school is growing, and e record attendance has climbed to forty-ght. Soon a Summer Bible School will be rting.

Bro. Eldo Miller's home has been blessed th a baby boy, Jay Keith, born April 29. ay God use this little life to honor and rify Him. There are five baby boys en-led in the Cradle Roll Department at this ne.

Wednesday evening, May 13, we were priv-ged to have with us the Hesston College n's Quartet, consisting of Samuel Janzen, bert Buckwalter, Eldon Risser, and Daniel uffman. They were accompanied by Bros. n Lind and Richard Showalter. Their timonies and messages in song were indeed piring.

Bro. Harold Oswald, who has been work-in Denver for some time, has returned to home in Nebraska, and will soon leave re for camp. We will miss him in the rch work here, but we know the Lord l use him wherever he goes.

We are enjoying Sister Thelma Wenger's t in Denver, and will miss her when she urns to her home in Canton, Kansas.

May God continue to bless each reader of Gospel Herald.

May 15, 1942. Mrs. Vernon Cooper.

READING, PA.

Dear Herald Readers and Prayer Support-—Greetings. There is more joy in Heaven r one sinner repenting than over ninety-e who feel no need of repentance, and so feel sure that the angels in Heaven are l with us for the fact that we now have a mising class of applicants for church mem-hip under instruction at the mission for colored on Neversink Street. These young s confessed at meetings held by Bro. John Hess in March.

We observed a memorable Easter day in ding, as that was our communion day, in the afternoon we had a sacred bap-al service, adding four new members to church.

pril 1 was moving day in Reading, as was the day when Bro. and Sister Stauf-moved to their home in Lititz, and Bro. Sister Abraham Gehman moved to the ion home at 1202 Windsor Street. Bro. man now is our Mission Superintendent. t our recent reorganization Bro. Elmer st was elected as Sunday-school superin-ent for Twelfth Street, and Bros. Israel man and Luke A. Hurst for Fairview Neversink, respectively.

e are happy to be able to say that we are ing forward to enlarged quarters at 1611 view Street, even though the way is closed new building at the present time. The d has made plans to purchase and re-ge the present building so as to give us ger assembly and more classrooms. The ing is a double dwelling and plans are move the partition on the first floor, thus g us almost double the seating space in ssembly room and some of the second for classrooms.

Thursday evening, May 28, the Lord ng, we are planning to begin a regular weekly service at the county almshouse. Tracts, church papers, and Ways have been distributed there for a number of years. I have on my desk a check of fifty dollars donated by a brother and sister from a neighboring congregation for the advancement of the Lord's work in the distribution of Ways. Our tract committee has been giving out one thousand a month and this will enable them to double the amount.

Arrangements are being made for a Quarterly Meeting on Saturday evening and Sunday afternoon and evening, June 27 and 28.

Plans also are being worked out to conduct Bible school at all three stations this year instead of at only two as in former years.

Arthur Good.

PERRYTON, TEXAS

We thought it might be of interest to Herald readers who are interested in the cause at Perryton to know that Bro. E. M. Yost of Greensburg, Kansas, and myself are here in evangelistic meetings at the present time. Meetings began Friday evening, May 15 and will close on May 24. Bro. Yost brings the messages and I have charge of the singing and children's meetings. Bro. Yost and I also give a message in song each evening. This is a very needy field and at present efforts are being made to supply the flock here with a resident pastor. May God lead to His glory.

As the foreign work becomes more difficult, we should not hesitate to occupy these isolated communities so badly in need of a definite ministry of the Word.

On Monday, May 25, I shall go to Hydro, Okla., to supervise a Summer Bible School for two weeks. A very practical feature of this school will be Rudiments in Music for children in the morning and the adults in the evening. I have been asked to take charge of this also. Bible school at the Wichita Mission will run from June 8 to 19, D. V.

Fraternally,

I. Mark Ross, Wichita, Kansas.

May 18, 1942.

What Will You Do about No Tires and Gas Rationing?

"It just is impossible to have Summer Bible School this year. We always had Summer Bible School in the evening and our teachers came from a distance. With gasoline rationing and the tire shortage it is impossible to have the teachers come this distance to teach Summer Bible School for nothing. Besides, we haul quite a number of our children to Bible school and that means tires and gasoline for trucks or automobiles. It does not seem practical this year. I guess we will have to give up the idea of a Summer Bible School," was the conclusion of a city mission superintendent. A similar story was heard by a superintendent of a rural school drawing its pupils from a large rural area.

And this problem is no easy one. It is a cause of serious concern. It will be impossible to secure new tires or recapped ones for a long time. In most instances gasoline rationing will make it possible for the drivers to get only a limited amount of gasoline in certain areas. This cuts down the driving. These two things together seem an insurmountable mountain. What is to be done about it? Shall we give up and have no Summer Bible Schools because of these two factors which cannot be eliminated?

If obstacles cannot be removed, then frequently it is possible to get around them or over them. Is there not a possible way to get around the gasoline rationing and the tire shortage? Must teachers be secured from such a far distance? Or if they do come must they come in individual cars? Could they not combine and a half dozen or more come in one car or by bus? Would it not be possible to secure teachers nearer at hand? A number of questions like this properly considered may make it possible to get around the obstacles and open the way for Summer Bible School.

Again, why is it necessary to have such a large school at one place and haul the children so far? Instead of one large school why cannot there be two or three or four small schools? Why cannot teachers in territories where such schools would be held direct and teach school? In many ways such schools could give better service to our boys and girls than a large school possibly would do. Anyway it is something to think about.

It is not always necessary to have a church house in which to conduct a Summer Bible School. A tent may be used, a trailer may be used, and an open air school conducted. Several rooms in homes can be used, and two or three teachers can operate a Summer Bible School. There are really a dozen-and-one different ways in which we can get around the tire shortage and the gasoline rationing.

Where there is a will there is a way. And the Lord has challenged us to bring the problem to Him. In prayer and by the use of our natural endowments, ways and means can be worked out whereby Summer Bible Schools can be held, and the boys and girls can be given the Bible instruction which they so much need in these dark days.

Surely you will not fail us because of the tire shortage and gasoline rationing. Even if teachers may have to come from a distance, why not use the bicycle? Perhaps some might come on horseback. And what about the horse and the buggy? It is still one of the best ways for social travel! Give the Lord a chance and co-operate with Him, and He will make it possible for you to have your Summer Bible School in your district. Here is wishing you the Lord's richest blessing and good success.

C. F. Yake, Secretary

Summer Bible Schools.

—o—

It does not make so much difference how much natural ability we have. If what we do have is yielded to the Lord, we can say with Paul, "I can do all things through Christ which strengtheneth me."—R. J. Shenk.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

LITTLE LESSONS FROM LIFE

By Lina Z. Ressler

IV. As We Grow Old

Some remark was made about the fleeting years when a friend of mine said she did not think we should talk about growing old, because thinking of life in that way might tend to bring the hard things of growing old to us all the more vividly. Perhaps so, but to me the approach of the evening of our lives is a beautiful experience. These days remind me of sunset, of the glory and triumph of a task well nigh completed. What a privilege to feel that as the days slip by we may by our attitude and way of thinking partially prepare ourselves for the coming of old age.

There are strange contrasts among our friends. Not all of us look at the experiences of life alike. Two people were talking about the approach of old age. Some of the experiences of life were not so bright and happy as they had been in days gone by. "I hope I may never be a care to my family," said the old man who, by the way, had been of a rather gruff and stern disposition. His companion, who had always been active, replied that we are not always responsible for our disposition when we grow old. She said sternly, "Well I have had to put up with a good many curious people in my lifetime, and now folks will just have to put up with my curiousness." "I think," replied the husband, "if people plan for and make an effort to become easy to care for as they grow old, they will be less likely to be hard to care for as the days of dependence and helplessness overtake them."

These two lives worked out just that way. The father grew more gentle and contented, while the mother, who felt that they "might put up with her curiousness" became a restless, unhappy charge.

Perhaps we might at least begin to look at life with happy contented glasses and so lay the foundation for contentment and joy in the Christ life within us as we approach the "Sun set time."

Scottdale, Pa.

MY PRAYER

By Mary Ann Fenton

O Lord, give strength
To live again tomorrow;
Help me to triumph,
And no trouble borrow;
O give me grace
To do Thy bidding ever,
And keep Thy love,
Which no earth-ties can sever.

Renew my strength.
O help me to forget the past,
Remember only Thee,
And my reward at last;
That when low descends
My latest evening sun,
I may be greeted by
Thy welcome words: "Well Done."

Philadelphia, Mo.

CHRISTOPHER DOCK ON MANNERS

There is renewed interest in the life and work of Christopher Dock, Mennonite pioneer, who came to America early in the eighteenth century, settled near Philadelphia, Pa., and became widely known as an authority in pedagogy. He wrote the first book on this subject in America. Teaching was regarded by him as a calling. "I neglected that profession for ten years, for which I often felt the smiting hand of God," he is reported to have said in later years. An interesting article on Dock appears in the current issue of the "Mennonite Quarterly Review." Another article written by Dr. H. W. Stauffer, Berkley, Calif., has been on our desk for some time awaiting an appropriate time for its publication. From the latter we learn that Dock wrote the first American treatise on etiquette, "One Hundred Necessary Rules for Children," which was published in one of the religious magazines of the time. The author quotes the following selections from these rules to illustrate Dock's contribution to good manners and good morals in his adopted country:

"With moderation it is easy to live."
"Envy is the poison and rust of the soul."
"Humility is a lofty virtue."
"Avarice is the root of all evil."
"Avoid hypocrisy and false appearance."

Whenever he was obliged to reprove the children for ill-behavior, he did so with grievous words coming from a wounded heart, so that he frequently softened their hearts; and when they were about to cry, tears crept into his eyes. He studied out many plans so that he might not need to resort to the rod.

If a child persists in occupying a seat higher than the one he has deserved through merit in reading, writing, etc., and tries to crowd out the rightful occupant, he is placed at the tail of the class, as a warning to other pupils, and must stay there until he has worked his way up.

"Do not look at some other person's plate, to see if he has more than you, but enjoy your own with gratitude.

"Picking your teeth with a knife or fork is ill-bred, and injurious to the gums.

"Avoid if possible blowing your nose at the table. If it is necessary, turn your face from the table or hold your hand or napkin before it. The same when you sneeze or cough.

"Do not walk along looking at the sky, do not run against people, do not tread where the mud is thickest or in puddles.

"In winter do not go upon the ice, do not snow-ball others, and do not go sledding with disorderly boys.

"Do not associate with bad boys who will lead you astray. Do not run about at fairs, nor stand before mountebanks, nor watch lewd dancing, for you can learn only wickedness.

"Do not gaze about you at church, but keep your eyes under good discipline and control.

"Never appear before people looking indecent or dirty. Cut your nails at the proper time, and keep your clothes, shoes, and stockings neat and clean.

"In laughing be moderate and civil. Do not laugh at everything, but especially not at the wickedness or misfortune of others.

"When you have made a promise, try to keep it, and beware of all lying and untruth."

—Bethel College Bulletin.

FIRST CORINTHIANS THIRTEEN

By Menno Smith

Though I should speak with angels' tongues
Or tongues of learned men,
And charity I don't possess
How worthless I am then;
Just like the tinkling cymbal,
Or like the sounding brass,
It makes a noise with no effect,
And also does not last.

Though I all mysteries understand,
And future things unfold,
Have faith to move great mountains,
And knowledge, too, untold,
And all my goods bestow to feed,
The hungry and the poor,
My body I may give to burn,
No profit I procure.

Charity is always kind,
And suffereth very long,
Is not puffed up nor so inclined,
And envieth no one,
Never seeketh out her own,
Or makes a vain display,
Is not so easily provoked,
Or thinketh evil ways.

Behaveth not unseemingly,
All things it beareth well,
In iniquity doth ne'er rejoice,
Nor in its presence dwell;
Rejoiceth always in the truth,
Also in hope, prevail;
And charity remaineth long,
When prophecies shall fail.

And knowledge, too, may flee away,
And tongues may cease to be,
But charity remaineth still,
Rejoiceth ceaselessly;
As now we only know in part,
In part we prophesy,
But when completion takes its place,
Then part is done away.

When as a child I thought, I spake,
I understood so, too,
But when a man, no longer I
Those childish things pursue;
For now we see through glasses dark,
Our vision is so dim,
Then face to face, for then we know
There's nothing in between.

For now I only know in part,
But then I'll surely know
My Lord in His completeness,
As e'en also I am known.
And now abideth faith and hope
And charity, all three,
Great as faith and hope may be,
Yet greater still is charity.

Maple, Ont.

Sunday School Lesson

Theme for the Quarter: Life of Christ

K. THE DAY OF SUFFERING

(Christ's Words on the Cross)

Lesson for June 7, 1942.—Mark 15: 34; Luke 23:33-46.

Golden Text.—He was wounded for transgressions, he was bruised for iniquities: the chastisement of our ce was upon him; and with his pes we are healed.—Isa. 53:5.

ntroductory.—For a complete story the crucifixion of Jesus, our Lord, d the narratives found in the four spels: Matthew, Mark, Luke, and n. In this great event so many things brought to light that an attempt to nment upon them all would fill many es the space allotted to us here, and we shall confine ourselves to the en recorded sayings of Jesus while the Cross. In the record of His six rs of hanging on the Cross, both humanity and His Deity are clearly ealed. If we had no other evidence, record is enough to establish clear- hat Jesus Christ was everything that claimed for Himself.

. **Father, forgive them; for they w not what they do."** This was a yer of forgiveness in behalf of those onsible for His being on the Cross. foremost characteristic was that of e. In this saying He manifested rly that He was without the least t of the spirit of retaliation. He both "Prince of Peace" and Prince LOVE.

. **"Verily I say unto thee, To day lt thou be with me in paradise."** se were the words of forgiveness in onse to the request of the penitent f. From this we gather a number houghts: (1) There is forgiveness every sinner that comes to Christ itent because of his sins, though it in the last moments of his life. (2) one of the numerous evidences that love of Christ for sinful humanity perfect and complete. (3) The mise, "Today shalt thou be with me aradise," puts at rest the idea that ist went to Hell, bearing the penalty in as the Substitute for sinful hu- ity, or His promise to the penitent f would have been cold comfort.

"Woman, behold thy son . . . Be- l thy mother." This was another of love. In His great heart there a loving interest in the welfare of own, both for this life and for the to come. In this He made provision the tender care of His mother, com- ing her to "the disciple whom Je- loved." The people of God are bless- vith divine grace, both in this world in the world to come.

"I thirst." This was a natural ex- sion for one in His dying moments. It was a human request to have His human wants supplied.

5. **"My God, my God, why hast thou forsaken me?"** Again we have evidence that it was His humanity that was crying out. As is known to all men of faith, Jesus was both God and man; the "God-man," as some people call Him. He was the chosen "Lamb of God that taketh away the sin of the world." To accomplish this it was necessary that this Lamb should be slain. It was Jesus the man, not Christ the Son of God, whom the Father forsook—long enough to pay the ransom price for sin. This outcry was similar to His prayer in Gethsemane: "If it be possible, remove this cup from me: nevertheless . . ." He in whom "dwelleth all the fulness of the Godhead bodily" did not die; never will. We have evidence of His divine relationship with the Father in the next saying that we shall notice.

6. **"Father, into thy hands I commend my spirit."** Being "consecrated for evermore," it was the appropriate thing to say just before He closed His eyes in death. He had made a sinless, spotless record. Though "tempted in all points like as we are" tempted, He was nevertheless "without sin." He had done all things that God in the flesh had come to accomplish. The time had now come when He should "give his life a ransom for many." Committing Himself into the Father's hands, "He bowed his head, and gave up the ghost."

7. **"It is finished."** So saying, His record on the Cross was complete. He had fulfilled the ceremonial law given by Moses, which was now nailed to the cross." His career on the earth (save the forty days on earth between His resurrection and ascension) was at an end. The events concerning Him after His crucifixion will be noted in succeeding lessons.

As said before, we have noticed only a part of Christ's record during the six hours that He hung on the Cross. It is not only interesting but also profitable to study the record of the disciples and of those responsible for the crucifixion during these eventful hours. For this reason we repeat the suggestion that our readers study the narratives found in Matthew, Mark, Luke, and John telling of the arrest, persecution, mock trials, and crucifixion of Jesus our Lord and Christ.—K.

Bible Meeting Topic

FAVORITE BIBLE HOMES (Jr.).—
Job 1:1-5; Josh. 24:15; Lu. 10:38-42.

Topic for June 7

MOTTO

"I will walk within my house with a perfect heart."

OUTLINE STUDY

I. Some Good Bible Homes.

1. Noah.—Gen. 6:8-13, 22; 7:1; 8:15-9:17.
2. Abraham.—Gen. 18:18, 19.
3. Jacob.—Gen. 35:1-15.
4. Boaz.—Ruth 4:9-22.
5. Lazarus.—Jno. 11:1-5.
6. Cornelius.—Acts 10:1, 2, 22, 30-33.
7. Lydia.—Acts 16:15, 40.
8. The Jailor.—Acts 16:31-34.
9. Crispus.—Acts 18:8.
10. Lois.—II Tim. 1:5.
11. Mary.—Acts 12:12.
12. Aquila and Priscilla.—Acts 18:1-3, 26; I Cor. 16:19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"House."**
2. Select Homes Which the Boys and Girls Can Describe as Given in the Scriptures.

For Seniors.

1. Qualities of Favorite Bible Homes.
2. Contributions of the Ideal Home to the Cause of Christ.

PERSONAL THOUGHT

What is the **Home Beautiful** which I have found through the study of the homes of the Bible? God being my helper, I will build the **Home Beautiful.**

SEED THOUGHTS

The true Christian home is God's flower garden in which the soil is enriched with love, the seed sown with carefulness, the plants watered daily with kindness, causing the buds to come forth at the proper time, opening into beautiful fragrant blossoms which enrich and beautify both heaven and earth.—J. S. Shoemaker.

It is to Jesus Christ we owe the truth, the purity, the warm affection, the holy aspiration, which go together in that endearing word—home; for it is He that has made obedience so beautiful, and affection so holy; it is He that has brought the Father's home so near, and has taught us that love is of God.—Hamilton.

The family group should ever keep their faces turned toward the Father's house, that the home may ever be filled with the atmosphere of heaven. Not only should the days begin and end with God, with memories appreciated and acknowledged, and sins confessed and forgiveness sought, but the divine presence should be the soul's chiefest joy and His glad service the soul's greatest delight.—Shoemaker.

Six things are requisites to create a "happy home." **Integrity** must be the architect, and **tidiness** the upholsterer. It must be warmed by **affection,** lighted up with **cheerfulness;** and **industry** must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the **blessing of God.**—Hamilton.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Missions ..... John R. Mumaw
Doctrinal ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

THURSDAY, MAY 28, 1942

Field Notes

Bro. Ed Kauffman, minister at Exeland, Wis., has moved to Route 2, La Junta, Colo.

* * *

Finland Mission Church.—The song service scheduled will not be held this Sunday evening, May 31. C. M. S.

* * *

Bro. J. W. Birky, minister at Clarence Center, N. Y., has changed his address to Route 1, Spartansburg, Pa.

* * *

The Indiana-Michigan Literary Convention is to be held at Goshen, Ind., Saturday afternoon and all day Sunday, May 30, 31, 1942.

* * *

Change of address.—Bro. Abraham D. Metzler, minister at New Providence and Mechanic Grove, from Route 1, Holtwood to Route 1, Quarryville, Pa.

* * *

Sister Dorothy Smoker will be speaker at a Girls' Meeting to be held at the Reading, Pa., Mission on Thursday evening, June 4, at eight o'clock. M. H.

* * *

An Inspirational Song Service is to be held at the Landisville, Pa., Mennonite Church on Sunday evening, May 31, in charge of Bro. Chester K. Lehman.

* * *

The Missouri-Kansas Conference will meet August 4-7. This change from the previously announced date is due to conflict with certain other meetings.
M. M. T., Secy.

* * *

Evangelistic services will be held at Carpenter's Church, one-half mile south of Talmage, Pa., May 30 to June 7, with Bro. Harry Shreiner, Lititz, Pa., in charge. W. E. K.

* * *

The ordination of a bishop is to take place in the near future, it was decided as the result of a vote taken by the Allensville congregation, Allensville, Pa., on Sunday, May 17.

The brotherhood in the West Virginia field is looking forward to having evangelistic meetings in the near future, with Bro. E. J. Berkey of Oronogo, Mo., in charge.

* * *

Bros. Melvin Bishop, Blooming Glen, Pa., and A. J. Metzler, Scottdale, Pa., are to be instructors at the 83rd Monthly Bible Meeting to be held at Columbia, Pa., June 6, 7.

* * *

Revival meetings are to begin at the Mission at Meckville, Pa., on the evening of June 7, with Bro. Mahlon Hess, Washington Boro, Pa., in charge. Your prayers requested; your attendance welcomed.

* * *

Correction.—Several weeks ago we announced, in error, that our supply of 1941 General Mission Board Reports was entirely exhausted. We have 960 copies, and you are welcome to them while the supply lasts.

* * *

An Inspirational Song Service is to be held at Kauffman's Mennonite Church near Manheim, Pa., on Sunday evening, May 31, at seven o'clock, followed by a sermon by Bishop Simon Bucher. All welcome.

* * *

The Mennonite Children's Home Association is to hold its 33rd annual meeting all day Wednesday, June 10. In addition to reports, the following will speak: Bros. Parke Book, Soudersburg, Pa.; Christian Kurtz, Elverson, Pa., and Martin Kraybill, Elizabethtown, Pa.

* * *

An All Day Sunday School Meeting is to be held at Krall's Meetinghouse near Schaefferstown, Pa., on June 21. Speakers: Bros. Samuel Stoltzfus, Gap, Pa.; Wm. Martin, Menges Mills, Pa.; Martin Metzler, Manheim, Pa., Everyone welcome. M. W.

* * *

Communion services were held with the White Hall congregation near Oronogo, Mo., on Sunday, May 17, with Bro. Alva Swartzendruber of Hydro, Okla., and the home ministry in charge. From this place Bro. Swartzendruber left on Monday morning for similar services at Birch Tree, Mo.

* * *

The Blooming Glen congregation, Blooming Glen, Pa., is looking forward to a Bible meeting all day Saturday and Sunday, May 30, 31. Among others the following will speak: John Koppenhaver, Hesston, Kans.; Simon Bucher and Martin Weaver, Annville, Pa., Claude Shisler, Souderton, Pa.

* * *

Bro. John Kehl was ordained to the office of Deacon in the First Mennonite Church, Kitchener, Ont., to succeed the late Bro. George A. Weber, on Sunday morning, May 17. The services were in charge of Bro. C. F. Derstine, Bros. Jonas Snider, Moses Schmitt, and Merle Schantz assisting. May the Lord's anointing be upon him in his new calling.

E. M. S. Commencement Exercise will be held June 5-9. Bro. Simon Bucher is to give the Baccalaureate Sermon and Bro. A. J. Metzler will bring the Commencement Address and also the Alumni Day message. The steel frame work for the new chapel is now being erected.

* * *

Bro. John Hiestand, Maytown, Pa. preached for the Scottdale congregation on May 20. He was one of three brethren, H. D. Weaver, Harrisonburg, Va. and M. R. Good, Kitchener, Ont., who audited the financial records of the Secretary-Treasurer of the Publishing House. A report of the House for the fiscal year is found elsewhere in this issue and merits careful study.

* * *

Ordination.—On Monday evening, May 18, at a well-attended service at the new Haycock Mission Church in Bucks County, Pa., Bro. Stanley Beidler of near Blooming Glen, Pa., was chosen by lot and ordained as the first Pastor of this Mission. Bro. A. O. Histand was in charge of the service, assisted by Bros. Warren G. Bean, Arthur D. Ruth and John E. Lapp. May God bless our brother and sister in their new calling and may we all pray for the needy work in this new field.

* * *

The General Problems Committee of General Conference is carrying out its commission of contacting district conferences. Two of its number will be in attendance at each district conference according to present plans. The first conference on the calendar is that of Ohio and Eastern A. M., which meets in the Bethel Church near Wadsworth, Ohio, this week. The committee representatives in attendance are H. Diener, Hutchinson, Kans., and J. Horst, Scottdale, Pa.

* * *

Ordination.—On Wednesday evening, May 20, an ordination service was held at the Lansdale Mission. Two brethren were in the lot, and Bro. Jacob Z. Rittenhouse, Lansdale, Pa., Superintendent of the Mission from the beginning, was chosen and ordained as the first Pastor. Bro. John E. Lapp was in charge of the service, assisted by Bros. Arthur D. Ruth, Warren G. Bean, and A. O. Histand. We wish for our brother the blessing of God, and a long and useful ministry in the service of the Lord and His church.

* * *

Bishop D. J. Johns, of the Clinton Frame congregation, near Goshen, Ind., passed away May 22, according to a telegram received at this office. Bro. Johns was one of the nonagenarian ministers in the Mennonite Church and until recent times was active in the work. He was in the ministry almost [illegible] years and was a prominent figure in church work and usually in attendance in the general church meetings, having been at the General Conference held last year in Iowa. Bro. Johns' passing

noves another of the aged pillars of the Church. Our condolences hereby are extended to the bereft family.

Correspondence

MANITOU SPRINGS, COLORADO

The Lord has been with us and richly essed us during the first four months of 942. Our bishop, Bro. Harry A. Diener, as with us for a series of meetings March 15. During these meetings three precious uls turned to the Lord. Later one more ul accepted Christ as Saviour. On the eve- ng of April 11, Bro. Diener again returned id we had a preparatory service. Sunday orning a baptismal service was held in hich four precious young souls sealed their ws to God and the Church by water bap- m. Sunday evening our spring communion rvice was held, and the ordinance of feet- ashing observed. All members present par- ok of the sacred emblems of Christ's bro- n body and shed blood. In this service we ere glad that a goodly number of C. P. S. ethren were one with us, and also that ner visiting members enjoyed the com- union with us. We, Sister Miller and my- f, also were made to rejoice because of our hop's kind consideration in giving us the ead and wine in our home because I, my- f, was seriously ill at that time. We praise e Lord that health has been restored so it I am able to be at work again.

Our congregation, as well as yours, is ex- iencing a variety of abnormal things be- ise of present conditions. At present an my Camp is being built six miles south of lorado Springs to house from thirty-five forty thousand soldiers. This will increase population to that extent. Already there fourteen thousand camp workers at work lding this addition to our district living arters. The project is to be completed by middle of August. Six miles northeast of lorado Springs is our C. P. S. Camp, in ich over 140 C. O. boys are at home. Six es east of Colorado Springs an Air Train- Field is to be built in which from three to r thousand American men will be trained air service in the national army. All these vities added to our neighborhood add to opportunities and to our responsibilities ard the men, women, and children in- ved.

The young men's chorus from the C. P. S. np had full charge of our young people's ting program one evening recently. Sev- of the young men gave interesting talks the chorus rendered a splendid program acred music. We sincerely appreciate the ice for the Lord of these young men in peration with our church work.

is an inspiration also to listen to the rd of God being preached by young min- s. Bro. Albert Gaeddert, dirtctor of the . S. Camp, and Bro. George Holderman, in charge of the work at Limon, Col- o, have both brought us inspiring and in- ctive messages recently. Bro. Edward ner is to preach for us tomorrow evening. are grateful to God for the presence of e young ministers in our community and he work they are doing and for their de- votion to God's service.

Sister Miller and I are enjoying a visit at present from Sister Miller's only sister, Mrs. Ruth Himebaugh of Elkhart, Ind., and a friend, Miss Mary Walz. It is a real treat to Mrs. Miller to have her only sister with her these few days. Sister Miller's health is about the same. She is continuing her studies and is doing more work about the house. She was my nurse while I was ill.

Our building program is progressing rather slowly because of the demand for laborers elsewhere. The parsonage is all completed but the stuccoing. We hope to see this done in the near future and the work on the church begun. We again thank every donor, whether through your church contribution or personal donation. Every cent given was appreciated and God will reward each giver.

Pray for us and the work here. Pray that we may be in complete submission to the mind of Christ and that we may be used of Him in His program here where He has placed us. God bless you all.

May 10, 1942. L. C. Miller.

FILER, IDAHO

On March 28, our correspondent from Filer, Sister Hazel Nice, was married and since has moved with her husband to Oregon. We miss her, but may the Lord richly bless them in His service.

Sunday, May 12, we enjoyed a short but impressive Mother's Day program by the Sunday school.

Some of our number have been unable to attend services regularly on account of sickness and accidents. Sister Houser is still quite poorly, being afflicted with heart trouble. Bro. Abe Stutzman, one of our deacons, was hurt while working in the field, and suffered several broken ribs and severe bruises, but was able to be out again last Sunday. We feel God spared him and has undertaken graciously for him.

Bro. Floyd Miller, our Sunday-school superintendent, and family, and Sister L. J. Miller have been visiting at Hutchinson, Kans., the past three weeks, but are expected home this week. We missed them at services much. We are eagerly looking forward to having the Hesston evangelistic choir to be with us on the evening of May 28.

The work has been progressing with God's blessing, yet we feel we need to pray much and keep very near our Lord in these troublesome days. Pray for us at Filer that we may occupy till He comes.

May 12, 1942. Sadie Shank.

MONTGOMERY, INDIANA

(Berea Congregation)

We have been enjoying showers of blessings, both temporal and spiritual. Having had a few recent showers, things look beautiful in God's robe of green in nature.

From March 26 to April 5, we had a rich spiritual refreshing as the Gospel was so clearly given us from various angles, such as Grace, Reverence, Parental Duty, and other such subjects. Along with this Bible Conference, which was conducted by Bros. Joseph Neuhouser and Edd Shrock, Bro. Neuhouser also conducted a series of revival meetings. The truths he presented were clear and forceful, straight to the point, and just what we needed for spiritual strengthening and enlightenment and to warn sinners to flee the wrath to come. In spite of these good messages some refused to yield to the Gospel call. We are still longing and praying for them. Will you join us in prayer? During this season two young souls gave their hearts to the Lord and there were six reconsecrations. For these we are grateful. Along with the revival messages Bro. Neuhouser also gave us good messages about the Cross and the events of Passion Week.

Bro. Shrock was gone over two Sundays, April 19-26, to hold a series of revival meetings at Locust Grove near Burr Oak, Mich. We missed him but rejoice with him for the souls that gave their hearts to the Lord.

On Friday evening, May 8, we had our Members' Meeting, which was followed on May 10 by baptismal and communion services. We were glad our bishop, Bro. Oscar Hostetler, was able to be with us in this service. Because of ill health we were not always afforded the blessing of his presence for our communion service. Sister Hostetler also was with us.

We enjoyed also the visit of Bro. and Sister William Haarer, Shipshewana, Ind., and two of their sons, Samuel and William. We would appreciate having more visitors.

In these trying times we all need to cling close to the Lord and seek first the kingdom of God and His righteousness.

Because of our bishop's physical frailty and his age, he desires to have his office placed on younger shoulders. Pray with us for the Lord's direction and blessing on the future bearer of this responsibility.

May 15, 1942. Mrs. Paul F. Weldy.

KITCHENER, ONTARIO

The Lord has given us a number of outstanding experiences since the New Year. The annual Winter Bible Term has come and gone with its special blessings to student body and local congregation alike. The students collaborated with the congregation in a special series of revival meetings. A quartet from Ohio contributed their services in a number of meetings throughout the term.

A Christian Life Conference was held in February. At one meeting a foreign couple, who had been led to Christ through the ministry of the House of Friendship, gave their testimonies. We appreciate the fellowship of Bro. and Sister Kozak. Through them we are reminded of our opportunity of leading to Christ those who do not come from Mennonite homes.

Several young men from our community have served terms at the Montreal River Camp for conscientious objectors. They are now facing the prospect of remaining in camp for the duration, although a number are to be sent to British Columbia to protect Canada's timber resources.

Our pastor has been engaged in evangelistic work during the past six weeks. In his absence services have been rendered here by the Messiah College Ladies' Chorus, St. Jacobs

(Continued on page 188)

Why the Tithe?

By Lloyd Hartzler

(Continued from last week)

Practical Application

Now in our many and varied occupations of life the question comes to us, How estimate the tithe? It may be somewhat difficult to lay down a rule that will work for everyone. However, a few general principles can be given which will help in determining the amount of the tithe.

In the first place the Bible teaches that all that we have belongs to the Lord. Many people willingly admit this but then they keep it all for themselves. The man who withholds the tithe withholds not that which is his but that which is "holy unto the Lord." "Borrowers pay ten per cent interest for the use of money, and tenants pay one-third of their crop for the use of the ground, and still prosper. One-tenth from God's stewards is far more reasonable than one-third from the tenant. The landlord furnishes nothing but the land, while God not only furnishes the land, but the seed, and the sunlight, and the moisture, and the horses, and the plows, and the very life and strength of His stewards. Men labor six days and give God the seventh, and prosper more than when they labor the full seven days. Nine-tenths of our income with God's blessing is better than ten-tenths without it." Since it all belongs to the Lord, why should not we give back one-tenth of it for His entrusting it to us? It is the only fair and logical thing to do.

The best way to tithe is to lay aside, daily or weekly the tenth of the sum received after deducting the expense of earning it. But one's own living expenses should not be deducted before the tithe is taken out. The Lord will always see that our material needs are provided for if we take out His share first, and are faithful stewards of the other nine-tenths. All net income as well as gifts and increase from prosperity should be tithed as well.

The question comes, should I tithe inheritance money? Since it is my duty to tithe what I work for, it certainly would be all the more my duty to tithe what I have received without working for. The Bible says of Abraham, "And he gave him tithes of **all**."

Another question often asked is, "Should I tithe if I am in debt?" Let me quote J. W. Goodwin on his answer and testimony to the question, "Should one tithe if he is in debt":

"I am sure he should, if he ever expects to get out of debt. If there is debt without any material assets, there is still life and advantage of the sunshine and rain, and the price of living should be tithed. Some years ago I awoke to the fact that I was over three thousand dollars in debt with no material assets with which to pay. After praying all night I made my covenant with God to pay two-tenths of my income and remain in the ministry and trust God. After six long years of sacrificing and saving I was able to pay the last dollar of debt with every penny of interest money. I had only a little furniture and lived in a cheap, rented home, but wife and I were happy that day. . . . It pays to tithe, even in debt."

Just recently I have read other testimonies similar to this one. I believe we too often fail to take the Lord at His Word and believe His promises. Remember—He said He would actually open the windows of heaven and **pour** (not sprinkle) out a blessing for us that there won't even be room enough to receive it. Of course one of the great blessings will be the enrichment of our Christian lives. But I believe He means material blessings also.

Suppose I am giving at least one-half or more of my time in Christian service —will not that take the place of the tithe? This question will apply most directly to ministers and also to missionaries who are in definite Christian service. In answering this question may I again refer to God's "Twin Laws"—one-seventh of our time, and one-tenth of our income. They started together at creation, and have come down through time as two unchangeable laws of God. But they are **two separate** laws. I find nowhere in the Scriptures where God says, "I will accept your time for the tithe." If you have no income at all outside of your support for living, then of course you can't tithe. But if you are earning anything at all, the first tenth of your net income belongs to the Lord regardless of how much time you are giving in His service.

Just recently I heard a young sister who was in city mission work for awhile say that she surely felt that she missed a blessing by not being able to tithe. I pray God for more people who **can** tithe, and who will feel the absence of His blessing when they fail to pay God what belongs to Him!

If you are a farmer you may be tempted to say that it is impossible to keep accounts accurately enough to tithe. But other farmers manage to do it. I'll grant you that it isn't the easiest thing to do, but I believe I am safe in saying that if someone would offer to pay **you** a tenth on **your** increase, you could manage to keep an accurate account, even down to the exact penny. Then why couldn't you keep an account for the Lord? Give Him the benefit of the doubt. Surely it will take some sacrificing on our part to do it. How much do we appreciate the sacrifice that Christ has made for **us**? "In the Gospel He giveth more grace; more grace would naturally bring more obligation." "If God ever owned anything He does yet. If the children of men ever needed to pay the tithe they do yet."

The tithe may, to a few people, seem like a small amount. But just what should our purpose be in tithing? The primary purpose of tithing, rather than just to raise money for the needs of the church, is to learn to put God first in our lives. It is recognizing God as owner of all. It will bring blessing to us both spiritually and temporally. Charles D. Meigs has said, "But small as the tithe is, the tithing system has much in its favor.

"First. Because the tither usually gives twice as much as the average church member, maybe three times as much.

"Second. Because it is systematic and regular.

"Third. Because it is a means of grace. I never knew a tither who did not have a little larger surplus of grace in his heart than appears in the average Christian.

"The trouble with most men is that when they give they look at the amount given through a magnifying glass, and at the amount they have left through a microscope, forgetting that the best known giver in the world was a poor widow who gave two mites, which made of her a one hundred per cent tither."

"One-tenth of ripened grain,
One-tenth of tree and vine,
One-tenth of all the yield
From ten-tenths rain and shine.

One-tenth of lowing herds
That browse on hill and plain,
One-tenth of bleating flocks,
For ten-tenths shine and rain.

One-tenth of all increase
From counting-room and mart,
One-tenth that science yields
One-tenth of every art.

One-tenth of loom and press,
One-tenth of mill and mine,
One-tenth of every craft
Wrought out by gifts of Thine.

One-tenth of glowing words
That glowing dollars hold,
One-tenth of written thoughts
That turn to shining gold.

One-tenth! and dost Thou, Lord,
But ask this meager loan,
When all the earth is Thine,
And all we have Thine own?"

—Gems of Thought on Tithing.

Bibliography

Goodwin, J. W., Tithing, the Touchstone of Stewards
Lowry, Oscar, Should Christians Tithe?
Cayzor, J. W., Stewardship Born of God
Smith, F. G., The Heart of the Money Problem
Ante-Nicene Fathers — Vol. 7
Gems of Thought on Tithing

—o—

It is too often the case that when m get into positions of power and influen that they feel that they have no ne for the Lord.—Newton Weber.

Annual Report

of the

Mennonite Publishing House, Scottdale, Pa.

FOR THE YEAR ENDING APRIL 30, 1942

Secretary-Treasurer's Report

Purchases

achinery and Equipment (Inventory)		$ 43,814.94
urchases this year		7,638.22
ibles, Books, etc. (Inventory)		
Scottdale	$ 36,266.36	
Lancaster	16,056.53	
Kitchener	6,862.30	
Souderton	6,331.25	65,516.44
urchases this year (including Labor)		
Scottdale	$ 55,705.98	
Lancaster	23,200.63	
Kitchener	19,332.03	
Souderton	12,793.78	111,032.42
anufacturing (Inventory)		17,152.27
urchases this year (Stock, power, etc.)		62,077.57
nt and Expense Account (Taxes, etc.)		8,528.75
bor (Manufacturing)		50,697.93
ildings and Real Estate (Inventory)		175,363.45
urchases this year		36,116.07
terest and Discount		891.36
Total		$578,829.42

Ledger Debits

ock and Investments	$ 1,181.44	
ans Receivable	9,670.00	
counts Receivable	10,674.48	
nadian Funds & Stores Cash	4,704.19	
storical Library	3,930.39	
nations—Free Literature, etc.	14,014.07	
sh on Hand	3,516.93	47,691.50
Total		$626,520.92

Sales*

oks, Bibles, etc.		
Scottdale	$ 52,681.71	
Lancaster	35,108.47	
Kitchener	19,417.60	
Souderton	13,331.31	$120,539.09
nting, Binding, etc.		42,212.18
scriptions:		
Gospel Herald		20,791.52
Christian Monitor		4,768.44
Youth's Christian Companion		12,471.66
Words of Cheer		5,403.01
Beams of Light		2,389.19
The Way		3,875.54
Sunday School Lesson Quarterlies		33,804.86
vertising Space Sold		135.75
nt and Expense Account		10,390.65
Total		$256,781.89

Ledger Credits

iodical Annuity	90.00	
cial Trust Fund	200.00	
ital from Board	125,684.43	
ns Payable	4,750.00	
ounts Payable	3,733.80	
Earnings to May 1, 1941	235,280.80	369,739.03
Total		$626,520.92

INVENTORY

of the Plant and Stock

Bibles and Testaments	$ 2,720.23	
Bound Books	48,379.30	
Mennonite Publications	16,831.18	
Unbound Books	7,614.05	
Mottoes	577.44	
German Books, Bibles, etc.	1,576.19	
Total		$ 77,698.39
Paper Stock, Ink, etc.		30,722.29
Outfit-Equipment	51,453.16	
Depreciation	5,145.31	46,307.85
Buildings and Real Estate	211,479.52	
Depreciation	6,344.38	205,135.14
Total		$359,863.67

SUMMARY

of the Loss and Gain Accounts

Total Sales this year		$256,781.89
Present Inventory		359,863.67
Total		$616,645.56
Expenditures this year	$578,829.42	
Donations—Free Literature, etc.	14,014.07	
Gain this year	23,802.07	
Total		$616,645.56
Net Earnings to May 1, 1941	$235,280.80	
Gain this year	23,802.07	
Present Net Earnings		$259,082.87

SUPPLEMENTARY

Donations by the House previously reported	$155,874.90
Donations given by the House this year	14,014.07
Total	$169,888.97

COMBINED FINANCIAL REPORT OF THE HOUSE AND BOARD

Assets

Cash on Hand:		
By the House	$ 3,516.93	
By the Board	179.83	$ 3,696.76
Accounts Receivable:		
By the House	$ 10,674.48	
Canadian Funds & Stores Cash	4,704.19	
By the Board (Md. Farm)	125.00	15,503.67
Loans Receivable:		
By the House		9,670.00
Reserve Investments		17,050.00
Stock and Investments		1,181.44
Inventory: Books, Bibles, etc.		77,698.39
Paper Stock, etc. Mfg.		30,722.29
Buildings and Real Estate		205,135.14
Subscription Lists		22,500.00
Mennonite Historical Library		3,930.39
Outfit-Equipment		46,307.85
Total		$433,395.93

Liabilities

Loans Payable:		
By the House	$ 4,750.00	
Periodical Annuity	90.00	
Accounts Payable:		
By the House	3,733.80	
Special Trust Fund	200.00	$ 8,773.80
Net Worth of the House and Board		424,622.13
Total		$433,395.93

SUMMARY

Net Solvency of the Board this year	$424,622.13	
Net Solvency of the Board last year	394,252.08	
	30,370.05	
Board Expense Account Board Treasurer	881.10	
		31,251.15
Gain by the House	23,802.07	
Gain by the Board		
Interest 499.08		
Rent 7,000.00	7,449.08	
		31,251.15

SUPPLEMENTARY

Donations to the Board	
By Cash Annuities	14,700.00
By Periodical Annuities	19,665.00
By Cash Donations	67,240.67
By Cash Surplus by House	144,830.26

* Approximately $7000.00 worth of book stock was sold by the Publishing House to the Branch Stores during the year at wholesale price for resale by them. Therefore, the total sales include both the wholesale and the retail sales of this amount of stock. There has been an appreciable increase in book sales through the House and the four Branch Stores over a year previous. Arrangements are under way for the opening of a fifth retail store in Goshen, Indiana, early this coming fall.

*

Larger cash balances in the Board and House at the beginning of the fiscal year and funds deposited in Canada with earnings of the House during the year enabled the Board to make the larger purchases this year of a new two-story building 30 x 72 feet in Kitchener, Ont., to house the Golden Rule Book Store, and a 260 acre farm near Clearspring, Md., for use of the Mennonite Central Committee for C.P.S. Camp No. 24, Unit 4.

Also, because of general conditions, a heavier inventory is carried this year in paper stock and books.

Respectfully submitted,

C. B. Shoemaker, House Treas.

Lewis S. Martin, Board Treas.

Auditor's Report

To the Mennonite Publication Board:

We, the undersigned auditors, have at your request examined the records as kept by the Secretary-Treasurer of the Mennonite Publishing House and the Treasurer of the Publication Board for the fiscal year ending April 30, 1942.

From the information obtained and the test checks made we are of the opinion that the reports as submitted accurately reflect the

financial standing of the Board and House as it appears on the records.

Respectfully submitted,

H. D. WEAVER
JOHN S. HIESTAND
M. R. GOOD.

General Manager's Report

Dear Friends of Good Literature:

We now look back over the twelve months of the fiscal year of the Publishing House and Publication Board which closed April 30, and indeed see many reasons to be grateful.

True, manufacturing costs have gone up between twenty and thirty per cent during the last few years. But in spite of that we appreciate the fact that we have been able to secure all necessary materials with very little difficulty. However, paper is not of the same quality as earlier, due to certain chemicals being taken for war purposes. Indications are now that there will be no serious paper shortage. However, as a matter of precaution, we have increased our stock more than fifty per cent during the past year.

All of our weekly and monthly publications continue to show a steady increase in circulation. Five years ago when the Gospel Herald subscription list was 10,800, its lowest for quite a few years, we set 15,000 as a goal. While we have not yet reached that number, we are glad it is past 14,000. And with the fine co-operation of recent years we are hopeful that the 15,000 goal will be attained shortly.

The increased demand for Bibles, religious books, and associated items is gratifying. The $120,000.00 sales this year are an increase of about $23,000.00 over last year and approximately $97,000.00 more than the low of 1933 when the depression seems to have been at its worst. Of course the sales of those depression years were abnormally low, but the figures given above represent nearly a five hundred per cent increase in book sales in ten years. Our additional retail stores constitute one large factor contributing to this. But the major factor apparently is the use of more religious literature by our people.

Our tract department, which has been revised during the past three years, is continuing to increase the quantity and quality of our tracts being offered. During the past fiscal year we have printed more than one million tracts, totaling over four million pages. The One-a-day Tract Band for juniors and the Monthly Tract Service for older folks are proving quite popular and apparently filling a definite need. Many tracts are given away free. The tract department was subsidized to the extent of about fifteen hundred dollars this past year.

With the opening of the new store at Goshen, Ind., this coming fall we will have six retail stores. We feel that this should probably be the limit of expansion in that respect for the present. Our field representatives have been rendering a very valuable service to our constituency, but this apparently will be greatly curtailed and may be entirely eliminated during the next few years. We trust that pastors and others will take up the promotion of good literature more seriously among their people to help to make up for the discontinuance of work of our representatives among the homes of our constituency.

The largest contribution to any one phase of our church's work is that of supplying our Sunday schools with literature. We are now producing more than one hundred and fifty thousand pieces of these materials each quarter. This is aside of the weekly Sunday-school papers which number more than fifty thousand each week. Of the circulation of 150,000 it is interesting to note that about one third of it goes to schools outside of our own circle.

The history of the development of this wealth of material for our Sunday schools is indeed an interesting one, and the study relative to further improvement goes on constantly. Right now new materials are being prepared for both pupils and teachers of the nursery and kindergarten ages (three to five years). It is planned that these new materials will be ready about January 1, 1944. These will supply a long-felt need among our folks. Serious study is being given to possible changes in our lesson courses above the kindergarten age.

We are glad to report an increased number of books being produced by Mennonite authors. There are a number in production now, chief among these being "Mennonites in Europe" by our departed brother, John Horsch. This will be completed and released to the public by early fall.

The gain of nearly twenty-four thousand dollars in our operations this year represents a little over five per cent interest on the church's investment in its publishing work. This, of course, is in addition to the fourteen thousand dollars returned to the church in donations in various forms.

Your continued prayers and co-operation are greatly desired in order that as a Publishing House we might rise to the challenging demands of the present day.

Humbly submitted,
A. J. Metzler, General Manager.

Correspondence

(Continued from page 185)

Men's Chorus, and the Nightingale Chorus. Bro. Jesse Martin preached for us on Easter Sunday.

One Sunday evening Bro. Merle Shantz preached a sermon on the need and possibility of world-wide revival. A number of us became burdened about the matter and a special meeting is now held every Tuesday evening to pray for a mighty revival of the Church of Christ. A minister in our city, in conversation with a member of our prayer group declared, "War never did bring a revival." Bro. Merle reminded us, "But GOD can send a revival." With that thought in mind we continue to plead with Him.

Our pastor is preaching a series of Sunday-evening messages on the Book of the Acts, having concluded a series on the Book of Daniel.

Over a hundred of our members have enrolled in a class in First Aid, using the St. John Ambulance course which is standard in Canada.

We are anticipating rich blessings from the Ontario Mission Board meeting, May 23-25, and the General Mission Board Meeting, June 13-16.

At this time we are preparing for the ordination of a deacon to succeed our departed Bro. George Weber. Since the ordination will probably take place before this letter appears in print we request each reader to breathe a word of prayer for our new deacon.

May 15, 1942. Andrew Bean.

MORTON, ILLINOIS

(Morton Congregation)

Greetings in our Saviour's name:—A year has passed since we began to hold services in our new church edifice at Morton as the Morton Mennonite group composed of the two groups, Goodfield and Pleasant Grove congregation. We have appreciated our fine new building, and we are only sorry that more from the community have not attended.

Last November Bro. A. C. Good was our evangelist for a week. Several of our young people accepted Christ as their Saviour, as did also several young people and adults from the extension Sunday school about six miles east of town.

We are very glad that we have this extension Sunday school. Bro. Robert Zehr as superintendent is doing a noble work. Just today it was our privilege to worship there and serve them. We were very pleased with the response in song. There were more adults present than a year ago. We need the prayers of God's people for this work. Souls are being saved there.

Our spring communion was held April 2. We had baptismal services the same Sunday. Two were received into the church by letter.

Last Sunday representatives of two Sunday-school classes gave a short program honoring Mother. Surely in this day we need to realize anew the value of Christian mothers. At a vesper service that afternoon the theme was "Mother." Bro. I. E. Burkhart of Goshen gave us a fine message.

We are looking forward to a series of meetings over next week end, May 22 to 24, with Bro. Paul Erb as our speaker. On Sunday afternoon, May 24, there will be a meeting especially for young people.

Also, on Saturday, May 23, the State Serving Circle Meeting will be held at our church. We have a varied program. Among the speakers are a physician, Dr. Sarah Miller, Bellevue; a nurse, Esther Widmer, Bloomington; and Alta Mae Erb, author and teacher, of Goshen, Indiana.

May 18, 1942. Mrs. Mahlon Eigsti.

THE CHURCH OF TOMORROW

(Continued from page 179)

church of tomorrow. It takes the various offices of service to perfect the saints, and to edify the body of Christ. Our building today for the church of tomorrow is for these three purposes: the perfecting of saints in the church of Jesus Christ, for the work of the ministry—gathering in the lost ones, and for the edifying of the body of Christ in preparation for the coming of our great God and Saviour.

(A message delivered at Harrisonburg, Va., reported stenographically by Betty Webe

Special Meetings

PHILADELPHIA, PA.

Report of the Dedicatory services held ıturday afternoon, May 9, and all day ınday, May 10, at the Mennonite Church, 14 Diamond St., Philadelphia, Pa.

The devotional periods of the first day ere conducted by Bro. Jacob Landis.

Dedicatory Sermon by Bishop J. Paul aybill, What shall we dedicate? Not the ilding only. The building represents ents of means and persons. We dedicate se too. What we would like to place in e center of this institution is: the Bible, secrated personalities, the Lord's pres-ce (the Lord will have to place this). e would like to see this place so given Him that He may be pleased to give His esence.

Address by Bro. John S. Hess. God's rk needs ever to be accomplished ac-ding to His will and purpose. The time ll come when the people of Philadelphia ll seek a shelter, and where shall they d it if not in God's house?

A number of five-minute talks were en at the close of the afternoon session.

Philadelphia, Its Need of Christian tness by Clarence Fretz. Although God vided a means for salvation, yet people ed to be told. Philadelphia needs Chris-ns who are not trying to hunt bushels to er their lights. We need Christian wit-s because of the present crisis, open ndays, sin on every hand, etc.

This Is the Lord's Doing; It Is Marvel-in Our Eyes" by Bro. Claude Myers. is marvelous what the Lord accom-shes with that which is rejected both terially and spiritually. Before we can erience the marvelous work of God re needs to be sacrifice. The hand of Lord plus sacrifice brings results. We ieve the blessing of the Lord is here but cost something. It cost money and yers.

unday morning, Bro. Charles Hostet-took charge of the Sunday-school les-, which was followed with a sermon by hop Noah Mack using John 5:24. One ory prepares us for the next conflict. our prayers, but our faith in the Word od gives us victory. Every good work a small beginning. Can we believe the crumbs are sufficient for this k?

fternoon devotion was led by Bro. rles Hostetter.

engthening the Cords by Bro. Henry F. ber. Lengthening the cords has ref-ıce to making room for those who e so that they can be received. This pel is for all, those living in solitude, the cities, and for all stations of life. must help to hold the ropes.

rengthening the Stakes by Bro. Joseph ss. The stakes need to be strength-l because of the vastness of the border, use of prosperity within, and because ıe enemy which seeks to hinder and roy. They must be strengthened by ing them to a proper depth to hold, by oving any possible danger, by financial ort, by love and prayer.

number of testimonies concluded the noon session.

ening devotion was conducted by Mark Swanenberg. Bro. Charles Hos-r conducted a children's meeting, ing lessons from the three Hebrew ren.

ccupy Till I Come" by Bro. Henry er. Each Christian has a gift. Gifts ot all alike. If we do not take the rtunities for service when they come the Lord will take them from us.

Secretary, per E. H. R.

ELTON, PA.

On May 14, the annual Ascension Day Sunday School Conference was held at the Pleasant Grove Church, Elton, Pa.

The speakers were: I. S. Mast from the Johnstown Mission; J. M. Nissley from Altoona Mission; Sanford Shetler of Wells Tannery, Pa.; and Harry Y. Shetler and Kenneth Thomas of the Johnstown district.

The morning theme was "Teaching." The child needs more spiritual training in the home to counteract the things taught and seen in worldly institutions. Then also we need more teachers who really study and live God's Word if our desire to gain more souls is to become a reality. This is not possible unless we have teachers who are really trained for Christian service.

"Service" was the afternoon theme. Two young men from the camp at Sideling Hill spoke of the value of camp life to them and of the service they are giving. These were followed by stirring messages from Sanford Shetler on, "What Constitutes a Conscientious Objector," I. S. Mast on, "Open Doors for Service," and "Organization for Efficiency," by Brother Nissley.

The evening session was preceded by a suitable children's lesson taught by Sister Katie Thomas. Three of our brethren then instructed us in the Word of God using "Loyalty" as their theme. The closing subject was "Results and Joys in Service" by J. M. Nissley. He reminded us that loyalty increases the service of individuals and that loyalty brings us the respect of the church and the community.

Secretary.

ELIDA, OHIO

Report of the Twenty-second Mission Meeting of the Lima Mission, Mt. Pleasant, Salem, and Central congregations, held at the Mt. Pleasant Church, April 19, 1942.

Program and Speakers.—Theme: "The Purpose of the Atonement of Christ Who Died for Us." Deliverance (Gal. 1:14), Maude Lusk; Redemption (Tit. 2:14), Leroy Shirk; To Purity (Tit. 2:14), Mary E. Brenneman; Bring Us to God (I Pet. 3:18), Alice Good; Live unto Righteousness (I Peter 2:24), Crist Good; To Live unto Him (II Cor. 5:15), Donald Messinger; To Live with Him (I Thess. 5:10), Irene Swartz; Sermon (John 17:18), Walter Stuckey; Children's Meeting, Mabel Brenneman.

Thoughts Gleaned.—Men sold themselves for naught and were bought back by God without money but by a tremendous price—the blood of Christ. The greatest of all the works of God was the work of redemption. Perfection is not reached by human effort. Purity is admired everywhere, and the purity that counts for most is purity of heart. If we keep the mind filled with pure thoughts they will be reflected in the character. Our tongue is an index of the heart; when it moves in a way it should not, the heart is not right. When Christians show by their lives that their religion enables them to resist temptation, the cause of Christ will have a support which nothing can shake. One of the most urgent needs of the present day is for Christ to be exemplified in the hearts and lives of His children. The crucifixion of Christ is the satisfaction for our sins. Jesus Christ living in us enables us to walk in His footsteps. Jesus Christ was sent into a wicked world; His followers are sent into the same world. The practical part in the atonement for the believer is to live unto Him. We were slaves and in bondage to the world and did not know it till we met with the One who delivered us. The key that unlocks the door to our deliverance is the blood of Christ. The pull of this sinful world is overcome by our hold on the atonement of Christ. It is better to fill a small place that God has intended for us than a large one and make a failure. The greatest privilege we have is being in company with Christ.

Secretary.

CANTON, KANSAS

Report of the 61st Semiannual Sunday School Conference held at the Spring Valley Mennonite Church near Canton, Kansas, on April 26, 1942.

Organization.—Mod., John Wenger; Chor., Vernon Loucks; Secys., Vera Loucks, Ruby Selzer.

Program and Speakers.—Conference Theme: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). Song service was led by the chorister and I Timothy 4 was read for devotions by the moderator. Special song by a male quartet, "Beautiful Sunset Hour." Children's meeting was in charge of Pearl Loucks, and Bro. Jess Kauffman spoke on "Living the Christian Way of Life."

Nugget Truths.—Each child can be an example if he is fair, honest, and truthful. This is a definite way to let our lights shine. "When you meet the test, do your very best; shine for Jesus, and shine where you are." We as Christians must be very careful to live a consistent Christian life in all that we do. There are many opportunities that we have in our everyday life to show that we are Christians. Every idle word we say will be written against us. Each individual should search his life and see if it is as God wants it to be. Living in this age is a challenge to do our very best and to be examples to those about us.

Secretary.

PINTO, MARYLAND

Report of the sixteenth regular session of the Associated Sewing Circles of the Southwestern Pennsylvania Conference held at the Pinto Church, Pinto, Md., May 2, 1942. The meeting was in charge of Sister Rhoda Dayton, President.

Subjects and Speakers.—Forenoon Theme: "Workers Together with Him" (II Cor. 6:1). My Personal Responsibility and Contribution to My Sewing Circle, Ruth Whetstone; Ways and Means of Arousing the Disinterested, Alta Davidhizar; Present World Conditions—the Need, Charles Shetler; Short Talk, I. W. Royer. Afternoon Theme: Open Doors—Shall We Enter? Rev. 3:8. Business Session; "Carest Thou Not That We Perish?" Georgia Helmick; A Cup of Cold Water in the Name of a Disciple, Esther Mishler; Missionary Message, Dorothy Smoker; The Power of Christian Unity in Service, Alta Metzler.

Thoughts Gleaned.—It is our responsibility to be emptied of self and to work where He leads us; then we will have success in our tasks. Prayer is an outstanding way of arousing the disinterested. Wholehearted invitations make the disinterested feel welcome. Watch gossip but talk about the good things during our meetings. It is not more war material the world needs; it is a crucified and living Christ. The world needs victory through Christ. The world needs you and I to be faithful in giving a living testimony to the world. To give of earthly materials is essential but the giving of spiritual graces is much more important. Have we as sewing circles any responsibilities to the lost? Let us work so none can say—"Carest **thou** not that we perish?" It is not how many little things or how much that counts but it does count how willingly we do the little things. If we are too big to work in a little place, we are too little to work in a big place. God's message to the world is, "Look

unto me and be ye saved, all the ends of the earth." Jesus calls us to be faithful unto death. When the Lord gives a task, He will give us the power to do it. United efforts spell victory.

Katie Thomas, Secy.

Relief Notes

Work in England Steadily Continues.—Bro. Peter J. Dyck says of March 6-9: "This week end I was at two Birmingham evacuation camp schools. Some of the 400 children in these camp schools wear clothing provided by Mennonites and sleep under blankets made by our people. During my three days there I had many occasions to speak to children and also to take Sunday services."

In his letter Bro. Dyck mentions the absence of "blitzes" on the British Isles. Referring to the lull he says, "We thank the Lord for comparative quiet. We cannot know what tonight or tomorrow may bring. The air is heavy and charged."

Clothing in Paraguay.—A news release from this office, dated May 6, 1942, mentioned Bro. Vernon Schmidt's distribution of clothing to certain Mennonites in Paraguay. A later letter from him tells of clothing distribution to the Mennonites of the Chaco area, some 400 miles from the Friesland and Primavera colonies.

Quoting Bro. Schmidt: "I arrived here yesterday to help with the clothing distribution in the Chaco. I am sure that here also the clothing will be immensely appreciated."

Many Persons Benefiting from Mennonite Relief.—A report from Bro. Joseph N. Byler for the month of March shows that over 20,000 persons received help through our Mennonite workers in some form or other during that month.

By far the greatest majority of this figure were school children in Lyon, France, who benefited by the school feeding program. Full time support was given to 60 children in a convalescent home. Others who received help were refugees and certain individuals whom our workers considered worthy of assistance.

C. P. S. Camps

New Camp at North Fork, Calif.—Plans are under way for a Mennonite camp to be established at North Fork, California, before the end of May. Thirty-eight boys from each of three midwestern camps (Medaryville, Henry, and Denison) will be transferred to the new camp. The camp project, under the Forestry Service, calls for immediate help because of fire hazards.

Medaryville boys will entrain for North Fork on May 22, Henry boys on May 24, and the Denison boys on May 25. Bro. and Sister Leland Bachman of the Henry Staff are accompanying the group and will serve as director and matron of the new camp.

Detached Service on Farms.—For some time negotiations have been in progress for placing C.P.S. men on dairy farms on detached farm furlough service. Present information at the Akron, Pa., office indicates that on May 20 ten men from the Denison, Iowa, Camp were scheduled to leave for a dairy county in Wisconsin. It is hoped that this program of detached service may rapidly expand.

Compiled by Grant M. Stoltzfus.

Released, May 20, 1942.

Open Forum

MILLENNIALISM

No Literal Restoration

Dover, Del.

Dear Editor of the Gospel Herald:—Greetings. I have had in mind for some time to write concerning the articles, postmillennialism and premillennialism, hut haven't been moved to do so till I read in the last issue what Daniel Hurst and J. Erwin Knagey had to say, to which I can say a hearty Amen.

I do not think this is uphuilding of the Mennonite faith and the question came to my mind, Should I allow the Gospel Herald to come to my house to he read hy our members? As for myself, I have my mind set. It more than grieves me to read such. I do not want to say that I am right and others are wrong, hut I will say that I helieve it wrong to preach a literal restoration. Heb. 13:7 (R. V.), "Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith." Neither the apostles, nor the forefathers of our faith, so far as I have learned, ever taught millennialism, hut it sprang up through such sects as Russellism and Adventism. Heb. 13:9, "Be not carried ahout with divers and strange doctrines." I am in one accord with Peter J. Twisk's writing on interpretation of Revelation, chapter 20, he being a minister of the Anabaptists of ahout A.D. 1600. The pamphlet he wrote had heen reprinted at Elkhart, Indiana, by the Mennonite Puhlishing Company and is now out of print. I do wish a new edition would he printed as I think it would he to the uphuilding of the orthodox faith.

John D. Hochstetler.

Elmira, Ont.

The Need for a Unified Doctrine

I have noted your articles on Millennialism, also Bro. Hurst's remarks concerning them. I prefer to make my ohservation somewhat different, namely, that the present situation is as a trumpet giving an uncertain sound or rather as several trumpets, confusing the people and dividing the house, or rather the denominational faith; with the added spectacle of onlooking denominations heing highly amused at the perplexity of the Mennonites concerning their own faith.

If the Mennonite leaders do not want further divisions and schisms in their ranks it is up to them to get together, harmonize their doctrine, and give us lay members united leadership.

As for leaving the suhject alone, I question the practicability of that because prophecy is a part of the Scriptures. The rising generations will want to know concerning them. Other denominations will study, teach, and preach on the subject, and Mennonites will have to do the same to keep abreast of arising situations. Hence the need for a unified and clarified doctrine on the question. Pilate asked Christ, "What is truth?" and I feel we can ask the same question concerning this matter.

Clayton S. Weher.

Married

Powell—Martin.—Bro. Isadore Powell and Sister Beulah Martin, both members of the church near Kokomo, Ind., were united in marriage on May 16, 1942, at the home of the bride. Bro. A. G. Horner officiated. May the Lord's blessing attend them through life.

Mast—Horner.—On May 9, 1942, Bro. Robert Mast and Sister Martha Horner, both members of the Howard-Miami Co. congregation of near Kokomo, Ind., were united in marriage at the home of the bride. Bro. J. S. Horner, grandfather of the bride, officiated. May the Lord richly bless them.

Potter—Hartshaw.—Bro. William W. Potter of the Vincent congregation near Spring City, Pa., and Catharine E. Hartshaw of the Norristown congregation were united in marriage on the afternoon of May 15, 1942, at the Mennonite Gospel Mission of Norristown, Pa., Bro. Markley H. Clemmer officiating. May Christ be the Head of and bless them in their home.

Stayrook—Harshbarger.—On Feb. 14, 1942 Bro. Joseph E. Stayrook of the Locust Grove congregation, Belleville, Pa., and Sister Mildred P. Harshbarger of the Mattawana, Pa., congregation were married by Bro. Elmer Yoder at his residence near Allensville, Pa. May the hlessings of God he with them with just clouds enough in their life together to cause a glorious sunset.

Obituary

Bute.—Clarence Linden Bute was born at Uniontown, Pa., June 11, 1849, the son of Mr and Mrs. Andrew Jackson Bute; passed away quietly on Saturday morning, May 9, 1942; age 92 y. 10 m. 28 d. At the age of 14 years he moved with his parents to LaSalle Co., Ill., and a few years later to Livingston Co., Ill. On Nov. 2, 1873, he was united in marriage to Christina Graybill at Cullom, Ill. He lived near Cullom until March, 1896, when they moved to Jackson Co., Minn. In the spring of 1940 he accepted Christ Jesus as Saviour and Lord, and was haptized and a little later was received as a member in the Alpha Mennonite Church. He leaves to mourn his departure 3 children: Chas. M., Drew, Thomas, Daisy Leman, Bell Rintoul, of California, and Ruth Peterson. There also survive 35 grandchildren and 47 great-grandchildren. His wife and 2 children preceded him. Funeral services were held at the Peterson home and at the Mennonite Church, conducted hy Bros. C. J. Garher and N. E. Landis. Interment in the Riverside Cemetery, Jackson.

Freed.—Harold D., son of Howard H. and Hannah (Derstein) Freed, was born Aug. 2, 1925, near Telford, Pa.; died at the home of his parents in Souderton, Pa., on April 30, 1942, aged 16 y. 8 m. 3 d. Death was caused hy carcinoma of the liver. The young man had been ill for ten weeks, being bedfast since Saturday, April 25. He had undergone ohservation in the Grand View Hospital, Sellersville, Pa., for the first six days of his illness. He is survived hy his father and mother, and 2 brothers (Harvey and Howard), also the paternal grandfather (Levi B. Freed, of Telford), and the maternal grandparents (Mr. and Mrs. Harvey Derstein, of Souderton). Fuueral services were held at the home in charge of Bro. Arthur Ruth, and at the Rockhill Church, of which he was a member, in charge of Bros. Edwin Souder and John E. Lapp. Text, Joh 14:1, 2, 5. Burial in adjoining cemetery.

Kaufman.—Imogene Thomas was born near London, Ohio, July 30, 1902; departed this life April 25, 1942; aged 39 y. 8 m. 26 d. She was united in marriage to Ahram Kaufman, Feb. 1, 1920. To this union were born 4 sons: Paul, James, John, Carl, all at home. She leaves to mourn her departure: a bereaved husband and sons; her mother, Mrs. Hannah Thomas of West Jefferson; 1 brother, Pearl Thomas of Indiana; 1 sister, Mrs. Edward Horch of Piqua City; 2 uncles, Charles Ogilvie of Georgesville and George Thomas of Milford Center; 3 aunts, Nancy Dunbar of Georgesville; Leathie Stuckey of Big Plain, and Cora Houchard; and a host of friends. In 1926 she became a member of the Mennonite Church. She was a Sunday-school teacher and an active worker and gave her whole-hearted support to the church. Her health began to fail in the fall of 1926 and ever since that time she suffered somewhat with sugar diabetes and for the last ten months she suffered very much. She spent one month in the Grant Hospital without visible results, but always suffered without murmuring and was

ıch patience. Funeral services were held at
e Sharon Mennonite Church, near Plain City,
charge of Bros. S. E. Allgyer, N. E. Troyer,
d Wallace Kauffman, all of West Liberty, O.

ı, our mother has left us alone,
ır place is vacant in our home.
e cannot extend her helping hand,
ath has broken the family's band.
! how Mother did us regard,
one may measure or feel at heart.
erefore, children, think of your boon.
n't forget Mother, though in her tomb,
wever, in yonder heavenly sheen,
rough faith in Christ, we shall meet again.

Ramseyer.—Daniel, son of Peter and Barbara
mseyer, was born near Paris, Stark Co., O.,
ly 30, 1856; peacefully went to be with his
rd after several years of sickness at his home
ır Smithville where he lived for nearly 60
ırs, on May 6, 1942; aged 85 y. 9 m. 6 d. He
s united in marriage to Rebecca Smiley Oct.
1877, with whom he lived in happy compan-
ship for 55 years. To this union were born
ons and 2 daughters. His beloved wife pre-
ed him in death Feb. 22, 1932, also 2 sons
elvin and Chauncy), 2 grandchildren, and 1
at-grandchild. He is survived by 2 daugh-
s (Amanda, at home; and Mary, Mrs. Alvin
ırock, of Wooster), 2 sons (Alvin and Ward,
Smithville), 19 grandchildren, 6 great-grand-
ldren, 1 sister (Mrs. Mary Sloneger, of Mad-
ıburg, O., who is the last remaining mem-
of the Peter Ramseyer family of 11 chil-
n), also many other near relatives and
nds. Bro. Ramseyer was an energetic and
sperous farmer and community builder. He
ed to see his fellow men succeed as they la-
ed and toiled, but his first concern, however,
s to be a true, devoted child of God and to
ve Christ as his Saviour whom he confessed
early life. He remained a faithful member
the Oak Grove Mennonite congregation. He
ed to be in the public assembly for the Sunday
ool and preaching service, and always gave
loyal support to all the activities of the
rch. He will long be remembered for his
ı interest and thoughtfulness, not only by
family, but also by the church and the com-
ıity. He has left this life to meet his Sav-
; "and be at rest." Funeral services were
! at the Oak Grove Church, conducted by J.
Gerig, Mr. McFadden, and Mr. Laightner.
t, II Tim. 4:6-8. Interment in adjoining
etery.

His thoughts were all so full of us,
He never could forget,
And so I think that where he is
He must be watching yet.
Waiting till we come Home to him,
And anxious if we are late,
Watching from Heaven's window,
Leaning from Heaven's gate.

ıuder.—Susanna, daughter of John G. and
y Zimmerman Good of East Earl Twp., was
Jan. 6, 1865; passed away at the home of
daughter, Mrs. Landis Sensenig, East Earl,
on the morning of March 6, 1942; aged
. 2 m. She was married to John M. Sauder
Nov. 8, 1885, by Bishop Jonas M. Martin.
served as a minister at Weaverland for 44
s and as bishop for 13 years, and died very
enly on July 20, 1939. The following chil-
survive: George G., of Goodville; Pre. Eli
of Bareville (pastor at Groffdale); Menno
of Witmer; Mary G. (wife of Noah H.
ser), of Denver; and Anna G. (wife of Lan-
Sensenig), of East Earl. Lizzie (wife of
H. Horning) and Susanna preceded her in
ı. She was very much interested in the
ıre of the Church and often deplored the
of the times. During her lifetime she was
position to know rather intimately the in-
workings and counsels of the Church which
people never know. This fact would
great joy to her, but it also took some
and agony. In her last sickness she often
d about church affairs and Heaven. Some
r last words were about going Home. She
ted Psalm 23 for a text to be used at her
funeral services. On the afternoon of March 9 a short service was held at the house by Bishop Mahlon Witmer, with services following at the Goodville Church by Bishops Paul Graybill and Amos Horst. Interment in the Goodville Cemetery.

Schweitzer.—Jacob R. Schweitzer was born Jan. 16, 1863, at Wellesley, Ont.; died May 14, 1942; aged 79 y. 3 m. 28 d. On March 16, 1884, he was married to Phoebe Erb. To this union were born 8 sons and 2 daughters. At the age of 18 years he with his parents moved to Seward Co., Nebr. In this community he lived the remainder of his life, with the exception of about 8 years that he lived in Holt Co., Nebr. In the year 1926 he left the farm and moved to Milford, Nebr., at which place he lived at the time of his death. In his early manhood he accepted Christ as his Saviour, aud joined the Amish Mennonite Church, in which faith he remained until the end. He is survived by his widow, 7 sons, and 1 daughter (Ezra, of Plymouth, Nebr.; Harve, of Miller, S. Dak.; Albert, Emory, and Homer, of Milford, Nebr.; William, of Ft. Sill, Okla.; Dan, of Los Angeles, Calif.; and Laura (Mrs. Dan Kennel), of Miller, S. Dak.). One daughter (Mary Matilda) and 1 son (Elvin) preceded him in death. Funeral services were held at the Milford A. M. Church in Milford, Nebr., in charge of Bro. L. O. Schlegel, assisted by Bros. W. A. Eicher and Jos. E. Zimmerman. Text, Phil. 1:21. Interment in the Milford A. M. Cemetery.

The room is quiet, all is still,
The place is vacant, 'tis God's will;
So long you waited for your rest,
Our blessed Lord knows which is best.

Smoker.—Levi K., seventy-six, of near Intercourse, Pa., died last Friday forenoon at his home, after an illness of three weeks. He was a son of the late Michael and Barbara King Smoker and was a member of the Old Order Amish Church. He is survived by the following children: Aarou K. and Daniel K., of Gordonville; Barbara, wife of John S. King, of Bird-in-Hand; Elizabeth, wife of Josiah Beiler, Kinzers; Sarah, wife of Stephen Stoltzfus, of Honey Brook; Mary, wife of Samuel L. Lantz, of Gordonville; 31 grandchildren, 2 stepdaughters, Annie, wife of Emanuel Smucker, of Ronks; and Cora, wife of Christ M. Lapp, of Gordonville; and a brother, John K. Smoker, of Monterey.

Stauffer. — Barbara Ann Landis, wife of Christian R. Stauffer, departed this life in January, 1942; aged 89 y. 4 m. 1 d. She leaves 1 brother, Harry; a sister, Sue; 2 stepsons-in-law, Elam W. Horst and David B. Groff; a stepgrandson, Noah S. Horst; 4 grandchildren, Janet, John, and twins, Darline and Arlene, and also a step foster son, John Kinsley Groff. Deceased are stepdaughters, Mrs. Sue K. Stauffer Horst, Anna K. Stauffer Groff, her father and mother, and brothers Abraham and John. She died at the home of her brother Harry. She was married in 1908 and kept house for some years till she came to live with Nora. She was a useful worker in the home as long as health permitted. She gave a helping hand to many a one in her time at the neighbors when help was needed. Funeral services were held at Overly's Funeral Home by Bro. Elmer G. Martin and at the church by Bro. David L. Landis. Text: Job 5:26.

Stoltzfus.—Ezra L., son of the late Abram and Rebecca Lapp Stoltzfus, was born near Intercourse, Lancaster Co., Pa., Dec. 25, 1870. He accepted Christ as his personal Saviour in his youth, and was a faithful member of the Weavertown Amish Mennonite Church. Ezra was of a quiet, unassuming disposition, and was loved by all who knew him. He died very suddenly at his late home near Intercourse, Pa., on March 25, 1942, of coronary occlusion; aged 71 y. 3 m. His wife, Anna (nee Kauffman), with whom he lived in wedlock almost 50 years, survives him, also the following children: Mamie, wife of Benj. Lantz, Atglen, Pa.; Rebecca, wife of Jacob S. Stoltzfus, Paradise, Pa.; Amanda, wife of Peter Stauffer, White Horse, Pa.; Minnie, wife of Simon Troyer, Poland, Ohio; Samuel, Clay, Pa.; Savilla, wife of Aaron Lapp, Witmer, Pa.; Ammon, Camp Grottoes, Va.; and Sarah, at home. Three sons and 1 daughter preceded him in death. He is also survived by a brother Samuel, and a sister Sarah, wife of Jonathan Stoltzfus,—also 37 grandchildren, and 5 great-grandchildren. Funeral servces were conducted at the home and at the Weavertown A. M. Church by Bros. John A. Stoltzfus, Elam L. Kauffman, George W. Beiler, and Aaron B. Stoltzfus in German, and by Bro. M. Simon Stoltzfus in English. Texts used: Rev. 14:12, 13, and Heb. 4:12. Interment in Gordonville Cemetery.

A silent thought, a silent tear,
Keep him in memory ever dear;
God took him home, it was His will,
But in our hearts he liveth still.

His smiling way and happy face
Are a pleasure to recall,
He had a kindly word for each,
And died,—beloved by all.
—His loving wife and children.

Umble.—Barbara, daughter of the late Michael and Barbara Smoker, was born near Intercourse, Pa., May 29, 1872; died Jan. 24, 1942; aged 69 y. 8 m. 5 d. She was a member of the Weavertowu A. M. Church. She was uuited in marriage to Samuel Umble who preceded her in death thirteen years ago. One daughter also preceded her. One son (Emanuel) with whom she resided, survives; also 2 brothers (Levi K., of Intercourse, and John K., of Monterey). She had been ailing for six years and suffered much at times. She was able to be around most of the time until two weeks before she died she suffered a stroke and became helpless. She often expressed her desire to go Home and be with Jesus, but yet said she wanted to be resigned to the Lord's will. Funeral services were conducted at the home in charge of Bro. I. G. Kennel, and at the Millwood Church by Bros. George Beiler, Amos B. Stoltzfus, and John A. Stoltzfus. Texts, Ps. 17:15; II Tim. 4:18; Phil. 3:20, 21. Interment in the Millwood Cemetery.

Mother is peacefully sleeping, resting at last,
The world's weary troubles and trials are past;
In silence she suffered, in patience she bore,
Till God called her Home to suffer no more.

Widrich.—Rachel, daughter of the late Daniel and Veronica (Lichtie) Gingerich, was born at St. Agatha, Ont., Canada, Oct. 23, 1893; died at the Lewis County General Hospital, Lowville, N. Y., March 28, 1942; aged 48 y. 5 m. 5 d. Her death was caused by a complication of diseases. She was sick two weeks and was in the hospital only two days. In her youth she accepted Christ as her personal Saviour, was baptized, and became a member of the Amish Mennonite Church, to which she remained faithful until the end. She was united in marriage to Joel E. Widrich of Lowville, N. Y., on Dec. 29, 1920. To this union were born 4 daughters and 2 sons. She is survived by her husband, 4 daughters (Fannie, Mrs. Lyndaker; Savilla, Barbara, and Arlene), 2 sons (Arthur and John, all at home), 1 stepson (Loyd, of Castorland, N. Y.), 1 grandchild; 6 brothers (Moses and Samuel, of New Bremen; David, of Alden, N. Y.; Nicholas, of Harrisburg, N. Y.; Henry, of Baden, Canada; and William, of Copenhagen, N. Y.), 4 sisters (Tillie Gingerich and (Olive) Mrs. Manasseh Cressman, of Petersburg, Canada; (Savilla) Mrs. Aaron Lehman, Castorland, N. Y.; and (Fannie) Mrs. Aaron Moshier, of Lowville). She was preceded in death by her father, mother, and 1 stepson. Funeral services were conducted at the home by Bro. Allen Gingerich, with further services at the Amish Mennonite Church, Croghan, N. Y., in charge of Bros. C. Nafsiger and Joseph Zehr. Interment in adjoining cemetery.

GENERAL MISSION BOARD MEETING

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at M.B.C. Pavilion near Kitchener, Ontario, June 13 to 16. On Saturday afternoon of the 13th Mission Board will meet in executive session, at which time a report will be given of the proceedings of the Executive and Mission Committees the past year. On Sunday, the 14th, meetings will be held throughout the churches in the vicinity of Kitchener in the forenoon. In the afternoon and evening there will be a missionary program at the M.B.C. Tabernacle. On Monday, the 15th, the regular sessions of the annual meeting begin and will continue until Tuesday evening. Board members who cannot be present are instructed to send their proxies in writing to the Secretary. All reports of officers and committees are to be submitted in writing. Come praying that the Lord may guide the Board in all its decisions and direct the entire meeting to His Glory.

S. C. Yoder, Secretary.

—o—

OHIO MISSION BOARD

The Ohio Mennonite Mission Board will be held, D. V., at the Plain View Church near Aurora, Ohio, on June 6, 7. Board members are requested to be present for the business session on June 6 at 10:00 a.m.

David C. Steiner, Secy.

—o—

ONTARIO MENNONITE CONFERENCE

The annual meeting of the Mennonite Conference of Ontario will convene, D. V., Tuesday afternoon, June 2, and continue until Thursday afternoon, June 4, at the Zurich Mennonite Church. Conference members are urged to be present at 2:30 p.m. on Tuesday. Public sessions commence Tuesday evening. Visitors are invited.

C. C. Cressman, Mod.
H. D. Groh, Secy.

—o—

CONSERVATIVE AMISH MENNONITE CONFERENCE

The Thirty-Second Annual Meeting of the Conservative Amish Mennonite Conference is to be held, D. V., with the Hartville congregation near Hartville, Ohio, June 23, 24, 1942. Sunday School Conference, June 25.

All conference members are urged to attend the ministers' meeting to be held on the conference grounds Monday afternoon, June 22.

For information concerning rail or car travel write to Bro. Roman H. Miller, Hartville, Ohio.

For other information, or printed programs, write the secretary.

Ivan J. Miller, Secy.
Grantsville, Md.

Table of Contents

177—Editorial
178—Building for the Church of Tomorrow
179—Question Drawer
180—Mission News from South America, Whitmer, Denver, Reading, India; What Are You Going to Do About It?
182—Little Lessons from Life, IV; Christopher Dock on Manners; Poems: My Prayer; First Corinthians Thirteen
183—S. S. Lesson; Bible Meeting Topic
184—Field Notes; Correspondence
186—Why the Tithe, II
187—Annual Report of the Mennonite Publishing House
189—Special Meetings
190—Relief Notes; C.P.S. News; Open Forum; Married; Obituary

Items and Comments

There are 778 church-related colleges in the United States of which 558 are Protestant and 220 Catholic. The colleges related to the various Protestant churches are 412 four-year and 146 two-year. The Catholic colleges number 157 four-year and 63 two-year.—Gospel Messenger.

MISSOURI NONCONFORMITY CONFERENCE

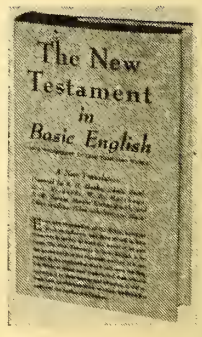
The annual Missouri Nonconformity Conference will be held at the Mt. Pisgah Church near Cherry Box, Mo., Saturday evening and Sunday, May 30, 31, 1942.

Anyone coming to Clarence, Mo., by bus or train to attend this Conference should inform the undersigned by mail or telephone. Call through Leonard.

John M. Yoder,
Leonard, Mo.

Mennonites Support Victory Loan.—Full co-operation of Ontario Mennonites was pledged toward the second Victory Loan, it was announced by Jesse B. Martin of Waterloo. Secretary of the war problems committee of the conference of historic peace churches, Bro. Martin said Mennonites would purchase two types of bonds. One is a non-interest bearing certificate, Series B, which was instituted a year ago in lieu of war savings certificates. The second is the regular Victory Bond to which a sticker will be attached stating the money will be used "to finance expenditures to alleviate distress and human suffering due to war." The same applies to the non-interest bearing bonds. Church officials in Waterloo North have authorized letters to be sent to every Mennonite family asking their full co-operation. Last year Mennonites loaned to the government without interest and donated outright in relief work a total in excess of $35,000.—Ernest Gingerich in "Christian Conservator."

The New Testament in Basic English



THE PUBLISHERS EXPLAIN.—**The 414,825 words in the English language have been reduced to a Basic English vocabulary of 1000 words for this translation. The result is a simplified Bible which can be read and understood by everybody, including those with a very limited English vocabulary. It is intended for anyone from whom the rich and musical speech of the Authorized Version sometimes conceals, by its very familiarity, the real, basic meaning of the text. It will be a revelation to all who seek new and clearer meanings from the original writings. Missionaries and churchmen in foreign lands will find this Basic Bible vastly helpful in their work among people who are just beginning to use English. It will also be a blessing to the children of all the world, who, for the first time, will have a Bible they can really understand.**

BRO. PAUL ERB, ENGLISH PROFESSOR AT GOSHEN COLLEGE, SAYS.—**It is obvious that a Bible translation in a language of this kind will be especially valuable. There will never be any debates as to what the language of the translation means. Scholars and Greek exegetes may sometimes question the accuracy of the translation, but both they and we will know what the translation says. Children will be able to read the New Testament in a language which they understand, and people to whom English is not a native language will read this translation with a minimum of difficulty. Even experienced Bible students will have the exhilarating experience of reading a fresh and new book that they have never read before.**

This translation does not profess to rival the literary beauty of the Authorized Version. It sacrifices everything else to clearness, but even then comes the nearest to retaining the cadences of the Authorized Version of any translation I know.

This translation should find a very useful place in family worship, where it is desirable to have the Bible in a language that even the children can understand.

OTHER TESTIMONIES.—**"It is just like reading the Bible in a clear new light." . . . "Every Christian home needs the guidance and help it so generously offers." . . . "Along with the dictionary it is essential for every child's library"—say ministers, religious leaders and educators everywhere. They unite in enthusiastic support of this epoch-making NEW TESTAMENT IN BASIC ENGLISH.**

Price $2.00

Mennonite Publishing House, Scottdale, Pa.

GOSPEL HERALD

"the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JUNE 4, 1942 (Herald of Truth Established 1864) No. 10

EDITORIAL

For God so loved the world that he e his only begotten Son" who came 't save his people from their sins." In er words, so great was God's love this world of sinners that He made supreme sacrifice that sinners might saved from the awful blight and ruction of the world of sin. It is of world of sin (not of sinners) that n wrote, saying, "If any man love world, the love of the Father is not im." When this sacrificial love rules heart, there is a burden in that heart to be "conformed to this world," but er that sinners (worldlings) might escued from the blight of worldli- and be conformed unto Christ.

—o—

ommunion Services.—This is one of seasons of the year when practical- ll of our congregations are holding munion services. In this we are ing the words of our Lord when He . "This do in remembrance of me." emembrance of our Lord, we are re- led of His sacrifices and sufferings our sake, of the shedding of His ious blood as the atonement for sins. The blessing, however (as we often reminded), consists not in g through the motion of partaking few crumbs of bread and a few s of the fruit of the vine, but rather ing so fully consecrated to Christ the partaking of these sacred em- s is but a natural thing. The par- g of these sacred emblems is not a remembrance of the broken body shed blood of our Lord, but also a nony before God and man that in service and also in our daily lives do shew the Lord's death till he ."

—o—

ith Other Tongues."—When, on ay of Pentecost, the disciples were with the Holy Ghost, they spoke other tongues, as the Spirit gave utterance." It was a remarkable niraculous gift from God, as these Galileans were understood, in their own native tongues, by more than a dozen different classes of people. This demonstrated power had much to do in the establishment of the Christian Church. That this special gift was not intended to be a permanent one is evident from the fact that even in Paul's time he instructed those of the Corinthian brethren who claimed the gift that they should not attempt to speak in an unknown tongue except by an interpreter. I Cor. 14:27, 28. This is not saying that God might not have bestowed this gift upon some one in Paul's time, or even in our time; for "with God all things are possible"; but it seemed best that He manifest His power in other ways.

There is a sense, however, in which every one converted to God speaks with "another tongue" from that by which he spoke before his conversion. The worldling speaks in the language of this world; the Christian, in the language of Heaven. We have an illustration of this in the life of Paul the apostle, formerly Saul of Tarsus. He spoke with an entirely different tongue after his experience with the Lord on the Damascus road from what he did before this time. This is clearly demonstrated in the narratives recorded in the 9th, 22nd, and 26th chapters of Acts. As an avowed enemy of the Christian Church, his speech was essentially different from what it was after he went forth as the chosen vessel unto the Lord to preach "the gospel of the kingdom."

It is the natural thing for people to speak in the language of the kingdom into which they were born; whether that be the Kingdom of God, or the kingdoms of this world. When our life "is hid with Christ in God," our language has a heavenly accent. It is natural for the consecrated child of God to speak in the language of Heaven. And the language of the great Galilean is understood by all who believe in His name and accept Him as Saviour and Lord.

—o—

The Aged Man's Burden.—By turning to Psalm 71:17, 18, we read:

> "O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength to this generation, and thy power to every one that is to come."

Evidently this was written near the close of the psalmist's life. But he had one burden that he couldn't get away from, and that was to appeal to the consciences of the oncoming generation to seek the Lord while He might yet be found. He recognized that he was in the evening of his earthly existence, and the burden of his heart was to teach "this generation" the way of life and the power of God to save.

The burden herein expressed should be on the hearts of all people of whom it may be said that they are "old and greyheaded." And this includes every one who has reached the evening of life. The faithful man of God (minister or layman) who has reached this stage of life is looking hopefully forward, waiting for the Lord to take him home. And while he waits he wants to improve every opportunity to impress upon the minds and hearts of "this generation" and "every one that is to come" the importance of accepting the Gospel of Christ which has been declared to be "the power of God unto salvation, to every one that believeth."

SAVED FROM BACKSLIDING

As for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. . . . Behold, these are the ungodly, who prosper in the world; they increase in riches. . . . When I thought to know this, it was too painful for me; until I went into the sanctuary of God; THEN UNDERSTOOD I THEIR END. . . . It is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.—Psalm 73.

The "All Things" of the Bible

By Oscar Burkholder

THE Mennonite Church has claimed for many years to believe, teach, and practice the "all things" of the Bible. Her critics have declared that she is not only inconsistent in such a claim, but have further declared that it is impossible of accomplishment. It is not our purpose either to support or defend the record of the Church, although such a study would be interesting and profitable, but rather to look into the Scriptures and find the foundation for such an historical belief. For if there is no foundation for such teaching and practice, it is high time that the Church should know; but if there is, then we ought to be reminded and urged to fulfill our obligations.

The Authority for Obedience

Our search must begin at the fountain of authority, which, according to the specific record in the New Testament is none other than our Lord Jesus Christ. He said, in commissioning His disciples, just before His victorious ascension into Heaven, "Go ye therefore, and teach [make disciples of] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe ALL THINGS whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20).

This command, coming from the Head of the Church, the Foundation of the Church, the only Saviour of men, the only begotten Son of God, the Alpha and Omega, the beginning and the ending, the first and the last, the Word which is God, certainly dispels any doubt as to whether it is authoritative, and whether obedience, on the part of the believer, is required. As far as Christ is concerned, all His commands are issued for the express purpose that they be obeyed by those who accept them. And since Christ is God, it follows that the commands of Christ are the commands of God. We see, then, that when Jesus said, "All things whatsoever I have commanded you," He excluded nothing that He and the Father, in perfect agreement (for they are one), have recorded for the program and obedience of the believer. And we must also be reminded that He included everything that is recorded in both the Old and New Testaments.

Obedience Expresses Belief

When the commands of both Testaments are considered, the objection is immediately raised that the emphasis is laid on the letter and not on the spirit. Also that the Jews were never able to keep the commandments issued to them, and therefore how can the Christian keep either set of commandments? Thus futility becomes the cry and disobedience the practice. While it is true that the Jews failed, and the evidence of their failure is clearly shown in their disobedience to the commands of God, Paul declares, "Well; because of unbelief they were broken off" (Rom. 11:20). It is quite evident, then, that back of disobedience to God's commandments is the root cause of such disobedience, and that root cause is unbelief. God dealt with Israel on this basis, and found the proof in their disobedience. But Abraham believed and obeyed. Moses believed and stood with God, when Israel worshiped the golden calf. Joshua said, "As for me and my house, we will serve the Lord." Samuel, dedicated to God, said in his boyhood, "Speak; for thy servant heareth." And what a shining life of both belief and obedience he left on record. These, and many others in the Old Testament, clearly prove that obedience was the expression of belief, and that where belief in God was maintained, obedience to God's commands was faithfully practiced. They did not share the disobedience of the children of Israel, even though they were compelled to suffer with them, because they did not share their unbelief. It is clear, then, that men who believe God will obey God's commandments, and men who do not believe God will disobey God's commandments.

The Obligation of Obedience

Looking into the New Testament, there are those who would have us believe that because the ceremonial sacrifices and symbols came to an end in their fulfillment in Jesus Christ, that with such fulfillment all obligation and obedience to the commandments of God also disappeared; that no matter how disobedient and sinful a professing Christian may be, he still is a son of God—his spiritual standing is not affected by his disobedient and sinful practices. May we quote a few Scriptures that lead to the conclusion that doing the "all things" of the Scriptures is essential to belief. And then, if doing these "all things" is essential to belief, it is essential to practice them in obedience. And if practice and obedience are essential to prove belief, then disobedience becomes the proof of unbelief.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21). "If a man love me, he will kee my words: and my Father will lov him, and we will come unto him, an make our abode with him" (John 14 23). A good tree cannot bring forth ev fruit, neither can a corrupt tree brin forth good fruit. Wherefore by the fruits ye shall know them. Not ever one that saith unto me, Lord, Lor shall enter into the kingdom of heaver but he that doeth the will of my Fath which is in heaven" (Matt. 7:18, 2 21). "Therefore whosoever heare these sayings of mine, and doeth ther I will liken him unto a wise man, whi built his house upon a rock . . . and fell not: for it was founded upon a roc And every one that heareth these sa ings of mine, and doeth them not, sha be likened unto a foolish man, whi built his house upon the sand . . . and fell: and great was the fall of it" (Ma 7:24-27). "Go ye therefore, and tea [make disciples of] all nations, . . teaching them to observe [do, practic ALL THINGS WHATSOEVER HAVE COMMANDED YOU" (Ma 28:19, 20).

Many more Scriptures could quoted. The evidence is overwhelmir The believer is under great obligati to his God to do His will. In obedien to the "all things" he proves the co pleteness of his surrender to God a his subsequent willingness to live obe ently to the will of God.—Church a Mission News.

—o—

"In every thing give thanks; for t is the will of God in Christ Jesus cc cerning you."

"A CHILD OF THE KING"

Poor? No, of course not! Why, how co I be,
When Christ, the King, is taking care me?

Tired? Sometimes;—Yes, more than tir but then
I know a place where I can rest again!

Lonely? Ah, well I know the ach blight;
But now, I've Jesus with me day night!

Burdens? I have them; oft they press sore,
And then,—I lean the harder, trust more.

Worthy? Oh no! The marvel of it is
That I should know such boundless as this!

And so, I'm rich; with Christ I am "j heir,"
Since He once stooped my poverty share.

—Edith Lillian Youn

"CHRIST DIED . . . ACCORDING TO THE SCRIPTURES"

By Sadie E. Blosser

"And the Lord spake unto Moses and ron . . . saying. . . . In the tenth day of s month they shall take to them every n a lamb, according to the house of their hers, a lamb for an house. . . . And ye ll keep it up until the fourteenth day of same month: and the whole assembly of congregation of Israel shall kill it in the ning" (Ex. 12:1, 3, 6).

The children of Israel were comnded to keep the feast of the passer once every year. They were to p it at its appointed season, at a tain place, and were to observe all ceremonies connected with the st. Any change in either the time, ce, or ceremony cost the life of a v. The lamb was to be selected and en out of the flock on the tenth day the month and kept until the fourth day of the same month at even, ardless of what day of the week the th day of the month came on. The ssover feast took precedence over the kly sabbath.

he question before us is this: Was us selected "from the flock" on the th day of Nisan? Jesus knew that was the antitype of the paschal b, and that the Jews would do the e to Him as they were commanded lo to the passover lamb and everyg in the exact order, even to the ing of His raiment and the prestion of His bones. Jesus said in t. 5:18, "For verily I say unto you, heaven and earth pass, one jot or tittle shall in no wise pass from the , till all be fulfilled" He said also, ese are the words which I spake you, while I was yet with you, all things must be fulfilled, which e written in the law of Moses, and e prophets, and in the psalms, coning me" (Luke 24:44). Paul wrote, d when they had fulfilled all that written of him, they took him down the tree, and laid him in a lchre" (Acts 13:29).

s Jesus traveled from Jericho to salem, let us follow Him step by and note the fulfillment of proph- Three very important events oced to Jesus on the tenth of Nisan. ohn 12:1-3 we read: "Then Jesus days before the passover came to any. . . . There they made him a er; and Martha served. . . . Then Mary a pound of ointment of nard, very costly, and anointed feet of Jesus." The feast of the over was always observed on the nth day of Nisan; therefore we act six from fifteen and get nine. we find on what day of the month came to Bethany from Jericho. ving it was the ninth day, we now why the multitude had gathered rusalem, for the next day was the day of Nisan when they had to ere to select their passover lambs. Ex. 12:3. We also know that the distance from Jericho to Jerusalem was about eighteen miles. Hence the day this journey was made could not have been on the weekly sabbath, for it was against the law of Moses to make a long journey on the sabbath day. Bethany was a sabbath day's journey from Jerusalem. Acts 1:12. As Jewish days begin and end at sunset, we presume the supper was eaten at about sunset or soon after. From the time Jesus and His disciples sat down to that supper, until the following evening at sunset was the tenth day of the month.

Let us see what occurred to Jesus on this tenth day. The first thing we observe is that it was at (or after) the supper, which came at the beginning of the tenth day, that Mary took a pound of costly ointment and anointed Jesus. To anoint means to set apart for a special purpose. Judas found fault with the anointing. But Jesus, knowing the meaning of the anointing, took her part, saying, "Let her alone, against the day of my burial hath she kept this" (John 12:7). In Matt. 26:13 we read these words: 'Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." This clearly shows that the anointing Mary gave to Jesus was of great importance. It was a setting apart for a purpose.

The second thing that occurred to Jesus took place the same night after supper. We notice in Matt. 26:15, 16 that Judas, who became offended because of the anointing, went out from the rest, met the chief priests, and said unto them, "What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him." Judas, and the chief priests who met that night, unwittingly fulfilled prophecy by putting a price on the head of Jesus, "our Passover," on the very day that Jews were commanded to choose their typical passover lambs. They made the price the exact number of pieces of silver the prophets had foretold it would be. But Judas could find no opportunity to betray Him until the time they were commanded to keep their passover lambs had expired.

The third important thing that occurred to Jesus during this tenth day was that He was set apart publicly by the multitude. During the night Jesus and His disciples had lodged in Bethany, and on the following morning they continued their journey to Jerusalem. It was just as necessary for Jesus and His disciples to come to Jerusalem on this day as it was for the great multitude that had come to the city the day before, because this was the day on which the Jews had to choose their passover lambs. Jesus and His disciples were all Jews. John 12:12-15 tells us what happened on the way to Jerusalem: "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt." In Luke 19:40 we notice these words, "And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." What is the meaning of all this enthusiasm that could not be restrained, if it was not the hand of God fulfilling His Word by setting apart Jesus publicly as our Passover?

The apostles did not understand the meaning of what occurred on that day until Jesus had risen from the dead. When the apostles saw the literal fulfillment of the passover sign, they understood why the anointing, the betrayal, and the triumphal entry into Jerusalem occurred on the same day that they were commanded to choose their passover lambs—so that we might know how Moses wrote of Christ and see the fulfillment of the passover sign.

Since we know that the law of Moses required the choosing of their lambs on the tenth day of Nisan, let us now proceed to establish the day of the week on which the tenth day fell. If the passover feast began on the fifteenth, then the preparation of the passover fell on the fourteenth day of the month. See Deut. 16:6. It is the common teaching of the Church, with but few exceptions, that Jesus was crucified in the year A. D. 30. According to De-Morgan in "The Book of Almanacs," the first day of Nisan in the year A. D. 30 fell on Thursday. Thus it follows that the ninth day of that same month must fall on a Friday and the tenth day must fall on a Saturday, the weekly Jewish sabbath. Thus the Gospel writers, the law of Moses, and the astronomers all agree that Jesus our Passover was chosen on the tenth day of Nisan, the weekly Jewish sabbath, and not on Sunday as is the common teaching of the Church. Then what becomes of the "Palm Sunday" theory? Is it observed in contradiction to the Scriptures?

Salem, Ohio.

—o—

As the juice is forced out of an orange by crushing it, so your life needs to be crushed to bring out the best that is in it.—George R. Brunk, Jr.

* * * *

So long as we are looking unto Jesus we will not neglect our inner life. It makes us want to live for Him.—Newton Weber.

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

JOHN WESLEY'S RULES FOR HIS PREACHERS

Be diligent. Never be unemployed. Never be triflingly employed. Never while away time, nor spend more time at any place than is strictly necessary.

Be serious. Let your motto be "Holiness to the Lord." Avoid all lightness, jesting, and foolish talking.

Believe evil of no one unless fully proved: take heed how you credit it. Put the best construction you can on everything. You know the judge is always supposed to be on the prisoner's side.

Speak evil of no one. . . . Keep your thoughts within your own breast, till you come to the person concerned.

Tell everyone what you think wrong in him, lovingly and plainly, and as soon as may be, else it will fester in your own heart. Make all haste to cast the fire out of your bosom.

Be ashamed of nothing but sin. . . .

Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them, and that for conscience' sake.

Do not affect the gentleman. A preacher of the Gospel is the servant of all.

You have nothing to do but to save souls. Therefore spend and be spent in this work. And go always, not only to those who want you, but to those who want you most.

Act in all things not according to your own will, but as a son in the Gospel and in union with your brethren. As such, it is your part to employ your time as our rules direct, partly in preaching and visiting from house to house; partly in reading, meditation, and prayer.—Burning Bush.

BEATITUDES FOR PASTORS

Blessed is the pastor who is not swayed by the gossip of the weekday to the extent that he allows it to enter into his Sunday message. He shall have a message from God.

Blessed is the pastor who is not offended when his predecessor is highly spoken of, and who keeps his tongue from discrediting him. He shall be liked by all.

Blessed is the pastor who does not become familiar with the opposite sex. He shall continue long in God's work.

Blessed is the pastor whose home is under control, and whose mate conducts herself properly in dress and speech. He shall have blessings untold.

Blessed is the pastor who does not blame everyone else for his mistakes and failures. He will be a great leader.

Blessed is the pastor who is not neglectful of himself, his family, or the building in which he preaches. He shall be respected by all.

Blessed is the pastor who has a vision; who with his eyes open grasps every opportunity afforded for the advancement of the Kingdom of God. He shall be desired by all people.

Blessed is the pastor who is sanctified wholly. He shall be happy.—O. N. Robinson in Gospel Banner.

PRECEPTS FOR PREACHERS

1. Preaching without emotion is not preaching, but beware of the cheap substitute. Synthetic unction may impress simple souls, but it corrupts the preacher.

2. Remember Penial and wrestle with the great themes, even if they throw you. Jacob was not Israel until he shrank a sinew.

3. Be loyal to your texts. Be aware of context; if you leave it, be courteous and ask permission. Possibly the writer had bigger thoughts than your own.

4. There is always water if you bore deep enough.

5. Motorists and preachers should remember that the aim is not to cover the ground, but to see the country and seeing, to love.

6. Illustrate; but don't illustrate the obvious. One good illustration is worth ten bad.

7. The well is deep, and you must have something to draw with. But there is no need to make people drink out of the bucket, still less to chew on the rope.

8. In preaching—no demand without the gift; no diagnosis without the cure. One word about sin; ten for the Saviour.

9. Irrelevance is sometimes an infirmity; usually it is a sin.

10. Emotion arises out of the truth. Emotionalism is poured on to it.

11. Listen before you speak. See before you say.

12. Aim at being independent of the concordance, but do not disdain it until you are.

13. Love simple speech as much as you hate shallow thinking.

14. Polysyllables are not the sign of profundity. Often they are the cloak of poverty, bought at a jumble sale.

15. Never talk down to your audience; they are not there.

16. Beware of the abstract noun. The abstract puffeth up, the concrete buildeth up.

17. By your consonants people will know what you say; by your vowels where you come from.

18. Be audible, but don't shout. Clearness carries farther than clamor.

19. Be sparing of gestures, but do not be a post or a robot. If your hands can talk, let them; if not, give them a rest.

20. Be not like the brook; pause sometimes.

21. One cannot always finish, but one can always stop. If the flow ceases, do not dribble.

22. A preacher's damnation: "He spoke of great things and made them small; of holy things and made them common; of God and made Him of no account."—W. R. Maltby, in the British Weekly.

ABOUT PREACHERS

Preachers are not sermon-makers but men-makers and saint-makers; and he only is well-trained for this business who has made himself a man and a saint.—Gleanings.

"The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD." Psa. 146:10.

"My son, if sinners entice thee, consent thou not."

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"Keep thyself pure."

"Whatsoever a man soweth, that shall he also reap."

"Be ye not unequally yoked together with unbelievers."

"God sent not his Son into the world to condemn the world, but that the world through him might be saved."

RINGING DOORBELLS

One of the criticisms we sometimes hear against Protestant ministers is that they fail to call on their congregations. Judged by spiritual results, we believe that visiting individuals is as important as preaching. We spread the gospel by preaching. We seal it upon hearts by personal conversation. Note how often Jesus revealed the greatest truths to an audience of one or a few. We believe that ringing doorbells is an important factor in a preacher's work and a leader of a church, whether in city or country, the smallest and poorest, can afford to ignore it or set it aside as unimportant.

When church officers and private members discuss ministers, we find that nothing holds a warmer place in the

earts than the practice of visiting. Such will be forgiven a minister—indifferent preaching, faulty administrative technique, rough manners, and a homely countenance,—if only he is a devoted pastor, a ready listener, and an indefatigable visitor. In selecting a minister, care of the people from house to house is generally rated as one of the very first considerations, perhaps the first. The housegoing pastor makes church-going people. That is an old saying, but some very devoted pastors may sometimes feel they have reason to doubt it. Their comfort must be that probably things would be even much worse if they did not visit so faithfully. These are days of trial and apostasy.—The Presbyterian."

—o—

DRIFTING OUT

As a denomination we believe in evangelism—enthusiastic, red-hot evangelism—but as a denomination we ought to believe also in conservation. We are tremendously anxious to get people into our churches and often we pay little attention to them afterward. The average church in the older communities remains about stationary in membership. Broadly speaking, as many drift away as are received into the membership. There is an apparent and steady increase for a few years and then comes "the cleansing of the roll," and a large number of names are dropped. What a shame it is that so many drift beyond the sympathy and watchcare of the churches! Suggested methods of "keeping the roll clean" do not seem to help in the slightest. What we need to learn is how to keep the people in the churches so that the roll will not need to be cleansed.

We wonder if enough emphasis is put on the obligations of church membership in our day. Is it not true that there is a growing feeling that a man need not be in a church to be a consecrated Christian? Is it not true that we are allowing men to despise the church of Christ? Whatever the reason, we know that it is a fact that thousands are drifting out of the churches, and thousands of those who remain in the churches refuse to recognize church obligations. Where does the fault lie? Whose is the responsibility?—"The Watchman-Examiner."

—o—

An average Christian testimony meeting evidences a sympathy, an intelligent sympathy, and unity of interest among differing personalities such as might not be duplicated in any non-Christain group or organization. This may be explained as due to the common denominator of conversion or heart regeneration, which is a miraculous work and which leaves its object in possession of an immeasurable, unifying force called Christian love.—T. L.

Items and Comments

THE AMERICAN BIBLE SOCIETY REPORTS

A distribution of 8,096,977 volumes of Scripture during 1941, which exceeded that of any year since 1931, was reported by the American Bible Society at its 126th annual meeting held on Thursday, May 14.

This increased call for the Scriptures, the Society feels, is undoubtedly a direct result of the war. Its service to the fighting men of this country, where distribution is made entirely through the chaplains, and the fact that the Society is the principal source of supply of Scriptures for war prisoners in Europe and elsewhere, accounted for the circulation of nearly a half million copies. A dozen languages were required to fill the needs of the European prisoners and refugees. Acknowledgment has been received by the Society's office in Geneva of the receipt of 95% of these war packages.

The new solidarity of the Americas, crystallized by the war, is supported by the continuous demand from virtually everywhere in Latin America for the Scriptures in the common speech of the people. All but one of the Society's seven agencies reported a larger circulation than in 1940.

War-torn China, whose demand for the Bible has never been equalled in any missionary country, cabled the distribution of over a million and a half copies of Scripture. The Society's chief problem there was the maintenance of production and transportation. Unusual measures were taken, however. A tiny New Testament was produced that could be mailed for letter postage. Truckloads of Scriptures, amounting to 30 tons, were sent up the Burma Road and into Free China. From one section, where the transportation had broken down for many months a ton of Scriptures was sent by air. Enough books could not be supplied to meet the demand.

As usual the Bible Society continued its important work of the publication of the Scriptures in new languages, while nine manuscripts of pioneer translations were examined at the Bible House for future publication. Many of these new languages must find their way into print through the publishing program of the American Bible Society as much of this work, formerly done by the British and Foreign Bible Society in London, is now greatly restricted by war conditions.

The Society's work for the Blind is now in its 107th year. Fifty-one additional talking book records were produced by the Society in co-operation with other groups working with the Blind. The entire New Testament was completed some years ago and only 9 books of the Old Testament now remain to be recorded. The Braille Bible, in 20 volumes, continues to be the most widely used by the blind, although a number of volumes were supplied in other embossed systems.

American Christians do not generally realize it, but virtually all of Asia, Africa, Latin America, are dependent upon the Bible Societies for the Bible; and within Europe and North America there are millions of people who will not have the Bible unless it is brought to them by the Bible Society. The British and Foreign Bible Society is entirely cut off from Europe, where it annually distributed over a half million Bibles and Testaments every year before the war. Similar conditions afflict the French, Scottish, and other Societies. As a result, many European countries are almost Bibleless. The Christian people of America have, through the past year, been the only group able and free to provide these needed Scriptures. Their channel for this ministry has been the American Bible Society. If world brotherhood is ever to become the reality it must, American Christians must place in men's hands everywhere the one Book which will furnish the will and power to build such a Society.

Sermon Outlines

GREAT BIBLE DAYS

Day of Salvation—Present Now. "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

Day of Redemption—When Jesus Comes. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

Day of Wrath—When Judgment Begins. "For the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:17).

Day of Vengeance—When God Avenges His Foes. "For the day of vengeance is in mine heart, and the year of my redeemed is come" (Isa. 63:4).—The Brethren Evangelist.

THE "IFS" OF ANSWERED PRAYER

1. If you Ask by the Authority of Christ (John 14:13).
2. If we Abide in Him (John 15:7).
3. If His Words Abide in Us (John 15:7).
4. If it is a United Petition (Matt. 18: 19, 20).
5. If we Obey God's Commands (I John 3:21, 22).
6. If we Ask According to His Will (I John 5:14, 15).

—J. H. Dampier in "Moody Monthly."

OUR PRECIOUS FAITH

II Peter 1:1-7

I. Precious because of its Origin (v. 1; Eph. 2:8).

II. Precious because of its Object (I Pet. 2:7).

III. Precious because of What It Does.
1. Enables us to know God (II Pet. 1:2).
2. By it we partake of His nature (v. 4).
3. By it we escape the corruption in the world (v. 4).
4. By it we enter the kingdom of Christ (v. 11).

IV. Precious because of its Possibilities (vv. 5-8).

—Elmer A. Katterjohn in "Gospel Banner."

SOME THINGS WORTH KNOWING

John 8:32

To know:
1. My state by nature (Rom. 7:18; Gen. 6:5).
2. Why Christ was manifested (I John 3:5).
3. Jesus Himself (John 6:69; II Tim. 1:12).
4. God the Father (John 17:3; I Peter 3:18).
5. The Holy Spirit (John 14:17-20; I John 3:24).
6. That I have eternal life (John 5:24; I John 5:13).
7. That I shall never die (John 11:25, 26; Col. 3:3, 4; John 14:19).
8. That I have a house awaiting me (II Cor. 5:1).
9. That all things are working for my good (Rom. 8:28).
10. That I shall be with Jesus and be like Him (I John 3:1-3).

This is indeed "higher education" that is hid from many.—King's Business.

FOR OUR SHUT-INS

SINCE SORROW WALKED WITH ME

By a Sister

Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.—Eccl. 7:3.

This may seem an odd verse to some but to me it means much. By experience I am persuaded to believe it. I was always of a jolly nature, enjoying fun—too much so at times I fear, because I think God doesn't want us to be too much that way. We are told in His Word to be soberminded. Now this does not mean that we are not to enjoy life but ofttimes we are inclined to be foolish.

In my life everything in life seemed to be going fine until one day a great and sudden sorrow came into my life, when my husband was very suddenly taken out of our midst by death through an automobile accident en route from Philadelphia, leaving me with six children—three boys and three girls in age from twelve years to fifteen months. What a terrible shock, what an awful sorrow. I was heartbroken and knew not what to do. It seemed as though everything were taken out of life for me. Only the Lord Jesus could comfort and I was drawn very close to Him. It seemed as though I could feel His very presence and hear His still small voice speaking to me. Two years have gone by and many were the times I have been discouraged, but through prayer and meditation on the Word I was once more lifted up. In Psalm 29:11, David says: "The Lord will give strength unto his people; the Lord will bless his people with peace." I Corinthians 15 and Revelation 21 are wonderful messages of comfort.

Our Saviour was a "man of sorrows and acquainted with grief." He understands our hearts and knows all our needs, if we will but go to Him.

This question has been asked, Why does God cause sorrow to a Christian? I believe He sees fit to chasten us to draw us closer to Him. Even though we are professed Christians, yet we are so weak, forgetting our Christian duties, being too busy with the things of this life to spend time as we should in our secret closets in prayer. Then along comes sorrow, which causes us to remember once more that God out of love sees fit to chastise us.

"I walked a mile with pleasure,
She chatted all the way,
But left me none the wiser,
For all she had to say.
I walked a mile with sorrow,
But ne'er a word said she,
But oh! the things I learned from her,
Since sorrow walked with me."

Spring City, Pa.

—o—

JUST TODAY

By Lina Z. Ressler

Today, just today, Lord, thou dost give to me a charge. I do not see all of the task, and I cannot see nearly to the end of even this short day. Nevertheless the task is mine, and I am expected at least to accept the charge, bear the responsibility, and begin to live this day.

Morning is such a beautiful time. All nature seems so fresh and sweet. Even the birds seem to want to help us get started to live the day happily, and yet how often we begin the day with misgivings and hesitation, not because of any reason to fear—for has not our Father promised to supply grace and strength to live the days He gives—but more perhaps, because it takes a while for us to become willing and able to use the grace He offers.

I wonder why we are so apt to get into a rut and rather feel that our day's journey should be along the same road we traveled yesterday?

The wilderness journey of Israel was a bit like these lives of ours. They little knew what was to be the experience of the next day. It was well they did not, else how could they ever have borne the burden that would be theirs? True some of the events of the journey were difficult and some of the experiences were hard but with it all every one of them was necessary to the best good of all concerned.

The manna was a constant reminder of God's constant care, and it came just as long as it was needed. It was given by a loving Father from heaven, and yet each individual needed to put forth the effort to gather his bit. When the quails came to help still the murmuring crowd there was gladness, and yet the lesson of faith and trust had to be learned again and again.

It is so with life for all of us today. We travel through a wilderness, and while the training is monotonous and sometimes difficult, we need the bitter with the sweet, the hard as well as the easy lessons. Just now I am longing for the faith that will take the hand of the Father and go on. Sweet or bitter, sad or joyful, monotonous or hard. Let me go on confidently, trusting whatever comes till He come. Scottdale, Pa.

—o—

HOW I ASCERTAIN THE WILL OF GOD

By George Mueller

● SURRENDER SELF-WILL

I SEEK at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine tenths of the trouble with the people is just here. Nine tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

Having done this, I do not leave the results to feeling or simple impression. If I do so I make myself liable to great delusions.

● STUDY THE BIBLE

I seek the will of the Spirit of God through and in connection with the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures, and never contrary to them.

● CONSIDER CIRCUMSTANCES

Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

● PRAY

I ask God in prayer to reveal His will to me aright. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found this method always effective.

BEGIN THE DAY WITH GOD

Begin the day with God,
Kneel down to Him in prayer;
Lift up thine heart to His abode,
And seek His love to share.

Open the Book of God,
And read a portion there,
That it may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be;
Where'er thou art, at home, abroad,
He still is near to thee.

Converse in mind with God,
Thy spirit heav'nward raise;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God,
Thy sins to Him confess;
Trust in the Lord's atoning blood,
And plead His righteousness.

—Sel. by Ethel M. Tweed
Millersville, Pa.

Sunday School Lesson

Theme for the Quarter: Life of Christ

I. THE RISEN CHRIST AND THE DISCIPLES

Lesson for June 14.—Luke 24:33-48.

Golden Text.—Ye are witnesses of ese things.—Luke 24:48.

Introductory.—After the death of Je- ; He was laid away in the tomb of seph of Arimathea, who, with codemus, gave Him honorable burial. permission of Pilate the Jews had a tch set over this sepulcher, to make e that the disciples of Christ would come to steal away His body, and ke people believe that He was risen, He Himself had said that He would. Early on Sunday morning a group of voted women came to anoint the body Jesus. When they reached the ulcher, however, they were informed the angel that He was not there but l risen. It was shocking news to se women, and so they hastened to orm the disciples of what the angel l told them. While the rest of the up were on their way to inform the ciples of what had transpired, Mary gdalene remained behind and was arded for her devotion by being the t human being to get a sight of and converse with the risen Lord. During day, Jesus appeared to two disciples o were on the way to Emmaus. So l did the facts finally appear to them t they were thoroughly convinced t Christ had risen and after His dis- earance from them they hastened to the rest of the disciples know about It is at this point that our lesson rative begins.

Reports of Christ's Resurrection (33- .—No sooner had the two disciples e of whom was named Cleopas) join- the rest of the disciples than they e greeted with: "The Lord is risen eed, and hath appeared unto Simon." en, if not before, they became con- us of the fact that they were not the y ones who had come in personal tact with Jesus since His resurrec- . They proceeded immediately to rm the rest of the disciples what y had seen, how He opened their s while on the way to Emmaus, ate per with them, and then suddenly miraculously disappeared. It was first Sunday evening meeting on the t of the disciples since "the Lord of Sabbath" had risen, and Christ ctified it with His presence.

esus Appears Again (36-43).—While disciples were telling their experi- es to one another, Jesus Himself eared to the assembled group. ough they had been convinced that r Lord had indeed risen, His sud- appearance was so unexpected and sual that "they were troubled and affrighted." He said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." He then proceeded to further enlighten them by showing them His nail-pierced hands and feet; and to further convince them He asked them if they had any meat at hand. They offered Him meat and honey, and He partook of them. In their perplexity they showed themselves human. There was no manifest indisposition to believe on their part, but the miraculous event which staggered them was so stupendous and so unexpected that it was hard for them to grasp the significance of what was taking place before their very eyes. Their attitude reminds one of the bewilderment of the father of the afflicted boy who cried out, "Lord, I believe; help thou mine unbelief." We are confident that by the time this meeting was over, all doubt had completely disappeared from those who were present in the meeting.

Christ Opens to Them the Scriptures (44-48).—Jesus went on to remind His disciples that the things that were happening at this time were simply the fulfillment of things that He had told them a number of times before His crucifixion; being the fulfillment of the things foretold by Moses and the prophets. As Luke puts it, "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Notice especially the words: "Repentance and remission of sins." It is one of the all-inclusive statements that contain the essence of God's entire plan of salvation. Man's part is that of repentance. When man has truly repented, God's part ("remission of sins") is sure to follow. These things are to be preached, in the name of Jesus Christ our Lord, "among all nations, beginning at"—home. It is the plan of God that this essential doctrine should be faithfully preached by the witnesses of Christ wherever they go—at home, in neglected regions near by, among neighboring communities and nations, and "unto the uttermost part of the earth." Remember the program: "REPENTANCE AND REMISSION OF SINS."—K.

Appearing with Christ in Glory

There are about ten recorded appearances of Christ with His disciples after His resurrection. These were among the richest experiences of these disciples. Paul tells us of a coming appearance that will be still richer. He says: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

Bible Meeting Topic

DEPARTURE FROM THE FAITH.—I Tim. 4:1-6; II Tim. 3:1-17

Topic for June 14

MOTTO

"He that shall endure to the end, the same shall be saved."

OUTLINE STUDY

I. Characteristics of Apostasy.

1. Not receiving the love of the truth.—II Thess. 2:9-12; II Cor. 4:3, 4.
2. Hot-iron searings of conscience.—I Tim. 4:1, 2.
3. Itching-ear teachers.—II Tim. 4:3.
4. Scientific research without knowledge of truth.—II Tim. 3:7-9.
5. Truth resisters.

II. Results of Apostasy—I Tim. 4:1, 2, 3; II Tim. 3:2-9; II Tim. 4:4.

Departure from the faith—heeding seducing spirits—devil's doctrine—hypocritical lies—self-love—covetous—boasters—p r o u d—blasphemers—disobedient to parents—unthankful—unholy—unnatural affection—truce-breakers—false accusers—incontinent—fierce—despisers of the good—traitors—heady—highminded—lovers of pleasures more than of God—godly forms without power—kidnapers of silly women—corrupted minds—reprobate, turning from the truth to fables—forbidding to marry—commanding to abstain from meats.

III. The Time of Apostasy.

1. In the latter times.—I Tim. 4:1.
2. In the last days.—II Tim. 3:1.
3. In a coming time.—II Tim. 4:3.
4. Preceding the coming of the man of sin.—II Thess. 3:2.
5. The mystery already at work.—II Thess. 3:7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Truth."**
2. How to Be Saved from Departure from the Faith:
   a. Love the truth (Jno. 3:21).
   b. Keep a pure conscience (I Tim. 5:22; I Tim. 3:9).
   c. Heed warnings (Acts 20:28-30).
   d. Receive good instructions (I Tim. 4:6).
   e. Turn away from evil doings (II Tim. 3:5).
   f. Hold fast to the faith (Heb. 10:23).

For Seniors.

1. Steps of Heart in Apostates.
2. Safeguards from Apostasy.
3. The Darkness of the Apostate.

—o—

Home and Jesus! The two should be inseparable. Husband and wife need the clasp of that infinite love to keep their hearts true to each other. Parents need the guidance of that infinite wisdom and the power of that infinite strength, to keep them patient and longsuffering and gentle and wise in the training of immortal souls.—A. E. Kittredge.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Missions .....John R. Mumaw
Doctrinal .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa..
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

THURSDAY, JUNE 4, 1942

Field Notes

Communion services are announced for the Mennonite Mission, Hannibal, Missouri, on Sunday, June 7.

* * *

The congregation at Fairview, Mich., enjoyed communion services on May 10, with good attendance. A Summer Bible School was begun the latter part of May.

* * *

Bro. S. G. Shetler, Johnstown, Pa., has just closed a series of meetings at the Sharon Church near Plain City, Ohio, with a number of confessions. Pray for these converts.

* * *

Sunday, May 24, was the date of a refreshing communion service near Linn, Mo. The meeting was in charge of Bros. J. M. Kreider and E. C. Bowman.

* * *

Overchecked funds in the General Mission Board's accounts total $14,132, which is brought about largely through the recent heavy sending to India due to present war conditions.

* * *

Bros. John E. Lapp, Hatfield, Pa., and H. S. Bender, Goshen, Ind., were in Washington, D. C., on Friday, May 29, meeting with Red Cross officials to discuss matters of concern to nonresistant peoples in relation to the Red Cross.

* * *

The Elizabethtown congregation, Elizabethtown, Pa., is to hold its Thirtieth Annual Bible Meeting Friday evening, Saturday afternoon and evening, and all day Sunday, June 12-14. Speakers: D. Stoner Krady, Willow Street, Pa.; John H. Mosemann, Grottoes, Va.

* * *

The Miners Village Mission is looking forward to a feast of song on the afternoon of Sunday, June 14. Sunday School will begin at 2:00; the song service at 2:30. There will be a special period of children's songs and a brief address. H. W. S.

A Sunday School Meeting is to be held, Lord willing, at the Mummasburg, Pa., Mennonite Church all day Sunday, June 7. Speakers: Bros. Richard Danner, Hanover, Pa.; Raymond Charles, Lancaster, Pa.; and Parke Booke, Soudersburg, Pa.

* * *

Bro. M. C. Lehman and Sister Helen Penner were due to arrive in New York on the Swedish steamship, "Drottningholm" on Monday morning, June 1. Radio dispatches, as we go to press, announce that this ship has arrived in port. We thank the Lord for the safe arrival of these relief workers.

* * *

Bro. J. M. Kreider of Palmyra, Missouri, is planning to spend a number of weeks among the brotherhood in parts of Minnesota, North Dakota, and Montana, holding communion services, attending conferences, and attending to such other work as the Lord and the church may direct.

* * *

The Mennonite Central Committee met in Chicago, Ill., on Saturday, May 30, to consider matters relating to our whole relief and Civilian Public Service program. Two Canadian sisters, Edna Hunsberger, Preston, Ontario, and Frieda Klassen, Winnipeg, Manitoba, were appointed to go to England as nurses.

* * *

The Peace Problems Committee of General Conference met at Akron, Pa., on Thursday, May 28, to take up matters especially relating to the Civilian Bond question. It is believed that a satisfactory solution to this problem has been found, and the Committee expects to make a complete report in the near future.

* * *

Bros. Abner G. Yoder, Parnell, Iowa, and J. L. Horst, Scottdale, Pa., as representatives of the General Problems Committee of General Conference, are attending the Pacific Coast Conference at the Fairview Church near Albany, Oregon, this week and expect to visit the Dakota-Montana Conference at Detroit Lakes, Minnesota, next week. These visits are in the interest of stemming the worldward drift in our churches.

* * *

Visitors to Ontario.—It has now been arranged locally to have the Saturday evening, June 13th, session of the General Mission Board Meeting at the First Mennonite Church, 800 King St. E., Kitchener, and begin at the M.B. C. Tabernacle east of Kitchener with the Sunday afternoon session. Meals at the tabernacle begin Sunday evening. Those coming by train from the east to Buffalo should continue to Hamilton, Ont., and find bus service to Kitchener. Those coming from the west to London, Ont., or Galt, will find railway or bus to Kitchener. For further information write J. C. Fretz, 187 King St. E., Kitchener.

The Ohio Mennonite and Eastern M. Joint Conference met in annual session at the Bethel Church near Wadworth, Ohio, May 26-28. A large percentage of its one hundred conferen members were present. The meeti was marked for its serious discussion present-day issues. The report of t representatives of the General Problen Committee, Bros. H. A. Diener and J. Horst, was favorably received. T Conference Sermon by Bro. N. E. Tro er was especially challenging to deeper and more abundant spiritu life.

* * *

Publishing House visitors in the pa two weeks included: George S. Muma Salem, Ohio; Henry E. Yoder, Monr J. Tice, Edwin E., Paul, and Cr Yoder, Simon E., and Rhoda Schroc Verna Beiler, and Elizabeth Beach Grantsville, Md.; Samuel M. Yod Meyersdale, Pa.; Rachel and Gra Beachy, Salisbury, Pa.; Elvin and Ma Nice, Filer, Idaho; Myrtle Umble, W Liberty, Ohio; John J. Rutt, Sterlir Ill.; Ray Brenneman and wife, Elic Ohio; Alton Miller and wife and sist Grace, Springs, Pa.; H. S. Bend Goshen, Ind.

Correspondence

MATTAWANA, PA.

Greetings:—On Sunday, May 10, our bi op, Bro. John Mast of Elverson, was with After Sunday school in the morning, B Mast conducted preparatory and baptisr services, when eight persons were bapti and received into the church.

In the evening Bro. Mast gave us an int esting message on "Our Heritage," using words found in Psalm 61:6 as a text. He pects to be with us on May 24 to hold cc munion service. On Saturday evening, M 23, we are expecting a group of young n from Eastern Mennonite School to be here give a program.

Our Sewing Circle was reorganized month, electing Sister Salina Yoder preside and Sister Sadie Yoder vice-president. Sunday school was also reorganized month, electing Bro. Jesse Heister as su intendent and Bro. Leslie Leonard assista

Prayer meeting is now being held e Wednesday evening, meeting in homes, w Bro. L. S. Glick in charge. Co

SPRINGS, PA.

"Honour the Lord with thy substance, with the firstfruits of all thine increase: shall thy barns be filled with plenty, and presses shall burst out with new wine" (P 3:9, 10).

On Feb. 8 we had no church services any sort on account of several cases of sca fever. Several families were afflicted and now the community is undergoing a mea epidemic.

We enjoyed having Bro. Phil Frey f Archbold, Ohio, and a quartet from C. P. S. Camp at Sideling Hill with us Feb. 15.

Baptismal services were held on April 26 or two young sisters who have made the ood choice. Let us pray that they may be aithful unto death.

Bro. I. W. Royer from Orrville, Ohio, was ne evangelist for the services of meetings eld at the Casselman Church, April 25 to fay 3. Communion was observed there on fay 3. The fifth annual Ascension Day pro- ram was held at the same church on May 14.

There was a good attendance at the pro- ram rendered by the E. M. S. Gospel Team om Harrisonburg, Va., on Sunday evening, fay 17. Their subject was: "The More bundant Life."

We are looking forward to a Summer Bible chool again this summer in July. Bro. J. fark Stauffer from Harrisonburg, Va., has en secured for the principal.

May 18, 1942. Freda L. Maust.

ORONOGO, MISSOURI

(White Hall Congregation)

We were again permitted to commemorate e death and suffering of our Lord on May . Our bishop, Bro. Alva Swartzendruber Hydro, Oklahoma, came into our midst id preached for us on Friday evening. The gular counsel meeting was held Sunday orning, and the communion service in the ternoon. All but three of our number were esent and all present entered whole-hearted- into the service. Bro. Swartzendruber's essages to us were practical, pointed, and iritual. A later communion service was ld, by a few, with our new member, a sis- of our minister, Bro. William Tweedy, no is bedfast, and is past eighty years of e. She came into the church several weeks fore the communion and seems happy in r new relationship.

May 20, 1942. Mary M. Berkey.

PALMYRA, MISSOURI

What blessings we enjoy—a Lord who ikes us children in His great family and, ough miles separate us daily, enables us to et around "one common mercy seat."

These are beautiful days when all nature ises the Creator. Oh, that men would ise Him too!

We greatly appreciated a visit from our trict field worker, Bro. S. S. Hershberger Cass County, during the winter. The ex- ed Christ and the royal station of the Chris- n were graphically pictured by the brother o used as his text, "His hair is purple."

Our spring counsel meeting was held April

We praise the Lord for making it possible Bro. and Sister Daniel Kauffman of Scott- e to visit us on April 26; also for the mes- e by our brother who used as his text, "It ood for us to draw nigh to God."

May 17, our congregation enjoyed the com- nion of our Lord's supper as well as feet shing. All members were present, except- two sisters at the infirmary who are un- e to be out. Several sisters from Hannibal e present whose fellowship in the sacred vice was much appreciated.

Bro. Paul Buckwalter of Camp Henry, Ill., ted his parents and other relatives last k. It did us much good to see him again and to realize the joy he knows in the living Christ although in camp. Bro. Allen Buck- walter is home for the summer from Hesston College. His presence in our services again gives us joy.

Bro. and Sister Jacob Buckwalter and little daughter of Philadelphia and Sister Ruth Eberly of Lititz, Pa., were guests of relatives near Palmyra the past ten days.

May all of you who read enjoy the richest of God's blessings. Many have heavy hearts these sad days. Let us help one another by sympathy and prayer. He has promised to sustain and His grace is sufficient. God bless you all. M. Lena Kreider.

STERLING, ILLINOIS

(Science Ridge Congregation)

On the evening of Palm Sunday, our mixed chorus gave an Easter song service with ap- propriate Scripture reading by our pastor, Bro. A. C. Good. The Goshen College Men's Chorus gave a fine concert here Easter Sun- day evening to a large audience. The Goshen alumni of this part of the State gathered at a banquet in Sterling on the evening of April 17. It was an interesting meeting with Bro. E. E. Miller as the main speaker.

Our congregation took part in an impres- sive communion service on April 26. Among those present were Bro. J. L. Shellenberger and Bro. and Sister Edward Shellenberger, son and two daughters, formerly of Wauseon, Ohio. These friends moved near Sheffield, Ill., thirty or more miles from here, and have been worshiping with us.

On Sunday, May 3, Bro. I. E. Burkhart preached in the morning service and Bro. Howard Zehr in the evening. Bro. A. C. Good was with the Freeport congregation in the morning, officiating in the communion services there.

Bro. D. G. Lapp preached an appropriate Mother's Day sermon on the morning of May 10. Bro. Good preached on a similar theme to the Metamora congregation, and in the afternoon spoke at the Home for the Aged in Eureka.

For several years our congregation has been helping in a mission Sunday school in the west part of Sterling. There was no church or other Sunday school in that part of the city at that time. Three years ago our people helped build a Mission Chapel, to take the place of the inadequate building that had been used. Neighbors and townspeople who were interested helped in a financial way. When Bro. and Sister D. G. Lapp moved here from Roseland, Nebraska, Bro. Lapp was given charge of this work, now known as the West Sterling Mission Church. Some of our sisters have charge of a lively Cradle Roll department; others are doing a fine work in visitation in the Home department; and some members of our Sunday school have given faithful service through these years as teach- ers. Bro. and Sister Lapp are rendering a fine service, not only in teaching the Word but also in living the Christian way. Just recently twelve souls were received into the Church and joined with us in our communion service. These new Christians are fathers, mothers, and children of high-school age and younger. Surely the Word that has been sown in this mission Sunday school is bearing fruit. We rejoice that there are those who are seek- ing after the Truth and are finding the Way.

Mrs. R. N. Long.

LA JUNTA, COLORADO

(East Holbrook Congregation)

On April 26 Bro. Harry Diener brought us two helpful messages from Ephesians 4 and I Kings 8:57. He assisted in taking the voice of the church for a minister for this congre- gation. Bro. Edward Kauffman was chosen by lot, who with his family will move here from Exeland, Wis., sometime in June.

Bro. Allen Erb was with us May 10 when 101 partook of the communion and feet-wash- ing service. Four later communed in private. At this time three were received by baptism.

Bro. Jess Kauffman preached the Bacca- laureate sermon for commencement at the Cheraw school, May 17, using for his sub- ject, "Victory over Self."

Our aged Bro. J. M. Nunemaker has been in the hospital during May. His condition is improving.

The sewing circle has begun to use the Cheraw hall for their meetings.

Summer Bible School began May 25 at the Cheraw Consolidated School. Two buses are in use. The enrollment to date is 121. Sister Margaret Kulp is superintendent and is as- sisted by ten teachers. Cor.

PINTO, MARYLAND

On Sunday, Feb. 1, Bro. Byler, Pigeon, Mich., brought the morning message. The ladies' quartet from Johnstown Bible School gave a message in song. They also had charge of the evening service. The many precious thoughts given both in sermon and singing, were appreciated by all.

March 15, Bro. R. P. Dayton delivered a very inspiring message preceding the inquiry meeting. In the afternoon funeral services were held for Bro. Seelbach who departed this life March 12.

March 26, Bro. Aaron Shank and Sister Theresa Bennett were united in marriage. May God's rich blessings rest upon them.

April 1-6, the Annual Passion Week Serv- ices were held. The services were conducted by visiting brethren and several from the home congregation. Bro. C. F. Derstine, Kitchener, Ont., had charge of the meeting, Monday afternoon and evening. Many in- spiring thoughts and food for the soul came with the assembling of ourselves together and giving heed to the Word during Passion Week.

On the evening of April 18 preparatory services were held preceding communion on Sunday morning, April 19.

April 25, Bro. Vernon Bishop and Sister Ann Dayton were married. The wedding took place in the church. May the Lord bless this union to His glory.

May 2, the Associated Sewing Circle Meet- ing of the Southwestern Pennsylvania Confer- ence District was held at this place.

May 10, Bro. C. M. Helmick, our home pastor, brought the Mother's Day Message.

May 24, The Gospel Team from E. M. S. rendered a much-enjoyed program of singing and short talks. May the heavenly Father bless them as they continue bringing glory to His name. May 27, 1942.

Relief and Bibles

By Ira D. Landis

The cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments—II Tim. 4:13.

Relief is at times needed by the best of men. The above was written by Paul in the days of wicked Nero, who fiddled with delight when Rome burned. The first heathen persecution of the Christian Church was now at least two years old. Paul was in the center of its theater and now imprisoned for the second time. The great apostle to the Gentiles, drafted for Christian service thirty-five years before had performed many miracles and did much good by life, lip, and pen. However, Paul had not healed Timothy's "often infirmities" (I Tim. 5:23), and he said, "Trophimus have I left at Miletum sick (II Tim. 4:20)" and he himself mean-looking, undersized, and weak-eyed, was in a damp, dingy dungeon, destitute of his necessary cloak.

Paul said that through the years he and his companions were: "fools for Christ's sake . . . weak . . . despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace . . . reviled . . . persecuted . . . defamed . . . as the filth of the world and are the offscouring of all things unto this day (I Cor. 4:10-13). We are troubled on every side . . . perplexed . . . persecuted . . . cast down . . . always bearing about in the body the dying of the Lord Jesus" (II Corinthians 4:8-10). "In all things approving o u r s e l v e s as the ministers of God, in MUCH patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings . . . as unknown . . . poor . . . having nothing" (II Cor. 6:4-10). "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (II Cor. 11:27). He was stoned and left for dead outside of Lystra (Acts 14:19), thrown into a den of lions at Ephesus to be left to his fate (I Cor. 15:32), faced sure destruction in a Euroclydon before modern Malta (Acts 27), was released from a Roman imprisonment in spite of the witness of Alexander the coppersmith (II Tim. 4:14), and is again in bonds in Rome as an evildoer (2:9).

Now he wanted his cloak without fail. In the last written words of that noble spirit to his most affectionate of earth, his son in the Gospel, he stresses this urgency. "Do thy diligence to come shortly unto me" (v. 9); "Take Mark and bring him with thee" (v. 11); "When thou comest, bring with thee" (v. 13). "Do thy diligence to come before winter" (v. 21). The word "spoudaze," means "to use speed," i. e., to make effort, be prompt, be earnest. The word is used in the following senses: in Gal. 2:10, "I also was **forward** (R. V. zealous) to do"; in Eph. 4:3, "**Endeavoring** to keep the unity of the Spirit"; in II Tim. 2:15, "**Study** to show thyself approved"; in Heb. 4:11, "Let us **labor** therefore to enter into that rest." It was vital that Timothy come, not alone for companionship, but because the winter brought dire need. In spite of your work at Ephesus, be zealous, endeavor, really study and labor with but one end in view, and that to cover the eleven hundred odd miles by sea between us shortly, bringing whatever other relief you may have, especially my cloak (phelones).

Jesus said: "Ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always." "Let her alone . . . she hath done what she could."

"Imbibe the Christ-spirit from Me and then for Heaven's blessing continue it as long as ye live." This truth is incorporated in the word, "diakonia" found in passages such as the following: "The work of the **ministry**" (Eph. 4:12); "Take heed to the **ministry**" (Col. 4:17); "Make full proof of thy **ministry**" (II Tim. 4:5); "The **ministry**, which I have received" (Acts 20:24; cf. Gal. 2:10) is the "service" commended in the Thyatira Church (Rev. 2:19), the "relief" to the Jerusalem Church (Acts 11:29), and the "differences of **administrations**" in the Corinthian Epistle (I Cor. 12:5). The angels are sent forth to **minister** in mercies to the heirs of salvation (Heb. 1:14). The daily **ministrations** neglected in Acts 6:1 are the **ministry** of the Word in verse 4.

The Holland Church gave an asylum to their persecuted Swiss brethren and aided our fathers in getting to America. Preacher John Baer and wife gave their lives in ministering to Washington's typhus-stricken soldiers at the Ephrata Cloisters. The establishing of the Harbin refugees in the Chaco, our past work in Spain and Poland, the present work in England and Free France—all these show the same spirit. Every mission board should have a strong Emergency Relief Fund, but every congregation and every Christian could and should do more locally, nationally, and internationally than he now does in this great opportunity granted us for a strong Christian testimony. The spirit of philanthropy owes at least its origin to Christianity and to Paul, speaking by inspiration, who vitalized and then enjoyed the truth of one of his maxims: "It is more blessed to give than to receive" (Acts 20:35). But he who hath the Spirit of Christ will have the greater blessing and Christ the greater glory.

Yet relief alone is not sufficient. Paul wants "the books, and especially the parchments." By the use of the word "biblion" in the New Testament (cf. Luke 4:17, 20; Rev. 20:12), we can safely say the Septuagint (Greek Old Testament) is implied. The parchments, according to Bengel, were copies of the Synoptic Gospels and the Epistles then extant. Today we would ask for a Bible.

Jesus not only said: "Man shall not live by bread alone, but by every word . . . of God" (Matt. 4:4), and during His ministry He demonstrated the truth that relief for the physical, whether hungry or sin-sick, whether palsied or lunatic, was of small moment without the Word for the more needy soul.

The Mennonite Church has not always recognized this. Sometimes the relief went to the needy through other channels. Sometimes, as in Spain, it was impossible to plant the Word.

The Mennonite Church in the India Relief of 1899 recognized Paul's formula of Relief PLUS Bibles. The India Mennonite Conference of 1446 Christians in 1940 and a number in glory is the result of a vision founded upon this Bible principle. The Lord expects the Church in her ministry to give relief through her members and in her relief to give the Word.

By December, 1941, the Mennonite Central Committee had a contributed budget of over one hundred thousand dollars. Our hundreds of C.P.S. boys might be able to carry the Gospel by opening schoolhouses as mission stations in the surrounding districts. At least Bibles should be available to those who will be scattered over the earth for conservation and reconstruction work, when the opportunity arises.

The thousands of dollars that are poured into Europe are not without pronounced effect. Jesse W. Hoover recently said, regarding the peoples of Free France who had been saved from starvation through the ministry of himself and others, that some gave the testimony before he left: "While sick of all religions, when this war is over we want your church." What a testimony and this is but one of many Macedonian calls in the future for Relief PLUS Bibles, written and living.

Man's special physical needs, requiring relief, shall increase, especially winter, for more than the duration of the war. Paul rceognized that to supply the physical without the Bible was futile. Let the Church supply the physical for the body and the spiritual for the heart, and souls will be saved. With this motive God will supply materials in men, vision, coin, food, and clothing, and the blessing of salvation to the uttermost for many. God's program for the Mennonite Church today is Relief AND Bibles.

Lititz, Pa.

MEETING CHIST WHERE THE ROAD FORKS

By O. D. Yoder

For whosoever hath, to him shall be given, d he shall have more abundance: but who-ever hath not, from him shall be taken a-y, even that he hath. Matt. 13:12.

In one of our recent Sunday-school ;sons we observed that a large group people who were following Christ me abruptly to a fork in the road. ddenly they came to be two com-nies and formed two groups, never to vel together again.

Among this large group who followed e Master and beheld His miracles re many who had been so indifferent d unjust in their attitude toward ine truth that they must now suffer e consequences for their actions. As y now meet a just Son of God, He sses them to give up their indiffer-ce and yield to truth. But they an-er in the negative and affirm their un-nging position by blaspheming and daining the sacred mission and power Christ.

The Master Teacher resorted to ables so that "they seeing see not; l hearing they hear not." Or, as rist put it at another place: "for gment I am come into this world, t they which see not might see, and t they which see might be made id" (John 9:39).

How sad that these multitudes which Christ—His power, His mercy and truth—are now turned off on a road ere they will forever be foreigners divine mercy and truth.

"Truth accepted giveth light,
Truth rejected bringeth night."

Beholding Christ going on in His k and mission, we see this large nber who had previously been fol-ing the path He trod, now turned in fferent path, never again to appreci-God and His Christ. Instead, they n become His avowed enemies and r cry: "Crucify him, crucify him!" ead of being recipients of His truth, now must be the targets of His h. Cf. Matt. 21:41-46.

While hungry souls who followed ist were more and more enlightened His teaching and wisdom, this im-itent crowd entered a state of rebel-to truth that forever fixed their n. Yes! large crowds have often following Christ in a formal man-for all are welcomed to do so. But ll there comes the time when we t meet Christ at the fork of the , where we must yield whole-heart-to truth, or turn the other way have truth forever against us. It so in the time of Christ and in the of the early church.

own the centuries of the Christian millions have followed Christ in a ral and indifferent manner. Church ory tells of a few minor groups who welcomed the call of the Christ and gladly accepted His truth at any cost, while world history tells of the larger masses who have turned the other way. Nominal Christianity today stands against the truth of Christ and the truth is against them.

Likely the Lord is again speaking in "parables," and He has His just reason for so doing. While a "faithful few" today, because they know and love the truth, hear God speaking above the chaos and travail of a modern world, multitudes fear and tremble because they cannot understand God's providential voice. They refused the light when it was freely given, and now likely it is forever taken from them.

But let us come nearer home. We are living in a day when many, many people of our number have seen, both in the Scriptures and in the "faith of our fathers," the Christlikeness in the so-named standards of nonresistance, nonconformity to the world, honesty in business, etc. Without a doubt we are meeting Christ at the fork of the road. Christ is calling us to awaken from a mere profession of such sacred standards and wholly yield to their truth.

Will we be of the number who will wholly yield to the truth to the end that "the beauty of the Lord" will become more and more manifest in the practice of these sacred Christ-given ways of life? Or will we join the crowd against these precious truths and have them forever against us? Will God give us up to our inconsistencies?

What about the doctrine of our Lord's return which has ever been such a precious truth to the true people of God? Are the conditions of our present times enlightening the truth of the Word to us about this sacred event? Or may we be among the great crowd who have been indifferent or even prejudiced against such a hope and teaching? We are meeting Christ at the fork of the road. Let us welcome the blessed truth of His return, or we may find ourselves left with the group who are against it; we may find that the coming of the Lord is against us rather than for us.

Oyster Point, Va.

—o—

"DRAW NIGH TO GOD"

By John L. Kauffman

In these "perilous times," when multitudes of people are in great distress physically and spiritually, how often do we hear discussed how needful it is for nations to humble themselves before God the Creator of all things visible and invisible, the Sustainer of life, the Giver of all our blessings? In the midst of world-wide strife and destruction, is there any wonder that such thoughts and feelings exist in the minds and hearts of the people?

When God permits such conditions to trouble the earth, does He not expect those who are defying Him or turning away from Him to think seriously concerning the mercy He has extended to humanity in the giving of His Son for our redemption? And should not this seriously affect them and move them to repentance?

Is it not therefore an act of goodness, mercy, longsuffering, and divine love for almighty God to permit troubles, problems, distresses upon man to turn his thoughts and desires again to his all-wise Creator and Benefactor? For "whom the Lord loveth he chasteneth." It is certainly in Him that we "live, and move, and have our being." Without Him, no one could exist.

But is this matter of having forgotten God limited only to nations of the world and to people who are openly defying God? How many denominations, the world over, are entirely free from cold formalism? Formalism, as many people know, drives out spirituality; so that when formalism rules, the power of the Spirit is gone. The sleepy way in which things are said in church, and by preachers who so live and do when not in church, proves definitely that they have not that Holy Spirit power in them which is needful to be of real help to others. Under such circumstances their words and actions are more liable to be repulsive than helpful. The saint who desires to be drawn nearer to God, or the sinner who needs a Saviour or who may be seeking for soul peace, is not likely to be helped by such lukewarmness. See Rev. 3:16.

Does not Christ feel much the same way about cliques, selfish relationship groups, money groups, etc.? When such and similar things are in evidence, it is necessary that these things be sincerely repented of, by individuals as well as by nations. God abhors ALL sin.

The Great Commission (Matt. 28:18-20) which Christ gave the Christian Church requires the preaching of the Gospel to "all nations," to "every creature." He expects His "little ones" to "observe all things whatsoever" He has commanded us. Have you ever heard of Christ withdrawing or loosening up on this responsibility which He has placed upon the Christian Church?

Only those in the visible Church who have been born into the Kingdom of God are able to exemplify and tell this dark and sinful world what it means to be delivered from the bondage and thralldom of sin and to accept and live obediently to "all things whatsoever" our Lord commanded us. Let every one who has named the name of Jesus live true to His loving admonition: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Cocolamus, Pa.

—o—

The only way that the world can gauge the validity of the Christian experience is by the effect it has upon our lives.—Paul Erb.

MAINTAINING GOOD WORKS

By Bessie Swartzendruber

In the Temple with the doctors of the Law, Jesus at the age of twelve said to Mary and Joseph, "Wist ye not that I must be about my Father's business?" Truly Jesus' earth life was a busy one. His one aim was to do the Father's will, and He is our example.

Jesus went about everywhere doing good, healing the sick, helping the poor, restoring eyesight to the blind, making the lame to walk, and preaching the Gospel to all with whom He came in contact. He gave the best that He had to everyone. He literally loved His neighbor as Himself. He told His disciples, "If you do not believe me for any other reason, believe me for the very works' sake." Men judge us by the things we do; and we judge others by their works. We have a right to judge Jesus Christ to be the Saviour of the world, the Son of God, by the works He did while here upon earth.

The works that He did are the works that we must maintain. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do." On the last day of Jesus' stay upon this earth, He told His disciples that they should go and do the works that He had done. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The early Church, by the aid of the Holy Ghost, did these things. Peter preached to seventeen nationalities at Pentecost, Philip went to Samaria, Peter and John healed the lame man. The persecution scattered the believers; they went everywhere preaching the Word and doing good. In order to make the work more effective, the Church sent missionaries to Asia and Europe, establishing churches, and in such places they ordained elders "to maintain good works." One of these elders was Titus who was the first bishop of Crete, a young man whom Paul loved. Paul exhorts Titus very solemnly: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might **be careful to maintain good works.**"

That is the reason we have elders. They are constantly to watch over us to show us wherein we fall short, that we also may maintain good works. We are not saved by works; no one can buy or work his way into heaven. Nothing but the blood of Jesus can save us from sin. Jesus alone can fit us for heaven. He is the door—there is no other way. But we are saved to serve.

A minister once asked a man why he did not join a church. The reply was, "The dying thief didn't, and he was saved." "Well," said the minister, "if you do not belong to a church, will you support missionaries?" "No; the dying thief didn't, and wasn't he saved?" "Yes," said the minister, "he was; but remember, he was a dying thief and you are a living one."

Paul said to the Romans, in the twelfth chapter of his epistle, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world." If we are conformed to this world, the works of the flesh will flow from our lives.

We might think of Romans 12 as the Works Chapter. In this chapter Paul tells what works are expected of a believer:

The first is humility (Rom. 12:3-8).
Love in our work (9, 10).
Give our neighbor what he needs (13).
Seek the good of our enemies (14).
Do not scorn any believer (15).
Seek the lowest position (16).
Make an honest living (17).
Live peaceably with all men (18).
Leave vengeance to God (19).
Overcome evil with good (20, 21).

As we read this chapter we no doubt see where the Church has failed and some may say that since the Church has not maintained a certain work, they do not need to carry it out. Yes, it must be done. Remember, it was harder to rebuild the walls of Jerusalem than it was to build them. They had to rebuild with one hand, having a spear in the other, with scorn and ridicule coming from without. So it is when the Church tries to regain lost ground. Let us hold fast, lest at any time we slip and cause much grief, sorrow, and labor to others who will try to regain. "Go, labor on; spend and be spent." It is joy to do our Father's will.

There are times when all the world seems to turn against us. Our motives are misunderstood, our words misconstrued, a malicious smile or an unkind word reveals the unfriendly feelings of others. Our advances are repulsed or met with icy coldness, a dry refusal arrests on our lips the offer of help. How hard it all seems!

Take courage, disconsolate one. "They that sow in tears shall reap in joy."

There is work for every believer, "There's work for the aged, and work for the young; there's work for us all, and excuses for none." The time is today. "Work, for the night is coming, when man's work is done."

Pigeon, Michigan.

—o—

Sometimes we meet people who love to talk about how bad they used to be before they were converted. I question whether such people were ever converted.—Abner G. Yoder.

C. P. S. Camps

Camp Gardens.—Interesting report come from a number of camps about th planting of camp gardens by the boy during their spare time. A number of th camps have rented several acres, whic they are planting in peas, beans, wate melons, lettuce, carrots and other vege tables to be used in the camp dining hall

Regional Camp Conference.—Through out the country regional conferences a being held for campees in the C.P.S Camps. These meetings are attended b delegates from each camp and by Nation Service Board officials. The **Pike Vie Peace News** reports that the regional co ference held at Newton, Kansas, on Ma 9 and 10 was a profitable one. Campe were brought up to date on the C.P. developments. Religious, social, ar recreational problems were discussed ar the delegates became better acquainte with the total Civilian Public Servi program and its problems.

Changes in Camp Staffs.—Bro. Guy Hershberger and Sister Hershberger w discontinue their services at the Medar ville, Indiana, Camp on June 1 as educ tional director and matron respectivel They will be immediately replaced by Br Paul Bender and Sister Bender.

With Bro. and Sister Leland Bachmar appointment as director and matron to t North Fork, California, Camp, correspon ing vacancies were made at the Henr Illinois, Camp. Bro. Ora Keiser of Kalor Iowa, has been appointed director Henry and Sister Keiser will assume t duties of camp matron.

Change in Administration.—Since th inception, the Marietta Camp in Ohio a the Cascade Locks Camp in Oregon ha been jointly administered by the Me nonite Central Committee and the Bret ren Service Committee. While these c operative relationships have been harm nious, both committees have agreed that the interests of more efficient administ tion, each committee will assume to responsibility for one camp. As a result this mutual agreement, the Marietta Ca is now Mennonite administered and C cade Locks is entirely in charge of t Brethren Service Committee.

Compiled by Grant M. Stoltzfus
Released May 27, 1942

—o—

Special Meetings

OAKLAND MILLS, PA.

Report of the Sunday School Meeti held at the Lost Creek Mennonite Chur Juniata Co., Pa., on Ascension Day, 19 Moderator, Donald Lauver.

Topics and Speakers.—The Importa of Reverence for Holy Things in Home a Sunday School, Daniel Wert; Ascens Sermon, John Burkholder; The Value Sunday School Teaching with a Mission Emphasis, Wert; Meeting the Pres World Crisis by a Full Gospel Teaching the Sunday School, Burkholder; Christ Simplicity, a Power in Teaching the Wo John Reinard; Children's Meeting, Jos Wert; Opportunities and Responsibili of our Young People as Related to Sund School Teaching, Wert; Factors in M Thorough Lesson Preparation, Burkho er.

Thoughts gleaned.—The Old Testam gifts and sacrifices as compared with "better things" of the Book of Hebre

nen carefully considered, tend to make lievers more conscious of God's holiness. editating upon the New Testament com- nion and its meaning should create a eat reverence for holy things. Reverence ould begin in parents and then be ex- cted of children. Man cannot feed upon od's Word by reading irreverently. ore reverence should be shown for God our worship. God will not hold him iltless that taketh His name in vain. e ye holy for I am holy." Christ's as- nsion was necessary so that the Com- ter might come. Since Christ ascended s work largely depends upon His fol- vers. The witness of the two men in ite apparel should establish a definite pe in His representatives. Today all, by sus Christ, can enter into God's very esence. Christ is a SURE Anchor of the ul! Provoke not to anger but to love and od works. In these times there is danger a fractional Gospel teaching. Keep npany with God's Word and not so ch with earthly troubles so prevalent this sinful world. Man needs to love rist in order to serve Him best.

Sunday-school workers should aim to n souls for Christ, not to keep the Sun- y-school machinery running. The Bible the handbook of man's work for God. owledge increases interest. The mis- nary-minded Sunday school is a train- place for missionaries; therefore the ed for change of teachers and workers. gular Sunday-school workers should rk WITH their substitutes. Failure to "a good soldier of Jesus Christ" causes fusion in Christian work. Comparing ipture with Scripture is the only right y rightly to divide the word of truth.

J. L. K.

GULFPORT, MISSISSIPPI

Gulf-coast Regional Conference

he Missouri-Kansas Conference district d their first Gulf-coast Regional Con- nce with the Gulfhaven Church near fport, Miss., May 1-3, 1942. There were sent at the conference seven bishops, nt ministers, and one deacon, all of the souri-Kansas district.

uring this conference three ministers' tings were held. Problems of the rch, and especially as they relate them- es to present-day conditions, were dis- sed. The Christian fellowship, helpful gestions, and light received during ie meetings were very much appreci- l, especially by the ministers in the hern part of the district.

rganization.—Bro. J. M. Kreider, Mod.; . Hallman, Assistant Moderator; J. R. nk, Secretary; Amsa Kauffman, As- nt Secretary; Laurence Horst, Chor.

hemes.—The themes of the various con- nce sessions were as follows: Winsome istian Living (Friday evening); Young ple Who Overcome (Sat. a. m.); The sion of the Church in the World (Sat. .); Looking Back to See Forward (Sat. ; Nonconformity (Sunday a. m.); ding the Home with God (Sunday p. Our Peace Message (Sun. eve).

veral of the papers that were prepared nd read at this conference, as well as ral of the talks given, will appear in Gospel Herald.

oughts Gathered.—The Christian re- n has the superior things and these to be practiced and lived to have er with God and win souls for Him. ving the doctrines of Christ we glorify strengthen ourselves, and show to unsaved the blessings of salvation. can help us to hold the confidence of oung people if we are faithful, friend- oving, considerate, and prayerful. To vercomers we must know where to unload our burdens. Our devotional peri- ods should bring us into intimate relation with God; then we will have power, wis- dom, and spiritual fellowship. To over- come present-day temptations we must look to God and listen to His voice. The church is needing overcomers who trust and follow Jesus. To preach the Word throughout the world we must make it a part of our lives. Then it will draw men to Christ. Telling the Gospel message to all the world is yet the burden and prayer of every true follower of Christ. To teach the Bible is to reveal God. Neglecting to teach all things will bring sorrow. We need to have an "all out" program for our Lord. Our opportunities are before us and not back of us. The most happy people of today are those who conform to God's will. There are blessings in separation from the world. The home with God in it is a great blessing to the Church. Those who sin- cerely seek God's will in the home will not be disappointed. The home as a basic in- stitution needs spiritual guidance. We need more changed hearts to have real peace. To keep a united testimony we need to stand together. We can have peace with God only as we yield ourselves to him.

From testimonies and expressions dur- ing and between sessions, we were led to believe that every one present enjoyed to the fullest extent these spiritual feasts. May God help that these mountaintop ex- periences will cause us to love Him more and live closer to Him.

Resolution.—We, the members of the congregations of Mississippi and Louisiana and Texas, assembled with the Gulfhaven congregation, near Gulfport, Miss., to- gether with brethren and sisters from var- ious congregations farther north, wish hereby to express our deep gratitude to God, and our appreciation of the action of Conference in providing for a regional conference among us, and for the interest and help expressed by the brethren and sisters who have come to attend this con- ference.

We wish to register our desire to have a like meeting in some part of our field in the future, and desire that other similar fields in our Conference District be af- forded inspirational conferences of this kind.

Sunday Forenoon Session.—Three young souls sealed their vows in water baptism at the close of the Sunday forenoon session. Following the Sunday-school lesson a non- conformity program occupied the fore- noon. An offering ($82.40) was taken at the close of the Sunday School to be applied to missions and relief.

Secretaries.

—o—

Open Forum

Disappointed

Middleton, Mich.

To the Editors:

I have been a reader of the Gospel Herald from the beginning of its publication over thirty years ago, and I considered it such a help to me in my Christian life that I would not like to be without it. Consequently I subscribed and paid for it for several of my dear friends, two of whom are ministers, because I thought it would also be a help to them. But, I am sorry to say, I cannot do it any longer. I am surprised and disappointed to see our dear Gospel Herald be- ing spoiled by so much millennial teaching, which I consider nonessential, if not altogether deceptive (which I think it is). And I do think that in these perilous times our beloved Men- nonite Church should stand as an impenetrable rock against all deceptive teaching, which causes confusion and controversy.

But I was indeed glad for the answers to such articles, written by Daniel Hurst of Elmira, Ont., and J. E. Lapp of Hatfield, Pa. God bless them. Let us hold fast the profession of our faith.

Lydia Litwiller.

Married

Derstine—Clemmer.—On April 25, 1942, Bro. Dayton A. Derstine and Sister Mary Ellen M. Clemmer, both of the Franconia congregation, were united in marriage by Bro. Arthur D. Ruth, at his home near Line Lexington, Pa. We wish them God's blessings.

Beck—Short.—On May 7, 1942, at the home of the officiating minister, Bro. Jesse J. Short, occurred the marriage of Bro. Donald Beck and Sister Berneda Short, both of the Central con- gregation, Archbold, Ohio. May the Lord bless them through life.

Brenneman—Metzler.—Bro. Paul E. Bren- neman of the Masonville congregation, and Sis- ter Verna L. Metzler of the Manheim congrega- tion, were married April 5, 1942, at the home of the officiating minister, Bro. Henry E. Lutz. May God's choicest blessing be theirs.

Bruckhart—Kreider.—Bro. Jacob S. Bruck- hart of the Erb's congregation and Sister Myrtle N. Kreider of the E. Petersburg congregation were married April 25, 1942, at the home of the bride, Bro. H. E. Lutz officiating. May their life be one of joy and happiness.

Stauffer—Bomberger.—Bro. Joseph S. Stauf- fer and Sister Mary E. Bomberger, both of the Manheim congregation, were married May 21, 7942, at the home of Bro. Henry E. Lutz who officiated. We wish them God's choicest bless- ings.

Miller—Stoltzfus.—Bro. Lemar Miller and Evelyn Stoltzfus, both members of the Plain- view Church located near Aurora, Ohio, were united in marriage on the evening of April 26, 1942, at the church, Bro. E. B. Stoltzfus, grand- father of the bride, officiating. May God's bless- ing accompany them through life.

Stewart—Wadel.—On April 4, 1942, Bro. Paul A. Stewart of the Strasburg congregation, Chambershurg, Pa., and Sister Carrie S. Wadel of the Rowe congregation, Shippenshurg, Pa., were united in marriage at the home of the bride by Bro. C. V. Martin. May the Lord bless them through life.

Martin—Rife.—On April 17, 1942, Bro. Irvin D. Martin of the Rowe congregation, Shippens- burg, Pa., and Sister Mary C. Rife of the Stras- hurg congregation, Chambersburg, Pa., were united in marriage at the home of the officiating bishop, Bro. C. V. Martin, Shippensburg, Pa. May the Lord ahundantly bless them.

Oswald—Stutzman.—Bro. Oren Oswald and Sister Pauline Stutzman, hoth members of the Plainview congregation located near Aurora, Ohio, were united in the church in the holy bonds of wedlock on May 17, 1942, with Bro. E. B. Stoltzfus officiating. May the Lord hless them in their new relationship.

Hershey—Witmer.—On Saturday, April 25, 1942, Bro. Robert S. Hershey of the Manheim congregation and Sister Barbara B. Witmer of the Metzler's congregation near Akron, Pa., were united in marriage at the home of the officiating bishop, Bro. Mahlon Witmer. May God's rich blessings be with them through life.

Boshart—Dettwiler.—On May 3, 1942, Bro. Elmer Boshart of the East Holbrook congrega- tion and Dorcas Dettwiler of the Limon, Colo- rado, congregation were united in the honds of holy wedlock at the La Junta Mennonite Church,

Bro. E. E. Showalter officiating. May the Lord guide their footsteps.

Fielitz—Zaur.—On Sunday, Feb. 22, 1942, at the home of the bride's parents, Bro. Dale Fielitz of the Lockport congregation, Stryker, Ohio, and Sister Vienna Zaur of the Central congregation, Archbold, Ohio, were united in marriage by the officiating minister, Bro. Jesse J. Short. May the Lord bless them through life.

Bishop—Dayton.—On April 25, 1942, Bro. Vernon Bishop, Doylestown, Pa., and Sister Anna Dayton, Pinto, Md., were united in marriage at the Pinto Church by Bro. C. M. Helmick. The couple will live near Doylestown, Pa. May the blessings of the Lord rest upon this new home.

Nyce—Ruth.—On Saturday, April 25, 1942, Bro. Lawrence Nyce of the Plain congregation, and Sister Pearl Ruth of the Franconia congregation, were united in holy marriage at the home of Bro. John E. Lapp who officiated. May the blessing of the Lord attend them as they journey through life together.

Crossgrove—Roth.—At the home of the bride's parents, Feb. 25 1942, Bro. Chauncey Crossgrove of the Central congregation, Archbold, Ohio, and Sister Katherine Roth of the Lockport congregation, Stryker, Ohio, were united in matrimony by the officiating minister, Bro. Jesse J. Short. May the Lord bless this union abundantly.

Kuhns—Martin.—Bro. Joseph B. Kuhns of the Chambersburg congregation and Sister Amanda H. Martin of the Groffdale congregation near Bareville, Pa., were united in marriage at the home of the officiating minister, Bro. Mahlon Witmer, on Saturday, April 25, 1942. May the blessings of God attend them through life.

Zook—Phenneger. — On Saturday, May 2, 1942, Bro. Melvin Zook of the Conestoga A. M. congregation near Morgantown, Pa., and Sister Emily Phenneger of the Frazer congregation, Malvern, Pa., were united in marriage at the home of the officiating minister, Bro. Mahlon Witmer, New Holland, Pa. We wish them God's richest blessings through life.

Martin—Lehman.—On May 12, 1942, at the home of the officiating bishop, Bro. C. V. Martin, of Shippensburg, Pa., Bro. Menno A. Martin of Hagerstown, Md., a member of the Reiff congregation, and Sister Pauline E. Lehman of Chambersburg, Pa., a member of the Chambersburg congregation, were united in marriage. May the Lord bless this union.

Bowman—Wood.—On the afternoon of May 17, 1942, at the home of the bride's father near Palmerston, Ontario, Bro. Tilman Bowman of the Floradale congregation and Sister Reta Wood of the Hagey congregation were united in marriage, Bro. Reuben Dettwiler of Floradale officiating. May God richly bless them through their journey of life together.

Myers—Swartley.—On Saturday, March 21, 1942, at the home of the bride's parents near Gardenville, Pa., Bro. Herbert E. Myers and Sister Marian M. Swartley were united in the bonds of holy matrimony by Bishop A. O. Histand. Both are members of the Doylestown, Pa., Mennonite congregation. May God bless them with a long happy life in His service.

Stoltzfus—Hartzler.—Bro. Dwight L. Stoltzfus of the Plainview congregation and Sister Phyllis Hartzler of the Oak Grove congregation near West Liberty, Ohio, were united in the holy bonds of matrimony in the Oak Grove Church near West Liberty on May 24, 1942. Bro. S. E. Allgyer, in the presence of a large concourse of people, delivered the marriage sermon and Bro. E. B. Stoltzfus, grandfather of the bridegroom, solemnized the marriage. May the Lord be a prominent, though silent, Guest continually in their home.

Bowman—Jantzi. — On Tuesday, May 19, 1942, Bro. Walton Willard Bowman of the Geiger congregation, and Sister Iona Jantzi of the Baden congregation, were united in marriage at the home of the bride's mother at New Hamburg, Ont. Bro. Moses H. Roth officiated. We trust that the Lord will bless and guide them through life's journey.

Kropf—Widmer.—At the home of the bride's parents near Sheridan, Ore., May 20, 1942, occurred the marriage of Bro. Harry Kropf, Halsey, Ore., of the Harrisburg Mennonite congregation and Sister Priscilla Widmer, of the Portland Mennonite Mission congregation, Bro. N. A. Lind officiating. May God's blessing attend them through life.

Brenneman—Gilnett.—At eight o'clock Thursday evening, May 28, a large group of friends gathered at the Scottdale Mennonite Church to witness the marriage of Bro. Orlo C. Brenneman of the Central congregation, Elida, Ohio, and Sister Thelma Gilnett of the Scottdale congregation. Bro. A. J. Metzler officiated. Sister Brenneman is a worker at the Mennonite Publishing House and Brother Brenneman is active in the work of his home congregation. God bless them.

Obituary

Alwine.—Simon J., son of Jacob A. and Gertrude Kaufman Alwine, was born July 1, 1876; died near Hollsopple, Pa., May 3, 1942; aged 65 y. 10 m. 2 d. He was married to Katie Johns in the year 1900. He is survived by his widow, one foster daughter, Katie Stayrook (wife of Walter Alwine), and 4 foster grandchildren. Two sisters, Emma (wife of Harry Berkey), of Johnstown, Pa., and Elda (wife of Nelson H. Yoder), of Davidsville, Pa., also survive. Two sisters, Polly (wife of Simon Bowman), and Minnie (wife of Ammon Wingard), preceded him in death. His death was caused by heart trouble which he suffered for a number of months but he passed away very suddenly after suffering a stroke about twelve hours before he died. He united with the Mennonite Church in early life and was a faithful member until death. He was a quiet, unassuming man and will be missed in the church and in the community, where he lived all his life. Funeral services were conducted at the Kaufman Mennonite Church by Bros. Irwin M. Holsopple, and Harry Y. Shetler. Text, John 14:3. Burial in the Stahl Mennonite Cemetery.

Brother, dear, you're not forgotten,
Though on earth you are no more,
Still in memory you are with us
As you always were before.

Brunk.—Martha, daughter of Deacon Christian W. and Magdalene Hershey Eby, was born near Lititz, Pa., June 26, 1861; died at her home in Maugansville, Md., May 21, 1942; aged 80 y. 10 m. 25 d. Early in life she moved with her parents to Washington Co., Md., where she grew up and joined the Mennonite Church, affiliating herself with the Reiff congregation. On Jan. 13, 1898, she was married to Franklin B. Brunk, filling the place of mother to four motherless boys. To them were born two children: Christian W. and Fannie E. In Jan. 1905, the family moved to Warwick Co., Va., where she greatly enlarged her circle of friends. Over twenty years later, when all of the children had homes of their own, she with her husband moved back to Maugansville Md., in which neighborhood she lived until death. She is survived by her husband and all the children: Joseph E. of Goshen, Ind.; George F., Washington, D. C.; Samuel H., Denbigh, Va.; Henry M., Harrisonburg, Va.; Christian W., Hyattsville, Md.; and Fannie E. Kornhaus of Denbigh, Va.; two brothers, John of Clearspring, Md., and Amon Eby of Chambersburg, Pa.; besides 33 grandchildren, 6 great-grandchildren and many more distant relatives. Funeral services were held at Reiffs Church in charge of Bros. Moses K. Horst and Stanley Martin. Burial in the adjoining cemetery.

Buckwalter.—Aaron D., son of David L. and Anna Denlinger Buckwalter, was born June 20, 1865; died March 5, 1942, at his home near Witmer after an illness of two weeks; aged 76 y. 8 m. 4 d. He was born and lived his entire life in the community in which he died. He was a faithful member of the Mennonite Church for many years. He was married Nov. 25, 1893, to Mary H. Brubaker. Surviving are his widow and the following children: Landis B., Lancaster, Route 5; Mary B. Peifer, Neffsville, Pa., and Aaron B., Florin, Pa.; also four grandchildren and one sister, Mrs. Harvey Dussinger, Lancaster, Route 5. Funeral services were held at the home by Bro. Elmer Martin and at Metzlinger's Church by Bros. David Landis and Abram Martin.

"All is over, hands are folded
On a calm and peaceful breast;
All is over, suffering ended,
Now dear Father is at rest."

Gerber.—Mrs. Martha Shrock Gerber, was born Dec. 16, 1868; died at her home near Shanesville, Ohio, May 22, 1942; aged 73 y. 5 m. 6 d. In her early youth she became a member of the Walnut Creek Mennonite Church of which she remained a faithful member till death. On Jan. 23, 1886, she was united in marriage to Levi Gerber; 12 children were born to this home, three of whom preceded her in death. The following immediate members of the family survive and mourn her departure: her companion who is past eighty; six sons—John of Winesburg, Ohio; William and Ora of Flat Rock, Mich; Monroe of Sugarcreek, Ohio; Marvin and Roy of Shanesville, Ohio; three daughters—Mrs. Verna Hasler and Mrs. Naomi Stress of Shanesville, Ohio; Lizzie Snyder of the Home; 2 grandchildren; 4 brothers—William (a twin brother of the deceased), Alex, and Allen, all of Shanesville, Ohio; 2 sisters—Amanda Shrock of Trail, Ohio; Angeline Troyer of Shanesville, Ohio. Funeral services were conducted at the Walnutcreek Mennonite Church with Bro. Paul R. Miller in charge. Interment in the church cemetery.

We have lost our darling mother,
She has bid us all adieu;
She has gone to live in Heaven
And her form is lost to view;
Oh that dear one, how we loved her!
Oh how hard to give her up.
But an angel came down for her,
And removed her from our flock.

Miller.—Simeon S., son of Simeon and Mary Garver Miller, was born in Holmes Co., Ohio, Oct. 5, 1864; departed this life April 20, 1942, at the hospital in Goshen, Ind.; aged 77 y. 6 m. 15 d. When a young man he accepted Christ as his personal Saviour and united with the Old Order Amish Mennonite Church. In this faith the Lord called him home. On Dec. 22, 1888, he was united in marriage with Mary Kauffman of Middlebury, Ind. To this union 7 children were born. He leaves his deeply bereaved companion and the following children: David and Lydia, Naomi (wife of Lewis Swartzentruber), all Fannie at home, all of Goshen, Henry of Middlebury, Ind., Barbara (wife of Fred Bontrager), also of Goshen; also 24 grandchildren survive. One infant daughter and 3 granddaughters preceded him in death. He also leaves 2 brothers and 2 sisters: John of Goshen, Noah of Kalona, Iowa, Seth of Fruitland, Iowa, Gertie (wife of Solomon Schrock), of Goshen, Ind., Anna, wife of Peter Eimon of Kalona, Iowa. On April 18 Father and sister left home in Goshen. While in town he suddenly took sick and was taken to the hospital. His sickness was

ere but short, for which we were thank-
. Also we appreciated the kindly admonitions
ich he gave us on his deathbed.
Mother and children were all privileged to be
his bedside when he died.

As we loved Father, so we miss him;
In our memory he is dear.
Loved, remembered, thought of always,
Brings many a silent tear;
His loving smiles and kindly ways
Are pleasant to recall;
His cheerful words were many,
He was dearly loved by all;
Father, with God's help we'll meet you
On that bright and blissful shore.

—By the children.

Nafzinger.—Jacob S., son of Jacob and Mary
vchener) Nafzinger, was born near Arch-
l, Ohio, Dec. 2, 1878, departed this life at
home near Archhold, May 11, 1942; aged 63
m. 9 d. On Dec. 19, 1906, he was united in
riage with Amanda Schmucker, they shar-
the joys and sorrows of life together a little
r 35 years. This union was blessed with 3
dren: Velma (Mrs. Jesse Rufenacht); Orval,
Mary (Mrs. Lawrence Kauffman), all of
hbold. He leaves to mourn his departure:
sorrowing wife, 3 children, 5 grandchildren,
rothers: Henry, William, and Charles; 3
ers: Mrs. Sam. Wyse, Mrs. Dan. Mull, and
. Peter Beck, all residing near Archbold.
was preceded in death by his father, mother,
rothers: Simon and Samuel. In his youth
accepted Christ as his personal Saviour, and
ed with the Mennonite Church, and re-
ned a faithful member until death, which
e after a long illness of over a year, caus-
him much suffering, being in the hospital six
s, but bearing all the pain with much pa-
ce until the Lord called him home.
uneral services were held at the home by
. E. B. Frey and at the Central Church by
s. P. L. Frey and Jesse Short.

"No one heard the footsteps
Of the angel drawing near,
Who took from earth to Heaven
The one we loved so dear.
Into heaven's mansions he entered,
Never to sigh or weep.
After years with life's struggles
Father has fallen asleep."

issly.—Martha H., daughter of Martin B.
Annie Shenk Herr, was born in New Dan-
, Pa., March 4, 1874; departed this life at
Lancaster General Hospital after an illness
year and a half, May 9, 1942; aged 68 y. 2
d. In 1898 she was married to Martin R,
ly, who survives her with two sisters: Mrs.
n S. Herr, Lancaster, R. 4, and Anna, wife
a L. Herr, Millersville, Pa. She was a de-
l member of the Mennonite Church for many
s. She bore her affliction with much pa-
e and cheerfulness and was fully resigned
e Lord's will. We feel our loss keenly but
now that what the Lord does is well done.
ral services were held at the home of her
ier-in-law and sister by Bro. John Charles,
at the Millersville Mennonite Church hy
. Charles and D. Stoner Krady. Interment
raybill's Cemetery.

mewhere beyond the sunset
Where loveliness never dies.
e dwells in a land of glory
Mid the blue and the gold of the skies;
d we who have known and loved her.
And whose leaving has brought us tears,
ll cherish her memory always,
To brighten the drifting years."

—The Family.

wald.—Mattie Erb Oswald was born to
and Fannie Erh May 4, 1886, near O'Neill,
; passed away at her home in Beemer,
, May 6, 1942; aged 56 y. 2 d. In the
1910 she was united in marriage to Wil-
liam Oswald. To this union nine children were born: Harold, who is in a C.P.S. camp in California; Dan of Ind.; Edna (Mrs. Willard Schweitzer); Margaret (Mrs. Ruben Schantz); Bertha, at home; Robert of Camp Denison, Iowa; Arthur of Pomeroy, Iowa; Warren Ray (deceased), and Doris, at home. She also leaves to mourn her departure her husband, two sisters —Mrs. J. W. Oswald of Pa., and Mrs. L. A. Ott of O'Neill, Nebr.; two brothers—Albert Erb, who is in the hospital at Fort Lyon, Colo., and John Erb of Lake Wilson, Minn.; also 5 grandchildren and many other relatives and friends. She with her husband spent a few years of their married life near O'Neill, Nebr., and the rest of the time near and in Beemer, Nebr. She had been afflicted more or less for the last 15 years with arthritis and other ailments, spending a large part of the last 5 years iu a wheelchair. She accepted Christ and became a member of the Mennonite Church early in life, to which faith she remained true till death. Her sufferings were such as few people are called upon to bear, but she was patient through it all until the Lord in mercy relieved her of her suffering. Funeral services were conducted at the house and from the Plum Creek Church by Bros. Dan Birky of Beemer and Warren Eicher of Milford, Nebr. Interment in the Beemer Cemetery.

Shantz.—Joseph, son of the late Daniel and Mary (Nahrgang) Shantz, was born in Wilmot Twp., on Dec. 30, 1881, and lived in the said township his entire lifetime. He passed away at his home near Baden, Ont., on May 15, 1942; aged 60 y. 4 m. 15 d. Bro. Shantz had been in failing health for some time, but was not confined to the house until the last several weeks before his death. He was a faithful member of the Geiger Mennonite congregation near Baden for the past 45 years. His place at church was seldom vacant. During his last illness he expressed his desire to go Home. On Feb. 8, 1911, he was married to Lydia Snider who survives him with four children: Vernon of Petersburg, Wayne of Baden, and Louise and Alice, at home. There also remain: 1 granddaughter, 3 brothers, and 2 sisters: Norman and Simeon of Haysville, Uzziah of Strasburg, Mrs. Ephraim Schmitt and Mrs. John McKenzie of Baden. One sister, Annie, predeceased him 34 years ago. Funeral services were held at the home by Bro. M. Hallman and then at the Geiger Mennonite Church, where the Bros. C. C. Culp of Brethren, Mich., and M. H. Roth spoke from the texts found in John 14:1-7 and Matt. 5:12a. Interment in adjoining cemetery.

Short.—Lydia, daughter of Joseph and Catherine Short, was horn near Archbold, Ohio, Feb. 12, 1872, passed away at her home near Stryker, May 11, 1942; aged 70 y. 2 m. 29 d. In her youth she accepted Christ as her personal Saviour, was baptized and became a faithful member of the Mennonite Church. On Nov. 10, 1892, she was united in marriage with Amos Graber. To this union 4 sons and 2 daughters were born: Guy, Clarence, and Charles, of Stryker; George of Kentucky; Anna Ringenberson of Montpelier, Ohio. Besides the husberg, Hillsdale, Michigan; and Catharine Lemband and 6 children, her passing is mourned by 7 grandchildren, 3 brothers and 5 sisters, one brother and 3 sisters having preceded her in death, and by many relatives, neighhors, and friends. Her sister, Josephine, was in the home with her for the past 11 months. The death messenger came suddenly, mother having been about the duties of the home until about one-half hour before her death. She will be greatly missed in the home, church and community. Funeral services were held at the home of Bro. E. B. Frey and at the Lockport Church by Bros. P. L. Frey and Jesse Short.

Our lives will be lonely, Dear Mother,
Without your sweet smile and your cheer;
Words fail to express how we'll miss you
And those prayers in behalf of us here.
Your thoughts were always of others;
What a love, so unselfish and true!
We praise God for having given us
A wonderful Mother like you.

Troyer.—James S., son of Samuel S. and Mary Troyer, was horn Nov. 4, 1910, near Kalona, Iowa; died at the Beeson Hospital in Wooster, Ohio, May 15, 1942, having reached the age of 31 y. 6 m. 11 d. At the age of 13 he became a member of the Martinscreek Mennonite Church where he retained his membership until death. On August 30, 1931, he was united in marriage to Edith Merris of Ashland, Ohio. Two daughters were born to this home. The following mourn his departure: his wife, and two daughters, Marilyn and Phyllis; his father and mother of Holmesville, Ohio; four brothers, Earles of Utica, Ohio; Calvin of Holmesville, Ohio; Omar of Millersburg, Ohio; Edwin of Orrville; four sisters, Mrs. Delilah Garber of Columbiana, Ohio; Mrs. Katie Miller of Charm, Ohio; Mrs. Anna Hostetler and Mrs. Mable Stutzman both of Holmesville, Ohio; also one sister-in-law, Mrs. Erwin Troyer of Alliance, Ohio, together with a host of relatives and friends. Funeral services were conducted in the Morgan Funeral Home, Shrove, Ohio, with Bro. Paul R. Miller in charge. Interment in Oakgrove Cemetery near Shrove, Ohio.

Good night, wife and children,
Dearest friends and loved ones;
I must leave you;
Longer here I cannot stay.
Be prepared, dear ones, to meet me,
Death shall call you too some day.

Troyer.—Sarah (Yoder) Troyer was born Sept. 26, 1887, in Lagrange Co., near Shipshewana Ind.; died at Colorado General Hospital, Denver, May 14, 1942; aged 54 y. 7. m. 18 d. Death came as the result of a heart attack, following a period of declining health. She confessed Christ and united with the Amish Church in 1905. On March 15, 1906, she was married to Daniel M. Troyer of Holmes Co., Ohio. In 1909 they located on a farm southwest of Limon, Colorado, in which community they have made their home ever since, excepting the years 1923 and 1924 which were spent in Colorado Springs. In the year 1922 a Mennonite Church was organized in the Limou district. She with her husband united with this congregation and are included in the charter membership. She lived a faithful, exemplary Christiau life until the close of her journey. To this union were born four sons and three daughters: Moses D., Perry, and Daniel Alva, of Limon, Colorado; Lyman of Camp Leonard Wood, Missouri; Lena (Mrs. Ora Davis), Colorado Spriugs; Katie (Mrs. LeRoy C. Miller), Morley, Colorado; Edna (Mrs. Eldon Zook) Colorado Springs. The following grandchildren also survive: Dean, Wayne, and Eleanor Davis; Darroll Troyer; Betty, Ann, Billie, Virginia, and Lynn Miller; and Evon Zook. The eutire community joius with the bereft husband and family in mourning the loss of a departed loved one and faithful friend. The funeral service was conducted at the Limon Mennonite Church in charge of Bro. L. C. Miller of Manitou Springs assisted by Bro. George Holderman, the local pastor; and hy Bro. C. G. Ringler of Colorado Spriugs. Interment in the Limon Mennonite Cemetery.

—o—

Ask in simplicity. True need forgets to be formal. Its utterances fly from the heart as sparks from the blacksmith's anvil. Set phrases, long sentences, polysyllabic words, find little favor with the soul that is athirst for God and His grace. How brief are the sentences of the immortal and immutable prayer, which Christ taught His disciples! Not a long word there. **Temptation** is longest, and the majority of words are of one syllable. Do you essay to lead others in prayer? Utter no word that any that hear cannot understand. Express their need as well as your own. Do not go to the mercy seat on stilts.—R. M. Offord.

Relief Notes

Bro. Coffman reports on Relief in England.—During March Bro. John E. Coffman reports that seven different relief projects were carried on by the Mennonite workers in England. Besides the nursery home for evacuee children, the home for evacuee aged people and the help given to Spanish in Plymouth, there were several hundred persons who benefited by the clothing distribution. Appreciations for the relief given are numerous. Bro. Coffman quotes the following from a letter received:

"I am writing on behalf of the mothers at Atlanta Hostel to thank you for your kindness in sending garments for our children. We would like you to convey our deep gratitude to our American friends. The clothes are of a superior quality, for which we are thankful, as country life demands harder wear. Words do not express all we feel but believe us when we say, 'God bless our American friends.'"

"Freeing Our Colleges of Debt"

According to previous appointment and instructions from the Board of Education Executive Committee, a special subcommittee presented to the February, 1942, Annual Meeting of the Mennonite Board of Education a combined program of current expense and debt liquidation solicitation. After considerable discussion of its details and purposes, the Board adopted a motion made by Bishop Harry A. Diener of Hutchinson, Kansas, "that we humbly give ourselves to this program with the blessing of God and endeavor to consummate it."

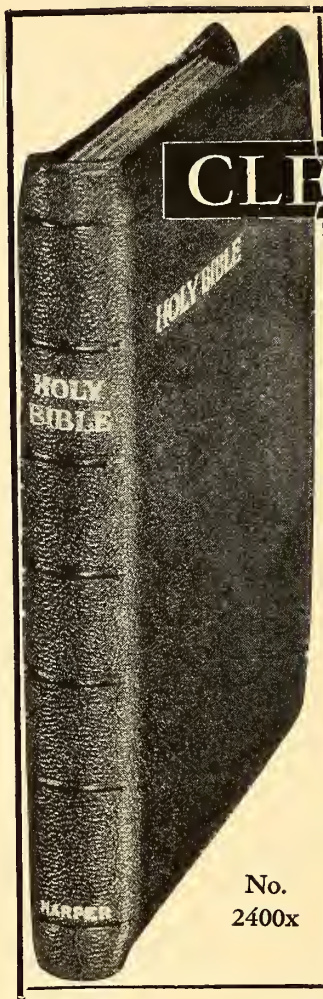
The plan of the campaign is to raise funds during a fifteen-month period for the current operating deficits of both schools and for the liquidation of their debt. The total amount necessary to be raised for these purposes is $105,000.

The Board has decided to inaugurate the campaign from June 1, 1942, and to continue to September 1, 1943. During this fifteen-month period no funds will be solicited from the constituency other than for the purposes of the program.

The Board and its two colleges solicit the prayers of the entire brotherhood in behalf of this program to the end that this combined effort may unite and strengthen the educational forces of the Church and redound to the glory of the Master's name.

Beginning with the first Gospel Herald issue after July 1, we hope to report in this space monthly totals received and the number of contributors.

—Orie O. Miller, Financial Agent, Mennonite Board of Education and Chairman of Committee.



No. 2400x

EYE SPECIALISTS APPROVE
this Small Bible with Large Type

CLEARBLACK BIBLE

Complete Teacher's Edition

With References, Concordance, Helps (including analysis of Apocryphal Books), and Maps.

No. 2400x—An unequalled value, for only

Genuine Leather
Leather Lined
India Paper

$5.95

The extreme thinness (7/8 inch) and small size (4 5/8 x 7 inches), combined with the large CLEARBLACK type, designed especially for your eyes, make this the only *small Bible with large CLEARBLACK type, containing all the features you want in your Bible, including soft* leather lining, *selling under $6.00.*

man named Æ-nē'-ăs, which had kept his bed eight years, and was sick of the palsy. 34 And Peter said unto him, Æ-nē'-ăs, *f*Jesus Christ maketh	*d* ver. 22 ch. 8. 2 & 22. 13 *e* ver. 35 *f* ch. 3. 6, 16	2 *d*A devo *e*feared Go which gav people, and 3 *g*He saw

Mennonite Publishing House, Scottdale, Pa.

GOSHEN YOUNG PEOPLE'S INSTITUTE

All young people are invited to attend the Young People's Institute on the College campus at Goshen, Indiana, August 5-9, 1942. The staff includes such leaders as: Bros. C. C. Culp, M. C. Lehman, A. J. Metzler, and H. J. King. Write for a descriptive folder to Paul Erb, Director, Goshen, Ind.

OHIO MISSION BOARD

The Ohio Mennonite Mission Board will be held, D. V., at the Plain View Church near Aurora, Ohio, on June 6, 7. Board members are requested to be present for the business session on June 6 at 10:00 a.m.

David C. Steiner, Secy.

ONTARIO A. M. CONFERENCE

The Ontario A. M. Church Conference will be held this current year on Tuesday and Wednesday, June 9 and 10, 1942, in Wilmot A. M. Upper Street Church near St. Agatha, Ontario.

All welcome. Address all correspondence to moderator, Peter Nafziger, Baden, Ont., or secretary, C. R. Brunk, Brunner, Ont.

DAKOTA-MONTANA CONFERENCE

The Dakota-Montana District Mennonite Conference will be held with the Lake Region congregation, near Detroit Lakes, Minnesota, beginning Monday evening, June 8, and continuing through Friday, June 12.

We extend a cordial invitation to any who can to attend.

J. C. Gingerich, Secy.

INDIANA-MICHIGAN CONFERENCE

The annual meetings of the Indiana-Michigan Mennonite Conference and th Indiana-Michigan District Mission Board wi be held, D. V., with the Howard-Miami Co congregation located northeast of Kokomo Ind., on June 9, 10, 11, 1942. The Missio Board Meeting will be held on June 9, an the church conference on June 10 and 11.

Anyone desiring information as to road or rail travel, etc., please correspond wit Paul Myers, Kokomo, Ind., R. 4. For othe information write the secretary. All are we come.

Ira S. Johns, Secy.

Table of Contents

193—Editorial
194—The "All Things" of the Bible
A Child of the King (Poem)
195—"Christ Died . . . according to th Scriptures"
196—John Wesley's Rules for His Preacher Beatitudes for Preachers; Precep for Preachers; About Preacher Ringing Doorbells; Drifting Ou Sermon Outlines; Items and Com ments
198—Since Sorrow Walked with Me; Ju Today; How I Ascertain the Will God; Begin the Day with God (I
199—S. S. Lesson; Bible Meeting Topic
200—Field Notes; Correspondence
202—Relief and Bibles; Meeting Christ Whe the Road Forks; Draw Nigh to G
204—Maintaining Good Works; C.P.S. New Special Meetings
205—Open Forum; Married
206—Obituary

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

June, 1942

INDIA NUMBER

Editorials

N this issue we are glad to present the annual report of missionary work in India. We commend these articles you for prayerful reading. In them you will find expressns of concern, a record of activities, evidences of sacri-, indications of hardship, marks of progress, touches of appointments, and the note of victory.

The *spiritual concern* which is reflected in these reports resents heart burnings for the cause. We should share h them these burdens for lost souls and for the growth converted people.

The *record of activities* indicates a busy life for our ssionaries. They are spending priceless human energies the sake of winning priceless souls for eternity. Their ivities in the field represent the life of the church that t them.

The *personal sacrifices* ich they have made are dly mentioned. You must d between the lines to over this aspect of their ssionary life. Even ugh they do not tell us ch about them they are e the less real.

The *hardships* they have ured are only faintly rked upon their records the past years of work. Deprivations, struggles, and nuous duties have fallen to their lot. They have ened for Christ's sake and for the Gospel.

ndications of *progress* in their work are encouraging. ere is evidence that the growing church is assuming adonal responsibilities. We are glad to see the native verts being used in the various duties of their church . We believe this has been a source of glad inspiration ur missionaries.

he touches of *disappointment* you will find in these rets are characteristic of all Christian activities. Some will draw back and faint. Others will love the world much and neglect their devotion to the Lord Jesus. the kind of experience we hope to avoid, but which we t expect in all our labors among people whose hearts e a depraved nature.

he note of *victory* is clear yet unassuming. We rejoice our missionaries in the triumphs of the year. May continue to bless our Christian testimony among the an people of the Central Province.

To Our Missionaries in India

I speak in self-disparagement as though admitting our feebleness. Yet let who will be 'courageous'—I speak in folly—I too am courageous. Are they Hebrews? So am I. Are they Israelites? So am I . . . . Are they servants of Christ? (I speak as if I were out of my senses.) Much more I; exceeding them in labours, exceeding them in imprisonments, quite surpassing them in floggings, with risk of life many a time. From the Jews I have five times received forty lashes all but one. Thrice I have been beaten with rods, once I have been stoned, thrice I have been shipwrecked, a whole night and day I have passed in the deep. I have travelled much, amid dangers from rivers, dangers from robbers, dangers from my own people, dangers from Gentiles; dangers in the city, dangers in the desert, dangers by sea, dangers among false brethren; in labour and toil, with many a sleepless night, in hunger and thirst, in frequent fastings, in cold and lack of clothing. And apart from all else, there is that which presses on me daily—my anxiety for all the Churches. II Cor. 11:21-28 (Weymouth translation).

THE missionary Paul was deeply stirred in his closing chapter of the second letter to the Corinthians. He had indicated the subversive influence of some who had injured his converts in causing them to sin. He challenged these false teachers to prove their adherence to the Gospel. In this section of his epistle he produced evidence from his own life to prove the genuineness of his religious activities.

This record of endurance proved his *loyalty to God.* He was willing to live and die for the cause of Christ. He allowed nothing to deter him from service in the Kingdom of God.

This passage indicates his *fidelity to the Gospel.* He endured these hardships and afflictions because he preached a Gospel that condemned men's hearts. It had power to convict them of their sins. His willingness to carry the message of salvation through dangers and perils proved his confidence in its power to save men from their sins and his willingness to obey the Great Commission.

This rehearsal of hardships proves his *devotion to a cause* that saves sinners. He understood the condition of those who were lost. He analyzed the need of the unsaved. He believed in the power of the Gospel to deliver them and pressed on through many afflictions for their sakes.

This testimony of sacrifice proved his *concern* for those

[*Continued on page* 219]

Table of Contents

Complete Forty-First Annual Report of the India Mission

MISSION NEWS FROM SOUTH AMERICA; AFRICA.....220
GENERAL SEWING CIRCLE COMMITTEE PAGE.....221
FINANCIAL REPORT OF GENERAL MISSION BOARD.....222
BOOK REVIEWS OF MISSIONARY BOOKS.....224

Our First Year at Kodarma

By Milton and Esther Vogt

MY beloved is mine and I am his." "He filleth the hungry soul with goodness." "But as we were allowed of God to be put in trust with the gospel even so we speak; not as pleasing men, but God, which trieth our hearts." Feeling spiritually refreshed by the Jalsa meetings we gave over our work at Ghatula to the Wilbur Hostetler family and proceeded to leave for the new field. I arrived in Ghatula with a trailer load of their things, including their bedding equipment. So we got their beds ready and waited for them to come with their trailer load of things. When it was time to eat they had not come and so I ate alone. They arrived late at night, being delayed on account of their trailer hitch.

The next morning (Sunday) I attended my last church service at Ghatula and on Monday I gave Bro. Hostetler charge of the work. He had spent about four days with us before Christmas in getting acquainted with the primary schools at their Christmas programs.

The last few days in the Dhamtari area we spent at Shantipur. We sorted through our things again, as there was too much of a load for the trailer and sent another box by train. Leaving January 9 at ten o'clock we had our noon meal with Sister Good at Balodgahan, tea with the Friesens at Sankra, and spent our first night with Weavers at Drug. The next night we were with some missionary friends at Basna and further on the way we spent two nights at Government Rest Bungalows (provided for the public).

Wednesday afternoon we arrived at Hazaribagh, happy to be so near our destination. Some one said, "Just forty miles to go." We had passed through the central part of the town when one of our children said, "There is John Jay." He was waiting at the side of the road with several baskets of fruit and vegetables. How happy we were to see him. He went along with us and showed us the way. As we entered Kodarma (Post Office, Jhumri Telaiya), he pointed out our house. We drove on over to where Bro. S. J. Hostetlers' live. They served us with refreshing tea. How good it was to see them and to fellowship with them! We returned to our house to make our beds. We were happy to put our bedding on our beds instead of on creaky camp cots. We unloaded our trailer and put a few things in order. For the evening meal we went back to Bro. Hostetlers'.

The Hostetlers had received our freight by train and had it in our bungalow for us. This house in which we live is much smaller than any we have lived in before. The opening of the boxes and arranging of the furniture seemed to go quickly. But when we started to put everything into its place, the job seemed pretty big.

My first introduction to the work in Bihar was to go with Bro. Hostetler to some of the evening meetings with the Christians here in the village. Their clothes were dirty and they were ignorant in comparison with the Christian people at Dhamtari. Their language was somewhat different. Sometimes I understood what they said and at other times I could not understand them. They were not very quiet during the meetings. Some paid attention and others seemed to be interested only in talking.

When we were ready to tour Bro. Hostetler took us out and introduced us to the people in a village named Jagdishpur. He had been there several times and felt that it might be a likely place to start work. The people turned out en masse to greet us and to attend the meeting. They were happy for the meetings and attended pretty well. We had meetings with them every evening and did some visiting among them in the daytime. Many people from the surrounding villages came to see us and to talk. We sold Gospels to them and did some personal work with them. After continuing the meetings with the people at Jagdishpur for some time, opposition started to manifest itself. Finally we closed the meetings and went to another near-by village in which there were a lot of oil makers. The people seemed very much interested, and we continued meetings with them every evening until we had to close on account of going to the hills. Since we came back from the hills we have been having about one meeting per week with the people there.

Next we went east thirty miles to Hazaribagh Road, a railroad station. We found some likely openings and also found people who had friends among the Methodist Christians at Gomo, thirty miles east of there, and they knew some of the converts in our area at Harela. We believe that knowledge of this kind will give these people courage to come to Christ. One day one of the converts from Harela went with us to one of these villages to introduce us to the people.

We found that where we are entirely unknown we must first break down the suspicion they have about us. Sometimes it takes considerable time to break down this wall that keeps us from gaining the confidence of the people.

We believe the Lord is leading us east, and so we are planning a tour over towards Hazaribagh Road in the beginning of 1942. Will you not pray with us that God will lead us in bringing the Gospel to these people?

The Academy

By S. M. and Nellie King

THE past year has seen but few changes in our school. The staff has remained much the same, there being only a few changes in personnel. In enrollment there has been a slight increase over last year. The graduating classes of this year, both in the high school and normal school, are slightly larger than heretofore. Under normal conditions we can expect an increased enrollment from year to year in the upper classes of the high school. That of the normal school, however, is more subject to fluctuation especially in time of war. This is due to the fact that a number of missions send us pupils for teacher training, and their ability to operate village schools and to send students away for training depends upon conditions in their various homelands, as well as in India. Until this year the American Mission in India have not been seriously affected by the war.

We realize that schools in India have thus far been uniquely blessed in contrast to those of neighboring lands. For some time schools in countries west of us have been handicapped and disturbed by war, and now many schools have been closed in eastern neighboring lands such as Burma, Malay, Siam and the Philippines. We realize that this is only a temporary and minor tragedy of the war, but it is something to take into account nevertheless, and we are grateful that the schools of India have thus far been spared the plight of those of neighboring countries.

One outstanding event of the year was the celebrating of the fortieth Anniversary of our Middle School. A day was set aside and a special program was arranged in honor of this fortieth Anniversary. It was interesting to look over the school records of forty years ago and to listen to the stories of happenings as far back as 1901. Thirty-five boys were enrolled in the first class of our Middle School in 1901. In 19 eight of these "boys" returned to their Alma Mater for the fortieth Anniversary, one of them being a speaker on the program.

Making an inventory of most any institution at most any time reveals disappointments. Certainly this is true of an educational institution. While we are conscious of many failures and shortcomings, we wish to mention one encouraging thing of the past year. We have been greatly encouraged by a number of the students in their attitude toward the Church and toward Christian life and activities. The witness is not extraordinary nor is the group large in number, but we do rejoice in this nucleus and pray that God's Spirit may continue to work in the lives of these young people that in the coming years many will make the full surrender and dedicate their lives to Jesus Christ.

"But God Gave the Increase"

By J. D. and Minnie Graber

DISOBEYED the leading of the Lord and He could not bless me during last year. But He has forgiven me and I have promised would obey in all things. Since I have settled that I have been happy d God's blessing has been on my life."

'When I came to the mission orphanage I came alone. I was a erted orphan. Now we are five. The Lord has blessed me abuntly. He has given me a lovely family, health, and joy in His vice and fellowship."

These were two testimonies given at Thanksgiving services where was privileged to attend during the past year. They indicate growth, l that is always a cause for thanksgiving. A comparison of the sent status of members of the Church with that of their nearest atives who remained in Hinduism brings out the contrast forcibly. man, for instance, who is now a Teacher, a trusted man in the urch, bringing up his children in the nurture and admonition of Lord, would likely be seen wearing a mere loin-cloth carrying ds of raw bones in from the villages; he would be illiterate and uld be cringing under a depressed class mentality—IF THE OSPEL HAD NOT REACHED HIM.

One day I was visiting in the home of one of our ordained pastors. s brother from the old village home was spending a few days with n. The family resemblance was unmistakable; he was his blood ther. But the contrast was amazing. The one whom Christ has nd is an ordained minister in the Church and is fast becoming a ar in the house of God, bringing up his children after him in the ys of the Lord. The other one is illiterate, sad, a victim "having no e and without God in the world."

n Annual Church Conference the second generation is rapidly takplaces of responsibility. Eleazer Pershadi has just completed a -year term as secretary while Samuel Raghua was elected for the ning two-year term at the last session in January. Both of these ldren are of the second generation; both of their fathers being kers in the Church, the one a Pastor and the other an Evangelist.

Growth in evangelistic zeal is manifest among students and teachof our schools. During the past year I have found it easy to get nteers for village preaching. It must be admitted that there is ong some too great a willingness to preach without an adequate se of the responsibility entailed. But the Word of God is a twoed sword that cuts into the heart of the preacher as well as into of the listener. Last April three camps were carried on simulously, just at the close of the school year. The boys, besides get- training in village evangelism learned by experience that God's sing rests upon those who proclaim His Word. These preaching ps, some over week ends and some for long periods are, in effect, eats with an evangelism objective. Through Bible study and yer, and in personal talks, victorious living and the consecration ne whole life to God are stressed. At the same time the challenge ne crowd of unsaved people in the near-by village is ever before us. meet them from night to night in the public service and we ask ther that God place their lost condition as a burden upon our ts.

hroughout the year there was the routine of work—caring for mission property and premises, keeping the accounts, making re-s, managing the institutions, visiting churches, personal contacts home visitation, special meetings and conferences, classroom teach- and a multitude of other, some more and some less attractive and rding tasks. But the criterion by which all is measured is whether God's will and whether it contributes toward building the Church sus Christ. The ideal is "to present every man perfect in Christ s." When we remember that we have about 1400 church mem- and about 900 children of Christians and about one million unvers in our Dhamtari field alone for whom we have accepted nsibility the task appears colossal. For man it is an impossible but with God all things are possible.

When we camp in a village we pray that there may be a church, a group of true believers, established in that village. We have few facts on which to base our hopes but we keep on asking in faith. When we look at our Church as she is today, even though she is by no means a perfect Church, we try to recall that forty years ago no one without the vision of God in his heart could have foreseen the establishment of such a Church in the midst of these idolatrous and unbelieving people. So why should we not look forward with the same vision and trust? It is God that gives the increase. Why should we not pray for and expect to see churches springing up during the coming years in many a new village and district; breaking out like "streams in the desert" and giving salvation to lost souls "like the shadow of a great rock in a weary land?"

The Station at Drug

By E. I. and Irene Weaver

THE earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1).

The all-inclusiveness of this verse has again taken us out into the villages away from the cities—where all might hear the precious message of salvation. Even the lowest of India's caste peoples—the very poorest ones—and the dirtiest, the uncouth—are all included and are to have the same chance to share in the glories of salvation if they will believe and repent—because they belong to God. Then why is it that seeing, they see not, and hearing, they hear not? God knows, for He seeth the hearts of men. We go forth with the promise that the seed of God's Word sown in the hearts of men shall bring forth abundant fruit.

The touring this year has been among the village groups from which came the leper converts. We must mention one in particular, Sumitri Bai, whom Bro. P. A. Friesen baptized before leaving for America. Her whole appearance tells of the "new life" which she has found in Jesus her Saviour. God has blessed her in a wonderful way. At this time of famine—while others are crying for food—God has given her an increased crop over last year's. She is not only an inspiration to others in her village but also to our Christian workers.

Dorka Bai has been faithful in teaching the Christian children in evening Bible class. They have been studying the Book of Acts for the last few months. A number of Hindu children of the neighborhood also attend. Their classroom is out in the open air. A mud platform built around a tree trunk to which a blackboard has been fastened serves well.

Of our group here one, Bro. Isaac, has been suffering for many months from a dreadful cancerous growth on his arm. This growth now is so large that it takes two people to lift him. The weight of the cancer growth is more than that of the body. We mention this because his illness and suffering have influenced the whole church. His terrific suffering has not quenched his spirit of peace and happiness. His body is dying by inches but not his soul. Three weeks ago we carried him into the church during the Sunday morning service and he gave a sincere and happy testimony. Perhaps it was the last time he will be permitted to do so.

We trust we will be permitted to work here for at least another year. We commit ourselves to Him. When we shall be able to go to America, we do not know. We humbly give ourselves to Him to be used by Him as seemeth best.

Ghatula Diary 1941



Sarvatsingh with His New Testament—Ghatula Station

By Wilbur and Velma Hostetle

WE were given big shoes to wear this year. The Vogts were transferred to our new field in Bihar after working nearly ten years in Ghatula, and so we came here in January to take their place. We couldn't fill their shoes, but the same God who had helped them is our God also.

January 4. To Ghatula from Dhamtari, with car and trailer loaded to the rafters. Arrived at 2:30 the next morning.

January 5. Officially took over the station from Bro. Vogt, and bade him farewell as he left for the new field. (His family stayed in Dhamtari after Jalsa.) "Taking over" involves the management of four primary schools with nine teachers, a medical dispensary with a compounder, and evangelistic work with two men and five women workers. We work together, of course, but I (Wilbur) have special charge of the schools and the men's evangelistic work, while I (Velma) look after the dispensary and Bible women's work.

Latter part of January. Visited our schools, attended bazaars to preach and sell books, attended committee meetings in Dhamtari, and moved odds and ends for which we had no room before.

Early February. Evangelistic work in several "murais." A "murai" is an annual celebration in the bazaar. It is a great day for Satan. There is much drunkenness and revelry—in the name of religion. We saw men with wires through their cheeks beat their bare backs with spiked chains—to keep some god in good humor.

February 10. School inspector came and gave fourth grade examinations. Sixteen out of thirty-one passed. (It takes a good inspector to fail so many pupils.)

February 10-12. Aunt Sarah (Lapp) was our first American guest here in Ghatula. A happy occasion for us.

March 4. Our first annual separation to place our children in school in Darjeeling—Gordon in the first grade and Verda in kindergarten.

Latter half of March. Camped at Dudhava in Kanker State. Good attendance and interest, and many hopeful contacts, but nobody willing to risk caste persecution to save his soul. May the Holy Spirit continue to strive with them to convict them of their sin.

March 26. All-school program in Ghatula. Contests and prizes made it a happy occasion.

Fore part of April. Camp at Nagari; made many contacts, but none very hopeful. Very warm for touring.

Latter part of April. Evangelistic work out of Ghatula. A dozen Normal School boys spent a week here ge ting some practical experience in evangelism

Mid-May to Mid-June. Family reunited i Darjeeling. Missionary conventions, speci programs, hikes, etc., provided spiritual an physical re-creation.

June 24. Two hundred fifty rupees (abo $75) stolen from our safe. The money w part of the savings of several workers, but v are responsible for the loss. But the great loss is the thief's—the loss of his soul. Wou that we could restore his loss!

Two weeks in July. Taught short courses the Bible Workers' Normal in Balodgaha Very profitable experience.

August 26. Christian Workers' Meeting f evangelistic workers and teachers in o charge. Subject: Methods in Teaching V lage Sunday Schools. Pastor Mukut Bhel gave a demonstration lesson. Sunder B former Bible woman, died.

September 17. Took oral Hindi examination in Dhamtari.

September 22. Sarvatsingh, a Hindu, accepted Christ and wants be baptized. May God grant him grace to remain steadfast in his n faith in the face of inevitable persecution.

September 30. Second Christian Workers' Meeting. Subject: Ch Evangelism.

October 2. Observed monthly day of prayer on the hill near t bungalow.

October 8-10. Written Hindi examination.

Late October. The Vogts paid us and their old neighbors a ple ant visit. They addressed the third Christian Workers' Meeting.

First week in November. Annual Business Meeting in Balodgah

December 3. Thanksgiving Day observed in the Ghatula Chur The church was filled, and all seemed to enjoy the services.

Week before Christmas. Night meetings among the Hindus Ghatula. Bro. Mukut Bhelwa and some of the teachers helped. soil in this village is hardened and much prayer will be require the seed can take root.

Christmas week. School programs, church programs, dinners Indian homes, picture taking, new clothes, etc.; a special season spiritual blessings, as well as material.

After Christmas. Jalsa, Sunday School Conference, and Chu Conference at Maradeo, by the river near Dhamtari—a fitting wa close the year.

The Past Year in Dhamtari

Vesta A. Miller

IN January 1941, I left my home with Sister Good in Balodgahan to take up my new assignment in Dhamtari. I was to live in the South Sundarganj bungalow which is about the largest and oldest of all our bungalows. For one month, while they were packing to go home on furlough, Dr. and Mrs. Brenneman and children shared this bungalow with me.

I still have charge of the Balodgahan Primary School. This necessitates occasional trips to Balodgahan but most often the teachers ride in on their cycles and bring their problems and requests here. Because of famine conditions, many of the children have been forced to stay at home either because they are so undernourished or because they must work. As a result the enrollment is quite a bit lower than in previous years. The outlook for the coming year's enrollment is even lower than that of last year.

I have been teaching in the Normal School here in Dhamtari since July and have been supervising in the Primary School here all year. I enjoy supervising the student teachers. This year we have twe one in the Normal II class. There are only thirteen in the Norm class.

If the graduates of our Normal Schools could see these boys at t work, I am afraid they would think the teaching is of an infe quality. However, some of the boys are doing quite well when consider that most of them have only passed the eighth grade.

The latter part of August, Paul arrived in Bombay and the part of September he began to share this huge bungalow with Even though I've been here almost three years longer than he I continue to have language difficulties and problems along with With the exception of a few interruptions, Paul has been havin lessons quite regularly. He will soon complete the reading mat for the first year's work. We are both looking forward to the when our work and service will be less hindered by this lang obstacle.

Sankra

After the Burhwa Sahib

By John and Genevieve Friesen

SINCE this station has been opened it has been supervised by two families, generally speaking—the Friesens and the Smuckers. For a time the Brunks had been here also but time to the native men of the district is divided into two categories or dispensations: the "Mota" (fat) sahib's time and the "Burhwa" (old man) sahib's time. The former of course refers to Bro. Smucker and the latter to Bro. Friesen. January, 1942, completes one year since the Burhwa Sahib "crossed the seven seas" and thus the title. With their going, of course, it remained much of what they meant to the community—the Burhwa Sahib's things, his wages, his servants, his way of working, all, a lot of which, though I am his son, I never was quite so conscious of and some things I didn't even know about.

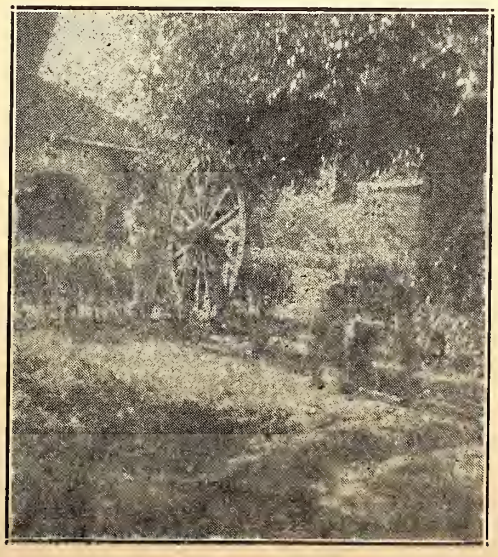
This last year the congregational work has been in the hands of Bro. Isa Buksha. He is one of the older pastors and we appreciate his rank Christian convictions and keen interest in seeing growth in the "fruit of the Spirit." He also spends a great deal of time in visiting the people of the neighborhood.

The little community here at Sankra feels that they have much to be thankful for and accredit it only to the blessings of God. During the past year not only has famine struck us full in the face but for several months at the close of the hot season our whole district was stricken with cholera. When Sister Friesen and I arrived home from the hills, in the middle of June, the epidemic had arrived at a number of villages within a mile and a half of us. No medical precautions other than sanitation were available to them up to our coming and as we found them having special prayer for the community and waiting anxiously for our arrival. The Lord stayed the sickness from us for though in several of the villages within sight of our bungalow twelve to fifteen deaths occurred before the Government was able to control the situation, not a single case was found among our people.

The Primary School, which has been operated as a sort of local church project due to the fact that our community children were being taught and reared in anything but Christian ways, received the final approval of the Mission this year. It was reorganized by the appointment of a local board and the adoption of a constitution. During the first months of the school year, with the enthusiasm of teachers and the board members, we managed to double the attendance of children. During the year, however, other movements, antagonistic to the missionary efforts, stirred up public sentiment and many of the Hindu boys from communities round about stopped coming. We are not a recognized school but steps are in progress whereby it can become such, and by this means we feel that much of the antagonism can be overcome.

The medical work of this place also misses the Burhwa Sahib and Memsahiba. The number of patients at our dispensary at the station has dropped considerably, although we feel that the compounder, Mr. Benjamine Sahni, and Nurse, Dulaurin Bai, have done a great deal. The former is a young man with whom we used to climb trees and who was always held in high esteem for being able to shoot marbles. He is just out of training and has come to us since the folks left. Our medical work, though it has suffered the most no doubt, has been one of the greatest sources of joy and encouragement to us. Before the folks left us we had the privilege of seeing twenty-three individuals take a stand for Christ before their Hindu fellow men. During this year seven other persons have been baptized and we believe that the Holy Spirit must be speaking to others. Two testimonies stand out in my mind which I must note: "I am absolutely ready and I want Jesus to take my body and heart to make it His temple." Another man showed his passion for something he did not have when he said: "I would be willing to give my life for a faith that I could be sure was true and which would give me joy." One woman, who is veritable Mary Magdalene in her faith and Christian joy, would like to give us a field on which to build a little district church and hospital. Our clinic was also highlighted this year by the first celebration of Christmas and Thanksgiving. The former has been remembered and people know what Christians do on that day and even ask when it will come around, but this year we had a special Christmas program at two of our large clinic stops, calling all patients to those places. Thanksgiving Day, though it was the first time in history they had known of such, was observed with much feeling and spirit. One was almost made to weep as poor crippled lepers came and brought their "Lord's Prospering." Many felt they did not give enough and for the whole month of December we were taking in little contributions of offerings. The total proceeds came to a little over 42-0-0.

The follow-up work for rural believers is tremendous. In this Bro. and Sister Weaver and his men attend the clinics, on Wednesdays and work with the people during the week, working from north to south and the workers from Sankra working from south to north. With the carefulness with which one must use cars during these days owing to the petrol shortages, this work has been made doubly heavy, but as the wise and experienced before us have so often reminded us, our disappointments are generally God's appointments. We have found that though we may be handicapped in some way we have had abundant reason to rejoice and we do. We feel sure that this message has an abundance of "joy unspeakable" for even these who may not understand more than that they are sinners saved by the grace of God through Christ.



Coolies Charging Battery

Mohadi Work - 1941

L. A. and Elizabeth Kniss

NEARLY all of the year, so far as the missionaries are concerned, was spent away from the bungalow. There was much touring and moving about among the people. Whether much good was done, God alone knows. Only about two months all told were spent at the bungalow. Three months were spent in Balodgahan where we helped to conduct a Normal for the workers. Some time was spent in the hills and the rest on tour.

Some of the readers will remember that about ten years ago we wrote about a young man, Gangu, who wanted to be baptized but his father prevented him and threatened to kill him, etc. I had asked you in correspondence to pray for him. The good news about him now is that this last year while we were on tour he and his wife walked twenty miles to get to our camp and take baptism. We had been planning to go to their village to preach but before we got there they came to our camp, twenty miles from their home. We praise God for His goodness and we are glad to inform you that your prayers are answered. We shouldn't consider this as extraordinary or wonderful for it is just like our heavenly Father to answer our prayers. We always take on new courage when we see a new sign that

[*Continued on page 217*]

With the Bible Women

Sarah Lapp

ON account of my having contracted a bad cold and cough early in January, I have been under Dr. Yoder's medical care for several weeks and he thought it not advisable for me to go on tour and live in a tent while the weather was chilly, and so the Bible women and I visited in near-by villages through the day, returning home for the night. But when the weather became warmer we did go out on tour during March. We went to Satiyara, a large village south of here.

Like the year before, my Bible women and I camped in the same village where Bro. Beare and his evangelists camped, which was a help in the evening meetings, as then the village women came out more readily when they saw us there. The evening meetings were very well attended and the daily house-to-house visitations were good. If it had not been for the awful caste system, we are certain that a few would have come out and confessed openly.

From Satiyara we camped at Koliyari, where lives a mother of two sons and a daughter who are Christians in our community, but she herself was not then a Christian and lived by begging. We are glad to say, that she has since come to live with one of her sons and has become a Christian. On account of the Mahanadi River overflowing its banks the other year, many of the good fields were filled with sand and are made useless. This is a great loss to the farmers.

We met a number of people in these villages who some years ago were taught by a man from a distance (not a Christian) that it is not right to wear jewelry, no colored clothes but only coarse, plain white clothes, not to smoke or drink liquor, not worship idols, not to observe heathen customs and holidays, not to eat certain kinds of food and vegetables, only eat from earthen dishes, not lie, steal, nor quarrel, and many other things. They are persecuted and made fun of by the village people, but they are told to bear it without resentment. While we sat with them and listened to the faith in their leader, it made us wonder how one man could have such an influence over so many. He comes to visit them once or twice a year. He and his followers are waiting for a vision or revelation from God to show them just what they shall do.

Most of them are farmers and weavers of different castes. We tried to show them that many of the things they do are right, but Jesus is lacking, and that they are in the dark without Him, but they said, "We will not leave our leader."

During part of April and May I was in Darjeeling. From July to the end of September the Christian Workers' Normal was held here. (This was the rainy season.)

I and the Bible women were out on tour for a week in December. We had planned to stay longer, but received word from the steamship company that sailing arrangements are being made for Bro. Grabers and myself to sail for U.S.A. the early part of January, 1942. So I cut my tour short to come home and dispose of my things and pack. Then a few days later word came that Japan started war with U.S.A. and so that cut off all sailing for the present. Now I am planning, if the Lord so leads, to go on tour among the villages the first part of 1942. Not many books were sold, as the hard times are affecting the common people very much and they do not have much money.

We met a few who say they are willing to become Christians, and we pray they may not be misled by the evil one, but that they may actually leave all and follow Him, as there is only one way for them to be saved—through Jesus Christ.

CALENDAR, 1941

January 2 First quarterly Prayer Day at Balodgahan.
January 9 Vogts leave for new mission field in Bihar.
January 21 Friesens leave for the homeland.
February 3 Brennemans leave for furlough.
February 21 Lapps return from furlough.
February 23 Friesens sail from Bombay.
April 1 First native worker taken on in Bihar field.
April 3 Second quarterly Prayer Day, at Medical Station.
July 3 Third quarterly Prayer Day, at Shantipur.
July 7 Workers' Normal begins at Balodgahan.
July 26 Brother Isaac anointed at Drug.
August 23 S. Paul Miller arrives in Bombay.
August 27 Bro. S. Paul Miller and Sister Vesta Nafziger married in Bombay, S. M. King officiating.
September 15 Missionary reception for the Millers at the home of Bro. and Sister Brunk.
October 2 Fourth quarterly Prayer Day, at Sankra.
October 14 Jerold Lehman Weaver born at Dhamtari.
November 2 Dedication of new Drug Church.
December 27-31 Jalsa at Maradeo.

Garjan Memorial School

Mary M. Good

THE past year has again been one in which we have received many blessings from a kind heavenly Father.

There were no changes on the school staff except that the nurse was transferred to the Dhamtari Hospital. One of our Middle School girls is looking after the sick girls since she left. Fortunately we had very little illness this school year.

The work with the Special Bible Class was a pleasure, as it has been in other years also. This is a year's work that is required before students are given scholarships for further training. I went on tour with groups from the class twice and it was a joy to see the interest the pupils took in presenting the Gospel message to the village people. Near the close of the year Bro. Beare took the four boys of the class for a few days' retreat and at the same time I took the girls. We lived in tents and both groups had a very pleasant time. The girls' group walked about a mile each evening to a village for meetings with the people.

A number of pupils from the Special Bible Class were sent for more advanced work in July. We now have four girls in training for Bible women's work; nine are taking nurses' training in different hospitals; eight are in high school and one is taking teacher training.

In April a series of evangelistic meetings was held in the school by Bro. Beare and in October a similar series by Bro. S. J. Hostetler. Blessings were received from these meetings. Near the end of the year some of the older boys were convicted of sin in their lives and made confessions. At their request a prayer group was begun and it has been a source of joy to see some of them gaining victory. Some, however, although they are trying, still do not have victory and acknowledge defeat from time to time. For such we wish you would pray and also for those who have started in the new life that they may remain true.

It is now five years since we have begun our co-educational program. During this same time we have admitted Hindu boys to study in the school. We have had more problems this year as the shyness of each other on the part of both girls and boys decreased, but fortunately each case requiring discipline came to light before there were serious consequences. We still believe in co-education and enjoy very much having the boys in the school. One Hindu boy who entered the first year that boys were admitted is now reading in the Special Bible Class and confesses his faith in Christ. He has not yet had the courage to tell his people. His village is twelve miles away but he goes home frequently, keeping up a close contact with his people. In Balodgahan he lives in the home of our Indian Pastor Bro. Sukhlal. He prays for courage to tell his people that he is a Christian at heart. He is a minor and cannot accept baptism without his parents' consent. He needs the prayers of God's people.

The school is developing along more practical lines from year to year. The two-acre plot of farming land which was bought two years ago is proving a real blessing. All of the boys take agriculture and one class of both girls and boys take gardening. The annual school sale has become an event of some significance in the school. At that time all the articles that sewing classes have made during the year are sold. The cooking class makes candies and other Indian food to sell at the same time. It creates a revolving fund for buying sewing materials and has stimulated interest in the domestic arts.

May our friends at home remember in prayer the girls and boys who study in the Garjan Memorial School.

Dondi Station

George J. and Fannie Lapp

WE arrived in India the latter part of February, 1941. Soon after we moved to Dondi to take up the work of the station and trict and also to take up our duties in the general administration the five congregations over which Bro. P. A. Friesen had bishop ersight.

Soon after our arrival two attacks of blisters and boils handicapped o. Lapp and hindered his activities. They caused considerable suffer- ; and left scars, most of which have slowly disappeared. By the be- ining of September he was again ready to take up active service. The shortage of rainfall during the rainy season also caused a nty harvest, which amounted to about one fourth of what should a normal crop. This was accompanied by high prices of foodstuffs, ich in turn has brought hunger and want among the people. We not really claim that there are famine conditions but many people ve told us that they cook food once in two days and drink gruels : intervening days.

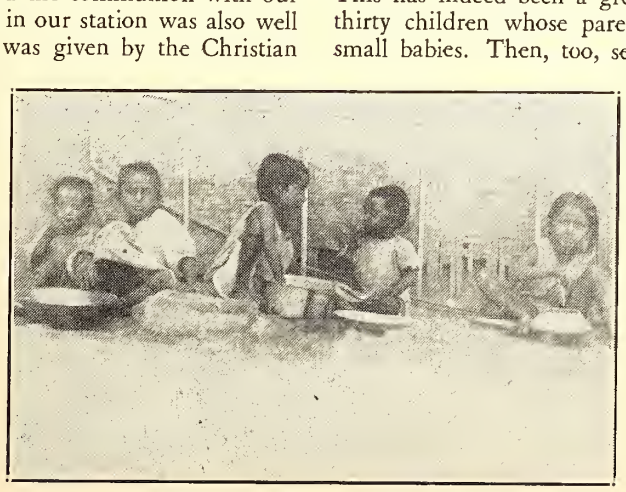
Our Christian workers, including two Bible women and three ngelists, have been active in preaching and teaching the Word the villages. People welcome the message and not a few express ir belief in the truth of it, but caste and other forms of opposition d pressure keep them from openly accepting Christ. Other inter- s hindered district touring before the new year.

Our Bro. Saul and his wife are living in Bhiragaon, twenty miles ith of Dondi, in the Kanker State. He has succeeded in procuring d and is farming and his wife also sells produce on a small scale a little store which they have set up in their home. At the time seed sowing we, with our workers, at his request went to his age for a consecration service. We went out to the field and asked Lord's blessing on the sowing and scattered the first seed in the d. Many non-Christian village people accompanied us. Among m were the owner of the village and a Hindu priest. After the vice a farmer came to Bro. Lapp and asked him if he might have h a service in his field. He was told that he was welcome to call). Saul at any time for such a service and that it was our prayer t all the people of the village might come to worship God through rist as we had done. In December, two days before Christmas, we l an evening service in this same village which was very well at- ded and the next forenoon we observed the communion with our ther and sister. The Christmas service in our station was also well nded. On Christmas eve a program was given by the Christian mmunity and we held the regular ristmas service on the morning of 25th.

Communions have been regularly held all the five congregations under our rsight during the year and we have been privileged to meet with the l congregational councils when cir- stances demanded. We rejoiced in fellowship with our Indian and sionary brothers and sisters.

A dispensary is kept open every day the sick and suffering who need ple medical aid. We take the cases ding major operations to Dhamtari spital. Our Bro. Iliyajar, the com- nder, cares for the detailed needs of people and co-operates with the sta- manager in all the interests in behalf of the sick.

The poor we have with us. During the year the local Church Coun- decided to employ those of the congregation to dig a ditch around graveyard and construct an embankment on which a hedge might grown to form an inclosure. The policy of the Mission is to pay f of any expense incurred in behalf of the worthy poor. During st of the year they are able to find sufficient employment to keep l and body together. During these times of stress it is more diffi- t. [*Continued at bottom of next column*].



Poor Christian Children Being Fed

Shantipur Leper Home

A. C. Brunk

THE Lord has helped us through another year and we praise Him for the multitude of His blessings. The work has brought both joys and sorrows, such as is the case in almost every walk of life. Bro. Prem Singh and wife are stationed here for evangelistic work in the surrounding villages. But Sister Brunk and I have had to give almost our whole time to the Leper Home and to the settlement for symptom-free lepers and healthy children of lepers at Mangal-Tarai. During the year quite a number of people left the Settlement due to poor crops because of poor farming and shortage of rain. In the latter part of the year a number returned to the colony.

In the Leper Home there has been quite an increase in the number of inmates. For a time we were refusing to admit many lepers for fear that because of war the Mission to Lepers would be unable to keep up its financial obligations. The Central Provinces Government has increased its per capita grant and the Mission to Lepers has never failed to send all that was needed. We are indeed very grateful to our heavenly Father that He has continued to put it into the hearts of His people to support His work. In the Home we tried in every way possible to economize in expenditures without harming the inmates.

Inmates were encouraged to do more of their own work. All the whitewashing of the buildings was done by the lepers themselves. Besides, they made and burned a large number of bricks and dug a well twenty feet square. Not only does the Home profit from the work that the able-bodied lepers do but the lepers themselves are helped physically and mentally thereby. Physical exercise is an important factor in the treatment of leprosy. Arrangements have also been made so that remuneration will be somewhat in proportion to the work done.

Bible classes for the lepers in the Home have been conducted. The interest was good both among the Christians and non-Christians. We hope that many have greatly profited from these studies. Quite a number have received baptism during the year.

In the beginning of the year Dr. Khan, who had served in the Home for some time, was transferred to another Asylum in the Punjab and Dr. S. N. Mukherji has taken up the work in this Home. Sister Brunk gives much of her time and thought to the medical work. This has indeed been a great help. Besides she oversees the care of thirty children whose parents are lepers. Many of these are quite small babies. Then, too, sewing for a Home of over four hundred inmates is no small task. Of course, she has several efficient Indian helpers or else the work would be impossible, and yet in other leper homes more foreign helpers usually share the responsibility. On the whole the Lord has owned and blessed the work and so it has been a source of joy.

Our sisters meet every week for sewing. They sew for the poor and also fill orders, for which a slight charge is made. It has given them an increased interest in the welfare of others. Through the worship service in each meeting valuable lessons are brought to them on home life and interests and on letting their light shine for the Lord among all whom they contact.

Pray for Dondi and the work for which the missionaries and the Indian brothers and sisters are responsible. We almost forgot to mention the eleven village Sunday schools that are conducted by as many small groups of members of this station. They are regularly and faithfully carrying the Gospel message to children and adults of the villages.

One More Year's Work for Jesus

Mina Esch

AS I entered this year I felt an urge to spend all the time possible with my Bible women in Dhamtari and in the villages we visit regularly. I had felt that we were getting a number of women really interested in the Word of God and in their soul's salvation but the year is ended and we have no visible results to report. But I cannot feel that all our work has been in vain and we will go on sowing the seed. Two women who have been among the most interested are now cold. This is a sign to me that they have faced opposition and Satan has turned them away from the Light. I am still praying for them. Will you pray with us? My two women go out each day even when I cannot go with them. Both of my women have now passed the three-month Worker's Course and I feel it has been a great help to them.

During the hot season, May and June, I was alone at the Medical Station while the Yoder family were on leave. The hospital work was very heavy and in charge of our Indian doctor only; so I tried to help in every way I could. The hot season was very long and hard in this my second year down on the plains, and so I was glad for the privilege of two months, July and August, in the Hills with Clara. The first month I was recuperating from the hot season and the second was when I had my vacation. I especially enjoyed the rich spiritual fellowship in regular services and also special conferences and meetings.

In November I had planned to go out on tour but sickness of the missionaries made it necessary for me to stay in and help with their care. During the year five missionaries of our own and one child of another mission, who came for a tonsil operation, have been in the ward. We now have two of our fully trained Indian nurses on the hospital staff and they are a great help in the care of these patients.



Mother and Daughter. The Mother Was Baptized Sept. 7, 1941; the Daughter is a Member of the Women's Home

But we are still hoping and praying that some sister at home wi feel called to come to this service, for I feel so unqualified for th work. Pray for me.

"One more year's work for Jesus;
One less of life for me!
But Heaven is nearer,
And Christ is dearer,
Than last year to me.
O blessed work for Jesus!
O rest at Jesus' feet!
There toil seems pleasure,
My wants are treasure,
And pain for Him is sweet
Lord, if I may,
I'll serve another year."

"The Harvest Is Past, the Summer Is Ended" - for 1941

S. J. and Ida Hostetler

AND many "are not saved." But some are, for which we praise the Lord. The outstanding event in our work for the year, 1941, was the baptismal service in the village of Harila. On the night of October 20, in the little mud house of one of the families, with rain and wind outside, we had the joy of baptizing ten souls. This was a victory for which we had worked and prayed much, the Central Province missionaries having joined us in prayer. Bro. Brunk, Bro. and Sister Friesen, Bro. and Sister Graber, Bro. and Sister Beare and Bro. Weaver have at various times been to this village. The first plans for baptism were set for the time when the Grabers were here, but the people failed in courage. When we arrived at the village, a number were gone. That was their way of showing themselves unwilling. We had a number of such disappointments before finally we were privileged to receive ten of them. They are now making spiritual progress, and we hope that more may come before too long. Our helper, D. M. Lakra, is doing faithful work with them.

The first church here is Telaiya and has not made as much progress as we would like to see. We have been trying to arrange to have one of their number teach and lead in worship when we are on tour. But our effort has not been very successful. None of them can read well enough to perform that duty. We are teaching several of them in the hope of preparing them sufficiently to undertake some of the work. But it is not the work of a day. They have such a background of wrong ideas and are so dull in their outlook mentally and spiritually that it takes much patient and powerful work to raise them to the position where they should be. They have never known much discipline, either self-discipline or otherwise, and so nearly all must be supplied by us. It is slow work. Then also in the middle of the year some persecution arose and affected two or three of the men. Others threatened to withdraw all social privileges, such as marriage, eating, help in burial, etc., from our people, and these men became fearful ar thought they could not continue in the church. We have been pra ing and working with them, but we are not sure if we can hold the or not. One of the men moved to Calcutta. In fact several of o members have gone there, but the others went for economic reaso These are some of our problems. These problems are doubly hard b cause of the fact that this is just the beginning of the church. The are no other Christians for these to associate with. They have to loo to their old caste friends and relatives for social relationships, and it is difficult. When there will be enough Christians that they c work together in various things, then caste ostracism will not be su a difficulty. We pray that that day may soon come. Will you not pr with us for the salvation of these people?

We thank the Lord for our fellow worker, Bro. Lakra. His wi has just joined him at the end of the year. He came the first of Ju but she has been ill from the first of April to the end of the year, a so could not come with him. She is a trained teacher, and should a real help to him. He has been teaching in Harila all the time, a his work there is strong evidence that teaching is needful for t growth of the church spiritually and otherwise as well.

We are touring in various other villages this year where people this same caste, the Turiya (or just Turi) caste live. This is one of t "depressed" castes. Their moral standards are low, but they need t Gospel, and we hope to give it to more of them.

We also appreciate having the Vogts here now. The first year he we were alone, and so we can doubly appreciate the privilege of f lowship we now have with them. We both live here in Kodarm but we work in different areas for the most part. Pray for the wo here.

Another Year

G. H. and Ida Beare

N many respects our work was the same as it has been in past years. We have lived and worked with the people of Balodgahan for a mber of years, nevertheless during the past year we have experi-ced new joys as well as new disappointments. The enemy has been sy and some with whom we have labored have yielded to tempta-n. Some have been untruthful, some have stolen, others have used asive language. It was often difficult to discipline such but God ver failed us.

Early in the year some time was spent on tour. About five hundred les were covered on bicycle. Many people were contacted and many ened attentively. Others confessed that we presented a good religion t were not ready to follow its teachings. In one large bazaar we tnessed a gruesome sacrificing of pigs, goats, and chickens. How eped in sin and superstition are the masses of India! We were again minded of the greatness of the task before us. God has called us d by His grace we claim the people of this land for Him. Continue help us in this great task.

The hot season came and finally left after several months of trying ather. The shortage of rain caused no little concern during these months. Many wells went dry and ter had to be carried from wells -half mile away. Blasting and deep-ng wells was part of our task.

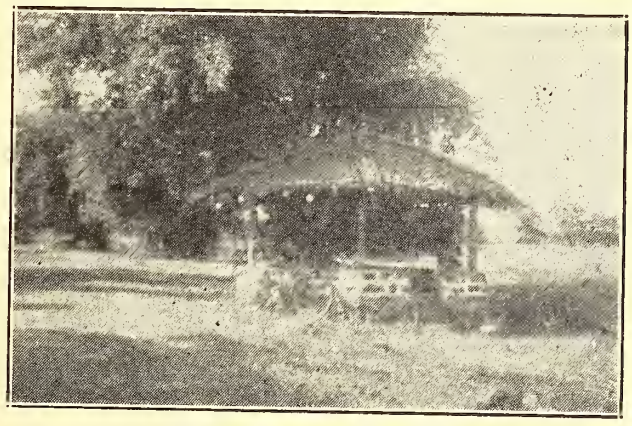
During July, August, and September Workers' Normal was held here in odgahan. Regular classes were held ly. We enjoyed the fellowship of Indian brethren and sisters who are ctly connected with the evangelism their own people. We also enjoyed fellowship of the missionaries from stations who came as teachers. The rch was also blessed by the presence hose attending Normal School.

Due to a partial crop failure this year ny of our people are in very diffi-financial circumstances. Some have ty to eat while others do not. In-d of counting calories some are almost compelled to count the ns of rice for each member of the family. The church fed a nber of the poorest children for several months during the hot on. During these days many are taking opportunity of work ned by Government. They break stones with small hammers for w cents per day. It is hard work and they must walk a mile to to the quarry, but if they want to eat they must work.

The church continues with its activities as in previous years. Our or carries a burden for the church and those who have grown cold indifferent. The women of the church made garments for the r during the year. These garments were received with thanksgiv-for many dresses and shirts were ragged beyond mending.

Fourteen women were taken into the Women's Home during the year. Only three of these had never been in the Home before. elve were elderly widows, and two were young, deserted wives. hristmas was a blessed season. On Christmas day Brother Sukhlal ched to a large audience of Christians and non-Christians. There e a few programs during the week. Immediately after Christmas eft for Jalsa. Here we enjoyed special meetings for the deepening ne spiritual life of the Church in India. The messages were given ne Spirit and were food for our souls.

s we look back over the year we realize that there have been joys victories as well as disappointments and discouragements. We se God for His faithfulness to us. We face the new year with age, knowing that again He will be faithful to us.



Bus Station at Balodgahan

t is probable that the recent census (in India) will reveal a con-ably larger increase in the Christian population than any previous de has shown."—C. M. S. Newsletter.

Dhamtari Christian Hospital

J. G. Yoder

WE have just completed our first year of work here in the hospital, and as we look back we believe that surely the Lord has been with us. Difficulties have been encountered, but we have found His grace sufficient for our every need. Especially did we feel His guidance and help as we began the work here. Some of our first patients were the most difficult of all our years of medical work, and we believe that the Lord had a definite helping hand in the work.

Medically the most encouraging feature of the work is the increase in the number of eye operations. It is impossible for people in the United States to understand the untold number of cases of blindness due to neglect and passive submission to fate, which we see here in India. Even if reasonably certain of help they refuse to travel twenty miles to have an operation for their eyes. Hence we made several trips to outstations and performed numerous eye operations there. Although these people are so difficult to arouse sufficiently to have eye operations done, once they are able to see their gratitude is indeed great. I believe they are our most grateful patients, and they continue to send their blind friends to us.

We also have endeavored to open the eyes of the spiritually blind. This we continue to do by daily morning devotions in the room of each patient. We also try to drop in the rooms of patients for casual conversation on spiritual things, and to have prayers with the sick. Without question all patients appreciate having us pray for them in the name of Jesus, whether they are Christian, Moslem, or Hindu. We have often stopped in at evening time to have a quiet word of prayer with some of the more seriously sick, and in every case we have been warmly received. Also we have secured personal blessings through all of this. Sunday evenings we journey to near-by villages to tell the story of Christ and to give our personal testimony to those about us. Many of the hospital staff and Christian community go with us in this effort.

And so we have tried to fulfill the command of Christ, who said, "As ye go preach" and who also said, "Heal the sick." There have been times when we have been very, very busy indeed. There have been times when we were dreadfully tired. But these have been the moments of victory that far overshadowed all our disappointments and gave us more than double for any sacrifices we may have made. We can truly say that it has been a happy year. "Hitherto hath the Lord helped us."

Mohadi Work—1941

[*Continued from page* 213]

God is still on the throne. Satan will now try them again and if we pray for the safety of the newborn souls we will be able to help them to stand.

We also were disappointed in one field by a large group who were wanting baptism but later at the last moment turned down the opportunity.

The interest among the village people seems to keep up. Interest of course is the first step, but so many stop at that. Will you all pray that real conviction might seize them so that they might make a real effort to find the Light?

Just now in the beginning of the new year we are planning a new tour of about fifty miles into the jungles. We are obliged to go on oxcart and bicycles as gasoline is rationed and we have run out.

May our heavenly Father bless all of you in the homeland and protect you all till we meet again.

Mission Directory and Statistics

MISSION DIRECTORY

Name	Address	Arrival
Sarah Lapp	Balodgahan, via Dhamtari, C. P.	1901
G. J. Lapp	Dondi, via RajNandgaon, C. P.	1905
Eva Brunk	Shantipur, via Dhamtari	1908
A. C. Brunk	Shantipur, via Dhamtari	1912
Mina B. Esch	Dhamtari, C. P.	1910
Fannie Lapp	Dondi, via RajNandgaon, C. P.	1913
Mary Good	Balodgahan, via Dhamtari	1920
J. D. Graber	Dhamtari, C. P.	1925
Minnie Graber	Dhamtari, C. P.	1925
G. H. Beare	Balodgahan, via Dhamtari	1926
Ida Beare	Balodgahan, via Dhamtari	1926
L. A. Kniss	Mohadi, via Dhamtari	1926
Elizabeth Kniss	Mohadi, via Dhamtari	1926
M. C. Vogt	Kodarma Station, E. I. Ry., Bihar	1927
Esther Vogt	Kodarma Station, E. I. Ry., Bihar	1927
S. J. Hostetler	Kodarma Station, E. I. Ry., Bihar	1928
Ida Hostetler	Kodarma Station, E. I. Ry., Bihar	1928
E. I. Weaver	Drug, C. P.	1935
Irene Weaver	Drug, C. P.	1935
S. M. King	Dhamtari, C. P.	1936
Nellie King	Dhamtari, C. P.	1936
J. G. Yoder	Dhamtari, C. P.	1937
Fyrne Yoder	Dhamtari, C. P.	1937
Wilbur Hostetler	Sihawa, via Dhamtari	1938
Velma Hostetler	Sihawa, via Dhamtari	1938
Vesta N. Miller	Dhamtari, C. P.	1938
John Friesen	Sankra, via Balod, C. P.	1939
Genevieve Friesen	Sankra, via Balod, C. P.	1939
S. Paul Miller	Dhamtari, C. P.	1941

Missionaries on Furlough

G. D. Troyer	1923
Kathryn Troyer	1923
P. A. Friesen	1907
Florence C. Friesen	1916
F. S. Brenneman	1934
Millie Brenneman	1934

COMMITTEES FOR 1942

Managing Committee

G. H. Beare
M. M. Good
J. D. Graber
W. Hostetler
G. J. Lapp
A. C. Brunk
M. B. Esch
L. A. Kniss
S. M. King
J. A. Friesen
J. G. Yoder
E. I. Weaver

Evangelistic Committee

G. H. Beare
J. A. Friesen
M. B. Esch
G. J. Lapp
L. A. Kniss
E. I. Weaver
S. Lapp

Auditing Committee

A. C. Brunk
S. P. Miller
W. Hostetler
J. A. Friesen

Medical Committee

J. G. Yoder
V. Hostetler
E. Brunk
J. A. Friesen

Educational Committee

S. M. King
M. M. Good
I. Beare
W. Hostetler
J. D. Graber
V. Miller

Continuation Committee

G. H. Beare
A. C. Brunk
S. M. King

Hindi Literature Committee

L. A. Kniss
J. G. Yoder
G. J. Lapp
M. Graber
I. Weaver

Publicity Committee

N. King
F. Lapp
E. Kniss
S. J. Hostetler
S. P. Miller
F. Yoder

STATISTICAL TABLES

INDIAN CHURCH

Table 1

Members at the beginning of the year	1381
Received by baptism and letter	179
Lost by death, letter, and excommunication	192
Membership at the end of the year	1365
Number of children at the beginning of the year	953
Number of children gained by birth and moving	151
Number of children lost through death and moving away	11(
Number of children at the end of the year	983
Total Christian community at the end of the year	234
Church Funds:—	
Balance at beginning of year in rupees	2222-13-8
Church receipts	3005- 6- ½
Miscellaneous receipts	751- 7-9
Total receipts	5990- 0-3½
Church expenditures	1683-15-6
Pastor's support	1480- 8-0
Miscellaneous	586- 5-9
Total expenditures	3961-10-6
Balance	2207- 4-6½

CHARITABLE INSTITUTIONS

Table 2

Number of inmates at beginning of year	17
Number admitted during year	4
Number who left the institutions	6
Number of inmates at the end of the year	18
Number baptized during the year	1

EVANGELISTIC

Table 3

Number of evangelists	1
Number of Bible Women	2
Men's work:	
Number of meetings held	283
Average number of listeners per meeting	16
Number of villages visited regularly	10
Number of baptisms from evangelistic effort	
Number of applicants not yet baptized	
Number of books sold	71
Women's work:	
Number of meetings held	284
Average number of listeners	2
Number of villages visited regularly	4
Number of applicants for baptism	
Number of books sold	1
Number of Zenana homes visited	

EDUCATIONAL

Table 4

Number of schools by the missions	
Enrollment:	
Christian pupils	4
Hindu pupils	3
Mohammedan pupils	
Low caste pupils	1
Total enrollment	10
Average attendance in all the schools	8
Number appeared in Bible examinations	4
Number passed	4
Number appeared in secular examinations	3
Number passed	2
Number of teachers employed:	
Men	
Women	
Total	

MEDICAL WORK

Table 5

Number of hospitals, including Shantipur	
Number of medical dispensaries	
Number of beds for in-patients	
Number of out-patients treated	16
Number of in-patients treated	1
Number of doctors	
Number of nurses	
Number of compounders	
Number of other helpers	
Number of major operations	
Number of minor operations	

INDUSTRIES

Table 6

1. Mission Carpentry School:	
Number of employees	
Number of Christian students	
Number of non-Christian students	
Financial statement:	
Opening balance	266-

Government grant and sale of produce	6258-12-0
From A. M. Mission	461- 4-0
Total receipts	5719- 0-0
Total expenditures	6315- 4-6
Closing balance .....Debit*	329- 1-9

Balodgahan Farm:

Number of employees	7
Christians	4
Non-Christians	3
Number of acres farmed	60

Financial statement:

Cash on hand at beginning of year	79- 1-6
Receipts from sale of produce	50- 0-0
Total receipts	676-14-0
Total expenditures	600-14-3
Closing balance	76-15-9

The book balance is a debit but there is considerable supply of t ber and materials on hand.

INSTITUTIONS

HOSPITALS AND DISPENSARIES

Location	Person in Charge
Dhamtari	J. G. Yoder, M. D.
Shantipur	Eva Brunk
Sankra	John A. Friesen
Dondi	G. J. Lapp
Ghatula	Wilbur Hostetler
Mohadi	Lloy A. Kniss
Balodgahan	G. H. Beare

EDUCATIONAL INSTITUTIONS

School	Location	Manager
Christian Academy	Dhamtari	S. M. King
Carpentry School	Dhamtari	J. D. Graber
Girls' Middle School	Balodgahan	Mary M. Good
Normal Practicing School	Dhamtari	S. M. King
Primary Schools	Balodgahan	Vesta Miller
	Shantipur	A. C. Brunk
	Ghatula	W. Hostetler
	Bhatgaon	S. M. King
	Bhagtarai	S. M. King
	Singpur	L. A. Kniss
	Umargaon	W. Hostetler
	Jharidihi	W. Hostetler
	Ratawa	W. Hostetler
	Mangal-Tarai	A. C. Brunk

CHARITABLE INSTITUTIONS

Boys' Boarding	Dhamtari	J. D. Graber
Senior Hostel	Dhamtari	S. M. King
Carpentry School	Dhamtari	J. D. Graber
Old Men's Home	Dhamtari	J. D. Graber
Girls' Boarding	Balodgahan	M. M. Good
Widow's Home	Balodgahan	Ida Beare
Shantipur Leper Home	Shantipur	A. C. Brunk

EVANGELISTIC

ions		Managers
mtari (Bible)		Mina B. Esch
odgahan	Chikli, Mograhan	G. H. & Ida Beare
		Sarah Lapp
tula	Kaspur, Likhma	W. & Velma Hostetler
kra	Balod, Pairi	J. A. & Genevieve Friesen
adi	Kurud, Singpur	L. A. & Elizabeth Kniss
di	Pasaur, Kusumkausa	G. J. & Fannie Lapp
ntipur	Mangal-Tarai	A. C. & Eva Brunk
g	Arjund, Dhamda	Edwin & Irene Weaver

SSION TREASURER'S ANNUAL REPORT FOR 1940-1941

Particulars	Receipts	Expenditures
dit balance from last year	34017 4 0	
m Menn. Board of Missions & Char.	177941 10 0	
m National Bible So. of Scotland	92 14 0	
m Interest & Discount	99 7 10	
ayments Land Loan & olonization F.	958 0 0	
nd Evangelistic Fund	35 12 9	
nd Education Fund	148 8 0	
Refund Administration Fund	16 14 0	
Refund Scholarship Fund	1866 8 0	
Refund Bible Fund	1 3 0	
Refund Living Allowance	13 10 6	
Checks, etc., cashed through Mission	6141 10 6	
Charitable Institution		21861 13 0
Evangelistic		15033 7 0
Education		15604 7 0
Medical		7579 10 0
Literature		38 10 0
Administration		2630 13 6
Emergency		2445 14 3
Building Repair		734 5 0
Interest and Discount		46 3 0
Ministers' Support		1439 10 0
Missionaries' Maintenance		54598 8 6
Dental, Medical, & Occulist bills		853 9 6
Passage Money		13980 0 9
Christmas Remembrance		98 7 0
Board Investment Fund		794 0 0
Lepers		65 11 3
Bible		232 0 0
Drug Church Building		1050 0 0
Land Loan & Colonization		800 0 0
Farming Land		450 0 0
Scholarship		1070 0 0
Checks, etc., cashed and paid through Mission		6171 0 9
		147578 2 6
Cash and Bank balances		33755 4 1
	181333 6 7	181333 6 7

Respectfully submitted

S. M. King, Treas.
A. M. Mission.

CHURCH STATISTICS, BIHAR FIELD, 1941

	Telaiya Caste	Harila Caste	Total
Members at beginning of 1941	12	....	12
Received by baptism and otherwise	4	10	14
Lost by death, letter, excommunication	1	....	1
Membership at end of year	15	10	25
Number of children at beginning of year	11	....	11
Number of children gained	1	15	16
Number of children lost	....	....	....
Number of children at end of year	12	15	27
Total Christian community at end of year	27	25	52

Church funds:

Balance at beginning of year	Rs. 3 1 0
Receipts	12 11 3
Expenditures	5 12 6
Balance at end of year	9 15 9

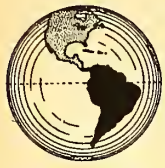
Editorial

[*Continued from first page*]

who were converted to Christ. He had a burden for their progress in spiritual attainments and for the strengthening of the church. It was a daily concern with him. The care of all these churches weighed heavily upon his heart and helped to motivate the great endurance which he so beautifully exemplified in his life.

We believe that you have tasted many of these experiences which are here recounted by Paul. Some you may have tasted only lightly but others no doubt deeply. In the same manner we interpret your endurance as a proof of your loyalty to God, of your fidelity to the Gospel, of your devotion to the salvation of the lost, and of your concern for all the churches.

Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?—Romans 10:13-15.



SOUTH AMERICA

JACOBO, THE CONVERTED JEW

By D. Parke Lantz

Jacobo was born in Poland but his parents emigrated to the United States when he was quite small and lived there for several years when all of them moved back to Poland where Jacobo attended the Jewish schools until he had received the training necessary to be ordained a rabbi in that country.

In the meanwhile his parents had emigrated again to North America, but when Jacobo was ready to go there were restrictions which prevented his entering the United States and he came with some friends to South America, until such time as his relatives could arrange for his entrance into the United States.

For some time he worked in Uruguay, at the same time learning Spanish through reading newspapers and books. He then went to Buenos Aires to work but became sick and went to the Cordoba Hills to regain his health.

He found work with a dry goods firm as traveling salesman and was out on the road for days at a time until he was compelled to rest. On a visit to Cordoba he learned to know a young Jewish girl and hoped to marry her.

One day he received a letter from the American Consul stating that they had received some papers from North America regarding his entrance into same but as he could not read English and having learned that I was an American he came to see me about the translation and explanation of the same.

Of course we also explained about our Mission in the Argentine and gave him a Gospel of St. Matthew and some tracts to read relating to the Jews.

The next time Jacobo came to see me he was very much annoyed and wanted some advice, as his girl friend had written him a letter informing him that people were advising her not to marry him as he was not of her class financially. This was true. That was one of the reasons that he had for marrying her. He hoped to start in business with the money she controlled. He was disappointed.

In our desire to console him we pointed out to him that God is a present help in time of trouble. Bro. Nelson Litwiller, who was visiting us at the time, urged him to accept Jesus Christ as the Messiah and his Saviour. This touched his heart and he had something else to think about.

In a few days he was back again, as he needed a Yiddish Testament and also a Hebrew Bible. These he began reading at once, together with a Spanish copy and thereafter he was at the house several times a week, coming at night and staying until midnight, asking question after question regarding Messias.

The fulfillment of the Old Testament prophecies regarding the Messiah, in the birth, life, death and resurrection of Jesus convinced Jacobo that He is the Christ and he accepted HIM as his Redeemer and Saviour.

He then began to plan for the conversion of the Jewish people.

Visiting friends in Cordoba, he inquired into their thoughts regarding the Gospel of Jesus Christ. All seemed very ignorant and some were afraid of the Christians, as the so-called Christians had persecuted them and their faith.

Jacobo began by telling them that he had only recently learned of the great difference between Catholic and Evangelical beliefs and practices. For instance: The Catholics prohibit Bible reading and study while the GOSPEL groups practice and recommend the study and close observance of its teaching. Also the Catholics use and worship images of saints while all Evangelical sects are opposed to adoration of images as taught in the Holy Word of God.

Jacobo has in his recent trips testified to his clients that Jesus Christ is the Messiah and he had so impressed some of them that they asked for us to visit them and teach the way of life more fully. This we are doing every week.

Last week Jacobo told me that he wants to attend our Bible School this year. At the same time he will do personal work among Jews and Gentiles. Pray for Jacobo during these months of Bible study and preparation for service among his people.

Cosquin, Argentina.



AFRICA

THE PROBLEM OF HEATHEN CIRCUMCISION

By J. Clyde Shenk

BUMANGI.—On Sunday, March 2, we witnessed the second baptismal service at Bumangi when two men were baptized and received into church fellowship. Bro. Wenger brought a very helpful message, stressing the necessity for a genuine rugged faith in Christ and pointing out the dangers of allowing school or work on the Mission compound to cause one to consider Christ of secondary importance. The baptizing was done at a spring about a mile from the Station. Those present were very attentive. The Holy Spirit was with us and doubtless spoke to many hearts. Help us to pray for these two men, Stephano and Lazaro, that they may stand firmly on the rock Christ Jesus, and that the Lord may receive glory through them here at Bumangi.

There are twelve boys living on the compound now who have come to go to school. Some of them appear to have a hunger and thirst for the Word of Life, while others are indifferent. We pray that the Word may find "good ground" in the hearts of these boys and that they may be laborers in the Master's harvest field. Satan is not willing to leave these boys an easy road but puts mountains of difficulty before them.

At present three of these boys are facing the problem of circumcision. This matter of circumcision has for a long time caused us great concern. It is the door through which the youth of the tribe enter into the heathen customs and practices which have bound these people in sin and darkness for centuries. In short, we might say that circumcision is as important to the heathen religion of this tribe as Christ is to the Christian religion. It is their life. A youth is not considered a man until he has been initiated into the tribe by circumcision. In view of this we can understand that circumcision fills a very large place in the minds and hearts of these people. It gives to the older people a self-righteous attitude. The youth are taught to look forward to it as a thing to be greatly desired as it brings to them the honor of being considered a tribesman and the rank of being accepted and praised by their elders. All this makes it easy for a man to pose as a believer when under the surface he may trust more in the heathen rite of circumcision than he does in Christ. And on taking that attitude he would, of course, "frustrate the grace of God." One of the men who was baptized here nearly two years ago was heard to say sometime after his baptism that if he would not have been circumcised before he believed, he would have fallen because of it. Thereby he let it be known that he considered circumcision to be of more importance than Christ. His life since then has proven to us that an attitude such as his is not the attitude of a Christian. He sought to be justified by something that could not save him and was therefore "fallen from grace" (Gal. 5:4). This is the attitude we want zealously to guard these people against.

There is, however, a side to the matter that has been presenting itself as a great problem to the entire Mission for some time. It is concerning young boys who have not yet gone through the ceremony. If they are not circumcised their parents may not give the cows with which to buy a wife. If the boy's father would give the cows, the father of the girl would not accept to give his daughter

man who is not circumcised. This would ultiply difficulties for young men of marageable age, and it seems that their problems e usually many in connection with their arriages even in tribes where circumcision not practiced. The problem is whether ung men of tribes where circumcision is acticed universally should be allowed to ve the operation performed by a Mission octor and thereby lessen his marriage difflties. They would in this way escape the grading ceremonies that go with the heathen e. There have been no young men in the Mission to date who have stood for any length of time after their village people wanted to force circumcision on them. Please pray that our faith may grow stronger and that the power of the Spirit may be so manifested among us that men might fear God more than the Evil One and that those who have been bound by the power of Satan may be set free. The matter of circumcision is to be considered again at the Native Conference this year. Pray that no compromises may be made and that the Spirit may definitely make His Will known.



There is something inspiring and helpful a gathering where a certain line of work discussed by a group of people who are utually interested in one another and in the ojects to be discussed.

* * *

In this and in a few subsequent issues of the Circle Corner we are happy to share with our readers some of the good things that were heard at the District Meetings of our Sewing Circles. Later we hope to share with you a report of the Southwestern Pennsylvania Meeting which was held May 2 at the Mennonite Church, Pinto, Maryland.

A CUP OF COLD WATER

By Edith Mishler

When Jesus was here on earth He was quently moved with compassion toward se who were in need. Feeding the hungry, thing the naked, ministering to the suffer, were usual forms of service in His con:s with humanity. To imitate our Master his respect is Christlike. Jesus said, "Whoever shall give to drink unto one of these e ones a cup of cold water only in the ne of a disciple, verily I say unto you he ll in no wise lose his reward" (Matt. 10:

t is when we are faithful in the small :s that God gives us the greater tasks of rice for Him. A big man will do a big job a little place. The man that is not big ugh to work in a little place is too little work anywhere.

God takes note of cups of cold water given ttle ones and gives a reward. No service is ll that aims to help someone. Works will save us but how can we be saved without ks? "Faith without works is dead."

Is it not to deal thy bread to the hungry, that thou bring the poor that are cast to thy house? when thou seest the naked, thou cover him; and that thou hide not elf from thine own flesh" (Isa. 58:7). f thine enemy be hungry, give him bread at; and if he be thirsty, give him water rink" (Prov. 25:21).

he suffering cry to us by the millions to- We cannot conceive that the war already left such great suffering. When we read there are 200,000,000 war refugees, 60,000 of whom left everything behind and and 20,000,000 suffering babies and chil, these figures stagger our imagination. sewing circle has opportunities arising on / side to fulfill her part of the Great Comion, "Go Ye." Wherever there is a call, : is a need. Some poor family may be in of food or clothing, some dwelling place may have been ruined by fire or flood. "The Son of man came not to be ministered unto but to minister." If we have Christ's spirit in us, we will be able to see in everyone we meet someone whom we may love and help. We cannot love and serve God unless we can love and serve our fellow men. If we turn anyone away who is in need we are turning Christ away. We must look at those in need as though we were looking at Christ. Christ is present in every needy and suffering one who comes to us. He is sick in the sick one. He is hungry in the hungering one. He is the stranger to be received.

There's work for the feeble,
And work for the strong,
There's work for us all
And excuses for none,
There's work for the aged
And work for the young,
There's something for all to do.

If a call has come to you to do some bit of service for Him and you think you are not able, if the call is clear do it anyway. He will surely give strength. It is not a matter of how many talents we have or of how much money, but what we do with what we have.

A short time ago a boy thirteen years old wrote to a Christian institution the following pledge: "Desiring to have part in . . . I am forwarding you herewith a contribution of five cents monthly, and will endeavor to send five cents monthly for nine months thereafter, as God may prosper me." Not only did he remain faithful in giving his five cents each month but he made more money with his trap work and selling furs, and he now gave $.90 a month. How God must have been delighted when this pledge was made and kept by the boy.

Are we giving a tenth of our income or have we been holding back from giving? "Will a man rob God?" If we have not been giving, we have been robbing God. We should not give offerings to God like tips that we give to Red Cap porters, waitresses, and so on. We do that, not because of love for them, but because of sympathy and recognition of their kindness and help. Our giving to God should express love and gratitude, and show that we recognize Him as owner of all.

God has been making a distribution of gifts among men. To some He has given the power of faith, to others the gift of evangelism. Some are pastors, and some have the ability to teach. He distributes also the power to get wealth. Men of means have a larger responsibility to God. The person who provides the finances for Christian activities can enjoy the happiness of participation in Kingdom efforts as well as the active worker on the field. We are all workers together with God. Funds are needed for the poor, for Christians who have met with misfortune, for church activities, ministers, and church institutions. These missionary enterprises cannot be carried on without your means.

There are numerous other ways in which we can give a cup of cold water:

Shamgar had an oxgoad,
Rahab had a string,
Gideon had a trumpet,
David had a sling,
Samson had a jawbone,
Moses had a rod,
Dorcas had a needle
All were used for God.

As a sewing circle may we pray earnestly that our work may be a cup of cold water in His name.

Because the Master is not here,
With His own hands today
To feed the hungry multitude
Who throng life's busy way,
He gives the task to you and me,
He bids us hear their cry;
He says that if we turn from them
We also pass Him by.

Johnstown, Pa.

ILLINOIS SEWING CIRCLES MEET

The fourth annual state meeting of the sewing circles of Illinois met on Saturday, May 23, 1942, at Morton, Illinois. The day was fine and a large group of sisters from the sixteen churches in the state congregated for a day of fellowship and worship and to discuss the problems of the sewing circles. The following program was given:

Organization.—Chairman, Mrs. Walter Yordy; Chors., Mrs. Arthur Byerly, Peoria; Hilda Ringenberger, Tiskilwa.

Program.—Devotional, Mrs. Mattie Good, Sterling; Reports of State Officers; Duties and Privileges of our Sewing Circles Today: "To Those about Us", Mrs. Ralph Imhoff, Eureka; "Unto the Uttermost Part of the Earth", Ina Springer, Hopedale; Special Music—Freeport, Arranged by Mrs. Arthur Shoemaker; "What Does the Lord Require of Me?" Dr. Sarah Miller, Peoria; Roll Call of Circles. (Afternoon) Devotional, Mrs. Henry King, Arthur; Special Music—Flanagan, Arranged by Mae Orendorff; Reorganization; Offering; "Angels of Mercy", Esther Widmer, Mennonite Hospital, Bloomington; Junior Girls' Chorus, Directed by Mrs. Arthur Byerly, Peoria; Delight Thyself Also in the Lord," Alta Mae Erb. Goshen, Ind.

A fine spirit of devotion and attention was manifested throughout the day. Each sister felt her spirit renewed within her as she listened to the various subjects discussed. All of us went home with our faith strengthened, desiring to serve our Lord more perfectly in our daily walk and work.

Mrs. Walter Yordy.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

APRIL, 1942

GENERAL

A Bro & Family Ia	25 00
Bro & Sister Roman Stutzman	10 00
Henry Hunsberger	50 00
A Friend, Ill	5 00
Forks Cong Ind	41 56
A Bro & Sister Md	42 00
A Bro & Sister O	20 00
A Church Member O	10 00
Rock SS Pa	50 00
A Bro & Sister Ia	18 25
Oak Gr & Pleasant Hill Cong O	110 36
A and W Ind	5 00
Kidron SS Welcome SS Cl Ohio	27 53
Mr and Mrs Roy M Hartzler	90 00
A Bro & Sister of Beech Cong O	10 00
Roseland Cong Nebr	26 29
Susie Gilmore	5 00
Menn Pub House	600 00
Providence Cong Va	35 05
Dr Adam Kauffman	10 00
A Bro and Sister Pa	11 50
Freeport Cong Ill	154 07
Bro & Sister Magnuson	100 00
Hopedale Cong Ill	50 00
Mt. Zion Cong Mo	4 25
Calvary Cong Kans	12 63
Kans City Cong Kans	36 05
Crystal Springs Cong Kans	18 10
Palmyra Cong Mo	11 00
Bro & Sister Andrew Bean	25 00
West Clinton SS O	18 75
Martins Creek Cong O	42 44
Bethel SS West Liberty O	71 62
Sunny Side SS Pa	18 43
Sugar Creek Cong Ia	118 21
Manson Cong Ia	71 64
E Union Cong Ia	61 55
Salem SS Alta	75 92
Mountain View Cong Mont	8 40
Duchess Cong Alta	160 00
	2260 60

INDIA

GENERAL

A Bro Ore	1 50
Canton Cong & SS O	14 75
Mt Clinton SS Va	16 60
Newport News SS Va	10 31
Gulfhaven Cong Miss	35 52
Detroit Miss Cong Mich	5 83
H E Hostetler	10 00
Mr and Mrs Alvin Good & Family	50 00
A Bro & Sister Mich	35 00
C W Leininger	1 00
D H and Mary Eberly	10 00
Red River Valley Cong N D	7 40
Willow Springs Cong Ill	53 65
Roanoke Cong Ill	22 98
Mt Zion Cong Mo	3 00
Bethel Cong Mo	21 84
E Holbrook Cong Colo	10 00
Towamencin SS Pa	37 10
Plain SS Pa	50 00
Salford SS Pa	78 85
A Sister in the Faith Pa	2 00
Dr and Mrs I S Miller	50 00
Salunga SS Pa	37 00
Zurich SS Ont	9 15
Wanner Cong Ont	28 13
Elmira Cong Ont	25 00
St Jacobs Cong Ont	129 04
Endowment Interest	29 75
E Bend SS Y M Class Ill	15 00
Martha Hunsberger	30 00
West Clinton SS O	55 08
Nappanee Cong Ind	20 00
Milford A M Cong Nebr	25 05
Salem Cong Nebr	11 18
E Fairview Cong Nebr	55 22
Salem SS Alta	59 58
	1,056 51

MISSIONARY

Maple Grove N W Cong Pa	31 63
Martins Creek SS O	25 00
A Bro Ind	25 00
A Bro & Sister Ind	13 00
Willow Springs Cong Ill	61 36
Blough SS Pa	10 00
Stahl SS Pa	15 48
Penna Cong Kans	17 80
Spring Valley Cong Kans	25 00
Blooming Glen SS Pa	112 50
Millersville SS David Mayer Cl Pa	9 00
Lancaster District Pa	75 00
Midland Sr S C Mich	15 00
Mrs John Harnish SS Class Pa	4 50
Hopedale S C Ill	4 00
Roanoke S C Ill	24 00
Lower Deer Creek S C Ia	11 62
West Union S C Ia	17 39
South English S C Ia	4 00
West Clinton SS O	98 41
Lockport SS O	56 26
Martins SS O	37 50
Goshen Cong Ind	55 52
Elkhart Cong Ind	37 50
Manson Cong Ia	120 04
E Fairview Cong Nebr	55 22
Salem Cong Nebr	7 09
Alta-Sask District	37 50
	1,006 32

MISSIONARY CHILDREN

Glen E Yoder	10 00
Fairview SS Mich	45 00
Masontown SS Pa	8 67
Loyal Workers Pa	56 25
	119 92

EVANGELIST

Matt 10:42 Ind	30 00
Petersburg SS Mens Bible Cl Pa	33 00
Werner Property Fund Ont	100 00
A Family Berea Cong Ind	50 00
W Union Cong Ia	221 85
	434 85

BIBLE WOMEN

Holdeman SS Roy Hartzler Cl Ind	19 25
E Bend SS Mrs Dan Tuercher Class Ill	16 00
Goshen College SS Ind	2 00
Ada K Miller	50 00
Bethel SS W L Old Sis Cl O	12 50
Howard-Miami SS Classes Ind	11 00
Sugar Creek SS Cl Ia	3 92
	114 67

EDUCATIONAL

Elk Cong Home Dept Ind	3 00
Ruby P Martin	7 00
Wm Moyer Cl Pa	25 00
T K Moyer Cl Pa	25 00
T K Moyer Cl Pa	25 00
Mellinger SS Fund Pa	45 00
Lititz SS Pa	25 00
Landisville SS Paul Miller Cl	30 00
	185 00

ORPHAN

Chambersburg SS Pa	33 00
Stumptown Sr S C Pa	44 00
Mr and Mrs G Monroe Miller	22 00
Will Springs SS Prim Dept Ill	9 00
Fort Wayne Miss SS Ind	44 00
Forks Cong Ind	37 28
A Bro & Sister Pa	20 00
Sue F Landis	5 00
Blooming Glen SS Robert Nase Class Pa	11 00
Beacon Girls in Lititz & Manheim Vicinity Pa	22 00
Detroit Miss SS Mich	22 00
N Pomona SS Calif	22 00
A Bro Ind	36 00
Mountville SS Pa	44 00
Hopedale SS Ill	7 20
Bethel Cong O	71 00
A Bro and Sister, Ind	9 00
Met SS Martha Nofsinger Cl Ill	36 00
E Bend SS Cl 5 Ill	3 70
Kans City YP Kans	11 00
Mt Pisgah Cong Mo	19 00
Mrs Norman Moyer Cl Pa	11 00
Wm Moyer Cl Pa	11 00
A Sister Pa	11 00
The Sisters Mt Joy Cong Pa	22 00
Bossler SS Y Mens Bible Cl Pa	12 00
Manheim SS Pa	22 00
Strasburg SS Prim Dept Pa	11 00
Landisville SS Prim Cl No. 1 & 2 Pa	11 00
Plain View SS Sisters Classes O	11 00
Bethel SS W L Old Sis Cl O	11 00
Olive SS Ind	130 78
Sugar Creek Pri Dept Ia	16 58
W Union Pri Dept Ia	18 71
Plum Creek Cong Nebr	11 00
	838 25

WIDOW

Emma Rohrer	22 00
Mr & Mrs E H Handrich	22 00
Mattawana SS Pa	5 50
Girls SS Cl Belleville Pa	5 50
A Bro & Sis Pa	5 50
Sue F Landis	5 00
Almira SS Ont	5 50
Walnut Creek SS Cl 12 O	22 00
A Bro Ind	22 00
Wal Creek SS Cl 4 O	22 00
Bethel Cong O	16 50
Stumptown SS Pa	22 00
A Sister O	11 00
E-town SS Edna Ebersole Cl Pa	5 50
Martins Creek SS Cl 12 O	5 50
Portland Cong Ore	5 50
	203 00

MEDICAL

Salem SS Harold Mycr Cl Ind	40 09
Emma Rohrer	20 00
A Bro & Sis Ill	12 50
Goshen College Ind SS	5 68
Mr and Mrs Daniel Diller	10 00
M H Mast	10 00
A Bro & Sis Mich	9 00
Catlin Cong Kans	10 00
Lititz SS Pa	10 00
Lower Deer Creek S C Ia	13 55
	140 82

FAMINE RELIEF

Goshen College SS Ind	2 62
A Sister Kans	16 00
	18 62

LEPERS

Sue F Landis	5 00

PERSONAL

Mr & Mrs Oren L Ely	10 00
Clara Vogt	5 00
	15 00
Total for India	4,137 96

SOUTH AMERICA

GENERAL

A Bro Ore	1 50
Canton Cong & SS O	14 74
Gulfhaven Cong Miss	35 52
Detroit Miss Cong Mich	5 83
Sue F Landis	5 00
Mr & Mrs Alvin Good	50 00
Red River Valley N D	7 40
Chicago Home Mission Cong Ill	15 00
Hopedale Cong Ill	75 00
Mt Zion Cong Mo	50
E Holbrook Cong Colo	10 00
Rockhill Cong Pa	91 76
Providence Cong Pa	16 00
Salford SS Pa	72 70
Tressler Cong Pa	12 31
Kaufman Cong Pa	11 09
A Sister in the Faith Pa	2 00
A Bro & Sister Paradise Cong Pa	50 00
Dr & Mrs I S Miller	50 00
E Chestnut St Cong Pa	30 95
Hagey Cong Ont	17 00
Elmira Cong Ont	25 00
Endowment Interest	29 75
Josiah Cressman Legacy	60 00
Nappanee Cong Ind	20 00
Olive SS Ind	72 13
Yellow Creek Cong Ind	101 00
Filer Cong Ida	9 86
Quarterly Mission Meeting Ore	57 25
Fairview Cong Ore	181 11
Milford A M Nebr	49 86
Salem Cong Nebr	16 06
	1,196 32

MISSIONARY

Pike SS Va	32 00
Goshen College SS Ind	1 90
Holdeman SS Ind	112 50
Sue F Landis	5 00
A Bro Ind	25 00
Pleasant Valley Cong Kans	37 50
Plain SS Pa	50 00
Providence Cong Pa	15 00
Souderton SS Pa	37 50
Good's Cong Pa	54 00
Bossler SS Pa	34 93
Strickler & Shopes Y M Bible Cl Pa	26 00
Lancaster Dist Pa	150 00
East Zorra A M Cong Ont	75 00
York County District Ont	489 00
Sharon S C O	2 00
Martins SS O	43 67
Elkhart Cong Ind	25 00
Mountain View Cong Mont	13 00
Mount View Cong Alta	15 00
	1,244 00

MISSIONARY CHILDREN

E-town SS Ruth Gish Cl Pa	6 25
E-town SS Edith Gish Cl Pa	3 13
E-town SS E O Brubaker Cl Pa	3 13
E-town SS Dora Aungst Cl Pa	6 25
E-town SS Paul Garber Cl Pa	6 25
E-town SS John Hertzler Cl Pa	3 12
E-town SS E O Brubaker Cl Pa	12 50
Niagara Dist SS Ont	31 95
E M S Jr Earnings & Savings Va	10 48
	83 06

EVANGELIST

Rudy Bontrager	2 00
Schertz Bros Ill	100 00
Carpenters Miss Cong Pa	7 00
C E Mann	10 00
Sam R Hoover	10 00
E Chestnut St SS Mrs A G Hess Cl Pa	12 50
Lititz SS Pa	12 50
Wcr Property Fund Ont	100 00
Shore YPBM Ind	21 67
E Union Cong Ia	50 00
	325 67

ORPHAN

Mattawana SS Pa	9 23
N Sharon SS Ia	15 00
Elkhart SS Mrs Mumaw's Cl Ind	8 00
	32 23

PUBLICATION

A Bro & Sister Mich	10 00

NURSE

A Bro & Sister Ont	25 00

LITWILLER MEDICAL EXPENSES

Ont No. 847	100 00
Total for South America	3,016 28

AFRICA MISSION

E Bend SS Bertha Zehr Cl Ill	11 00
Sue F Landis	5 00
A Friend Ind	1 00
Werner Property Fund Ont	100 00
Providence Cong Pa	275 00
Hereford Cong Pa	89 15
Plain SS Pa	50 00
Souderton SS Pa	25 00
Skippack SS Cl 10 Pa	18 10
Bowne Cong Mich	33 00
Nappanee Cong Ind	20 00
	627 25

CITY MISSIONS

CANTON, OHIO

Oak Gr & Pleasant Hill Congs O	10 00
Martins Creek Cong O	4 00
Canton Cong O	20 50
Canton SS O	7 10
Esther Miller	5 00
Cora Hostetler	5 00
E J Rowe	2 00
Friends	5 00
Special	23 30
	40 30

CHICAGO, ILL.

Vernon Weaver	10 00
G C Tither	1 00
A Bro & Family Ind	25 00
Brother S M Ind	25 25
M Bontrager	10 00
Etril Leinbach	5 00
R M Y Clinton Brick Cong Ind	6 50
Tracts	10 00
MCC Pa	5 00
Ben S Gerig	30 00
Elvin Nice	10 00
Metamora SS Ill	53 75
	190 75

MEXICAN MISSION, CHICAGO, ILL.

Dorothy Graber SS Class Mt Pleasant Ia	5 00
Nappanee Cong Ind	20 00
	25 00

ALTOONA, PA.

Souderton Cong Pa	25
Durr Annuity MPH	8
Allensville Cong Pa	25
Allensville Cong Penna	35
Schellsburg Cong Pa	4
Dist SS Conf Pa	21
	118

DENVER, COLO.

Alpha Cong Minn	16
Hesston Cong Kans	55
West Union Cong Ia	31
Ben Slagell	10
Mt Zion Cong Mo	1
Fairview Cong Ore	84
Spring Valley Kans	24
Sugar Creek SS Cl Ia	15
Battle Hill SS Kans	12
Penna Cong Kans	6
	256

DETROIT, MICH.

Detroit Miss Cong Mich	7
Nappanee Cong Ind	25
Orpha Troyer	5
	37

FORT WAYNE, IND.

Nappanee Cong Ind	25
Holdeman Cong Ind	62
	87

HANNIBAL, MO.

Goshen College SS Ind	2
Sugar Creek SS Cl Ia	3
Mt Zion Cong Mo	2
Yoder Cong Kans	5
	14

JOHNSTOWN, PA.

Pinto Cong Md	17
Dist Mission Meeting Pa	30
Casselman Cong Pa	9
Pleasant Grove Cong Pa	7
Weaver Cong Pa	12
Pleasant Grove Cong Pa	7
Kaufman Cong Pa	20
Scottdale Cong Pa	41
Johnstown Apt Rent	23
Dist SS Conf Pa	14
	183

KANSAS CITY, KANS.

John S Kauffman	12
Marie Kaufman	8
M M Buch	5
Marie Kaufman's SS Class Ks	4
Dave Nissley	1
Week Day Bible School Chil Ks	45
W D B S Missionary Offering Ks	43
Coalridge Cong Mont	20
Crystal Springs Cong Kans	18
Mt Pisgah Cong Mo	1
Plum Creek Cong Nebr	10
E Fairview Cong Nebr	3
	11

LIMA, OHIO

el SS Medina Co O	75 85
tral Allen Co O	10 00
on Co O	50 00
Liberty Oak Grove O	20 00
m Allen Co O	10 00
	165 85

IOWA MISS., IOWA

rty Cong Ia	33 43
ar Creek Cong Ia	98 64
n Creek Cong Nebr	10 00
a City Cong Ia	16 05
lman Cong Ia	49 04
ta Cong Minn	13 97
Fairview Cong Nebr	19 31
m Cong Nebr	9 10
	249 54

IOWA MISS. BLDG., IOWA

n City Cong Ia	10 00
eer Creek Cong Ia	21 65
nion Cong Ia	8 25
	39 90

PEORIA, ILL.

Nofzinger	1 50
ia Mennonite Church Ill	25 00
ro & Sister Ill	1 00
mora SS Ill	50 91
on Cong Ill	36 00
ice Ridge SS Ill	36 55
	150 96

BELLVUE—PEORIA, ILL.

Zion SS O	30 00

PERKIOMEN BLDG., PA.

conia Cong Pa	287 97
SS Pa	100 00
o Pa	50 00
	437 97

WICHITA MISSION, KANS.

g Valley Cong Kans	24 26

OZARK MISSIONS

g Valley Cong Kans	10 00

PORTLAND, ORE.

iew Cong Ore	84 12
Cong Ida	9 92
Cong Ore	58 68
y Cong Ore	17 30
and Cong Ore	20 07
	190 09

TORONTO, ONT.

ownsberger	5 00
z Cong Ont	12 70
Cong Ont	30 00
y Cong Ont	20 00
r Cong Ont	10 16
eiler Cong Ont	5 50
	83 36
for City Missions	2,446 62

CHARITABLE INSTITUTIONS

LERSVILLE ORPHANAGE, PA.

Cong Pa	88 61
mencin SS Pa	30 00
Landis	5 00
	123 61

ORPHANS' HOME, OHIO

er SS Mrs D P Wenger Cl Va	21 00
nt View SS O	11 89
Cong Md	4 50
S SS Jr Earnings	
avings Va	4 09
ay SS O	16 73
a Strite	2 00
end	6 00
iend	5 00
Paul Whittrig	1 00
Gascho	50
mos Kropf's SS Class	1 35
	74 06

DREN'S HOME, K. C., KANS.

Cong Ill	34 55
on Cong Mo	50
ong Ind	24 94
Creek Cong Nebr	7 65
SS Mich	4 00
Springs Birth Ark	3 42
ediate Boys Ill	5 50
Eimen	1 50
B Weaver	26 00
Kuhns	3 00
ulfport Miss	7 00
iver Cong Nebr	1 00
Buch	5 00
Cong Mo	10 90
Nice	5 50
renneman	2 00
Eimen	1 50
	143 96

ME FOR THE AGED, ILL.

Cong Ill	34 55
on SS Ill	11 04
Support	757 00
	558 39
e Sold	97 50
tock	54 65
nance	10 00
	1,523 13

OHIO OLD PEOPLE'S HOME, O.

Mary Huber	40 00
Special Support	701 00
Farm Income	105 63
A Friend Ind	1 00
	847 63

HOME FOR AGED, LANC., PA.

Sue F Landis	5 00

LA JUNTA HOSPITAL, COLO.

Pinto Cong Md	4 50

LA JUNTA HOSPITAL NURSE

Dorcas S C Pa	5 00
Wellman S C Ia	5 10
South English S C Ia	3 30
Wood River Nebr S C	6 15
Plum Creek S C Nebr	3 00
Pacific Coast S C	27 44
Pleasant Hill S C Ill	6 00
	55 99

LA JUNTA HOSPITAL WING

Ben Slagell	10 00
Total for Charitable Institutions	2,787 88

OTHER FUNDS

AMERICAN BIBLE SOCIETY

Bro & Sister Magnuson	25 00
East Scottdale Cong Pa	5 00
Plain SS Pa	25 00
	55 00

BOARD OF EDUCATION

Pinto Cong Md	4 50

CHINA

Mr and Mrs S B Nafziger	5 00

CULP, ARK.

M B of M & C Ind	25 00
Penna Cong Kans	6 99
Mt Zion Cong Mo	2 75
W Union Cong Ia	5 00
	39 74

COLPORTAGE & TRACTS

Shore Cong Ind	11 50

CHURCH & MISSION NEWS

Elmira Cong Ont	15 00

CONFERENCE FUND S. W. PA.

Casselman Cong Pa	4 00
Springs Cong Pa	15 00
	19 00

EASTERN MENNONITE SCHOOL

Pinto Cong Md	4 50

GOSHEN COLLEGE

M C Cressman	50 00
Mrs M C Cressman	50 00
	100 00

JOHNSTOWN BIBLE SCHOOL

Tressler Cong Pa	12 31
Kauffman Cong Pa	11 09
	23 40

INDIAN MISSION, PARAGUAY

Martha Smith	35 00
Mr and Mrs S B Nafziger	5 00
Goshen College SS Ind	2 45
	42 45

LOUISIANA WORK

Kansas City Cong Kans	10 00

HOUSE OF FRIENDSHIP

East Zorra A M Cong Ont	7 50
Elmira Cong Ont	10 00
	17 50

MANITOU SPRINGS, COLO.

Wellman Cong Ia	33 00
West Union Cong Ia	25 00
	58 00

MEXICAN WORK, COLO.

A Bro & Sister Ill	10 00
Goshen College SS Ind	14 40
Mr and Mrs Ed M Yoder	10 00
Ben Slagell	2 50
	36 90

MEXICAN BORDER WORK, TEXAS

Goshen College SS Ind	21 43

NORTHERN MINN. WORK

A Bro and Sister Ill	20 00
Goshen College SS Ind	7 73
Fairview Cong N D	25 53
Lakeview N D	25 00
Lake Region Cong Minn	5 00
Goshen College SS Ind	10 48
	93 74

LITERATURE

Coalridge Cong Mont	60
Springs Cong Pa	15 00
Casselman Cong Pa	4 00
	19 60

NORTHERN BIBLE SOCIETY

Fairview Cong N D	10 00

MISSION AID FUND

Souderton Song Service Pa	91 72

SS FIELD WORKER

Argentine SS KC Kans	3 00
Quindaro SS Kans	2 00
Morris SS Kans	2 50
	7 50

PERSONAL

Roanoke Y P B M Ill	21 58
Pigeon Cong Mich	19 14
Spring Valley Cong Kans	12 50
	53 22

RURAL MISSIONS

Pinto Cong Md	18 00
Pleasant Grove Cong Pa	4 00
Morrison Cove Cong Pa	7 50
Middlebury Cong Ind	44 00
Fernland Cong Mich	10 00
St Jacobs Cong Ont	27 00
Cressman Cong Ont	19 20
Geiger SS Ont	15 00
	144 70

BOOKLET OF PRAYER

Ind-Mich S C	14 20
Lower Deer Creek S C Ia	2 50
West Union S C Ia	2 40
Wellman S C Ia	1 80
Per Mrs M C Lehman	4 00
Mrs J C Zook	10
	25 00

CIRCLE LETTERS

Subscriptions	32 81

GENERAL EXPENSE

Mennonite Publishing House	100 00

DISTRICT GENERAL

Fairview Cong N D	53 00
Red Top Cong Mont	11 81
Lake Region Minn	12 88
Norristown Mission Cong Pa	186 38
Souderton Cong Pa	39 06
Pottstown Mission Pa	19 71
Dist Mission Meeting Pa	9 51
Altoona Cong Pa	10 00
Kaufman Cong Pa	16 68
Glade Cong Md	3 93
Rockton Cong Pa	7 00
Maple Grove Cong Ind	43 00
Emma Cong Ind	35 00
Middlebury Cong Ind	44 00
Marion SS Ind	7 54
Shore Cong Ind	33 62
Zion Cong Mich	2 63
Howard-Miami Cong Ind	58 11
Clinton Frame Cong Ind	73 51
Salem Cong Ind	26 53
Mt Zion Cong Mo	6 71
Bethel Cong Mo	9 55
Filer Cong Ida	8 74
Bethel SS Ore	6 06
Hopewell Cong Ore	19 75
Gladys Baer	10 00
Mt Zion Cong Mo	12 00
Mt Pisgah Cong Mo	4 00
Pleasant View SS Okla	18 55
Pleasant Valley Cong Kans	15 00
Yoder Cong Kans	23 07
	827 33

DAK.-MONT. DIST. CONF.

Coalridge Cong Mont	8 00

CULP BUILDING, ARK.

Battle Hill SS Kans	12 41
West Liberty Cong Kans	31 00
Yoder Cong Kans	33 00
	76 41
Total for Other Funds	1,953 95

RELIEF FUNDS

NONRESISTANT RELIEF

Almira & Wideman Cong Ont	83 26
Cressman Cong Ont	29 94
Biehn Cong Ont	50 00
Wanner Cong Ont	30 62
Snyder Cong Ont	14 27
Cedar Grove Cong Ont	31 65
A Starnaman	3 50
Poole A M SS Ont	32 00
East Zorra A M Cong Ont	49 30
Zurich SS Ont	15 00
Detweiler Cong Ont	7 25
	346 79

CIVILIAN SERVICE

A Bro Ore	2 00
E Holbrook Cong Colo	21 50
E Fairview Cong Nebr	5 00
Mt Zion Cong Mo	17 25
Medway Cong O	41 66
Martins Cong O	153 50
Liberty Cong Ia	125 00
Holly Grove Cong Md	11 00
Pleasant View Cong Okla	144 11
W Liberty Cong Kans	23 00
Chicago Mex Miss Cong Ill	20 68
Salem Cong Ind	29 00
Union Cong Mich	5 95
Tenn Dist	13 00
Lower Dist Va	1,375 00
Yoder Cong Kans	49 60
Pigeon Cong Mich	30 00
West Liberty Cong Kans	57 00
Gulfhaven Cong Miss	5 50
Central Cong Ohio	117 41
Catlin Cong Kans	37 50
Nappanee Cong Ind	276 40
Howard-Miami Cong Ind	96 00
Bethel Cong O	10 00
Bethany Cong O	17 00
Lakeview Cong N D	102 50
Fairview Cong Mich	356 27
Franconia Conf Dist Pa	954 45
S Union Cong O	200 00
Denver Cong Colo	25 75
Leetonia N Lima & Midway C O	20 00
Protection Cong Kans	82 75
Linn Cong Mo	8 84
Tressler Cong Del	31 50
Doylestown Cong Pa	41 00
C P S No 22 Camp Ill	10 00
Belleville Cong Pa	64 00
E Holbrook Cong Colo	55 75
Martins Cong O	20 00
Walnut Creek Cong O	400 00
Ralph Hostetler	10 00
Plum Creek Cong Nebr	12 50
Locust Grove Church Ind	20 00
Clarence Center Cong N Y	130 00
Stahl Cong Pa	127 00
Milford Cong Nebr	5 00
Blough Cong Pa	114 43
Zion Cong Ore	171 70
E Fairview Cong Nebr	11 00
Crystal Springs Cong Kans	159 08
Maple Grove N W Cong Pa	99 00
Pleasant View Cong O	17 75
Mt Pisgah Cong Mo	28 00
Yellow Creek Cong Ind	5 00
La Junta Cong Colo	20 00
Pike Cong O	20 00
Palmyra Cong Mo	23 00
Salem Cong Ind	160 00
Palmyra Cong Mo	4 00
Zion Cong Mich	14 00
A Bro Ind	25 00
Calvary Cong Kans	10 00
B Risser Pa	25 00
Kolb's & L Cong O	55 00
Pleasant Valley Cong Kans	81 55
Martinscreek Cong O	202 00
West Liberty Cong Kans	5 00
Blanchard Cong O	22 44
Kidron Cong O	455 00
Mast Family	10 00
Oak Grove Cong Okla	8 84
Emma Cong Ind	150 00
Filer Cong Ida	40 00
Alpha Cong Minn	50 00
Ben Slagell	10 00
White Hall Cong Mo	26 25
Mrs Barbara Weaver	10 00
Berlin Cong O	100 00
N Lima Midway & Leetonia O	467 00
Emma Cong Ind	27 00
Thurman Cong Colo	33 55
Burr Oak Cong Ind	50 50
Salem Cong Nebr	5 00
Coalridge Cong Mont	18 00
Lake Region Cong Minn	60 77
Waldo Cong Ill	201 25
Chicago Home Mission Cong Ill	45 69
Bro & Sister Magnuson	20 00
Science Ridge Cong Ill	248 10
Morrison Cong Ill	14 95
Molalla Cong Ore	2 70
Syc Grove Cong Mo	10 00
Crown Hill Cong O	212 10
Berea Cong Mo	5 00
Milford Cong Nebr	102 00
Pike Cong O	10 00
Holly Grove Cong Md	23 89
Yoder Cong Kans	108 75
Yoder Cong Kans	55 17
Hesston Cong Kans	147 18
Bethel Springs Cong Ark	9 40
Stahl Cong Pa	27 25
Springs Cong Pa	54 31
Masontown Cong Pa	7 00
Weaver Cong Pa	17 20
Altoona Cong Pa	30 00
Rockton Cong Pa	3 00
Thomas Cong Pa	151 50
A Bro & Sister Ind	25 00
Beaver Dam Cong Pa	28 00
Freeport Cong Ill	185 00
Franconia Dist Conf Pa	381 78
Mt Zion Cong Mo	9 50
Plain View Cong O	250 00
Oak Grove SS WL O	356 85
Fulton Co Congs O	139 15
Fernland Cong Mich	20 00
Holdeman Cong Ind	253 05
Albany Cong Ore	200 00
Dr A Ziegler	2 50
Sweet Home Cong Ore	97 23
Portland Cong Ore	21 00
Fairview Cong Ore	337 09
Iowa City Cong Ia	14 00
L Deer Creek Cong Ia	117 00
E Union Cong Ia	136 35
Salem Cong Nebr	187 29
	12,423 46

AMISH CIVILIAN SERVICE

S Honeyville Dist Ind	2 75
N W Clinton Dist Ind	105 22
W Barrens Dist 12 Ind	92 50
S D Shrock Church Va	304 50
S Madison Co Cong O	150 00
OO Am Church of Curtis Wisc	87 25
Wayne Holmes & Tuscarawas Co's Cong O	600 00
N E Clearspring Cong Ind	106 00
Graber Dist Ind	155 25
N & S Thomas Churches Okla	107 50
N W Dist No. 3 Ind	121 25
S N Beachy N Dist Ill	80 00
S W West Prt Dist Ill	73 75
OO Am Church Newton Co Ind	30 75
Defiance Co Am Cong O	15 00
E & W Centerville Congs Mich	123 30
N E Barrens Dist Ind	67 50
S W Clinton Dist Ind	114 00

Book Reviews

GREAT MISSIONARIES TO AFRICA, J. T. Mueller, Zondervan Publishing House, 1941. 129 pages. Price $1.00. Available at Mennonite Publishing House.

This book presents short sketches of the most outstanding missionaries to Africa. It relates significant incidents of their noble lives, including stories of more than a dozen missionaries, beginning with the trail blazers, Moffat and Livingstone, to "The Gatherer of the People," Crawford. The retelling of these spiritual conflicts and triumphs makes their dauntless courage impressive and appealing. It describes effectively their great faith in a great God amid reverses, disease, unspeakable sin, and death. The Christian fortitude of the godly missionary wives is challenging to the Christian women of today. These stories of the final planting of the Gospel of Christ in North, South, East, West, and Central Africa are written in an interesting style with the conviction that other great men and women should follow after.

—Martha Mosemann.

WITH CHRIST ON THE EDGE OF THE JUNGLES, S. T. Moyer, Mennonite Book Concern, 1941. 148 pages. Price $1.00. Available at Mennonite Publishing House.

Here is the record of another sector of missionary life in India. It is more than another book; it represents a triumphant struggle among lost souls. The author himself says, "It is a story of a series of experiences, of a series of experiments with truth, as embodied in the call of Jesus Christ to make disciples among the outcastes of India."

The book is an account of soul struggles, personal hazards, and the trying resistance of heathen opposition to the Gospel. It is an autobiographical testimony of the marvelous grace of God as experienced by the Moyers in their pioneer labors among the people along the jungles in Mid-India. The reader will long remember the scenes associated with travel on an oxcart, with camping along the wilds of the jungle, and with preaching among the curious and suspicious villagers.

While the reader is introduced to the jungle of trees, ant hills, stumps and wild nature in India, he feels the author's greater concern to have us understand "the jungle of man-soul with its obsessions of fears, hates, envies, suppression, and oppressions, cleavage between man and man and man and God." The book definitely reflects the missionaries' confidence in the Word of God as the means which the Holy Spirit has used to bring deliverance to the lost among the jungles of sin.

—John R. Mumaw.

E Marshall Dist Ind	116 25
N E & N W Dist of N Sharon Ia	66 11
OO Am Cong McMinnville Ore	51 25
Nebraska Branch Pa	73 75
S W Clearspring Cong Ind	101 25
N E Clinton Am Cong Ind	120 00
D J F Miller Dist O	130 10
S E Clinton Dist Ind	76 25
Noah J Coblentz E Dist O	70 00
N E Middlefield Am Cong O	100 00
S Dist Ch Stark Co O	70 00
OO Am Applecreek O	233 75
Forks Am Cong Ind	82 00
S N Beachy S Dist Ill	97 50
Flint Miss Cong Mich	25 00
OO No Dist Buchanan Co Ia	100 00
S E Barrens Dist Ind	12 75
Miami Co OO Am Cong Ind	115 00
S E Sharon Cong Ia	8 00
Mayes Co OO Am Cong Okla	107 25
N E Dist Am Ch Ind	80 00
E Center OO Am Cong Kans	1 25
N A Yoder Church Dist Ill	70 00
Amos Witmer N E Am Cong Ind	68 50
Andrew J Weaver Dist O	81 00
E & W Centerville Am Cong Mich	58 35
Allensville Dist Pa	125 25
Oscola Co Cong Mich	67 50
N Dist OO Am Adams Co Ind	104 00
Millwood Cong No 4 Ind	128 85
Noah C Bontrager Church Ind	11 25
Defiance Co OO Am Cong O	87 50
N Marshall Church Dist 6 Ind	2 50
King Cong O	8 25
Chestnut Ridge Cong O	5 00
Parkman Dist Ch O	40 75
Eight Sq Cong OO Menn O	1 00
S Hazelton Dist Ia	93 75
Benj Yoder Ch Dist O	201 25
S Middlefield Dist O	100 00
S W Clearspring Cong Ind	14 25
	5,442 93

GOSHEN TORNADO

N W Clinton Dist Ind	155 78
Middle Barrens Dist Ind	30 00
Dwight Ehret	10 00
N W Clearspring Dist Ind	60 00
N E Clearspring Cong Ind	39 00
N W Dist No 3 Ind	52 35
Emma Cong Ind	100 00
S W Clinton Dist Ind	78 75
E Marshall Dist Ind	17 00
W Honeyville Am Cong Ind	15 00
Salome Lehman	1 00
Franconia Conf Dist Pa	42 00
N E Clinton Am Cong Ind	65 00
S E Clinton Dist Ind	38 50
W Marshall Dist Cong Ind	45 00
S E Barrens Dist Ind	20 90
W Barrens Ch Dist Ind	25 50
Ind-Mich Dist Bd Ind	432 39
S Honeyville Dist Ind	39 00
E Yoder Cong Ind	30 00
W Yoder Cor Ch Ind	38 50
Noah C Bontrager Ch Ind	2 50
W Honeyville Dist Ind	10 00
N Marshall Ch Dist 6 Ind	8 00
Elkhart Cong Ind	310 70
	1,666 87

GENERAL RELIEF

N W Clinton Dist Ind	51 90
Donna Yoder	5 00
Lydia Beachy	58 00
Pike Cong O	20 00
Ben Slagell	20 00
	154 90

EUROPEAN WAR SUFFERERS

Rock Cong Pa	52 00
Weaver Cong Pa	52 40
E Holbrook Cong Colo	12 50
Kaufman Cong Pa	33 00
E Fairview Cong Nebr	55 00
Crystal Springs Cong Kans	20 10
Penna Cong Kans	20 00
Mt Zion Cong Mo	12 00
A Bro & Family Ia	25 00
A Bro & Sister Ill	20 00
W Liberty Cong Kans	30 00
A Sister Va	40 00
Roy Roeschley	10 00
Will Springs SS Prim Dept Ill	10 00
Salem Cong Ind	19 00
Canton Cong & SS O	40 00
Va Dist Board	1,237 00
Pigeon Cong Mich	125 00
Wellman Cong Ia	21 00
Gulfhaven SS & Cong Miss	7 50
Pike Cong O	51 50
Mr and Mrs Abe H Mast	25 00
A Bro & Sister Ia	10 00
Nappanee Cong Ind	30 80
Howard-Miami Cong Ind	14 50
Bethel Cong O	40 00
George Beechey	10 00
Maple Grove SS Pa	109 85
Bethany Cong O	55 00
Sarasota Cong Fla	18 30
Lakeview Cong Mich	20 00
A Bro & Sister Pa	15 00
Leetonia N Lima Midway Congs O	60 00
Goshen College SS Ind	8 14
C P S No 22 Camp Ill	10 00
E Holbrook Cong Colo	5 00
Levi Bontrager	6 00
Martins Cong O	44 50
Burr Oak Cong Ind	17 70
Sue F Landis	5 00
Manitou Cong Colo	20 00
Plum Creek Cong Nebr	27 50
La Junta Cong Colo	17 00
Scottdale Cong Pa	10 00
Doylestown Cong Pa	58 30
Milford Cong Nebr	48 70
A Bro Pa	25 00
Cong near Elton Pa	20 00
D J Gingerich	20 00
Blough Cong Pa	87 00
E Fairview Cong Nebr	95 00
Mt Pisgah Cong Mo	20 00
Yellow Creek Cong Ind	31 70
Quintus Leatherman	25 00
La Junta Cong Colo	5 00
A Friend Ind	1 00
Palmyra Cong Mo	1 30
Salem Cong Ind	10 00
Claude Atherton	15 00
A Bro Ind	25 00
Morrison Cong Ill	7 00
Pigeon Cong Mich	29 00
Calvary Cong Kans	26 00
A Bro & Sister Mich	7 00
B Risser	10 00
Pleasant View Cong S D	42 00
A Bro & Sister N D	10 00
Pleasant Valley Cong Kans	35 00
Rago Miss SS Kans	20 00
A Bro Ind	5 00
West Liberty Cong Kans	5 00
W Fairview Cong Nebr	10 00
Masontown SS Pa	5 60
Oak Grove Cong & SS Okla	15 00
Filer Cong Ida	40 00
Holly Grove Cong Md	16 42
A Bro & Sister Ia	50 00
Alpha Cong Minn	90 00
Ben Slagell	30 00
Palmyra Cong Mo	13 00
A Friend Greentown Pa	5 00
Eli A Hostetler	5 00
Pleasant View Cong Okla	43 15
La Junta Cong Colo	10 00
Pinto Cong Md	40 00
Protection Cong Kans	112 30
Providence Cong Va	2 00
Dr Adam Kauffman	10 00
Hopedale SS Ill	3 80
N Lima Midway & Leetonia Congs O	105 00
Ira S Deter	10 00
Locust Grove SS Mich	6 10
Elkhart SS Cl No 22 Ind	23 43
Emma Cong Ind	10 00
Hopewell Cong Ore	22 00
West Liberty Cong O	10 00
A Bro & Family Colo	10 00
J S Roth	25 00
Lake View Cong N D	30 00
Conestoga SS Pa	93 47
Salem Cong Nebr	35 00
Mr & Mrs Leslie Byler	50 00
E Fairview Cong Nebr	45 00
Mr & Mrs Menno E Hershberger	10 00
Red Top Cong Mont	12 50
Bro & Sister Magnuson	100 00
Roanoke SS Jr Dept Ill	33 11
Molalla Cong Ore	7 30
Sycamore Grove Cong Mo	125 00
Pike Cong Ohio	10 00
Weaver Cong Pa	52 00
Tressler SS Pa	6 04
East Scottdale SS Pa	15 63
Yoder Cong Kans	75 00
Bethel Cong Mo	2 50
E Holbrook Cong Colo	45 05
Rockhill Cong Pa	277 05
Deep Run Cong Pa	165 00
Finland Mission Cong Pa	70 50
Highland Park Song Service Pa	286 32
Wilson Overholt	15 00
Souderton Cong Pa	20 00
Franconia Cong Pa	6 00
Lansdale SS Pa	100 00
Skippack Cong Pa	40 00
Elizabeth Heckler	50 00
Daniel Gehman	5 00
Paul D Rush	5 00
Blough Cong Pa	2 00
Masontown Cong Pa	20 66
Rockton Cong Pa	5 00
A Bro & Sister Ind	20 00
Midland Cong Mich	65 00
Stahl Cong Pa	36 00
Freeport Cong Ill	30 00
Salem Cong O	14 50
A Brother Ia	30 00
A Cheerful Giver Ind	2 00
Mt Zion Cong Mo	26 50
Beech SS O	103 33
Bethel SS WL O	50 00
Maple Grove Cong Ind	78 56
Bethany S B S Mich	11 53
Portland Cong Ore	73 00
Albany Cong Ore	20 00
Filer Cong Ida	13 12
Iowa City Cong Ia	12 94
L Deer Creek Cong Ia	81 25
Plum Creek Cong Nebr	10 90
Alpha Cong Minn	15 77
Mountain View Cong Mont	13 60
	6,402 22

AMISH WAR SUFFERERS RELIEF

S D Shrock Ch Va	265
Troyer S Dist O	128
Gideon E Troyer Ch O	105
OO Am Church of Curtis Wisc	84
Defiance Co Am Cong O	16
Mt Hope Am Dist O	210
E Marshall Dist Ind	56
A Bro of the J A Miller Am Cong O	10
Am Ch of Oscoda Co Mich	25
OO Am Cong McMinnville Ore	34
Nebraska Branch Pa	23
Am Cong Pl City O	100
N E Clinton Am Cong Ind	74
D J F Miller Dist O	93
S E Clinton Dist Ind	15
Forks Am Cong Ind	15
Flint Miss Cong Mich	142
Middle Barrens Dist Ind	5
Albert Beachy Ch Dist O	110
S E Barrens Dist Ind	10
Stutzman OO Am Dist O	33
No Beachy Am Cong O	10
S E Sharon Cong Ia	138
Mayes Co OO Am Cong Okla	72
Amish Cong O	136
S Honeyville Dist Ind	45
A Bro of N E Clinton Cong Ind	10
Forks Am Cong Ind	25
N E Marshall Dist Ind	23
OO Am Dist Lynnhaven Va	440
N Marshall Ch Dist 6 Ind	40
OO Am Cong Mylo N D	10
OO Am Millersburg O	34
Chestnut Ridge Cong O	6
OO Am Cong Millersburg O	35
R M Troyer Ch O	84
Eight Sq Cong OO Menn O	4
Benj Yoder Ch Dist O	130
	2,801
Total for Relief	29,238

SUMMARY

Alberta-Sask Dist Board	383
Dak-Mont Dist Board	273
Franconia Dist Board	3,13(
Illinois Dist Board	1,49{
Ind-Mich Dist Board	2,26{
Iowa-Nebr Dist Board	1,85(
Lancaster Dist Board	92(
Missouri-Kansas Dist Board	94{
Ohio Dist Board	1,47(
Ontario Dist Board	1,88{
Pacific Coast Dist Board	1,32(
S W Penna Conf Dist Board	80{
S W Penna SS Dist Board	6(
Virginia Dist Board	2,68{
General S C	30(
Mennonite Bd of Miss & Char	26,64{
	46,46
India	4,13
South America	3,01
Africa	62
City Missions	2,44
Charitable Institutions	2,78
General & Other Funds	4,21
Relief & CPS Funds	29,23
	46,46

Gratefully acknowledged:
E. C. Bender,
P. O. Box 574,
Elkhart, Indiana

GOSPEL HERALD

"the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

VOL. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JUNE 11, 1942 (Herald of Truth Established 1864) No. 11

EDITORIAL

He that overcometh shall inherit all hings."

—o—

After meditating upon this Scriptural , you will find added reasons for ecting this warning voice from our our and Lord: "What shall it profit an, if he shall gain the whole world, lose his own soul?"

—o—

The biggest word in the English uage is that little word, **IF.** The mes of your life, both here and after, depend upon it. An eternity iss and glory is ahead of you—IF, "set your affections upon things e." Your lot in eternity will be with "the devil and his angels"—ou set your affections "on things e earth."

—o—

The dividing line which separates s from sinners is found in Romans After giving us a word picture of inner under conviction who finally l repentance, Paul goes on to say "There is therefore **now** no con- ation to them which are in Christ s." What is it to be in Christ Je- Paul makes this plain when he "who walk not after the flesh, but the Spirit." So long as we "walk the flesh," obeying its promptings, e NOT in Christ Jesus. But when llow "after the Spirit," obey His ptings, follow His leadership, we hank our God that we are free condemnation.

—o—

It helps you to live a sunshiny life you cast your eye of faith be- the clouds of earth and behold the f Him who has said, "I will never thee nor forsake thee." It may bed of affliction from which you ooking up; or severe pains from you earnestly desire to be de- d; or persecution coming from who ought to be your friends; or my outlook of the future because of the present world-wide struggle among warring nations; or some other source of gloom that weighs heavily upon your heart. In the midst of all such depressing burdens, it is your privilege to look up and behold the face of your "Friend that sticketh closer than a brother." By and by, if we remain faithful to the end, we will open our eyes on the evergreen shore where the sorrows and disappointments of earth can never come. Until that time, let us do all that is within our power to do, to the end that the greatest possible number of souls may be brought into covenant relationship with God.

"WE KNOW"

WE KNOW that all things work together for good to them that love God. —Rom. 8:28.

WE KNOW that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—II Cor. 5:1.

WE KNOW that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.—I John 3:2, 3.

WE KNOW that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.—I John 3:14.

—o—

Two Illuminating Articles.—We desire to call especial attention to two of the pointed articles which appeared in the May 21 number of the Gospel Herald. The first is the message on "Goals that Challenge the Church in view of the Lord's Return," by Bro. D. A. Yoder, and the second one is devoted to a discussion of the question, "Must Christians Fight?" by Bro. John H. Mosemann. Both themes discussed are very vital at the present time, and may be read with profit several times. If you have not already done so, we suggest that you give both articles a careful, thoughtful re-reading.

No Name.—Here is an editorial that we feel called upon to write every once in a while. We occasionally receive letters, articles, correspondence items, book orders, subscriptions, etc., without any names or any evidence as to where they come from. Several of these have reached us during the past few weeks. We have a rule that all articles of a controversial or faultfinding nature (if published at all) must be published with the writer's name attached. Otherwise the name of the writer need not appear, yet it is essential that the editors or House officials know where these contributions come from. Thanks in advance for complying with our request that names accompany your communications.

—o—

Relief Work.—Speaking of the "good neighbor" policy as expressed in the language of Scripture: "Love thy neighbor as thyself," we find an excellent opportunity to exemplify this admonition by bringing relief to the suffering, starving people in war-stricken countries in both eastern and western hemispheres. We thank the Lord that so many people are availing themselves of this opportunity. Scarcely a week passes but that "Relief Notes" appear in our periodicals. May the good work go on.

One thing we should remember at all times is that relief for the soul is infinitely more important than relief for the body. This fact is vividly apparent in the story of the rich man and Lazarus. The rich man had everything that the heart of man could wish, while the poor beggar Lazarus was apparently without friends and probably died of starvation and neglect Yet when we remember that after death Lazarus was received up into glory while the rich man opened his eyes in hell we are made to feel that the rich man was in greater need for relief than Lazarus was.

In our relief work, let relief for the soul be our chief concern.

Separation from the World in Attire

By Nelson Kauffman

BECOMING a Christian does not violate and take from one that faculty of doing things in a reasonable way. If the thing we do is not reasonable then we ought to do something else. We ought to remember, however, that when we are reasoning from revelation, we do not begin with reason: we begin with revelation and reason from that basis.

The Natural Man Contrary to Things of God

The state of the natural man of the world is antagonistic to God. You can mark it down as something that is true, according to the revelation of God's Word and according to history, that man apart from God is antagonistic to God. To everything that God wants a man to do, it seems he says, "I don't want to do it." If you are unsaved you will have that spirit. Paul said, "I had not known sin, except the law had said, Thou shalt not covet." God says, "Don't do this," and that is exactly what you want to do. If you put up a sign, "No Admittance," someone is going to want to go in there. Man apart from God is perverse.

God's ways are foolishness to men. To the natural man it is the most foolish thing in the world to live as we do. Man is corrupt. He does not love God, but God loves him. He loves us in our natural state. He loves the world, but He does not love the sins of man. The carnal man cannot please God. Christ came to choose out of this world a people for Himself. He did not come to choose in the world a people and leave them there. Out of this fallen human race God chose a people to be His own because He could not fellowship with man in his sinful state. So he chose them out of that state so that they might have fellowship with Him, a people who would agree with God and approve of God and who would be willing to separate themselves unto God. Out of this mass of men fighting against God, He chose a people for Himself. That very thing implies a separation.

The Bible tells us in Romans 3:19, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." None are righteous; all are totally depraved. We have evidences in the world that it is true. Personal experience tells us it is true. So to become a Christian means a radical change in a number of things in our lives.

What it Means to be a Child of God

In the first place, to be a chosen one, to come out of this world and be a follower of Christ, means a new birth (John 3:3).

It means that we have a new master. We were serving sin when away from God, "But now being made free from sin," instead of serving sin and doing exactly what our desires tell us to do, we are the servants of God (Rom. 6:22).

Again we have a different kind of mind. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8). When the world says we have lost our minds it is true in a sense because we get the mind of Christ and lose our old mind. Christ was obedient unto death. As Christians we are obedient unto death, even the death of the cross. That is the mind you and I are to possess.

Again we have a new nature. Naturally if we have a new mind and are born again we will have a new nature. We are given exceeding great and precious promises that we may partake of the divine nature (II Peter 1:4). They were called Christians in Antioch because they had the nature of Christ.

We have a new walk. "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind" (Eph. 4:17). There is separation from the world in conduct.

We have a new world relation. Jesus said when He was talking about the vine and the branches, "If the world hate you, ye know that it hated me before it hated you." That is good reasoning: if they hated Jesus and we become one of His, they will hate us too. We used to be one of them and they loved us; now they hate us because they hate our Lord (John 15:19). Jesus said we should not be surprised when that happens.

We have a new struggle, too. Paul says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). We have a different struggle on hand since we serve the Lord Christ.

We have a new affection, too. We have set our affection upon things above and not on things of the earth. We have become "other-worldly" in affection. Our affection is up there (Col 3:1). We have a different standing also. We were in darkness, now we are lights in the world (Eph. 5:8).

Separation from the World a Basic Expression of Christian Life

The above are eight different ways in which the natural course of the Christian experience makes us different from the world. This experience implies a separation from the world as a basic expression of our Christian life. We are not Christians because we are separate from the world in all these ways. It is not that we are going to try not to do as other folks do, and then we will be Christians. We become Christians by faith in Jesus Christ. This separation is the outward expression of that inward experience we have had. Some folk try to put on some of these expressions of separation, but after all they are not genuine. You may make a tree look very much like an apple tree and may even put some apples on it, but it will not grow apples. It is very hard to feign being a Christian very long. So then our separation is an expression of the Christian life. We are chosen out of the world and naturally we are different. Jesus prayed for our separation. He said, "Father, . . . I have manifested thy name unto the men which thou gavest me out of the world. I pray . . . that thou shouldest keep them from the evil."

We are among the people of the world but we are separate from them. The world from which we are to be separate is that which the Apostle John defines as "the lust of the flesh, the lust of the eye, and the pride of life." We cannot be separate from the world so that we will never rub elbows with it. We cannot shut our eyes to the world about us or we would have to move out to some other planet. The ascetics used to try to do that, but they could not be separate from the world because the world is a part of them. You may be right in the church and be very worldly because the lust of the eye, the lust of the flesh, and the pride of life is part of you.

Following are the points of separation: We are not separate from the world in many legitimate things, but in the motives of those things.

In the first place we are not separate from the world in eating, but in the motive we are separate. We are not separate from the world in work; the Bible enjoins us to work. But in the motive of working we are separate from it. The man that is worldly is working for self-exaltation, and self-gratification. You do not have to be separate from anybody to do that very thing. You are working. What are you working for? Are you working so that you can get ahead of everyone else? Is everyone will talk about you and you will become the most prominent one in school and in the church? You are

ldly then. We are commanded to work, but with a holy motive.

Ve are not separate from the world wearing clothes, but in the motive wearing clothes. With some people motive is very obvious. Why do wear clothes? That is where we to be separate from the world.

Ve are not separate from the world oing business. But what are the pur- e and principles of our business? make a name of having the largest iness? If that is true we are very ldly. If we are in business to further cause of Christ, then we are sep- e.

Ve are not separate in recreation, but ur motive for recreation. The world us to go to the movies for rec- ion. That is recreation to gratify uous desires. If something sounds l, or looks good, or feels good, or es good, then they are perfectly oy. But we are living on a higher e.

'e are not separate from the world ealth, but in the use of the wealth.

'e are not separate from the world peech. We all talk, but it is the of talking we do that makes us sep- e from the world.

e are separate from the world in kind of adornment we have. The e does say that a woman should be ned, but not in worldly adornment. should have Christian adornment. in the kind of adornment that re separate.

ny of these things are legitimate emselves, depending upon the use urpose and motive that lies behind , but in other things which are evil emselves we are completely sep- d. You could not drink whiskey to glory of God. Killing is wrong, nce is wrong, hating is wrong. We eparate from the world in profane tage. One who is separate from the f the flesh, the lust of the eye, and ride of life finds no need for pro- language. The Christian finds no for irreverence.

e are separate from the world when nes to the matter of cheating in inations—you cannot cheat to the of God. It is contrary to the ex- ion of the Spirit of Christ to cheat. annot be immoral to the glory of That is outside the realm of ex- on of the Christ life. Then comes uestion of going to the movies. would have a very difficult time in ng that the desire to watch one kill another or to look upon im- things is godly. There is no place Christian experience for lying, ng, or envy. Using tobacco cer- does not build up the body, and t be done to the glory of God. would be hard to gamble to the of God. Those things are en- apart from the expression of . You could not be jealous to nor and glory of God if you tried ever so hard. These things are entirely outside the realm of Christian living.

So much for this basic principle of separation from the world. Why are we separate? We have been made new throughout all our being. This new life naturally expresses itself in separation from the world. We are separate from the world in things that are legitimate—not in the things themselves, but in the use of those things.

The Application of This Basic Principle to Attire

We are now going to consider one application of this principle. An application of this principle to attire is important and necessary because dress is one of the chief vehicles for the expression of worldliness—the lust of the eye, the lust of the flesh, and the pride of life. If the way you and I dress is an expression of those lusts then, of course, we are worldly. If we are living separate from these lusts and pride, how will that basic principle express itself when it comes to the matter of attire?

The first expression of man's dress as compared to God's ideals was that in the Garden of Eden. Adam and Eve were perfectly at ease with each other without clothing. Then sin came into the world and they discovered their nakedness. They were uncovered and were conscious of that. They sewed together fig leaves, and made themselves aprons. These aprons were very insufficient, and so God made them some coats of skins. There is considerable difference between a coat and an apron, you know. Aprons are very inadequate to cover a naked body. They did not cover their bodies very well, and so they hid behind some bushes. They went and hid even if they did have aprons on. The fig leaves were very fragile. I do not know how long they would have lasted. Perhaps not the whole of twenty-four hours. When God made them coats they were durable. They hid themselves under aprons. When God came and made them coats their shame was covered. The fig leaves were taken from nature, but the coats that God made them were taken from life and blood. Because man sinned God made him a coat of skins; then man takes this coat and makes it a vehicle of pride! The world today tries to expose the body which God covered adequately. Clothing today is designed, it seems, for the purpose of exposing that which God wanted to cover. Man's depraved desire seems to be to expose the body by immodesty.

Unchanging Scriptural Principles in Attire

I want to explain three principles of Scripture that have to do with attire. Unless we are separate from the world in the matter of attire also, then our whole expression of the separation principle will deteriorate. I am not saying that this is always the reason for losing the whole principle of separation, but failure in one application will lead to others.

There are groups which have maintained this principle in the matter of attire and have lost the principle in other things. They have lost their spirituality. We cannot lose or maintain any one at the expense of others. We need a united testimony. If we lose our separation in nonresistance we will lose it in other things. If we lose it in the matter of separation from the world we will lose it in other things. If we lose it in one thing and maintain the rest we are not consistent either.

1. **Sex Distinction.**—In the first place the Scripture teaches sex distinction. Here is a principle that stands in the Word of God. In the Old Testament Scriptures we have it stated in Deuteronomy 22:5: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." Here is a principle that God has never changed. The Bible says that a woman wearing what pertains to a man is an abomination in the sight of God. Other things which are an abomination to God are witchcraft, making graven images, a proud look, a lying tongue, hands that shed innocent blood, etc. All those remain abominations in the Old Testament times and also in New Testament teachings. When God says something is an abomination it always continues so.

Women of the world want to become like men in other ways too. They want to cut their hair like men, smoke like men, and drink like men. They want to adopt the vices of men. Woman is leaving the place God assigned for her in modern life. The churches have promoted this trend and I believe one

(Continued on page 236)

ASHAMED OF JESUS

By George S. Shuler

Behold the Saviour kneeling there:
Like sweat flow drops of blood;
To wash my every sin away
He shed the crimson flood.
To bear the guilt of all the world,
From Heaven Jesus came;
And shall I be ashamed of Him,
Ashamed of Jesus' name?

The Saviour wore for me a crown
Of thorns upon His head,
That I forevermore might wear
A crown of life instead;
For me He suffered, oh, so much,
For me He bore all blame;
And shall I be ashamed of Him,
Ashamed of Jesus' name?

For me He hung upon the Cross,
Before the mocking crowd;
Five bleeding wounds, and all for me
In death His head He bowed!
Amazing love! for me, for me,
He bore my sin and shame,
And shall I be ashamed of Him,
Ashamed of Jesus' name?

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

India

A SAMPLE OF THE MISSIONARIES' DAY OF PRAYER IN INDIA

By George J. Lapp

In March of this year we met for the quarterly Day of Prayer in the West Balodgahan Bungalow. We try to get together each quarter to spend the day together in united thanksgiving and intercession. So far during these several years few have been absent unless they were away in the high hills. We cherish these spiritual privileges. The programs vary according to differing circumstances and emphases. This particular day was divided into two forenoon sessions and one afternoon session, each being a unit in itself. All were linked together by carrying from one to the other those burdens which related themselves progressively to the following sessions. We sang a number of hymns and not a few choruses were also sung, either as we were seated or on our knees.

The first morning session began at 9:00 a.m. The Burden was **Our Own Family Group.** The leader read Luke 10.

Thanksgiving.—That we are found worthy to labor in India in such a time as this; for the advantages and conveniences we are privileged to enjoy, thus enabling us to carry on the Lord's work; for governmental protection and consideration.

Intercession.—For grace to bear the testimony of the Cross unafraid; for guidance to fulfill His will and purposes; for wisdom wisely to meet and arrange for any emergencies that may arise from the present situation in the world; for calmness and confidence in Divine guidance; for hearts that are knit together in prayer, praying for the same things when we are in our own stations.

The second morning session began at 10:00. The Burden, for **The Church and Christian Community.** Reading, Ephesians 4.

Thanksgiving.—For the Pastors' Retreat recently held; for the concern of our Indian Church leadership for the spiritual welfare of the body; for the Church that God has planted in this part of His vineyard; for the members of the Church who are faithful; for their understanding and sympathy for all concerned—for the weak of the flocks, for the backsliders, and for those in distress.

Intercession.—For those who are out of fellowship; for those who are cold and indifferent; for revival in and for the deepening of the spiritual life of the Church; for guidance in our attitude toward those who are exercising in a practical manner their concern for the discipline of the Church and for its purity; for the pastors and their wives; for a greater spirit of and active interest in evangelism on the part of the lay membership of the Church; for a greater awakening of the Church to its own needs.

The afternoon session began at 1:30 p.m. The Burden, **The Country and the Cause of Christ.** Reading, Matthew 24.

Thanksgiving.—For a continuation of welcome by the people; for the privilege of working unhindered in this land; for the kind consideration of those in authority.

Intercession.—For the rulers of this land; for help for our Indian brethren and sisters that they may take the right attitude toward present-day issues and toward any emergencies that may arise; for peace; for our Indian Christian sisters who are the pillars of their households; for the interests in our institutions, such as medical, charitable, educational, leper, etc.

In the closing season of prayer we thanked God for the day and what it meant to us and unitedly prayed for strength to go on from day to day as divinely directed. We realized that we must live and trust very much day by day and keep that upward look to Him who is our shield and strength.

Whatever the consequences we want to stay at our posts of duty unless we are sure of guidance otherwise. These days of coming together in these important spiritual interests greatly strengthen and bind us together in bonds of love and mutual interest. We thank God for these days of prayer.

A NOTE FROM BRO. LAPP RECEIVED AFTER THREE MONTHS

With the war in Burma so dangerously near Rangoon we are doing some hard thinking these days. But we cannot plan anything very definitely for even the immediate future. We are keeping close to powers that be to feel the pulse of movements going on and legislation that has to be enacted that will affect us and the work. Our Indian leaders are thinking hard also and laying plans for possible eventualities. But by the time you receive this you will know whether or not worse conditions obtain in this country. We are hoping for the better and sincerely hope that all plans for India's moving forward unitedly as a nation can become a reality and that the country can remain free from military invasion and remain at peace within its own borders. We are hoping and praying that our missionary forces may not have to be curtailed because of any adverse developments that might take place. Sister Lapp and I long to remain in India even at risk to ourselves if by so doing we can do our part in helping to establish and extend the Cause of Christ and the Church in this country. We are living a day at a time, these days, and trusting God for protection and guidance. The country is quiet and our work is going on unhindered. Many hundreds of people are reached through the evangelistic touring and village preaching that is done.

Our health is fair. I have recovered from the boils and blisters but have not gained in weight and strength I really should have to be normal, though I am thankful for the measure of health I enjoy. Our missionaries in general are well as far as we know. The radio tells us about the world in general but does not bring us the news from the other stations.

May God bless your interests and activities.

Feb. 26, 1942. Geo. J. Lapp

IN A DAY LIKE THIS

Sel. by Harriet Miller

In this modern world when man has attained
New heights of glory and new wisdom gained,
He still may be lured by the serpent's hiss,
Even today—in a day like this!
With the destiny of the world at stake,
Despite his new knowledge, man still would make
A few silver pieces—thirty or more—
The price of his honor, just as before.
The "washing of hands" is still the concern
Of "Pilates" who sit in the judgment seat;
And Judas-like men are prone to return
And fling their gold at diplomacy's feet.
For man still betrays his Lord with a kiss
And a friendly "hail" in a day like this.

—Myra Brooks Welch in
"Gospel Messenger."

South America

MANIFESTATIONS OF THE SPIRIT'S WORKINGS

PEHUAJO.—Glory be to our heavenly Father who encourages His children with the words as we find in Zech. 4:6, "Not by might nor by power, but by my spirit, saith the Lord of hosts."

We as servants of God are only encouraged as we look to Him and claim the precious promises of Him who never fails His children who wholly rely upon Him. Though the results of our work seem discouraging at times it is only a stimulus to lean harder upon Him and seek to live in closer communion with Him so that He may fill us with His Holy Spirit and thus enable us to be conquerors over the Evil One. The power of God is unlimited and He through the Spirit can search hearts in such a way as we cannot, in spite of all the human energy and wisdom that we may expend. Manifestations of the working of the Holy Spirit have been evident in the special tent meetings held in many of the towns. For this season we have had no tent meetings here in Pehuajo but we are looking forward to a series of special evangelistic meetings in the near future. We also praise God for the manifestation of His Spirit in that souls are turning to God apart from the special evangelistic meetings. One young man who has shown an active interest in the meetings and who was a regular attendant in nearly all of our services for almost a year made a public confession of faith when we celebrated our communion services a few weeks ago and expressed his desire to join our group of believers. It is our prayer and desire that his companions who have been accompanying him to the services might take the same stand.

Our Sunday-school attendance in the last few weeks has been a source of special encouragement, too, since there lacked

of reaching the 100 mark after being stomed to having only an average of 60 0. We hope that the interest may continue row.

the clinic we have four patients at the ent time, but none are bedfast. In ad- n to the two which are with us more or permanently, one has come from Tres as for treatment and a former patient re- ed after having been in the city hospital almost two months where she received ial treatment for a broken arm which has ed her excruciating pain on account of a e complication. She still has pain and is le to use the arm. She was advised to see erve specialist which she intends to do e coming week.

n the sick list we also have Anita Swartz- uber suffering of high fever and a sore at which has not been diagnosed as yet. doctor, however, found her condition h better this morning. There have been e cases of diphtheria in the city and so were rather anxious about her condition. ast week I spent the week in Tres Lomas g for little Richard while Sister Hallman Eleanor went to Buenos Aires for medi- reatment.

ay we continue to pray one for another the Holy Spirit may have His way in our so that the work of the Lord may con- e to go forward unhindered for lack of ecrated workers.

pril 22, 1942. Una Cressman.

ON NAMING THE BABY

ow this matter may not be anybody's ness except the dear parents' who want lect the finest name in the world for their daughter.

hat's what people think who live in quiet, eful countries or provinces that cannot of dictatorial precautions that meddle safeguard the rising generation from rrassing and cumbersome names for children. You may not have heard of uthentic cases in Patagonia where, after discovery of the remains of a great ex- reptile in those regions, all the people new babies named them "Dinosaur" in onor, regardless of sex, complexion and ficance.

en there are an abundance of other -the-less pitiful instances. Why should who later becomes an evangelical pastor to be known by the awe-inspiring name ucifer"? If the "cura" called a mission- hat it would be considered quite insult- ut if the parents legalize it in the civil ry he must just take it. But undoubt- it would be an insurmountable handicap s ministry! We have a member of our ch whose name is "Santo," but he is ny too "holy." Or suppose a man by the of "Casimiro Sinforos" should become eat silk merchant with really a good g," instead of "cashmere without any " as his name would suggest! Or sup- a certain "Perfecta Presentation" were esent herself before an audience as a reader and then forget her "piece"!

after all, there seems to be something in me!

Relief Notes

Bro. M. C. Lehman Reaches America.—On June 1 Bro. M. C. Lehman reached New York along with the American Embassy officials. Sailing on the "S. S. Drottningholm," the group left Lisbon, Portugal, on May 15.

Bro. Lehman says: "We were kindly treated, though our food was short in fats and fruit. I want to thank the brotherhood for its prayer and interest and am most grateful to be home once again."

Bro. Lehman has completed over two years of service in Germany and German-occupied countries. He left America on Nov. 17, 1939, and returned on Dec. 23, 1940. Following a three months' stay in America, he returned to Germany in March, 1941, and continued relief activities until the entrance of the United States into the war. It is Bro. Lehman's plan to spend some time resting and visiting among the brotherhood.

✱

Sister Helen Penner Also Arrives.—After some months of service in France, Sister Helen Penner returned to America on board the same vessel on which Bro. Lehman returned. Sister Penner's services were given to work among children in a Convalescent Home. Although much improved in health from the sickness reported earlier, the doctors advised her to accept the passage available on the "Drottningholm."

✱

"Blitzes" in Britain.—The Relief Notes of May 20 mentioned Bro. Peter Dyck's reference to the lull in air raids over England. However, his last letter, May 14, gives an account of his work in a bombed city following the recent air raid there.

Bro. Dyck says: "The first day or two after the raid many people who themselves have suffered greatly seem to be in a daze, not caring much what happens to themselves and others." It was such people that Bro. Dyck used his utility van to evacuate, in numbers more than he could remember. Besides evacuating people the van was used to transport cots and blankets to rest centers where people were temporarily quartered.

✱

Services of Dr. Herbert Schmidt.—Dr. Herbert Schmidt, of Newton, Kansas, latest Mennonite worker to arrive in Paraguay, is busy helping in the hospital in the town of Philadelphia. Here, with his brother, Dr. John Schmidt, he is serving the medical needs of the Chaco Mennonite colonies. Dr. Herbert Schmidt's period of service is to be a brief one and is confined largely to surgical operations.

—o—

C. P. S. Camps

Distribution of Mennonite Boys according to Branch.—As of May 31, 1942, the following is the distribution of Mennonite boys in Civilian Public Service camps:

Old Mennonite	491
General Conference	211
Old Order Amish	163
Mennonite Brethren	70
Church of God in Christ Mennonite	35
Conservative Amish Mennonite	32
Old Order Mennonite	24
Central Conference Mennonites	23
Brethren in Christ	19
Mennonite Brethren in Christ	12
Evangelical Mennonite Brethren	10
Krimmer Mennonite Brethren	9
Defenseless Mennonite	6
Mennonite Kleine Gemeinde	4
Hutterian Brethren	3
Missionary Church Association	3
Old Order River Brethren	2
Reformed Mennonite	2
Total	1119

Compiled by Grant M. Stoltzfus

Released June 3, 1942

City Missions

JOHNSTOWN, PA.

(Johnstown Mission)

Dear Herald Readers:—Greeting in Jesus' name. God is still on the throne and still is seeking the lost and bringing conviction to some.

Our Sunday-school enrollment has increased at the Mission, also our afternoon Sun-

(Continued on page 233)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

"VANITY OF VANITIES: ALL IS VANITY"

By Ruth Good

There are many ways in which the Mennonite Church could improve, but one thing in which she is rapidly growing worse is in the matter of fashionable dressing.

The more I visit large congregations, the more thankful I am for our small group at home. I suppose a few people are more easily controlled than many. At any rate, it seems to me that in the larger congregations each person tries to go a little farther than the others in fashionable dressing.

Some have "slipped" only a little. They trim their dresses with white lace, or some other contrasting color. Or they may wave their hair and put it up in all kinds of fantastic ways. Some wear black hose so thin that one can hardly tell whether the hose are black or not. Many do not wear black at all.

These little things lead to bigger things. "Behold how great a matter a little fire kindleth." Other people go farther and leave off the cape, make their dresses shorter and tighter, and their sleeves come up to their elbows. There is also that class of members who are Mennonites only when they go to church. I see women who dress like the world all through the week, but on Sunday they wear a covering—just as a means of identification. Some of the bonnets now are merely hats.

I have been speaking chiefly about the apparel of women, but the men should not be left out of the matter. There seem to be more ties coming into the church, more flashy suits, more bright-colored socks.

I have never been able to understand why people will join the Mennonite Church if they do not want to go all the way. I do not believe one is fully yielded to God or is a Christian if one does not show it outwardly. It takes more than a confession of faith to convince the world that we have changed our manner of life. They must have some visible evidence of it. I also believe that we will have more influence over others and be able to win more souls to Christ if our dress is consistent with our teachings.

Some one has said, "I wish the church officials would lay down certain definite standards of dress and that those who will not abide by them will have to give up their membership." I think this would be taking rather drastic measures to solve the problem. It should be voluntary rather than forced. However, it seems as though this may be necessary sometimes. In some places the problem is so great that ministers do not dare to preach on the subject.

Bro. Daniel Kauffman says, "Where looseness in morals prevails, there is also a carelessness in providing for decent clothing." Is it because of immorality that we are faced with this problem? Let us all help to preserve the reputation of our beloved church by conforming to her standards. We have Scriptures in the New Testament which tell us plainly that our clothing should be simple, plain, neat, serviceable, comfortable, modest, and not for display. I believe the greater part of the trouble comes from pride and vanity and there is no greater folly than pride. The consecrated Christian will have no pride in his heart, but will feel so humble in the sight of God that simple dressing will be only natural.

It is especially important in these days that we dress modestly and consistently, for if the world sees that there is nothing to our claims of nonconformity, they will also think that our belief in nonresistance means nothing.

It is impossible to obey God and not dress differently from the world. If our minds are renewed, our very appearance will show it; our fashions will be dictated by the Spirit of Christ. "Is thine heart right?" South Boston, Va.

—o—

TO ALL PARENTS

By Edgar A. Guest

"I'll lend you for a little time a child of mine," He said,
"For you to love the while he lives—and mourn for when he's dead.
It may be six or seven years, or twenty-two or three,
But will you, till I call him back, take care of him for me?
He'll bring his charms to gladden you, and should his stay be brief
You'll have his lovely memories as solace for your grief.
I cannot promise he will stay, since all from life return,
But there are lessons taught down there I want this child to learn.
I've looked the wide world over in my search for teachers true
And from the throngs that crowd life's lanes, I have selected you.
Now will you give him all your love, nor think the labor vain,
Nor hate me when I come to call to take him back again?"
I fancied that I heard them say, "Dear Lord, Thy will be done!
For all the joy Thy child shall bring, the risk of grief we'll run.
We'll shelter him with tenderness, we'll love him while we may
And for the happiness we've known, forever grateful stay;
But should the angels call him much sooner than we've planned
We'll brave the bitter grief that comes and try to understand."

CONFIDENCE

By Lina Z. Ressler

A group of workers was kneeling before the Throne as one of their number was leading in prayer. The prayer was simple and earnest. Our hearts responded in gratitude as God's mercies were enumerated. We were grateful for the mercies that came to us daily—the mercies we are all so prone to take for granted, and the absence of which so easily brings complaint and sadness to our day's journey.

One thing about the prayer this morning struck me. We asked for grace and guidance for the day, which of course we all need. Then there was this petition: "Do Thou be with us today, that we may do Thy will," and take us through this day, "that we may accomplish Thy work."

We all find plenty of experiences in these lives of ours where we just can't see our way. Perhaps many of these experiences might be easier to encounter if we had enlisted the help of our Father a little more definitely in the early morning. However, if our trials do find us a bit surprised and off guard, it is still a precious experience to feel that God can "take us through" every hard trial and every unusual experience if we look to Him and expect Him to help. "Take us through." What a vast amount of heartache and sorrow might never come to us if we could expect Him to take us through the hard places all the time.

I like to remember a thought Bro. J. S. Coffman impressed on a group of young Christians one evening. He was speaking of the ways Satan had of trying us and causing us to fall; then he said, "When the Tempter comes to the Christian he should remember that he is not Christ. The battle is not with the Christian but with the Christian's Saviour. The thought has helped many a tempted one, and might help many more if they only realize that He is able to "take us through as we trust and follow Him.

Scottdale, Pa.

—o—

Nothing compares with a life lived in par excellence. This life is lived in light, wisdom, and understanding. It gives you some idea of the meaning and value of such a life when you live in the fullness of a sanctified and a crucified life in the Lord, your God, your Saviour, and your Redeemer. In a par excellence, you live in the excellency of the fullness of the Spirit of Christ Jesus in you, and following this should lived life you soon will be living with the Lord in an eternal life which is a life of joy, peace, and happiness multiplying themselves in a long life and a blessed eternity.—Isaac R. Herr.

Sunday School Lesson

Theme for the Quarter: Life of Christ

XII. THE TASK COMMITTED TO THE DISCIPLES

Lesson for June 21, 1942.—Matt. 28:16-20; Mark 16:14-20; Luke 24:49-53.

Golden Text.—Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

Introductory.—Possibly one reason why this lesson was not called "The Great Commission" is because that name is used so often that the lesson committee decided on some other name. Jesus was about to return to the Father in heaven. Matthew, Mark, and Luke tell us about the charge He left to His disciples just previous to His final departure to be with the Father.

Christ's All-inclusive Commandment (Matt. 28:16-20).—Meeting with His disciples in Galilee, Christ gave them their final instructions previous to His ascension. Evidently there were others besides the eleven apostles present at this time, as "and some doubted" does not fit the eleven after having met the Lord so often, who had "shewed himself alive after his passion by many infallible proofs." Some think that this was the occasion when Christ appeared to the "five hundred," as Paul afterwards relates. We can best describe this event in the language of inspiration: "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." This is still His commission to the Christian Church.

The Promise of His Presence and Power (Mark 16:14-20).—This is Mark's version of what occurred just previous to our Lord's ascension. It is one of the few instances where his version is more lengthy than that of the other writers of the Gospel. After warning the disciples against the subtlety of unbelief, Christ tells of the power that His followers should manifest after the enduement with power from on high; this to be a manifestation of power that should convince those whose minds were open to receiving the Gospel that the power manifested was given from on high. It was necessary at this time, for the people needed these demonstrations to show that the Christian Church that was being organized had the power of God to back up the claims of the apostles and their fellow workers. "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." While the key word in Christ's instruction to His disciples, according to Matthew, was **Obedience,** that in the instructions according to Mark was **Power.**

The Ascension (Luke 24:49-53).—The narratives of Matthew, Mark, and Luke are in perfect harmony; yet each of them mentions certain phases of our Lord's work and instructions to His disciples that the others overlooked. The leading thoughts in Luke's narrative are the ascension of our Lord and the worship of Him by His disciples. Let us notice a few of these instructions and the events herein noted.

1. "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." This they did immediately after His ascension, remaining there in worship and praises to God until the day of Pentecost, when the Holy Ghost was given and they were baptized "with the Holy Ghost and with fire," as John the Baptist and Christ had previously promised.

2. "He led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." For further light on this inspiring event, read Acts 1:1-11. It was the promise of Christ that He would not only go to the Father to "prepare a place for you," but that in due time He would come again and receive His own unto Himself. In the interim between His ascension and His coming again, the Christian Church is at work, building up the Kingdom, getting the believing ones prepared to meet Him when He comes.

3. "And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen." Notice especially the words: "They worshipped him," "great joy," "were continually in the temple," "praising and blessing God." This gives us a word picture of the character and record of the primitive Church. While at Jerusalem in obedience to the Lord's command, their souls were filled and thrilled with joy. They made ready for the enduement of power by filling the vacant place among the apostleship; and after this enduement, in course of time, "they that were scattered abroad went every where preaching the WORD." Let us follow their example, worshiping God "in spirit and in truth." —K.

Witnessing for Christ

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Bible Meeting Topic

CHRISTIAN MARRIAGE.—Heb. 13:4; Gen. 2:24; I Cor. 7:10, 11; Col. 3:18-25

Topic for June 21

MOTTO

"They shall be one flesh."

OUTLINE STUDY

I. Marriage a Plan of the Creator.
1. Instituted in the beginning.—Gen. 2:24.
2. A covenant relationship.—Mal. 2:14.
3. Two are to be one.—Mal. 2:15; Gen. 2:24.
4. For the good of man.—Gen. 2:18.
5. To raise a godly seed.—Mal. 2:15.
6. To replenish the earth.—Gen. 1:28.

II. Christian Standards of Marriage.
1. The freewill of both parties.—I Cor. 7:39; Gen. 24:57, 58.
2. Only in the Lord.—I Cor. 7:39.
3. A life bond during joint life.—Matt. 19:6; Rom. 7:2, 3: I Cor. 7:39.
4. Separation for lawful cause not a license to marry a divorced person.—I Cor. 7:10, 11 (an interpretation of the teachings of Jesus. See Matt. 5:32; 19:9-12; Mk. 10:11, 12; Lu. 16:18).
5. Marriage of near relatives forbidden (Old Testament—Lev. 18:6). The law of heredity rebukes the violation by insanity and weakness, etc., even today.
6. A relation of loving devotion.—Eph. 5:33.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Love."**
2. Christian Marriage.
   a. A Christian man and a Christian woman united for life.
   b. Loving and helpful to each other.
   c. Building a home together.
   d. Teaching their children of God and His laws.
   e. Working in the same Church.
   f. Helping other souls nearer to God.

For Seniors.
1. God's Ideal Marriage.
2. Strengthening the Christian Marriage Relation.
3. Modern Social Standards That Overthrow God's Ideal in the Minds of Youth.

SEED THOUGHTS

The married life, as God has planned it, should be the happiest, purest, richest, and most sacred relationship in this life. It is God's ideal of completeness. When God saw that it was not good for the man to be alone, He caused Adam to be wrapped in deep slumber, after which He gently removed from his side sufficient material to create a woman, which He presented to him to supply that which was lacking in his life; namely, that of a "help meet for him"—not simply a **help eat,** as is the case in myriads of homes in this present age. The words, "a help meet," have a twofold signification; viz., a **help-mate** (or real helper in the various phases of their domestic life) and "a help **meet** for him"; that is, a suitable helper, one who fills the bill as no one else could.—J. S. Shoemaker.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Missions ..... John R. Mumaw
Doctrinal ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication tc
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

THURSDAY, JUNE 11, 1942

Field Notes

The Mennonite Gospel Mission, Norristown, Pa., announces its preparatory service for Saturday evening, June 13, and its communion services for June 14.

* * *

Ordination of a minister is to take place, according to present plans, at the Weaverland Church, Lancaster Co., on the forenoon of Thursday, June 18. Everybody welcome. J. P. G.

* * *

The Reading Mission, Reading, Pa., is to hold its Quarterly Meeting all day Sunday, June 28. Speakers: Barbon Horning, Harry Shreiner, Arthur Good, and Moses G. Gehman.

* * *

The Stony Brook congregation, Stony Brook, Pa., is to hold its Twenty-Third Annual Sunday School Meeting on Saturday evening and all day Sunday, June 13, 14. Speakers: Bros. William Martin, John Charles, and S. G. Shetler.

* * *

Secretaries of Sunday Schools please note: S. S. Lesson Helps for July-August-September are now being mailed. If the order for your Sunday school has not yet been sent in, will you please do so at once? Thank you. C. B. S.

* * *

The "Prayer Booklet," published by the General Sewing Circle Committee, is enjoying increased popularity. The first printing of the 1942-1943 edition is already exhausted. Orders coming in now will be filled as soon as they are off the press. A. J. M.

* * *

A new church building is in course of construction in the Porter rural field near Escatada, Oregon. The work is in charge of Bro. and Sister Ernest Bontrager, who are working under the direction of the Bethel congregation near Aurora, Oregon. Steps are being taken to supply a minister for this station, which now has over twenty members.

Bro. J. C. Driver and wife, formerly of Garden City, Mo., have planned to spend a few months in the vicinity of La Junta, Colo. Mail will reach them at that place while there, and should be addressed in care of Bro. Harvey Snyder.

* * *

The Lancaster Mennonite School is advertised in a Preliminary Bulletin that describes the new church high school, tells what courses may be offered, etc. This Bulletin may be obtained by addressing Bro. Clyde Stoner, Ephrata, Pa.

* * *

Bro. B. F. Buckwalter, our aged deacon at Wellman, Iowa, who has been in feeble health for some time is reported as being gradually on the mend. May the Lord grant him continued opportunities for service in the cause of Christ and the Church.

* * *

Steps have been taken looking to the ordination of a deacon in the Manson, Iowa, congregation in the near future. This will probably be done at the time of the communion service at that place, at which time Bro. Simon Gingerich of Wayland, Iowa, is to be in charge of the services.

* * *

Evangelistic meetings will be held, the Lord willing, at Parkesburg, Pa., in the Owens Building, Main Street, from June 18 to 28 inclusive, with Bro. E. W. Kulp as evangelist. An all-day meeting will be held on June 21, with Bros. E. W. Kulp and Milton Brackbill as speakers. R. S. Y.

* * *

The Weaverland Young People's Meeting has planned that the Saturday evening session, June 13, is to be given over to talks and testimonies of workers of former years, since its beginning about 1909. This is the invitation to workers and friends through the years to be present and take part in this meeting. J. P. G.

* * *

Oregon churches were favored by appointments, either preceding or following the recent ministerial meeting of the Pacific Coast Conference, in which the following brethren served: Ivan Lind, Hesston, Kans.; J. S. Roth, Ontario, Calif.; Abner G. Yoder, Parnell, Iowa; Glenn W. Whitaker, Los Angeles, Calif.; J. L. Horst, Scottdale, Pa.

* * *

A City Mission Workers' Meeting is to be held at the First Mennonite Church, Kitchener, Ont., on Saturday morning, June 13, previous to and in connection with the General Mission Board program which begins on Saturday evening. This meeting will consist largely of round-table discussions of the following pertinent themes: Our Public Services; Our Activities; Our Contact Work; War and Defense Work; Missions and Our Distinctive Doctrines; Superintendent and Personnel.

* * *

Revival Meetings were held at the Mt. Zion Church near West Liberty, Ohio, May 4 to 10. Bro. Raymond Yoder, pastor of the Chicago Home Mission, was the evangelist. Mt. Zion is a branch Sunday school of the three congregations at West Liberty. We praise the Lord that six souls confessed Christ during the meetings.

Frank Byler, Pastor.

* * *

By the time this reaches the eye of the reader, several of our district conferences will be in session and the workers will be gathering in Waterloo Co., Ont., for the annual meeting of the Mennonite Board of Missions and Charities and associated meetings. This is an opportune time for the army of intercessors to remember these meetings before the Throne.

* * *

Bro. C. F. Derstine, Kitchener, Ont., has been appointed delegate from the Ontario Conference to the Alberta-Saskatchewan Conference. Mail will reach him at these speaking points as follows: Herbert, Sask., June 19-22; Duchess, Alta., 23, 24; High River, 25, 26; Calgary, 27, 29; Carstairs, 30; July 1; Tofield, 2-5; Guernsey, Sask., 6-9.

* * *

At the time of this writing Brethren I. E. Burkhart of Goshen, Ind., and I. L. Swartzendruber of Hesston, Kans., are visiting among the Iowa churches under the direction of the Mennonite Board of Education. They are beginning the Board's campaign to liquidate the debts of Hesston and Goshen colleges. Bro. E. E. Miller of Goshen, Ind., has been appointed for similar work in Canada, and Bro. Milo Kauffman of Hesston, Kans., for similar work in Oregon. B.

* * *

Our India missionaries.—The following cable was received on Sunday, May 31, from India:

BEARE, GRABER, KNISS, WEAVER FAMILIES AND SARA LAPP SAILING SHORTLY.

(Signed) ALDINE BRUNK

According to information in the "Prayer Booklet" there are two Graber children, four Kniss children, and three Weaver children. This would make a total of at least eighteen persons returning from India. It will be remembered that $15,000 was forwarded not long ago for passage money home, and there is now a deficit in the India General Fund of $11,573 on this account. Funds are therefore urgently needed to cover the passage of these returning missionaries. "Effectual, fervent prayer" will be offered by the church that safe journey will be made.

The General Conference of 1943 is anned to be held somewhere in Ina, according to information received m Bro. Amos O. Hostetler, secretary the General Conference Executive mmittee. The Indiana-Michigan nference extended the invitation to eneral Conference and the Executive mmittee of Conference has now acpted it. The Mennonite Board of ducation, at its February, 1942, meetg, invited General Conference to use e Goshen College campus and facilies if it so desired. Previous sessions General Conference to be held in diana were as follows: Wakarusa, 98; Kokomo, 1907; Goshen, 1917; khart, 1929.

* * *

The Pacific Coast Conference, neduled to have been held at the Fairw Church, near Albany, Oregon, last eek, was called off because of regulans concerning special public gatherigs in what are designated as combat nes. In order to take care of necesry business relative to the work in the nference district, the ministerial meetg announced to be held previous to nference at the Hopewell Church near bbard, Oregon, was extended over a riod of two days, June 1, 2. Repentatives of the General Problems mmittee of General Conference pres- at these sessions were Bros. Abner Yoder, Parnell, Iowa, and John L. rst, Scottdale, Pa.

Correspondence

HOPEDALE, ILLINOIS

o All Herald Readers, Greetings:—The owing special events occurred in the acties of the church since the first of the r.

an. 25, Bro. A. C. Good of Sterling, Ill., vered a message both morning and eveg.

March 8, Dr. G. D. Troyer and son of ner, Ill., had charge of the evening services.

March 22, Bro. Warren Long of Peoria sion had charge of the evening services.

On Good Friday evening, April 3, the hen College Male Chorus gave a program ong.

On Easter Sunday, April 5, communion ices were held. A large number partook he sacred emblems.

May 3, Bro. Irvin Burkhart of Goshen, Ind., ched for us in the evening.

May 17, the biannual Sunday School Meetof the Morton and Hopedale Mennonite rches was held at this place. Bro. Nelson iffman of the mission at Hannibal, Mo., the guest speaker. Quartets from camps Henry, Ill., and Denison, Iowa, furnished ial music.

We are continually reminded of the fact we have here no continuing city, and that h is no respecter of persons. Since March ve funeral services were held at the Hope- Mennonite Church—1 aged grandfather, andmothers, and 2 fathers whom we felt were so much needed in their homes. But God's ways are not our ways and He doeth all things well. Both deaths resulted from injuries received in accidents. Cor.

OUR FIRST SERVICE IN OLEY VALLEY

(Oley, Pa.)

Since 1938 there has been a steady movement of those of our faith into Oley Valley in eastern Berks County, Pennsylvania. This year has brought the total number to twelve families or 56 persons, including children of all ages. Most of these have come from the Conestoga district (Morgantown).

Desiring to have worship services here, we secured permission to use a union church which had been idle for a number of years.

Our first services were held on May 17 in charge of our eighty-year-old bishop, Bro. John S. Mast. The song service was opened with hymns, "How Firm a Foundation" and "Break Thou the Bread of Life." Bro. Sylvanus Stoltzfus read Psalm 19 and led in prayer. We then sang "For Christ and the Church" after which Bro. Mast delivered an appropriate message based on I Tim. 4:12. The closing hymn was, "This is My Father's World."

It was decided that a Sunday school should be organized in the near future.

At this meeting there were some who had never before attended a Mennonite service. We were encouraged by the presence of a number of brethren and sisters from the Conestoga and Millwood districts, also several families from other parts of Berks County who are isolated from their home congregations. We hope they will find it convenient to make this their regular place of worship. The total attendance was about 130.

The union church referred to was built in 1870, has a seating capacity of about 250, and is located near the village of Friedensburg (whose post office is known as Oley), about midway between Reading and Boyertown along Route 73.

It is our earnest desire that this new congregation, which now appears to be in the process of formation, will be a witness to the truth and will not in any way misrepresent the One who is Head of the Church.

Elam Hartz,
Manatawny, Pa.

SCOTTDALE, PA.

The approach of summer brings with it the usual opportunities for spreading the Gospel. Our two-week Summer Bible School is scheduled to open on June 15 in a large grade school building within two blocks of the church. Pupils are to be transported from the North and East Scottdale sections. Evening meetings are scheduled to be held in the North Scottdale section on Sunday evenings during the month of June. In this same community the congregation recently voted in favor of holding tent services sometime late this summer.

A quiet, impressive wedding service was held at the church on the evening of May 28. Sister Thelma Gilnett of Scottdale and Bro. Orlo Brenneman of Elida, Ohio, were united in matrimony by Bro. A. J. Metzler. Preceding the ceremony Bro. Metzler gave a brief, appropriate message for the occasion.

Bro. Levi C. Hartzler, of Goshen College, spent several days in Scottdale last week in the interests of church educational work. At the Wednesday evening prayer service he gave an appreciated and helpful message.

Bro. Horst, our pastor, is now visiting several conferences which are in session or will be in session. Bro. Horst is secretary of the General Problems Committee and is traveling in the interests of the work of that committee. Bro. and Sister Daniel Kauffman are expected back in Scottdale on or about June 11. Bro. Paul Huddle of Salina, Pa., preached for us on May 31 and June 7.

One of our boys, Bro. John H. Paul, was recently called to camp at Grottoes, Va.

Recent visitors in our congregation include: Mrs. Henry Burkholder and daughter and Anna E. Esbenshade.

Ellrose D. Zook.

MISSION CORRESPONDENCE

(Continued from page 229)

day school at Woodvale. For this we praise the Lord.

Our attendance and interest are good at our Thursday evening prayer meeting, which is held at Woodvale Hall. At present Bro. Mast is instructing the young converts, and it gives us much joy to see how eager they are to know the Word of God and how they desire to be real followers of Christ. Several of these are Mexicans. Pray with us for them that the interest may continue, as Satan here in Johnstown is busy trying to discourage, the same as anywhere else.

Recently we started another cottage meeting. This is causing quite an interest among some who do not attend church.

We visited a home last week where the mother is a widow with several children and has a hard time to make a living. She was sick and enjoyed so much for us to bring her comfort by reading God's Word and praying.

We also visited in the hospital where one of the mothers of our Sunday-school boys had an operation. She also was very glad for us to read Scripture and pray with her. These are some of the joys of mission work.

Our visitation work has increased and every day has its cares, but God's grace is sufficient, and the joy we receive in helping others well repays us for our effort.

On Sunday evening, May 24, we were very glad to have the Gospel Team from Eastern Mennonite School, Harrisonburg, Va., take charge of the service. Throughout the whole program Jesus was exalted. We had a full house to enjoy these rich blessings. The Gospel Team was composed of three sisters and two young brethren; also Bro. Chester Lehman who brought us the evening message.

Another feature of our work here is our garden project for our junior boys. This is put out for relief work and they have decided to give all to the Lord. We praise God for the interest and pray that it may continue.

On May 31 in the evening, Bro. S. G. Shetler conducted children's meeting. It was enjoyed very much.

Pray for us here at Johnstown that the work of the Lord will grow and that our only purpose will be to exalt Jesus the Christ, that many may find Him in this dark world.

Eunice Mast.

The Sight of Faith

By Ruth Graybill

(Hebrews 11:23-27)

Faith Leads from the Visible to the Invisible.—"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:18). Until we know God, our life is largely a sense life. We are governed largely by the things we see. When we are born again by the Spirit of God we get the first consciousness of spiritual things. A study of the Word by the illumination of the Holy Spirit reveals spiritual truths which are the means of building up the faith of the believer. Faith has a more sure foundation than anything we see with our natural eyes. Its foundation is God and His eternal Word, which is forever settled in Heaven.

Faith Implies Seeing.—"Calling those things which be not as though they were" (Rom. 4:17). Faith is not sight, yet it does imply seeing. With the eye of faith we see things invisible to the eye of sense. The child of the world opens his Bible and reads, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). To him it is so many letters and words. The child of God opens his Bible and reads the same verse. With the natural eye he sees also letters and words, but with the eye of faith he sees more. He sees the truth contained therein. Faith sees the thing promised. But it sees more than that. It sees not only the thing promised but also the fulfillment of that promise by virtue of Christ's finished work on the cross. Faith receives, saying, "This is mine by virtue of the promise of God." Faith sees yet farther. Faith not only sees the promise and the fulfillment of the promise but it also sees the God who promised. In and back of the promise is God Himself who spoke the words of His Book. They become living because spoken by the living God." "The words that I speak unto you, they are spirit, and they are life" (John 6:63).

Faith Implies an Object of Vision.—"Seeing Him": as our Saviour (John 3:16), as our Sanctifier (I Cor. 1:30), as our Healer (Jas. 5:14), as the Source of faith (Heb. 12:2), as our coming King (Acts 1:11). The invisible God reveals Himself to us through the Lord Jesus Christ. "No one hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). It is only as we keep our spiritual eyes centered on Christ that our faith will become stronger and stronger. We must give Him our heart's devotion, excluding all else. Our faith may be tried severely, but we must keep our eyes on Jesus and we shall come out of the trial victorious. Abraham is a supreme example of a man who, when his faith was severely tried, was victorious because he had God as the object of his vision. When the Lord asked him to offer his son Isaac, who was the child of promise, he obeyed implicitly because he had his eyes on the Promiser. "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). Real faith thrives on a test. It is easy to have faith when we still have some visible encouragement for our faith; but when the Lord removes all visible encouragement and we have only God left, then is the time when faith is tested. But if we have God and His Word for our faith to rest on, we need nothing more; for His Word is sure and will not change though heaven and earth pass away. Let us get our eyes on Him who is the Author of our faith and by a continual gaze on Him we will find our faith becoming stronger and stronger.

Faith Implies a Refusal.—"By faith, Moses . . . refused to be called the son of Pharaoh's daughter." He refused a relationship that would bind him to the things of earth. Seeing Jesus implies a refusal to see many things. The object of our vision is ever before us. The reason we do not see Him (the invisible One) in His beauty, power, and loveliness is because we are seeing other things—people, circumstances, trials, temptations, duties, and the cares of this world, and they so fill our vision that the vision of Jesus is very dim. It is the things we are seeing that cloud our vision and rob us of peace and joy and the conscious presence of the Lord.

Moses refused to see these things. He looked beyond them all into the unseen. He refused honor, fame, riches, learning, and all the allurements of the Egyptian court. He closed his eyes to those things, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." By faith we, too, can look beyond the things of earth, seeing in trials, temptations, and the hard places in life great riches, love, peace, patience, etc., things of peculiar value, riches which we can get in no other way.

Faith Implies a Forsaking.—By faith Moses "forsook Egypt." Egypt is a type of the world and sin. Faith implies a forsaking of sin. "Whatsoever is not of faith is sin" (Rom. 14:23). Faith and sin are direct opposites. Sin destroys faith. They cannot exist in the same heart. It is when our hearts condemn us not that we have confidence in God. To exercise faith the heart must be in a right relationship with God. Before God can fulfill any promise to us we must be willing to repent of and forsake all known sin in our lives and if need be make restitution with the purpose to walk in obedience to God insofar as we have the light.

Faith Implies Endurance.—By faith Moses forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible." The king of Egypt typifies Satan. He is our enemy, withstanding us every step of the way. Hence we need the endurance of faith to not only lay hold but to hold on. As soon as we take advance ground in the life of faith Satan is right there to discourage us. God permits this for the trial of our faith. "That the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (I Pet. 1:7).

Moses "endured, as seeing him who is invisible." For forty years in the wilderness he endured. Reproached again and again by the people for whom he had given his life, he endured. With no person to look to but God, he endured.

Our way may sometimes seem hard and dark. The Lord may send chastisements into our life, and for a time it may seem as though the Lord has forsaken us. We cannot understand the purpose of the trial through which we are passing. We no longer can feel His presence near us. But that is just the time to trust. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God" (Isaiah 50:10). God cannot desert a trusting soul. He has said, "He that believeth on him, shall not be confounded" (I Pet. 2:6). And so as we endure chastening and continue to look to Him in faith, He will show us the things in our life that are displeasing to Him and as we seek His forgiving and cleansing grace He reveals His loving and tender heart towards us. Let us thank God for the trials He sends us that our faith might be perfected and that we might grow more and more into the likeness of His image.

New Holland, Pa.

—o—

Christians should avoid thoughtless, insincere commitments, confessions and utterances in the singing of songs which address Deity. We wouldn't do this toward human friends. Why should we expect God to listen when we are in earnest if we have been annoying Him by singing a lot of promises, etc., which we have very little intention of fulfilling? It is disrespectful and discourteous aside from its ethical evil.—T. L.

CHURCH SCHOOL DAY

At the last annual meeting of the Mennonite Board of Education action was taken suggesting to the church at large that the Sunday before school opens be observed as Church School Day, in view of the tremendous worldly influences that are being exerted upon Christian people through public schools and secular colleges. This day affords a unique opportunity to present in every congregation a challenge to parents and church leaders to guard children and young people against these influences and to give them every protection possible, at the same time encouraging the support of our church schools in every possible way.

These schools have been established specifically to serve the Mennonite Church. Without the support of every member in the church they cannot do this work as efficiently as they should. In turn the church has a right to expect from her schools the highest possible endeavor to serve her in every expected and desired way. Church School Day affords a special opportunity to promote Christian educational work and to give to it an emphasis which heretofore it has not received and which it should have.

This is to call your attention to the forthcoming Church School Day (date to be announced), to give you ample opportunity to think and plan for the proper observance of such a day in your congregation. Additional information and suggestions will be available for the proper observance of this day in the near future. Watch for further announcements.

C. F. Yake, Secretary,
Mennonite Board of Education.

—o—

WHY WE HAVE OUR OWN SCHOOL

By John E. Kauffman

OUR school is sponsored and financed by the church. This gives us certain privileges that we could not have in any other way. Sanballat and Tobiah would be a hindrance to our school and not a help.

We have the privilege of teaching the regular branches and at the same time we can interweave the doctrine of God, Christ, and the Church in all our studies, even in arithmetic.

The church-appointed board can elect teachers of its own faith, who, whether in school or out of school will lead a consistent life, physically, morally, and spiritually, one who is sound in the faith and practices maintained by the Mennonite Church.

In this school we have the privilege of training our own children in the way they should go by teaching: loyalty to God, Christ, and the Church; respect for all constituted authority, including the government; restraint from carnal pleasure and self-indulgence; and if necessary we can put the emphasis against tobacco, alcohol, and social impurity.

Our devotional period, which consists of reading and memorizing the Bible, and prayer, and the singing of spiritual songs, can be in charge of a consecrated teacher of our own faith.

We can select books without fairy tales, myths, goblin stories, chronological exaggerations, evolution, and other silly and senseless literature, and can get along well without comic magazines, radio, or jazz. We can, on the other hand, select books so that the child in all its reading is aborbing something worth while. We can use the Bible, the "Book of Books," as our main textbook and can use it to correct imperfections that occur especially in history and geography. It is the teacher's opportunity as well as duty to lead the mind of the child in the proper course. We may now exalt the heroes of faith by teaching church history, which will inspire the child to hold on to the faith once delivered to the saints.

We have control of environment in a way that we never had before. The child is not continually confronted with the temptations of worldliness in attire, in powder, paint, and bobbed hair, in money-raising entertainments, immodesty, shows, dances, secular songs, games in immodest attire, athletic competitions which take them to distant schools day and night. Neither are they compelled to associate with children from immoral, atheistic, and profane homes.

We have our own constitution and bylaws made to conform with the standards of the Church.

We cannot expect a young plant to bring forth much fruit, but if we take good care of our growing plants we may look forward with glad anticipation to a day when they will reach maturity and bear much fruit, some thirty, some sixty and some an hundredfold. When a child is not under the parental roof, it does make a difference what, where, when, and by whom he is taught.

People used to say we must get into politics so we will have good books and good schools by having good school directors. But now we can have our own school directors appointed and approved by the church—men who have made a vow with God to be true to God, Christ, and the Church and to be faithful to the same even unto death. We appreciate that we have this opportunity and that we can have it with the good will and respect of our county superintendent and our local board of directors, who even offer advice and encouragement when we desire it.

Our schoolteacher has a marvelous opportunity as well as responsibility to lead the children in the way that leads to God. Christian schools can be a great blessing to our nation. On the other hand, so-called Christian schools who have taught new theology, social gospel, salvation by character, evolution, denying the miracles of the Bible, the virgin birth, etc., have had a most degrading effect on our nation.

We are hoping and praying that our elementary church-controlled schools will always be controlled by the church in such a way that our children may be brought up in the nurture and admonition of the Lord, so that our community, our church, and even our nation will be better fitted to meet the issues that come to us all. And, most important of all, God grant that, when the final summons comes to our children, each one may through Christ be taken home to God, for without this victory over sin all would be lost.

Parkesburg, Pa.

—o—

WHAT THE CHILD HAS A RIGHT TO EXPECT OF ITS SUNDAY-SCHOOL TEACHER

Lena Kreider

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.—Matt. 18:2-6.

Look at a little child. Think what is wrapped up in that tiny, beautiful form—a soul that shall live somewhere always; a heart that will respond to the love of its Creator if properly taught; latent powers awaiting development, and training that will accomplish much for good or evil.

Your pupil had no choice as to his being in the world nor as to his parents or environment. But he does have some God-given rights in regard to his Sunday-school teacher. That person has a tremendous responsibility both to God and to the pupils entrusted to him. God calls and gives the teacher a charge and the child has a right to expect that the teacher will not fail to keep that charge.

The child has the right to expect the teacher—

1. To know the Word, and to be able to impart that knowledge to the class.
2. To know the love of God by personal experience, and to be able to reveal that love to others.
3. To teach him the pure Word of God, so that he may safely believe anything his teacher may say.
4. To manifest real interest in him regardless of circumstances or places where they may chance to meet.

Many pupils expect their teacher to be perfect. He is their hero, their ideal. The child has a right to expect the teacher to come up to this standard as nearly as possible. We cannot afford to let any pet sin of ours destroy the faith of our pupils. We can live lives void of

offence if we are willing to pay the price.

The child has the right to expect sympathetic understanding and consideration always, and assistance and protection when needed. If the pupil ever had or will have a friend, he has the right to expect his Sunday-school teacher to be that friend. The wise man says, "A friend loveth at all times and a brother is born for adversity." Nothing should ever happen to make the pupil doubt the love of the teacher.

He may expect the teacher always to manifest a meek and humble spirit, being never too good to stoop to the lowliest in the class in loving sympathy and in no way showing partiality or giving reason for any to think he loves one more than another.

To meet the expectations of the class the teacher must spend much time in prayer and Bible study. We must sit at His feet and learn of the Master teacher, associate with Him until we grow Christlike, until His Spirit so fills us that blessings will flow like water from a spring to quench the thirst of childhood.

Again, we are expected to create a pleasant, wholesome environment in class. Sunday school should be made a place where the child knows he is welcome. Many pupils are compelled to live in places that are anything but pleasant. The clean, cheery atmosphere of Sunday school and the welcoming smile of his teacher should call him to arise to that which is good and worth while.

Every pupil has the right to expect his teacher to respect his honor. Suspicion wrecks confidence and destroys self-confidence. Nothing so discourages the child who really desires to make good as to find that one in whom he has all confidence does not trust him. Let the teacher be a FRIEND. The pupil expects it and deserves it. To be a friend means a great deal more than being nice and loving to one we admire. It includes being kind to the rude and unlovely as well. It includes sacrifice for the good of another. The most repulsive child deserves kindness;—it is his God-given right. Hidden within his uncouth little body is a jewel Christ died to redeem, a soul He gave His life to save.

In times of sickness or trouble of any kind in the home, children greatly appreciate visits, little greetings, and sympathy tokens from friends. Here is a wonderful opportunity to win a disinterested pupil. The teacher above all others should not fail to act now. It may be the turning point in the child's life. To be neglected in times of suffering might mean his eternal death.

Children have real troubles. They rightly expect the Sunday-school teacher to be one in whom they can confide. They have the right to know that confidence will never be betrayed. To his teacher he should be able to flee with every trouble, every problem. There he should find real help to solve the problems, learn to take every burden and sorrow to the Lord in prayer, and get a taste of the joy only the trusting child of God can know.

The pupil has a right to KNOW his teacher will never mock, ridicule, or make sport of any mistake he may make or misfortune that may overtake him. If he makes a blunder (and how many of us do not?) he s h o u l d find comfort in knowing the teacher will c o r r e c t it as kindly and with as little embarrassment to the offender as possible. The child who makes an effort deserves encouragement. For his own good he need not know how utterly he has failed so long as he makes an honest effort. If he does not try, belittling him will seldom fan a desire in the heart to do and dare and master. There is usually a way to get a child interested. It is a part of the teacher's charge to find that way. The class deserves a teacher willing to give enough time weekly to learn the lesson thoroughly so that he will be able to present it to them in an interesting way. And being interested, they cannot help but have some spiritual truth riveted securely to their hearts.

Children—Jesus calls them "lambs." How they love to follow a leader, just like real lambs. "Feed my lambs," Jesus commands. Our pupils come to us for soul food. We must not fail to feed them richly of the good, nourishing bread of life, and give them to drink of the pure, sweet water of life. We must lead them, while we follow Christ, to know and admire the good, to develop a keen sense of evil and abhorrence of it, and also instil within them a boldness to stand for the right. As the Good Shepherd leads us into green pastures and beside the still waters, our pupils may expect that we will take them along, never forsaking them whatever befalls, but tenderly taking up the lame and wounded and carrying them in our arms.

Palmyra, Missouri.

THE REASON FOR SEPARATION

(Continued from page 227)

thing that helped it along is the failure of the church to keep the devotional veiling. When woman begins to try to take the place of a man there is chaos in the divine order of God and certainly we are going to suffer for it (I Cor. 11).

2. **Religious Distinction.**—Another principle is a mark of distinction for God's people found in Numbers 15:37: "And the Lord spake unto Moses saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it and remember all the commandments of the Lord, and do them." Here was a mark of distinction that the Israelites were to have to remind them that they were the people of God. That was to be a continual reminder to themselves that they might keep the commandments of the Lord. That principle still holds when it comes to the distinctive dress today.

3. **Modesty and Inward Adornment.**—In the New Testament the principle of modesty is mentioned in I Tim. 2:9: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." It is mentioned here that modesty and inward adornment is an expression of godliness. In the eighth verse: "I will therefore that men pray every where lifting up holy hands, without wrath and doubting." Here modesty and inward adornment is to be the expression of a holy life. Man is to pray lifting up holy hands; woman is to pray in like manner with inward adorning of good works and the absence of outward adorning of gold and silver. That is the expression of holiness in Christian womanhood.

Again we will notice the expression in I Peter 2. Modesty and inward adornment are expressions of submission. Adam Clarke has this to say on verse five of this chapter: "The women 'who trust NOT in God' are fond of 'dress' and 'frippery'; those 'who trust in God' follow 'nature and common sense.' It will rarely be found that women who are 'fond of dress,' and extravagant in it, have any subjection to their husbands but what comes from 'mere necessity.' Indeed, their dress which they 'intend' as an attraction in the eyes of 'others,' is a sufficient proof that they have neither 'love' nor 'respect' for their own husbands. Let those who are concerned refute the charge."

Outward adornment is the antithesis of woman submitting herself to her husband. Not for the benefit of her husband but for the benefit of other men and women around, she adorns herself lavishly. Subjection here is to have an evangelistic appeal. "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." Possibly many quarrels between husbands and wives might be ascribed to lack of submissive adornment. If you want a wife Scripturally subject to you, pick one out whose dress speaks of submission before you marry her. These are the Scriptural expressions of the principle of separation from the world in the matter of attire.

The Denominational Application

In closing, I want to come to the denominational application of this principle to our lives. There are some people, the Catholics, for instance, who decide that their sisters should wear long black clothes. You never see them either with head uncovered or wearing short sleeves. If a woman reading this were going to be a Catholic sister it would be necessary for her to submit herself to their principles on the matter of attire. They define their principle as it applies to their people.

We belong to the Mennonite Church and our church, too, has set the standard. (General Conference Book of Standards, Christian Apparel). The Bible upholds the following standards with reference to clothing for God's people: (1) Substantial (Gen. 3:7, 21) as distinguished from clothing that is fragile or transparent; (2) Modest (I Tim. 2:9, 10; I Pet. 3:3, 4) as distinguished from vain display, superfluities, or partial nudeness; (3) Sex distinction (Deut. 22:5), as distinguished from sex appeal; (4) Economical (I Pet. 3:3; I Tim. 2:9) as distinguished from the wearing of jewelry and expensive ornamentation (Isa. 3:16-24); (5) "Not conformed to this world (Rom. 12:1, 2; I Pet. 1:14) as distinguished from following the fashions of the world. There is no Bible teaching on dress that is not violated continually by the fashions of this world.

The specific applications of these principles and standards of General Conference are determined by local conference—the plain dress and bonnet for sisters and the plain coat for brethren. The church has a right to define its position on attire as well as on other things. The church has rightly defined its position on nonresistance as a principle and also in detail as applies to the present conditions. Some people say they do not believe in following man-made rules. I don't either, when they are made by the men of the world. The fact is that very few of us are original in what we do and in what we wear. We follow someone else invariably. The Lord recognized this fact and asked us to follow good men and imitate their faith.

In Hebrews 6:11 we find this: "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end. That ye be not slothful, but followers of them who through faith and patience inherit the promises." What this sacred writer says is that he wants every single one of us to be followers of those who inherit the promises. Paul said, "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1). There is another enlightening statement in Hebrews 13:7: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." That is, follow their obedience to the Word of God and their conduct in proof of their faith in the Word of God. We are definitely commanded to follow the faith of those that have the rule over us.

Someone says, "I do not believe in following men as examples." By inspiration the Apostle Paul was led to write, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting" (I Tim. 1:15, 16). Why did Christ choose the Apostle Paul as an example if such example were not necessary?

Conclusion

Finally, the question comes to every one of us: Why am I going to be separate from the world in attire? Why do I dress plain? Why do I submit myself to the principles of our church?

First, because it is an expression of the basic principle of separation from the world in attire. I am one who is separate from the world in every phase of life. I have a new mind. I have a new walk. I have a new affection. I have a different aim in life. I am completely different from the one dominated by the works of the flesh.

In the second place, I dress the way I do because I am a member of the Mennonite Church, and the Scriptures very definitely teach me obedience to those over me in the Lord. This is my church's application to this basic Scriptural principle. Somebody might bring a number of arguments against this position, but as for me, I believe it to be founded upon the Word of God. Separation must express itself in this one thing as well as in others. We are not dominated by the flesh, but by the Spirit of Jesus Christ. As one submitted to Christ and the church as opposed to the world, I am willing to yield myself to those who have the rule over me and adopt the mode of dress which I have.

I trust this will help you to study this matter through. May God give us grace to be obedient to His Word and follow Him completely.

Message given at Harrisonburg, Virginia, and stenographically reported by Betty Weber.

Hannibal, Missouri.

—o—

International conflict may be largely a projection of estrangement with God into human relations. Instead of getting right with Him in repentance and humility, man rather attempts to take it out on some foreign people behind a front of liberating them from oppression and backwardness.—T. L.

Special Meetings

LANCASTER, PA.

Report of the annual Gospel Meeting held at the Sunnyside Mission near Lancaster, Pa., on May 30, 1942.

Organization.—Mod., Daniel Sensenig; Chors., Clyde Stoner, Robert Stetter; Secy., Kathryn Hess.

Program and Speakers.—(Morning Session) Song Service; Devotion (Psa. 67), Daniel Sensenig; Defending What? Abram Risser; Wisdom of God versus Wisdom of Man, Richard Danner; Ephesians 6:11-18, William Martin. (Afternoon Session) Song Service; Devotion (II Tim. 2), Jacob Harnish; Literature and Its Influences, Mahlon Hess; Teaching (Neh. 8:8), William Martin; James 1:22, Richard Danner. (Evening Session) Song Service; Devotion (Acts 3:1-11), Jacob Miller; Children's Meeting, Clyde Stoner; God's Great Love, Abram Risser; A Motive to Sober Watchfulness (I Thess. 5:1-11), Richard Danner.

Thoughts Gleaned.—When we think of man and his limitations, he is not ignorant, for he has searched out great things. Yet compared to God's handiwork these achievements fade out of the picture. Man's wisdom is limited but God's exceeds and excels. God wants us to get the very best out of life, and if we would stand against the wiles of the enemy we must put on the **whole** armor of God. In addition we also need prayer and watchfulness. We need to bring to God our needs and also search His Word. Literature has a large place in establishing ideals. It is our responsibility as Christians to keep from our homes that which is detrimental and to teach against it. Read only the best. Allow the Lord to lead in your reading. An understanding of God's Word is gotten by deep research and meditation. When we teach the Word we must have attention or we are not teaching. His Word is a treasure: try it, test it, trust it. Those who are obedient to the Word are doing the will of God. Things that should move us to sober watchfulness: (1) Condition of the world today; (2) These times of uncertainty; (3) The fact that we must die some day; (4) The fact that Jesus is coming; (5) The fact of a coming judgment. Comfort yourselves and edify one another. This too should urge us to sober living, that we may put joy, peace, and comfort into the hearts of others for time and eternity.

Secretary.

CHAMBERSBURG, PA.

Report of the Mission Meeting held at Chambersburg Mennonite Church on Ascension Day, May 14, 1942.

The speakers were Mahlon Witmer, New Holland, Pa.; Markley H. Clemmer, Norristown, Pa.; Sanford Shetler, Wells Tannery, Pa.; Stanley Martin, Moses Horst, and C. V. Martin, all from this conference district.

In the morning Bro. Witmer preached a sermon on Luke 24:49, pointing out the need of receiving Holy Spirit power as a preparation for mission work. "The Doctrine of Repentance as Taught in the Early Church" (Mark 1:15), was discussed by Bro. Stanley Martin. Following this Bro. Clemmer spoke on "The Place of Repentance in Today's Missionary Message." Christ and the apostles emphasized the doctrine of repentance. We need to treat it with equal emphasis. Messages that please the carnal man cannot be substituted for the doctrine of repentance.

In the afternoon Bro. Witmer spoke on "Present Day Apostasy." One way of

counteracting the evils of the day is to increase our teaching, especially in the home. A talk on John 16:15 by Bro. Horst followed. He spoke of the blessings we receive through the ministry of the Holy Spirit. "Present Outlook for the Christian," was discussed by Bro. C. V. Martin. We are passing through trying times but the outlook is bright, as these things work together for good for the children of God.

In the evening Bro. Clemmer delivered a very appropriate missionary message based on Isaiah 6, holding Isaiah before us as an example, who having seen a vision of God and receiving cleansing from Him, freely offered himself in answer to the call to service. The last subject on the program was, "What Constitutes a Conscientious Objector," by Bro. Shetler. Our belief against participation in carnal warfare should not be based on conscience alone, but mainly on the teaching of the Word of God.

Secretary.

Open Forum

Virginia Resolution

Lynnhaven, Va.

Editor, Gospel Herald:

In noticing the Open Forum discussions regarding the theory of a Millennium, I wish to add, since this is a subject on which we will never be unified and since it is a subject nonessential to salvation, may we plead that all conferences this year may choose to do as did the Virginia Conference, which passed a resolution in the year 1935 to the effect that, since millennial discussions have "a growing tendency toward dissension and uncharitableness," it is only wise for the Conference "to define her position in the interests of peace and harmony."

In reading the article, "Why the Tithe?" by Lloyd Hartzler, I am convinced and recognize it as sound Scripture. Therefore I would plead to have someone put it in tract form for the benefit of our people.

Levi Bontrager.

—o—

Prescription for Unity

Mount Joy, Canada

Editor, Gospel Herald:

I am astonished that the discussions of the Millennial Question should be resented by any who call themselves Mennonite. For since "all Scripture" is profitable or essential for the "perfecting of the saints" it is therefore evident that those teachings that are expressed in "figurative" or even in "inferential" language are indispensable. Nay, much more, those words of Divine inspiration which seem nonessential are indispensable. And those words which we think to be of lesser value, on these we ought bestow the more abundant attention. For those words on which we now are established and a unit need no present special attention.

The command to Israel was "set your hearts unto all the words which I testify among you. . . . For it is not a vain thing for you . . ." (Deut. 32:44-47). They did not obey this. Their scribes tried to evaluate and classify these words. This was attended by an accounting as a "vain thing" or "leaving undone" what they accounted as "light" or "secondary." Will we not be warned?

"All speaking the same thing" on even this Millennial Question is not an impossibility. But to attain to it there are conditions to meet. May I suggest a prescription? A university professor was asked to give his definition of the characteristics of a well-educated man. The four points of his reply I am offering as the aforementioned prescription: (1) He will keep his mind open on a subject until the evidence is all in; (2) He will listen courteously to what another has to say; (3) He will not laugh at ideas that are different from his own; (4) He will cross-examine his own ideas. Was it not the predominance of such characteristics as these that made possible the final "all speaking the same thing" at that first conference in Jerusalem? To me it is evident that those original "opposers" cross-examined their own ideas after hearing the evidence Peter advanced and that they "scrapped" them in favor of the new thought. This cost them something, a price we must pay if we ever expect to be wholly "one in doctrine."

Yours for a unity in the Word,

E. McDowell.

Married

Horst—Dirks.—On Sunday forenoon, May 17, 1942, at the First Mennonite Church, Winton, Calif., Bro. Gordon Horst and Sister Goldie Dirks were united in marriage, Bishop J. P. Bontrager officiating. May the Spirit of God guide them through their journey of life.

Herr—Martin.—Sister Lois E. Martin of Columbia congregation, Columbia, Pa., and Bro. J. Robert Herr of Mechanics Grove congregation were united in marriage on Jan. 29, 1942, at the home of the bride, her father, Bro. C. Z. Martin, officiating.

Shearer—Rhoads.—Bro. Clyde Shearer and Sister Edna Rhoads, both of the Landis Valley congregation, Lancaster, Pa., were united in marriage on Feb. 21, 1942, at the home of the officiating bishop, Bro. Amos S. Horst, Akron, Pa. May the blessing of the Lord attend their witness through life.

Nafziger—Brown. — Bro. Harold Nafziger, Atglen, Pa., and Sister Minerva Brown, Lititz, Pa., were united in marriage at the bride's former home with Bro. and Sister Noah W. Hurst, Ephrata, Pa., March 7, 1942, with Bro. Amos S. Horst officiating. May the Lord bless these young people with a witness in their new home.

Lefever—Lefever.—Bro. Clarence Lefever of the Stumptown congregation and Sister Edna Lefever of the Landis Valley congregation were united in marriage on April 4, 1942, at the home of the officiating bishop, Bro. Amos S. Horst, Akron, Pa. May the blessing of the Lord rest on this new home.

Johnson—Hamilton.—At the Molalla Mennonite Church, May 24, 1942, occurred the marriage of Bro. Adolph Johnson of the Sweet Home Mennonite congregation and Sister Gertrude Hamilton of the Molalla Mennonite congregation, Bro. N. A. Lind officiating. May God's blessing attend them through life.

Kindy—Mast.—On May 3, 1942, Bro. Eric Kindy of the Midland congregation, Midland, Mich., and Sister Beatrice Mast of the Fairview congregation, Fairview, Mich., were united in marriage by Bro. F. F. Bontrager, at the Midland Mennonite Church. May they constantly have the Holy Spirit as their Guide in their new relationship.

Obituary

Johns.—Daniel J., son of John and Catherine Yoder Johns, was born in Somerset County, Pa., on Sept. 8, 1850; departed this life at the home of his son Ira on May 22, 1942; aged 91 y. 8 m. 14 d. He was sick very little during his life. Only during the last four months did he seem to fail, often mentioning that he felt so tired. On Jan. 18, 1942, he preached his last sermon, this being at Midland, Michigan. On Sunday morning, February 1, he suffered a light stroke which affected only his speech. On May 19 he suffered another stroke which resulted in death three days later. At the age of fifteen years he moved with his parents to Lagrange Co., Ind., where he grew to manhood. When he was nineteen he began teaching school and continued in this for seven years. On May 6, 1875, he was united in marriage to Nancy Yoder. To this union were born five sons and one daughter, two of which, viz., Elmer H. and Ora D., preceded him in death. His wife departed this life twelve years ago and since that time he has often expressed himself as being lonely. The surviving are: Ira S. of Goshen, Ind., Mrs. L. J. Pletcher of Middlebury, Otis N. of Canton, Ohio, and Ray O. of Topeka, Indiana; also eighteen grandchildren and thirty-three great-grandchildren. He is also survived by two sisters, viz., Rosie Hershberger and Mrs. John E. Miller, both of Shipshewana, Ind. In the summer of 187[illegible] he accepted Christ and united with the Clinton Frame Mennonite Church. In this same church in 1882 he was ordained a minister of the Gospel and in 1887 he was called to the office of bishop. Thus he served this church as a leader for nearly sixty years. In his early ministry he spent much time in the evangelistic field being one of the pioneer evangelists of the Mennonite Church. He served on numerous church boards and committees. He officiated at ninety-eight marriages, at 386 funerals, ordained six bishops, ten ministers, and five deacons in this Conference District. In a paper which he wrote himself we find the following expression, "Many were the weaknesses and shortcomings, but great was God's grace and wondrous love to uphold and lead in times of trial. To Him be all the praise." Funeral services were held at the Clinton Frame Church on Monday, May 25, in charge of Bishops D. D. Troyer and D. D. Miller. Text: Heb. 9:27. Interment in the Clinton Union Cemetery. There were present at the funeral about nine hundred people. Included in this number were sixty-one ordained men.

Nafziger, John M.,—son of Andrew and Anna Roszhart Nafziger, was born near Hopedale, Illinois, Sept. 10, 1892; passed away early Friday morning, May 8, in the Mennonite Hospital at Bloomington; aged 49 y. 8 m. He was sick only a short time, death being caused by embolism following an accident on his farm three weeks before. John was married to Anna Litwiller Dec. 27, 1922, and they lived in this community all of their married life with the exception of the first eight years when they farmed west of Chenoa, Ill. He was a trustee of the Hopedale Mennonite Church, of which he was member since early youth. He attended church regularly and was a faithful conscientious Christian. He is survived by his wife and the following children: John Marvin, Mary Katherine, Myrl and Anna Ruth. Other survivors are his father and stepmother, one sister, Mrs. Clara Martin, and four brothers, Ralph, Eldon, Arthur of Hopedale, and Lester of Normal, and a host of relatives and friends who will miss him sadly. His mother preceded him in death when John was three years old. Funeral services were held at the Hopedale Mennonite Church, conducted by Bro. Simon Litwiller, and Geo. Gundy. Interment in the Hopedale Mennonite Cemetery.

Rohrer. — Anna Maria Haverstick Rohrer was born in Wabank, Lancaster Co., Pa., March 28, 1853; peacefully fell asleep Monday evening, May 18, 1942; aged 89 y. 1 m. 20 d. Her death came rather unexpected, she being sick only two days. She lived her entire married life of 64 years in the same home, in which she took an active interest. Her husband, Henry S. Rohrer, preceded her to the spirit world Dec. 16, 1917. They were blessed with 7 children: Ross, Alice, John, Frank (who passed away seven months ago), Ezra (who died in infancy), Anna, and Hen[illegible]. She with her husband united with the Mennonite Church 55 years ago and remained faithful to the end. She was the oldest of

mily of 10 children, 4 sisters and 1 brother whom survive, also 16 grandchildren and 13 eat-grandchildren. Funeral services were ld from Bachman's Funeral Home, Strasrg, Pa., in charge of Bro. C. M. Brubaker, ith further services held at the Strasburg ennonite Church in charge of Bro. C. M. rubaker (who read II Cor. 4:13-18; 5:1-10), id Bro. Jacob Harnish who used the same xt as was used at Father's funeral 24 years fore (II Tim. 4:6-8). Burial in adjoining metery.

All is over, hands are folded,
On a calm and peaceful breast;
All is over, labors ended,
Now dear Mother is at rest.

—The Family.

Schantz.—Bertha Naffziger Schantz, daughr of Valentine and Barbara Springer Naffziger, as born in Boynton Twp., Dec. 29, 1867; ssed away at her home in Delavan, Ill., May 1942, following an illness of two years; ed 74 y. 4 m. 10 d. She united with the Menite Church in early youth, later transferng her membership to the Church of God. She as united in marriage to Henry Schantz, Feb. , 1894, who preceded her in death. She is rvived by the following children: Mrs. Elizath Wainright, Peoria, Ill.; Mrs. Martha lokkenga, Hartsburg, Ill.; Miss Barbara hantz, Christian, and Amos, at home. Two andchildren also survive, and a sister (Mrs. na Birky, of Delavan). Funeral services were ld at the Hopedale Mennonite Church, concted by William A. Beaman and Simon Litller. Burial in the Mennonite Cemetery.

Wenger.—David Musselman, son of the late ichael and Magdalena Musselman Wenger, as born Sept. 23, 1876, near Farmersville, .; died May 20, 1942, at his home in Leola, ., of heart ailment after a few days' illness; ed 65 y. 7 m. 27 d. Just two years ago a vere heart attack kept him a shut-in for out three months. The physician had told e children then that his years were numred, but after his recovery from that atck his health was so very good that this secd attack was quite a shock to each member the family. Just the week before he had en in Virginia to visit his daughter at the stern Mennonite School and his son-in-law Camp Grottoes. On Sept. 7, 1903, he was ited in marriage to Lizzie Rohrer who preled him in death Feb. 15, 1910. To this ion were born three children who survive: rman R., of Lancaster; Anna Magdalene, fe of Wesley Gross, Zarephath, N. J.; and ement R., of Lancaster. On Sept. 4, 1912, was united in marriage to Ida K. Musser o remains to mourn his departure. To this ion were born two daughters: Mary Ruth, fe of Earl Wissler, Lititz, Pa.; and Edna izabeth, wife of Harry Hertzler, Denbigh, . Eleven grandchildren also survive, 1 ndson having preceded him to the glory rld seven years ago. He was greatly intered in the work of the church, her missionary leavors, and church schools. Many were the ging classes which were organized under direction. One of his favorite songs was, ow Beautiful Heaven Must Be." As Sun-y-school teacher at the Groffdale Mennonite nday School, he faithfully filled his place d also served as Sunday-school superindent there in past years. He will long be emembered as a conscientious Christian work- in the church and a loving husband and her in the home. In spite of annoyances in world and church, he was always very eful, trusting for the best in the material well as the spiritual realm. Funeral serv- were held at the Groffdale Mennonite urch, conducted by Bros. Mahlon Witmer, os Sauder, and Benj. Wenger. I Cor. 15: 58; Rev. 21:1-7; 22:1-7 were read in the ning and the text was II Cor. 5:1. Interit in adjoining cemetery. "For we know t if our earthly house of this tabernacle re dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "O death, where is thy sting? O grave where is thy victory?"

Wingard.—Katie Blough Wingard, wife of Robert Wingard, was born Oct. 1, 1891; departed this life May 15, 1942; aged 50 y. 7 m. 14 d. Besides her husband she is survived by the following children: Robert Glenn, Los Angeles, Calif.; Vivian Ethel, wife of Walter Weaver, Christiana, Pa.; Velma Grace, wife of Paul Yoder, Elverson, Pa.; Walter Freeman, married to Alma McLucas, Johnstown, Pa.; Raymond Carl, and Betty Lou at home. She is also survived by one sister (Mabel Blough Yost, Los Angeles, Calif.), and two brothers (D. Henry and Walter, Johnstown, Pa.) Three grandchildren survive. She was a member of the Church of the Brethren of Tire Hill for a number of years and later transferred her membership to the Stahl Mennonite Church, near Johnstown, Pa. She was a very faithful and devoted member of the church, always at her place of worship as long as health permitted. She was sick in the home for some time and was taken to the Memorial Hospital where she died soon after being admitted. The family expresses their estimation of mother in the few lines of a poem attached to this record. Funeral services were held in the home by Bro. S. G. Shetler and in the Stahl Church by Bros. Sanford G. Shetler and S. G. Shetler. The body was laid to rest in the family plot of the Stahl Cemetery.

Rest on, dear Mother, thy labors are o'er.
Those loving hands will toil no more;
A faithful mother, true and kind,
No friend on earth like you we'll find.

—The Family.

Yoder.—Cassie, daughter of the late Isaac and Susan Mishler Yoder, was born Sept. 26, 1860; died March 28, 1942; aged 81 y. 6 m. 2 d. She was a faithful member of the Mennonite Church for many years. Though confined to her bed for almost eight years she took everything patiently. She had her home for the last four years with Susan Lehman, who took very good care of her. She was preceded in death by her parents, two brothers, and four sisters. She is survived by three nephews and seven nieces. Funeral services were conducted in the Stahl Mennonite Church by Bro. Irvin M. Holsopple. Interment in the Stahl Cemetery.

ANNOUNCEMENTS

ALBERTA-SASKATCHEWAN CONFERENCE

The Alberta-Saskatchewan Conference will be held with Sharon congregation near Guernsey, Sask., on the following dates: Sunday School Conference, July 7; District Mission Board Meeting and program, July 8; Church Conference, July 9.

The ministry are requested to meet promptly at 2:00 p.m. on July 6.

Further information will be given by writing to Dan Slabach, Guernsey, Sask. Visitors will be met at the following stations if notice is sent: C. P. R.—Guernsey and Lanigan; C. N. R.—Watrous.

M. D. Stutzman, Secy., Kingman, Alta.

—o—

GENERAL MISSION BOARD MEETING

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at M.B.C. Pavilion near Kitchener, Ontario, June 13 to 16. On Saturday afternoon of the 13th Mission Board will meet in executive session, at which time a report will be given of the proceedings of the Executive and Mission Committees the past year. On Sunday, the 14th, meetings will be held throughout the churches in the vicinity of Kitchener in the forenoon. In the afternoon and evening there will be a missionary program at the M.B.C. Tabernacle. On Monday, the 15th, the regular sessions of the annual meeting begin and will continue until Tuesday evening. Board members who cannot be present are instructed to send their proxies in writing to the Secretary. All reports of officers and committees are to be submitted in writing. Come praying that the Lord may guide the Board in all its decisions and direct the entire meeting to His Glory.

S. C. Yoder, Secretary.

—o—

CHRISTIAN EDUCATIONAL CONFERENCE

For the tenth consecutive year there will be a Christian Educational Conference held in Ontario this summer, June 11 and 12, just previous to the Mission Board Meeting at Kitchener, Ont. On Thursday evening, June 11, there will be seven separate programs rendered at the following churches: Vineland, Markham, Bothwell, Elmira, East Zorra, Maple View, and Latschar. All three sessions on Friday, June 12, will be at the Elmira Congregation. Printed programs will be available shortly from any Commission members or from the Field Secretary, John R. Mumaw, Harrisonburg, Va.

The subjects to be discussed and the round table discussions are planned to give definite help and inspiration to ordained men and other workers in the field of Sunday School, Summer Bible School, Week Day Bible School, Young People's Bible Meetings, Teacher Training classes, Mission Study classes, and young people's activities. Everyone invited.

MENNONITE COMMISSION FOR CHRISTIAN EDUCATION AND YOUNG PEOPLE'S WORK

—o—

CONSERVATIVE AMISH MENNONITE CONFERENCE

The Thirty-Second Annual Meeting of the Conservative Amish Mennonite Conference is to be held, D. V., with the Hartville congregation near Hartville, Ohio, June 23, 24, 1942. Sunday School Conference, June 25.

All conference members are urged to attend the ministers' meeting to be held on the conference grounds Monday afternoon, June 22.

For information concerning rail or car travel write to Bro. Roman H. Miller, Hartville, Ohio.

For other information, or printed programs, write the secretary.

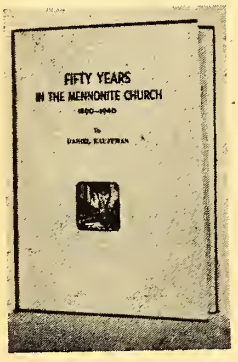
Ivan I. Miller, Secy.
Grantsville, Md.

Table of Contents

225—Editorial
226—Separation from the World in Attire
227—Ashamed of Jesus (Poem)
228—A Sample of the Missionaries' Day of Prayer; In a Day Like This (Poem) Mission News from India, South America, Johnstown
229—Relief Notes; C.P.S. Camps
230—Vanity of Vanities; All Is Vanity; To All Parents (Poem); Confidence
231—S. S. Lesson; Bible Meeting Topic
232—Field Notes; Correspondence
234—The Sight of Faith
235—Church School Day; Why We Have Our Own School; What the Child Has a Right to Expect of Its Sunday-School Teacher
237—Special Meetings
238—Open Forum; Married; Obituary

A Dozen of the Best Vital and Distinctive Mennonite Publications

Fifty Years in the Mennonite Church

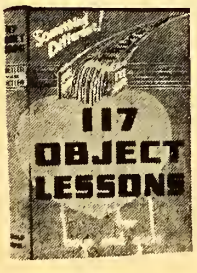


By Daniel Kauffman.

The events and trends during two generations of church growth by one who has kept a hand on the pulse of the church.

Price—$ .60

117 Object Lessons for Boys and Girls

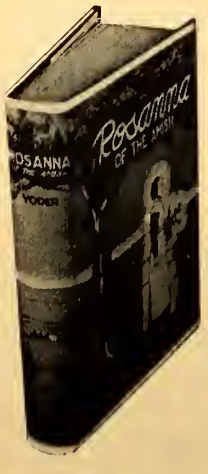


By S. G. Shetler and Sanford G. Shetler.

A most useful tool for all who work with children. Well illustrated.

Price—$2.00

Rosanna of the Amish



By J. W. Yoder.

The simple life of the Plain People depicted with pathos, romance, and beauty. Illustrated. Already in its third edition.

Price—$2.00

Life and Letters of Jacob Burkhard

By Mary Burkhard.

The life and work of this pioneer missionary to India is well told by his companion who shared his labors.

Price—$1.00.

Helps for Ministers

By Daniel Kauffman and J. L. Stauffer.

A wealth of help for all workers in the Master's vineyard.

Price—$1.00

The Ideal Christian Home

By J. S. Shoemaker.

A light for the guidance of homemakers that shines brighter and brighter as American home life grows less Christian.

Price—$1.25

Talks with Our Young People

By J. W. Weaver and Margaret Horst.

A treatment of attitudes of young men and young women toward God, the Church, and one another.

Price—$ .25

Bible Teaching on Nonconformity

By Twelve Church Leaders.

A discussion of the crucial points of Biblical nonconformity in everyday life.

Price—$ .25

Ready Scriptural Reasons

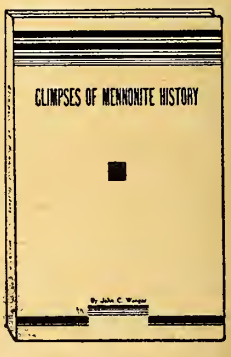
By George R. Brunk.

Turns the Gospel light on many vital questions which are asked by earnest inquirers everywhere.

Price—$1.25

Glimpses of Mennonite History

By John C. Wenger.



From Switzerland and Holland to the various countries where Mennonites have settled the author briefly recounts the Spread of Mennonitism.

Price—$ .75

Mennonites in the World War

By J. S. Hartzler.

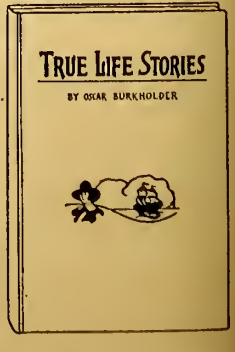


Of particular interest to nonresistant Christians today as they again face the realities of war.

Price—$1.00

True Life Stories

By Oscar Burkholder.



For those who enjoy stories but prefer truth rather than fiction, here are true stories that are as strange as fiction and which at the same time implant Christian ideals and give wholesome warnings.

Price—$ .50

Order today from

MENNONITE PUBLISHING HOUSE Scottdale, Pa.

GOSPEL HERALD

"...n the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JUNE 18, 1942 (Herald of Truth Established 1864) No. 12

EDITORIAL

Go ye into all the world, and preach th gospel to every creature."

—o—

This, the command of our Master to t Christian Church, was the absorb- i theme with which our mission fo ces wrestled while in the annual m eting of the Mennonite Board of Mis- si ns and Charities at Kitchener, Ont., w hin the past week. We hope to pub- i an illuminating account of this m eting in next week's Gospel Herald.

—o—

ummer Bible Schools.—From the v ous reports coming from many b es we are encouraged to believe that h e are more of these schools being n among our people this year than v before. In this connection we de- i to commend the self-sacrificing in- e st and labors of an increasing num- p of our young workers (and older r s as well) who, without hope of u ncial reward, are serving the cause f hrist and the Church as teachers in h e schools. At some later date we u to be able to publish a report from h e schools.

—o—

iter an absence of ten weeks from h editorial office, the editor is again at i lesk, attending to the duties of the f e. During this time we enjoyed e htful fellowship among the broth- r od in various communities in Iowa n Missouri. We thank the Lord for H sustaining grace, for continual im- r ement in health conditions, for the a ful service rendered by our efficient ff e editor, Bro. George R. Smoker, n or the faithful services rendered by n ontributors to the various depart- n s of this paper. May we, as one e and soul, press forward in the c , looking to Him who has prom- e "I will never leave thee nor for- k thee."

—o—

e greatest responsibility resting p Christian parents is that of bring-ing up their children "in the nurture and admonition of the Lord." Solomon lends encouragement to those who would live up to their Christian duty in this respect when he says: "Train up a child in the way he should go: and when he is old, he will not depart from it." Sometimes you hear this question: "What may we do to bring up our children in the way they should go?" In answer to this question, this we may do: think of what we would like to have our children be in their dying hour—fully resigned to God, having lived a sinless life, completely separated from the world, faithful workers in the cause of Christ and the Church, obedient to "all things whatsoever" our Lord commands us to do. Having this picture before you, begin NOW to train your child in conformity to this pattern.

"LET US GO ON"

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance.—Heb. 6:1-6.

—o—

Our Most Serious Problem.—We are thinking now from the standpoint of nations, not of individuals or churches. In a recent article in the "Christian Monitor," Bro. C. F. Derstine, writing on the present condition of the nations, has some very pointed things to say, among them the following:

The United States and Canada. Two great sister nations of the North American Continent! The envy of the whole world! Knowing more freedom, happiness, prosperity, and general well-being than any other spot on the face of the globe. Are we free of guilt and blame for the present world debacle?

We have been a sort of Elder Brother, as in the classic story told by Jesus about the father with two sons. We have acted somewhat self-righteously. We have been somewhat blind in seeing our own sins and folly. While we have wasted much of our substance —the Lord's substance—by riotous living, as did the prodigal, we have always justified ourselves in the same manner as did the Elder Brother.

May we think honestly about some startling facts. With the thunder of war sounding closer and closer, with the specter of death facing fellow Americans and Canadians on the far-flung battlefields of the world, let us think soberly. Have we been glorifying our Maker? Have our lives been pleasing in His sight? Have we been good custodians of His substance? Have we been using our bodies as the temples of the Spirit of God?

The figures seem to indicate that we have been God-forgetting, pleasure-loving, and lust-enslaved nations. We hardly have ears for facts, nor sorrow in our hearts for our sins. Our intoxicating drink bill has reached a gigantic total; our tobacco bill has reached staggering sums beyond the mind of the ordinary thinker; our amusement bill is enormous; our sports bill is immense; our lust for sex dancing and sex movies is a stench even in the nostrils of foreign nations; our love for luxury and changing fashion is eating the heart out of the nation; our craze and greed for gambling is one of the prime evidences of our moral bankruptcy. This list could be continued to a nauseating extent. May God have mercy on us.

As we have pointed out a number of times before, even if the present World War were to close speedily, favorable to the Allies, there would still remain domestic problems in the "democracy" nations more serious than the war problems now facing us, as our brother has so impressively pointed out. The popular gambling craze, the annual 15-billion-dollar crime bill in the United States, the divorce evil, the mounting national debt which already has reached alarming proportions, the growing evils of alcoholism and immorality, the moving picture craze, the ignoring and desecration of the Lord's day, religious liberalism ranging all the way from so-called "modernism" to out-and-out atheism, and a number of other serious issues are facing us which only a world-wide revival of orthodox Christianity can withstand.

—o—

"Men ought always to pray."

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

THIRTEEN WAYS OF RECEIVING A SERMON

Sermon delivered July 23, 1941, by S. G. Shetler

Poem written March 19, 1942, by Irene E. Witmer

God calls His men to preach the Word
To people lost in sin;
While many hear the Gospel thus,
Some will not take it in.

There are those who doubt, yes every word,
They hear the preacher speak:
(Acts 2:12)
While others mock and laugh to scorn
His efforts week by week.
(Acts 2:13)

Some folks can have a peaceful sleep,
As though 'twere a lullaby;
(Acts 20:9)
Rebellion rules some hearts that hear,
They're saying, "Why should I?"
(Num. 16:1-3).

How sad when riches dominate
And souls will turn away:
(Matt. 19:22)
Almost persuaded—sadder still—
Oh, lost, convenient day!
(Acts 26:28)

God's Word of truth will pierce the soul
Till men—great men—will tremble;
(Acts, 24:25)
Still others hear in ways extreme,
Real truth cannot assemble.
(John 13:8, 9)

The men of God may well rejoice,
When folks inquire more;
(Acts 8:36)
And when with mourning men repent
Their sins to love no more.
(Ex. 33:4-6)

Oh, when we're asked the cross to bear,
Will we then keep from sin?
Or will we not accept, but turn
And walk no more with Him?
(John 6:66)

We praise the Lord for those who hear
And **gladly** take the stand:
(Acts 2:41)
Unitedly they speak the words,
"We'll **do**, at His command."
(Ezra 10:12)

Ephrata, Pa.

—o—

THE BIBLE

The Bible is the greatest Book (actually a library of sixty-six books), in all the world.

Not one statement in the Bible has ever been disproved. It gives light on the meaning of life and its problems, instructs us as to social standards and human conduct, guides the individual and the Church in the quest of religion, the nation in following after righteousness, and sheds light on world progress.

The Bible is consistent. The greatest inconsistency is in the individual.

Some people never open the Bible except at the time of a birth, a marriage, or a death, and then only to keep the family record straight.

I have not known a dozen folk in my life who opposed the Bible who did not in their secret life, hide some secret sin.

Gone are the Voltaires, Ronans, Mills, Ingersolls, Darwins, Huxleys, and a great line of Bible haters. They are but a memory. God's Word abides.

In teaching me the way to live, the Bible teaches me the way to die. It also states what my condition will be in the future world. It lights a smile on the lips of death, unlocks the eternal gates, offers me the gift of eternal life, and promises me an abundant reward for faithful Christian service rendered.—Selected.

—o—

EXHORTATION TO PREACHERS

Preach the WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine.—II Tim. 4: 2, 3.

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.—1 Pet. 5: 1-4.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.—Acts 20:28.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.—I Tim. 4: 12-16.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

Freely ye have received, freely give.—Matt. 10:8.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.—Matt. 28:18-20.

—o—

TRAINING FOR SERVICE

"Train up a child in the way he should go: and when he is old, he will not depart from it." The old saying that the proper time to begin the training of a child is "a hundred years before it is born" is not so very different from the warning voice of God when He spoke of "visiting the iniquity of the fathers upon the children unto the third and fourth generations." Among the things to bear in mind as we consider the subject before us are the following:

1. **Wholesome Home Environment.**—Every home in which children are brought up "in the nurture and admonition of the Lord" is a real training school for God. Where the parents are both on the altar of the Lord and the children have been taught obedience to "the first commandment with promise," where the family altar is in daily use and the Bible is the constant companion of the parents and of the children when they are old enough to read it; where the Christian piety pervades the atmosphere of the home and the associations are kept upon a Christian level; where the home is well supplied with literature suitable for character-building on the part of every member of the family; the proper training of the children for fruitful, God-honoring service is well begun.

2. **Wholesome School Environments.**—The responsibility of parents does not end when children start to school. On the other hand (considering the fact that conditions in many schools are far from ideal) when children start to school the parental responsibility is correspondingly increased. This is especially true where children have advanced to an age and a stage where they attend schools outside their home community. Both parents and young people should beware of schools—high schools, academies, colleges, universities, religious seminaries, etc.—that are liberalistically inclined, having departed from the orthodox Christian standard of faith and life. As a rule, graduates

y school bear the image of their alma ter. The training that young people t in modernistic schools is the very posite of the training that they ought have to fit them for faithful, efficient ristian service. Your scholastic atnments should be secured in educanal institutions where you can be in school of Christ all the time that you acquiring your training for service.

3. **Wholesome Church Environments.**—Training in schools (God-noring schools) is important, but the st important factors in training for ristian service are the home and the urch. Under all circumstances and at times we need to magnify the imtance of being trained in the school Christ our elder Brother and Head he Church. Other things being equal, more faithful and loyal our parents l Church leaders are in their defence promulgation of the orthodox ristian faith, the greater will be their cess in keeping the entire Church of ay in proper relationship with God man, and in supplying the Church omorrow with a leadership that is olly upon the altar of the Lord, inigently leading the flock of God in a venly direction.

What we need today is more training he school of Christ and less training schools that are modernistic in ught and in their philosophy of life; e training under the leadership of own church, and less training under leadership of men who are only ially obedient to the "all things tsoever" which our Lord commands who are more zealous in maintainpopular standards than they are in ntaining the standards of the Gos-

nother thought to be borne in mind at we need more training for servand less training for leadership. It well been said that "leaders are , not made." See that your Godn talents are developed and put to and God will see that you get to place in the Church where your -given talents are used to best adage to the cause of Christ and the rch. The more completely our lives upon the altar of the Lord, and the aspiration we have to be counted ng "the greatest in the kingdom of en," the more fully developed will ur God-given talents, the more cerwe will be to meet the Gospel reement of being "approved unto a workman that needeth not to be med, rightly dividing the WORD TRUTH."—K.

—o—

ter you have given yourselves to ord, you are sure to give of your ey and whatever else you may .—Newton Weber.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Are the Holy Spirit, the Spirit of God, and the Spirit of Christ one and the same Person? Was the Spirit of God, referred to in the Old Testament, the same as in the New Testament? Upon receiving salvation, are we filled with the baptism of the Holy Ghost?

—Mrs. G.

1. Yes. At least, the Bible has nothing to the contrary.

2. Yes. We have a corresponding illustration to this in the person of the Son. He had existence from the beginning (John 1:1, 14) and yet as the Son of God He was born in Bethlehem; as clearly set forth in Luke 2 and other Scriptural references. In the same sense "the Spirit of God moved upon the face of the waters" (Gen. 1:2), and yet there are references to Him in the New Testament that to some people seem to teach that He had His origin after the Son of God returned to glory. The Father, the Son, and the Holy Ghost are each recognized in Scripture as being God Himself, the three constituting the Triune God who is without beginning or ending.

3. "By one Spirit are we all baptized into one body" (I Cor. 12:13), but there are instances (both in the lives of the apostles and of saints of God in succeeding generations) of subsequent infillings as they came (and are coming) to a higher light. What is theoretically known as "the second work of grace" is a misnomer; unless you refer to the first reception of the Holy Spirit, and subsequent infillings, as "the first work," "the third work," "the fourth work," etc., etc., etc.

*

I would like to have the rationing of this present age explained, as compared with Rev. 13:17—". . . that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." It seems to refer to the time we are living in now.

—A Seeker after Truth.

Opinions differ as to the wisdom or unwisdom of our governments' rationing policy with reference to foods, gasoline, etc., but concerning the right of any government to pass laws or regulations which it believes to be to the best interests of its people in times of emergency, in our opinion, there should be no question. Paul admonishes the Roman brethren to be "subject unto the higher powers" (Rom. 13:1). In writing to Titus he gives this advice: "Put them in mind to be subject to principalities and powers, to obey magistrates," etc. (Titus 3:1). Our opinion as to whether measures enacted by governments are wise or otherwise, is no reason why we should refuse to submit to such measures, unless we have conscientious convictions that such measures are contrary to the higher law of God. So far, we have seen nothing about our government regulations with respect to rationing of commodities that calls for an attitude of defiance, even though we may question the wisdom of some of them.

As for the "mark of the beast," referred to in Rev. 3:17, 18, we have heard union labels, Masonry, and other things referred to as being a fulfillment of that prophecy. On this point "let every one be fully persuaded in his own mind." We might say, however, that every movement of a monopolistic nature which interferes with the rights of conscientious, God-fearing people to obey their conscience in buying or selling, except they conform to monopolistic demands of said powers, presents at least the appearance of being the beast referred to in said reference.

*

Please explain Rev. 13:17 ("and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name") compared with the rationing of the present time.

—A Friend.

See answer to the preceding question.

*

Why do we as Mennonites not keep the Lord's supper at our communion time? Is it not Biblical?

—A Young Brother.

The Lord's supper of which Mennonites and others partake is composed of the bread and the fruit of the vine, which our Saviour, in the communion service, instituted as symbols of His broken body and shed blood. The full meal which Christ and His apostles ate at the time the Lord's supper was instituted was the Jewish Passover, as the New Testament clearly teaches. The communion is a feast for the soul, not for the body. In the eleventh chapter of First Corinthians, Paul, after disapproving of the way the Corinthians kept the feast, tells them what he had received of the Lord (the bread and the cup, and what they symbolized) then proceeded with his warning note against eating of this bread and cup of the Lord unworthily, then closes with the statement, "If any man hunger, let him eat at home."

—o—

In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.—Gal. 6:15.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

JALSA

By J. D. Graber

We forget that "Jalsa' is not an English word, so common an institution has our annual meeting become. In Hindi the word means simply, "meeting," but for us the word connotes the Annual Spiritual Life Conference held between Christmas and New Year's on the camp grounds by the River at Maradeo. This year was no exception. Already before Christmas tents and huts began to nestle in the shade of tamarind and mawha trees, or stand as sentinels in rows across the grounds. Grass was cleared, sand points for mounting pumps driven in the dry portion of the river-bed, and the meeting place under the colossal imli tree was leveled and bedded down with straw. **Pandals** (meaning wide tents without sides) were borrowed from Mohadi and Balodgahan, so that by the evening of Dec. 27 the Jalsa grounds by the river were again as "an inhabited city."

The special speaker this year was Maqbul Masih of the neighboring Disciples of Christ Mission. He has made one trip to England and has spent a year in America in study and deputation work. He has now full missionary standing in his Mission, and so was well qualified to understand and to present both the foreign missionary and the Indian Christian point of view. His messages were characterized by sound Gospel teaching. Some of his texts were: "What have they seen in thy house?" "Awake, thou that sleepest," "Whatsoever a man soweth that shall he also reap;" "The God of Abraham, Isaac, and Jacob." His messages were food and drink to all who heard.

The sectional meetings discussed such subjects as, "Our peace testimony," "How to solve the problem of poor relief," and "Growing in every good work." For the men's section the high point was reached when Bro. Biswas, owner of the village of Maradeo where the Jalsa was being held, conducted the meeting on the latter subject. The weaknesses and sub-Christian practices of our people were discussed with amazing frankness. Many were inspired to live and deal on a higher Christian plane. Protecting our daughters from the depredations of unscrupulous non-Christian men, living within our income, abstaining from making debts and paying back what is borrowed, living the simple, separated life as regards clothing, wearing of jewelry, strict honesty in business practices, etc., were among the practical phases of the subject discussed.

On Sunday morning, the 28th, the customary communion service was held, in charge of Bishop G. J. Lapp. This communion brings us all together into a larger fellowship than that afforded by any individual congregation. The breaking of bread, drinking from the cup of His blessing, and the washing of the saints' feet in the hushed quiet of the straw carpeted shade make an impressive service in which it becomes easier to "do this in remembrance of" Him.

The rest of the program on the 28th was given over to the annual Sunday-school conference. Most of the speakers were young people, students and teachers in our schools, and others, emphasizing the fact that Sunday schools are the Church's chief opportunity for using her consecrated youth. The need for facilities for the training of Sunday-school teachers was emphasized, as well as the contribution of the Sunday school to the entire Church program.

Church Conference

January 1, the day after the Jalsa proper closed, was set aside for the meeting of the Church Conference. After the sermon, delivered by Bro. Graber on "On this foundation I will build my Church," the routine work of the conference was taken up. The day was all too short for the work in hand. After a morning and an afternoon meeting the night session closed just after midnight. The lateness of the closing hour was a reflection of the earnestness of the group of Church leaders determined to finish the work before them regardless of physical discomfort, as well as of the healthy oriental disregard for time. This was especially true in view of the fact that the watch-night service of the previous night, very largely attended, closed at 2:30 A. M., while a group of brethren continued the singing around the glowing coals until daybreak.

The chief spiritual message of the Conference was on the subject of **"Giving,"** by Bro. Beare. The audience was awakened and refreshed at about 10:30 at night when Bro. Beare had us stand to sing a verse of "Blessed be the name," after which we were in a better position to appreciate the talk. The Lord blessed the message and the grace of giving of our means out of pure love to Christ grew in the hearts of many. Spontaneous testimony and discussion continued until a really very late hour.

The chief business of the Conference, besides the more or less routine wor was a rejection of the proposals for change in pastors' arrangements and re-affirming of the present system appointment and support. The discu sion was valuable and the Church now clearer and more of one mind in i support of the present pastors' arrang ment. The other matter of business importance was the adoption of t changes in constitution necessary f administering the church properti which the Board is in process of tur ing over to the Conference. The Exec tive Committee has been enlarged, co tinuity of personnel has been provid for, plans for the provision of a fu for keeping the buildings in repair ha been adopted, and all other organiz tional questions have been cared f It is hoped that during the present ye the actual deeding over of these Chur buildings and properties can be complished.

Truly, God is establishing H Church. There are many adversari but we have His promise that, "T gates of Hell shall not prevail agai her."

Dhamtari, C. P., India.

—o—

MISSION ACTIVITIES IN ONTARIO

The following outline of mission tivities in Ontario is taken from May number of the "Church and M sion News," a bi-monthly paper p lished by the Mennonite Mission Bo of Ontario. It tells at a glance the w that is being carried on among the stations in that province, and we lieve will move many to pray with creased faith and zeal for the conti ance and prosperity of the work in field.—Editor.

Schedule of Services in Mission Statio

Baden: Sunday School at 9:45. Preac at 10:45.

Bothwell: Sunday School at 10:00. Preac at 11:15. Newbury Bible Class Wed day evening at 8:00. Young Peo Bible Class in the homes Friday e ning.

Bright: Sunday School at 2:30. Preachin 3:30. Preaching every other Sun evening at 7:30.

Glasgow: Sunday School at 10:00. Pre ing at 11:00. Prayer meeting on Th day evening at 7:30. Bible teachin Public School on Friday afternoo

Hagerman: Sunday School at 2:00. Pre ing at 3:00. Sewing Circle in the h every other Wednesday afternoo 1:30.

Markstay: Sunday School at 2:30. Preac at 3:30 in winter. Preaching in S School Sunday evening at 7:30 in mer. Singing service in home Tuesday evening. Preaching in N School on Wednesday evening. Pre ing at Moore's on Thursday eve Preaching at Northeast School on alternate Friday evening.

Parker: Sunday School at 2:30. Preac at 3:30.

seville: Sunday School at 10:00. Preaching each alternate Sunday at 11:00. Young People's Meeting each alternate Sunday at 11:00.

George: Service each alternate Sunday afternoon at 3:00.

ronto: Sunday School every Sunday at 11:00. Preaching every Sunday evening at 7:00. Ladies' Meeting every Wednesday at the Mission Home at 2:30. Prayer meeting every Wednesday evening at 8:00. Young People's Meeting every Friday evening at 8:00.

rdin Park: Sunday School every Sunday at 3:00. Preaching service every Sunday evening at 8:30.

—o—

WHITE TO HARVEST

ift up your eyes, and look on the fields; they are white already to harvest—John 5.

We are fast approaching the time of eat harvest. Fields are turning from k green to light green. When they n golden we put in the sickle. What te then to gather in the grain! If harvest is delayed, the fields turn ite. Then we know that the time is ort.

That is what Jesus meant when He d that the fields were white to vest. As the multitudes of the maritans came to Him, He saw their at need. Their knowledge of God s perverted. Some came seeking the ssiah; others came out of curiosity. e woman at least brought them to person of Christ.

he population of the world has inased since Jesus' time. There are v more people in the world without nowledge of Christ than there were that time. In Africa, and in India, na, and other parts of Asia, there are ny millions of heathen who sit in kness. What a field today! and white arvest too!

Vith war raging among the professy Christian nations, and with alces between the so-called Christian ions and definitely anti-Christian ions, the whiteness of the harvest is nsified. Men are not flocking to hear Gospel of Christ as the Samaritans The materialism of our day that es security in planes and bombs guns and dollars is not conducive interest in things of the Spirit. ses on the field of battle and the lions of refugees perishing from ger indicate that much of this vest is no longer white, but lost.

survey made in London a few years showed that during a period of six ks only six per cent of the popula went to church. This is an appall situation. Perhaps it could be licated in some of our large cities merica.

n our own Lancaster city a recent ey showed about fifteen per cent of population unaffiliated with any ch. There were 32,760 with testant affiliation, 9,510 Catholics, 1,103 Jews, and 7,025 not affiliated with any church. This does not take into account the many church members who no longer attend services. Truly here too is a field white to harvest.

Coming closer home, you will likely find that fifteen per cent of the responsible population of your home town have not made a profession of faith in Christ. No one of us can say that we cannot find any mission work to do.

The Lord said, "Lift up your eyes, and look on the fields." We are so apt to become absorbed in our business or profession that we do not take time to look about us. There are a lot of things to be seen that ought to disturb us. Some of them are close at hand. Some we can read about. Some we can hear about. "Lift up your eyes, and look."—Henry F. Garber in Missionary Messenger, June 14, 1942.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

GOD BLESS OUR HOME

By Vada Stutzman

God bless our home. Oh may it be
Dedicated, Lord, to Thee.
Ever guide us day by day,
And teach us, Lord, the Christian way.

We are yet young, and do not know
Always just which way to go;
Help us to live more close to Thee,
And ever more like Thee to be.

Oh may our home grow more like Thine,
And bless it with Thy love divine;
Be Thou its head, its one foundation,
And fill our hearts with Thy salvation.

Help us to Thee always to be true,
And fill our lives each day anew;
Help us, dear Lord, to trust Thee more,
And may we ever Thee adore.

Lord, make our home a shining light,
Ever shining through the night;
Ever shed Thy sunshine on us here,
Give us, dear Lord, a vision clear

Of our blest goal, that heavenly home,
And never let us walk alone.
Thou who hast the thousandfold,
Help newlyweds Thy faith to hold.

—o—

SCRIPTURAL FAMILY RELATIONSHIPS

By Gladys Rutt

(Prepared for the Regional Christian Life Conference, held at the Gulfhaven Church near Lyman, Miss.)

From the absolute perfection and purity of the Garden of Eden two institutions have come down to us. One is the family, the other the Sabbath. Centuries have come and gone, unnumbered millions of men and women have come into the world, lived their span of life and passed on, dispensations have changed, civilizations and nations have risen and fallen, and we perhaps do not get things out of the right proportions when we say that the strength and weakness of all the institutions of history lay in their relation to and their attitude toward these two fundamental, God-ordained institutions.

We have heard many times that no community, church, or state rises above the spiritual level of its family life; and certainly the spiritual life and strength of any community, church or state can never, nor has ever, long endured when it neglected or disrespected the sabbath and all it implies.

Now for a short time let us all think together on just one of these two enduring institutions—that of the family—your family and mine. Everyone here belongs to a family, and in that family there are relationships of some kind or other. Over that fact we have no control, but we can determine to a large extent what those relationships shall be. God did not organize society on a family basis and then leave mankind to find out how best to live together by a process of evolution or education but He laid down specific principles for the organization and conducting of that home and family.

In the first place, when God created man He said, "It is not good that the man should be alone"; and so He created woman as "an help meet for him" (Gen. 2:18). And Adam said, This is now bone of my bones, and flesh of my flesh" and "Therefore shall a man leave his father and his mother and shall cleave unto his wife and they shall be one flesh" (v. 24). In Matt. 19 Jesus quoted these words and added, "Wherefore they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder." Thus by a creative act God made man and wife "one flesh," one organic unit.

In this day of many broken marriages we sometimes hear the argument that many marriages are not between believers. People are married only by the law of the land, therefore this scripture does not apply. When a marriage is not "in the Lord" it can be broken.

It would be just as reasonable to argue that because a person was born a heathen or without God whether he be of any race or color, that therefore he is not as much a person as one born into a Christian home. By a creative act of God, every person born into this world

is made a living soul; and just so, by an act of God, marriage makes one flesh of the man and woman entering into that marriage relation. The loose thinking, evil practices, and utter disregard of God's law concerning this basic family relationship is one of the most far-reaching and dangerous threats to our nation today. Indeed, it is deadlier than any invading army, for it threatens the very foundations upon which the strength of any nation rests. Even churches have weakened and often sunk under the wave of the divorce evil that has swept over our land. The only people who have been able to stand true to Scripture against this onslaught are those who have allowed no deviation from the literal and plain teachings of the Scriptures. That course is not easy but it abounds in blessing.

Now, then, this God-ordained union is the foundation of the family and from it come all other family relationships; husband and wife, parents and children, brothers and sisters and all who make up the family circle, as we call it.

The Husband

Let us consider first the husband. What instructions have we in the Scriptures regarding husbands and their duties and privileges in relation to the family? The word husband means, "Master of the house." Quoting from Eph. 5: "For the husband is the head of the wife, even as Christ is the head of the church." In the same chapter is the corollary of this statement regarding the duty of the wife, "Wives, submit yourselves unto your own husbands, as unto the Lord." If for any reason this order is changed, the home is weakened just that much. Despite many modern notions to the contrary, that woman is truly happiest who can look up to her husband in love and respect and submission as the head of her home and family.

In recent years some socially prominent brides in our country have had the word "obey" taken out of the marriage ritual, so they would not obligate themselves to obey their husbands.

An old lady is quoted as saying, "Jake and I were always happy. We never had any words. He always saw right away that I was right." If she or we would realize the whole truth, she probably missed some rich happiness that might have been hers, and Jake perhaps missed much more. True enough, there may be husbands who are unworthy of respect and confidence, but that does not change God's order.

This relationship of husband and wife is not that of master and servant, or of lord and serf but, as Paul tells us in Eph. 5, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." In a truly Christian home we never stop to analyze this relationship. Where love and respect rule there is no need of it. In fact, the beauty of it is cheapened very much when we speak of either husband or wife as "the boss." It is one of the things we just live and don't talk about, either to each other and above all, not to outsiders. Whenever there is a difference of opinion or viewpoint it should be settled between husband and wife alone. If either one goes to others with marital problems, by that very act they admit defeat, and only add to the difficulty.

There are so many evils that threaten this intimate and sacred communion between husband and wife that it must always be jealously guarded as a great treasure; for when it is once lost it very seldom, if ever, can be reclaimed or rebuilt. It may be finances that destroy it.

A husband is quoted as saying, when his wife asked for money, "What in the world did you do with the fifty cents I gave you last week?" On the other hand, the husband may be regarded only as a meal ticket or a check book. "Selfishness that manifests itself in ever so many ways always causes trouble." This family tie must be built on love and absolute confidence and fidelity and nurtured by grace, patience and forbearance, for a married couple is still two personalities, even if they are "one flesh."

The only way to escape all the vicious and silly theories afloat in the world is to stay so close to God and His wisdom that we cannot be overcome. The idea that a man or woman cannot help falling in love with someone else is absurd. It is an untruth used as a feeble excuse behind which to hide vicious selfishness, a lack of will power and an utter disregard for the responsibilities of marriage. Another just as vicious belief is that each one of us has a right to be happy and, regardless of consequences, that right must be realized.

Recently a woman who wanted to apply for divorce gave this as an excuse: "It is my right to be happy." The Bible doesn't say we must be happy. If is far more important that we be **right** than that we be **happy,** for if we do what is right, happiness will eventually come. There are many other ideas just as false and ridiculous that constantly threaten our homes and not only young people just starting homes but middle-aged and even older people are overcome sometimes.

The Wife

We naturally think of the wife and mother as next in order. The word mother means "bond of the home"; and truly she does hold the home together. Her duties, too, are many and varied. She is to be a dutiful wife, a loving mother, a good housekeeper, a helpfu neighbor, all at one time. On how wel she does this depends much of the hap piness of all the other family relation ships. She may be so busy being a goo mother that she forgets to be a goo wife, or vice versa. She may be so bus doing work outside the home (good a that work may be) that she neglects he husband and family.

Mothers have the task of sending ou to life's work each day, well-fed, con tented, neatly and cleanly dressed hus bands and children, and to make an keep a home they are all glad to com back to at night. Her family is her firs duty and after that all she can do fc others.

Relationship between Parents and Children

Now to the relationship of paren and children. When God created ma He said, "Be fruitful, and multiply, an replenish the earth." For the perpetua tion of the human race God has chose the family as the unit, and for its ord and government He also gave dire tions. Home and family ties are alway very strong; if they are not, somethin has gone amiss somewhere. People w travel far and sacrifice much in ord to be with their loved ones even for short time. This is as it should be. food and clothing were all that childre needed, then an institution could ca for them very well. Even disciplin could be effectively administered, least to a certain point, but a child nee the love of parents to properly nurtu it and fit it to live. It must have a sen of belonging to a group that is its ow The reverse is also true. The paren lives are abundantly enriched by t love of children, their care, and t responsibility of rearing them.

The father, as head of the household is instructed to provide for his ow house. "But if any provide not for h own, and specially for those of his ow house, he hath denied the faith, and worse than an infidel" (I Tim. 5:8 He is also to teach the children at hon In Deut. 6 God gave specific instru tions to fathers to teach the Scriptur (the law, it was called then) to t children in the home. This duty h been delegated to schools, Sund schools, and other agencies and h weakened not only the children and t homes but the fathers as well. Th should be no better place for children t get religious instruction than from t parents in the home, but many paren do not take this duty very seriously ignore it altogether so that they are n fit teachers for their children. A church that wants to maintain standards and its purity must have support of conscientious parent instr tion in the home or it cannot long sta

(Continued on page 252)

Sunday School Lesson

Theme for the Quarter: Life of Christ

XIII. ALCOHOL FACTS VS. DRINKING PROPAGANDA

Lesson for June 28, 1942.—Prov. 21: ; 23:32; Isa. 5:20-23; Hosea 4:11; el 3:2, 3; Eph. 5:18.

Golden Text.—If sinners entice thee, nsent thou not.—Prov. 1:10.

Introductory.—The last of our six- nths study in the life of Christ was ded with the lesson just preceding is one. In this lesson we have the ual temperance instructions, as we e following the long established cus- n of having one temperance lesson ch quarter. Only the sinfulness of n makes it necessary to hold up the ils of intemperance continually, and ere are a number of other prevailing ils that call for similar persevering ching. As will be noticed in the cts that stand at the head of this les- n, both Old and New Testament iters are emphatic and united in their ching against intemperance. We dly add our feeble voices to their nest and forceful teaching.

Intemperance and Poverty (Prov. 21:).—"He that loveth pleasure shall be poor man: and he that loveth wine d oil shall not be rich." The poverty isting among the victims of strong nk is an eloquent proof of what the se man has to say in this reference.

Intemperance and Woe (Prov. 23: .—"At the last it biteth like a serpent, d stingeth like an adder." This is an- her strong testimony against the evil ults coming from the habit of in- nperance. The moderate drinker asts that he has sense enough to ow when to quit. But there are thou- ds of illustrations that there is a e coming when that "sense" will be changed for a red nose, and the ser- nt's sting will send such men to a nkard's grave and a drunkard's hell!

Intemperate People Warned (Isa. 0-23).—The prophet pronounces a e against people "that call evil good, d good evil . . . that are mighty to nk wine, and men of strength to ngle strong drink: which justify the cked for reward, and take away the hteousness of the righteous from n!" This includes not only the vic- s of the liquor traffic, but also the wers, the distillers, the saloon keep- , the bootleggers, and the politicians o capitalize the follies of others and o by their votes rise into office and itical power.

Intemperance and Licentiousness osea 4:11).—The two are often very sely affiliated. One usually leads to other. When the prophet says, "Whoredom and wine and new wine take away the heart," he warns the victims of these vile sins against giving way to them or continuing in their depravity. They all belong to the devil's domain.

Baneful Influence of Strong Drink (Joel 3:2, 3).—Here is one among many points where these two prophets (Hosea and Joel) agree. Following a general appeal to his people that they abstain from the use of the destroyer of man's happiness and virtue and favor with God and man, the prophet goes on, enumerating a number of serious indictments, as follows: ". . . my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink." In their flesh-gratifying career and craze, the people of Israel gradually gave way to sinful lusts and sank into depths which may properly be described as depravity! desperation! dissipation! desolation! and woe! There are spots in America that are not very different from the conditions which the prophet so eloquently describes and condemns. May our testimony and lives be in harmony with the testimonies which God utters through the pens of His inspired writers.

An Emphatic Contrast (Eph. 5:18).—So far we have quoted entirely from Old Testament writers. The New Testament writers are likewise emphatic in their testimony against intemperance, denouncing it in many of their testimonies. We have room for just one of these testimonies: "Be not drunk with wine wherein is excess; but be filled with the Spirit." From this we gather a number of thoughts: (1) Wine, counted as one of the lighter beverages, is nevertheless earnestly testified against. (2) To be filled with the Spirit is the exact opposite of being filled with the spirits of strong drink. (3) The word "excess" is a reminder of the growing appetite for strong drink that even the lighter intoxicants produce. "Every man that striveth for the mastery is temperate in all things."—K.

For Our Admonition

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Prov. 20:1.

Every man that striveth for the mastery is temperate in all things.—I Cor. 9:25.

Hear thou, my son, and be wise. . . . Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty. —Prov. 23:19-21.

Be not drunk with wine, wherein is excess; but be filled with the Spirit.—Eph. 5:18.

Bible Meeting Topic

CHRISTIAN FORBEARANCE.—Eph. 4:1-6; II Cor. 6:3-13.

Topic for June 28

MOTTO

"Forbearing one another in love."

OUTLINE STUDY

I. Forbearance by Selfish Restraint.
1. For fear of the law—Acts 19:35-41.
2. Because of moral suasion.—Acts 5:38-40.

II. Forbearance with Christian Constraint.
1. True Christian love moves to forbearance.—I Cor. 13:7; Col. 3:12-14; Eph. 4:1-3.
2. Inward grace enables forbearance.—Col. 1:11.

III. Practical Forbearance.
1. Withholding evil for evil—I Pet. 3:9-11; Rom. 12:17-21.
2. Refraining from lawsuits.—I Cor. 6:1-7.
3. The example of Christ.—I Pet. 2:19-24.
4. Paul holding out in his calling.—II Cor. 6:4-6; II Tim. 3:10-12.
5. Our duty.—I Cor. 15:58; Heb. 10:32-38.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Forbear,"** etc.
2. Loving Forbearance.
   a. With brothers and loved ones.
   b. With playmates.
   c. With enemies.
   d. With trials and difficulties.
3. Examples of Forbearance (Heb. 11).
   a. Find them in the chapter.

For Seniors.
1. The Meaning of Forbearance.
2. The Power for Christian Forbearance.
3. Practical Forbearance in Life.

SEED THOUGHTS

Help us, O Lord! with patient love to bear
Each other's faults, to suffer with true meekness:
Help us each other's joys and griefs to share,
But let us turn to Thee alone in weakness.
—Selected.

Patience is enduring love.—Selected.

Above the trembling elements,
Above life's restless sea,
Dear Saviour, lift my spirit up,
Oh, lift me up to Thee!

Great calmness there, sweet patience too,
Upon Thy face I see;
I would be calm and patient, Lord,
Oh, lift me up to Thee!

I am not weary of Thy work,
From earth I would not flee;
But while I walk, and while I serve,
Oh, lift me up to Thee!

That I may bless my tender friends,
And those who love not me;
Oh, lift me high above my self,
Dear Jesus, up to Thee!—Anna L. Price.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Missions .....John R. Mumaw
Doctrinal .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

MENNONITE PUBLICATION BOARD
Simon Gingerich, Wayland, Iowa, President
D. D. Troyer, Goshen, Ind., Vice President
O. N. Johns, Canton, Ohio, Secretary
Lewis S. Martin, Harrisonburg, Va., Treasurer
Oscar Burkholder, Breslau, Ont.
J. C. Clemens, Lansdale, Pa.
E. G. Gehman, Harrisonburg, Va.
J. C. Gingerich, Detroit Lakes, Minn.
John H. Gochnauer, Manheim, Pa.
Henry Hershey, Intercourse, Pa.
Amos S. Horst, Akron, Pa.
J. L. Horst, Scottdale, Pa.
Jess Kauffman, Hesston, Kans.
J. Irvin Lehman, Chambersburg, Pa.
Aaron Mast, Belleville, Pa.
A. J. Metzler, Scottdale, Pa.
David D. Miller, Berlin, Ohio
E. E. Miller, Goshen, Ind.
Omar Miller, Molalla, Oreg.
Homer F. North, Nappanee, Ind.
H. B. Ramer, Duchess, Alta.
J. R. Shank, Versailles, Mo.
J. W. Shank, Goshen, Ind.
C. B. Shoemaker, Scottdale, Pa.
S. W. Sommer, Millersburg, Ohio
Milo Stutzman, Kingman, Alta.
Edwin J. Yoder, Topeka, Ind.
Harold Zehr, Rantoul, Ill.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 18, 1942

Field Notes

The congregations at Alpha, Minn., and Manson, Iowa, are planning to meet at the former place for their annual joint Sunday School Conference on Sunday, June 21. H.

* * *

A Bible instruction meeting is to be held at the Mennonite Mission in York, Pa., on Saturday evening and all day Sunday, June 20 and 21. Instructors: J. Irvin Lehman and John Hiestand.

H. F. L.

* * *

The recent Commencement exercises at the Eastern Mennonite School near Harrisonburg, Va., were well attended by visitors from far and near. Its graduating class of 95 is said to be the largest in the history of the institution.

* * *

Bro. E. C. Bender, treasurer of the Mennonite Board of Missions and Charities, reports the following contributions for the month of May: For Missions, $22,980.34; for Relief and C.P.S. funds, $22,099.88; total, $45,081.22.

* * *

Among the Scottdale workers in the cause of the Lord who attended the annual Mission Board and associated meetings in Waterloo Co., Ont., during the past week are the following: J. L. Horst, A. J. Metzler and wife, C. F. Yake and wife, George Smoker and wife, C. B. Shoemaker.

* * *

Bro. L. O. Schlegel, Milford, Neb., stopped with the little congregation at Miller, S. Dak., on his way home from the Dakota-Montana Conference, if previous plans were carried out. Communion services were held on Sunday, June 14, according to these plans. This is another of our outlying congregations in need of a resident minister. H.

* * *

Gone Home.—Sister Alva M., wife of Bro. C. Z. Martin of Mountville, Pa., passed to her reward recently and funeral services were announced for June 10. Bro. Martin is well known among many of our readers as the superintendent of the Mennonite Mission in Columbia, and the sympathy of his many friends is with him in this hour of his bereavement.

* * *

Bro. H. S. Bender, chairman of our Peace Problems Committee sends us the following:

"The Secretary of the Treasury, Mr. Morgenthau, has approved in principle the plan to issue civilian bonds which had been proposed to him by the Mennonite Central Committee. Details are still to be worked out. Full announcement will be made later. A meeting of representative church leaders will be called at Chicago to present the entire matter at the earliest possible date."

Peace Problems Committee.

* * *

Among recent visitors in the Publishing House and community are the following: Sarah Ellen Stoltzfus, Doris Oswald, Hudson, Ohio; Gordon B. Eby and family, Breslau, Ont.; Martha Yoder, Kent, Ohio; Flora J. Hostetler, Middlefield, Ohio; Lydia Hartzler, Wooster, Ohio; Emogene Martin, Wakarusa, Ind.; Clyde Stutzman, Mantua, Ohio; Ruth Yoder, Blooming Glen, Pa.

* * *

A one-day young people's institute was held at the Lake Region Mennonite Church near Detroit Lakes, Minn., just previous to the sessions of the Dakota-Montana Conference, which was held at the same place last week. Good interest and attendance marke the entire meeting. Besides the instru tors, 104 were enrolled—mostly your people from all over the conference di trict. H.

* * *

Among appointments filled by bret ren on Sunday, June 7, while on the way to attend the Dakota-Montan Conference were the following: Mi Kauffman, at Kansas City, Kans.; A ner G. Yoder, at Bloomfield, Mont F. J. Gingerich, at Casselton, N. Dak John L. Horst, at Sheldon, Wis. C the same day Bro. J. M. Kreider w present with the Detroit Lakes congr gation in their communion service. H.

* * *

Dakota-Montana Conference.—B ginning Tuesday evening, June 9, a continuing until Friday noon, June 1 the annual sessions of Sunday Scho Conference, Mission Board, and Chur Conference of the Dakota-Montana di trict were held at the Lake Regi Church, near Detroit Lakes, Minn. T attendance was good, by brethren a sisters from all over the district. A nu ber of other conferences were also re resented by those in attendance, amo which were the Pacific Coast, Missou Kansas, Iowa-Nebraska, Illinois, a Southwestern Pennsylvania. Repres tatives of the General Problems Co mittee were Abner G. Yoder, Parn Iowa, and John L. Horst, Scottdale, P

Correspondence

MARION, PENNSYLVANIA

Greetings:—"Behold, the Lord's hand not shortened, that it cannot save; neit his ear heavy, that it cannot hear" (Isa. 59:

We have been blessed with many visit in our congregation recently. On May Bro. John L. Horst of Scottdale and B Harvey Grove of Hanover were with us a each brought a short message. May 15, E.M.S. Gospel Team, consisting of twe young men, was with us and brought a m sage in song.

May 16-24 was a time of rich spiritual fe ing when Bro. Paul Roth of Masonto Pa., brought us messages "fresh from Throne." During these meetings six so made the wise choice and the members w strengthened in the Christian life.

May 29, 30, was our annual Sunday Sch Meeting. Again we had overflow crowds. all we say, "God bless you, come again."

Saved by His Grace,
June 2, 1942. Lydia R. Hess

PUEBLO, COLORADO

Greetings in Him who is able to keep safely at all times.

This is the first letter to the Gospel Her from this place. At present we have six M nonite families and three nurses living in city. Two more families are planning to m here as soon as houses are available.

Every Tuesday evening we meet in our omes and have a Bible class with Bro. Joe hank as teacher. We are very grateful for his privilege.

On the evening of May 21, Bro. and Sister llen H. Erb and Bro. and Sister Amos hodes from La Junta were in our midst and ve had the privilege of observing communion nd feet washing. It was a very impressive ervice.

Our prayer is that sometime in the near fu- re we may have a Mennonite Church here this city. We will be grateful to have any inister passing through this city at any time stop with us and bring us a Gospel mes- ge.

Remember us in your prayers that we will ve true to Him.

726 West Adams Street.

June 3, 1942. Mrs. Fred Bickel.

DENBIGH, VIRGINIA

Dear Herald Readers:—We are very glad note the continued growth of the member- ip at this place, and pray also for an in- eased spirituality among us.

Early this spring eleven members were lded by baptism. Beside these, a few are ming from other places to make their homes re. We also welcomed those from a distance ho made this their winter home and have w returned to their own homes.

A few weeks after the baptismal service we ain observed communion and feet washing remembrance of our "Lord's death till come."

On May 24, three brethren, R. W. Benner, oses Slabaugh, and John F. Garber, all of arrisonburg, Va., were here in the interests Jewish evangelism. They gave us interest- g and instructive talks on the subject, stir- g us to a deeper realization of our respon- ility toward the "chosen people"—the Jews. We are looking forward to the return of r young people from E.M.S. in the very ar future. Quite a number from here are ending this year. We hope it will prove be not only for their good, but for the engthening of the Church and the glory of d.

une 3, 1942. Phebe F. Kraus.

LINN, MISSOURI

We again enjoyed the privilege of having bishop, Bro. J. M. Kreider of Palmyra, ., with us for communion services over the rth Sunday in May. With a Bro. Myers Hannibal, Mo., he arrived the Friday be- ; in time to preach for us that evening. Saturday we had a service in the forenoon one in the evening, and on Sunday we Sunday school and preaching in the fore- n, communion and feet-washing services he afternoon, and a preaching service in evening. We enjoyed these services very ch.

With some of our members moving away, attendance at services had dropped. We e glad that two members returned for e services: Bro. and Sister Snyder, with e of their family.

We ask an interest in your prayers, and re- your co-laborers in the Master's service.

ne 4, 1942. E. C. Bowman.

SOUTH ENGLISH, IOWA

Dear Herald Readers:—April 19, we en- joyed having Bro. and Sister Daniel Kauff- man of Scottdale worship with us. We were glad to have Bro. Kauffman preach for us that Sunday morning and also in the evening.

Bro. and Sister Ammon Stoltzfus of the Wellman congregation worshiped with us May 10. Bro. Stoltzfus gave the morning message. He encouraged the Christian peo- ple to encourage one another in the Christian warfare. In times such as we are living in now, we need to encourage one another.

May 17, we held our communion services. A large crowd attended. Bro. Dan Fisher of the East Union congregation near Kalona preached our communion sermon, an impres- sive one. He reminded us of how Christ shed His blood for our sins and that by His stripes we are healed, and asked the question, "Do we appreciate what Christ has done for us?"

Our summer Bible school was held May 18-29. The average attendance was 95. Bro. Silas Horst of this place was our superintend- ent, and also taught the high-school class. There were nine teachers, all from our own congregation except Sister Hazel Yoder, from the West Union congregation. Friday eve- ning, May 29, we closed our Bible school with a program, which was well attended.

Eugene and Amos Blosser left Monday evening, June 1, for the C.P.S. Camp at Weep- ing Water, Neb.

Elias Zimmerman of Los Angeles, Calif., a converted Jew who represents the American Board of Missions to the Jews, gave a very interesting and touching message in behalf of the Jewish people at our church on Sun- day morning, May 31. The Jews need the prayers and sympathy of Christian people.

June 6, 1942. Abbie Blosser.

PEACE REIGNS

By Mary Alice Holden

When the cannon's voice was thunder
Far apart I tried to wander,
Searching for a quiet corner
And the peace I knew before;
Lord of Hosts was I beseeching
Why the sword's might was reaching
Men who find no joy in plunder?
Would it reach our peaceful shore?
When I heard sweet strains of music,
Wafting down from heaven's door,
Chanting, "Peace reigns evermore."

There I saw peace reign eternal
In that country all supernal;
All the saints of all the ages
Lived in love not known of yore.
God their actions all perfected;
Everywhere was love detected,
And their individual difference
Made perfection never bore;
And their gladness were reflected
By the angels on that shore
Chanting, "Peace reigns evermore."

Earth, the wanderer of creation,
Wooed by God's love—gravitation
Will some day be His completely
Like His own bright golden shore.
Then will love be all pervading,
So for God we keep crusading—
Know that peace reigns here and now.
And though war come to our door
We can still its power dissuading
Hear the angel voices soar,
Chanting, "Peace reigns evermore."

Cimarron, Kansas.

GREENWOOD, DELAWARE

Greetings in the Name of Jesus:—Our Sun- day school was reorganized June 7. Our sewing circle also was reorganized.

We are now looking forward to the time for our summer Bible school to begin June 22, with Bro. Russell Baer of Hagerstown in charge. We hope and pray that it may be the means of building up our little congregation.

June 7, 1942. Mary A. Miller.

HARRISONBURG, VA.

Bro. S. H. Rhodes conducted revival meet- ings at the Pike Church April 5-15. As a re- sult twelve souls accepted Christ and were baptized on Sunday, May 17.

Good Friday services were held at Weaver's on April 3, with Bro. John Garber of Eastern Mennonite School bringing the message. Our counsel meeting was held at the same place on April 19. Bro. J. L. Stauffer spoke on The Christian's Heavenly Walk. There were 297 who expressed peace and a desire to commune. May 14, 15, the Christian workers' meeting was held at Weaver's, at which time a very interesting program was given. Bro. Simon Bucher of Annville, Pa., was present with us. Two first-aid classes were organized for those desiring training in that line of work among our members.

Our spring communion meetings were held at Mt. Clinton Church the first Sunday in May and at Weaver's the fourth Sunday, Bro. S. H. Rhodes bringing a touching mes- sage on Love to the brotherhood.

June 8, 1942. Ruth Blosser.

SOUTH BOSTON, VA.

(Ebenezer Congregation)

Dear Christian Friends:—"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

April 8, Bro. Milton Brackbill came into our midst and held revival meetings which lasted 10 days. Many souls were refreshed with the Word of God. He gave a 15-minute talk each evening before the sermon on the 119th Psalm. We enjoyed his messages very much.

May 31, Bro. John Garber worshiped with us again; also Sisters Ruth Lantz, Sybil Ko- ger and Sister B. B. King. Sunday morn- ing, Sister Lantz talked to the children and Bro. Garber delivered the morning message.

We were happy to have Sister Ina Stalter and two daughters, Freda and Louise, visit their home and community 5 days the first part of June.

We are glad to have Bro. Snead back home again after giving his service in some of the West Virginia fields holding revival meet- ings. We hope the seed has fallen on good ground and will bring forth much fruit.

(Continued on last page)

Miscellaneous

SUCCESS

(Joshua 1:8)

By Barbara Cripe

I'm looking for success today,
As I travel life's highway;
Success that doth all else exceed,
The kind that will supply each need,
Success that conquers all my foes,
Until my life on earth will close.

What is success? Will someone tell?
Is it when all doth go quite well?
Not a cloud within the sky,
Not a storm doth e'er draw nigh,
All things go as I desire,
And everyone doth me admire?

Ah! success is more than this,
It's when amid life's storms there's bliss;
It's joy to know a Friend is near,
To whom my life is very dear;
Though unseen with my natural eye,
I feel His presence very nigh.

Storms will come, and storms will go,
As long as I travel here below.
Success is how I meet each day,
And how I do my Friend obey;
"Good success" there is in store
For all who Christ our Lord adore.

Success is feeding on God's Word;
Success is trusting in the Lord;
'Tis daily walking in the light,
Walking by faith and not by sight,
Seeking first to do God's will,
Knowing each promise He'll fulfill.

"I surely failed," the world may say,
"When I have reached life's latest day,
Because I have no earthly store.
But what I have, I value more—
Eternal life, and souls for Him
Who died to save my life from sin."

Delavan, Ill.

—o—

BISHOP DANIEL J. JOHNS

By Daniel Kauffman

In last week's Gospel Herald we published the obituary notice of this well-known Mennonite leader whose name was a household word in most of the Mennonite homes in America.

My personal acquaintance with Bro. Johns dates from the month of May, 1896. It was at that time that a little group of us who had previously been appointed by our respective conferences to serve on a committee to consider the advisability of organizing a General Conference of Mennonites in America, met at the Union Church near Washington, Ill. Brother Johns was the representative of the Indiana-Michigan (Spring) Conference. We met again in November the following year at Elkhart, Ind., at which time we issued an address to the Mennonite Church, announcing a preliminary General Conference meeting the following year, which met at the Pike Church near Elida, Ohio. Our departed brother was a prominent member of General Conference from that time on, serving once as moderator, and at other times serving as a member of different important committees. He has the distinction of attending each regular session of General Conference save one, his last appearance at General Conference being the one held at the Lower Deer Creek Church near Kalona, Iowa, in August of last year.

His connection with General Conference was but typical of his connection with practically all of the major Church-wide enterprises of the Mennonite Church. As a member of our General Mission Board he served in various capacities. He was an active member of the Mennonite Publishing Committee for many years, being an honorary life member of that committee at the time of his death. In his home conference he was one of the leading leaders from the time of its organization in 1888. His voice was heard in many churches, and the products of his pen enriched our printed page on many occasions. We cherish his memory. Though his voice on earth is stilled by death, "he being dead yet speaketh."

What he **was** is quite as notable as what he **did.** Sound in the faith, conservative in his views of life and doctrine, firm in discipline, of a kindly disposition, aggressive in Christian service, he was both respected and loved by many people. It was these qualities that gave weight to his counsels in conferences and wherever he was called to serve. Long may the influence of his life live in the hearts and lives of those who are left to "bear the burden and heat of the day."

Scottdale, Pa.

—o—

ASTOUNDING FACTS ABOUT TOBACCO

Our annual tobacco expense would build four Panama Canals.

A leech is instantly killed by sucking the blood of a habitual smoker.

Insurance companies estimate one third of all loss by fire to be due to tobacco.

The tobacco habit was begun in America and has extended to practically every nation on earth.

Two thousand American boys begin the habit every day.

Our annual tobacco bill amounts to about twenty dollars per capita in America.

One million nine hundred thousand acres of American land are used to produce tobacco.

Our tobacco bill is twice what it costs to maintain the government.

In Russia, Turkey, and Persia, the use of tobacco has been at times punishable by death.

Babies have been killed by breathing the tobacco smoke with which a smoker filled an unventilated room.

Prussic acid is the only substance more poisonous than nicotine.

Tobacco has been known to produc a nervous condition similar to deliriu tremens.

Six Canadian insurance companie find the mortality rate of smokers to in crease about the same as that of drink ers.—The Searchlight.

—o—

THE GREAT LOVE

By Edna Swartz

Everywhere we go we read and hea all about love. Pick up a book magazine and you will find, as you le through its pages, much of love. Tu in on your radio and you will he people sing and speak of it. As y walk along the street, people will spe and sing of it. Much of this love y hear of at random is the love of m for woman; some of it, Mother love.

But little do we hear about the grea est love of all. Eph. 2:4-9 will give us picture of this great love: "But G who is rich in mercy, for his great lo wherewith he loved us, even when w were dead in sins, hath quickened s together with Christ (by grace ye a saved;) and hath raised us up togeth and made us sit together in heaven places in Christ Jesus: that in the ag to come he might shew the exceedi riches of his grace in his kindness t ward us through Christ Jesus. For grace are ye saved through faith; a that not of yourselves: it is the gift f God: not of works, lest any man shou boast."

God, who Himself is love, look down on His creation in the Garden Eden and all the earth around and s His work was good, but soon He fou that sin had entered into His beauti world. And God in His goodness i mediately planned just how He co redeem man by sending His only Son to this sinful world to live, to suf here, to be persecuted, and at last upon the cross for the sins of the wo that we might have eternal life.

All through the Bible we find illust tions of God's love: the feeding of children of Israel, the feeding of Eli by the ravens, and the many miracle of the New Testament.

Why should God, the Creator of the Master of all, in whom all thi are possible, feel it necessary to st to carry out this wonderful plan for redemption of us lowly creatures if were not love? A great evangelist once lecturing in western Pennsylva In a home in which he was being tertained, there was a dear little f year-old child whom he delighte tease. One day he asked her, "Are worth anything?" She said, "Y And then he asked, "What's the us keeping you, then?" The little grew dark and puzzled while she fel an answer. Then she blurted out, I tell you why, Mamma loves me."

an angel under the broad heavens could have given a better answer. Love, divine love alone, makes us worth saving. No task that we could do would be big enough that would make us worth saving. It is through the great love of God that we are saved.

"For God so loved"—God's love is different from the love of man in that it is greater than human love; a great love that is far-reaching. We have our own circle of friends and relatives that we love. Surely we love the rest of the world, too, but just how much, I wonder? God's love reaches to the lowest creature of any race and picks him up and saves him for a glorious life.

God's love is forgiving. Paul in writing to the Ephesians tells of this love: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (1:7).

God's love is unsearchable. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. 11:33)! It is impossible for us to fathom the greatness of this love. It is unlimited, incomprehensible. In our thinking we may say, "Everything has a limit"; but here we have something that is unlimited. When we say, "God so loved the world," we have to think of all the different classes, races, colors; we must break up the mass into its atoms. And then to think of each tiny atom as an object of His love! Each individual gets just as much of God's love as if there were not another creature in the whole universe but God and ourselves.

It is impossible to fully characterize all the attributes of God's love. I think each one of us realizes that it is unfathomable, but do we all realize that we owe God something in return for it? Not just one hour a day or one day a week of our time, but we should give our whole lives and all the strength He gives us to serve Him,—twenty-four hours a day, seven days a week, the year round. If we do this to the best of our ability, throughout our entire lives, God in His great love will reach out and take us to live with Him when we leave this earth.

Lima, Ohio.

—o—

APPEAL TO HUMAN REASON

By Titus Lehman

The repetition of a word of regret for our losing the "art" of meditation is not amiss. This faculty along with reflection and logic was not "thrown in for good measure" by the all-wise Creator. The growth of our spiritual lives is largely dependent upon our pondering life's eternal values. The apostle Paul told the Philippians to "think on these things" (Phil. 4:8).

The length to which Jesus went in employing sound reasoning to expose hypocrisy and defend His violation of certain Sabbath observance traditions is noteworthy. He appealed to human reason. He, the Son of God, one with Him before the earth was made, stooped to seek vindication of His deeds through the process of man's thinking. He who needed only to speak His will at Creation and it was done, did this. And He is still doing it through the revealed Word. The Scriptures are not only revelatory but they are also reasonable.

Five times during the period of Creation God reflected. This is seen in the quadruple repetition of the words "God saw that it was good." Then at the completion of His work He also paused, "saw everything that he had made, and behold, it was very good" (Gen. 1:31).

Midland Park, N. J.

—o—

LANCASTER MENNONITE SCHOOL

By Bernard B. Kautz

The Scripture, "The people had a mind to work," was brought up-to-date and vividly demonstrated recently by the physical efforts of about two hundred brethren who came together, June 3-4, from a radius of about a hundred miles and helped to clean up the campus grounds of the newly acquired Mennonite high school property located on the Lincoln highway about five miles east of Lancaster, Pa.

It was an encouraging and inspiring sight to see so many of our church leaders—bishops, ministers, deacons, superintendents—and lay members from far and near, don overalls, roll up their sleeves, and go to work. Some brought their tractors and trucks along and used them to pull up large trees, which were worked up for fenceposts and firewood. Others wielded axes, hammers, crosscut saws, picks, shovels, forks, gathering up and burning brush, trimming limbs, bushes, and flowering shrubbery; scraping off the old wallpaper, cleaning out the inside of the musty buildings which were unused and neglected for the past score of years.

The place, formerly Yeates' School, includes an eighty-acre farm, new barn, and many valuable building lots, is centrally located and accessible. Its sizable wood lot has a great variety of large, indigenous trees. The winding Mill Creek has a lot of water in it and is a favorite fishing place in the community. The buildings are well constructed, with dormitory accommodations for from sixty to a hundred students.

This work is a new effort on the part of the Lancaster Mennonite Conference to provide a state-accredited high school for our boys and girls where the Word of God will have its rightfully prominent place, and where the Bible doctrines our Church holds dear will be upheld, promulgated, and taught by precept and example. A board of faithful, loyal, and consecrated brethren has been appointed to oversee this work. They are very busy at present choosing the teaching staff and drawing up rules and regulations that will be Scripturally sound, and which will be a sensible safeguard to the students that will attend, and to the Church in general.

This enterprise is a new thing to most of the brethren in charge. Up to this time they have wisely picked, bought much more and far better than most of us realize. We hope that their future choices will prove equally as good and profitable. The officers of this school crave an interest in your intercessions. May the Lord abundantly bless their efforts.

"The people had a mind to work." The task is large and complicated. If we cannot be helpful let us step aside so that we will not be a hindrance to this good work.

Lancaster, Pa.

—o—

GOD'S CREATION

By Martha E. King

"In the beginning God created the heaven and the earth."

God, the Almighty and All-wise, is the Supreme Being who by the word of His mouth brought into existence this earth upon which we live. In His great wisdom He set the stars in the sky, diamonds whose rays bring cheer and hope to many a downcast soul.

The sun He gave to shine by day and the moon by night. The beautiful clouds, the pleasant rain, the seas and rivers, and the winding streams were each given for a purpose. He caused the sturdy trees to grow and brought forth the herbs and bushes, the flowers and grass. For a definite purpose He created the birds, the creeping things, the beasts of field and forest, and the inhabitants of the sea. As the crowning work of it all, He created man, and He "breathed into his nostrils the breath of life; and man became a living soul." Man, created for a divine purpose, was the highest of all His creation.

God placed Adam and Eve in the beautiful garden of Eden with pure hearts and without sin, to keep the garden and to dress it. They lived there in a perfect state of happiness, communed with God, and kept the garden. Ere long the fateful day came; Eve sinned, and Adam followed her example and likewise fell.

Being a just God, He cannot endure sin; so upon that sin came judgment and a curse. From that moment until this, fallen man has a sinful nature,

How sad the picture! Man was so highly favored of God, his needs and enjoyments so carefully provided for, and yet he fell so low; lower than the lowest of God's creation.

The whole creation except man has always fulfilled its purpose,—its beauty and grandeur being marred only by the curse of the sin of man. The sun still rises in the east at the dawn, casting its rays of light o'er the landscape, and at close of day blends its radiant glow with darker hues, thus forming a picture which man can never reproduce. The brilliant stars and the moon with its clear, pure beams of light, are still sending hope and cheer to mankind. The creatures of field and forest, both small and great, have remained unchanged through the centuries. The strong, huge columns of the wood stand sternly against the sky, swayed to and fro by gentle winds or swift gales. The tangled bush affords a home for the little warbler that sends its note of cheer to lonely hearts. The rivulet winds in and out, bubbling and rippling along with gay music of its own. The flowers, with beauty and soothing fragrance, bring cheer to the sad and discouraged. How wonderful is God's power, not only to create but also to keep! How man has failed to lay hold of that power and how far he has fallen!

After God barred Adam and Eve from the garden, sin increased at an alarming rate. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." So God destroyed all creatures of the earth with a flood, saving only one man and his family and two of every kind of living creatures. After the Flood subsided, and the earth again appeared, those saved came out of the ark of safety. The sinful nature of man was soon exposed by the righteous man whom God had saved. After a while God scattered the people over the face of the earth to hinder the rapid increase of sin. All through the ages man has been trying to get away from the presence of God. Men tried to deceive Him and to flee from His call. They have tempted Him and boldly blasphemed and defied Him.

"The heart is deceitful above all things and desperately wicked." The heart itself is a fountain of evil, and deeds are the manifestation of the heart. No wonder the psalmist says, "What is man that thou art mindful of him?" The answer is, "God is love." When men believed on Jesus for the sake of miracles alone "Jesus did not commit himself unto them; because he knew all men, and needed not that any should testify of man; for he knew what was in man." Man is still no better, for in the last days "Evil men and seducers shall wax worse and worse, deceiving and being deceived."

Sin prevailed, but God in His mercy looked upon this sin-cursed earth and loved us. The end of sin is death, but God has provided a way to give eternal life to those who will accept it. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." By faith in the blood of Christ we can be delivered from the penalty and power of sin and, at His coming, from the presence of sin.

God created man in His own image, after His likeness, for His glory. Are you and I fulfilling the purpose of our creation?

Urbana, Ohio.

FAMILY RELATIONSHIPS

(Continued from page 246)

To the parents also belongs the discipline of the children. This responsibility cannot be transferred to others so long as parents and children are together. The Scriptures put much emphasis on this relationship, and its neglect is disastrous. Discipline has become more difficult, too, because of the widespread tendency of parents to partially or totally abandon all restraint upon themselves as well as the children. If children can realize that restraints are made always out of love for them, they will come to appreciate their parents more as they grow older. It is a good thing for us to think of this, sometimes, when discipline looks like a rather thankless task.

We must also think of the admonition, "Provoke not your children to wrath." To demand unreasonable things of children, or duties beyond their years of understanding, to be unkind or out of patience because we are laboring under difficulty or are feeling bad physically, never helps matters and is certainly not right. Children have a keen sense of justice and respond surprisingly well to consideration of their viewpoint.

On the other hand, children should obey cheerfully and graciously. To obey father and mother and to honor them is God's command and is one of the finest qualities of a good boy or girl. Children can never know until they are parents themselves what a genuine pleasure and blessing an obedient child can be, nor can they know the bitterness and grief a rebellious child can bring.

This then is God's order—Father, Mother and children—each in their proper place as one unit. This it takes to make a home. Others may share this home—friends, relatives, hired help, even strangers may find happy companionship under its friendly roof but they can never take the place of the members of the family. It takes the help, the love, the patience and forbearance of every member of the family to make a happy home, but it takes only one to spoil the happiness. If every one of us sees to it that he or she is not the one that makes it hard for the others all will be well. Selfishness is at the root of much family trouble. No home is happy where each one wants his own way. Love and respect can never be forced. Love begets love, and respect begets respect, just as much as flower seed grows flowers and wheat produces wheat. It is after all just the little things that count the most; the little remembrances and kindnesses, evenings together at home, conversation at the table, happy surprises, little gifts, confessions and forgivenesses, and so on. If these things grow out of loving hearts where God holds first place the home no matter what the wind or weather that home will stand.

I praise God for the privilege of studying and thinking on this subject. If our family life is not what it should be, nor what we would like it to be, let us spend time in study and prayer on the subject of "Scriptural Family Relationships." The finger of God will point to the source of the difficulty. Not only will He point it out to us but He will give the strength to overcome or the grace to bear it.

In closing I want to read a short poem entitled:

"BE PATIENT"

Love suffereth long and is kind.—I Cor. 13

"They are such dear, familiar feet that
Along the path with ours—feet fast or slow
But trying to keep pace; if they mistake
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,
Or crush poor hope until it bleed,
We must be mute;
Not turning quickly to impute
Grave fault; for they and we
Have such a little way to go, can be
Together such a little while upon the way.
We must be patient while we may.
So many little faults we find.
We see them, for not blind
Is love. We see them, but if you and I
Perhaps remember them, some by and by,
They will not be
Faults then, grave faults, to you and me,
But just odd ways, mistakes, or even less—
Remembrances to bless.
Days change so many things, yes, hours;
We see so differently in sun and showers
Mistaken words tonight
May be so cherished by tomorrow's light.
We shall be patient, for we know
There's such a little way to go!"

Lyman, Miss.

—o—

Seek ye the Lord while he may be found, call ye upon him while he is near.—Isa. 55:6.

OUR DEPARTED LOVED ONES

By L. C. Kauffman

(The summary appearing in the April 23 issue was incomplete, and so the corrected statistics are here given.)

During the first quarter of 1942, 144 obituary notices appeared in the Gospel Herald; ages ranging from infancy to 95 years, 3 months, and 17 days. The average age at death was 60 plus.

The range of ages may be tabulated as follows:

Over 90 years	5
80 to 90	25
70 to 80	33
60 to 70	36
50 to 60	11
40 to 50	5
30 to 40	7
20 to 30	3
10 to 20	2
1 to 10	8
Under 1 year	9

Death caused by accidents: auto, 1; tractor, 1; falling, 1.

Among the number who passed on this quarter were 4 ministers.

Foreign births were as follows: England, 1; Germany, 2; Norway, 1.

Deaths by states and provinces were as follows: Pennsylvania, 54; Ohio, 21; Ontario, 14; Indiana, 8; Kansas, 7; Illinois, 8; Iowa, 8; Oregon, 5; Missouri, ; Nebraska, 3; Virginia, 4; Maryland, ; Alberta, 2; place not given, 2; Colorado, 1; Michigan, 1; West Virginia, 1.

Hesston, Kans.

—o—

ASSOCIATED SEWING CIRCLES OF THE SOUTHWESTERN PENNSYLVANIA CONFERENCE DISTRICT

Report of the Adult Circle for the year April 1, 1941, to March 31, 1942.

Adult Circles Reported (a perfect report)	19
No. New Circles	1
Balance on hand April 1, 1941	$316.90
Total Receipts	$1431.63
Total Disbursements	$1247.16
Cash on hand March 31, 1942	$382.57
Number of Members	367
Number Present	3149
Garments Made	879
Bedding Made (125 quilts, 40 comforters)	165

Linens Made: 4 washcloths; 45 dresser scarfs; 24 sheets; 111 pr. pillow cases; 51 towels (one circle gave money values: $2.78, sheets; $3.56, dresser scarfs; $1.77 washcloths and towels).

Miscellaneous Items Made: 3 pr. underwear; 1 pr. shoes; 17 pr. stockings; 4 gowns; dresses; 75 ready-made garments; 5 yds. cloth material; 24 coverings; 1 bonnet (one circle reported $20.45 for both coverings and bonnets); 8 hoods; 6 handkerchiefs; 38 C. O. op aprons; 70 tea towels; 2 treasure bags; blankets; 37 rolls bandages; 9 scrapbooks; "ed for George Smokers'; $38.50 for Civilian vice; $50.00, India Bible Women; $18.00, for evangelist's wife; $72.15, War Sufferer Relief; $86.42, Relief Sewing; $40.00, War ief Box; $6.32, Hospital Supplies; $8.00, cellaneous.

Provisions donated to Altoona and Johnstown Missions: 3 boxes; 4 cans; 100 popcorn s; 4¾ bu.; 674½ qts.; 23 doz.; 133½ lbs.; $298.90 cash or cash values.

Junior Circle Report for April 1, 1941 to March 31, 1942

(There are 8 circles)

Junior Circles Reported	7
No. New Circles	1
Balance on hand April 1, 1941	$89.01
Total Receipts	$154.97
Total Disbursements	$175.89
Cash on hand March 31, 1942	$66.84
Number of Members	98
Number Present	750

Garments Made: 126, and 3 baby sacques

Bedding Made: 6 quilts, 10 comforters

Linens Made: 2 sheets; 24 pillow cases; 8 dresser scarfs; 70 towels and washcloths; 2 sets pot holders; 16 stuffed toys.

Miscellaneous List: 2 window shades; 2 pr. curtains; 11½ yds. material; 92 handkerchiefs; 5 hospital supplies; 13 coverings; 12 bonnets; 65 books read; 1 clothespin bag; 45 crepe-paper flowers; 1 bouquet crepe-paper flowers; 32 scrapbooks; 18 Christmas gifts; 34 mottoes; $1.64 for Christmas box; 2 hot water bottles and covers; 2 lbs. bandages; 7 rolls bandages; 114 pasted cards; a number of items to a needy family. Katie Thomas, Secretary.

—o—

REPORT

Of the Thomas Mennonite Sewing Circle April 1, 1941, to March 31, 1942

No. of meetings	13
Average attendance	28
Quilts and haps quilted	36
Garments made	67
1 camp kit donated to Mennonite Central Committee	
In Treasury, April 1, 1941	$1.95
Rec'd from quilting	$91.99
In offerings	$9.80
Total	$103.74

Disbursements

India Bible woman's support	$50.00
La Junta Nurse's Fund	7.50
Material for home work	18.67
Material for foreign work	3.34
Total	79.51
Balance in Treas.	$24.23

Ella Wingard, Secy.

—o—

Special Meetings

HARRISONBURG, VA.

Report of the Virginia Christian Workers' Conference held at Weavers Mennonite Church near Harrisonburg, Va., May 14, and 15, 1942.

Organization.—Mod., Moses Slabaugh; Chor., Robert Ross; Secy., Virginia Grove.

Program and Speakers.—(Thursday afternoon) The Prayer Meeting. Devotion—Martin Weaver; The Importance of a Regular Prayer Meeting in Our Church Life, Abram Wenger; Elements of a Successful Prayer Meeting, Orrie D. Yoder; Discussion Period, led by Simon Bucher. (Thursday evening—The Home).

Devotion—Walter Grove; The Relation of the Home to the Church, Simon Bucher; Spiritual Power in Family Worship—John R. Mumaw. (Friday morning—Ministers' Meeting).

Devotion—C. M. Grove; Finding God's Man for the Ministry, Simon Bucher; Making Full Proof of the Ministry, J. R. Driver; Round Table Discussion. (Friday afternoon).

Devotion—Perry Shank; Charity—To Preserve Our Fellowship, John Alger; Unity—To Preserve Our Testimony, L. P. Showalter; Vigilance—To Preserve Our Faith, Simon Bucher; Period of Special Prayer for a Revival. (Friday evening—The Sunday School).

Devotion—Favorite Verses; Variation in Sunday School Procedure, Harry Brunk; Effective Teaching Methods, Melvin Ruth; Changing Lives Through Teaching, Simon Bucher.

Thoughts.—Prayer is the key to power. Spiritual life depends upon prayer life. Elements of a successful prayer meeting are: (1) Faith, (2) Humility, (3) Love and concern for the church and the world, (4) Inspiring leader, (5) Unity of mind and spirit, (6) Teaching. The Church and the home are not substitutes for each other. Love holds both the Church and the home together. The Church supersedes the home in its authority. Conduct in church is an infallible index to home discipline. To have power in family worship we must: (1) live in the conscious presence of God; (2) have an appreciation of Christ and Calvary; (3) recognize the Spirit's person and power; (4) be devoted to Christ and the church; (5) share spiritual experiences. God's way of revealing His man for the ministry varies. We must not run ahead of God. It is our duty to pray for the newly ordained minister. The minister is an ambassador for Christ. Requirements for the fully performed ministry are: (1) conversation with ministers; (2) knowledge of His Word; (3) Time for prayer; (4) know congregation intimately; (5) know church activities; (6) have a working knowledge of his own faith and belief. The WORD in a message is authority. Love will find expression in action. What would our Christian fellowship grade be? Lack of charity brings breach of fellowship. Unity gives power to our testimony to the world. Unity tells the world that we love God and that God loves us. We must be united in Christ, in compassion, in doctrine, in appreciation for others. Our lives are a testimony of our faith. Every inconsistency shows a lack of faith. The purpose of the Sunday school is building life. The superintendent should not let the Sunday school get into a rut. He should be original in the best sense of the word. A teacher is a helper in learning. The teacher should realize his need of Christ; grow in the love of Christ; constantly give himself. The test for the teacher is "What do the pupils say?" Effective methods of teaching arrange the possibilities of learning, but no method can take the place of the Spirit of God. Lives are changed by the Spirit through teaching. Early teaching prepares the child for a later experience with God. Teaching expands personality. Set up a teaching standard that will change lives. Secretary.

—o—

MOUNT JOY, PA.

Report of the Bible instruction meeting held at the Mt. Joy Mennonite Church, May 30 and 31, 1942.

Organization.—Mod., Amos L. Hess; Chors., Allen Nyce, Harry Swarr; Secy., C. Richard Miller.

Topics and Speakers.—Tabernacle Studies, Jacob C. Clemens; Nonconformity, Mahlon Hess; Children's Meeting, Raymond Charles; Sermon (I Pet. 2:21), Clemens; Book Study, Colossians, Hess; Signs of the Times, Clemens.

Thoughts Gleaned.—The Tabernacle was given primarily so that the children of Israel would learn how to worship God. Most people of our nation who go to church do not really worship God. Christ came to fulfill the tabernacle worship and today we have the Church. The church of Christ must be separated unto God. All through the Old Testament history the Israelites were a separate group, called out by God. Heb. 13:12. We are sanctified through Christ who suffered for us. There are numerous ways in which the world can tell whether we are living a nonconformed life. Some of them are as follows: What kind of speech do we use? What are we looking for in our educational life? How do we spend our spare time? Can we

control our appetites? Where are our interests in soeial life? How do we dress? and, last but not least, What is our home life like? To maintain our noneonformity we must eultivate a martyr spirit and develop an individual conseience against things that are wrong. Above that we must also have definite Christian standards to follow. Christ suffered in many different ways while here on earth. He left heaven, added human nature to His divine nature, beeame poor that we might be rieh (II Cor. 8:9), endured eontradietion, suffered in Gethsemane. Let us remember that Christ will eome without warning, and so we must prepare ourselves to meet Him while the day of grace is still here.

Secretary.

—o—

MANHEIM, PA.

Report of the Bible Instruetion Meeting held at Gantz's Mennonite Chureh, June 6, 1942.

Organization.—Mod., Raymond Charles; Chors., Barton Lehman, Homer Bomberger; Seey., Clyde L. Metzler.

Program and Speakers.—Topics: Manifesting Brotherly Love in Church and Sunday Sehool; The Most Effeetive Methods of Teaching; Psalm 106:15; Children's Meeting (Prov. 23:23); Value of Worshiping the Lord in Song; Conservative Yet Progressive; "Christ in You the Hope of Glory" (Col. 1:27); Present-day Problems Confronting the Home and Our Young People; Sermon (Lam. 1:12). **Speakers:** Bros. Henry Lutz, Elmer Martin, E. W. Kulp, Raymond Charles, Homer Bomberger, John Burkholder.

Thoughts Gleaned.—God shows His love to us by forgiving us our sins. Our love to God is shown by the way we manifest our love to one another. Without a method little eould be aeeomplished, especially in teaching Sunday school. Christ taught by objects, parables, etc. Matt. 18:2. An objeet lesson leaves deep impressions, thereby bringing eonvietion to the heart through the eye. Different methods must be used in different elasses, yet with the same objeetive in mind—to glorify Christ. We should not lust, murmur, or eomplain (I Cor. 10:5-12; Num. 11:1-10), for the Lord will supply our needs (Num. 11:31); but not always our wants. God gave the children of Israel their desire, but sent leanness to their souls. Lot ehose the plains, but suffered leanness of soul. God won't take man's way and man won't take God's way, beeause God's way is peaee. The world today needs God in their hearts. The spirit in worship depends on the spirit in song. The Philippian jailer was converted through Paul and Silas' singing. Conservatism is the opposite of liberalism and modernism. We must exereise, to grow in grace and knowledge. When we exereise presenee in worship, we grow and develop. We must bear fruit, **more** fruit, **much** more fruit. Christ is manifested in us by the life we live. The life of the believer is the blood of Christ. A live chureh has problems beeause we are still in the flesh; but if our lives are fully devoted to Christ, there will be **less** problems. Our problem is to hold young people for Christ and the Church, to rear ehildren (Prov. 22:6), education, war conditions, literature, choosing of voeation, choosing of life eompanion, Christian homemakers, and modest apparel (I Tim. 2:9). The ehurch drift should coneern all Christians in this fast-moving age, whieh has ereated much indifference. II Chron. 7:14. Lot pitched his tent toward Sodom: a type of the world. The world is seeking satisfaetion; the Christian finds his satisfaetion in the Lord. The world's outlook is dark; but the Christian's uplook is bright.

Secretary.

Married

Eberly—Keller.—On March 18, 1942, at the home of Bro. J. D. Glick, the officiating minister, occurred the marriage of Bro. Warren R. Eberly to Sister Lelia Keller, both of near Dayton, Va. May the Lord's blessing be theirs through life.

Beachy—Shank.—On March 28, 1942, Bro. McKinley Beachy of Grantsville, Md., and Sister Mary R. Shank of near Harrisonburg, Va., were united in marriage at the home of the officiating minister, Bro. Roy Kinsinger. May the Lord richly bless them.

Umble—Mast.—On Jan. 1, 1942, Bro. Harold Umble and Sister Lena Mast, both of the Millwood congregation, were united in holy matrimony by Bro. John S. Kennel, at the Maple Grove Church near Atglen, Pa. May God's blessings accompany them through life.

Hoffman—Martin.—On May 30, 1942, at the home of the bride's parents, Floradale, Ont., Bro. Ephraim Hoffman of the St. Jacobs congregation and Sister Naomi Martin of the Floradale congregation were united in the holy bonds of matrimony, Bro. Reuben Dettwiler of Floradale officiating. God bless them.

Davidhizar—Marks.—Bro. George Davidhizar of the Yellow Creek congregation and Sister Grace Marks of the Olive congregation were united in marriage on June 6, 1942 at the home of the officiating bishop, D. A. Yoder, of Elkhart, Ind. May the rich blessings of God be with them in life.

Showalter—Rhodes. — On Saturday evening, April 25, 1942, Bro. Owen, son of Bro. and Sister Owen Showalter, Broadway, Va., and Sister Edith, daughter of Bro. and Sister Rhodes, Dayton, Va., were united in marriage at the home of the officiating minister, Bro. Jacob Glick. May the blessings of God attend them through life.

Graber — Swartz. — On June 7, 1942, Bro. Charles Graber of the Lockport congregation, Fulton Co., Ohio, and Sister Karen Swartz of the Salem congregation, Elida, Ohio, were united in holy matrimony at the home of the bride's parents, Bro. and Sister Clyde Swartz, Bro. M. L. Troyer officiating. May God's richest blessing be theirs.

Culp—White.—On May 30, 1942, Bro. Elwood R. Culp and Elva H. White, both of the Mahoning and Columbiana Co. congregations, were united in marriage at the home of Bro. and Sister Paul Buckwalter in Columbiana, Ohio, Bro. I. B. Witmer, of Columbiana, Ohio, officiating. May the Lord richly bless them as they journey through life.

Kurtz—Troyer.—In the afternoon of May 17, 1942, Bro. Christian Kurtz of the Mt. Pleasant congregation near Fentress, Va., and Sister Olus Troyer of the Plain View congregation near Aurora, Ohio, were united in marriage by Bro. A. D. Wenger, Jr., at the Mt. Pleasant Mennonite Church. May God abundantly bless them for His glory.

Obituary

Beideman.—Mary Catharine Beideman, daughter of George and Marie Walter, was born April 16, 1871; died in the Eastern Mennonite Home, Souderton, Pa., May 19, 1942; aged 71 y. 1 m. 3 d. She was united in marriage to Isaac B. Beideman, deacon of Methacton Mennonite Church May 19, 1925, who preceded her in death three years ago. Surviving are 2 sisters (Mrs. Jos. L. Lapp, Chalfont, Pa.; Mrs. Abram K. Alderfer, Fountainville, Pa.), 1 brother (Allen S. Walter, Line Lexington, Pa.), 6 stepchildren (Harry and Abram Beideman, Norristown Pa.; Mrs. Allen R. Gehman, Line Lexington Pa.; Raymond Beideman, Souderton, Pa.; Mrs Orwin Bishop, Lederach, Pa.; Mrs. Paul Freed Gratersford, Pa.). Funeral services were held at the Eastern Mennonite Home on May 24 with Bros. Arthur D. Ruth and Warren Bear officiating. Burial at Methacton Cemetery.

"Dear sister, thou hast left us,
Death has broken the family band;
Her room is quiet, all is still,
Yet we're content; it is God's will."

Blosser.—Harriet, daughter of John and Elizabeth (Reed) Christophel, was born in Elkhart Co., Ind., April 2, 1860; died May 2, 1942, at the home of her youngest son; aged 82 y. 1 m 4 d. In her youth she accepted Christ as her personal Saviour and united with the Yellow Creek Mennonite Church, which faith she kept until death. She was united in marriage to Jacob N. Blosser Sept. 9, 1877. To this union were born 3 sons and 3 daughters. One daughter (Hulda) preceded her in death in infancy. Her husband died Feb. 18, 1909. She leaves 2 sons and 2 daughters (Mrs. Amos Weldy of Nappanee, Ind.; Chester of Elkhart; and Harve Mrs. Mahlon Weaver, and Oscar of Goshen), also 18 grandchildren, 21 great-grandchildren, 1 sister (Sarah Christophel). She was always ready to make any and every sacrifice for the comfort and welfare of her family, as well as for others. Funeral services were conducted by Ralph Smucker and D. A. Yoder at the Yellow Creek Mennonite Church.

Brubacker.—Amelia S., daughter of Paul and Lena (Sensenig) Brubacker, was born in Lancaster Co., Pa., May 23, 1938; died May 2, 1942. She died from the effects of being scalded with hot water May 19. She was given first aid treatment at the doctor's office and had returned home. She suffered first and second degree burns of the body from the waist down. She was burned through upsetting a bucket and falling on the floor with the water. During the night she was patient, but begged to go home. She asked her mother to sing, "God Made the Pretty Lilies." She always took an interest in Sunday school; never had any children's diseases, and needed very little sleep. She was busy, always willing to help, and was as a little sunbeam in the home. She spoke to her dad just a half hour before she became unconscious. The doctor was then called and he advised removal to hospital. While en route just a short distance she succumbed. In addition to her parents she is survived by her grandparents (Mr. and Mrs. Michael Sensenig, of Stevens; and Mr. and Mrs. Emmanuel Brubacker, of Ephrata). Funeral services were held May 23, conducted at the home by Bro. Aaron Weaver and at the Goodville Mennonite Church by Bros. Mahlon Zimmerman and Amos Horst. Text, II Sam. 12:23. Interment in adjoining cemetery.

"Dearest darling, thou hast left us lonely,
Much we miss thy pleasant voice;
But in heaven we'll come to meet you,
In this hope we do rejoice."

—By Parents.

Christner.—John D., son of Joseph and Amanda (Folk) Christner, was born near Topeka, Ind., Oct. 28, 1875; died at his home in Shipshewana May 29, 1942, after an illness of nearly 2½ years; aged 66 y. 7 m. 1 d. He was united in marriage to Lucretia Renner Nov. 6, 1900. To this union were born 5 children (Oscar of Shipshewana, Beulah Mochler of Middlebury, Venona Barnell of Scott, Dana of Lagrange, and Luella Troyer of near Lagrange). He leaves his wife, 2 sons, 3 daughters, 17 grandchildren, 4 sisters (Anna Miller, Lydia Eli, Mary Christner, and Bessie Hershberger), 6 brothers (Abraham, Joseph, Ira, and Eli, all of Lagrange Co., and Noah of Plain City, O.), with other relatives and a host of friends who were a source of greatest enjoyment to him. Preceding him in death were his father, mother, 1 sister, and 1 grandson. He had

member of the Forks Mennonite Church for he past forty years. His wife has lost an affectionate husband, the children a kind father, nd the community a friend and neighbor of terling worth. Funeral services were held at he Forks Mennonite Church by Bishop D. D. Miller. Text, Job 19:25. Burial in the Forest Grove Cemetery.

Graber.—Lydia, daughter of Joseph and Catherine Short, was born near Archbold, Ohio, Feb. 12, 1872; died at home near Stryker, Ohio, May 11, 1942; aged 70 y. 2 m. 29 d. In her outh she accepted Christ as her personal Savour, was baptized, and became a faithful member of the Mennonite Church. Nov. 10, 1892, he was united in marriage with Amos Graber. o this union 4 sons and 2 daughters were born (Guy, Clarence, and Charles of Stryker; eorge of Kentucky; Anna Ringeuberg of Hillsale, Mich.; and Catharine Lamberson of Moutelier, Ohio). Besides the husband and 6 chilren, her passing is mourned by 7 grandchildren, brothers, and 5 sisters (1 brother and 3 sisters aving preceded her in deatb), and by many latives, neigbbors, and friends. Her sister Josephine) was in the home with her for the ast 11 months. The death messenger came uddenly, mother having been about the duties the home until about one-half hour before r deatb. She will be greatly missed in the ome, churcb and community.

"Our lives will be lonely, Dear Mother,
Without your sweet smile and your cheer;
Words fail to express how we'll miss you
And those prayers in behalf of us here.
Your thoughts were always of others;
What a love, so unselfish and true!"

Grove.—Jacob A., son of Isaac and Catherine Venger) Grove, was born on the old Grove omestead near Crimora, Va., Dec. 7, 1856; died bis home in Waynesboro, Va., May 19, 1942; ed 85 y. 5 m. 11 d. He was the youngest aud st surviving member of a family of ten children. He was united in marriage with Emma aig March 28, 1878; she passed away April , 1929. To this union 3 children were born: rs. Joseph H. Weaver, Waynesboro, Va.; Mrs. D. H. Showalter, Broadway, Va.; and W. I. rove, New Hope, Va. Besides his children he survived by 14 grandchildren, 9 great-grandildren, and Mrs. Betty Conner who was taken o the home as a child and who cared for him til his death. He was of a quiet and reserved position, but he was a loving father and andfather and a real friend. He was a faithful member of the Mennonite Church for more an sixty years. Funeral services were conted May 21 at the Hildebrand Mennonite urch, in charge of Bisbop Joseph Driver. Inment in the near-by cemetery.

Hershberger.—Adeline Hershberger was born rch 21, 1865; died May 28, 1942; aged 77 y. n. 21 d. Sbe is survived by 10 children, 24 ndchildren, and 9 great-grandcbildren; also ister (Mary, wife of Pre. Alex. Weaver). She s a faithful member of the Mennonite Church many years. Funeral services were conted in the home by Bro. Hiram Wingard. xt, Psa. 116:15. Burial in the Biddand Cemry.

Kurtz.—Anna Mary, daughter of the late as B. and Elizabeth (Weaver) Denlinger and e of Martin D. Kurtz of Intercourse, Pa., s born Oct. 3, 1869, at Spring Garden, Pa., died at her home May 29, 1942; aged 72 y. . 26 d. She was a devoted member of Hery's Mennonite Church, was a Sunday-scbool cher for a number of years, and she was om ahsent from church when health perted. Besides her husband, she is survived by hildren (Laura, at home, and Ellis D. of ite Horse, Pa.), a sister (Mrs. Amos W. Her of Intercourse), and 3 brothers (David W. J. Franklin Denlinger of Gap aud Emanuel linger of Vintage, Pa.). Sbe was preceded leath by a daughter (Iva Elizabeth) and a (Willis Elias). She was a very devoted Christian, and always had that kind of loving personality that made others appreciate being in her company. Funeral services were conducted by Bro. Martin R. Hershey, who read from Rev. 21:1-5, followed by Bro. Abram L. Martin, who spoke on the book of Ecclesiastes.

"When she bestowed her comfort to those in pain,
Or cheered one who's lost to take heart again,
It helped you, when you were weary, to hear her say,
'I heard something good about you today.'"

Martin.—Abraham S. Martin was born in Earl Twp., Lancaster Co., Pa., Feb. 8, 1851; died May 15, 1942, at the home of his son-in-law and daughter (Lemon W. and Matilda Weaver at Groffdale, Pa.); aged 91 y. 3 m. 27 d. Death came after an illness of six montbs from the effects of a fractured hip and infirmities of old age. He was a son of the late Christian and Anna (Showalter) Martin, and was the last of his family. He was united in marriage to Barbara Ann Geigley, who preceded him in death 13 years ago. A daughter (Mrs. Jacob Oberholtzer) and 1 grandson preceded him. He is survived by the following children: Matilda (wife of Lemon W. Weaver); John G., of Landis Valley; and Elam G., of Bareville. One son-in-law (Jacob Oberholtzer, of Lititz), 7 grandchildren, and 14 great-grandchildren also survive. He was a member of the Mennonite Church since early manhood and remained faithful to the end. Short funeral services were held at the home in charge of Bro. Benj. Wenger, and at the Groffdale Mennonite Church by Bros. Mahlon Witmer and Eli Sauder. Text, Job 5:26.

Gone into that light tbat shines so fair,
Gone from the earth of sorrow and care;
Resting those hands that did their best,
Gone, dear Father, gone to rest.

—By the Family.

Shelly.—Minnie M., daughter of the late Edwin and Elizabeth Myers, was born in York Co., Pa., July 26, 1868; died April 13, 1942. As a small child she with her parents moved to Lancaster Co., Pa. She was married to Elias H. Shelly Jan. 8, 1888. To tbis union were born 3 children: Stella, wife of Walter J. Herr, Lancaster, Pa.; Earl, of Lampeter; and David, at home. She confessed Christ as her Saviour about 43 years ago. She was possessed of a quiet and peaceful disposition and all who knew her loved her. She lived a life of faith and trust in her Lord. She passed away very suddenly wbile sitting on a rocking chair, apparently in good health. The moruing before she attended church services at Mt. Joy, Pa., where she was a faithful member. Funeral services were held from the home and at the Mt. Joy Mennonite Church in charge of the home ministers, Bros. Amos Hess, Henry Garber, and Henry Lutz.

Shertzer.—Susan, daughter of the late Pre. Jacob K. and Anna (Buckwalter) Newcomer, was born Nov. 25, 1859, in Lancaster Co., Pa.; died March 13, 1942, at her home near Millersville, Pa.; aged 82 y. 3 m. 8 d. Oct. 11, 1883, she was united in marriage with Benjamin F. Shertzer who preceded her in deatb April 16, 1938. To this union the following children were born: Annie N., wife of John R. Getz; Lizzie N., wife of Stoner H. Haverstick; Amos, who preceded her in deatb in 1934; Benjamin N., Aaron N., Mary N., Amanda N., and Ada N., all of near Millersville, Pa. Two sons, 5 daughters, 16 grandcbildreu, 3 great-grandchildren, 2 brothers (Jacob B. and Christian B. Newcomer), 3 sisters (Amanda, wife of Amos Martin, Ida and Mary Newcomer), and many other relatives and friends mourn tbeir loss but whicb is her eternal gain. She was a faithful member of the Millersville Mennonite Church for more than 55 years until the Lord took her home. She was much devoted to her family and home iu which sbe will be greatly missed. Although she was not able to do mucb in the activities of the home in late years, as she always enjoyed to do, yet she filled her place witb a word of cheer and a smile for everyone. "She hath done what she could." She was sick two and one-half days, when she peacefully fell asleep. Funeral services March 16 from her late home, conducted by Bro. Jacob Hess, with further services at the Millersville Mennonite church by Bros. Daniel Gish and John K. Charles. Text, Matt. 25:46, latter clause. Interment in adjoining cemetery.

"Our lives will he lonely, dear Mother.
Without your sweet smile and your cheer;
Words fail to express how we'll miss you.
And those prayers in behalf of us here.
Your thoughts were always of others.
What a love so unselfish and true;
We praise God for having given us
A wonderful mother like you."

—The Daughters.

Smith.—Roland Smith was born Nov. 14, 1886; died May 13, 1942, after an illness of six weeks, at the St. Joseph's Hospital, Lancaster, Pa.; aged 55 y. 5 m. 29 d. Death was due to blood poisoning that resulted from a diabetic condition. He was a member of the New Holland, Pa., Mennonite Church. He is survived by his wife (Minnie E. Esbenshade before marriage), a son (Raymond), 1 granddaughter (Betty Marie), and 2 brothers (Harry Smith, of Reading; and Sands Smith, of Gap, Pa.). Funeral services were held at his home in charge of Bro. Daniel Sensenig, and at the New Holland Mennonite Church in charge of Bros. Mahlon Witmer and Noah Sauder. Text, Psalm 23. Burial in the Weaverland Cemetery.

"Oh, Father, 'tis lonesome without you,
And sad is the weary way,
For life is not the same to us
Since you were called away."

—The Family.

Sommer.—Peter, son of John and Anna Sommer, was born Dec. 4, 1869, in Woodford Co., Ill.; died May 19, 1942, following a paralytic stroke; aged 72 y. 5 m. 15 d. He spent nearly 25 years in the states of Washington and Idaho. About 10 years ago he moved to near Dewey, Ill., where he lived at the time of his death. He never married. He is survived by 4 brothers (George and Joe of Metamora, John of Washington, and Chris of Fisher). And 3 sisters (Mrs. Anna Studer of Fisher, Mrs. Bena Darr of Urbana, and Mrs. Lizzie Massanari of Fisher). A sister (Mrs. Lena Wagner of Fisher) died Feb. 3, 1942. Many other relatives and friends mourn his departure. He was a member of the Mennonite Church. Funeral services were conducted by Bro. J. A. Heiser, assisted by Bro. Harold Zehr. Text, John 11:11. Burial in East Bend Mennonite Cemetery.

Souder.—Anna, daughter of the late Isaac and Susanna Martin, was born July 23, 1871; died May 27, 1942; aged 70 y. 10 m. 4 d. Nov. 24, 1892, she was united in marriage to Abraham Souder. This union was blessed with 3 daughters and 2 sons (Bertha, wife of Israel Musser, and Anna Witmer, both of Goodville; Frances, wife of Joseph Good of Bird-in-Hand; Harry at home and Abram of East Earl). An infant daughter preceded her in death. She also leaves her husband, 10 grandcbildren, and 7 great-grandchildren. She accepted Christ as her Saviour in her youth and remained faithful until death. Aug. 26, 1941, sbe was taken to the Lancaster Geueral Hospital where she spent 11 weeks and underwent two operations. Nov. 11 she returned to her home, but was bedfast most of the time until her deatb. Sbe suffered much, but bore it patiently. Funeral services were conducted at the home and from tbe Goodville Mennonite Church by Bros. Paul Graybill and Aarou Weaver. Text, II Cor. 4:17, 18. Interment in the Weaverland Cemetery.

"Mother is peacefully sleeping, resting at last;
Life's weary troubles and trials are past.
In silence she suffered, in patience she bore,
Till God called her home to suffer no more."

—The Family.

ANNOUNCEMENTS

CONSERVATIVE AMISH MENNONITE CONFERENCE

The Thirty-Second Annual Meeting of the Conservative Amish Mennonite Conference is to be held, D. V., with the Hartville congregation near Hartville, Ohio, June 23, 24, 1942. Sunday School Conference, June 25.

All conference members are urged to attend the ministers' meeting to be held on the conference grounds Monday afternoon, June 22.

For information concerning rail or car travel write to Bro. Roman H. Miller, Hartville, Ohio.

For other information, or printed programs, write the secretary.

Ivan I. Miller, Secy.
Grantsville, Md.

—o—

ALBERTA-SASKATCHEWAN CONFERENCE

The Alberta-Saskatchewan Conference will be held with Sharon congregation near Guernsey, Sask., on the following dates: Sunday School Conference, July 7; District Mission Board Meeting and program, July 8; Church Conference, July 9.

The ministry are requested to meet promptly at 2:00 p.m. on July 6.

Further information will be given by writing to Dan Slabach, Guernsey, Sask. Visitors will be met at the following stations if notice is sent: C. P. R.—Guernsey and Lanigan; C. N. R.—Watrous.

M. D. Stutzman, Secy., Kingman, Alta.

—o—

VIRGINIA MENNONITE CONFERENCE

The Virginia Mennonite Conference will be held at the Springdale church near Waynesboro, Va., Aug. 5-7, 1942. The following schedule is the official notice of committee and Board meetings. All persons submitting reports to Conference should have them ready to hand in to the secretary in writing.

Tuesday
8:00 Automobile Aid Plan
10:00 Property Aid Plan
1:00 Mission Board Meeting
4:00 Committee on Arrangements
7:30 Preaching Service

Wednesday
9:30 Preliminary Session of Conference
1:00 Public Session—Conference Sermon
7:30 Mission Program

Thursday
9:30 Business Session of Conference
1:30 Third Session of Conference
7:30 Fundamentals Meeting

Friday
8:00 Closing Session of Conference

Visitors are welcome to these sessions, all being open to the public excepting the Preliminary Session of Conference.

Truman H. Brunk, Moderator.
John R. Mumaw, Secretary-Treasurer.

—o—

YOUNG PEOPLE'S INSTITUTE

Harrisonburg, Va.

July 29-Aug. 2, 1942

This year's Institute program provides for the usual wide range of subjects from which you may select your classes. It includes book studies, nature studies, studies in the Christian life, prophetic studies, doctrinal studies, church history, studies in Christian education, mission courses, discussion groups and interesting platform addresses. For further information, write to Young People's Institute, E. M. S., Harrisonburg, Va., for a descriptive folder.

John R. Mumaw, Director.

MENNONITE PUBLICATION BOARD

The Mennonite Publication Board will hold its next Biennial Meeting at the Eastern Mennonite School, Harrisonburg, Va., August 22-25, 1942, the Lord willing.

All Board members are requested to be present if possible. If for any reason you will not be able to be present, please appoint a proxy and send a written notice of the same to the Secretary in due time.

The sessions will be inspirational in nature and the general public is cordially invited.

Remember the meeting by your prayers and presence. O. N. Johns, Secy.

Correspondence

(Continued from page 249)

Saturday, June 6, counsel meeting was held in the afternoon and preparatory service at night. Sunday morning, we were again permitted to commemorate the death and suffering of our Lord. The meeting was very impressive.

We ask an interest in your prayers.

June 10, 1942. Dorothy E. Brunk.

BLAINE, OREG.

Dear Herald Readers:—Our bishop, Bro. G. D. Shenk, was with us over Sunday, June 7. One was baptized—a mother, 61 years old, who has much opposition in her home.

Pray much for her and her unsaved husband and family.

Remember this work in your prayers.

Bro. and Sister James Bucher.

June 10, 1942.

HANNIBAL, MO.

(Mennonite Gospel Mission)

Dear Herald Readers, Greetings in His Name:—We just closed our eighth summer Bible school, with splendid interest shown from beginning to end. The average attendance was 129. The "All Bible Bible School" is the one which attracts those who want to learn more about His blessed Word. The teachers were Glen Hershberger and Ruby Greaser of Hesston, Kans., Audrey Swartzendruber, Katie Yoder, Arlie Hershberger, Doris Marner, and Grace Miller of Iowa, Velma Litwiler of Hopedale, Ill., and Bro. J. M. Kreider.

On June 7 we had our communion service. All but four sick members were present and, best of all, four new members partook who never did before. It was a meeting long to be remembered.

May 28, we were pleased to have Bro. and Sister Daniel Kauffman in our midst, and to hear Bro. Kauffman's message.

June 4, Elias Zimmerman, a converted Jew, from Los Angeles, told us how the son of a Rabbi found Christ in Russia.

Bro. A. Lloyd Swartzendruber and seven children from the Mennonite Children's Home in Kansas City, stopped here the first day of our Bible school and gave us a program.

We certainly do feel like working harder for that precious One who has done so much for us.

June 12, 1942. Carol Kauffman.

—o—

"A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

Items and Comments

Unchurched Millions.—The International Council of Religious Education is authority for the statement that some 17,000,000 school children and some 43,000,000 other Americans are now "unchurched" and without the benefit of the teachings of the religious faiths.—The Gospel Minister.

Bible Sales.—It is estimated that if all the millions of dollars that have been spent in the last twenty-five years to promote the sale of books had been concentrated on any one secular book, it could not possibly have reached in any year the figure for Bible sales last year—29,000,000 copies.

Time magazine reported that so many students at the University of Chicago have become Roman Catholics because of the lectures on St. Thomas Aquinas by a Jew, Dr. Mortimer Adler, and a Protestant, President Robert M. Hutchins, that the university has installed a full-time Catholic chaplain.

Churches and Saloons.—It is reported that there are 210,000 churches in the United States as against 430,000 places licensed to sell alcoholic drinks—in a land that still has the boldness to label itself "Christian."—King's Business.

Poor Writing, it is estimated, costs the people of the United States 80 million dollars per year in wasted postage and stationery and the value of the contents of letters that, because of poor writing, go to the dead letter office.—Gospel Minister.

The Bible is not only the best seller the year, but has been every year in the United States since 1800. For the last 10 years the sales of the American Bible Society have reached 7,000,000 copies a year. Add to this figure the distributions of the other great Bible Societies in England, Scotland and the Netherlands and the sales mount to 20,000,000 yearly. This does not include the 5,000,000 copies sold by commercial houses and smaller Bible societies.—Carl Yoder.

Table of Contents

241—Editorial
242—Thirteen Ways of Receiving a Sermon (Poem)
Exhortation to Preachers
The Bible
Training for Service
243—Question Drawer
244—Jalsa
Mission Activities in Ontario
245—White to Harvest
God Bless Our Home (Poem)
Scriptural Family Relationships
247—Sunday School Lesson
Bible Meeting Topic
248—Field Notes
Correspondence
249—Peace Reigns (Poem)
250—Success (Poem)
Bishop Daniel J. Johns
Astounding Facts about Tobacco
The Great Love
251—Appeal to Human Reason
Lancaster Mennonite School
God's Creation
253—Our Departed Loved Ones
Sewing Circle Report
Special Meetings
254—Married
Obituary

CHRISTIAN DOCTRINE

A Bimonthly Supplement to the Gospel Herald

PAUL ERB, EDITOR

June, 1942

WE look
But at the surface of things: we hear
Of towns in flames, fields ravaged, young and old
Driven out in troops to want and nakedness;
Then grasp our sword and rush upon a cure
That flatters us, because it asks not thought;
The deeper malady is better hid:
The world is poisoned at the heart.

WILLIAM WORDSWORTH.

Editorials

Speaking the Truth in Love

It must be possible for the Christian to resist with all his power the encroachments of evil upon the realm of his thought and life, but at the same time to maintain a sweet and charitable spirit. We are set as watchmen, but sometimes we seem to develop the habits of watchdogs. Nothing can do more harm to a good cause than for its proponents to be harsh and self-righteous in their defence of it. Even in his moments of harshest criticism our Lord was on the edge of tears of pity and sympathy. To speak the truth in hate is certainly to hold the truth in unrighteousness. As Christian brethren we do well to speak of one another, even when we differ, with gracious love. We do not weaken our cause by Christian courtesy.

Shut the Door

Our Lord told us that when we pray we shall shut the door. The closet of prayer is necessary not so much to shut us in as to shut the world out. We cannot pray when a thousand distractions zoom and buzz in our ears. The difficulty of getting alone and having time to think and to meditate is one of the problems of modern life. We try to do so many things that we do none of them well. Martin Luther said, "Just as a good, clever barber must have his eyes and mind upon the beard and razor so as to make distinct where he is to shave, so everything which is to be done well ought to occupy the whole man with all his faculties and members." Paul said, "This one thing I do." The failure to so concentrate is the key failure in much of our spiritual living.

It is even true in our theological thinking. We hear this voice and that voice, the one school of thought and the other. We may become so confused as we vacilate between one point of view and the other that any intelligent attitude of our own becomes impossible. Perhaps in our doctrinal thinking as well as in our praying we need to shut the door, to get with God alone, to read His Word without so many commentators to clutter up the place. For Christian doctrine is specifically a statement of the truth about God, and His will for us. It is less important that I agree with other men than that I agree with God. "Speak Lord, for thy servant heareth."

The Disillusionment of the Modernists

It would be too much to say that the modernists have come back to fundamental Christianity. Many have not, and some have come only part way back. But that there is a trend to a return to the old paths is evident. In the *Fortune Magazine* (May, 1942), Willard A. Sperry, Dean of Harvard Divinity School, makes the following admission: "If there is any single conclusion to be drawn from our present dilemma, it is that morality alone cannot make a religion, and that behind any ethical system that is to have a religious quality about it there must be an act of faith and a body of beliefs . . . Those of us, therefore, who hoped forty years ago to keep the ethics of Jesus and to let his 'religion' go were wrong." Such confessions should hearten us as we contend for the faith of the Scriptures. Unless men believe the right things they cannot do the right things, and whatever hope there is for the spiritual life of our generation is in a hold upon or a return to the historic Christian faith.

Walking on Two Feet

One is your master . . . and all ye are brethren (Matt. 23.8). This statement, very simple in its meaning, is yet profound in its complete description of the relations involved in the Christian faith. Through Christ all Christians are the sons of God the Father (cf. v. 9). But through Him also they are brethren one with another. The Scriptures describe us as being members of Christ, but we are also told that we are members one of another. The Christian has a special relationship with Christ, but he also has a relationship with his fellow Christians, and in one sense of the term with all men. Many of the abuses and fanaticisms found within professing Christendom arise from the attempt to realize one of these relationships to the neglect of the other. Some people go around singing, "I love the Lord," Others reiterate, "I love my brother." Still others realize that if one is really Christian he loves the Lord and also his brethren. These two phases of faith and life belong together. It is impossible to separate them without doing violence to Christian truth and without doing real damage to our own Christian life in its full expression. "What God hath joined together let not man put asunder."

Meditation on this point came to us in connection with a recent communion service. In this service we partook of the bread and the cup as symbolical of the Christ through whom we have atonement and hence a spiritual life. But in connection with this ordinance we observed also the washing of the saints' feet, which symbolizes the attitude of love and service which the Christian has toward his brethren. These two ordinances were joined by the Lord in their institution. The fact that Christendom in general has separated them, indeed denying the one

(Continued at bottom of next page)

Table of Contents

God's Redeeming Love—*John C. Wenger* 259
The New Birth—*H. J. King* 261
Christ in the Psalms—*Sunday School Times* 262
Why I Love the Mennonite Church—*A. C. Good* 263
Omnipotence Expressed—*Kinzie* 264
Is the Church in Old Testament Prophecy?
H. S. Bender 265
Eternal Security—*George R. Brunk, Sr.* 266
Prayer—*Lind* 266
"Much Soap"—*William Detweiler* 268
The Poet—*Bynner* 269
Peace Section—*Edward Yoder* 271

God's Redeeming Love

by John C. Wenger

THE BOOK OF ROMANS is a wonderful book. Those who are familiar with Paul's matchless Epistle will recall omething of his thought progression in the early chapters. omans 1 gives us the theme of the Epistle—Justification y Faith. "I am not ashamed of the Gospel of Christ:" ys Paul, "for it is the power of God unto salvation to very one that believeth; to the Jew first, and also to the reek. For therein is the righteousness of God revealed om faith to faith; as it is written, The just shall live by ith." So reads Romans 1:16, 17. Paul appeals to two ssages of Scripture to support this doctrine of salva- n by faith. The first is Habakkuk 2:4, which he quotes Romans 1:17. The second is Genesis 15:6, which he otes in Romans 4:3. "For what saith the Scripture?" ks Paul. How thrilling is his answer! "Abraham be- ved God, and it was counted unto him for righteous- ss." That is to say, the thing which alone can make sin- l men acceptable to God is Christian faith, faith in the rd Jesus Christ, the only Saviour of men.

In the first four chapters of Romans, four major emes are treated. These themes are: (1) the holy law of d; (2) the universal sinfulness of men; (3) God's hteous judgment on sin; (4) justification and imputed hteousness for saved sinners.

In Romans 5 Paul takes up the question of the certainty our salvation. "Being now justified by his blood," he s, "we shall be saved from wrath through him." To whom is Paul referring when he says "through him"? Ah, to whom could he refer? Only to the Lord Jesus Christ! "Christ," he says, "died for us" (Romans 5:8).

SHALL we therefore think together of the love of God, the source and foundation of all that we Christian believers have in Christ? Let us note three major verses in Romans. The first is Romans 2:4; where Paul says, "The goodness of God leadeth thee to repentance." In other words God's great love for us makes Him patient and longsuffering. We can already see these qualities manifested in God's dealings with Israel under the Old Covenant. We can see His patient longsuffering in Paul's stubborn, pre-Christian life. We can also see God's longsuffering in His attitude toward the sin-enslaved Gentiles of the pre-Christian era. But, most of all, you and I can see the longsuffering of God in our own pre-Christian lives.

Charles Pollock must have meditated on God's goodness to him, for he bursts out with these lines of praise:

Saved by grace, I live to tell
What the love of Christ hath done;
He redeemed my soul from hell,
Of a rebel made a son.
Oh, I tremble still to think
How secure I lived in sin,
Sporting on destruction's brink,
Yet preserved from falling in.

---

gestive of the one-sided nature of much Christian aking. Instead of walking on the two feet of love to d and to man, Christendom tries to hobble along on foot, either the foot of an inner spirituality or the t of practical ethics. Both these things are important, l both need their symbolization in the ordinances which ist left us. Let us keep the first great commandment, also the second, which is like unto it.

Our Contemporaries, the Prophets

HE PROPHETIC BOOKS of the Old Testament deserve special study for the light they shed on contemporary litions. Many people think of these prophets as of rest and value in the study of unfulfilled prophecy. y certainly do talk about some things which have not aken place, but we should not forget that the prophets e "forthtellers" as well as "foretellers," and that they a message of righteousness for their own day which so eternal in its principles that its significance never

As one reads these books he has a feeling that the hets are our contemporaries with a divine message our own times. Jeremiah, for instance, in his divine ulsion to prophesy the destruction of the city he l, is a wonderful study in true patriotism as opposed e chauvinism of the false prophets who prophesied ant things. Isaiah, the statesman prophet who ed against trusting in men and alliances of political military power, is powerful in his appeal to us to in the Lord.

ahum, one of the little known books of the Old Testament, is a very important book for these militaristic days. He was a prophet of one idea, the destruction of Nineveh. He has no Messianic references and is not quoted in the New Testament, but he does say vividly and effectively a truth that our own age needs to know, namely that the world is under the governance of God and accountable to Him. The seeming chaos of the historical struggle is after all an ordinary means to ends foreknown of God. Nineveh, which at the time the prophecy was given, was at the height of its power, will be destroyed, for as Nahum tells us, violence ends in violence. They that take the sword shall perish by the sword. The Assyrians were one of the most ferocious and diabolically atrocious races of men. Their kingdom was founded on violence and bloodshed. They flayed prisoners alive, decorated their gardens with pyramids of skulls, and had feasts with the heads of their enemies hanging in the trees above them. God cannot and will not pass over such wickedness with impunity. It is a matter of historic record that less than one hundred years after Nahum's prophecy was given, Nineveh was attacked by Scythians and Chaldeans broke through the wall from the river bed. The king burned himself to death and the city fell in ruins, to be rediscovered only in the last century.

How foolish for us to feel we must take justice in our own hands! Violent means bear the seed of their own ruin. The character of God is the basis of His dealings, both to the wicked and to those who trust Him. It is a satisfaction to know that God, in His own way and in His own time, will execute vengeance upon evil and reward the good.

Oh, 'tis grace, 'tis wonderful grace,
That full salvation brings;
Oh, 'tis grace, 'tis wonderful grace,
My ransomed spirit sings.

Yes, we who are in Christ are all marveling at the grace of God. His goodness, as Paul said, has led us to repentance.

THE SECOND major verse on God's redeeming love is verse eight of Romans 5. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." This simple statement refers to the greatest event in human history. "Christ died for us"—that will be remembered long after Julius Caesar and Hannibal and Napoleon and their modern followers are forgotten. Redemption through Christ was promised in Eden milleniums ago. To the patriarchs God renewed His loving promise. Christ's sacrifice was typified in the law of Moses. It was sung about in the Psalms. And the prophets, Peter reminds us, "testified beforehand the suffering of Christ, and the glories that should follow." The story of redemption's accomplishment is written for us in the Gospels. It forms the foundation for the New Testament Epistles and for The Revelation. Yes, the center of the entire Word of God is, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

Even human love is a wonderful thing. I suppose there is no love on earth so steadfast as that of a mother. Mother clings to us and believes in us, and intercedes for us, when others give us up. And yet God promised through the Prophet Isaiah (49:15): "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee." How constant is the love of God!

We might ask just what it is that makes mother-love so deep and strong. Is it not that motherhood is so costly? What suffering have our mothers endured that we might have life! What restless nights have they spent that our lives might be spared! What wrestlings with God have mothers agonized in, that their sons and daughters might come home to God! Yes, mother-love is deep and lasting because it is costly to be a mother. The essence of motherhood is self-sacrifice.

Sometimes mothers attend their children in vain. Sickness comes into the home and the child becomes feverish and ill. How anxious is mother's heart that the little life may be spared! And how deep is the pain in mother's heart when she sees the life cease in her own baby—that child for whom she gave so much. It is a heart-rending experience to give up a child.

None of us wants to see his children stricken with illness. We want our boys and girls to live, to be robust and strong. And yet we are willing to see our children undergo privation, hardship, even death, that the Gospel might be brought to the lost of earth. There have been many John and Betty Stams in the history of Christ's church. We are willing to sacrifice deeply for those we love; and to give life for those we love is indeed a great sacrifice. "For scarcely for a righteous man will one die," says Paul, "yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

HAVE YOU ever thought how God's heart must have yearned for His only Son during "the days of his flesh"? Think of the unbelief of His brethren, of the rejection of the Sanhedrin, of the carnality of the Twelve, of the treachery of Judas, of the fall of Peter, of the trials of the Christ, yea, of the Crucifixion itself! This thought brings us to our third and final text. It is found in Romans 8:32. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Somehow that thought, "spared not," had never gripped my soul until several years ago. I heard a Swiss preacher quote it in Swiss German. I was visiting in the Emme Valley in the Canton of Bern at the time, and was attending a communion service. The minister quoted Romans 8:32 in his slow, impressive manner, and it dawned on me for the first time that God had "not spared" His Son, but "delivered him up for us all." God's heart had gone out to His Son, but He had refused to rescue Him—to rescue Him from the accomplishment of the redemptive purpose of the Incarnation. Christ had been born into this world that He might by His sacrificial death atone for the sins of all men. God loved us too much to deliver Christ from the agonies of redemptive suffering. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3:16).

Reference was made above to the mental anguish of a mother who has a sick child. But usually there is also present at such times a husband and father, who also is suffering. Perhaps father's tears will not flow as free as mother's, and his weeping may not be as free and unrestrained. But earthly fathers, with their silent grief, also know the realities of soul anguish when they look upon their suffering children and are unable to help them. One of the fathers in Israel who knew what it was to gaze upon a sick child was King David. Now David, the Bible tells us, was a man "after God's own heart," and David, himself a prophet of God, said, "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psalm 103:13). I believe that God's heart went out to His suffering Son more than does any human father's. It was "God spared not his own Son": He "delivered him up for us all."

Let us note in closing the latter part of Romans 8:32, "how shall he not with him also freely give us all things?" What a rich statement this is! If God has given us the greatest gift He has, will He then suffer us to want for lack of His lesser gifts? Why, of course not! Dr. James Denny well says: "The argument of selfishness is that he who has done so much need do no more; that of love, that he who has done so much is certain to do more" (The Expositor's Greek Testament, Vol. II, p. 653). What is included in "all things"? The question is rather, What is not included? Certainly it includes normally food, clothing, shelter, service—opportunities and empowerment, victory in temptation, persevering grace—yea, all that we need for time and eternity. What a wonderful God we have! Some years ago Ruth Showalter Heatwole (1911-36) wrote,

I've never seen the foam-flecked sea,
And yet I know that there must be
A source from which the drops of rain
Come tapping at my window pane.
They wash the dusty grasses clean,
Paint thirsty meadows brighter green,
And somehow make the earth look new—
These are the things the raindrops do.

I've never seen the One Divine,
Who suffered in your place and mine,
And yet I know that there must be
A loving father such as He;
Because He comforts weary hearts,
Then of His quiet peace imparts,
And daily gives deep hope anew—
These are the things our God can do.

(Continued on page 270)

The New Birth

by H. J. King

IN considering this all-important question concerning the New Birth, let us first of all give heed to this plain, simple statement of fact from the Bible: "Ye must be born again." These words, spoken to Nicodemus by the Saviour Himself, were not given as optional but as an absolute imperative because it was the one thing he needed in his life to bring him the blessing his inquiring mind was seeking. This requirement is absolute, positive, and personal, and so also are the blessings that accompany this work of God in the human heart.

A Definite Experience

THE NEW BIRTH is first of all a definite experience. It is positive in its every aspect, and as such God presents it to sinful man as a remedy for sin. Inasmuch as sin is a reality, just so is salvation from sin a reality. Salvation is a translation from darkness to light: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet. 2:9). Here, then, is stated the positive side of the New Birth—*passing from darkness to light.* Sin lurks in the dark; sinful men walk in darkness and love darkness rather than light because their deeds are evil. But in the experience of the New Birth we are called *out* of darkness *into* His marvelous light. Paul says in Col. 1:13 that we have been "delivered from the power of darkness and translated into the kingdom of his dear Son." We read in John 5:24 that we have "passed from death into life." We are either spiritually dead or spiritually alive; there can be no other ground, because we cannot be both at the same time. "We know that we have passed from death unto life, because we love the brethren" (I John 4:14). From these Scriptures we can readily see that the experience of the New Birth is a positive work. It is definitely for us. It is the *individual* God is dealing with, and just as surely as He deals with individuals He deals positively and the experience is a reality.

A Supernatural Birth

THE NEW BIRTH is a supernatural birth. This statement of fact from the Bible has always staggered the mind of the unregenerate man. There is a natural man, and he is such by natural birth; likewise there is a spiritual man and he is such by spiritual birth. The New Birth is a spiritual birth. We are born of God: John 1:13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23). In the New Birth we are born into the family of God and there is a definite relationship established. God is our spiritual Father, the Word of God our spiritual mother, and "we are all the children of God by faith in Christ Jesus" (Gal. 3:26). Nicodemus could not understand these truths, nor do we understand them fully, but we can know the reality of the thing that has happened because we have this testimony, "That his spirit bears witness with our spirit that we are the children of God" (Rom. 8:16). We can never receive from the hand of God His salvation in any other way than through the way He has planned, namely: "Ye must be born again."

A Divine Nature

THE NEW BIRTH is the impartation of a divine nature. Man is by nature sinful; he has a perverted, depraved nature. We are "by nature the children of wrath even as others" (Eph. 2:3). There are no exceptions to this truth, "for all have sinned and come short of the glory of God" (Rom. 3:23). "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world throught lust" (II Pet. 1:4). With the New Birth God puts into our hearts a new moral power which enables us to wage a warfare in a new way against our old sins. A Divine nature finds its source in God, its expression through the believer in the fruitage of the Spirit; love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Gal. 5:22, 23. The individual who has been born again has reached a new plane of life; he now lives with God, lives for God, and every phase of his life is yielded and dedicated to Him. He now walks in willing obedience to Him who indwells him and presides in his life, and as a result of this walk with Him he "escapes the corruption that is in the world through lust." The newborn Christian lives victoriously in the midst of all his foes because of his submission to the Divine nature which now is the motivating power of his life.

A New Creation

THE NEW BIRTH is a new creation. "Therefore if any man be in Christ he is a new creature, old things have passed away, behold all things have become new" (II Cor. 5:17). It is being *washed white,* not whitewashed. There are a great many whitewashed church members, but you can only be washed white and be saved for time and for eternity by grace through faith in the finished work of Jesus Christ.

You are a *new creature, a new creation;* not the old transformed or made over, for the old things have passed away. You are definitely new. Let me name a number of new things that you will receive from the hand of God, and to me the glorious thing about it is they remain ever new. Praise His name for such a salvation! Peter tells us that, "believing we rejoice with joy unspeakable and FULL OF GLORY."

1. There is *a new life*—life from God, eternal life, life abundant. "He that hath the Son hath life and he that hath not the Son of God hath not life" (I John 5:12).

2. "*A new heart* also will I give you, and a new spirit will I put within you" (Ezek. 36:26). He has promised to take away the stony heart and give us a heart of flesh, an understanding heart, a pure heart, a heart filled with His love.

3. He will give you *a new knowledge.* "And put on the new man which is renewed in knowledge after the image of him that created him" (Col. 3:10). You will have a knowledge of forgiven sins, a knowledge of His abiding presence, and a knowledge of His Word that will cause you to grow in this present grace.

4. He will give you *a new peace.* "Therefore being justified by faith, we have peace with God" (Rom. 5:11). He gives His peace, the peace of God which passes all

(Continued on page 270)

Christ in the Psalms

THE HEART of all music is the language of the human heart. The songs that move the world to tears were born of tears. And the hymns that fire one's heart and nerve one's arm for freedom's fight are but the echoes of some breaking, bleeding heart crying for life and liberty. The songs that men hide in their hearts to break the spell of silent grief and rift the night of blinding sorrow are but the recitals of how pain has passed into power, and loss has become more abundant life.

There is no other book in the Old Testament that so reveals the inmost heart of the struggling soul as the Book of Psalms. We learn something of the exterior of a man's life in the historical books of the Old Testament, though these are for the most part occupied with events affecting the nation rather than those that concern the individual. We learn the obligations laid upon man and the standard of moral and religious duty set before him in the precepts of the Law. We learn the God-given ideals of a later age in the discourses of the prophets, but they present most prominently the dark features of their own times. How far the evils and the corruptions they depict were balanced by the true-hearted sincerity and inner longing of the better classes of the people for the higher life, they do not inform us.

It remained for the Psalms to supply this want. This book, Israel's Manual of Devotion, is the Book of the Inner Life. It expresses the doubts and fears, the joys and sorrows, the sufferings and aspirations of the soul at all times. What an infinite variety of experience confronts us as we follow their measures! Here are boldness, and beauty, and infinite pity—all blended in a single Psalm. Again we find sublimity and tenderness, and infinite wrath glides into a kiss of peace. What other poet has dared to put the kiss of the holy God on the cheek of a penitent adulterer? And if we ask why these Psalms, written so many centuries ago, voice our own aching hearts, the answer is simple. In all ages and among all races, no matter how many the fashions of want and of woe, one word spells the loss to the heart and the loss to life, and that word is SIN. To uncover sin, to destroy that thing which has made and is making man the most miserable of all things created, and to show God's tender love for man,—this is the purpose of the Book of Psalms. Hence we find a picture of the Christ, God's only remedy for sin, in this book as in no other single book in the Old Testament.

1. HIS DIVINITY. Psalm 45:6: "Thy throne, O God, is for ever and ever." This verse is quoted in Hebrews 1:8, where the Father says to the Son, "Thy throne, O God, is for ever and ever." Psalm 110:1: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." In Matthew 22:42-45 this is quoted by our Lord to prove His divinity.

2. HIS ETERNAL SONSHIP. Psalm 2:7: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." In Hebrews 1:5 this verse is quoted as the address of the Father to the Christ.

3. HIS INCARNATION. Psalm 8:5: "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." In Hebrews 2:7 this is quoted, and in the ninth verse it is applied to the Incarnation: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God shoul taste death for every man." Psalm 40:7: "Then said I Lo, I come: in the volume of the book it is written of me. In Hebrews 10:5-10 this passage with its context is quote as direct proof of the Incarnation and its purpose, bein introduced by the words, "Wherefore when he comet into the world, he saith."

4. HIS MEDIATORIAL OFFICES.

(1) *As Prophet.* Psalm 40:9, 10: "I have preache righteousness in the great congregation: lo, I have not r frained my lips . . . I have declared thy faithfulne and thy salvation: I have not concealed thy lovingkindne and thy truth from the great congregation." What matchless description of the prophetical office! Hebrew 10:5-7 shows conclusively the speaker as Christ. Psal 22:22 also is to be compared with Hebrews 2:12.

(2) *As Priest.* Psalm 110:4: "The Lord hath swor and will not repent, Thou [i. e., Messiah, David's Son a Lord, not David himself, who was not of the Tribe Levi] art a priest for ever after the order of Melchi dek." In Hebrews 7:17-21 this is quoted to prove t superiority of the priesthood of Christ, as it is said, "I so much was Jesus made a surety of a better testament

(3) *As King.* Psalm 45:6: "Thy throne, O God, is f ever and ever: the sceptre of thy kingdom is a right sce tre." Psalm 110:1: "The Lord said unto my Lord, S thou at my right hand, until I make thine enemies t footstool." In Matthew 22:44, 45 it is quoted to pro the exaltation of Jesus above the angels. Psalms 2 and and Psalm 22:28 are also to be noted.

5. HIS BETRAYAL. Psalm 41:9: "Yea, mine own miliar friend, in whom I trusted, which did eat of bread, hath lifted up his heel against me." In John 13: the Lord Jesus says, "But that the scripture may be f filled, He that eateth bread with me hath lifted up heel against me."

6. HIS AGONY IN THE GARDEN. Psalm 22:2: "O God, I cry in the daytime, but thou hearest not; and in night season, and am not silent." This is to be compa with Matthew 26:36-44, Mark 14:32-42, Luke 22:41- and Hebrews 5:7.

7. HIS TRIAL. Psalm 35:11: "False witnesses rise up; they laid to my charge things that I knew no In Matthew 26:59, 60 we read: "Now the chief pries and elders, and all the council, sought false witness agai Jesus, to put him to death; but found none: yea, thou many false witnesses came, yet found they none. At last came two false witnesses."

8. HIS REJECTION. Psalm 22:6: "But I am a wo and no man; a reproach of men, and despised of the p ple." This is to be compared with Matthew 27:21- and Luke 23:18, 23: "And they cried out all at once, s ing, Away with this man, and release unto us Barabb . . . Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him." Ps 118:22: "The stone which the builders refused is bec the head stone of the corner. This is the Lord's doing it is marvellous in our eyes." In Matthew 21:42 our L quotes these very words against the Jews, his brethren cording to the flesh: "The stone which the builders jected, the same is become the head of the corner."

(Continued on page 270)

Why I Love the Mennonite Church

by A. C. Good

I WAS BORN in a Mennonite home near Dale Enterprise, Virginia, the seventh son and the eighth child in a family of nine children. My father was a minister and bishop in the Mennonite Church and so I have a pretty good Mennonite background. My parents were both staunch Christians and embraced the Mennonite faith in their youth. As a boy I knew very little about any other faith, other than the Mennonites and "Dunkards," as they were called in those days. I was like Bob Shiler who said recently in Chicago that when he was a boy in West Virginia he did not know of any Christians other than the Methodists and Baptists; he didn't even know what a Presbyterian was, whether it was a vegetable or a fruit! To be sure I went to church every Sunday, unless the "Rockaway" was full before my name was called. The youngsters sat on the little seat against the dashboard, facing the opposite direction in which the buggy was going.

I would like to pay a word of tribute to my parents. Mother went to be with the Lord when I was a lad of eight years. I have always felt that I was deprived of something that other boys had who had their mothers with them until they were grown up. My father was rather stern in his manner of life, and two essentials that are needed in every home he had, Discipline and Authority. We would have a better Mennonite Church today if we had more fathers like that. The older I grow the more I appreciate my father. It would be a wonderful thing if God could say of every Mennonite father, as he said of Abraham, "For I know him, that he will command his children, and his household after him."

Through the preaching of the Word by faithful ministers in my youth, conviction took hold of me, and I realized that before a just and absolutely Holy God I was a sinner. Then came the call of the Spirit to give my heart to Christ and accept Him as my personal Saviour. But, as many young people do, I put it off until one Sunday after church when Father said to me, "Don't you think you ought to become a Christian and unite with the Church?" That was all I needed—just a word of encouragement from a Christian father who was left with nine children to bring into the Kingdom. On Monday night of that week I settled the question and yielded my life to Christ and the Church. I united with the Church as one of a large class of boys who, like me, came voluntarily. Then after years I asked myself the question, Why are you a Mennonite? Is it because you were born in a Mennonite family, or because of personal conviction? By a more careful study of the Bible I was convinced that the doctrines of the Mennonite Church are based upon the Word of God.

The Mennonite Church Believes:

I. IN THE BIBLE as the inspired Word of God in which "holy men of old spake as they were moved by the Holy Ghost." The Bible is in a class by itself. It is the Word of God and the Christian's Guide. In the face of all the critics of the ages past, it is still the unshaken Word of God.

II. IN GOD as the Supreme Being, who has neither beginning nor ending, Creator of all things, visible and invisible. "All things were made by him; and without him was not any thing made that was made." The scientist says that for everything there must be a first cause; the Christian believes that first Cause to be God. I see God everywhere. In the formation of the human body we see that we are as the Psalmist said, "fearfully and wonderfully made." In the sunrise and sunset God exhibits His handiwork. Who can look at a beautiful rose or carnation and not think of God?

III. IN JESUS CHRIST as the only begotten Son of God, who left His home in glory, came to earth, and was born of the Virgin Mary that He might be the Saviour of the world. We have redemption through the blood of His cross.

> Not all the blood of beasts on Jewish altars slain,
> Could give the guilty conscience peace, or wash away his stain.
> But Christ the heavenly Lamb takes all our sin away,
> A sacrifice of nobler name and richer blood than they.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Why should we look for another when Jesus completely satisfies the need of every penitent sinner and can speak peace and pardon to his troubled soul?

IV. IN THE HOLY GHOST that proceeds from the Father and the Son, and who is an abiding Comforter. Thank God we shall never be deprived of the fellowship of the Holy Spirit throughout all eternity. This is the dispensation of the Spirit, and He is here convicting the world of sin, of righteousness, and of judgment to come. He, too, is calling out a Bride for the Bridegroom, and every blood-washed, sanctified sinner will be invited to the marriage of the Lamb.

V. IN THE FACT OF SIN. Sin is here, and it doesn't take long to convince anyone of that fact. "For all have sinned, and come short of the glory of God." "There is none righteous, no, not one." That harmonizes perfectly with our own experience: "We were by nature the children of wrath." I once heard a young fellow say that we could not prove by the Bible that we were sinners by nature, but that we are sinners by environment. The Bible and our experience prove it otherwise.

VI. IN THE REMEDY FOR SIN. There is only one remedy for sin and we find it in John 3:16. I suppose this verse is more often quoted than any other verse in the Bible. What a change it would make in the world if it were believed. At Calvary Jesus settled the sin question once for all. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." I accept Jesus Christ as my Substitute. He took my place. He died for me, and by faith I appropriate the atoning merits of His blood to my sinful needs. Hallelujah, what a Saviour! In His resurrection He is Victor over death, hell, and the grave, and His victory is my victory. Paul said, "O death, where is thy sting? O grave, where is thy victory?" He took the sting out of death, and robbed the grave of its victory.

The Mennonite Church Definitely Emphasizes:

I. REPENTANCE. It was the message of John the Baptist to his wilderness crowd. "Repent ye, for the kingdom of heaven is at hand." I don't believe there was a shadow

Omnipotence Expressed

He sends the planets whirling
In their never-ending flight.
He punctuates the firmament
With galaxies of light.
"He hangs the Earth on nothing,"
And within His hands compressed,
The clay becomes a living soul—
Omnipotence expressed!

Let feeble minds who cannot grasp
Such concentrated power
Pursue their fancied lineage
Through ape and dinosaur.
I'll choose the God who formed the worlds;
In Him my faith shall rest,
For in His handiwork I see
Omnipotence expressed.

Elton Kinzie,
Preston, Ontario

of a doubt in the minds of the people what he meant by repentance. Jesus began His earthly ministry with the same message. By repentance we mean a godly sorrow for sin, and a definite turning away from it. Our repentance is too anemic, if it has any life at all. We don't go down to rock bottom any more, as they used to, and get right with God, and know that we have turned from every sin definitely. Peter said on the day of Pentecost that it was a necessary step for the remission of sins. Acts 2:38. How many sermons have we preached on repentance?

II. Conversion. Peter linked repentance and conversion rather closely together. In Acts 3:19 we read, "Repent ye, therefore, and be converted, that your sins may be blotted out." Conversion means a change—a change of mind, a change of heart. "If any man be in Christ Jesus he is a NEW creature." Saul persecuted the Christians, but Paul loved them. The Philippian jailer was converted; he washed the stripes of the apostles and set meat before them, and rejoiced, believing in God. Zaccheus was converted; he obeyed Jesus, and received Him joyfully, and if he had wronged his fellow men in any way he was willing to restore fourfold. Yes, conversion is a change from the old man of sin to the new man in Christ Jesus.

III. The New Birth.—Jesus said to Nicodemus, "Ye must be born again." This was something new to Nicodemus and I am quite sure it is something new to many church members today. We partake of that of which we are born. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." As long as there is no evidence of the spiritual, the works of the flesh will be manifest. The works of the flesh and the fruit of the Spirit are held in contrast in Galatians 5. Which are we producing? Did you ever notice that hatred and envy are classed with murder and drunkenness? If we still have a strong desire for carnal and worldly things we had better examine our birth certificate; maybe we still have the one we got from Adam instead of the one from the Spirit.

IV. Santification.—This means to be set apart fo a holy use. See II Tim. 2:21. Paul said to the Thessa lonians, "This is the will of God, even your sanctification. In other words it means a clean, holy life separated unt God for His use in service. "Follow peace . . . and hol ness, without which no man shall see the Lord." Th sanctified Christian does not feed at the garbage cans o the world. Think that over the next time you are invite to go to one of the "cans." "Ye are a chosen generatio a royal priesthood, an holy nation, a peculiar people; th ye should show forth the praises of him who hath calle you out of darkness into his marvellous light" (I Pe 2:9).

V. The Second Coming of the Lord.—This is glorious doctrine for this our day. He is coming agai He said He was, and I know it is true. "And if I go an prepare a place for you, I will come again, and receive yo unto myself; that where I am, there ye may be also." Tha is the brightest star shining in our dark world today. Th world seems to be gaining momentum on its downwar course, and His coming is imminent. Are we ready for it Are our children ready for it? Our neighbors and friend are they ready? "For here have we no continuing city and this is being verified in this our day, "but we seek o to come." Strangers and pilgrims we are here, but son day we will be at home over there.

VI. Heaven.—We have always been taught abo Heaven and that those who believe in Jesus Christ ar His finished work on the Cross of Calvary, go to Heav when they fall asleep in Jesus. There is no death for th Christian; it is a sleep. How many times has this thoug been a great comfort to us in our sorrows. "It makes th wounded spirit whole, and calms the troubled breast Our fathers and mothers are there, our brothers and s ters are there, our children are there, and that little ba that budded on earth to bloom in Heaven is there, and o day, when the evening shadows begin to lengthen, and th sun is sinking in the western horizon, and then fades awa we too will be there. What rejoicing there will be in th presence of Him who loved us and saved us, and of all th redeemed souls, and all the angels in glory. We fe like praying, "Lord, hasten the day."

I thank the Lord for the Mennonite Church and f her emphasis on these and other fundamental doctrin of the Word. We have a rich heritage. May we nev grow careless with that which has been handed down to at such great cost. Rather let us re-emphasize the gre doctrines of the Church and make them practical in o own lives, giving place to the ordinances and the prop observance of them, and to the life of separation from t world, that the blessings of Almighty God can rest up us, and that a place of service in the world might be giv us while we tarry for His coming.

I love the Mennonite Church because it has shown m the way to Christ, and I find great joy in full obedience the "all things" that He has commanded us to keep. M the Lord keep us faithful, every one, until He comes.

Sterling, Illinois.

The thought of immortality is Faith's native air. It refuses to be bound by material frontiers, for it has an e that sees the mysteries that lie beyond our dust. If Chr tians believed what they say in their Creed, the wo would think them mad. There is dynamite in the faith f Christ. It needs only some one to pull the switch.—E torial in the Toronto Globe and Mail.

Is the Church in Old Testament Prophecy?

by Harold S. Bender

That the God of our Lord Jesus Christ, the Father of glory, may give nto you the spirit of wisdom and revelation in the knowledge of him: he eyes of your understanding being enlightened; that ye may know what the hope of his calling, and what the riches of the glory of his inheritnce in the saints, and what is the exceeding greatness of his power to usard who believe, according to the working of his mighty power, which e wrought in Christ, when he raised him from the dead, and set him at is own right hand in the heavenly places, far above all principality, and ower, and might, and dominion, and every name that is named, not only this world, but also in that which is to come: and hath put all things nder his feet, and gave him to be the head over all things to the church, hich is his body, the fulness of him that filleth all in all. Ephesians 1: 7-23.

THE CHURCH is the body of Christ, "The fulness of him that filleth all in all," and Christ is its head. Christ is ot only the head of the Church (Eph. 5:23, Col. 1:18), ut *"the head over all things to the church,"* "not only in his world, but also in that which is to come." The Church also "the temple of God," in which the Spirit of God wells. "If any man defile the temple of God, him shall od destroy; for the temple of God is holy, which temple are" (I Cor. 3:16, 17). Jesus declares, "I will build my urch; and the gates of hell shall not prevail against it. nd I will give to thee [to Peter for the church] the keys the kingdom of heaven" (Matt. 16:18-19). Paul says at "Christ loved the church and gave himself for it . . . at he might present it to himself a glorious church" Eph. 5:25-27).

In the light of the above Scriptures, must we not be- ve that Jesus came to earth, lived, and died on the Cross establish the Church, and that He will nourish the urch as His body until the end when He will present it Himself in glory as His own perfect and glorious a- ievement? After Calvary and Pentecost there is neither w nor Gentile, and there is no other institution of God earth except the Church. In the Church alone the Spirit God dwells, and to it alone He has given the Great mmission to make disciples of all nations.

God magnifies the Church; let no man minimize it. It uld be surpassingly strange if the divinely inspired ophecies of the Old Testament should not apply in any y to the Church—if there is nothing in the Old Testant of all this tremendous work of Christ in building l nourishing the Church. This would in effect mean that re is nothing of the Gospel in the Old Testament. It uld mean that the great work of the Holy Spirit in the urch as recorded in the Book of Acts is in no way men- ned in Old Testament prophecy. But it would mean l more—that there is in effect nothing of the New Tes- ment in Old Testament prophecy. On this basis Old stament prophecy would be limited to national and itical Israel, and since the New Testament does not l with national and political Israel except to state in words of Christ "that the kingdom of God shall be en from this nation and given to a nation bringing forth fruits thereof" and that the Jewish nation shall be ound to powder," we are brought to the rather start- conclusion that Old Testament prophecy deals with bject which is not in the New Testament, and that the v Testament deals with a subject which is not in Old tament prophecy.

It is not at all clear that those who tell us that "the Church is not indicated in Old Testament prophecy" see the real import of their position as indicated in the preceding paragraphs, but it is difficult to escape it. The Church is in the New Testament, and if it is not indicated in Old Testament prophecy then the heart of the New Testament, which is the heart of the Bible, is not in Old Testament prophecy.

Nevertheless we should not shrink from such a shocking conclusion if it is really the truth. Instead of taking the word of any ancient or modern Bible interpreter to decide the question of whether the Church is or is not indicated in Old Testament prophecy, let us see whether the divinely inspired writers of Scripture themselves give us an answer to this crucial question. Since it is agreed by all that Acts is the great Book of the Church and that the Church began its earthly career at Pentecost, let us turn to the Book of Acts. Does the Book of Acts indicate that anything in connection with the Church is "indicated" in Old Testament prophecy, or that the Church or anything in the Church fulfils Old Testament prophecy or any part of Old Testament prophecy? I have just reread the Book of Acts to find the answer to this question and report the following:

(1) Peter, speaking to the Jews at Solomon's Porch said, "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days" (Acts 4:24). Peter must have believed that the Church was indicated in Old Testament prophecy.

(2) According to Paul in Acts 13:32-42, "The promise which was made unto the fathers, God hath fulfilled the same unto us their children [the church]," and thus the "sure mercies of David" are fulfilled in the Church. The Jews are here warned that if they do not believe the work which God is working in their day (in the Church) they will perish as prophesied. Paul must have believed that the Church was indicated in Old Testament prophecy.

(3) Paul before Agrippa also identified "the promise" with his work in proclaiming the Gospel and building the Church when he said (Acts 26:6), "And now I stand and am judged for the hope of the promise made of God unto our fathers."

(4) James, addressing the first conference in Jerusalem (Acts 15:15, 16), identifies the gathering of a people for His name (the Church) with the restoration of the fallen tabernacle of David. "And to this agree the words of the prophets," James asserted. He based his decision to release the Gentiles from Jewish requirements on this identification of the Church with prophecy and adds, "Known unto God are all his works from the beginning of the world." James must have believed that the Church was indicated in Old Testament prophecy.

(5) In explaining the gift of the Holy Spirit, by which the Church was established at Pentecost, Peter identifies the event with the prophecy of Joel saying, *"This* is *that* which was spoken by the prophet Joel," and quotes Joel 2:28-32. In the same address Peter quotes David as a

(Continued on page 270)

Eternal Security

by George R. Brunk

WHILE the advocates of eternal security may disagree in many things they all agree upon this one point: "There is absolutely no possibility that a truly regenerated person can fall so as to be eternally lost."

Some hold that God will not allow the regenerated soul to wander from the path of righteousness. Others hold that God may allow them to wander far in grossest sin, like David, and so continue for years, but that their lives will surely be preserved until they die. Still others claim that all who are regenerated are of the elect and that their final salvation does not in any sense depend upon their conduct, and even if they live and die in ungodliness they are nevertheless saved by the free grace of God. The first is the initiatory degree that slides imperceptibly into the second and ripens at last into the brazen third degree.

The Bible is full of warnings and conditional promises that show conclusively to the open-hearted reader that the final salvation of the regenerated is an open question dependent upon his loyalty; but you may read tons of security literature and you will never find this sentiment expressed by the authors.

The great danger of this doctrine lies in this that they insist that there is no danger—that the Christian's safety does not depend upon his faithfulness, thus helping the flesh and Satan to stupefy the soul and to bring it into carelessness and sin.

You never see warnings against fishing where there is no water or warnings against death where there is no danger. Is God more foolish than men? Does He warn us against destruction when there is no possibility of our being destroyed?

Why does Jesus say, "Remember Lot's wife"? Why does Jude remind those that were sanctified by God that the Lord having saved the people out of the land of Egypt afterward destroyed those that proved disloyal? Why? Because there is danger that the sanctified Christian may be lost by unfaithfulness after he has been saved by faith.

If Israel behind the blood in Egypt is a type of the penitent sinner, shielded from destruction by the atonement of Christ, then the bones of these same persons—who were once saved by blood—whitening in the wilderness is a type of the eternal destruction of regenerated persons that after being sanctified by the blood of Christ turn away from the holy commandments.

The eternal-security error is the offspring of the cold, hard, God-dishonoring doctrine of fore-ordination and a limited atonement; that God only picked out certain ones to be saved and sent Christ to die for them and the Holy Ghost to regenerate them and they all will be saved purely because God is determined to do it and none of the rest could by any possibility be saved, for God has not done and will not do anything to save them.

God desires the salvation of all. Ezek. 18:23. Christ died for all. John 1:29. Our salvation depends upon us. II Peter 1:10.

God would gladly save those who reject Him if they would only come to Him. Luke 13:34. It is not His will that any should perish. II Peter 3:9.

God is able to regenerate all that will come, but He will not force them to come. He is able to save in Heaven all that will continue in His doctrine (II John 9) but He will not force them to continue any more than He wil force the sinner to come. The human will is always free

It is an error that all who are atoned for will come an that all who come will be kept. God will not save a sinne without faith or a saint without faithfulness. A child o God is secure as the throne of God itself while he is loya to God, and no longer.

Sleight-of-hand performances may make it appear sa to eat fire and pounded glass but a man would be a fo to try it. Religious teachers may juggle Scripture unt it appears that there is no Hell or that everybody wi be saved or that sin will not endanger the soul, but th wise will not thus base their hopes upon twisted Scripture

They say that the Christian has eternal life, and if it eternal it cannot end. This plausible argument is likely t sweep the uninformed off their feet, but eternal life is th same as divine life and it is true that divine life cann end or else God would be dead; but the Holy Spirit ar divine life come into a man when he becomes loyal God, and the Holy Spirit and eternal life go out of a r generated person when he becomes rebellious. It is n a question whether the life ends or not; it is a questi as to whether it will abide in him or not. If a Christia forsakes the doctrine of God or falls into gross sin, t divine life, eternal life, leaves him, does not abide him.

A dog has a 13-year life, a horse, a 30-year life, a m a 70-year life; but any of these may be lost at any sta by having the conditions of life violated in them and e actly so with the divine life or eternal life of the Christia

When divine life permeates us from God (as the s permeates the branches from the true Vine) then have eternal life; but when the branch is cut off becau of unfruitfulness the vine life does not cease to exist b it ceases to be in the separated branch. Just so when child of God by disloyalty is cut off from Him (Jo 15:2), the eternal life is withdrawn from him.

They tell us that His sheep shall never perish—truc on conditions, as many Scriptures show. John 8:31; 15 Heb. 3:6, 14; Heb. 6:4-6; Col. 1:21-23; II Peter 10, 11.

Salvation is sometimes mentioned as belonging to Go children and no conditions whatever are mentioned. So times faith is mentioned as a condition, sometimes pentance, sometimes faithfulness, but in every case

Prayer . . .

Great God of our spirits, look down on Thy Children,
Look down on Thy Children and hear when we cry;
Our spirits are naked, and shriveled, and shaken,
Our souls are athirst and we fear that we die.

Look down in Thy mercy and infinite pity,
Look down in Thy kindness with infinite love;
Look down in Thy fierceness and wrath of Thine anger
Pour down in Thy coolness Thy judgments above.

O bruise us, O break us; think not to remake us,
But crush to the dust these our quivering frames.

he conditions are implied, whether stated or not. When esus said to the believing Jews, "If ye continue in my ords, then are ye my disciples indeed," it was the same s saying, "If ye continue in my word then are ye my heep indeed."

In John 3:36 we have the whole thing in a nutshell. We ave here the two classes of people: those that have ac-epted Christ and those that have not accepted Him. Of ne one class He says that they have eternal life; of the ther class He says, "they shall not see life, but the wrath f God abideth on them."

Now we know by other Scriptures that if these unbe-evers become believers the wrath of God will no longer ide upon them, and we know by other Scriptures equally ear that if the believers become unbelievers the eternal fe will not abide with them.

It is no more strongly stated here that the believing ave eternal life than it is that the unbelieving have ernal death. Abiding wrath is eternal death. Both ese statements are modified by the other Scriptures, f ye continue" and "except ye repent."

King Saul and David were both chosen of God—oth were anointed, given new hearts, made new men, ven the Holy Spirit; both prophesied, were given great ctories; both sinned, both were rebuked from God. The ne godly king repented and was saved, the other godly ng refused and was lost.

Jesus chose Peter and Judas—sent them both to preach d work miracles—both sinned. Jesus called Judas a vil and called Peter Satan—said that all of them were od's and given to Him and that He kept them all but e. Judas was lost, as Peter said, because "he by trans-ession fell."

Read Matt. 18:23-35 and see how that a Christian ay be forgiven all his sins and saved from the prison use of Hell, but by unfaithfulness in this life all his s will come back upon him again and he will be cast o Hell.

See in Rom. 8:13 where Paul declares that Christians ut walk after the flesh shall die but Christians that fol-v the Spirit shall live. As the life here spoken of is rnal life, the death here spoken of is eternal death. this end Paul kept under his body lest he should be-ne a castaway—lest he should be lost. I Cor. 9:27.

In I Peter 1:4 we see that it is the regenerated that e escaped the corruptions of the world—in II Peter 0 we read that such can fall back and be worse than ore and therefore lost. In I Tim. 5:12, 15 we read such as cast off their first faith and have damnation.

See in I John 2:24-26 that eternal life depends upon abiding in Christ, and abiding in Christ depends upon an "if" and is therefore conditional in the believer. II Peter 1:10 shows that regeneration does not make election sure, and therefore does not make final salvation sure, for the regenerate are called upon to make their "election sure" by faithfulness.

I Cor. 3:16, 17 shows that a Christian filled with the Holy Ghost may sin against his body in such a way as to bring destruction upon himself, thus answering the quibble that the Holy Ghost seal cannot be broken and conclusively proving that the Christian through sin may be lost.

In John 15:1-6 we learn that a true child of God may become fruitless and be cut off from Christ and wither and be burned. Mark, no man can take it away; God takes it away.

Heb. 3:6, 14 teaches that we will have part in Christ, not solely on the ground of having once been regenerated, but if we hold fast unto the end. In Heb. 6:4, 5 is given as bright a picture of a Spirit-filled Christian as there is in the Bible, and Paul declares that such may fall away so far that they can never be restored.

The two words "renew again" show conclusively that he was speaking of regenerated souls.

In Rev. 22:19 those who have part in the Book of Life and the Holy City and therefore Christians will lose it if they handle the Word of God unfaithfully.

BELIEVERS WHO ARE NOT SAFE

1. Devils believe and tremble (Jas. 2:19) but the Gospel has no saving message for them.
2. Some who have been converted and made partakers of the Holy Ghost may fall away so far that it is not possible to lead them to repentance and salvation (John 15:2, 6; Heb. 6:4-6).
3. Many believe in God but not in Christ as divine—they make God a liar (I John 5:10)—and deprive themselves of the merits of Christ's blood.
4. Many believe in Father, Son, and Holy Ghost and all the Gospel but those who for any reason do not confess Christ as their personal Saviour are not safe (Rom. 10:9).
5. All who believe and confess but do not obey the Scriptures (II Thess. 1:7, 8; Rev. 22:14).
6. All who believe and confess but whose obedience is only outward and not from love or from the heart (John 4:24; II Tim. 3:5).

God is willing and able to save the world—there is no uncertainty on His part. The only uncertainty arises from the fickleness and perverseness of the human mind which fills the Bible from Gen. 4:7 to Rev. 22:19 with "if's" upon which the salvation of both saint and sinner depends:

If ye have heard—Heb. 3:7; Eph. 3:2.
If ye believe—John 8:24; Acts 8:37
If ye repent—Luke 13:3; Ezekiel 33:9
If ye seek—Deut. 4:29; Acts 17:27
If ye confess—Rom. 10:9; I John 1:9
If ye have tasted—I Peter 2:2, 3
If ye have the Spirit—Rom. 8:9-11
If ye do these things—II Peter 1:10, 11
If ye continue—John 8:31; 15:6; Heb. 3:6, 14; Col. 1:21-23; Rom. 2:17

All such as safely pass the Bible "if's" have a right to John 10:27-29—"they shall never perish" and Rom. 8:38, 39, "nothing shall separate." On this ground and on this only have we assurance. All else is presumption.

We are to commit our souls to God—I Pet. 4:19; He can stablish us—II Thess. 3:3; He will do it—I Thess. 5:23, 24; Will confirm to end—I Cor. 1:7, 8; Will perform it to the end—Phil. 1:6; We have our part—Jude 19, 21; God has his part—Jude 24, 25; We are workers together with God—I Cor. 3:9.

ow hardness, know roughness, nor think in Thy goodness
o slack in Thy judgments what righteousness claims.

n, Spirit of Kindness, of Infinite Beauty,
f Thou in Thy wisdom and might, by Thy power
t think to create of the dust Thou hast scattered
n unity folded and blended with Thine;
n, God, shall that harmony praise Thee forever,
hen, God, shall that beauty forever shine.

—M. C. Lind.

In *The Sword and Trumpet*

"Much Soap"

by William Detweiler

THE EXPRESSION, "much soap," found in Jer. 2:22, is the message of God to His people, the Jews, given in the days of, and through the Prophet Jeremiah. Here is the entire verse: "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." Notice first the latter part of this verse, "saith the Lord God." In other words, this is a direct message from the Lord. Man does well to note that which the Lord says. In this passage of Scripture God is rebuking His people for their going away from Him, and is pleading with them to return to Him. They had sinned. It seems that some of them probably felt that they could rid themselves of their sins without returning to God. That is not at all unlike present conditions. Many a person, when he has become conscious of sin, when he has seen that he has sin, that he is lost because of his sins, has tried to get rid of that sin in his own way. Many a person has done certain good deeds for which he hoped to merit the forgiveness of his sins. Sometime ago I received a letter from a man who wrote of his experience. He said that for a number of years he was a good, professing church member. He taught a Sunday-school class, led out in young people's work, led singing, directed choirs, and yet he was an unsaved soul. After having gone through what he calls "the terrible ordeal of catechism, baptism, and joining church," he breathed a sigh of relief, feeling that everything must be all right. Then, in his letter, he went on to tell of the really satisfying experience he had had later when he found the Lord and was born again. That man was using soap, much soap, but he could not wash away his sins.

The Revised Version uses the word "lye" instead of "nitre." The word that is translated "nitre" is, we are told, a mineral alkali of the east, an incrustation at the bottom of the lakes, after the summer heat has evaporated the water. This was used by the people of the east to remove spots from clothes. But God says that while this lye or natron could remove spots from clothes, yet the spiritual natron or lye that these folks were using could not remove the sin spots from their hearts.

These people to whom Jeremiah spoke could not get rid of their sins through the use of lye and much soap; neither can we. Christendom is cursed with much soap. Many a church member is in good standing in the church because he has used much soap and lye, but his name is not written in the Book of Life, and he is on his way to Hell because of a false hope. Hell has probably millions upon millions of victims because of much soap. Many and many a person rests upon a false hope because of much soap.

Let me mention some brands of soap that are cursing men and women to Hell. I think first of the Soap of Reformation. You know with me that it is true that many a person, when face to face with the error of his way, turns to the cupboard and gets the Soap of Reformation and tries to wash away his sins. "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." We can reform all we want to; we can turn over a hundred new leaves; we can lay aside this bad habit, and that bad habit; we can wash the outside. But all this will not take away one sin that we have committed in the past. What we need is not a whitewashing, but a being washed white. Reformation Soap may cleanse the outside; that is, it may cleanse so far as the gaze of man goes, but in the words of the text, "Yet thine iniquity is marked before me saith the Lord God." I care not how far a man may have been in sin and crime; I care not how much he may reform. He may stop his drinking and be sober henceforth; he may become honest and stop his dishonest practices; he may become truthful and stop his lying; he may be come chaste and stop his lustful practices; he may become a respectable man in the neighborhood and lose his bad reputation; he may even become religious and pass for a Christian in the eyes of men; and all this just because he used much soap, the Soap of Reformation. But in the eyes of God his iniquity is still marked. Oh, I do feel that this truth needs to be emphasized so much these days, for unless the servants of the Lord sound forth the Scriptural teaching of the Word of God, many, many a soul will land in an endless doom because he has been lulled to sleep in the belief that his using much Reformation Soap would cleanse away his sins, and bring him to Heaven.

Then there is another brand of soap that is used so much: that is the Soap of Morality. Because they have not gone to the depths of sin, because they have been rather respectable people all their lives, because they have been reared in Christian homes and lived in Christian communities, many people feel that they are all right and are on the way to Heaven. A man in eastern Pennsylvania whom I knew as a youngster was considered a good Christian. This man had a very good reputation. He was, as far as I know, a good moral man. I do not remember that he ever drank. I believe that the neighbors would have trusted him fully with their pocketbook. All in all, as I recall him, he was a fine moral man, even much better than many church members. I was impressed in a definite way that he was a Christian, but imagine my surprise when I learned that he was not even a church member, and as far as I know, he never professed faith in Christ. There are in your communities men and women like that. As far as neighbors go, you could not wish for better neighbors; as far as the observance of the Golden Rule goes, they may observe it much better than the average church member; they never kill; they never commit adultery; they never steal; they never bear false witness; they never covet; they honor their father and mother. They feel that the Lord could not refuse such admittance into Heaven. But if that is all they have, if they have used much Soap of Morality, then they are outside the Kingdom of God and will be so eternally unless they yet repent and wash in the blood of Christ and thus remove their sins. No, the Soap of Morality, regardless of how much of it is used, can never wash away the smallest sin.

Then, again, others use the Soap of Education. Many in our country used to hope that education would be a panacea for our social, economic, and political ills. We ought to be disillusioned by this time, if we are not. We are so slow to learn even by experience that which we will not learn from the Word of God. Education never did, and education never will admit one soul into the Kingdom of God. One can use many cakes of the Soap of Education, one may add degree after degree to his name. But if that is all he has, if he has not been washed in the "fount

lled with blood, drawn from Immanuel's veins," he is ill a lost soul outside the Kingdom of God. The Apose Paul says that the world by wisdom knew not God. How ue that is! One of the most heart-sickening scenes to the orn-again, Bible-believing, child of God is to see those ho profess to be Christians, and who are even in posions of trust and responsibility in the work of the church, nphasizing education at the expense of faith and spiritality. Education is good in its place: not for a moment ould I minimize the value of a sanctified education, but remember that that education which robs you of faith the verbal inspiration of the Bible, robs you of soul-ving faith in the Lord Jesus Christ, robs you of a sense need of Holy Spirit fullness, robs you of the belief that an's hope and his only hope of salvation is faith in the ord Jesus Christ, robs you of a proper evaluation of the ceeding sinfulness of sin—that education is one of the reatest curses that have entered your life. I do believe at the Christian church has been, and is being greatly essed by educated men of God. On the other hand, I ow that the Christian church has suffered immeasurable sses because unregenerate, educated men and women ve been and are being allowed to teach their Satan-ined, soul-destroying doctrines. Too often those who e highly educated are regarded as qualified to teach in e church and to direct the affairs of the church merely cause they are educated, while at the same time they ay be entirely devoid of a new-birth experience and may entirely out of fellowship with the Lord. I do believe at an illiterate person who knows the Lord is infinitely tter qualified to teach and to work in the church than the ghly educated men who do not know the Lord in experiental salvation and present fellowship. Oh, may God aken us, may He open our eyes to this truth before modism so engulfs that church that God can no longer enre the state of conditions, and spew her out of His outh!

I come to another kind of soap that is frequently used: urch Membership. Remember the text: "For though ou wash thee with nitre, and take thee much soap, yet ne iniquity is marked before me, saith the Lord God" er. 2:22). Yes, many a person has used freely of the ap of Church Membership in order to wash away his ritual filth and grime. But while church membership right and proper in its proper place, yet when used as a ostitute for the new birth, then it is a curse. Many toy are cursed because of their church membership. That es them a false hope. Because they are members in od standing in some church they seem to rest assured of aven, while they may be only one step removed from ell. If you were baptized and received into church membership without being born again, without true repentance sin, without a living faith in the Lord Jesus Christ, you re still as dead, had just as many sins, and were just as outside the Kingdom of God after you were baptized d joined church as you were before. Oh, I do feel that ny people need to have the props knocked out from ler them, and to be made to see what their true standand condition is.

Then another soap that is used so very much is the Soap Good Works. Some feel that they can merit forgives of sin and enter Heaven by what they do. They feel t if they live good lives, are good neighbors, give to the r and needy, treat their fellow men fairly and square-lift the heavy burdens, and in general engage in relievthe burdens and supplying the needs of their fellow n, and strive to make the world a better and a happier place in which to live, then they will be assured of forgiveness of sins and given a passport into Heaven. Listen to the Word of God: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:5-7). This passage, were there no other kindred Scriptures, ought to forever settle the questions as to whether we cannot be saved through church membership, reformation, morality, education, and good works. God says we are not saved by works of righteousness, but we are saved by His mercy: we are saved by the washing of regeneration. The many kinds of soap cannot do it. We are saved through Jesus Christ our Saviour. We are justified by His grace, not by works. Let us read in conclusion a very precious passage from Ephesians 2:8-10, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them."

"What can wash away my sins?
Nothing but the blood of Jesus.
What can make me pure within?
Nothing but the blood of Jesus."

Orrville, Ohio.

If thou wilt seek a glory, seek it; only let it be an immortal one. —*Chrysostom.*

The Poet

A Poet lived in Galilee
Whose mother dearly knew Him—
And His beauty like a cooling tree
Drew many people to Him.

He loved the speech of simple men
And little children's laughter;
He came, they always came again,
He went—they followed after.

He had sweet-hearted things to say,
And He was solemn only
When people were unkind . . . that day:
He'd stand there straight and lonely

And tell them what they ought to do;
"Love other folk," He pleaded,
"As you love me and I love you!"
But almost no one heeded.

A Poet died in Galilee;
They stared at Him and slew Him. . . .
What would they do to you and me
If we should say we knew Him?

—Witter Bynner.

The New Birth

(Continued from page 261)

understanding, peace which flows like a river, peace enduring all the hardships and trials of life.

5. He gives *a new love*—His love, Divine love, the love of God which knows no bounds, neither is limited by any measure. This love is "shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). "We know that we have passed from death unto life because we love the brethren" (I John 3:14).

6. He gives *a new outlook* on life. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). In Christ the sentence of death has been removed. We are no longer bound by the chains and fetters of sin but are living in the glorious liberty of the children of God. The New Birth gives us a sense of direction because we walk after the Spirit.

7. He gives *a new witness*. "He that believeth on the Son of God hath the witness in himself" (I John 5:10). We have the witness of God within that we are His possession. He has bought us with the price of blood. He has redeemed us, and now the least that we can do is to give our life, our all, in loving obedience and joyful service to Him who made the New Birth the only way of salvation. Have you definitely experienced the New Birth? *Arthur, Illinois.*

Christ in the Psalms

(Continued from page 262)

9. His Crucifixion. Psalms 22 and 69 describe the scenes of the crucifixion with a minuteness almost equal to that of the four Gospels—the mockery, the shaking of the head, the parting of the garments, the casting of lots on the vesture, the thirst, the vinegar and the gall, the pierced hands and feet, the cry of the forsaken, the committing of His spirit to God. Psalm 22 opens with the cry, "My God, my God, why hast thou forsaken me?" and the closing words, "He hath done it." The Hebrew, *"Asah,"* permits the rendering: "It is finished."

10. His Burial and Resurrection. Psalm 16:9-11: "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." The Apostle Peter, after quoting these words, says: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:29-32).

11. His Ascension. Psalm 47:5 "God is gone up also, that the Lord God might dwell among them." In Acts 1:11 it is said: 'This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Psalm 68:18: "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." In Ephesians 4:8-10 the Apostle Paul quotes these verses to prove the ascension of our Lord and His gifts to His people.

12. His Coming Again. Psalm 50:3-6: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Concerning the same events Christ says: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:30, 31).

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20). —The Sunday School Times.

Is the Church in O. T. Prophecy?

(Continued from page 265)

prophet and claims the fulfilment of David's prophec in the experience of Pentecost.

(6) When Paul was two years in Rome in chains, "h expounded and testified the kingdom of God, persuadin them concerning Jesus, both out of the law of Moses an out of the prophesy" (Acts 27:23).

(7) A total of twenty distinct and separate reference to fulfilment of prophecy in the experience of the Churc are to be found in the Book of Acts.

Sufficient has been reported to show that the apostle Peter, James, and Paul, as reported by inspiration in th Book of Acts, not only found "indications of the Church in Old Testament prophecy, but specifically identified th Church and its experience and work in the preaching o the Gospel and the saving of men with major Old Test ment prophecies.

Additional proof of the above identification of th Church in the prophetic truth of the Old Testament ca be found in the writings of Paul and Peter as well as the teachings of Jesus. To throw the Church out o Old Testament prophecy is directly contrary to the i spired word of God.

There should be strong reaction in the Mennoni Church against the tendency that is creeping in in son quarters to minimize the Church, and to seek to rob th Church of much of Old Testament prophetic truth. Th is something which is apart from the issue of Millenni ism, and which should call forth unanimous protest fro all loyal Bible-believing Christians, whether millenni ists or non-millennialists. *Goshen, Indiana.*

God's Redeeming Love

(Continued from page 260)

I am wondering if you have experienced God's redem tive love in your life? Unless you accept God's costly gi Christ will have, for you, died in vain! What a tragec that would be! When God has given His very best gi and at such a cost, can you say "No" to Him? Can y withhold aught from Him? Why not accept Christ day? Kneel down and give yourself up to Him. Ask Chr for pardon and grace. He will save you; He will save y now. *Goshen, Indiana.*

Peace Section

by Edward Yoder

Fanning the Fires of Hate

THE attitude and the practice of hatred toward fellow men is always a black and ceptive sin. It is a sin that injures the per- ı who hates quite as much or even more ın the one who is hated. Hatred is pro- unced in the Bible to be a sin equal to mur- : (I John 3:15). We sin against God when hate a fellow man, for it is God's will and rpose that men should be bound together by : ties of a common humanity, by the bonds mutual interdependence and co-operation. :n always sin when they do not exercise e toward fellow men, but instead hate each er and seek to injure each other.

The Scriptures forbid men to hate and harm h other. Already in the Old Testament instruction was given, "If your enemy be ıgry, give him bread to eat, And if he be rsty, give him water to drink" (Prov. 25: . By doing good to one who has unjustly ɔnged us, we show our respect for the ɔngdoer's soul or personality, which God created. He may even be changed from enemy into a friend, from one who diso- s God in wronging others into a person ɔ obeys God and lives to help others.

ın the light of these facts it is ominous to n of the present organized and systematic ıpaign that is apparently being launched inculcating the spirit and attitude of hate he hearts of Americans against the Axis ons and their people. It appears that ıkers are being coached and prepared now ɔ will go forth to address public meetings ıughout the nation. A prominent radio ɔuncer is reported to have counselled these pective creators of patriotism as follows: you don't hate the Nazis and Japs, you not going to get hate into your voices." rominent speaker is quoted as having told ɔndon audience that what the Allied peo- need to win the war is "a real dose of istian hate." Just exactly what such a strosity as "Christian hate" looks like is ɔody's guess. For those who know the t of Christ, hatred is the very opposite of stianity.

view of such sentiments openly expressed published, we may expect to find more more hate in the voices that speak and in vords that are spoken in the world about This evil spirit from the devil, the un- passion of hate, will likely take posses- increasingly of the hearts of many per- The sad fact is that this evil spirit of once it has possession of people, will yze to a great extent their good sense, normal judgment and moral vision. It ıot limit itself to Nazis and Japanese liv- eyond the oceans, but it will poison and the individual's whole outlook upon ellow men. The ones so possessed will ɔund hating many other people, even who are living in their own country. will freely hate Japanese Americans, ıan-speaking Americans, Jews, Negroes, nd all who happen to differ from them- selves in race, color, opinions, and manner of life. Unfortunately there are numbers of persons and publications in this country, posing as superpatriots and one hundred percent Americans, ready to fan the flames of diabolical hatred into a destructive and uncontrollable conflagration.

It is reported that in Britain there is little passionate hatred against the Germans or the Nazis, even after several years of war and much suffering from aerial bombings. The British Broadcasting Company, according to one of its officials, has had no desire to foster hatred, and they try, in fact, to prevent the spread and promotion of hate-breeding ideas. Certain church leaders in England, as well as leaders in the British Parliament and public life, have been openly offering resistance to attempts that have been made to spread the doctrine of hate among the people. It is to be hoped that saner counsels will also prevail in America, and that the campaign of hate may yet be frustrated.

As for the Christian, he can and should be on careful guard against admitting into his mind and heart the seeds of hatred which are today being scattered abroad. These must be allowed no space nor opportunity to germinate or to blossom and bring forth fruit. We dare not be passive or merely indifferent toward the suggestions to hate which meet us; they must be positively resisted and thrown out of the mind. Whenever we see or hear, for example, the familiar slogan, "Remember Pearl Harbor!" we must consciously repeat to ourselves the right Christian slogan, "Forgive Pearl Harbor!" Every time we see a cartoon depicting the Japanese or Nazis as insects or vermin or beasts, we must firmly tell ourselves that the people of those countries are human like ourselves, made by the same divine Creator, and capable of becoming children of God, if we will love them as God loves them. And in case we hear or read angry and vengeful references to the treachery of the Japanese attack, we must remind ourselves that they have been sinned against as well as having sinned.

And in order to keep the seeds of hate from lodging and sprouting in our hearts, perhaps we will find it necessary to spend less time listening to radio artists, less time in reading magazine articles and newspaper columnists, and instead devote more time to studying the life and teachings of Christ our Master, particularly the Sermon on the Mount and His way of life.

Recent Books

GOD AND WAR, by J. Irvin Lehman. Mennonite Publishing House, Scottdale, Pa. 1942. Sixty-four pages. Price, twenty cents.

This brief booklet attempts to deal with the relation of the Christian believer to the state and its activities in carrying on war, a problem which troubles many minds in this time. The problem is here dealt with in simple and clear language. The author's ideas are presented in direct and clear-cut manner. No words are wasted, and the ideas come tramping in neat and orderly array across the pages as one reads. The discussion is not speculative but rather Biblical in nature; many extended passages from the Scriptures are quoted in the course of the book.

In attempting a solution of the question of God's relation to war as revealed in Old and New Testaments, the author argues for a rather sharply drawn and clear-cut dualism of thought, for which no basic synthesis is worked out. One comes away from this discussion with the impression that God must have two separate standards of ethics, two sets of rules for different sets of His moral subjects, one set for Christians and another set for others. The sole suggestion toward a synthesis of the two separate lines of thought presented is that of looking forward to a time when the present ban on the use of force by Christians would be lifted and the suffering and nonresistant saints would administer "justice" on all. One misses here any recognition of nonresistance as a basic way of life, nor does the solution hinted at seem quite in keeping with our Saviour's sincere prayer at the moment of His crucifixion, "Father, forgive them, for they know not what they do."

THE ATTITUDE OF THE NORTHERN CLERGY TOWARD THE SOUTH, 1860-1865. By Chester Forrester Dunham. The Gray Company, Publishers, Toledo, Ohio. 1942. 258 pages. Price, $3.50.

This book appears to be an exhaustive study of what was said and written by the ministers of churches in all denominations in the North during and before the American Civil War. Their part in the controversy over Negro slavery and its abolition during the whole period from 1850 to 1865 is here presented. Particularly the various attitudes among the clergy toward the armed conflict itself are noted. Pulpit utterances, as also articles and editorials in religious periodicals, are cited in profusion. Many varieties of attitudes among the preachers are discovered to have existed. It appears that the outspoken opposition to the war was very considerable, much of it being based on pacifist and Scriptural grounds. This book serves to reveal the attitudes of the clergy on the Union side of the Civil War in about the same manner as the book by Ray H. Abrams, **Preachers Present Arms** (1933), did those of the American clergy during the first World War.

CHRISTIANITY VS. MILITARISM, or The Christian's Recall to Foundational Principles. By M. B. Gardner, P. O. Box, No. 4456. Philadelphia, Pa. Sixty-four pages. Price, thirty cents.

This little book is much more difficult to read and comprehend than the one just reviewed above. This author seems to say less and to use many more words with which to do so. Yet his main points stand out more or less distinctly as one labors through the pages. He contends that Christianity and militarism are diametrically opposed to each other, that Christians cannot take part in warfare without being untrue to the Scriptures and especially the teaching of Jesus Christ. Specially prominent is the emphasis on the urgent need for spiritual revival and moral reformation among the people of the American nation, the necessity for a new turning to God in repentance and amendment of life, so that the great national evils and sins may be corrected and God's judgment averted.

Peace Paragraphs

Christian Priorities.—The staggering fact that upsets our customary and casual attitudes today is the mass of human suffering. The civilian victims of war in our world exceed anything in history.

Help for these sufferers is a Christian priority. Christ's prevision of the final judgment is worthy of our fresh attention today. Ministry to the imprisoned, the sick, the naked, the hungry, was the criterion for any lasting fellowship with God. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Every victim of the war bears the pain in his own body. It is not some disembodied agony of which we speak. Many are facing extinction in a torment of fire. We little know what tragedy is—how it sears the soul and changes life. Any determination on our part to give Christ a wider freedom in the post-war world must face this situation squarely. We are not yet able to share their suffering.

All the currents of world life come to a focus in front of the church. We must minister in sacrifice to those who are hanging on to life by the bare margin of a crust of bread —or a badly shattered nerve. Millions are beyond the hearing of any word we might speak —but they are within reach of some Christian hand that can help lift the burden.

Prisoners of war, starving, enfeebled children, homeless and distraught refugees, orphaned missions are unable to tell us their story. In every land they are being tormented and hounded to death, or starving. We hold their very lives in our hands. The chasm of distress can be bridged only by a church which throws out its arms in loving care in the ministry of relief. Such a ministry in sacrifice bears no label but that of Christian love.

If you are in earnest about priorities today —you will arouse yourself on behalf of the relief program of your church. You will lead your people to see that the world's tragedy is the Christian's opportunity to bring healing and life "In His name."—Leslie Bates Moss, in "For Those Who Suffer."

Alternative to War Savings Bonds Offered in Pennsylvania.—A general campaign will soon be under way to sell one billion dollars' worth of War Savings Bonds and Stamps each month. This campaign is to be purely voluntary. Many people, however, have conscientious scruples about participating to this extent in the war effort and yet are willing to co-operate in preventing inflation.

Governor James of Pennsylvania, in a memorandum to State employees in January and February of this year, stated, "In the event that any employee has conscientious objections to purchasing defense stamps or bonds, a pledge form for him must contain a statement to that effect, showing the religious denomination or sect of which he is a member. Such employee is expected to contribute, before the end of the campaign, to a relief o service organization of his choice, such as th Friends Service Committee, American Re Cross, etc. The pledge form must also con tain a statement of his intentions to mak such contribution."

On April 16, 1942, the Deputy State Ad ministrator for Pennsylvania of the Treasur Department Defense Savings Staff in a lette to the Field Secretary of Race Street Yearl Meeting of Friends says, "We realize that you members are making large and generous con tributions in connection with the dictates o their own consciences. We also realize tha your members . . . would not like to hav anyone feel that they are not co-operating a far as possible in accordance with their pe sonal leanings."

The letter then advises that contribution and pledges to the Civilian Public Servi Camps are an acceptable alternative to th purchase of War Savings Bonds. Would n the governor of your state issue a simil statement, if he were requested to do so?— From "Peace Action."

God's Way of Life for Men

NONRESISTANCE is essentially a way of life. It is far more than a doctrine which one professes and mechanically obeys by abstaining from taking part in the wickedness which men call war. Jesus Himself exemplified for us the nonresistant way of life. He followed a distinctive method or pattern for living, giving His followers an example of how to have peace of mind and heart and avoid strife and contention between fellow men. Through the power of the Holy Spirit it is possible to walk in some measure in the steps of Jesus in the nonresistant way of life. Jesus met evil and injustice by goi in this same unique way of life. He bo taught and practiced the principle of doi good to all men out of a heart of love a goodwill.

It is a practical denial of the spirit of Chri and the nonresistant way of life to say th one is not against war as such, but is only o posed to participation in war for himse The world and military-minded Christia will be quick to sense the hypocrisy and t self-righteousness of such an attitude. For to hold the idea that others must by Go will kill and destroy in wars so as to preser freedom and religious liberty for us to enj is hypocrisy of a base stripe. Unless we belie that the nonresistant way of life is the o right way of life according to the will of G and is the only way of life that can bring a peace in the long run, and unless we ready to live by this way of life or die in g ing testimony for it as God's way of life men, we can hardly in honesty claim to following Jesus in the steps which He walk in the way of nonresistance.

It is not enough to be merely against w and participation in it. The nonresistant w of life calls for a positive contribution to meeting of the world's need. Already n nonresistant Christians ought to be maki plans and preparations for entering up large scale relief and reconstruction wo when once the hostilities of this war shall co to a stop. The nonresistant way of life quires that as a church body we shall ma equal and greater sacrifices for bringing lief to the war sufferers at the earliest opp tunity than those sacrifices which are now ing made, while the war is on, to give nonresistant testimony against war throu the Civilian Public Service program. O by making such sacrifices will we in measure at all be going in the nonresist way of life.

GOD'S PLOWING TIME

The world is now the battle ground,
Where hate and greed and lust abound,
The youth must suffer, bleed and die,
While war lords sound their battle cry.

The air-raid signals sound at night,
And there is left no ray of light
To guide our weary footsteps on,
For hope of peace at last is gone.

No mortal man can comprehend
Why we should die, or even spend
Our time and substance and our skill,
Our fellow men to crush and kill.

War blinds our eyes, we cannot see,
But He who rules our destiny,
May now be plowing in His fields
For future crops and better yields.

Lord, purge our souls of hate and greed,
Making us worthy to sow the seed
Of love and kindness, on fallow soil;
Lord, in that vineyard let us toil.

—Kelso Mendenhall, in
The Messenger of Peace.

GOSPEL HERALD

"the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JUNE 25, 1942 (Herald of Truth Established 1864) No. 13

A Week in Ontario

G. R. S.

ne sees the Church at work at a General Mission Board meeting. it is a thrilling sight. There is no fanfare or blowing of trumpets portant, Church-wide committees meet, but the work they do is r-reaching significance in the life and work of the Mennonite rch. The soul-stirring messages are a spiritual tonic to hard- ing mission workers, and to ministers and laymen whose vision lost humanity has been dimmed because "the world is too much us; . . . getting and spending we lay waste our powers."

* * *

r ten years a Christian Educational Conference has been held to and not far removed from the location of the Mission Board ns. The first Church-wide conference of this kind was held un- he auspices of the Southwestern Pennsylvania Conference at ntown, Pa., in 1933. It was held in the interests of Summer Schools, which were then a new thing in need of promotion r church. For the next four years the General Sunday School mittee sponsored these conferences, until the Commission for tian Education took them over in 1938.

* * *

the first session of the tenth Christian Educational Conference ame topics were discussed at each of the following Ontario hes on Thursday evening, June 11: Vineland, Markham, Both- Elmira, East Zorra, Maple View, and Latschar. The subject, Task of the Local Church," was discussed in these churches, in der listed, by Bros. Jesse Short, J. M. Nissley, Ezra Bender, J. J. tler, J. R. Mumaw, Michael Zehr, and Phil Frey, and the second "Tools for the Task," was discussed by Chester K. Lehman, Miller, Paul Erb, Ira E. Miller, J. R. Shank, Milo Stutzman, and rd Mumaw.

* * *

Friday sessions of the Educational Conference were attended lks from thirteen states, provinces, and foreign countries, as- ed in the church at Elmira, Ont., where the roof and gable end en blown off by a high wind last fall and were replaced in two s through the fine working together of the congregation. The ng session was devoted to a round-table discussion, led by A. J. r, Chairman of the Commission, of four pertinent topics: Youth nary Projects; Needs of the Young People's Bible Meeting; Di- ; Our Junior Activities; and Improving the Summer Bible . There was throughout a commendable vigor of discussion, any practical suggestions were made that will help guide the ission in work in these fields. A particular interest was mani- in Youth Missionary Projects, and it is to be hoped that a pro- Manual giving guidance and help in these projects will soon be ming. Especially encouraging also is the attention being given able activities for junior boys. Discussion of Summer Bible s was continued in the afternoon. In this field an extensive re- of present Teachers' Manuals is planned.

* * *

er the theme, "The Children of Our Church," these subjects iiscussed: "Your Child and God," John R. Mumaw; "Your and the Church," Paul Mininger; and "Your Child and the " Allen Erb. It is planned to have this series published in a ient issue of our doctrinal supplement. In the evening "The and Her Youth" was discussed, on short notice, by John E. nd "The Youth and His Church" was treated by Nelson Kauff- These challenging messages were brought to a full house.

The Executive Committee of the Mission Board met with the Mission Committee on Friday all day and Saturday morning. In the Executive session, held at the Kitchener Church on Saturday afternoon, the actions taken by the Executive and Mission committees in the eight meetings held during the past year were passed under review and approved. Merely to list the subjects discussed and actions taken in their lengthy sessions would fill a great deal of space. They bought a church building for the Mexican Mission in Colorado; bought a Mission Home in Denver; sold the Mission Home at Ft. Wayne, Ind., and bought a more suitable property; had the Home Mission workers' quarters in Chicago remodeled into three apartments so as to provide accommodations for the workers at the Mexican Mission in Chicago; decided to complete the Ohio Old People's Home, approved M. C. C. recommendations for relief and C. P. S. expenditures; investigated the need of La Junta Hospital and School of Nursing for more quarters; counseled the India missionaries as to action in the present crisis and made $15,000 available for their return, if necessary; appointed Edward Yoder as Superintendent of the Kansas City Mission, bought the Kansas City Mission Home; looked after a farm in Oklahoma and other annuity properties; examined Edna Good and recommended her appointment to the Argentina field; voted to send J. W. Shank and wife to South America this fall, if possible; considered ways and means of surveying rural fields with a view to extending our witness into new areas; etc. Whether it be seeing that a furnace complaint in a mission property is taken care of or making the decision to send missionaries in time of war, this executive body does its work with a fidelity of purpose and devotion to the cause of Christ that enables the Church to rest complete confidence in them. In view of the immensity of the work that is theirs to do and of the greatness of the responsibilities resting upon the Executive and Missions committees, Bro. J. N. Kaufman, President of the Board, has especially requested that the Church constantly remember them in prayer in the days that lie ahead.

* * *

At the Executive Session the following committees were chosen:

Nominating Committee.—J. L. Horst, Harry Diener, W. S. Guengerich, Paul Erb, Oscar Burkholder.

Resolutions Committee.—Paul Mininger, Nelson Kauffman, John Mosemann.

* * *

The city mission workers met at the Kitchener Church on Saturday morning, June 13, to discuss the problems and opportunities of city mission work. Informal conferences of this kind bring inspiration and encouragement and practical help that could be gotten in no other way, and it is planned to continue such get-togethers.

* * *

The first regular session of the Mission Board Meeting, on Saturday evening, was given over to further consideration of city mission work. Joseph M. Nissley traced the expansion of our city mission witness from one station to fifty in his talk, "After 50 Years in City Mission Work." C. Warren Long brought "Observations and Problems in Opening a City Mission Today," using New York City, as an illustration of the need in our cities today. Of Greater New York's population of eleven millions, less than one million are Christian, and of 2,560,000 Jews only 50,000 attend synagogues. Under the theme, "Sowing Beside All Waters," Allen Ebersole discussed Americans, Joseph S. Lehman, Negroes, and Allen Erb, Mexicans. It was felt by many that in our "sowing beside all waters" the Jewish people should receive more attention, and so a resolution was drawn up recommending that definite steps be taken toward opening mission work among the Jews and that our people direct their contributions for Jewish work into Mennonite channels.

Nelson Kauffman of Hannibal, Mo., struck a keynote for following sessions in his message, "Our Obligation to Every Creature," emphasizing the fact that "unless we can think of the individual that lives next door, we won't have much conviction to bring the Gospel to the unreached millions." He urged that we begin to see the need of the individual man, that we encourage individual responsibility and work, that we adapt our methods to individual work, and deal with individuals, "bringing the Gospel to every creature within the range of our own world." A member of long standing on the Mission Board said that he had never heard as much emphasis on individual effort as at the sessions this year, and that certainly is a healthy emphasis.

On Sunday morning the blessings of the Mission Board meeting were distributed among congregations in the surrounding community. Appointments were filled as follows: Floradale, Frank B. Raber; Elmira, J. W. Shank; St. Jacobs, J. J. Hostetler; Waterloo, Allen Erb; Kitchener, Milo Kauffman; Stirling Avenue, Paul Mininger; Bloomingdale, Nelson Kauffman; Breslau, J. N. Kaufman; Wanner, S. C. Yoder; Hagey, Harry Diener; Strasburg, Allen Ebersole; Shantz, John R. Mumaw; Manheim, Chester K. Lehman; Geiger, J. L. Horst, Biehn, Hiram Weaver; Blenheim, C. Warren Long; Wellesley, Fred Brenneman; St. Agatha, A. J. Metzler; Steinman, Edwin Yoder; Poole, Maurice O'Connell; E. Zorra, 16th Line, C. J. Ramer; E. Zorra, 17th Line, H. J. Harder; Wideman, Isaac Miller; Zurich, Homer North; Zurich A. M., Milo Stutzman; Vineland, Abner G. Yoder. Each minister was requested to use John 3:16 as the basis of his message, and an appropriate missionary text it is.

* * *

Beginning Sunday afternoon, the sessions were held at the M. B. C. Tabernacle near Kitchener. The building was filled to overflowing for the Sunday meetings, and attendance was very well sustained throughout, notwithstanding the gasoline rationing and tire shortage.

The Missionary Sermon, "Life through Death," was preached by Bro. Paul Erb. The substance of this message was as follows:

"Christ affirmed the great principle that only by death can life come, that the harvest of life must be preceded by the death of seed-sowing. The higher form of existence is obtained through extinction of the lower. Thus sacrifice of self is the highest form of self-preservation. The law of the seed is the law of life. This principle Christ illustrated in His willing death for the life of the world. The apostle Paul, David Livingstone, and thousands of other faithful ones have followed Christ in this devotion to death. The principle has its necessary application to missionary strategy. The cause of Christ can go forward only at great cost. The individual must be subordinated to the Cause. There may be required long and sacrificial sowing beside all waters before there is a harvest. Methods and means should be determined by the principle of life through death. That the name of the Father should be glorified is more important than that we should be saved from the hour of suffering or death."

It is profoundly true, as a missionary to Africa once said, that "the cause of Christ must advance over the graves of thousands of His followers." In his exposition of the principle that "he that loseth his life for my sake shall find it," Bro. Erb struck the deep keynote, felt rather than expressed, that pervaded the sessions. The only fitting response to the world's great need is the cry of Henry Martyn, "Now let me burn out for God."

* * *

The Opening Address by the President of the Board was cancelled, so that M. C. Lehman, recently returned from Europe, might have opportunity to bring us the latest information concerning the relief needs of Europe. He spoke further on the same theme at a meeting sponsored by the General Sewing Circle Committee at the Kitchener Church on Monday morning. The extent and intensity of human need in today's world beggars all description.

* * *

Wm. G. Detweiler spoke on Sunday evening on the theme, "The Field is the World," reminding us that there are yet more than a thousand million people in the world who need the Gospel of Christ, and that it is our responsibility to bring it to them. We were challenged to reconsecrate our time, talents, and energies to the cause of Christ that we might "by all means save some." "Personal Soul Winning" was ably discussed by A. J. Metzler. The opportunity and obligation of every member to engage in personal evangelism was stressed and a plea was made that more personal-work classes be held throughout the church. Many in the assembly dedicated themselve anew to the task of bringing men to Christ one by one.

* * *

A number of important committees met on Monday morning an between sessions. The **Interboard Committee** discussed a unifor method of financing Church-wide committees and considered pla for adequate social security for church institutional workers. Th **Music Committee** decided to prepare a utility edition of "Life Songs which will contain about 100 songs suitable for use by conference young people's institutes, etc. It is hoped to have this ready by th time of the Mennonite Publication Board meeting in August. Th **Topics Committee** met to prepare topics for the Young People's Bib Meeting for 1943. The **General Conference Executive Committee** m to consider certain aspects of the C. P. S. program. Other committe met from time to time.

* * *

The Business Sessions of the Board on Monday were given ov to the reading of reports and passing of appropriate actions. Sin these reports will be printed in full in the July number of "Christi Missions," no summary of these is attempted here, though a f items should be underscored. To India, experiencing a severe r shortage in addition to the threat of war, one new worker was se this past year. Church buildings are needed in the new Bihar fie In South America four new stations were opened and 73 souls w baptized during the year. Four workers were sent this past ye more workers are needed. Another tent could be used to good vantage. The Board was asked to take over the Mission to the Indi in Paraguay, due to the desperate financial plight of the Mennon colonies there. Decision as to whether to finance this good work the coming year was left to the judgment of the Executive Commit It was decided to build a new wing to the La Junta Hospital an nurses' home as soon as funds are available and after present build restrictions have been removed. A committee consisting of A Erb, Ezra Bender, Edwin Yoder, S. C. Yoder, and Jacob Shank appointed to work out plans for the buildings and to consider w and means of raising the necessary funds. It appears likely that Nurses' Home will be built first. The Relief Committee repo that more than forty thousand pounds of clothing, valued at $50,0 was contributed by our sisters' sewing circles for relief of war f ferers, which, added to the more than $80,000 contributed in c for relief, by the brotherhood in the United States and Canada m that a total of more than $130,000 was contributed for relief du the past year. It was recommended and passed that for the com year $3000, instead of $2750 per month be made available to Mennonite Central Committee from the Board treasury.

* * *

The situation with regard to our India missionaries has not clarified. It is believed that nine missionaries and nine children sailed or are about to sail for America. The India missionaries been urged to postpone their furloughs, unless they found it n sary to come home, but the ultimate decision was left in the hand the India Mission, and for some good reason it was decided that missionaries should sail shortly. Further information will be publi in the Gospel Herald as soon as anything further is known.

A resolution was passed stating:

That we express confidence in our missionaries and relief wk ers and express our appreciation for their sacrifice and readine face dangers in following the leading of the Lord.

Monday afternoon was the Home Missions Session. Linford H man recounted some of "God's Acts of Grace in Rural Missions," Chester K. Lehman discussed "The Missionary Congregation Ministry." Again the emphasis was upon what each one may God's great harvest field. Periodic house-to-house canvasses of munities were urged as a means of finding the unreached. M study classes and periodic mission sermons were recommended. I with this message it was:

Resolved, That we urge our ministers to lead the people i nessing, both through personal evangelism and organized co gational effort, that by these means every unsaved person i homes, congregations, and communities may be evangelized.

On Monday evening, June 15, H. S. Bender undertook the a ment, "Reviewing Our Relief Work." He stated as objectiv our relief program the bringing of relief to the Mennonites of E

d to whoever is in the greatest need of help for body and soul, and erted that we should always cherish the hope that mission work ıy grow out of our relief efforts. The related subject of the pro- sed civilian bonds, which will enable our people to invest ten per ıt of their wages as other citizens are asked to invest ten per ıt of their weekly earnings in war bonds, was discussed in an er-session by O. O. Miller and Bro. Bender, and the Board adopted following resolution:

We ought not to seek to make a profit out of war and wartime nflation, which would mean profit from the shedding of the blood of our fellow men. If, however, during wartime, excess profits do ome into our hands, such profits should be conscientiously devoted o charitable purposes, such as the bringing of relief to the needy, r the spreading of the Gospel of peace and love, and should not be pplied to our own material benefit.

China was given a place on the Mission Board program for the first e, when E. E. Miller discussed "The Gospel in China." China was cribed as "the world's greatest harvest field ripening unto harvest," h a population so immense that if Pentecost were to be repeated ry day, with 3000 being converted daily, it would take 450 long rs to convert the Chinese. Multitudes in China are asking to be ructed in the Christian way of life. Last year 8,705,606 volumes Scripture and Scripture portions were distributed in China as over inst 234,000 pieces of such literature in 1939. It was pointed out it is possible for us now to send money there for relief, and it urged that we begin now to lay aside funds to send representatives China to investigate relief and mission work there. This resolution then drawn up and adopted:

Since China constitutes the world's greatest unevangelized popu- ıtion, and since war has conditioned the Chinese for the reception f the Gospel; therefore be it

Resolved, That we pledge our readiness and willingness to min- ter to the tremendous spiritual and material needs of that country, ıd that our Board receive contributions for such reliable organi- ıtions as are already alleviating suffering and need in that country.

his message, "Persuading Men," Milo Kauffman set forth the onal responsibility of each person in the Church to persuade men ome to Christ.

* * *

uring mealtimes—and the meals were excellent—various groups together for fellowship and inspiration and business; workers in itable institutions; nurses and doctors; those present from Alberta Saskatchewan, etc. Considerable interest was manifested in a ting for those desiring to spread the Gospel through tracts.

* * *

he results of the election and appointments are as follows:

ecutive Committee.—President J. N. Kaufman; Vice President, in J. Yoder; Secretary, S. C. Yoder; Treasurer, E. C. Bender; Fifth ber, Paul Erb.

ission Committee.—H. A. Diener, Allen Erb, Milo Kauffman, ter K. Lehman, Jesse Martin.

lief Committee.—H. S. Bender; J. L. Horst; O. O. Miller.

neral Sewing Circle Committee.—Mrs. A. L. Buzzard; Mrs. Allen Miss Mabel Groh; Mrs. W. S. Guengerich; Mrs. M. C. Lehman; A. J. Metzler; Mrs. V. E. Reiff.

mbers at Large.—Allen Erb, Paul Erb, Nelson Kauffman, J. N. man, Jesse Martin, John R. Mumaw, M. H. Roth, Edwin J. r; Lancaster Conf. representative, O. O. Miller; Washington and klin Co. representative, J. Irvin Lehman.

Bros. D. D. Miller, Daniel Kauffman, and S. E. Allgyer, who have been active in the work of the Board for many years, were not present this year, and they were greatly missed. William Smith of the Kansas City Mission, Simon Kanagy of the Toronto Mission, Alice Nissley of Altoona Mission, and Mrs. C. Z. Martin of Columbia Mission passed to their eternal reward in the past year. Appropriate resolutions were drawn up for both these groups.

* * *

The Sunday and Tuesday offerings amounted to $896.34, which is far and away the largest offering received at the Annual Meeting in many years.

* * *

The theme of the Tuesday forenoon and afternoon sessions was Foreign Missions, and the following subjects were treated: "Need and Opportunity of Service in the Field of Christian Nursing," Mrs. J. W. Shank; "Consecrated Sewing Circle Work," Mrs. M. C. Lehman; "The Spiritual Condition of the Heathen in Africa," John Mosemann; "The Spiritual Condition of the Heathen in India," Fred Brenneman. In the closing session of the meeting Allen Erb brought a message, "The Spirit-Filled Christian," and P. A. Friesen preached a sermon on "The Cross of Christ." These messages, as well as a number of the others, were taken down in shorthand and will appear in "Christian Missions" in the next few months.

* * *

Most impressive was the Consecration Service on Tuesday afternoon. Bro. Milo Kauffman brought a brief, pointed message challenging each one to be consecrated unto the Lord's service, and then led in special prayer for the consecration of each layman. Bro. Abner G. Yoder led in similar prayer for the ministry and their wives; Bro. Edwin J. Yoder, for the mission workers; and Bro. S. C. Yoder, for the outgoing missionaries. In this last group, J. W. and Selena Shank are to go to South America this fall with Edna Good to go later, and (under the Eastern Board) Elma Hershberger and George and Dorothy Smoker are to go to Africa as soon as passage can be arranged.

* * *

How shall we characterize this Thirty-sixth Annual Meeting of the Mennonite Board of Missions and Charities? It is easy to forget past meetings and call this "the best Board Meeting yet." The attendance at Yoder, Kans., last year was larger, though with existing restrictions the attendance this year was better in comparison, the President of the Board felt. He also said that the spirit of the meeting was equal to last year's, that the general inspiration of the sessions was noteworthy, that the offerings totaled more than for many years, and that the financial report was the best that has been submitted in many years. The Treasurer felt that the financial report indicated a growth in the spirit of giving amongst us, as well as an increased ability to give. The remark by one brother, "The messages were all unusually good," reflected the sentiment of a great many.

* * *

In the closing moments of the meeting the Moderator had the audience repeat the words of the Great Commission and declared this to be our mandate from high heaven to bring the Gospel to every creature, beginning at home. He expressed the hope that, as a result of the messages heard, all would co-operate in spreading the Gospel, thus enabling us to do greater things and to do them more joyfully than ever before.

* * *

The meeting was adjourned to convene next year, the Lord willing, in the vicinity of Harrisonburg, Virginia.

A MISSIONARY'S EQUIPMENT

A life yielded to God and controlled by His Spirit.
A restful trust in God for the supply of all needs.
A sympathetic spirit and a willingness to take a lowly place.
Tact in dealing with men and adaptability toward circumstances.
Zeal in service and steadfastness in discouragement.
Love for communion with God and for the study of His Word.
Some experience and blessing in the Lord's work at home.
A healthy body and vigorous mind.

—Hudson Taylor.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

CROSS IN THE SKY

By Nettie Burkhart Landis

I sat this morning, gazing 'round,
When suddenly my eyes found
A steeple, silhouetted high,
Its cross against the lighted sky.

'Twas still quite dark, but plainly seen,
A lovely sight for king and queen,
And as the sun rose higher still
It disappeared, against my will.

It makes the day start in quite right
To witness such a wondrous sight;
Therefore a few more friends I told
So they, too, could the sight behold.

And so it disappeared from sight
Because the sun shone much too bright;
But in an hour or so it came,
Its stately form to look the same.

I hope that I may see again
A sight like that, I care not when;
I'm sure I'll have but one complaint—
I'll have no brush so I can paint.

Elizabethtown, Pa.

THE EXALTATION OF CHRIST IN THE SCRIPTURES

By George J. Lapp

VII. The Lord's Anointed

In the Old Testament Scriptures the Kings of the Jewish people were recognized as the Lord's Anointed. See I Sam. 24:6; II Sam. 23:1; II Chron. 6:42. In Isa. 45:1 Cyrus, king of Persia, is recognized as the anointed of the Lord in that he was destined to become an agent in the hand of the Lord to punish the Jews. In the Psalms a number of references are made to the king as the anointed of the Lord. This helped to fix in the minds of the people that the Lord's dealings with His people were through His own specially anointed agents through whom He also would implement His own edicts. The Law of Moses had become the standard of their national life and of their religious loyalties.

This recognition of personal mediation according to the will of God was expressed by Moses in Deut. 18:15, 18 and interpreted to mean Christ the Messiah in Acts 3:22; 7:37. It was also expressed by Job (9:33) when in the anguish of his soul he cried out for release.

When the Jews cried unto the Lord in Egypt He gave them Moses to lead them out of their bondage. He later gave them Joshua to lead them into the land of promise. He gave them judges to repeatedly lead them back into the way of the Lord when they strayed. Later He gave them kings to build up their national life. He gave them priests and religious leaders to help keep them loyal in their devotion and daily life. As their failures became more and more pronounced and tragic their overthrow as a nation, their captivity and final dispersion took place. Only a remnant was restored to Palestine and to Zion. But there became planted in the heart of the Jew a longing for a deliverance that reached beyond the earthly. There was a longing for national restoration, but they came to realize that there was something more substantial and lasting than the earthly and there was born in them a desire to search for signs of a coming Kingdom which would be predominating and everlasting.

Some would have us think that this tendency in their thinking was unrelated to a leadership centered in a personality. But it is too clearly expressed in the Psalms and too clearly predicted in the prophecies, too well understood by the Jews of Jesus' time and too clearly interpreted by the apostles for us to doubt its existence in the thinking and teaching of Old Testament times. The paschal lamb clearly symbolized for the Jew the Lamb slain from the foundation of the world. David symbolized the triumphant King of kings. Solomon symbolized the Prince of Peace, and made it easy for the Jewish people to understand the significance of Isa. 9:6, 7. The Dayspring (Job 38:12; Luke 1:78), the Bright and Morning Star, the greater than Moses or David of Solomon, i. e., the Messiah and His coming as a deliverer gripped their minds and held their hearts' loyalty.

During the years just previous to the advent of our Lord there seemed to have faded from the thinking of the Jews any thought that the coming Messiah would establish an everlasting spiritual Kingdom or that His triumph would be through vicarious suffering. There had become established among them a tradition that the Son of Joseph as the antitype of David would through warfare become the triumphant warrior King and consequently a great hero who would subdue all kingdoms in the earth. But he would be slain in the conflict and there would succeed him the seed of David who would establish a triumphant peaceful reign in the earth. Following this they would obtain their eternal inheritance and live on and on a victorious people through whom the nations of the world had been blessed. This conception gave rise to many controversies in the Church. It was the cause of the Jerusalem conference in Acts 15. We can see how the Cross of Christ was a stumbling block to the Jews and foolishness to any Gentiles who shared with the Jews any expectation of Divine mediation.

We agree that the Jews had a misconception of the Messiah as God's anointed. They could not conceive of the suffering Servant of Isa. 53 and the triumphant King of kings being the same person who as Son of Man and Son of God (God-Man) in His mediation as Prophet, Priest and King through a vicarious sacrifice of Himself on the cross would become our sin-bearing, burden-bearing Lord and Saviour. Had they understood the significance of the faith of Abraham; had they accepted the prophecies concerning the Messiah by faith; had they in their heart's loyalty looked forward to His coming with an eye of faith; had they accepted the revelations concerning Him as they were given from century to century and retained in their thoughts the true meaning of the highly symbolical worship of the Temple and synagogue; had the types been kept clearly in mind according to Divine teaching and revelation, the Jews of Jesus' day would not have rejected Him and the Christian Church would possess them as believing and faithful followers of the Lamb of God and in our day we would not have unbelieving, atheistic, God-opposing elements among them as obtain in certain parts of the world. God grant to them the needed regeneration of heart and mind through Christ Jesus and a spiritual cleansing through His precious blood.

Dear reader, What does God's anointed mean to you? Does it mean merely trusting or does it also mean triumph? The world today cast as it is in the throes of the most terrible conflict it has ever experienced is bringing to us grim realities. Does it mean anything to you and me to be able, in the time of terrible distress of nations (Luke 21), of perplexity and of uncertainty, to look up with a living faith? It means everything to us that the purity of the Gospel of Jesus Christ the anointed of the Lord has its influence upon our hearts and minds. How transient do everything in this world seem to the everlasting Kingdom. Jesus did not assume the role of an enthusiast nor look for power that was not His right. He possessed command over Himself in every respect that He might hold sway over your life and loyalty and mine.

It would be blindness to compare any power or human personality with the Lord's Anointed. He has no competitor in this world who would dare to assume His power and purity. He lived and served amongst the most bigoted fanatics of His time, and in His love and simplicity won the hearts of some of the vilest of the earth. The symbol of His body, the Church, is the basin, the towel, and the kneeling servant. In this day of enmity and strife

e are led to pray for both friend and
iemy through His spirit which He
ith given us. Thank God we are not
rangers to Him and His redeeming
ve. We live and labor on not with a
im determination but with a steadfast
id determined loyalty to Him who is
ir life and who has triumphed for us
id in us for time and eternity.

The Lord's Anointed hath been ex-
ted in the Scriptures and in the lives
His redeemed ones. God grant we
ay not fall away from this living
iumphant faith in Him whose name is
ove every name. Our next study will
: The Exaltation of Christ in Daniel
id Revelation.

Dhamtari, C. P., India.

—o—

SUS DIED . . . ACCORDING TO THE SCRIPTURES

. Eleventh Day of Nisan, or Sunday

By Sadie E. Blosser

In a previous article we tried to
ow that Jesus was chosen as "our
ssover" on the tenth day of Nisan,
the year A.D. 30, which date fell on
e weekly Jewish Sabbath, or Satur-
y.

Let us now look into the Scriptures
d see what occurred on the eleventh
y of Nisan, or Sunday, the next day
er Jesus was set apart as "our pass-
er." In Mark 11:11 we notice that
sus lodged in Bethany the first night
lowing the triumphal entry.

In Mark 11:12-19 we read: "And on
: morrow, when they were come from
thany, he was hungry: and seeing a
tree afar off having leaves, he came,
haply he might find any thing there-
: and when he came to it he found
thing but leaves; for the time of figs
s not yet. And Jesus answered and
d unto it, No man eat fruit of thee
eafter for ever. And his disciples
ard it. And they came to Jerusalem:
l Jesus went into the temple, and
gan to cast out them that sold and
ght in the temple, and overthrew the
les of the moneychangers, and the
ts of them that sold doves; and
uld not suffer that any man should
ry any vessel through the temple.
d he taught, saying unto them, Is it
written, My house shall be called of
nations the house of prayer but ye
e made it a den of thieves. And the
ibes and chief priests heard it and
ght how they might destroy him:
they feared him because all the
ple was astonished at his doctrine.
l when even was come, he went out
he city." On the morrow, Sunday,
they returned to Jerusalem, Jesus
sed the barren fig tree. It was also
this day that Jesus cleansed the
ple. In verse 18 we notice also that
is preached with unusual power so
: "the people were astonished at his
trine."

Why was there such a great crowd in the temple on this day, Sunday? We notice the feast of the passover was observed at the same time of the year the "firstfruits" of their harvests began to mature. In Lev. 23:14 we read: "And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: It shall be a statute for ever throughout your generations in all your dwellings." In Lev. 23:11 we notice the offering was to be made "on the morrow after the Sabbath." Which Sabbath? In a close study of the wanderings of the children of Israel in the wilderness it would seem that this Sabbath preceded the Passover Sabbath. There are those who teach that this Sabbath followed the Passover Sabbath. This latter teaching does not seem to have been the day the offering of the firstfruits was made in the year our Lord was crucified. If this "on the morrow after the Sabbath," was the eleventh day of Nisan, the Sunday preceding the passover when the Jews offered their firstfruits, then we can account for the great multitude of people gathered in Jerusalem in the temple. We do not read about any special events occurring in the temple on the Sunday when the resurrection of our Lord occurred, nor do we read about a large crowd of people in the temple, nor do we read that they bought and sold doves on this day. But they did sell doves on the Sunday preceding the Passover (Mark 11:15). According to Lev. 23:9-22, the Jews did have an important duty to perform on this the first day of the week, Sunday, preceding the passover Sabbath. And, too, there would be much activity in the temple. No doubt it was necessary for Jesus to cleanse the temple since it had become a place of business, a den of thieves rather than a house of prayer.

These then are the four most important events which occurred on the eleventh day of Nisan, or Sunday preceding the Passover: the cursing of the barren fig tree, the cleansing of the temple, the offering of their firstfruits, and preaching to the people with unusual power. In the evening Jesus went out of the city—we know not where, unless Luke 21:37 holds the answer.

Mark is the only Gospel giving these events in this order, naming the days when each occurred. The other Gospels give some of these events but do not give the exact time as Mark does.

Salem, Ohio.

—o—

PRAYER, FAITH, AND EFFICIENCY

By Titus Lehman

Even though prayer does change things and accomplishes more "than this world dreams of," yet its effectiveness is a reflection of the faith which bears and inspires it.

Prayer is the conference room where humanity learns from divinity the important strategies for engaging and overcoming the spiritual hosts of evil arrayed against us in the heavenly warfare (Eph. 6:12 Wey.). After these sessions we go forth for activity protected by the shield of faith. But how can we overcome with a shield, an instrument of protection? Is it a passive victory we are to gain? In a sense it is that. The Spirit, knowing where the enemy is vulnerable, leads the offensive, but the defense is ours to manage. And even though God carefully tempers the enemy's onslaught to the strength of our shields, yet WE MUST HAVE SHIELDS.

If it be true that love "makes the world go round" it must certainly be true, also, that faith prevents its going to pieces.

Christian faith rules out anxiety and its attendant loss of energy and efficiency through a reorganization of our habits of thought. We replace suppositions and proposed probabilities of human understanding for the historic evidences of Divine revelation, which bring peace, assurance, and fortitude.

Foremost among these evidences are the Bible itself, which burns on, day

(Continued on page 284)

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Since the Bible teaches Christian people to greet one another with a holy kiss (Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thess. 5:26; I Pet. 5:14), **if preachers claim that it is only for them or others claim that it belongs only to the time of communion and feet washing, is this "rightly dividing the word of truth?" or is it adding to or taking from the Scriptures as taught in Rev. 22:18, 19?** L. B.

The references noted are easily understood, as they are stated in clear, simple, unmistakable language. In giving these admonitions, Paul and Peter were both writing to Christian people not to any particular class of Christian people, and it is but reasonable to suppose that they meant for all members to take their teaching on this point literally. It is hard to conceive that "rightly dividing the word of truth" means to divide the scriptures that we prefer to ignore from the scriptures that we have no objections to putting into practice. There is no more reason why we should ignore the references already noted than there is to ignore the entire epistles in which these references are found.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

MISUNDERSTOOD

By Margaret Hedrich

Had we known the many trials,
Known the sorrow and the care,
Known the bitter disappointments,
That some human hearts must bear,
We would be more kind and gentle,
Help each other where we could,
Judged less harshly—had we known it
That we had misunderstood.

Had we known the false impressions
That were gathered day by day,
Until virtue seemed trangression
And the soul had passed away,
How we wish we'd loved each other
Ere too late for word or look,
Had forgiven friend and brother,
Had not been misunderstood.

Had we thought of God's great mercy,
When He pardoned all our sin,
Gave His Son to pay the ransom
That salvation we might win,
Teaches in His Word the lesson
To be faithful, true, and good,
Like thyself, so love thy neighbor,
Then you're not misunderstood.

Elmira, Ontario.

THE WORK OF THE HOME DEPARTMENT

By Barbara H. Paul

How far does it reach?
Who does it find?

When I went to a certain home for the first time, they accepted the Sunday-school papers and the quarterly, but the man of the house would not allow any prayer or singing, and no cottage meeting or class meeting; no religious meeting of any kind. But I was invited to call again each time I called.

One day there was an old man there, a neighbor who lived alone. He was 80 years old, and not a Christian. He visited in their home frequently because he was lonesome. He enjoyed their kind hosptiality. I left Sunday-school papers there for him also. He was glad to get them. He never went to any religious service at all. He had never made a confession. He had two daughters who lived in a town about twenty miles from where he lived. They came to pay him a short visit occasionally on a Sunday afternoon.

One day there was a funeral in the neighborhood and by chance I rode in the same car with him. This gave me an opportunity to find out about his spiritual condition and to get acquainted. He invited me to his home, and told me he had no Bible or hymn book. Some of our family went to his home soon after that, gave him a Bible and hymn book, and had worship with him. He enjoyed it very much, and especially appreciated the old hymns his mother used to sing.

Here we can see what home teaching does. We went to see him often, and some of the other members of the Church went to see him too. When we had our evangelistic meetings we brought him into the services. We took turns to bring him in. He made a confession and was so happy, but was not willing to make a full surrender, therefore could not be taken into the Church.

The next winter he became sick, was not able to stay alone. So his daughters took him to their home, which was closer to the Masontown Church. So they got in touch with him and he finally accepted the Lord, laid all on the altar, and was baptized by Bro. A. J. Metzler. The next summer, sometime in August, 1941, he peacefully fell asleep. Bro. J. L. Horst preached the funeral sermon. They brought him back to Scottdale for the funeral and burial.

When he was taken away from Scottdale our prayers went with him. We always kept praying for him. I am sure the home department had much to do with winning this man's soul for the Lord. And the Lord said one soul is worth more than all the world. The home where we met him is now open to prayer services and singing. The mother and the children come to Sunday school and have been to church services a few times. The mother is under conviction, but is not yet willing to accept the Lord. Will you, all who read this, pray for this family, also for 24 more families that we have on our home department list that are not saved?

Scottdale, Pa.

—o—

LOVE

By Menno Smith

"God is love." Love is therefore an attribute of God. When He created man He put this grace, which we call love, into the soul of man, because love must have an object, so He could look upon His creature man, and see His image there; see the love He placed in man from Himself.

This love was mutual. It would work both ways. Man could also love his Creator with the love He now possessed. What a heavenly condition in the garden of Eden was now taking place! His helpmeet no doubt enjoyed the same love union with God.

Now the tempter steps in and entices them with the love for wisdom, and thus broke this union with God. All through the Scripture I fail to find where He took this love away from man which He once gave him but placed him in a very responsible position and gave him his free-will agency, to use this possession (love)—right or wrong. If used right it is under the power of God. If used wrong it is under the power of Satan.

Christian parents, I would like to impress the thought that we put forth every effort to train our children as they are growing up to the years of accountability, to get this powerful engine (love) guided on the right track. It is more than man can accomplish in his own strength. Teach them to go to the powerhouse of God (in other words the throne of grace) to receive wisdom and strength to guide them aright, so they do not come under the influence of Satan, to be led captive at his will, and fulfill the lusts of the flesh, as listed in Gal. 5:19-21. I will try to list some present-day influences to get this love on the wrong track:

The moving-picture show and its associates.

The dance hall, and those that patronize it.

The summer resorts and swimming pools.

Some literature that finds its way in the home.

The radio needs close watching.

And how many things confronting the young people today, the Lord only knows.

Someone may say that some of those things will do them no harm. Let me say in all tenderness, the more of those things allowed, the stronger and the greater their love is growing for the things which lead them away from God, and those who frequent such places at home and this engine (love) has gotten a lot of fresh fuel to drive it at a higher speed than it went before.

Friends, the situation is serious. The average age of our criminals in many places today is nineteen, whereas a few years ago it stood at twenty-eight. How sad it is that the tempter with his many devices and vices gets control of their affection so young and leads them into such deep degradation in sin. Let us who have the eternal welfare of our children at heart, put forth the effort more than ever to instill the love for things noble and true, and pray God through the gift of His Son to fill us with His love, and keep us pure.

"Until we reach that perfect rest,
Where former things will ne'er molest

Maple, Ontario.

—o—

There is no time under any circumstances, that we can afford to take our eyes off Jesus.—Newton Weber.

Sunday School Lesson

Theme for the Quarter: Studies in Genesis

Lesson for July 5, 1942.—Gen. 1:1-2:2.

GOD THE CREATOR

Golden Text.—In the beginning God ated the heaven and the earth.—Gen. 1.

Introductory.—The lesson before us esents the Genesis account of the eation. It is the only authentic and rfectly reliable story of this great ent that we have, being the only ac- unt "given by inspiration of God." e so-called "development theory," e evolutionary hypothesis, and all ier theories created in men's imagina- ns and supported by human guesses, n never be accepted as substitutes for e Creation story as presented in the st and second chapters of Genesis.

e Systematized Order of the Creation

The First Day (1-5)—tells of the terial universe, the narrative includ- ; the dividing of the day from the ght.

The Second Day, presented in vv. 6-8, tnessed the separation of the earth m the heavens, the waters being ided. And God called the firmament eaven."

The Third Day (9-13)—witnessed a ther separation in that the dry land s separated from the waters. Also, lower forms of life (the vegetable gdom) were brought into existence.

The Fourth Day (14-19)—witnessed divine act of setting lights in the nament—sun, moon, and stars—the rpose of which was to serve as "light on the earth," etc. "And God said, t there be lights in the firmament to ide the day from the night; and let m be for seasons, and for signs, and days, and years."

The Fifth Day (20-23)—saw the be- ning of animal life; the animal crea- n, including the animals on sea and d. "And God blessed them, saying, fruitful, and multiply, and fill the ters of the seas, and let fowl multiply he earth."

The Sixth Day (24-31)—marked the npletion of God's work in the animal ation. In this list we find the higher ms of animal life, especially the mam- ls. Concerning man, the crowning rk of God in the Creation, we have s description: "God said, Let us make n in our image, after our likeness: l let them have dominion over the of the sea, and over the fowl of the and over the cattle, and over all the th. . . . So God created man in his n image, in the image of God created him; male and female created he m."

Points for Meditation

1. **System and Order in the Creation.**—Beginning with the statement, "In the beginning God created the heaven and the earth," the inspired writer tells of the planetary system, the putting of things in their natural order; then proceeding to tell of the creation of life, he starts with the vegetable kingdom, the lower forms of animal life finally reaching the creation of man, the highest type of life, shining in the image of God. There is system and order in all things which God does. Truly, "our God is a God of order."

2. **Six Literal Days.** — As God through Moses says, "In six days the Lord made heaven and earth." We have further confirmation of this in verses one and two of the second chapter of Genesis, where we are told of God completing the work of creation by resting on the seventh day. If the seventh day was a literal day why should any one contend that the first six days were periods of time of indefinite length?

3. **The Intelligence of Man.**—Two things are stated concerning the status of primitive man: (1) He was created in the image of God. (2) He was given dominion over all the earth. This puts man in a class of created beings all by himself. The fact that man's anatomy is somewhat similar to that of the higher type of the lower animal creation is no more a proof that man is a descendant of the lower animals than is the fact that Christ wore the human form a proof that He was (and is) not the Son of God. In the wisdom of God, man was endowed with an intelligence that made him ruler over the animal creation. Man being a finite image of the Infinite God, a study of man's attributes gives us at least a limited knowledge as to what the personality of God is like. There is not the least resemblance between Adam and Eve our first parents, to the so-called "cave man" who was created in the minds of unbelievers. But some of the descendants of fallen man have degenerated to an extent that they bear some spiritual resemblance to the imaginary "cave man."

4. **The Two Institutions** mentioned in the Genesis account of the Creation are the Sabbath Day and Marriage. For this reason both of these should be regarded with sacred reverence for the wisdom of God in calling them into existence. The Sabbath was sanctified by God the Creator, was commanded to be kept holy under the Levitical Law, and from the time of the resurrection of Christ the Lord's Day has been kept sacred by His people as the God-appointed day of rest and worship. Concerning marriage, two of the things that are specifically stated in the New Testament Scriptures are that among God's people it should be "only in the Lord," and that when two are united in accordance with the laws of God and the government under which we live they have become "one flesh" and "what therefore God hath joined together, let not man put asunder."—K.

Bible Meeting Topic

LOYALTY TO THE PRINCE OF PEACE.—Matt. 5:28-48.

Topic for July 5

MOTTO

"If any man serve me, let him follow me."

OUTLINE STUDY

I. The Accomplishments of His Peace.

1. Peace between God and man.
   a. By the blood of His cross.—Col. 1:12-24.
   b. When men accept it by faith.—Rom. 5:1, 2.
2. Peace in the heart by His Spirit.
   a. The fruit of the Spirit.—Gal. 5:22.
   b. The love toward others.—Jno. 13:34, 35.
   c. Love toward enemies and evildoers.—Matt. 5:43-48; Lk. 6:32-36.

II. Loyalty to Christ and His Kingdom.

1. He is first above all else.—Lk. 14:26-33.
2. We keep His commandments.—Jno. 14:21-24.
3. We confess Him before men.—Mk. 8:38; Matt. 10:32, 33.
4. We fulfill His mission in the world.—Matt. 5:12-16; I Pet. 2:9.
5. We carry out the Great Commission.—Matt. 28:19, 20.
6. We promote the cause of Christian peace.—Rom. 10:15; Jas. 3:17, 18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Peace."**
2. Loyalty to Christ the Prince of Peace.
   a. He is our Saviour.
   b. We will receive Him.
   c. We will obey Him.
   d. We will confess Him.
   e. We will follow His example—
      Of love.
      Of peace.
      Of unselfishness.
   f. We will tell others of Him.

For Seniors.

1. The Peace Jesus Secured for Men.
2. The Peace Men Have in Their Hearts.
3. How We May Manifest Our Loyalty to Him.

PERSONAL THOUGHT

My Prince is worthy of my all. I will not be ashamed to stand for Him and for His Word wherever I am.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Missions .....John R. Mumaw
Doctrinal .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

THURSDAY, JUNE 25, 1942

Field Notes

Bro. Jesse Short of Archbold, Ohio, is holding revival meetings at the Shantz Church, Baden, Ont., June 18-28.

* * *

Bro. J. M. Nissley, superintendent of the Altoona, Pa., Mission, served at the Alden, N. Y., Church, on Monday and Tuesday evenings, June 9 and 10. S.

* * *

Bro. C. L. Graber of Goshen, Ind., has been spending a few days in Kansas this past week in the interests of the Board of Education's debt-liquidation program.

* * *

Revival meetings are in progress at the Cressman Church, Breslau, Ont., June 18-28, in charge of Bro. C. Z. Martin of Mountville, Pa., Superintendent of the Columbia Mission.

* * *

Bro. Jesse Hoover of Philadelphia, Pa., is bringing evening messages concerning our relief witness in Europe at the following Ontario churches: Waterloo, June 24; Manheim, June 25; Elmira, June 26.

* * *

A Sunday School Superintendents' Program was held at Midland, Mich., June 18, and a similar meeting at Nappanee, Ind., June 19. Bros. Milo Kauffman and Paul Mininger served at both meetings.

* * *

An interesting report of the Dakota-Montana Conference, held with Detroit Lakes, Minn., congregation June 11 and 12, will appear in an early number of the Gospel Herald, D.V.

* * *

A number of field notes, marked "S," were sent over from the Mission Board meeting for insertion on this page a week ago. But reaching us too late for publication in last week's paper, most of them appear in this number.

Bro. M. C. Lehman, recently returned from relief work in Europe, spoke at the Brethren in Christ (Tunker) General Conference at Stevensville, Ont., on Saturday, June 13. S.

* * *

Bro. A. J. Metzler of Scottdale, Pa., left home on Friday night, June 19, for Eureka, Ill., where a series of meetings was announced to begin Sunday morning at the Roanoke Church.

* * *

Bro. S. C. Yoder returned home to Goshen, Ind., June 10, from an extensive trip to Pryor Okla. Kansas City, Kans., and La Junta, Colo., in the interests of the work of the General Mission Board. S.

* * *

Bro. J. W. Hess, Akron, Pa., has been secured to serve on the program of the Alberta-Saskatchewan Conference, to be held July 7-9 at Guernsey, Sask., and following the conference he will be engaged in evangelistic meetings for about a month. S.

* * *

July 19 is the date set for the ordination of a bishop in the Allensville, Pa., Mennonite Church. May the prayers of God's people ascend continually to the Throne in behalf of this work, that in all things God's will may be done. Cor.

* * *

We are in possession of an interesting program of the thirty-second annual Sunday school conference in the Casselman Valley district, to be held at the Casselman Mennonite Church near Grantsville, Md., July 4. The public is invited to attend this meeting.

* * *

Evangelistic meetings were held (or are being held, D. V.) at the following churches in Waterloo Co., Ont.: St. Jacobs (June 17-25), John R. Mumaw evangelist; Shantz (June 17-28), Jesse Short evangelist; Floradale (June 17-25), Elmer B. Moyer evangelist.

* * *

The two articles by our Peace Problems Committee found elsewhere in this issue, will be read with interest by all who are interested in maintaining a clear conscience when facing employment problems during war times. Articles on the Civilian Bond Issue are promised for next week.

* * *

Indiana-Michigan Conference. — We are in receipt of an interesting report of the annual meeting of the Indiana-Michigan Conference, held with the Howard-Miami congregation near Kokomo, Ind., June 10 and 11. We hope to be able to publish this report in next week's Gospel Herald.

* * *

"A Youth of 70" is what Bro. S. F. Coffman of Vineland, Ont., was termed on the occasion of his seventieth birthday on June 11. The best wishes of the Church are extended to our brother and it is our hope that this "young man" may serve the Lord and the Church for many years. S.

* * *

The Mennonite Commission for Christian Education and Young People's Work held its regular spring session June 17 at the first Mennonite Church, Kitchener, Ont. All members but one were present. Much important work was done which will be reported later. A. J. M.

* * *

The Ontario A. M. Conference, held June 9, 10 near St. Agatha, Ont., was attended by a number of brethren from western Canada. Among those who took part on the program were Bro. Milo Stutzman, Kingman, Alta.; Michael Zehr, Pigeon, Mich.; and J. V. Shank, South America. S.

* * *

Bro. Jesse Martin, chairman of the Military Problems Committee of Canada is accompanying ninety-two conscientious objectors to Vancouver Island, British Columbia, and is assisting in setting up a number of work camps there. Forestry work is planned for 1000 C. O.'s in that section. S.

* * *

Bro. Edward Diener, a recently ordained minister, now at the Colorado Springs C.P.S. Camp, is preaching a series of Sunday evening sermons at the Manitou Mennonite Church, following the young people's meetings. Brother Diener is a son of Bishop Harry Diener of Hutchinson, Kansas. L. C. M.

* * *

The Ontario Mennonite Church Conference convened at Zurich, Ont., June 3 and 4. Bros. D. A. Yoder and J. Stauffer were present as representatives of the General Problems Committee of General Conference, and Bro. E. Miller was present in the interests of the debt-reduction program of the Mennonite Board of Education. S.

* * *

Ordination.—Bro. Abram K. Landis, Souderton, Pa., was ordained as minister of the Rocky Ridge Mission, north of Perkasie, Pa., on Sunday, June 14. Bishop S. G. Shetler of Hollsopple, Pa., preached the sermon and Bishop Arthur Ruth was in charge of the ordination. May the Lord richly bless our brother in his responsible calling. S.

* * *

The Ohio Mennonite Mission Board met at the Plain View Church near Aurora, Ohio, June 5 and 7. Bro. D. J. Miller of Berlin, Ohio, preached the Mission Sermon and Bro. E. F. Harder of Marshallville, Ohio, preached the consecration sermon. The sessions were well attended and the messages given were encouraging. S.

* * *

An Itinerary Evangelism Group from Eastern Mennonite School, serving in co-operation with the Virginia Board of Missions and Charities were expected

:o begin work about June 20, to con-inue for approximately eight weeks, in :he Tennessee and Kentucky moun-:ains. The prayers of the Church go with the group in their work in this needy field. S.

* * *

Two last-minute notices coming to our desk previous to closing up this paper were the following: (1) Dedica-ion services at the Perkiomenville, Pa. Mission, June 27, 28; (2) Tent meetings n Wooster, Ohio, June 28-July 5, with Bro. Moses Slabaugh as evangelist.

* * *

Recent visitors in the Publishing House and the surrounding community include the following: Adin J. Kuhns nd wife, Hagerstown, Md.; J. A. Pence nd wife, Douglassville, Pa.; Jane Heff-y, Johnstown, Pa.; Wilmetta Gindles-erger, Hollsopple, Pa.; D. W. Leh-man, Harrisonburg, Va.; Roy Harnish nd wife, Lancaster, Pa.

* * *

Bro. Daniel W. Lehman of Harrison-urg, Va., is serving as instructor in usic and other branches in the sum-er Bible school at Masontown, Pa. While in the Southwest Pennsylvania strict he is allowing himself to be ed in promoting the interests of the astern Mennonite School at Harrison-urg, in which school he is a faculty ember.

* * *

Bro. S. E. Allgyer and wife of West berty, Ohio, returned home recently om a visit to New Jersey and Pennsyl-nia, during which time our brother led appointments in the following ennonite congregations in Pennsyl-nia: Morgantown, Atglen, Blooming en, Belleville, and Mattawana. "We d a splendid trip and enjoyed the fel-vship of God's people," writes our other.

* * *

Bro. David N. Weaver, son of John . Weaver, was ordained by lot to the nistry at the Weaverland, Pa., Church Thursday, June 18. Eleven bishops, sides a goodly number of ministers d deacons, were present. Bro. D. ner Krady preached the sermon and o. J. Paul Graybill officiated. May Lord abundantly bless our young ther, and make him a blessing to the gregation he has been called to serve.

* * *

Our India missionaries who are on ir way home for their furloughs, are king satisfactory progress on their age home, as indicated by the fol-ing cablegram which arrived at the ne of the secretary of our General sion Board, Bro. S. C. Yoder, the ning of June 18: SOUTH AFRICA: RIVED SAFELY INFORM REL-IVES. JOSEPH GRABER.

y the Lord bring them safely to r homeland.

Correspondence

ALPHA, MINN.

Dear Herald Readers:—We again enjoyed the privilege of having our bishop, Bro. Simon Gingerich of Wayland, Iowa, with us for communion services May 31. A class of eight were all baptized. May God ever keep them faithful and true, all being young in years.

Bro. Earl Ressler stopped here en route to his work at Loman, Minn., after being in Short Bible Term at Hesston, Kans. Bro. R. used the text, "Occupy till I come," for his theme. We ask God's blessings on the work and workers in northern Minnesota.

Bro. and Sister Noah Landis, accompanied by the writer and husband, were at Detroit Lakes several days, attending the Dakota-Montana Conference.

Bro. C. A. Hartzler of Tiskilwa, Ill., accompanied us home and gave us two inspiring messages on the 14th.

Bro. Noah Landis expects, D.V., to be at South English, Iowa, over June 21 to attend a committee meeting in behalf of the Iowa-Nebraska Conference, to be held at this place early in the fall.

Our Bible school was held June 1-5. We had Bible school all day, due to the tire situation. A program was given on the evening of the 5th to a full house.

We ask an interest in your prayers, and remain your colaborers in the Master's service.

Mrs. Ed Hartzler.

——o——

SPARTANSBURG, PA.

Dear Herald Readers:—"The Lord hath done great things for us, whereof we are glad."

We cannot help but feel that the Lord has heard and answered our prayer. Since our last writing Bro. Jacob Berkey and wife of Clarence Center, N. Y., have come to minister unto us. We are glad that God has sent them, because our need was great.

May 23, Bro. Aaron Mast was with us, and we held our counsel meeting. On Sunday morning, the Beaver Dam congregation joined with us in holding our communion services. Bro. Phil Frey and a quartette of brethren were also present. In the afternoon, services were held at Beaver Dam. Truly we experienced a glorious time in the Lord.

May 31, we held our biannual Christian Workers' meeting with the Sunnyside congregation. Bro. I. B. Witmer was with us and preached at the evening service. A number of souls reconsecrated their lives. How wonderful it is to feel the power of God in our lives!

June 15 sees us making our first attempt at Bible school in this community. Eighty-eight are enrolled. Bros. Alfred Brenner, Dan Troyer, and Joe Oesch are making the plans and doing the canvassing. Prior to this Bro. Berkey preached several evangelistic sermons. The Spirit so worked that more souls reconsecrated their lives.

Let us continually praise God for the manifestation of His power and for His mercy to us. Yours in Christian love,

Edna Brenner.

SWEET HOME, OREGON

Dear Readers, Greetings:—We have great reasons to thank God for His blessings to us. Our little group here, in the past two years, has practically doubled in membership. We now have 65, and a Sunday-school enrollment of 100 with an average attendance of 90.

Our spring revival was both helpful and inspiring. The Lord blessed the messages of Bro. E. S. Garber of Nampa, Idaho, several souls stepped out for Christ, and a large number expressed a desire for a closer walk with Him. Pray that these precious souls may enjoy a rich and deep experience with Christ. We also appreciated the helpful and informative messages of Bro. and Sister P. A. Friesen of Denver, Colo., returned missionaries from India. We are praying that the revival spirit may continue.

At the request of our bishop, Bro. N. A. Lind, the congregation made to the conference a plea for further ministerial help in the congregation. Our prayer was answered by the coming of Bro. Archie Kauffman. Another plea has gone out now for further help by the ordination of a deacon. Pray with us that the Lord's will may be done.

We were privileged to have with us Bro. Ivan Lind and the Hesston Ambassador Quartet with their inspiring message. We are pleased to have the quartet remain with us till fall.

Bro. Glen Whitaker of the Los Angeles Mission was with us in place of our regular Wednesday evening prayer service, June 10.

We greatly appreciate hearing from all those who are doing their share in bringing the Gospel to the lost.

The church building has been filled with visitors at our regular services for the past few Sundays and we certainly enjoy having them with us.

Pray definitely for us that we as a congregation may be more concerned about lost souls in this community. We are looking forward to the time of a glorious ingathering of sin-sick souls to the fold of Christ.

Yours in Christ,

Walter McDowell.

——o——

CRYSTAL SPRINGS, KANSAS

(Crystal Springs Congregation)

Greetings in Jesus' Name:—In the absence of our minister, Bro. Gideon G. Yoder, who is camp director at Denison, Iowa, the following ministers have brought us messages on Sunday mornings: Ivan Lind and O. O. Hershberger of Hesston, Kans.; Menno Troyer of Conway, Kans.; Simon Hershberger of Jet, Okla.; Wilbert Nafziger, John Thut, and R. M. Weaver of the Pleasant Valley congregation of Harper.

Our bishop, Bro. Harry Diener, was here May 10, to serve the congregation in an impressive communion service.

Our pastor, Bro. G. G. Yoder, spoke in the evening, to the congregation on problems concerning the church on conscientious matters.

Summer Bible school began May 11 and ended May 22. The enrollment was 67. Donald King served as superintendent. There were nine teachers.

(Continued on page 284)

Miscellaneous

CHRIST OUR REFUGE

By Barbara Cripe

The clouds are getting darker,
Each day they hang more low;
Men wonder what they're bringing,
And where for refuge go.

As in the days of Pharaoh,
When God foretold the hail,
It came as He had promised,
And His promise cannot fail.

And so today He has promised
A day of wrath shall come;
This warning should be heeded,
And rejected by none.

All we can flee for safety,
To the Rock that's firm and sure;
When everything else is crumbling,
This Rock shall e'er endure.

This blessed Rock is Jesus.
He stands with open hand,
To welcome every sinner
To a fairer, better land.

Yes, all should heed this warning,
And heed without delay;
For the day of wrath is coming—
Perhaps it is today.

Then give your heart to Jesus.
He gladly doth receive
All who now accept Him
And His blessed Word believe.

So as the clouds are lowering,
Men wonder what, and why,
We rejoice in Christ our Refuge,
His coming draweth nigh.

Delavan, Illinois.

—o—

CAN CONSCIENTIOUS OBJECTORS WORK IN WAR INDUSTRY?

The 1937 General Conference statement on "Peace, War, and Military Service" makes the following brief pronouncement on work in war industry: "We cannot knowingly participate in the manufacture of munitions and weapons of war, either in peace time or in war time." The principle set forth in this statement is clear. It is based on the conviction that as followers of Christ we must abstain from all forms of support of war, and that we cannot aid the war effort in any way. The manufacture of weapons of war and equipment for the armed forces is essential to the prosecution of war. Consequently those who take part in the manufacture of these materials contribute their labor to that which is essential for war.

The importance of war industry has been made strikingly clear in the present conflict. As the conversion of peace-time industries into war production is carried through, with not millions but billions of dollars being expended by the nation for this production, we see clearly the crucial importance of industry in war time. In this present war, as in no previous war, mechanization and motorization have increased the dependence of armed force on the products of industry. For those who believe in war, and in the necessity of carrying this war through to a victorious conclusion, it is clear that they must do their part in industry alongside of the men in the armed forces. This is consistent. For anyone who does not have a conscience against war to refuse his support to the government in labor and thought and skill would be disloyalty.

The conscientious objector is not expected by his fellow citizens and the officials of government to take part in war industry. It is clear to most persons who think that it would be inconsistent for men who cannot use weapons of war themselves to earn their living out of making weapons of war to place in the hands of others. Local boards, when classifying men for military service, frequently point out the inconsistency in applyng for 4-E classification while working in a defense plant. One local board chairman in a community where there is a large nonresistant population has several times vigorously expressed his criticism of men who manifest this inconsistency. He is unwilling to grant conscientious objector classification to those who deliberately and knowingly serve in war industry. We can have no quarrel with his position.

Although the basic principle is clear to all, there are some considerable difficulties in applying the principle honestly and sincerely to concrete situations. For instance, if a plant is working part time on war production, and part time on civilian production, should a conscientious objector withdraw from employment in such a plant? He need not do so if he is employed in that part of the operations of the plant devoted to civilian purposes, but the moment it becomes clear to him that his regular and permanent employment contributes in its major part to war production his conscience will no doubt make it impossible for him to stay. Again a man may have been working for many years in a plant which is gradually being converted under the pressure of the time into war production. When must he leave? Not until it is clear that the major contribution in that plant is to war production. Again, if a man is working in a factory producing civilian materials which are also used by the armed forces such as clothes, furniture, food, etc., must he break his connection with such a factory? Certainly not, unless the factory was specifically set up for production for military purposes or its output is contracted for war use for the duration of the war. Temporary or partial commitments to army use would not constitute a clear violation of principle. When principles are clear, and conscience is clean, and obedience to the truth and the right is well heeded, a sincere believer will find his way through to a right solution of all problems along this line, provided he is willing to follow the guidance of the Spirit of God. It is impossible to set up in advance a set of rules which will help him to decide every case automatically. What is essential is that a clear witness is maintained against war and that the labor of a man's hands goes primarily into peaceful civilian needs.

As the demand for labor in war industries increases, and fewer industries are occupied in civilian production, it may become more and more difficult for men who desire to be conscientious objectors to find adequate employment, but this cannot be the deciding point in a matter of principle. Many Mennonites who have gone to the city to work, will find it advisable to return to the farms where farm labor is scarce, and where by far the greatest part of production goes into civilian needs. Others may find it necessary to sacrifice a better paying job for a poorer one or to learn new skills. But God will reward those who are true to Him and He will not leave the righteous forsaken. If because of conscience a brother or a sister comes into real need, certainly the Church will be glad to supply that need and share with those who suffer for conscience sake.

Statements have been made by high government officials regarding the possible freezing of labor in war industries or the drafting of labor for war industries. Thus far such drastic steps have not been taken, and cannot be taken until the final legislation has been passed by Congress. Since there is a distinct possibility, however, that this may be done, there is all the more reason for those who may be involved in war industry to arrange to change their employment in plenty of time and thus maintain their conscientious position.

Peace Problems Committee,
Per Harold S. Bender.

—o—

THE OCCUPATIONAL QUESTIONNAIRE

The occupational questionnaire is now being mailed out by Local Boards to several groups of registrants. All men not yet called in draft registration before February 16 will receive the occupational questionnaire. All men registered in the February 16 registration are likewise receiving it. Men registered in the April registration, ages 45 to 64 have not yet received the questionnaire but will doubtless receive it in the near future.

The primary purpose of this questionnaire is to give the United States Employment Service information as to available reserves of skilled man-power for work in essential war industries.

not a draft questionnaire for military urposes, but is merely being routed rough Local Board channels because ocal Boards have a complete file of addresses of all men in the nation. It has othing to do with the military draft rectly.

The question is frequently asked as whether those who fill out this questionnaire should register their conscientious objector convictions. Inasuch as this is merely an occupational rvey and requests no commitments, e do not consider it necessary to gister conscientious convictions on is questionnaire. There is at the pres-t time no law permitting or requiring labor draft. Hence it is not necessary this time to register with respect to ch a future labor draft. In the event such a draft another questionnaire ill doubtless be issued at which time nscientious convictions, we believe, ay be registered. However, if anyone sires to register his conscientious sition on the occupational questionire, we advise doing so in the briefest ssible form by writing in on the rgin of each of the three detachable rtions of the questionnaire the follow-g sentence or one similar to it: "I am conscientious objector to war," or, claim the rights of a conscientious jector to war."

Since all men under the age of 45 will imately be given the regular draft estionnaire, and will have opportuy on this questionnaire to register ir conscientious convictions, it would m unnecessary for such men to regis-their conscience a second time.

Peace Problems Committee,
Per Harold S. Bender.

—o—

"THE WORLD IS ON FIRE"

By Joe H. Garber

t is strange, but interesting, to obve what the average man would save try to save if his house were on fire. acts on the spur of the moment, takrather worthless articles while he ws valuable things, his most prized asures, to perish in the flames.

oday the world is on fire. Men and ions are sacrificing intangible things rder to save or to gain tangible possions. There is great destruction of tangible. If it were only the tangible ich is perishing, the loss would not great. But the tragedy is that in this is the eternal, priceless possessions e intangible) are cast aside. God is aken; the eternal principles of the ster unused; lives are snatched, hope ted, liberty and freedom almost shed: all are forgotten in the mad to salvage the insignificant, temal, tangible objects or goals.

esus Christ is the only one who can g to man real liberty and freedom. h in Christ liberates from all sin. The Word is still true; the temporary winds or tides of war cannot possibly affect the long-range destinies foreordained in God's eternal purposes. "For the kingdom of God does not consist in eating and drinking, but in uprightness, peace, and joy in the Holy Spirit; and whoever in this way serves Christ, pleases God and is approved by men. Therefore let us aim at whatever makes for peace and the spiritual upbuilding of one another" (Rom. 14:17-19, Wey.).

The great intangibles are gifts from God; they cannot be secured from nor kept by anyone else but God. Lose not your courage, faith and trust. Remember that, "He is faithful who gave us the promises" (Heb. 10:23, Wey.). The Christian's supreme allegiance and loyalty is to Christ. "The true child of God does not mix in world politics. He knows this world is doomed and he has forsaken this world to SERVE THE LIVING GOD, and to WAIT FOR HIS SON FROM HEAVEN!" (Chosen People, May). The child of God thus engaged cannot be disturbed or alarmed about the real value of the intangible.

Goshen, Ind.

—o—

THE URGENT CALL FOR SPECIAL PRAYER BY THE PEOPLE OF GOD

By Orrie D. Yoder

Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy. . . . Wherefore lift up thy prayer for the remnant that is left. . . . And Hezekiah prayed unto the Lord.—Isa. 37:3, 4, 15.

A dark day like the one characterized by Hezekiah is again casting its shadow upon the remnant of God's faithful people. It was at such a dark time that the Holy Spirit put out the call to special prayer to the people of God. It was in the response to that call that Hezekiah and his people prayed and thus saved the cause of God from threatened doom and judgment. Today the Holy Spirit is putting out the "S.O.S." call to prayer, so that judgment might be averted and that the blessed cause of our Lord and His Church might be maintained against the powers of evil confronting us. Prayer changed things in the time of Hezekiah. Special prayer will change things today, and will help us prevail against the snares of a modern lukewarm Christianity and of a sin-sick warring world.

Surveying the rapidity of a drifting Church and the tragedy of world conditions, we need to be reminded that God's people have failed to truly evaluate prayer and its place in the worship of His saints. Humble prayer has always been the expression of faith in God whereby His people have lived in times of peace and also saved themselves in times of tragedy. Through prayer the early church was born, through prayer she grew and prospered, and by special prayer she overcame in times of tragedy, the most subtle opposition of a Satanic world system. There is no other way for the Church today to grow and prosper, nor to save herself at such a sad time as the one in which we now live. Can God find His Hezekiahs who as leaders of our church organizations, conferences and religious activities, will respond as did this man of God and call the people to special prayer?

Many of us have had our part in spending time in ministers' sessions, conference gatherings, discussing the tragedy of modern world and church conditions. But where are we? Usually by spending many hours of labor both early and late, in such counselling, we rob God of our loyalty to Him by declaring and concluding that there is nothing that can be done. We usually surrender to fate instead of praying on to victory. It is time that we believe God and get down to special prayer as did God's saints and servants of the past who through prayer always saved the day for God.

As a church we have failed to convey the lesson that an employer once purposed to teach his employees. At the top of a printed card he had the words, "It can't be done." Below, he had in outstanding color, the words, "Here it is." As professed followers of an almighty Lord and invincible Christ, it is a shame upon us that we have often met to discuss the conditions of the Church and her needs and then conclude in so many words "It can't be done," when we wish to prescribe the remedy. Why not meet as did Hezekiah at such a time, as did Jehoshaphat in time of crisis, or as did the early Church when they were threatened, and by faith wait upon God in prayer until He write under our weak effort, "Here it is," victory for you and defeat for your enemies and for the world?

We are living in days of which our Lord divinely predicted as days of great apostasy and deception. Matthew 24. What but special prayer and waiting upon the Lord can save us from the snares of such Satanic agencies? We are living in a time in which atheistic and anti-Christain opinions are growing as they feed upon the inconsistencies of so-called Christianity. What but special prayer will save us from becoming a compromising church that will lose its respect of the world and its favor of God? Loudly professing nonresistance, as we are at this time, what but special prayer can save us from the snares of a modernistic pacifism that neither God nor the world will own; and will help us in such a needy time to bear to the world the testimony of Christ-born love for all mankind, even for our enemies? What

but prayer will help us live the **simple life** such as our Lord lived and taught (Matt. 5-7), which simple life and faith must necessarily be the very foundation of true Biblical nonresistance?

What but special prayer will help us stop our jangling about prophetic interpretations, and will bring us whatever the cost of our **human** prejudiced opinions to a consistent interpretation of the Word of God and a Holy Spirit born faith to believe and accept the truth as it was received and believed by the early followers of our Lord?

"This day is a day of trouble and rebuke," said Hezekiah. Who will be one of God's men as was Hezekiah to lead the people of God in a call for special prayer to save the day for God? Will you brother, editor, conference, or mission board executive? God bless you to that end. Oyster Point, Va.

—o—

"GOD LIVETH STILL"

By Mrs. M. Hedrick

They shall perish; but thou remainest . . . they shall be changed: but thou art the same.—Heb. 1:11, 12.

The world is in a state of flux. Things are not as they once were, nor is it likely that they will again be the same. There are changes in ideas, in standards, in life philosophies, in governments. People change their way of living, even their religion. How can Christians remain Christians in such a changing world? We can lift up our eyes unto the hills, and say, There remaineth the hope and faith in God, and in His blessed Son, our Saviour. God liveth still—providing a way for us to escape the bondage of our sinful nature into the freedom of faith and the redeeming love of Christ. Here is mercy to forgive, and grace to fortify us for every trial and temptation. Here are treasures in religion which moth cannot corrupt or thieves break through and steal. Here is the Church with its mighty fellowship, the family of God.

It may look as if the Church were losing out, and the world were winning all along the line. But no. God liveth still; let the earth rejoice. God is in Christ reconciling the world unto Himself and He will not fail. God will win at last, and this is not a matter of doubt but only a matter of time. Remember the things of old: "for I am God, and there is none else; I am God and there is none like me" (Isa. 44:8).

Fear and doubt assail many hearts and minds in these times of unrest and distress, thinking, How will it end? This is not only an economical, but also a spiritual problem. It is not **getting** all you can but **giving** all you can. It is not having an abundant **cash account,** but having the abundant **life.** "Seek ye **first** the kingdom of heaven." In a world so full of strife and hatred Satan is active trying to destroy Christianity. "But God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Psa. 46:1, 2).

This we must not neglect—the capacity for astonishment at the words and works of God. Our Christian faith might well be a matter of exclamations. We ought to be amazed at the goodness and greatness of God's mercy. But how very perfunctory confessions have become, many being ashamed to confess Christ as their Saviour. Are we confessing Christ in our daily life? Are people taking knowledge of us that we have been with Him? Do people know that we are Christians by the way we live? by our interests in the welfare of others who are afflicted or in want? Do we try to help some poor soul in darkness who perhaps has never heard of a living God or a loving Saviour?

We are sometimes tempted to a feeling of helplessness and do nothing. We are baffled by the need that is in the world. This is a problem seemingly beyond our power to solve, but God knows all needs. He liveth still and is greater than our problems. He is adequate for all our situations. We should not despair with the little we can do, if it is for the best. He has a way of using what we offer in sincerity and simple love. He is our fortress and our strength. Let this be our daily prayer, that He give us courage and a contented mind and spirit in the daily grind of life, to serve Him bravely to the glory of Christ.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (II Cor. 13:11).

"Though battles rage, and cannons roar,
We need not fear an ill;
Who calms the storms and boist'rous waves,
He reigns, He liveth still.

"When tempter's snares and foes assail,
With anguish hearts will fill;
Be not dismayed, and doubt or fear,
God reigns, He liveth still.

"Hope, trust, have faith, in God abide,
Resolve to do His will;
A safer refuge there is none,
He lives and reigneth still."

Elmira, Ont.

PRAYER, FAITH, EFFICIENCY

(Continued from page 277)

by day, as a light and fire of unquenchable truth, silhouetting in severe outline the dark, downward path of the transgressor but ever illuminating the path of the just.

Jesus' resurrection from the dead following a faultless life and shameful crucifixion will always defy any attempt of natural explanation. Also witness the transformation of personalities following Christian regeneration.

These evidences anchor and give poise and purpose to our existence. Anxieties and worry are without excuse; they belong to our Father. So if caught by one let us quickly beg His forgiveness and turn it over. HE careth for US. I Peter 5:7.

Midland Park, N. J.

CORRESPONDENCE

(Continued from page 281)

Bro. G. G. Yoder conducted a series of Spiritual Life meetings here June 5-7. The sermons, based on Psalm 27:1; 28:7; 23: were inspiring, giving us spiritual food for the soul and a greater knowledge of God's care for His children.

June 9, 1942. Evelyn Troyer.

—o—

HIGH RIVER, ALBERTA

(Mt. View Congregation)

Dear Herald Readers, Christian Greeting—We are thankful to God for His blessing upon us, both temporal and spiritual. Let us be thankful that we still live in a land of peace compared with many other parts of this earth. Let us also remember those who suffer affliction and sorrow.

Bro. William Bast and wife came to our community this spring. We are glad to welcome them in our midst.

Sunday, April 19, we again commemorated the suffering and death of our Saviour.

One of our members, Bro. Noah Bech was laid to rest on April 21. He attended worship when possible, but could not attend regularly because of failing health and the distance of 20 miles to come to service.

May 18, our home bishop, Bro. Isaac Mill and wife left for Ontario. They expect to attend our annual conference at Guernsey, Sask., on their way home. Conference is to be held early in July.

Sister Erma Guengerich of this congregation and Bro. Maynard Stauffer of Tofield, Alta., were united in holy matrimony on May 31, at this place, Bro. J. B. Stauffer, father of the groom, officiating. He also favored us with a sermon both morning and evening.

The following Sunday Bro. H. B. Ramer of Duchess preached for us. In the absence of a minister, Bro. H. O. Stauffer, our home deacon, ably gives thoughts and exhortation from the Word.

We have had abundant rains of late and the crops look very promising.

One of our sisters has not been enjoying good health, being bedfast part of the time. Otherwise there has been fairly good health among us.

Let us remember one another in prayer.

June 14, 1942. Albert Guengerich

—o—

KNOXVILLE, TENN.

(709 N. University Ave.)

Dear Readers of the Gospel Herald, Greetings:—June 14 was the date of our communion at Knoxville Mission. Preceding the communion, John McMillan, a young

s received into the Church by baptism. We re very glad for the presence and help of). E. F. Heatwole of Waynesboro, Va., o officiated at these services.

At this writing, we are anticipating the ning of Bro. and Sister Levi Hurst to oxville. Bro. and Sister Hurst are students Eastern Mennonite School, but have agreed spend the summer months at Knoxville in er to assist with the mission work.

Our summer Bible school is scheduled to in June 22 and continue two weeks.

We are planning for a series of evangelistic etings to be held during the same dates. addition to Bro. and Sister Hurst, we are nting on the Itinerary Evangelism Group E. M. S. to help in this work. The evan- st accompanying this group is expected to duct the series of meetings.

The prospect of having so much help at time is highly encouraging at a place ere scarcity of help has been the rule. It be apparent that we have reason to expect ery interesting and profitable time. For we praise God and trust that present plans be carried out successfully, if it be His . Will you pray that this concerted Bible hing, soul-winning campaign may have blessing of God?

ne 15, 1942. John H. Shenk.

GARDEN CITY, MISSOURI

(Bethel Congregation)

he following special events have oc- ed in the church activities in recent ths:

arch 1, Bro. Raymond Hershberger of Sycamore Grove congregation preached us.

arch 8, Bro. and Sister Fred Brenneman family, now of Hesston, Kans., visited in community. Bro. Brenneman favored us a message both morning and evening, Sister Brenneman gave an interesting to the children.

ril 5, the Sycamore Grove congregation with us for a program of Easter music. rmon by Bro. Raymond Hershberger fol- d the program.

ril 19, we observed the communion serv- A few days later Bishop J. C. Driver, Sister Driver and daughter Lydia, d on a trip west.

y 14, Ascension Day program. This am was planned by the music commit- epresentative of both congregations here given upon the suggestion of the Bible class leader as a meeting of the class. were glad for the presence of Bro. Joe er of the office of National Service l for Religious Objectors at Washington, He gave us interesting information con- d with the work of the C. P. S. camps.

y 17, Bro. and Sister Daniel Kauffman ttdale, Pa., visited us. He preached for o very helpful sermons.

y 23 and 24, a Bible School Teachers' rence, sponsored by both congregations nder the direction of Bro. Jess Kauff- f Hesston, Kans., was held at the Syc- Grove Church. Assisting Bro. Kauff- n this meeting were Bro. Wilmer Landis sston College and Sister Eva Cooprider nan, Kans. The conference continued for four sessions. Some very challenging and helpful thoughts were presented. Our Bible school opened May 25, and continued to June 5, closing with a program. The school was held in the public school building in East Lynne. The enrollment was 104; the average daily attendance 90.5. Sister Eva Cooprider was the principal.

June 16, 1942. Cor.

CHICAGO, ILLINOIS

(Mennonite Home Mission)

Dear Christian Friends, Greetings:—A city mission is very modern in this that there is a large "turn over." Many children come to the Mission for some time, then drop out. Families will come to the city and for years take active part in the Church activities; then, for various reasons, move elsewhere.

It seems that since the beginning of 1942 there has been an unusual "leaving" from among our group. The F. N. Burkey family moved to Oregon, Ill., which took four S. S. teachers from our work. Soon the Floyd Billings family moved to Shannon, Ill., a family of six. Last week the Robert Andersohn family was moved to West Liberty, Ohio, where they will be workers in the Children's Home. They were both active in our church work. Last Saturday we laid to rest our Intermediate S. S. superintendent, Edward Fricke, whom we all loved so much. Several of the boys who had been rooming here have left to be at home before being called by Selective Service; as, Vernon Weaver of Iowa and Elvin Nice of Filer, Idaho, who is taking Frank Petras with him.

We still have five boys left rooming here: Ben Gerig, Ia.; Dale Hirstein, Ill.; Emerson

(Continued on last page)

Relief Notes

Dr. Herbert Schmidt Returns

On April 19 Dr. Herbert Schmidt of Newton, Kans., left for Paraguay by plane, arriving April 23. For the remainder of April and throughout May, Dr. Schmidt, with his brother Dr. John Schmidt, performed necessary surgical operations for the Mennonites in the Chaco. In the beginning of June Dr. Herbert Schmidt returned by plane to the United States.

The following action was taken by Fernheim Colony Meeting at Philadelphia, Chaco, Paraguay on May 15, 1942:

"An expression of thanks to the Mennonite Central Committee and to Dr. Herbert Schmidt. The oberschultz gave a brief report of the surgical work undertaken by Dr. Herbert Schmidt and carried through in the colony hospital. The colony assembly brings to Dr. Herbert Schmidt their most heartfelt thanks for this service and for the sacrifice that both he and his family made in his coming to Paraguay to help in this need. The colony also expresses its thanks again to the Mennonite Central Committee for sending Dr. Schmidt and for this help to our sick folks. The need of many in Fernheim was relieved."

Two Nurses Going to England

Sisters Elfrieda Klassen and Edna Hunsperger left Akron Pa., June 12, for New York City. Their sailing for England was scheduled for about June 15.

Sister Klassen, of Winnipeg, Manitoba, is a graduate nurse of St. Boniface Hospital, St. Boniface, Manitoba, and Sister Hunsperger was graduated by the Kitchener-Waterloo General Hospital.

They will join the present Mennonite workers in England, Bro. John E. Coffman and Bro. Peter Dyck. It is hoped they can give their services at the evacuee homes for children and aged which our Mennonite workers have established at Wickhurst Manor and the Woodlands.

—o—

C. P. S. Camps

Bro. M. C. Lehman Appointed Assistant General Director

In the near future Bro. M. C. Lehman will assume direct responsibilities in the Mennonite C.P.S. program. He has been appointed as Assistant General Director of the Mennonite camps east of the Mississippi River, just like Albert Gaeddert is assisting in camps west of the Mississippi. At present there are seven camps which will be within the scope of Bro. Lehman's proposed oversight. They are:

Grottoes, Virginia
Washington County (Maryland)
Sideling Hill (Wells Tannery, Pa.)
Marietta, Ohio
Medaryville, Indiana
Henry, Illinois
Howard, Pennsylvania

Changes in Camp Staffs

Fort Collins, Colorado

Bro. John F. Schmidt (former director of Camp Marietta in Ohio), has been selected as director of the Fort Collins, Colo., camp; Bro. Emanuel Hertzler, (former High School teacher in Pittsburgh, Pa.), assistant director and educational director; Mrs. Emanuel Hertzler, (formerly Myrtle Schnell, High School teacher in Orrville, Ohio), camp matron; Sister Ella Saner, Dietitian, (Kingman, Kans.); Bro. Ray Ramseyer, assignee, business manager, (Normal, Ill.).

Marietta, Ohio

Bro. Quintus Leatherman, Souderton, Pa., (former High School teacher in Philadelphia, Pa.), will assume charge of Camp Marietta, July 1; Sister Leatherman will perform the duties of camp matron; Dale Young, acting director until the Leatherman's arrive; Howard Kauffman, assignee, business manager.

Denison, Iowa

The latest changes at the Denison, Iowa, camp were as follows:

Bro. Wilbur Nachtigal, campee, succeeds Bro. Albert Foote as assistant director and educational director. (Bro. Foote has completed his term of C.P.S. service.)

Bro. Russell Massanari, assignee, business manager.

Boys in Mennonite Camps

Latest figures on boys in Mennonite camps are as follows:

C.P.S. Camp # 4, Grottoes, Va.	145
C.P.S. Camp # 5, Colorado Springs, Colorado	142
C.P.S. Camp # 8, Marietta, Ohio	66
C.P.S. Camp #18, Denison, Iowa	94
C.P.S. Camp #20, Wells Tannery, Pa. (Sideling Hill)	132
C.P.S. Camp #22, Henry, Illinois	104
C.P.S. Camp #24, Washington Co., Md., Units 1, 3, 4	94
C.P.S. Camp #25, Weeping Water, Neb.	140
C.P.S. Camp #28, Medaryville, Ind.	110

C.P.S. Camp #31, Camino, Calif. (Placerville) 106
C.P.S. Camp #35, North Fork, Calif. 115
C.P.S. Camp #33, Fort Collins, Colo. (70 boys were assigned to arrive June 16)

The total number of boys in Mennonite-administered camps is 1248.

The Caseade Loeks Camp, Oregon, has 36 Mennonite boys; the San Dimas Camp, California, has 10 Mennonite boys.

Compiled by Grant M. Stoltzfus

Released June 17, 1942

—o—

PEACE SECTION

Sinee last week's release of Seeretary of the Treasury, Henry M. Morgenthau Jr.'s letter of June 2 to Paul French, naturally many inquiries have come to M.C.C. headquarters as to the necessary next steps in taking advantage of this announeed provision for purchase of non-war Bonds. A eommittee representative of eaeh of the several groups most interested in this has held a number of meetings and is in proeess of eompleting arrangements with the Provident Trust Company of Philadelphia to serve as intermediary in this matter. It is expeeted that the detailed plans to make the arrangement effective will be ready for submission to the responsible agencies in these several groups by June 24. It is hoped that fully detailed information will be available for any one interested in using this provision before the end of June. Naturally, all who are eoncerned in this problem are appreciative of the Treasury Department's attitude.—O. O. Miller.

Special Meeting

SPRING MOUNT, PA.

Report of the Bible Instruetion Meeting held at the Spring Mount Mission, June 13 and 14, 1942.

Organization.—Mod., Elias Landis; Chor., Paul Alderfer; Seey. Ervin W. Long.

Program and Speakers.—(Saturday evening) Song Serviee; Devotion (John 12:23-36), Rhine Alderfer; "I Am Set for the Defenee of the Gospel" (Phil. 1:17), Jaeob Leatherman; The Drawing Power of the Church and How It May Be Developed, Clinton Ferster. (Sunday morning) Sunday School; Sermon (Rom. 8:35), Clinton Ferster. (Sunday afternoon) Song Service; Devotion (Mark 5:1-21), Jesse Maek; Witnessing in Days of Opposition, Clinton Ferster; Abounding Graee in Trying Times, Wilson Moyer. (Sunday evening) Song Service; Devotion (I Cor. 15:50-58), Wilson Moyer; Children's Meeting, J. C. Clemens; Message for Youth, Claude Shisler; Victory through Faith in Christ, Clinton Ferster.

Thoughts Gleaned.—We are living in the midst of a crooked and perverse world. We must defend the prineiples which we believe. A Christian is living in the world but his standard should be higher. Jesus Christ is the drawing power of the Church; it can be developed by exereising in the work of the Chureh. Conseienee is needed and is essential in witnessing in sueh a time as this. Live a life above reproaeh. Satan is deeeiving the very elect if he ean. There is a blessing in opposition when witnessing for Jesus Christ. We are earnestly to eontend for the faith which was onee delivered to the saints. God will supply us at all times with suffieient graee. Youth is faeing serious problems which ean only be solved by each individual. We are living in a pleasure-seeking world. The Chureh needs eonviction on the part of youth in this day and age. Christian youths must have a goal in mind to be vietorious through faith in Jesus Christ our Lord.

Secretary.

Married

Leichty—Miller.—On Feb. 26, 1942, Bro. Jacob Leichty and Sister Marceline Miller, both members of the Burr Oak Church near Rensselaer, Ind., were united in marriage at the Burr Oak Church, Bro. F. W. Weaver officiating. May God richly bless them all through life.

Yoder—Kennel.—Jan. 3, 1942, Bro. Amos W. Yoder of Greenwood, Del., and Sister Gertrude Kennel of the Millwood congregation near Atglen, Pa., were united in marriage at the bride's home, Bro. and Sister John E. Kennel, Bro. John A. Kennel officiating. May the Lord richly bless them through life.

Kuhns—Hege.—Bro. Adin J. Kuhns of the Chambersburg, Pa., congregation and Sister Anna H. Hege of the Reiff congregation, Washington Co., Md., were united in marriage on Juue 7, 1942, at the home of the bride's parents, Bishop Moses K. Horst officiating. May God richly bless them through life.

Geiser—Sommers.—On May 30, 1942, at the home of the bride's mother, Mrs. Mary Sommers, Bro. Elmer Geiser of Orrville, O., and Sister Goldie Sommers of Louisville, O., were united in marriage, Bishop O. N. Johns officiating. May the Lord abundantly bless them as they go together through the journey of life.

Kolb—Good.—On Wednesday, May 3, 1942, at the home of the officiating bishop, Bro. Warren G. Bean of Creamery, Pa., Pre. Amos Kolb and Sister Laura Good, both of the Vincent congregation near Spring City, Pa., were united in marriage. May the Lord abundantly bless this union.

Weaver—Frey.—Bro. Kenneth Weaver and Sister Irma Frey were united in marriage on April 9, 1942, at the Burr Oak Church near Rensselaer, Ind., of which they are both members, by the groom's father, Bro. F. W. Weaver. May God continually direct their pathway of life.

Shrock—Hershberger.—On Saturday evening, June 6, 1942, Bro. H. Clay Shrock and Sister Arlene Hershberger, daughter of Bro. Venus Hershberger, one of the ministering brethren of the Walnut Creek congregation, were united in the holy bonds of matrimony, at the home of their officiating bishop, Bro. Paul R. Miller, Charm, Ohio. May the Lord abundantly bless this union.

Obituary

Berkheimer.—Harry E. Berkheimer was born in Cumberland Co., Pa., Oct. 16, 1861; died June 10, 1942; aged 80 y. 7 m. 24 d. He lived all his life on a homestead near Mechanicsburg, Pa. He was converted under the preaching of the late Bro. A. D. Wenger, and has remained a faithful member of the Churchtown congregation for many years, being active in Sunday-school work and other religious activities, an intent listener, and oldest of the trustees. He expressed a desire to depart and be with the Lord, and God graciously granted that desire. Surviving are his widow, 1 son (Jacob), and 2 daughters (Helen and Catherine). Funeral services were conducted from Myers' funeral home in Mechanicsburg, in charge of Bro. Paul T. Huddle. Text, Psalm 116:15. Interment in Mt. Zion Cemetery. "Precious in the sight of the Lord is the death of his saints."

Delp.—Dale, son of Enos and Ruth (Hoff) Delp, was born in Elm Terrace Hospital, Lansdale, Pa., and died at the same place March 12, 1942; aged 9 days. Death was caused by an intestinal obstruction. His sudden passing was a shock to all. He leaves his sorrowing father, mother, a half brother and sister, the paternal grandparents (Mr. and Mrs. Charles Delp, Souderton, Pa.), the maternal grandmother (Mrs. Mary Hoff, Philadelphia, Pa.), maternal foster grandparents (Mr. and Mrs. Abram H. Moyer, Souderton, Pa.), also many other relatives. A short service was conducted at the house in charge of Bro. J. C. Clemens and at the Plain Mennonite Church by Bro. John E. Lapp. Text, Psa. 46:1. The little body was laid to rest in the adjoining cemetery.

"A bud the Gardener gave us,
A pure and lovely child;
He gave it to our keeping,
To cherish undefiled.
But just as it was opening
To the glory of the day,
Down came the heavenly Gardener
And took our bud away."

—By the Family.

Eby.—Nathan K., eldest son of Bro. Amos E and Sister Esther E. (Kuhns) Eby, was bor March 27, 1934; met his death in an unusua accident June 10, 1942; aged 8 y. 2 m. 13 d He and his four-year-old sister (Verna Mae went to the field for the cows. They were play ing with a rope along the way to the field. Na than decided to remove the rope from his siste and fasten it around one of the cows' neck an the other end around his waist. It is believe the cow became frightened and ran, soon throw ing him and dragging him from the field to th buildings. Verna Mae ran and informed th mother, who was in the kitchen at the tim She quickly ran out and found her boy lyi near the yard gate, severely injured and u conscious, still tied to the cow. She quick tried to open the rope from the boy's waist, whi the little girl was sent for a knife. But befo it could be opened or a knife reached her, th cow again became frightened aud ran to th barn, dragging him still farther. There th mother succeeded in cutting the rope and sui moned the father from the field where he w cultivating corn. He was rushed to the Cha bersburg Hospital, but be went to be with Jes upon his arrival there. We can't uuderstan why he was called home in this manner, ju at the age when he was a big help to his fath in his daily farm work. He is sadly missed his parents, sisters and little brother iu th home. The hours seem so long and loneson At times we feel we cannot endure our sho and grief, but God alone cau comfort aud he us. A comforting thought was given in tbe s mon at the funeral how a mother will lift l child across a rough or stony place—just so t Lord saw danger ahead for Nathan and litt him to be placed in far better hands. He h the whooping cough early in the spring and w always asking how soou he could go to Sund school as he was so fond of going. He was th only privileged to attend for three Sundays v til he left this tronbled, sinful world. Ma mothers do not know where their sons are this world, but we have that assurance that N than is safe in the arms of Jesus. He lea his deeply bereft pareuts, 2 sisters (Lorra Marie, Verna Mae), and a brother (Wilb Ray). He was preceded in death by a lit brother (Donald Lee) who died five years a He also leaves his grandpareuts (Bro. and S ter D. E. Kuhns and Bro. C. R. and Sister F nie Eby of Maugansville, Md.), besides unc aunts, cousins, schoolmates, and a host f friends. The funeral was held June 13, w services at the home by Bro. Harold Hunsec and at the Chambersburg Mennonite Church by Bro. Hunsecker and Bro. Harvey E. Sha Texts, Matt. 9:24 and Job 1:21. His body w laid to rest in the cemetery near by to await e summons from on high, where there will be o partings with our dear little boys and wh tears are all wiped away.

"God needed one more angel
To fill out His shining band,
So He reached down from heaven
And clasped our Nathan's hand."

—The bereaved parent

Egli.—Barbara Birkey Litwiller Egli was rn Dec. 3, 1867 near El Paso, Ill.; died at r home in Hopedale, Ill., after a lingering ill- ss. On the morning of May 21 she suffered stroke, passing away in the evening of May , aged 74 y. 5 m. 19 d. She united with the ennonite Church in youth, and remained a ithful member until death. She was a Sun- y-school teacher since Sunday school started, henever her health permitted. Oct. 9, 1888, e was united in marriage to Joseph Litwiller. ven children were born to this union (Joseph Armington, William of Winamac, Ind.; Roy, nery, and Alma of Hopedale). She also ves 29 grandchildren. Her husband preceded r in death twenty-one years ago, also 2 sons li and an infant son) aud a daughter-in-law. e was again united in marriage to Jacob Egli, b. 19, 1928. She leaves her husband, 4 step- ildren (Mrs. Aaron Litwiller, Armington, Mrs. a Nafziger, Minier, John and Simon Egli of pedale), 29 stepgrandchildren, and 15 step- eat-grandchildren. Funeral services were ld May 24 at the Hopedale Mennonite Church, nducted by Bros. Ben Springer and Simon twiller. Interment in the Mennonite Cem- ry.

"Her longing wish is granted,
Her pain and misery are ended.
Into Heaven's mansions she entered,
Never to sigh or to weep.
Mother has fallen asleep."

Fricke.—Edward H., 5th child of Mr. and s. Charles Fricke, was born May 14, 1911; d June 10, 1942; aged 31 y. 27 d. He united th the Mennonite Church April 20, 1924, at age of thirteen. Bishop S. M. Kanagy bap- ed him, with four other young men. He was only faithful as a member of the Church, active in the Sunday-school work and a mber of the church council. His repeated yer was that "from our midst may go forth se who would serve God into the uttermost ts of the earth." No doubt this prayer was lusive of his own children. He was united marriage with Lena Molter Jan. 12, 1935. this union were born 2 children (Leanne th and James Edward). He leaves his wife, hildren, father and mother, 4 brothers, and 3 ers (Charles H., Jr., a missionary in Africa; eanor, Mrs. Peider Visser of Evanston; Au- t M., Chicago; Clara, Mrs. Milo Kauffman, sston, Kans.; Raymond J., Chicago; Elmer Evelyn at home). For 13 years Edward was oyed as a draftsman in the Automatic Elec- Company. He loved his work, and did it l. During Edward's illness, those who called n him found the humble little home a sanc- ry of praise, where the Spirit of Christ was warmly felt. He used this period as an op- tunity to witness for his wonderful Lord and iour Jesus Christ. Very often in the midst pain he poured out his heart in prayer for rs. He suffered patiently and without com- nt. His faithful and courageous companion his constant helper. His last words to her e, "God hless you. You are wonderful, her."

sell.—Anna E., daughter of Christian and e Snavely, was horn in Lancaster Co., Pa., 28, 1857. She was united in marriage to ry B. Gsell, Dec. 16, 1878, at Shannon, Ill., re they have resided for the past 48 years. is survived hy 1 son (Nelson of Mt. Carroll), aughters (Laura Flynn of Maywood and ssie at home), 3 brothers (Amos Snavely, ak Snavely and Maros Snavely all of Shan- , 3 grandchildreu, and 1 great-grandson. was preceded in death by the husband, 1 3 brothers and 2 sisters. She had heen a ber of the Mennonite church since she was ears old. She was faithful to her church a wonderful mother and wife. Her many of kindness will long he remembered ughout the community. Although her death not unexpected for the past few days, yet ought sadness not only into the home, hut r many friends and neighbors as well. She a neighbor who would not withhold her hand from doing acts of kindness which would bring aid or comfort to those in distress, and her kind words and deeds will never be forgot- ten. Funeral services were held at the home, —— Zehr of the Mennonite church near Dakota conducting the services. Interment in the Breth- ren cemetery.

Lehman.—Levi J. Lehman was horn March 24, 1851; died May 23, 1942; aged 91 y. 1 m. 29 d. He was married to Elizaheth Livingstone June 15, 1873. She passed away July 15, 1915. To this union were horn 7 children as follows: Annie (wife of Joseph Fender), John, Hiram, Tobias, Ellen (wife of Cloyd Speicher), and Katie (wife of Cloyd Gindlesberger), all of near Thomas Mills; Elizabeth (wife of George Beuke) of Johnstown, Pa. He was married to Anna Cuppet Feb. 1, 1921. There are 2 step- children (Bessie Rogers of Michigan and Ed- ward Speicher of Jerome), 30 grandchildren, and 25 great-grandchildren. He was a member of the Thomas Mennouite Church for quite a number of years. Funeral services were con- ducted by Bro. James Saylor, assisted by Bros. Aldus Wingard and Harry C. Blough. Text, Gen. 25:7, 8.

Moyer.—Moses L., son of the late John and Carrie (Kulp) Moyer, was born in Bucks Co., Pa., Aug. 31, 1870; died June 4, 1942; aged 71 y. 7 m. 4 d. He was a faithful member of the Springfield Mennonite Church, well known throughout the conference district. He is sur- vived by his widow, a son (Henry, with whom they made their home, near Center Valley), 2 daughters (Emma, wife of David Gehman of Bally, and Naomi, wife of Joseph Kolb of Steinsherg), 3 grandchildren, 2 brothers (Peter L. of Silverdale and Isaiah L. of Columbia), a sister (Mrs. Lizzie Fretz of Telford). Funeral services were conducted June 9 at the house and at Springfield Church by Bros. John G. Gehman, John E. Lapp, and Sanford G. Shetler. Text, Zech. 4:7. Interment in Springfield Cem- etery.

Schloneger.—Joanne Louise, daughter of Mel- vin and Margaret (Clark) Schloneger, was born near Louisville, O., June 2, 1942, and died about seven and a half hours later. She is survived by her parents, 2 brothers (Ronald Charles and Wendell Dean), 1 grandfather, and 1 step grandmother (Mr. and Mrs. Howard Clark of Columbiana, Ohio), with other relatives and friends. A short funeral service was conducted from the home, in charge of Bishop O. N. Johns. Text, II Sam. 14:14. Interment in the church cemetery.

Sensenig.—Isaac M., son of Isaac G. and An- na (Martin) Sensenig, was born in Lancaster Co., Pa., Oct. 27, 1906; died at the Lancaster General Hospital April 26, 1942; aged 35 y. 5 m. 29 d. Surviving him are his wife (Elta Myers Sensenig), 3 children (Laverne, Donald, and Arlene, all at home), his parents of near Blue Ball, and these brothers and sisters: Mrs. Jacob Hurst and Mrs. Benj. Martin of Union Grove, Ivan of Goodville, Mrs. Milton Horst of Blue Ball, Elmer of East Earl, Mrs. Aaron Eby of Clay, Leroy and Paul of East Earl, and Raymond of Grottoes, Va.; also a large number of relatives and friends. His early departure came as a shock to the community and all who knew him. He had been employed at the Earl Sauder Feed warehouse and coal yards of New Holland at the time of his death. Six days he- fore he died, while engaged in unloading a car of coal, he accidentally fell from a height of about 18 ft., fracturing his skull and left arm. He was found unconscious and remained so until his passing. He had been a loving and devoted husband and father, and will he greatly missed hy all who knew him. But we know our loss is his eternal gain. Funeral services were conducted April 29 at his late home in New Holland by Bro. Mahlon Zimmerman and at the Ephrata Mennonite Church, of which he was a member, by Bro. Amos Horst. Texts, I Pet. 1: 24, 25; II Cor. 5:1. Burial in the Weaverland Cemetery.

"It may seem like the end!
And our hearts are sad
To see one we love depart.
Yet it's not the end,
It is but a change,
A beginning, a new start;
A brief transition to better things,
From earthly care and strife—
It is but the opening of a door
To radiant, eternal life."

Yoder.—Jessie B., son of J. D. and Rachel Yoder, was boru near Belleville, Pa., April 29, 1891. After a period of illness at San-Haven, N. Dak., Sanatorium he passed away; aged 51 y. 1 m. In the year 1903, at the age of 12, he with his parents in a colony of others moved to Sur- rey, N. Dak., where he made his home the rest of his life. In 1915 he was united in marriage to Edna King of Belleville, Pa., at the home of his parents near Surrey. She preceded him in death 7 years. To this union were born 4 sons and 2 daughters; 1 son (Sidney Ray) passed away in infancy. His parents, 2 brothers and 2 sisters also preceded him. Surviving are the children (Earl, Marion, John, Annabelle and Fred), a foster sister (Mrs. Minnie Stoll of Wolford, N. Dak.), 2 aunts (Mrs. Sallie Hos- tetler of Belleville, Pa., and Mrs. Fannie Zook of Missouri) besides many relatives and friends. About the age of 15 he became a member of the Mennonite church, to which he remained true to the end. Funeral services were held June 2 at the Thompson Larson funeral chapel, Minot, N. Dak., and at the Fairview Mennonite Church near Surrey, conducted by Bro. L. A. Kauffman. Interment in adjoining cemetery.

Zehr.—Daniel, son of Peter and Elizabeth (Oyer) Zehr, was born March 9, 1849, at East Peoria, Ill.; died June 5, 1942, at the home of his son (Peter Zehr, near Morton, Ill.); aged 93 y. 2 m. 26 d. His illness was of short dura- tion, caused by a paralytic stroke, which oc- curred about 12 hours before his death. His passing was just as he lived. Calmly and qui- etly he passed into his eternal rest. He was uuited in marriage to Katherine Heiser Jan. 13, 1874. She preceded him in death May 15, 1911. His oldest son (Jacob) also preceded him in death. He is survived hy the following chil- dren: Mrs. Elizabeth Oyer, Peter, Amos, aud Matilda, all of near Morton; Mrs. Ida Birkey and Daniel, both of Fisher. He is also sur- vived by 43 grandchildren and 33 great-grand- children, 1 brother, Samuel of Fisher, Ill., 1 sister, Mrs. Phebe Zehr of Manson, Iowa, and a host of other relatives and friends. In his youth he confessed Christ as his Saviour, was baptized and became a member of the Mennonite Church of which he has been a faithful member until death. He was ordained to the ministry in 1895 at the Goodfield Mennonite Church, in which capacity he served until recent years when he retired from active service. Though not able to preach any longer he has always attended church up to the last Sunday he lived and taken a great interest in his Master's service. The greatest part of his time during recent years was spent in reading the Bible which seemed to be his greatest treasure. He had a meek and quiet spirit and always showed great interest and love for his family and for his fel- low men, manifesting a friendly spirit to every one he met. Funeral services were held June 8 at the Morton Mennonite Church in Morton, Ill., in charge of Bros. J. D. Hartzler of Gridley, Ill., and Simon Litwiller, Minier, Ill. Interment in Mt. Zion Cemetery near Deer Creek, Ill.

"E'en for the dead I will not bind
My soul to grief;
Death cannot long divide,
For is it not as though the rose
That climbed my garden wall
Has blossomed on the other side?
Death doth hide
But not divide,
Thou art but on Christ's other side.
Thou art with Christ,
And Christ with me.
In Christ unitêd still are we."

—By the Family.

Items and Comments

Proposed Curb on the Use of Alcohol.—The fore part of this week was the time scheduled for a hearing before an important Senate Committee, the object of which was "to assure the speedy passage of legislation prohibiting liquor and vice in specified zones about military, naval marine, and air establishments; also for industrial war centers, etc." In the midst of an "all out effort to win the war," many people who know the injurious effects of alcoholism are astonished that the powers that be in Washington are so slow in curbing the flow of this devastating destroyer of the highest interests of man. While there are drastic steps being taken in the rationing of foods, automobile tires, gasoline, etc., etc., strong drink and tobacco, two of humanity's greatest enemies, are allowed to continue in their destructive work, with comparatively little hindrance. Why not save the many billions of dollars that are worse than wasted on alcoholic beverages and narcotic dopes? as this would not only strengthen the nations but would also remove the curse of these stimulants and narcotics in times of peace and war.

*

Protest Against the Propaganda of Hate.—In the midst of the world-wide roaring of the war monster, we hear the pleading voice coming from many who protest against the rising tide of hate. May these pleading voices continue and their number be multiplied. And let us not forget our enemies in our preaching of love. When Christ was here, surrounded by the voice of hate coming from those who ought to have been His best friends, He taught His followers to "love your enemies;" to "do good to them that hate you;" to "pray for them that despitefully use you and persecute you." Let all Christian people listen to the voice of this great "Prince of Peace," and our love go out to both friend and foe.

*

Jews in Shanghai—It is known that thousands of Jews flocked to Shanghai in recent years and found there a place where they were not persecuted; but the taking over of that part of China by the Japanese brings trouble to them again. A writer in "The Evangelical Christian" of Toronto, says, "In addition to the terrible fate of the thousands of Jews that went to China and many of the Islands to escape Nazi terrorism the Jews are scheduled for annihilation wherever the Japs take control. The Japs consider all Jews pro-British and pro-American and therefore the enemies of the Axis."—The Gospel Minister.

—o—

ANNOUNCEMENT

ALBERTA-SASKATCHEWAN CONFERENCE

The Alberta-Saskatchewan Conference will be held with Sharon congregation near Guernsey, Sask., on the following dates: Sunday School Conference, July 7; District Mission Board Meeting and program, July 8; Church Conference, July 9.

The ministry are requested to meet promptly at 2:00 p.m. on July 6.

Further information will be given by writing to Dan Slabach, Guernsey, Sask. Visitors will be met at the following stations if notice is sent: C. P. R.—Guernsey and Lanigan; C. N. R.—Watrous.

M. D. Stutzman, Secy., Kingman, Alta.

CORRESPONDENCE

(Continued from page 285)

Andersohn of the city; Jesse Roth, Oreg.; Ellis Unzicker, Ill. We had some visitors Saturday and, besides my parents from Goshen, we had 15 boys sleeping here altogether, and each had a bed to sleep in. So it never becomes monotonous at the Home Mission.

New families constantly move into the city. The Roy Hess, Ivan Brunk, and Orus Eash families are new ones whom we trust will take active interest in our work.

If you know of anyone in the city who might become interested in our church, kindly let us know. I feel pastors should encourage persons moving from their churches to the city to take their letters with them.

Continue to pray for our work and for us as workers.

Very sincerely,

June 16, 1942. Raymond M. Yoder.

ELIDA, OHIO

(Central Congregation)

Dear Herald Readers:—In observance of Passion Week we united with the Methodist and the United Brethren churches here in the village in holding three union meetings in the evening, one at each of the different churches. The three ministers co-operated in exchanging pulpits with each other for the three evening messages.

April 12, the young people's chorus from the West Liberty, O., congregations gave us an Easter music program in the evening.

April 26, we had no evening service, in order that all might attend the Pike church and hear Bro. I. E. Burkhart's message on "Our Relation to Present-day War Affairs."

May 5, examination meeting was held in the morning. Bro. S. E. Allgyer, West Liberty, O., spoke on Matt. 27:22.

May 10, the young people from the Leo, Ind., congregation gave us a program in the evening.

May 17, Bro. Henry Ramseyer of the Northern Bible Society, Duluth, Minn., gave the morning message. He stressed the need of sending Bibles to the poverty-stricken, neglected areas in the Northwest.

June 7, communion services were observed with Bro. N. E. Troyer of West Liberty officiating in the absence of Bishop Allgyer. Bro. Troyer spoke from Exodus 12:26.

June 1-12 marked the period of our summer Bible school. A program by the entire school was given in the evening of the 12th.

June 14, Bro. E. E. Zuercher of the Mt. Pleasant congregation brought us the morning message.

June 16, 1942. D. N. M.

MANSON, IOWA

Dear Gospel Herald Readers:—God has given us many temporal blessings, and with these we are enjoying spiritual blessings as well.

On Sunday evening, May 12, we listened to an interesting Mother's Day program given by both the children and adults.

On Sunday, May 26, our bishop, Bro. Simon Gingerich, was with us at which time we again observed the communion. On that day we were also happy to have Bro. Will Guengerich of Wellman, Iowa, with us. He gave us a timely message in the forenoon and again in the evening. He very forcibly reminded us of our unworthiness of what Christ has so willingly done for us.

On this same day the voice of the church was taken in regards to ordaining a deacon, as our congregation has been without a deacon for a number of years. The majority expressed themselves as being in favor of ordaining.

On Sunday, June 14, Bro. Gingerich, accompanied by Bishop Perry Blosser of South English, was again with us. At this time Bro. Edward Birkey was chosen and ordained as deacon. May the Lord's direction be with him in his new responsibilities.

We are looking forward to the joint all-day Sunday-school meeting with the Alpha, Minn., congregation to be held here on Sunday, June 21.

We ask an interest in your prayers.

June 18, 1942. Lettie Egli.

HOW MANY OF THESE LIVE IN YOUR COMMUNITY?

60,000,000 persons in the United States of America are unchurched.

Over 10,000,000 of our youth are unreached by Christian influence.

17,000,000 of America's children receive no Christian training.

Everyone of these unreached for Christ live in someone's community. A paper and pencil survey of our community will help us to see our opportunity.—J. Clair Peters in The Christian Conservator.

Table of Contents

273—A Week in Ontario
275—A Missionary's Euipment
276—Cross in the Skies
The Exaltation of Christ in the Scriptures
277—Jesus Died . . . According to the Scriptures
Prayer, Faith, and Efficiency
Question Drawer
278—Misunderstood (Poem)
The Work of the Home Department
Love
279—Sunday School Lesson
Bible Meeting Topic
280—Field Notes
281—Correspondence
282—Christ Our Refuge (Poem)
Can Conscientious Objectors Work War Industry?
The Occupational Questionnaire
283—"The World is on Fire"
The Urgent Call for Special Prayer by the People of God
284—"God Liveth Still'
285—Relief Notes
C.P.S. Camps
286—Special Meeting
Married
Obituary
288—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

ol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JULY 2, 1942 (Herald of Truth Established 1864) No. 14

EDITORIAL

"Pure religion and undefiled before od and the Father is this, To visit the therless and widows in their affliction, d to keep himself unspotted from the orld."

——o——

"For Conscience' Sake."—Conscience ay or may not be a safe guide, depend- upon whether we have or have not mplied with the divine admonition, anctify the Lord God in your hearts." it it makes all the difference in the orld whether we do what we do, say at we say, out of a pure mind and nsecrated heart, or whether we are mpted in what we say or do by our n selfish, sinful lusts. When we, like ul, have an ardent desire for "a con- ence void of offence toward God and ward men," it puts steadfastness, bility, and righteousness into our aracter and holiness becomes the rule our lives. People with a conscience lefiled "walk not after the flesh, but r the Spirit."

——o——

Labor Unionism.—There are a num- of good reasons why nonresistant ple can not consistently hold mem- ship in labor unions as they exist to- :

When Christians and non-Chris- s are bound together in the same anization, Christians are t h e r e b y ating the divine command, "Be ye unequally yoked together with un- evers."

In insisting upon the "closed ," labor unions are not only monop- ic in spirit, but they are taking a Christian attitude toward the non- n man.

The deeds of violence resorted to mes of labor strikes and fostered by r unions are in direct violation of nonresistant teachings of the Bible, therefore Christian people can not istently have any part in them.

Paul were here today he would say l Christian people who are yoked with unbelievers in unscriptural or- zations: "Wherefore come out from among them, and be ye separate, saith the Lord . . . and I will receive you."

——o——

"God's Hand of Love in Suffering."—In this number of the Gospel Herald we print the first of a series of articles on this subject. The writer, Bro. Titus Martin of New Holland, Pa., himself a sufferer during part of his life, has been impressed that he should allow himself to be used in speaking words of encouragement and comfort for God's afflicted ones, and to this end he has prepared articles on the following themes:

Does Jesus Care?
God's All-sufficient Grace.
Shattered Hopes.
Sin.
Submission.
Patience.
Anointing with Oil.

THE POWER OF GOD'S WORD

The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. —Heb. 4:12.

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Rom. 1:16.

The Upward Look.
Some Blessings of Affliction.
Living by Faith.
Suffering for Him.
Deliverance.
God's Hand of Love in Suffering.

The suggestion has been offered that these messages be published in book form. You who are interested in that kind of suggestion will please give the articles careful reading as they appear in print from time to time and favor us with your opinions on this subject. Sympathetic care for the afflicted ones is listed by the apostle James as one of the things belonging to "pure religion." Read Matt. 25:34-40.

——o——

One of the evidences that any one is on the side of the Lord is that he lives true to the "Lord, even of the Sabbath day." In the Creation the Lord "blessed the seventh day, and sanctified it," and rested from all His labors. We as a human family have never outlived that day. We have evidences that it was kept prior to the giving of the Law on Mt. Sinai. Under the Law the people of God were commanded to "remember the sabbath day, to keep it holy," while in our dispensation, ever since "The Lord of the Sabbath" rose triumphant from the grave, the people of God have kept the first day of the week in memory of the risen Lord. Carelessness or indifference in keeping this day sacred to the great Creator who hallowed it is an evidence of paganism, whether this indifference is shown by men or nations. In our dispensation, keeping the Lord's day sacred means to lay aside our temporal cares on this day and devote the day to purposes of rest and worship.

——o——

Light-shining.—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Thus wrote the prophet of the Lord seven hundred years before the "Light of the world" made His appearance on the earth. Instructing His disciples in things pertaining to life and godliness, He commands: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Paul, writing to the Ephesians, says: "Now are ye light in the Lord: walk as children of light." First, let the Light of Life be firmly established in our own hearts and lives, and then let this light radiate to lighten those about us.

To let our light shine in the faith and service of God is one of our most precious and priceless privileges on earth. Your speech, your associations, your "modest apparel," your joy in the Lord as distinguished from the foolishness of this world, everything about your daily habits, should be such "that men may see your good works, and glorify your Father which is in heaven."

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

THE MENNONITE

By L. J. Lantz

Who is this humble man I see,
Telling of One upon a tree?
Of One who gave His life for men,
To turn their hearts to God again?
A Mennonite.

Who is this youth who will not fight
With carnal swords of earthly might,
But rather wields the Spirit's sword
Within the army of the Lord?
A Mennonite.

Who is this man who does not swear,
When others solemn witness bear?
Who does not dress as worldlings do,
But as the Bible tells him to?
A Mennonite.

Who is this man who bears a cross,
Who counts all other things but loss;
And, pressing on from day to day,
Still treads the straight and narrow way?
A Mennonite.

Who does not fear the critic's mirth,
And still believes the virgin birth?
Who does not doubt that Christ arose,
That He shall conquer all His foes?
A Mennonite.

Who preaches not alone of love,
Of grace and mercy from above;
But shows "the other side" as well—
Warning of judgment and of hell?
A Mennonite.

Who sails across the ocean's foam
To lead the wandering heathen home;
And labors also, more and more,
To reach the "heathen at his door?"
A Mennonite.

Who is this man on his deathbed
Who does not fear to join the dead?
And praises with his parting breath
The One who conquered sin and death?
A Mennonite.

Paradise, Pa.

—o—

THE SECURITY OF THE BELIEVER

By Amos Hinkle

The word security is a very large word, and one that means just about everything from every angle. It sometimes takes a lot of territory, especially in business transactions. From a material standpoint, security is made the basis for most anything you can mention.

My subject does not call for a discussion of security along material lines. We were going to talk about a security that is eternal, one that moth or rust will not destroy or corrupt. It should be considered as one of the most vital questions of the day; namely, What is our security as a believer? I shall try to apply my subject to our present-day conditions, in the hope that it may establish more firmly our security in the belief of our God and Master.

The first thing all human beings want to know is, What security does the believer have? We live and we die—is that all? "If a man die, shall he live again?" God placed and gave His Son Jesus into this world as our security. The Son died a natural death, and arose again. Through God's Word we are told that we also will do likewise. The resurrection of Christ has been proved beyond a doubt, which in turn gives us our security for life eternal. In Matt. 10:28 Christ Himself declares that though men may kill the body they cannot kill the soul. In Luke 16 the story of the rich man and Lazarus is given us, which fully teaches us the conscious life after death. All the New Testament writers teach this doctrine of life after death and in addition we have the enduring and indestructible Word of God which clearly asserts the same.

Is this not a wonderful security for the believer? Could you ask for more? In spite of all this guaranteed eternal security for mankind, thousands are losing their belief in a God of love. Prayer seems a futile thing. Yet on the other hand, today we all feel the need of God. He is the only one who can lift men to a higher level than of slaughtering one another. Trust and faith are the best avenues to follow, if we want to insure our security as a believer. Our civilization is doomed if we do not secure our belief in God. You may ask how this can be done. To begin with, it is a very simple operation.

1. You must accept God and take Him at His word.

2. Study your Bible, live a prayerful life, and carry out the precepts laid down by His Son Jesus Christ.

3. Then follow it up with prayer, faith, and trust. If you will carry out these three points, the believer will have an unlimited security and his cup will be running over continuously.

The first proposition in matters of security is, What are your resources? What can you put up? To begin with God is our Resource. Through the Spirit of God He makes it possible for us to discover our spiritual resources. How? By Bible study and prayerful meditation. We as a people are beginning faintly to realize that the things we relied upon are gradually failing us. We are beginning to realize that science developed to its highest stage can not save us. Material prosperity and the increasing comforts of life can not save us. Men are beginning to fear one another. Unhappiness is growing by leaps and bounds. It is said, "Man cannot live by bread alone." Life is not made that way.

We have lost God and the way of u ing our spiritual resources, which H has so graciously given mankind. O nation or our church is no stronger th the inner life of its people. We shou first build a spiritual prosperity with ourselves, which in turn gives us mo security.

This great civilization which we ha built up, and for which man takes mo of the credit—our great systems of co munication and transportation and o great scientific discoveries—could all used to the honor and glory of ma But stop and look at the picture. T human race is split into warring n tions. World progress is stopped. W do these great enterprises fail?

One great reason for this is the la of fellowship, lack of sympathetic u derstanding and Christlike co-ope tion. Even many churches of today la the spirit of true fellowship. The la of true Christian fellowship will und mine any church, nation, or any civili tion. It has been proven time and ag that war is an abomination. Loss of l waste and destruction, is carried on a terrific pace. After it is over what h we?

I once read an old proverb wh stated: "A war leaves the world in hands of three armies; namely, an ar of mourners, an army of cripples, an army of thieves." It is easy eno to imagine the mourners and cripp The thieves are the ones who take vantage of the break in normal econo relations in after war depressi These are examples of materiali securities which the world has pla so much confidence in. It is just a m ter of time when it shall come to nau I am sure you will agree with me securities built on eternal things the only securities worth while. compare the two pictures.

Most people put God on the s They hold Him responsible for all t woes and disasters. Great calam beyond human power are called ac God. Possibly they are; at least pe hold God responsible for them. T even ask, "Why doesn't God stop great war?" Why? Did He ever l start? Now, for example, let us ch this war up to God.

To begin with, this war is the r of people deserting God.

Our fast living and methods of o tion prove it. Instead of looking to they have turned away from Him. have taken things into their own h The result is chaos. This is not first time the human race has be this condition, as you well kno think you will agree that sometim takes a major catastrophe to bring ple back to their right senses. By I mean get back to God—who i Creator of all things and our sup Law-giver.

It has been proven in past history
iat when nations served and honored
od, they were blessed. It is only when
eople start to take things in their own
ands that they bring disaster to them-
lves. The more I study the history of
ie human race, the more secure I feel
; a believer. God's plans and laws are
)od enough security for me and I
iow the more closely you live with
od the greater your security will be-
)me.

After all, just stop and think a little.
od's plan is not as complicated as you
ight think. In fact it is so simple that
little child can grasp it. Even the
learned can understand it. The man
the gutter or the most gross sinner
n understand it—if they will but listen
d let the Son of God come into their
arts. We have all seen examples and
oofs of this.

God is not a shallow-minded God.
ie most highly educated person can
d an unlimited fund of knowledge
d understanding. God's wonders are
ep—is there more you could ask for?
iother security the believer has is: no
e has ever been able to supplant or
away with any of God's laws, plans,
principles. This has been tried for
ndreds of years. His Church and
ord are still here.

It has always been proven that when
:n try to supplant God's plans and
vs, they have always wrecked them-
ves and also caused great human
:astrophes, such as war. A certain
iter made this statement about war.
: is something nobody wants, every-
dy denies for it, but yet everybody
:pares for it."

Again I ask you, is that not the con-
ion we are living in today? The world
)eing gradually ushered into a world
pain. The hopes of mankind are
)ping. Instead of a world of progress,
have the old system of ancient
'agery revived. The answer to these
:pairs is not to be found in having
re despairs or adding more fuel to
present fires.

There is only one way out, only one
e or plan to follow, which is that each
ividual must get back to God. A good
)ple is only produced by being good
ividuals. God provides that way for
The sum of godly actions makes
difference between a good and evil
ple. Let us remind ourselves that
life is what we make it.

n conclusion: Let us all live God-
ing lives. Strive to do His will. By
ng so our lives will become enriched
:he fullest extent. There is nothing
ear when God is with us. He is our
irity.

inden, Mo.

—o—

ll I have seen teaches me to trust
Creator for all that I have not seen.
merson.

OBEDIENCE

By Naomi Strubhar

I once heard a preacher say, "'Like a mighty army moves the Church of God'; but we don't move because if an army was as lax in obeying orders as the Church, defeat would be assured, and if the individual soldier argued as often with his general over what he was told to do as the average Christian, he would be court-martialed." I think he was about right.

It is a sad, sad fact, but a fact nevertheless, that most Christians are strangers to real obedience, yet God says that "to obey is better than sacrifice"—and He wants it to be heart obedience "for rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry."

Henry Van Dyke, who was a poet as well as a preacher, has a beautiful poem entitled, "A Legend of Service." While the setting is imaginary, the lesson it gives is true.

He starts in by picturing the angels before the throne of God, giving reports on how God's Kingdom was progressing on earth.

"Some were grieved, they saw how slow
The stream of heavenly love on earth must flow,
And some were glad, because their eyes had seen
Along its banks fresh flowers and living green.

"At last before the whiteness of the Throne,
The youngest angel, Asmiel, stood alone;
Lord, in the city of Lupon I have found
Three servants of Thy Holy Name, renowned
Above their fellows. One is very wise,
With thoughts that ever range above the skies.
And one is gifted with the golden speech,
That makes men gladly hear what he will teach.
And one with no rare grace endued
Has won the people's love by doing good.
But Lord, I fain would know which loves Thee best.

"Then spake the Lord of angels to whose look,
The hearts of all are like an open book,
'In every soul the secret thought I read,
And well I know who loves me best indeed,
But every life has pages still,
Whereon a man may write the thing he will,
Therefore I read the record day by day
And wait for hearts untaught to learn my way.'"

Then the angel is sent to Lupon with a message for three. The message is:

"'Tell each his Master bids him go,
Alone to Spiran's huts across the snow;
There he shall find a certain task for me,
But what I do not tell to them or thee.
Give my message; make my Word the test!
And crown for me the one who loves me best.'"

So the angel went, and found the eloquent man just ready to ascend the pulpit. Thousands were hushed to listen to hear what he would say. As the minister knelt for a little prayer the angel laid his hand on the man's shoulder and gave the message.

"The hidden face went white as death,
And for ten low heart-beats there was no reply,
Till Bernal looked around and whispered, 'Why?'
But answers to his question there were none,
The angel sighed, and with a sigh was gone."

Next he came to the saintly sage immersed in thought profound. The angel gave the same message.

"With sorrow and surprise,
Malvin looked up, reluctance in his eyes.

(Continued on page 300)

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

"Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). Which nation? A Reader.

The words of this verse were spoken by the Lord Jesus at the conclusion of His parable of the wicked husbandmen. By that parable He meant to warn the Jewish leaders of their peril in rejecting Himself as the Messiah, the Father's Son sent to their nation. He was the stone which they seemed determined to reject (Matt. 21:42). The nation of Israel had been God's chosen channel for bringing His Kingdom to all nations. Their usefulness as such an instrument depended on their faith and loyalty to Him. God was not really dependent on this or on any other one nation for carrying forward His Kingdom for the blessing of the world. If in unbelief they rejected the Son of God, then the Kingdom of God was sure to be taken from them and committed to others who believed, for spreading and promulgating it among the peoples of the earth.

As the event proved, the Jewish nation did reject God's Son. And also as Jesus had warned them, they lost their claim to be God's chosen instruments for advancing God's Kingdom among men. The Kingdom of God was therefore given to others who would produce the fruit of faith and righteousness. The nation to whom the Kingdom of God was given is not any geographical or racial or political unit. It is the Church of Jesus Christ, the body of believing people from among Jews and Gentiles. It is a nation not with political boundaries but with spiritual boundaries; a people whom Peter described as "an holy nation" (1 Pet. 2:9). To this holy nation has been given the Kingdom of God which, as Christ explained, "is not of this world" (John 18:36).

E. Y.

WITH OUR MISSIONARIES

"Go ye into all the world. and preach the gospel to every creature."

City Missions

HUTCHINSON, KANS.

(215 South Pershing)

Dear Readers of the Gospel Herald:—Since our last letter Bros. Andrew Bontrager, H. A. Diener, Levi Headings, Jess Kauffman and Earl Buckwalter have brought us messages from the Word of God.

We were glad to have Bro. Allen Erb of La Junta, Colo., to stop with us on the way home from Mission Board meeting. He preached for us Sunday morning, June 21, on "Your Child and the World."

We had our summer Bible school June 1-12. Sister Rena Balmer of Harper, Kans., was the director. The teachers who faithfully helped were Sisters Florence Selzer of Protection, Kans., Mabel Bitikofer and Wilma Diener of Canton, Kans., Dorothy Horst of Peabody, Kans., Esther Zook of Windom, Kans., Ada Yutzy, Gladys Yutzy, Elizabeth Yoder, Esther Kuhns, Lila Mae King, Fanny Troyer, and Roberta Showalter of Yoder, Kans., Anna Yoder, Wilma Yoder, Magdalena Kuhns, Celesta Schrock, Allie Kauffman, Ida Miller, Susie Headings, and Elsie Selzer of Hutchinson, Kans. Sister Elta Yutzy substituted several days.

We had an enrollment of 191 pupils of whom 139 had perfect attendance. The program was well attended. We had nearly forty colored children.

We received provisions from the Hesston and Harper congregations. We thank you for it. We also received some sewing from the Pennsylvania and West Liberty congregations. We thank each one who had a part in helping.

June 23, 1942. Elsie L. Selzer.

—o—

SELLERSVILLE, PA.

(Rocky Ridge Mission)

Greetings in the name of Him who died and rose triumphantly from the grave.

April 12, 1931, the first Sunday school was held at the Rocky Ridge Mission, which was conducted by a few of the local brethren. The work prospered as time went on, and at present we have twenty-three members and an average attendance of 121. The Franconia Mennonite Conference Mission Board has seen a need of having a shepherd for the Mission, for which Bro. Abram K. Landis was chosen.

June 7, ordination services were held, at which time the message was delivered by Bro. S. G. Shetler, Hollsopple, Pa. Text, II Tim. 4:5. The message was very impressive. Many vital points were given for the success of the ministry; such as not stressing continually on a pet doctrine but to preach the whole Gospel; having the ministry first and everything else a secondary matter; etc.

We trust that this will be a means of doing greater work for the Master; of saving more souls from the place where many "shall be tormented day and night for ever and ever" (Rev. 20:10), and be saved for the place where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:4).

June 20, 1942. Oswin F. Detwiler.

—o—

Institutions

LA JUNTA, COLORADO

(Mennonite Hospital School of Nursing)

Classwork for the school year 1941-42 closed May 8 and immediately a number of students were en route home for their four weeks of vacation.

June 7, the entire student body, as well as the faculty, were again reunited for the twenty-fourth commencement exercises held at the Junior High School auditorium. The graduating class this year was the largest class ever graduated from this institution, consisting of fifteen members. The baccalaureate sermon was preached by Bro. P. A. Friesen of Denver. L. Gilbert Little, M.D., Wichita, Kans., gave the commencement address. We were also happy to have Bro. S. C. Yoder of Goshen, Ind., and Bro. E. M. Yost of Greensburg, Kans., participate in these services.

A number of relatives and friends of the graduates were present for the occasion, as well as a number of alumnae from distant states. Nine members of the class of 1932 held a most enjoyable reunion with their class doctor and wife, Dr. and Mrs. G. E. Calonge.

At present our group is again scattered over the country. Seven Junior students have gone to Denver to begin their nine months of affiliation. Evelyn Egli, a Senior, has also returned to that place to make up time lost through illness. Those of our faculty who have gone to Canada to attend the annual meeting of the Mennonite Board of Missions and Charities are Bro. and Sister Erb, Verna Zimmerman, Iola Miller, and Mary Good. Several more students also left for their various homes for vacation.

Helen Moser '42 successfully passed the State Board examination in May and is now a full-fledged registered nurse. After spending six weeks with her family in Ohio, she will return and serve as early night supervisor at the Sanitarium and instructor of tuberculosis nursing.

Orpha Zimmerman '33 has returned to her home at Harper, Kans., after serving her Alma Mater three months as relief nurse on surgical floor during the absence of the regular supervisor. We are truly grateful for her capable assistance in this time of need.

The writer also wishes to express her appreciation and sincere thanks to her many friends and alumnae who so kindly remembered her with their prayers and best wishes during her recent illness. We are happy to be back at our post of duty again, after an absence of four and one-half months, and ca say that truly "the Lord hath done wondrou things for us," for which we are most thank ful.

Sincerely yours,

June 19, 1942. Maude Swartzendruber.

—o—

INTO THE HILLS OF KENTUCK

By J. Otis Yoder

"Go out into the highways an hedges."

After much praying and planning th itinerary group sent out by the Your People's Christian Association of th Eastern Mennonite School and th Virginia Board of Missions and Cha ities left Harrisonburg, Va., June 2 Their first stop was Knoxville, Ten where with the workers at the Missio they are engaged in summer Bib school and revival meetings.

The group is composed of Bro. a Sister Lester Shank, Bro. and Sist Stanley Shenk, young married coupl and J. Otis Yoder, a minister.

We are happy that several Maryla brethren donated a house trailer to t work. With some remodeling we we able to divide the trailer into separa sleeping apartments for the coupl The Y. P. C. A. purchased a 1937 Fo Station wagon with which to pull t trailer. This can be converted into bedroom and study for the minist Better equipment and the blessing the Lord should result in even m effective work. We praise the Lord persons who so willingly give to s port the work.

Following the two weeks at Kn ville we expect to spend a week at C cord, a small congregation near Kn ville. From Concord we aim to go i the hills of Kentucky. At the reques the Virginia Board we will revisit places contacted last year. These include Ophir, Upper Quicksand, M vin, and possibly Robinson Creek.

We solicit the prayers of all of G children. The work is great. T harvest is ripe. May the Lord gran grace to reap some souls for Him.

Should someone feel to contri toward the work send your contri tion to:

Treasurer of the Y.P.C.A.
Eastern Mennonite Sch
Harrisonburg,

—o—

EVANGELISTIC POSSIBILITIES OF THE SUMMER BIBLE SCHOOL IN RURAL DISTRICTS

The Summer Bible School has many possibilities as pupils. If tinued for several years, confidence be established and a greater hunger God created. Statistics indicate children are more easily won for C than their parents and frequently it easier to live the Christian life

eir parents. The influence of the Sum-er Bible School is not confined to the ildren alone. Many contacts have en made with parents through the ildren. A program at the close of the hool creates interest among parents. me follow-up work usually yields en-uraging results.

In some cases the Summer Bible hool has been the means of placing e Bible in homes where all previous forts failed. The children used them ring school and either purchased them received them as a gift. Evangelistic eetings, mothers' classes, visitation homes, distribution of tracts, etc., e often carried on profitably in con-ction with the Summer Bible School.

One of the outstanding hindrances to und conversion is the good opinion of lf, as contrasted to the actual con-tion of the heart before God. This evil n be corrected by memorizing scrip-res that describe the true condition of e heart of man, such as Rom. 3:10-18 d Jas. 2:8-10. A few words of ex-nation by the teacher will help the pils to understand the message of ese verses which in turn will help em to memorize them.

Many children are never taught that od is love. They grow up with a fear God in their hearts similar to that nd among the natives of our foreign ssion fields. This can be corrected explaining and memorizing such pas-ges as Psa. 103:13; I John 4:18, 19; hn 3:16-18; and explaining that the ils of condemnation are only for those o do not accept God's love. The care-selection of stories and songs will ke a worth-while contribution to the angelistic emphasis.

A Summer Bible School that is not angelistic may be a hindrance since teaches the children about Jesus, the od man, but does not prepare them accept Him as their personal Sav-r. To know about Him may make od moral men, while to accept Him their personal Saviour alone brings vation.—J. M. Slabaugh in Rural angel.

———o———

SUNSHINE THROUGH SHADOW

EING born of orthodox Jewish parents I naturally followed the Jewish religion. ause I did not smoke, drink or indulge in er vices I was considered a good Jew, efore no one was concerned about my itual state.

ne day, while riding in an automobile n another young man, we met with an dent. I was thrown from the car over a ge, falling sixty feet on to a railroad k below. My injuries were so serious that ne expected me to live, except God, whom ally did not know at that time. Since God's s are not our ways, it was a great sur-e when I rallied and recovered in a sure, although due to spinal injuries the lower part of my body and my legs were left paralyzed.

After leaving the hospital and being taken to my home, still convalescing, a missionary, whom I later found out was Miss Hulda Badertscher, called. Disclosing her purpose in being there and directing a message of salvation and hope to me, I told her it seemed ridiculous. I had become embittered against God. Only a short time previous to my accident my father had died very suddenly, hence I concluded there could be no God or He would have prevented these things from coming upon such good (?) Jews as we were. So I resisted all religious appeal for almost a year, though during that time the missionaries from The Cleveland Hebrew Mission did not give up hope for my salvation. Then one day I saw that my resistance was getting me nowhere and as soon as I gave heed the Spirit of God made way for the Light of Calvary to shine into my darkened soul and I accepted Jesus Christ as my Saviour. In place of bitterness toward God came the realization that He had to bring me low before He could reveal His love to me. At first I was ashamed to admit the change which had come into my life, but, as I read the Word and began to gain spiritual strength, peace and comfort came into my soul so that I found myself spontaneously telling others of my Saviour. Since that time I have had no fear or hesitancy in bearing witness for the Lord who has given me salvation and hope. I had far rather go through life crippled and know the Lord than to have a whole body and a lost soul. It is my desire to serve the Lord in any way He chooses to use me by His enabling grace.

I have been privileged to witness for Christ through letter writing, telephone conversation, and personal contacts.

Through the mail I have been enabled to touch with the Word and point to Christ many I have never seen. The following are excerpts from a letter received from a Catholic girl living in the South. She writes:

"I know that you will never understand how I felt when I received your gift. It was such a pleasant surprise and a touching moment for me when I opened the package and found a Holy Bible. I never owned a Bible before. I thank you so very much, but those words can't start to tell you how I feel. You'd have to look into a part of my heart for that. I feel honored that you should even think of giving me such a precious gift. It will be one of my choicest treasures and I will keep it near me always. I will start reading it every day until I've read every word of it. Sure wish you were near by so I could run over when I read things which are not clear to me. I've never had any instruction in the Bible except by Catholic Catechism and Gospels in my prayer book. One of my visitors saw the Bible and said, 'Don't let Father D—— see it when he comes.' I told her that a priest nor any one else could part me from the Bible. I want to know this Book so I won't be so ignorant about things as I once was."

I now quote from a letter of acknowledgment for a Bible I sent to one young Jewish lady. "Really, there aren't words to express my delight and appreciation of your wonderful gift. I have never read the New Testament and I feel privileged to have been given a copy now. . . . Thank you again for your perfect gift. I shall keep it with me always."

So much for my contacts by mail.

As to the telephone, I have called many people, telling them of the Word of God. Some are very much interested and several have purchased Bibles as a result. It has been my privilege also to give personal testimony to people, unsaved, who visit me, telling them of my wonderful Saviour Jesus Christ.

Only very recently, while in conversation with one of my relatives on matters pertaining to war developments and the future, I referred to some things which in a few months past have been fulfilled exactly according to the Bible and spoke of others to come to pass. He listened attentively and then asked: "Why don't more Jews believe the Bible and what you believe about the Messiah?" My answer was, "For the same reason you don't believe." He walked away saying as he went, "Maybe I do believe it." My prayer is that it may be a belief unto salvation.

As a Hebrew Christian I am able to live by the promise of God that He will supply all my needs (Phil. 4:19). During the past two years He has wonderfully taken care of me. Not once did I have to ask mother for money for stamps, stationery, or sick-room supplies. Sick-room supplies are a big item and God not only saw to it that I got them but gave me a little extra to get some coal with during the winter.

Before and above all other privileges is that of intercession. In connection with a Prayer Circle for Israel which carries on a continual cycle, giving Jehovah no rest "Until He establish and make Jerusalem a praise in the earth," it has become my privilege to have a set time daily 1:15-1:30 p. m. when I remember my people in their distress and great darkness, and I have found it of rich profit to my own soul.

Of all the blessings He gives none can compare with that of knowing Christ as my Saviour. My heart's desire and prayer is that all my people will accept Christ as I have and look forward to His second coming instead of waiting for His first coming.

—George Rudolph in The Conqueror.

———o———

In the Heavenly Temple

Where high the heavenly temple stands,
The house of God not made with hands,
A great High Priest our nature wears,
The Guardian of mankind appears.

He who for men their surety stood,
And poured on earth His precious blood,
Pursues in heaven His mighty plan,
The Saviour and the Friend of man.

In ev'ry pang that rends the heart
The Man of Sorrows had a part;
He sympathizes with our grief,
And to the suff'rer sends relief.

With boldness, therefore, at the throne
Let us make all our sorrows known,
And ask the aid of heav'nly power
To help us in the evil hour.

—Michael Bruce.

God's Hand of Love in Suffering

By Titus Martin

I. DOES JESUS CARE?

(Matthew 9:6)

God has so created man that he desires sympathy. If we are blest we desire that others rejoice with us; and if affliction or reverses come we are comforted when others know about them and sympathize with us. It helps and strengthens us in our affliction.

This craving for sympathy is evident early in life. We all know that when a child is hurt it comes to its mother; and if Mother sympathizes a little (perhaps blows a little upon it) the pain is soon better, often gone. It's not what Mother did that made it hurt less, but the realization that she was concerned and cared is what helped.

I well remember the letter of thankfulness received some years ago in response to a contribution God moved me to make to one who suffered loss in a material way. He thanked me for the gift, and said it was appreciated; but what was appreciated much more was the thought that someone was concerned and shared with him his misfortune.

These illustrations, I think, prove the value of human sympathy. Christ craved it as He approached the cross. It is God's will that we sympathize and help those less fortunate than we are. He likens the Church to the human body and its different members. Just as all the human body suffers, to some extent at least, if one member is afflicted, so should it be in the spiritual body, the Church. While we desire human sympathy and get help therefrom to a greater or lesser degree, depending largely upon whether those who give it can give it by experience, we find ourselves craving for something more. We wonder, does Jesus care? does He know just how I feel? Yes, Jesus does care, and His compassions towards us are far above that which our most sympathetic friends on earth can be.

The prophet, speaking of Israel, says that in all their afflictions he was afflicted. All who know what it means to be afflicted, know that those who suffered the same things can better sympathize. This is as it should be, as they can comfort others with the same comfort they were comforted with by God in their affliction. Since Christ tasted all the experiences while on earth that you and I will have to meet, He can in the true sense share our sorrows and pain. It is said of Him that He was made "perfect through suffering." From this we do not conclude that He did not live a perfect life. He did, but He became a perfect high priest through His suffering, so that you and I can come to Him in full assurance that He can be and is touched with the feeling of our infirmities.

Sometimes earthly friends prove untrue. The desired sympathy is not forthcoming; or, if it had come, perhaps has ceased to come. This can never be said of our blessed High Priest, for it is said of Him that His compassions fail not. Were it not for God's unfailing mercy, many of us would be consumed in our affliction. But the prophet says that they are new every morning that, "great is thy faithfulness." God's part is always done whether we do ours or not. I remember the words of a bishop in regards to one who should have come for help and did not: "We cannot help if we do not know about it."

Sometimes it is well to tell someone our peculiar trials and temptations in our affliction, if of such a nature that they are not evident. (This, however, may be so overdone that instead of receiving help we drive it away.) While it is well, sometimes, to do this, let us not forget that it is well at all times to bring these things to Christ with perfect assurance that we will not be misunderstood, as is sometimes the case with earthly friends.

Realizing that our High Priest can be touched, let us heed the apostle's admonition that we "come boldly to the throne of grace," and "find grace to help in time of need." Yes, Jesus does care; and if we want to be helped, let us go t Him and we can rest assured that H will not turn us away. Hear His gra cious words, "Come unto me all ye tha labour and are heavy laden, and I wi give you rest." In Him we have loving Saviour who was moved to com passion when He saw the sick an needy and gave such help as was bes and faith and obedience were mad possible.

Let us never forget (though circum stances in life according to man's finit sight would speak the very opposit that Jesus does care. In all our affli tion He is afflicted, and if we come bol ly to Him we shall receive grace t bear (if that be for His glory), or H may remove our affliction if throug that more glory may be His. If we rea and meditate upon His Word, bring ou needs to Him, He will give grace tha we can be blessed in this life in th midst of the sorest affliction, and live i hope of a happy hereafter. The wor of the poet beautifully portray th truth that Jesus does care:

DOES JESUS CARE?

"Does Jesus care when my heart is pained
Too deeply for mirth and song;
As the burdens press, and the cares distre
And the way grows weary and long?

"Does Jesus care when my way is dark
With a nameless dread and fear?
As the daylight fades into deep night shad
Does He care enough to be near?

"Oh, yes, He cares, I know He cares!
His heart is touched with my grief;
When the days are weary, the long nig
dreary,
I know my Saviour cares."

—Frank E. Graeff

New Holland, Pa.

OUR LOVED ONES PASSING ON

By Menno Smith

Our loved ones who pass from our midst here below,
Bring changes about us we can't overthrow;
The place which they filled meant so much to us here,
That when parting time came, made our lives sad and drear.

In our memories they linger, and we often look back
To the time they were with us, what a pleasure was that!
To enjoy their sweet fellowship, presence and mirth,
Which ne'er will return to us here on the earth.

And sometimes in silence we sit and reflect,
How time brings its changes, and some with regret;
Time keeps moving onward as years come and go,
With life's sorrows and joys brought to us as they flow.

So then in whatever condition we are,
Therewith be content, make the best insofar
As we're able to do, and trust for the rest
To Him who rules time and all things for the best.

Maple, Ont.

WHY?

By Lina Z. Ressler

The past few days have brought many things to think about. I just like talking some of them over wi you. I wonder why we do some of t things we do so unthinkingly.

I had just made a few purchases fr a friend of mine. She seemed tired a I turned to look after her as she turn to go. Some one was waiting in a c At the curb my friend's foot caug The person in the car, in a voice t actually frightened me, told her to lo where she walked. I wonder why a one with good sense would ever w to use her voice like that. It surely not hurt me, for I just heard the rebuk but neither did it help my friend, for only made her more nervous. I wond why we speak unkindly any way.

We all like to listen to a kind, w modulated voice, and in most places well as in most cases that kind voice does more any way.

Life is so short. Opportunities to h are so rapidly slipping away, we n

Sunday School Lesson

Theme for the Quarter: Studies in Genesis

. ADAM AND EVE: TEMPTATION AND SIN

Lesson for July 12, 1942.—Gen. 3:1-, 22-24.

Golden Text.—The soul that sinneth, shall die.—Ezek. 18:4.

Introductory.—The blissful condition Adam and Eve in the garden of Eden set forth in the second chapter of enesis. But Adam and Eve, while abolutely without sin previous to their ll, proved themselves human, like rselves; fallible creatures. One must onder at the apparent ease with which tan beguiled them but humanity at e present time is demonstrating the me gullibility that they showed. The sson before us should serve as an obct lesson to drive us closer to the irone.

Story of the Fall (1-6).—One day the ch deceiver entered the garden of den and approached Mother Eve, sayg: "Yea, hath God said, Ye shall not t of every tree of the garden?" Eve plied: "We may eat of the fruit the trees of the garden: but the tree which is in the midst the garden, God hath said, Ye all not eat of it, neither shall ye uch it lest ye die." "Ye shall NOT rely die," was the serpent's response. e then proceeded to pour forth a mixre of truth and error (more deceptive at if his representations had been unixed lies) until Eve was convinced id partook of the fruit. She then hand- the forbidden fruit to Adam, and he kewise partook of it. The innocence of an was gone, and the human family id brought the disgrace of sin and of ath upon itself because of this transression. As God had warned, this day dam and Eve died—died a spiritual ath; and also physical death set in, as om that day forth they had within eir bodies a state of dissolution scribed by Paul when he referred to mself saying, "I die daily."

God Reveals to Adam and Eve what hey had Done (7-13).—As the tempter id predicted Adam and Eve had now experience learned to know good id evil. The good they had expericed before the fall. Now that they id fallen they also had learned to now evil. They beheld their own nakedness, and tried to hide it with fig leaves. When God approached them in the garden that evening, they tried to hide from Him; just as the convicted sinner today shrinks from the presence of the power and holiness of God. In response to His question, "Where art thou?" they tremblingly came before Him, trying to make it appear that they were the victims of wrong influences and deception and were therefore not so bad after all. But God quickly took away from them this delusion. Adam's plea was, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Eve said, "The serpent beguiled me, and I did eat."

In these excuses, as well as in partaking of the forbidden fruit Adam and Eve showed their humanity. Their excuses sound very much like the excuses offered by present-day fallen creatures who try to cover up their sins by laying the blame on others. But God was both outspoken and merciful in opening the eyes of these fallen creatures. Having made it clear to them what they had brought upon themselves in this shameful fall, He coupled this information with the promise of a Redeemer (V. 15) through whom every penitent sinner may have redemption from sin and reconciliation with God.

Adam and Eve Barred from the Tree of Life (22-24).—The kindness and mercy of God were further shown in that He drove them from the garden of Eden, that they might not eat of this tree of knowledge of good and evil and live forever in this sinful state. He guarded this tree with cherubims and a flaming sword "which turned every way to keep the way of the tree of life." In their sinful state they probably regarded this as a hardship; but (as we believe) as they saw themselves as they really were and sincerely repented of their sin they evidently thanked the Lord for insuring their safety.

We are not to infer that in making it impossible for Adam and Eve to get back to the tree of life that He therefore made it impossible for them to become reconciled to Him. In the book of Revelation we are told of a new Tree of Life which God set up in the garden of God (which Tree is Christ) of which all may partake and live forever in a sinless and glorified state. Adam and Eve, along with all the Old Testament saints, had the privilege of partaking of this Tree of Life, the same as all people of the New Testament dispensation who avail themselves of this priceless privilege.

In giving us this story of the fall of man and its dreadful consequences, we thank the Lord for two things: (1) For the object lesson which it brings; (2) for the privilege of being transformed from sinners lost in sin to "sinners saved by grace."—K.

Trusting God in Time of Temptation

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it.—I Cor. 10:13.

---

use them every one as the days go .

"If a smile we can renew,
As our journey we pursue—
Oh, the good we all may do,
While the days are going by."

Scottdale, Pa.

Bible Meeting Topic

FAVORITE BIBLE PREACHERS (Jr.).
—Acts 3:12-26; 17:22-31.

Topic for July 12

MOTTO

"Preach the word."

OUTLINE STUDY

I. Some Faithful Bible Preachers.

1. Moses.—Deut. 32:1-47.
2. Joshua.—Joshua 24.
3. Samuel.—I Samuel 12.
4. Elijah.—I Kings 18:21-46.
5. Isaiah.—Isaiah 1.
6. Jeremiah.—Jer. 2.
7. Ezekiel.—Ezek. 33.
8. Amos.—Amos 7:1-17.
9. John the Baptist.—Matt. 3:1-12.
10. Jesus.—Matt. 5, 6, 7; Jno. 6:26-70.
11. Peter.—Acts 2:14-36.
12. Stephen.—Acts 7:1-53.
13. Paul.—Acts 13:16-41.
14. James.—Acts 15:13-21.

II. Marks of the Faithful Preacher.—Tit. 2:1; II Tim. 4:2, 5; I Tim. 4:14-16; Acts 20:26-31; Tit. 1:6-14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Preach."
2. Select a Bible Preacher and Give His History and Some of His Preaching.

For Seniors.

1. Marks of What a Godly Preacher Is.
2. Select a Bible Preacher Who Fulfills the Plans of God, and Give a Brief History of His Life and Work.

SEED THOUGHTS

Let him who would move and convince others be first moved and convinced himself. —Cuyler.

Remember that there are only a few model preachers. We have read of only one perfect Model, and He was crucified many centuries ago.—C. H. Fowler.

Elegance of language must give way before simplicity in preaching sound doctrine. —Savonarola.

Style should be like window glass, perfectly transparent and with very little sash. —Emmons.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Missions ..... John R. Mumaw
Doctrinal ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

MENNONITE PUBLICATION BOARD

Simon Gingerich, Wayland, Iowa, President
D. D. Troyer, Goshen, Ind., Vice President
O. N. Johns, Canton, Ohio, Secretary
Lewis S. Martin, Harrisonburg, Va., Treasurer
Oscar Burkholder, Breslau, Ont.
J. C. Clemens, Lansdale, Pa.
E. G. Gehman, Harrisonburg, Va.
I. C. Gingerich, Detroit Lakes, Minn.
John H. Gochnauer, Manheim, Pa.
Henry Hershey, Intercourse, Pa.
Amos S. Horst, Akron, Pa.
J. L. Horst, Scottdale, Pa.
Jess Kauffman, Hesston, Kans.
I. Irvin Lehman, Chambersburg, Pa.
Aaron Mast, Belleville, Pa.
A. J. Metzler, Scottdale, Pa.
David D. Miller, Berlin, Ohio
E. E. Miller, Goshen, Ind.
Omar Miller, Molalla, Oreg.
Homer F. North, Nappanee, Ind.
H. B. Ramer, Duchess, Alta.
J. R. Shank, Versailles, Mo.
J. W. Shank, Goshen, Ind.
C. B. Shoemaker, Scottdale, Pa.
S. W. Sommer, Millersburg, Ohio
Milo Stutzman, Kingman, Alta.
Edwin J. Yoder, Topeka, Ind.
Harold Zehr, Rantoul, Ill.

Executive Committee.—Simon Gingerich, D. D. Troyer, O. N. Johns, Lewis S. Martin, A. J. Metzler, C. B. Shoemaker.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JULY 2, 1942

Field Notes

Bro. C. L. Graber of Goshen, Ind., preached for the congregation in the Sugar Creek Church, Wayland, Iowa, (his former home congregation) on Sunday, June 21.

* * *

Brethren Wm. R. Eicher of Milford, Neb., and Noah Landis of Alpha, Minn., visited in congregations in southeastern Iowa over the week-end of June 21.

M.

Civilian Bonds.—Many of our readers will be interested in what Bro. J. L. Horst has to say in his article on "The Civilian Bond Meeting in Chicago," found elsewhere in this issue.

* * *

At this writing Bro. E. J. Berkey of Oronogo, Mo., is engaged in evangelistic work in the West Virginia field. An interesting letter from Onego, W. Va., will appear in next week's Gospel Herald, D. V.

* * *

An interesting program of the 84th monthly Bible meeting at the Mennonite Mission in Columbia, Pa., to be held on Saturday evening and Sunday, July 4 and 5, is before us. Instructors: Enos F. Hartzler, John W. Hess.

* * *

The Missouri-Kansas Conference is to be held this year with the West Liberty congregation near Windom, Kans., Aug. 4-7. We hope to publish an official announcement of this meeting in next week's Gospel Herald.

* * *

This week was the regular time for our Mission Supplement, but because certain features that should have appeared in it were not ready the Supplement, "Christian Missions," will appear in print next week, D. V. Watch for it.

* * *

A descriptive folder announcing the seventh 12-day young people's institute at Arbutus Park near Johnstown, Pa., Aug. 12-23, is before us. For copies of this folder, write to Bro. C. F. Yake, secretary, Scottdale, Pa.

* * *

Bro. Allen H. Erb of La Junta, Colo., preached for the congregation at the Mennonite Mission in Hutchinson, Kans., on Sunday morning, June 21, and for the Yoder, Kans., congregation in the afternoon. M.

* * *

Bro. Edward Berkey was ordained a deacon in the congregation at Manson, Iowa, on Sunday, June 14, Bishops Simon Gingerich and P. J. Blosser in charge. May the blessings of the Lord accompany our brother in his labors.

M.

* * *

Bro. Abner G. Yoder of Parnell, Ia., took suddenly ill from a heart attack upon his return home from attending the annual Mission Board meeting at Kitchener, Ont., recently. Our brother has many friends who are praying for his early recovery. M.

* * *

Recent visitors in the Publishing House and surrounding community include the following: Katie Yoder, Henry Kauffman, Goshen, Ind.; Ellen Eash, Linus Eash, Calvin Eash, Menno J. Schrock, Middlebury, Ind.; Donald Clemens, Washington, D. C.; Marjorie Landis, Rittman, Ohio; J. R. Mumaw Harrisonburg, Va., Clayton Rohrer and wife and son and daughter Maynard and Ruth, Wadsworth, Ohio; Paul Horsch and family, Indianapolis, Ind. M. J. Sarco and family, Hagerstown Md.

* * *

We are in possession of an interesting program of the annual mission meeting of the Johnstown, Pa., district to be held at the Weaver Mennonite Church near Johnstown on Saturday July 4. "Come and worship with us," are the last words on the announcement sheet.

* * *

July 29-Aug. 2 is the time set for the young people's institute at Harrisonburg, Va., sponsored by Eastern Mennonite School and under the supervision of the Virginia Conference. For folder giving the entire program of the institute, send to Young People's Institute, E. M. S., Harrisonburg, Va.

* * *

Ordination services were held at the East Union Church near Kalona, Iowa on Sunday, June 21, at which time Bro Harold Brenneman was ordained to the ministry. Services were in charge of Bishops D. J. Fisher and S. C. Yoder May the Lord richly bless our dear brother in his responsible calling.

M.

* * *

Bro. J. R. Mumaw of Harrisonburg Va., stopped in the Publishing House a few hours on Friday of last week, arranging material for the July number of the Mission Supplement, which is to appear next week. He was on his return home from Waterloo County, Ont. where he had spent several weeks attending Mission Board meeting and conducting evangelistic services.

* * *

Bro. W. C. Hershberger of Greenwood, Del., minister in charge of the Mennonite congregation in that community, has recently undergone an operation for appendicitis in the Milford, Del., Memorial Hospital. At this time his absence is felt not only in his congregation but also in the summer Bible school in that community. May the Lord restore him speedily to normal health.

* * *

A special meeting has been called for the Britton Run congregation near Spartansburg, Pa., to be held Saturday evening and Sunday, July 4 and 5, at which time Bro. Jacob Birky, formerly of Clarence, N. Y., will be installed as the minister in charge of the congregation. Among the visiting ministers expected to be present at this meeting are Brethren I. B. Witmer of Columbiana Ohio, Aaron Mast of Belleville, Pa. Stanford Mumaw of Dalton, Ohio, and Jesse Short of Archbold, Ohio.

CHURCH SCHOOL DAY

The Last Sunday in August

Church School Day, mentioned in an rlier issue, has definitely been desig- ted the last Sunday in August. It is ggested that wherever practical in ngregations, mission stations, and nday schools special emphasis be ven in the preaching service, in the ung people's Bible meeting; and in Sunday school to the place of our urch schools in the service of the urch to the young people. A special letin, giving guidance for the ap- priate observance of the day, is be- prepared and will be furnished in near future. Further announcement er. C. F. Yake, Secretary
The Mennonite Board of Education

—o—

Correspondence

ROSELAND, NEBRASKA

reetings:—June 7, Bro. P. R. Kennel of kley, Neb., conducted communion serv- for us at this place. He also visited those are unable to attend these services.

arvest is coming soon. We have usually ndant rains. Corn is growing nicely and ll grain is looking good.

ne 7, one sister, who has moved away , was granted a church letter.

ay for us, that the Lord may bless us and e us to be a blessing.

Lydia E. Schiffler.

—o—

CANBY, OREGON

(Bethel Congregation)

ear Readers:—We are again glad to re- what the Lord has been doing for us gh the various activities since our last . Our revival meetings, conducted by Marcus Lind, were a blessing to our con- ation. Each evening before the sermon a n was given to the children. The interest attendance by the children and juniors very good. Because of the season in h our meetings were held, the attendance of the time was not large. But we are to say that as a result there is a class of rts under instruction. This instruction en in the regular preaching services.

May 30, Bro. J. L. Horst of Scottdale, was with us in the evening. He gave interesting information about the Pub- g House, then followed with a sermon.

. Glenn Whitaker told us about the ac- s of his congregation in Los Angeles, in ting on June 5.

. Ivan Lind was with us on June 11, gave a very timely message on Noncon- ty. We appreciated the visits of these ters very much.

fourteenth term of our Summer Bible l closed with an appropriate program 12. Because of a conflict in dates with r school in an adjoining community hool was not as large as in some years us. However, we feel that we had a ood school with an average attendance of 65. Sister Ida Bontrager directed the school, in co-operation with nine teachers, five of whom were from other congregations in the Valley. The children found great delight in dropping their coins into the missionary jar held at the door as they marched in each morning. The money was given for European Relief. We trust that the seed sown during these two weeks will grow and bring forth fruit to the glory of God.

June 17, 1942. Anna M. Snyder.

—o—

HUBBARD, OREGON

(Hopewell Congregation)

"The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof." And the Lord is still on His throne.

MY WORTH

By Vada Stutzman

What is my worth to my Saviour?
He bought me at such a great price;
Oh, how can I ever repay Him
Who paid for my sins on the cross?

One soul, said the blessed Redeemer,
Is worth more than the whole world to me.
Oh, Jesus, my own blessed Saviour,
What have I done for Thee?

For years I remained but a sinner
Away from the God I now love;
But oh, His great love came and sought me,
And filled me with joy from above.

What is my worth to my Saviour?
Have I fulfilled His mission today?
Or have I been much too busy
To help someone along life's way?

The Lord said a cup of cold water
May be but my deed for today;
And ever He said, "Be a witness
To all whom you meet on the way."

So I'll try to do something for Jesus,
And daily His cross I will bear;
Wherever He leads I will follow,
And this shall e'er be my prayer:

O Father, I've little to give Thee,
But all that I have is now Thine;
My heart, blessed Lord, take and seal it,
O Lord, use my life and my time.

Valley City, Ohio.

Jan. 15, we began our evangelistic meetings conducted by Bro. S. J. Miller of Pigeon, Mich., but because of the illness of his mother he was called home Jan. 21. Bro. LeRoy Cowan continued the meetings for a few evenings.

March 22, we had counsel meeting, and the following Sunday, March 29, baptismal services, when four young souls were received into church fellowship by water baptism, as a result of our revival meetings.

April 5, we observed the communion.

April 12, Bro. N. A. Lind of Tangent preached for our congregation.

May 10, Bro. Sam Schrock filled our pulpit, in the absence of the home ministers, and on May 17, Bro. Fred Gingerich preached for us while Bro. H. A. Wolfer was at Molalla in the interest of the cause of Christ. Bro. LeRoy Cowan was at the Portland Mission in the absence of Bro. Marcus Lind both Sundays.

March 1, Summer Bible School Conference was held at our church.

May 24, Bro. Ivan Lind, Bro. Richard Showalter, and the Ambassador Quartet of Hesston gave us a program in the afternoon.

May 31, Bro. Abner Yoder of Iowa preached for us.

June 3, Bro. Glenn Whitaker of Los Angeles, Calif., was with us and gave some very interesting facts about the work of the Mission there.

June 10, Bro. Ivan Lind again filled our pulpit.

We appreciated each message, whether in song or sermon, and were encouraged to press on. We also invite others to visit our congregation.

May God bless each faithful follower. Pray for us. Cor.

June 18, 1942.

—o—

BELLEVILLE, PA.

(Rockville Congregation)

The fifth annual summer Bible school held at the Rockville Chapel closed Saturday, June 13. We have had another refreshing and delightful time of Bible study, which was enjoyed by both teachers and pupils. Our enrollment this year was 94; highest attendance, 102; lowest, 96; average, 98; perfect, 70. Even though we did not have a bus this year to convey the pupils to and from the school, the enrollment and attendance were nearly that of other years. The youngest pupils enrolled were 2 years old, and the oldest 76.

Bro. John Y. Hartzler again served as principal and teacher of the adult class. The other teachers were: David Kanagy, Mrs. David Kanagy, Mina Glick, Martha Zook, and Floyd Zook. A fine spirit of co-operation and fellowship existed among teachers and pupils.

On Saturday evening, June 13, we presented our closing program to a large audience of parents and friends.

As we look back over those pleasant days spent together in common fellowship and Bible study, and as we recall the happy, smiling faces of the boys and girls, and adults as well, we are made to feel that it was indeed worthwhile. We believe that our efforts have not been in vain. We fondly look ahead to another Bible school next year.

June 22, 1942. Cor.

—o—

CASSELTON, N. DAK.

Greetings of Christian Love:—We thank our heavenly Father for His protecting care over us, and that we can have peace within our hearts when there is war and strife around us.

We have had the pleasure of having a number of our ministering brethren with us this spring. Our pastor, Bro. Elmer Hershberger of Detroit Lakes, Minn., worships with us and preach for us once a month.

On Easter day and on May 24th Bro. Eli Hochstetler of Mylo, N. Dak., was with us,

(Continued on page 300)

THE PROBLEM OF OVERCOMING
or
PERSONAL VICTORY IN CHRISTIAN LIVING

By Vera Troyer

(Prepared and given by Sister Vera Troyer at the joint biannual meeting of the Britton Run and Sunny Side congregations, May 31, 1942.)

There is no earthly way to escape temptation. Life is not a dream but a conflict. And when we think of a conflict, we also think either of being victorious or defeated. In Gen. 6:5 God said that "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Today there is that evil tendency to wickedness again.

In Mark 7:21-23 we have Christ's picture of an unregenerated heart. What a dark picture that is! Satan is happy for us to forget he exists. He "hath desired to have thee!"

As we look into the Old Testament, we find examples of some of the finest characters being swayed by Satan. For example: Samson, the strongest man; Solomon, the wisest; Moses, the meekest; also Abraham, who was called the friend of God, were all caught in sin by some evil habit or fear which Satan brought upon them. We are not immune to temptation but "to him that knoweth to do good and doeth it not to him it is sin." "Sin is a transgression of the law." "All unrighteousness is sin."

Are we swayed by the crowd? Or are we rooted and grounded in Christ, so that we through Him can stand the test? We have this promise in Rom. 8:37: "In all these things we are more than conquerors through him that loved us." Just as sure as there is an abundance of air and water (which are great essentials for human life), God in His fullness has provided an abundance for victorious living.

In I Cor. 10:13 there is an old promise which you have heard many times, yet the truth of it never grows old and it is as workable now as it was in the days of Paul: "God is faithful." Every time we are tempted we are compelled to make a choice. It is a chance to prove our love to God. Are we trusting Him who has so faithfully provided? If we yield we cannot blame anyone, for there is a way to escape. One of the greatest weapons in overcoming temptations is the Word of God. It is the Christian's armor. This armor consists of spiritual weapons. If we would have this armor written on the table of our hearts we could let come what may and be able to face it victoriously. The weapon of faith is strongly emphasized, for "above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

What is faith? As someone has said, "Faith is taking God at His Word and acting accordingly." Much of our victory depends upon our faith. How great is our God to us? Do we have great faith in our great God? Jesus said to the blind man, "According to your faith, be it unto you." Let us put great faith in our great God who hath so wondrously given exceeding great and precious promises to help us in times of need.

For an example of victorious living take the three Hebrew children. It is said of them that "they could not be made to bend, budge, or burn." They were men of ability, and were pure. They chose their associates carefully.

MY JESUS

By Ruth Sleeper

Jesus is a friend of mine,
And He will keep me true,
He'll help me on my journey,
If I ask Him to.

He'll save you by His grace,
And keep you by His power;
He'll help you on your way,
Every day and hour.

He'll not let temptations take you,
For we know His word is true;
He'll tell you if you'll ask Him,
The things that you should do.

If temptations come to trap you,
Just breathe a silent prayer;
He'll send His Holy Spirit,
To go with you everywhere.

Elkhart, Ind.

We ask, Do our associates cause us to stumble in defeat? Choose consecrated friends, and avoid those who have a tendency to pull you away from God. These young men were tempted; but they were men of purpose and that purpose was to hold to God no matter what happened to them. They had yielded their bodies to honor God, so He honored them; they were promoted in King Nebuchadnezzar's kingdom. They were victorious because they stood for the truth and had confidence in God that He was able to deliver them.

The Christian is never under circumstances, but on top of them. But we cannot be victorious if there is sin hidden in our lives. Read Prov. 28:13 and Psalm 32. God multiplies pardon when we forsake our sin. There are many other references such as—our sins cast into the sea, removed, blotted out, not remembered by our Lord. If they have been forgotten by God and remitted, why allow Satan to remind you? Our most important essential for victorious living is a spiritual conviction that it can be done.

Here are seven great provisions God has given us:

1. The death of Christ on the cross. Through His death we have pardon. In being pardoned, we had peace and power. There is so much power available, but how much do we use? Eph. 1:19.

2. The resurrection of Christ. Believing with the heart dispels the gloom of doubt, discouragement, and defeat.

3. The indwelling of Christ. Gal. 2:20.

4. The intercession of Christ. Rom. 8:34.

5. The intercession of the Holy Spirit. Rom. 8:26.

6. The faithfulness of God. "God is faithful." I Cor. 1:9; 10:13. "Faithful is he that calleth you."

7. "Exceeding great and precious promises." Claim them daily. The greatest and last (I John 5:4).

Here are some marks of a victorious life: salvation, abundant pardon, believing in God, yieldedness to God, assurance of being saved, purity of heart, fervency in prayer, self-denial, love of God's Word, satisfied, a clear conscience, dead to the world, a deep concern for unsaved souls, submissive, Christ-centered, a life with a sure foundation.

Waterford, Pa.

—o—

THE STORM AT HESSTON

(The following, from a folder enclosed in the July number of The Hesston College Journal, will be read with sympathetic interest by many friends.)

June 16, 194

Dear Friend:

Thursday evening all was still. Many of the Hesston folk were working in their gardens and enjoying the balmy air. Miss Miller's white lilies stood like white milk-maidens before her white picket fence. The people of our congregation met for their usual Thursday evening devotions in peace and quietness.

About 6 o'clock Friday morning a wind came up. People closed their windows and prepared for a usual Kansas windstorm. The wind blew harder. Mr. Yoder was in his garden cultivating corn. He saw the sky turn green and rust and then he felt a gust of cold and then a dash of hot air. By this time people were aware that this was an unusual storm. Lightning flashed in the sky. Dust blew furiously. Limbs of trees began to fall. All of a sudden large clumps of hail poured from the sky. Crash went windows. People began to run for their cellars and their cyclone caves.

In the country a number of small ildings were lost by farmers. Albert eaver's barn was badly damaged and hn Grove lost his barn entirely. Mr. iver's chicken house was destroyed. ntire crops were lost by many farmers. Serious damages were done on the llege campus. The gymnasium was mpletely destroyed. It was lifted up d parts of it flew over the industrial s shop damaging the roof, eaves ough, and windows of the shop. Parts the gymnasium can be seen scattered erywhere on the northwest corner of e campus. The home economics rage was lifted up and blew against e home economics cottage damaging e roof and jarring the building. Ar- e was alone in the cottage at the time d attributes the safety of the cottage d her life to the prayers offered by ers who knew she was in danger and her personal prayers. Between one ndred and two hundred windows re broken in the various buildings. e roof of Green Gables was damaged d a large number of trees were broken the campus. The college has lost its ire wheat and oats crop.

t may easily be seen that this creates umber of problems for us and we e that you will remember your Alma ter in your prayers.

Sincerely,
HESSTON COLLEGE &
BIBLE SCHOOL.

—o—

EPING IN TOUCH WITH THE BOYS IN C.P.S

y July 1 probably 1,500 Mennonite ng men, largely between the ages of nty-one and thirty, will be in Civil- Public Service. Many of these men e been away from the familiar and py routines of home and community for months, several hundred of them more than a year. The familiar con- s in the family, the home church, neighborhood, the "best" friends in ol, have faded into the past. In r stead have come, it is true, a mul- de of new, interesting, and profitable eriences, but home and home as- ations become more precious as the ks and months of the war lengthen into years. Recently more of the s are being sent (of necessity, not ce) to camp locations so far away home that furloughs or week-end s are becoming less and less pos- ; partcularly when the tire and line situation is taken into account. nder these circumstances there will n increasing desire and need on the of C.P.S. men for contacts with e, both by letter and by personal s, although the latter cannot be extensive. No one can deny that ration from home and friends and normal activities of youth means a in amount of loss and hardship, no matter how well the camp is operated and how complete and homelike its activities and atmosphere are made. Camp directors and staff strive constantly to make the camp home as happy and adequate as possible, and to direct the camp life, educationally, religiously and socially to be as fruitful as limited resources permit. But nothing can take the place of fellowship with the home folks. We are happy to believe at the same time that the home folks, father and mother, brothers and sisters, friends and "best" friends, neighbors and associates, the home ministers, S. S. teachers, and the church in general miss the boys very greatly, think often of them, and desire to fellowship and share with them in every way at their command.

This article is intended to be an encouragement and stimulus to maintain and increase this fellowship between the home folks and the boys in Civilian Public Service. Letters and tokens of interest and concern cannot come too often, particularly when personal visits may not be possible because of the expense. Prayers and intercession can always follow the boys wherever they go.

Here are a few suggestions. Pity and commiseration are not needed and wanted. Constructive interest in the experiences and activities of camp life and work, reports of activities and achievements at home, discussion of problems of life and faith that face Christians everywhere, whether in camp or out of camp, this is what is needed. The home church and the home community still constitute a unit with the boys in camp though its members may be separated. It is this sense of unity, of sharing common in a common concerns, of working in a common cause and of giving a common testimony which should find expression in the contacts that go back and forth from home to camp and camp to home. Sometimes special problems will arise in a campee's experience, as elsewhere, which will lead to the desire for special counsel and help from home or the home minister. When there has been a continuing fellowship the finding of ways to give the desired help will be natural and easy. Where such fellowship has not been present, it will be difficult to bridge the gap at times of need. Groups in the home church and community will have special forms of fellowship. Sunday-school classes, literary societies, Bible classes, family groups, all will have their special ways to maintain warm contacts, **if they are genuinely interested in the boys who have been called away to C.P.S.** The one thing that dare not happen is callous indifference on the part of home groups, home people, and the home church.

Official contacts are not so important as unofficial ones. If home ministers have been accustomed to fellowship with their young men at home it will be natural to continue that fellowship in C.P.S. camps. Certainly every pastor will want to keep in touch personally, probably by regular or occasional correspondence, with his own members in camp. It is not so important that congregations or conferences delegate officials to make official visits, as that the stream of spiritual life should flow from the home church to the camps through channels of loving concern and sincere fellowship. Every boy in C.P.S. wants to feel that the home church has gone with him and will stay with him, just as much as the home "folks" have done. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Peace Problems Committee.
Per Harold S. Bender.

—o—

THE CIVILIAN BOND MEETING IN CHICAGO

By John L. Horst

On June 25, at the call of the Peace Problems Committee of General Conference, a group of fifty church leaders, representing for the most part the constituent groups represented in or cooperating with the Mennonite Central Committee, met at the Home Mission in Chicago, to consider a plan for the issuance of Civilian Bonds for those who are conscientiously opposed to the purchase of war or defense bonds.

It had been previously announced that the Secretary of the Treasury, Henry Morganthau, Jr., had approved the issuance of such bonds for those who cannot participate in the purchase of war bonds. Tentative arrangements had been made for the sale of such bonds through the Provident Trust Company of Philadelphia, Pa., and it remained now for the Mennonite Church and co-operating bodies to decide whether the arrangements were satisfactory, and, if so, to make plans for publicity and sale of the bonds and the placing of responsibility for supervision of the work and continued contacts with the Provident Trust Company and the Treasury Department.

After the plan was thoroughly explained it was approved by all present, and the Mennonite Central Committee was designated as the publicity and implementing agent for Mennonite and co-operating groups. Orie O. Miller was designated as the Mennonite representative on a Civilian Bond Committee of three, the other representatives to be limited to the Church of the Brethren, and the Friends, who are also vitally interested in the issuance of these bonds. Action was also taken to provide for the appointment of an advisory committee to assist Bro. Miller in his Civilian Bond work.

The meeting also passed the following resolution which should be of interest to our church leaders as well as to all members who could participate in the purchase of bonds:

"Inasmuch as our government continues to need borrowed funds for its ongoing civilian services as stated by the Secretary of the Treasury, and inasmuch as it is our duty and privilege as Christians to support our government by the means at our disposal within the limits of conscience, and inasmuch as an acceptable plan has been provided whereby our people can purchase civilian government bonds with the distinct recognition of our conscience by the government, as reported and recommended by the Peace Problems Committee, we hereby express our appreciation to the government for this privilege and advise and encourage our people to purchase the Civilian Bonds provided for the above plan, not grudgingly but cheerfully, in line with our financial ability and what is expected of the nation as a whole in the way of financial support of the government at the present time."

Official notice from the Peace Problems Committee will appear later in the Gospel Herald stating more specifically the plan that has been worked out and giving the date when money may be sent in for the purchase of these bonds. Arrangements for the sale should be completed soon, and will fill a long-felt need on the part of all who cannot conscientiously purchase war bonds. We may well thank the Lord for this recognition of conscience on the part of our government.

The operation of the Civilian Service camps was also discussed from a number of angles, and action was taken approving a $2.00 per member quota to finance the camps for the six-month period, beginning August 1.

Scottdale, Pa.

OBEDIENCE

(Continued from page 291)

The broken thought, the strangeness of the call,
The perilous passage of the mountain wall,
The solitary journey, and the ways of length unknown,
Too great for his frail strength appalled him.
With a doubtful brow, he scanned the doubtful task,
And muttered, 'How?' "

(How like us! We want to know why to do this or that, or the difficulty looks so great we don't see how we can possibly do it.)

Then the angel went to the last of the three.

He only asked, "When?"

"Now," said the happy angel, and gave him the crown saying,

"For thou hast met the hidden test, and I have found the man who loves Him best."

(Do we meet that hidden test?)

Then Van Dyke makes this significant ending:

"No, not thine, nor mine, to question or reply,
When He commands us asking 'How?' or 'Why?'
He knows the cause; His ways are just;
Who serves the king, must serve with perfect trust."

God pronounces a blessing if we obey. Deut. 11:27. He promises to be our God if we obey His voice. Jer. 7:23.

Jesus says if we love Him we keep His commandments.

Peter says God gives the Holy Spirit to them that obey Him and that our souls are purified in obeying the truth.

Last, but not least, Paul says God will take vengeance in flaming fire on them that obey not the Gospel.

I wish yet to quote from an article in the Sunday School Times: "Obedience is the door to spiritual discernment." Many of us have no light on this question or that, because we did not walk in the light we had, or we may have thought it was fanatical or trifling, or we may have sought translations and interpretations till we had convinced ourselves we were obeying the voice of the Lord. Now translations and interpretations are good, but not if we see them to evade what we do not want to do. We should seek the will of the Lord so we may do it, not seek justification for following our own ways. Remember that the backslider shall be filled with his own ways.

We must never try to think our way out of a spiritual muddle. The cry today is, "I want to know what I am doing;" but it is only the man who obeys who receives knowledge. It is a matter of our wills, not our minds.

"If a man will do his will [not exercise his intellect], he shall know of the doctrine." The will is the whole man active. The mind may be perfectly convinced, but if the will is set, then, as the saying goes, we "are of the same opinion still."

Someone has wisely said, "Let the ground of all religious action be obedience. Examine not why it is commanded. True obedience neither procrastinates nor questions." Again, "Obedience to truth known is the King's highway to that which is still beyond us."

"If you would know," says R. G. LeTourneau, "what God would have you do in the present, do the thing which He asked you to do in the past."

To be real plain, many of us know we should have a kind, forgiving heart and not hold grudges. Have we the will to do it? We know faithfulness is greater in God's sight than talent, but would we rather be faithful than gifted? We know that great blessings come from absolute trust in God, but have we the will to lay aside anxiety and trust Him rejoicing in Him alone?

We know that the Bible condemns foolish talking and jesting, along with other uncleanness, but have we the will to be sober minded and grave in demeanor?

We know that meekness is as grea as virtue, but are we willing to be meek or must we have our rights?

We know that God does not approv of fussy hair do's and personal orna mentation, and we know the doctrine which are in the Bible; but do we wan to do them, or are we seeking an excus not to obey?

We know that covetousness is idola try, yet we strive to get more and mor and still a little more, to spend it o self, now or in later years.

We know that the Christian life one of self denial, yet are we denyin self?

It isn't so much head knowledge w lack, as an obedient and willing hear

Don't we love our own way too muc failing to realize that God gives such a have pleasure in unrighteousness ov to a strong delusion?

A disobedient heart attitude is ver very dangerous. Let us fervently pra for hearts that are definitely obedient

"But we never can prove
The delights of His love,
Until all on the altar we lay;
For the favor He shows
And the joy He bestows,
Are for those who will trust and obey."

Hubbard, Oregon.

CORRESPONDENCE

(Continued from page 297)

Bro. Fred Gingerich stopped with us o Sunday, June 7, on his way to the Dako Montana Conference at Detroit Lakes, Mi

June 12, a number of brethren and sist who were on their way home from Con ence stopped with us over night.

Among them were Bro. Eli Hochste and Bro. John Stoll of Mylo, N. Dak., a Bro. Elmer Bontrager, of Bloomfield, Mo We had an interesting service that eveni June 18, Bro. J. M. Kreider of Palmyra, M came into our midst. He conducted c munion service on Sunday, June 21, w Bro. Elmer Hershberger assisting. Bro. K der preached five instructive sermons w he was with us.

We appreciated very much having these brethren with us. May the words t left with us be a guide and help each on us to live closer to our Master.

We are looking forward to a summer B school in the near future.

Bro. and Sister Albert Ebersole and little girls have moved in among us. brother and sister were received into church by letter.

In the evening of May 31 our young ple's Bible meeting was reorganized.

We ask an interest in your prayers.

June 22, 1942. Co

—o—

CHAMBERSBURG, PA.

Dear Readers of the Herald, Greetin In January, 1942, the government took terkenny Township, — farms, schools, churches, and among them was our U Strasburg Church where we worshiped a

ne. We held our communion the last time
: had services there. We felt sad to leave
r place of worship but were strengthened
ıen we thought of how our forefathers met
:ir problems. The Lord made a place for
There was a vacant church belonging to
: Church of the Brethren standing out of
: area that was taken. They built a church
Chambersburg and worship there, and
ough their kindness gave us that church.
e have Sunday school every Sunday and
:aching every two weeks. Our congrega-
n was somewhat scattered by getting other
mes, but most of them can come. We are
t a little flock, but we have the promises of
: Kingdom, for the Saviour said, "Fear not,
le flock; for it is your Father's good pleas-
: to give you the kingdom."

une 22, 1942. Cor.

—o—

FREEPORT, ILL.

Dear Herald Readers:—We have been hav-
; many inspirational sermons from our
wly ordained minister, Bro. Howard Zehr.
y the Lord richly bless him in the ministry.

Our daily vacation Bible school was held June 8-19. The total enrollment was 156; the average attendance, 131. The majority of these children came from non-Mennonite homes. We appreciate the interest and co-operation manifested by the parents and children. Our pastor, Bro. Howard Zehr, served as superintendent of the school. Many of the teachers being housewives, it meant a sacrifice for them during these 2 weeks. However, we trust they were blessed in this phase of Christian service. The evening of June 19 the children presented a program to a large audience. A missionary offering of $33.05 was given by the children, to be used for mission work in South America.

June 21, the Freeport congregation was invited to attend the wedding of Bro. Howard Zehr and Sister Edna Good of Sterling, Ill., held in the Science Ridge Church of Sterling, Bro. A. C. Good officiating at the ceremony. The Byler quartette of Goshen College sang several nuptial hymns. Around 400 relatives and friends attended. May God's richest blessing attend them through life.

June 24, 1942. Lucille Gingrich.

BE STILL, AND KNOW THAT I AM GOD

By Mrs. Timothy Cripe

"Be still, and know that I am God,"
Your Saviour and your Friend;
I will be with you evermore,
Be with you till the end;
And then will take you safely home,
Where strife fore'er is o'er,
To dwell with Me in Heaven above—
Be with Me evermore.

"Be still, and know that I am God,"
I'm still upon the throne;
Lift up your eyes to Me for help,
I'll not forsake My own;
The saints of old were satisfied,
To Me their praise did bring;
And if you now but trust in Me,
My praise you e'er shall sing:

"Be still, and know that I am God,"
The clouds shall roll away;
Thy foes shall fall on every side;
God's wrath shall fall some day.
But saints triumphant shall receive
A home that shall endure;
So build your hopes upon this Rock—
The Rock firm and secure.

Delavan, Illinois.

Indiana-Michigan Conference

MINUTES

Of the Indiana-Michigan Mennonite Conference Held with the Howard-Miami County Congregation, June 10, 11, 1942

Promptly at the appointed time the meeting was called to order by Moderator. Orie Bontrager acted as song leader. Moses Steiner in the devotional by reading II Cor. 6 and led in prayer. Subse-nt sessions of this conference were all opened by singing several gs and then scripture reading and prayer.

The Conference sermon was preached by O. S. Hostetler. Text d: Jude 24, 25. Jude addressed the sanctified and those who are served in Christ Jesus and called. Common salvation means salva-n for all. Church has been, now is, and will be in danger of the my. Evil creeps in unawares. It behooves us to correct internal uations so as to have a better testimony. As we substitute worldly thods we lose out. We try to solve too many problems with our n judgment rather than with the Word of God. Our thinking uld be changed. Four steps that will help: (1) Building, (2) Pray-, (3) Keeping, (4) Looking. God is able to keep us from falling.

The following brethren gave testimony to the Conference sermon: nno Esch, E. J. Yoder, H. A. Diener (Hutchinson, Kans.), J. S. rner, J. N. Kaufman (Foosland, Ill.), C. L. Graber, Amos Weldy, de Kauffman, Otis Bontrager, Ralph Smucker, C. A. Shank.

Roll: To which fifty-five responded.

The following new members were received into Conference: Leon-Haarer, minister; Ezra Beachy, minister; and Malvin Miller, con.

Paul Erb presented his Conference letter. The letter was read to nference. After Brother Erb answered the following questions in affirmative he was received as a member of Conference:

re you willing to accept the constitution, rules and discipline of the diana-Michigan Mennonite Conference?

o you promise to support and assist in carrying forth the same; rmoniously working with this Conference Body in advancing the use of the Lord?

Minutes were read and approved.

The following subjects were discussed and resolutions passed during Conference:

ubject: Counsel from the Mennonite General Conference Peace mmittee, discussed by C. L. Graber.

esolution: Since the trend in the world at the present time is to-d an all-out war effort, and since this total war effort brings into lict more and more at numerous points peace-loving nonresistant istians, and in as much that in order to make proper adjustment hese situations it requires prayerful and careful consideration; efore be it

esolved, that we faithfully and consistently teach and practice the ement of the position of the Mennonite General Conference as de-d at the Turner, Oreg., meeting, 1937, on "Peace, War, and Mil-y Service," and the points included in the report of the Peace Com-ee to the Mennonite General Conference, Wellman, Iowa, 1941, ifically:

1. We should loyally and cheerfully respond to the requirements of our government so long as these demands do not conflict with the clear teaching of the Word of God.
2. That where these demands do conflict with the Word of God we seek alternative service, and where such is secured we faithfully give equal support.
3. That the principles of Christ's teachings consistently guide us in all our attitudes and positions taken.
4. That when brethren work in plants making materials for the support of the war effort, we hold to the position as stated in the statement of the position of the Mennonite General Conference as declared at the Turner, Oreg., meeting in 1937. (Peace, War and Military Service.)

At this time a representative from the General Problems Committee addressed the conference concerning the efforts put forth by General Conference to stem the drift toward worldliness in our Church.

Resolution: Since there is material evidence of the drift worldward of the Church in business relations, in social life, in religion including our worship, also in attire, and that these marks of separation are not distinctly clear. The Bible clearly teaches simplicity and separation. II Cor. 6:17; I Tim. 4:12. And, since it is in harmony with the position and faith of the Church to live a consistent and separate life, therefore, be it

Resolved, that we reaffirm our position on separation, as we declared ourselves heretofore, and that we express our appreciation of the interest General Conference has and is showing in solving this problem. Be it further

Resolved, that we faithfully do our part to lead our membership both by precept and example to live lives that are separated and consistent with the principles of Mennonite Faith.

2. **Subject:** Keeping Our Ordination Vow, discussed by J. S. Hartzler.

Resolution: Since the subject, "Keeping Our Ordination Vow," so vitally affects all conference members, we recommend that Bro. J. S. Hartzler be asked to submit his manuscript to the Gospel Herald for publication.

3. **Subject:** The Christian's Peace in Troublous Times, discussed by Paul Mininger.

By motion it was decided to ask Bro. Mininger to write out his talk and that Conference have it printed in pamphlet form.

Question 1: "What is the attitude of this Conference toward members playing in bands?"

Resolution: We believe that this form of activity is not healthy in building spiritual life, but rather detrimental and leading in the wrong direction; because of the vain display in uniforms being worn, in the parades they march in, in playing at patriotic rallies, and on other occasions which are contrary to the nonresistant and nonconformed principles as taught in the Word of God. Be it therefore

Resolved, that as a Church we recognize this danger, and that we discourage such activity by giving Scriptural teaching that will build up conviction in parents as well as children "to abstain from all appearance of evil" (I Thess. 5:22), to not be conformed to this world, but to be transformed by a renewed mind (Rom. 12:2), and to not be unequally yoked together with unbelievers. II Cor. 6:14.

Question 2: "What is the status of ministers who forfeit Church membership by transgression?"

Resolution: It is the mind of this conference that in cases where ordained brethren forfeit their membership in the Church, they also forfeit their ministry. If they are again reinstated as members of the Church, they may be reinstated to their ministry at the request of a congregation and after examination by the Executive Committee of Conference. In such cases reinstatement shall consist of a reaffirmation of the ordination vow without reordination.

On Wednesday evening the following subjects were discussed: (No resolutions passed.)

1. **Subject:** "Keep Thyself Pure."

Discussed by Dr. G. D. Troyer, Fisher, Ill.

2. **Subject:** "Be Filled With the Spirit"—The Greatest Need of the Hour.

Discussed by H. A. Diener, Hutchinson, Kans.

During the regular sessions of this Conference and during Ministerial session the following miscellaneous business was transacted and reports given:

The minutes of the Executive Committee were read and approved.

The plan of procedure for election of officers of Conference was discussed. The following plan was proposed: That on first day of Conference a ballot be handed to each Conference member. Each one to vote for each Conference office. Two tellers to count these. In case one has a majority over all for any one office he shall be declared elected. Where there is no majority the two having highest number of votes for one office shall be declared the nominees for that office. A ballot is then to be prepared for all offices where there was no election on first ballot. This ballot to be presented to Conference members during second day. Moved and seconded that this plan be tried for this Conference. So ordered.

Bro. H. A. Diener, representative of the General Problems Committee from General Conference, addressed the ministers in their ministerial session.

The Insurance Study Committee gave their report. Report follows:

June 10, 11, 1942

To the Indiana-Michigan Conference
Kokomo, Indiana

In accordance with the following resolution passed by the ministerial body in session at Elkhart, Ind., Nov. 18, 1941, we submit herewith a further report:

"In view of the fact and presence of issues involving financial aid among members in accident, illness, or death, which resulted in many seeking such aid in avenues outside of the Church:

And, with a desire to retain the Scriptural principle of Mutual Aid, and to avoid entrance into paths which would cause us to depart from trusting the Lord as our Preserver, also that we foster the principles of saving and thrift among the brotherhood: Therefore, be it

Resolved, that we accept the report of the special committee appointed to study this question. Further be it

Resolved, that recognizing the principle of mutual aid set forth in the Scriptures, we favor an organized plan for the application and carrying out of this Scriptural principle. Be it further

Resolved, that the present committee, with the two advisory bishops, further study this matter and present to the next Annual Meeting of Conference a detailed plan for such an organization.

This resolution was adopted."

The committee wishes to make clear that our suggestions to meet the insurance issue are not intended to complicate and promote the problem. We merely recognize the problem and are trying to suggest ways of meeting it, at your request.

To organize an association under a state charter to provide mutual aid in time of accident, sickness and death will require two things:

1. A guarantee fund of $25,000 deposited with the State Insurance Department.
2. Application by at least 200 persons for $1,000 of insurance each with one annual premium paid in.

The committee takes for granted that the Conference as such does not desire to go into business and does not want an organization so set up as to involve the Conference financially in any way.

Since this will mean a great deal of careful work, it would be best to have it done by an existing organization that has had some experience. The Mennonite Educational Finance Corporation of Elkhart Co., Ind., that has served the Mennonite Board of Education at both Goshen and Hesston, could undertake such work if the Conference would request their service. Their directors, at the annual meeting in February, 1942, looked with favor on such an undertaking if the Conference would desire it.

It is our opinion that if this task were assigned to said corporation, several things should be requested of them:

1. That it be organized on a non-profit basis.
2. That an annual report be made to the Conference.
3. That all plans for this organization be submitted to Conference for approval before being put into effect.
4. That all changes after organization that involve change in policy or major deviation from approved procedure be submitted to Conference for approval before being put into effect.

Respectfully submitted,
Insurance Study Committee
C. L. Graber, Chairman
Earl Miller
Harvey Yoder
Rollin Hostetler
Simon Beck
Bishops
D. D. Miller
Ray F. Yoder

This report was accepted.

Moved and seconded that the Educational Finance Corporation g ahead and work out details and present them to Conference befo any solicitation is done. So ordered.

A statement was presented to Conference that a suitable place h been arranged for, to hold next meeting of General Conference in o Conference District.

The Treasurer gave his report to Conference. Report accepted.

The Labor Union Committee gave their report. Report accept and Committee retained.

The Relief Committee gave their report. Report accepted.

The Mission Superintendent gave his annual report. Report a cepted.

The secretary of the District Mission Board gave his annual repo Report accepted.

The secretary of Conference gave the annual congregational repo Reported thirty-four congregations and forty-two places where ser ices are held every Sunday. Total membership of district, 5,773. F port accepted.

The School Problems Committee gave their report. Report accept

Report of member on Board of Missions & Charities. Report a cepted.

Report of members of Publication Board. Report accepted.

Report of members on Board of Education. Report accepted.

Request: To the Indiana-Michigan Mennonite Conference: Greetin

With the approval of the Berea congregation at Montgomery, I and upon the recommendation of the bishops appointed to examine c cerning qualifications, I ask the privilege of ordaining Bro. Edd Schrock to the office of bishop to serve in said congregation.

Signed: O. S. Hostetler,
now bishop in charg

This request was granted.

Request: To the Indiana-Michigan Mennonite Conference in sess near Kokomo, Ind., June 9-11, 1942:

I hereby request of Conference, as bishop of the Anderson congregat the privilege of ordaining a deacon, whenever the congregation is led the Spirit to do so.

Signed: R. F. Yode

This request was granted.

Request: We, the undersigned members of the North Goshen Menno Church, believing that we can serve more effectively as an independ congregation, petition the Indiana-Michigan Mennonite Conference the privilege of being recognized as a regularly organized Menno Church, with all the privileges and responsibilities pertaining thereto. shall seek to co-operate with the Conference in the salvation of souls, maintenance of the principles of the Gospel and the building of the Ch of Christ.

Signed:
Paul Mininger, Pastor.
John C. Wenger, Visiting Brot

This request was granted.

Resolution: Whereas, it has pleased our heavenly Father in wisdom to call to Himself our aged and beloved brethren, D. J. Jo bishop in the Clinton Frame congregation, D. H. Coffman, deaco the Clinton Brick congregation, and J. J. Mishler, deacon in the S congregation, whose wise councils and faithful labors we miss, in the congregations and in Conference. Be it

Resolved that we humbly submit to the will of God and giv Him thanks for their many years of service and labors of love; that we hereby express our sympathies to the families and to the c gregations for their loss. Copies of this resolution to be sent to families and congregations.

Resolution: Resolved, that we, the Indiana-Michigan Menn Conference hereby express our appreciation to the Howard-M County congregation and other agencies for conveniences, hosp ity, and fellowship extended to us during these days of conferenc

Election as follows:

Moderator, David A. Yoder.
Assistant Moderator, T. E. Schrock.
Secretary, Ira S. Johns.
Fourth member of Executive Committee, J. E. Gingerich.
Fifth member of Executive Committee, Anson Horner.
Treasurer, Earl Miller.
Member, Board of Missions & Charities, H. F. North.
Member, on Relief Committee for three years, Earl Miller.
Member, School Problems Committee for three years, A Hostetler.
Local Board for Ft. Wayne Mission, Simon Beck and H. F. N
Local Board for Detroit Mission, Clarence Yoder and Jo Swartzendruber.

The Moderator made a few timely remarks, and this Confe came to a close. Closing prayer led by R. F. Yoder.

Ira S. Johns, Secreta

Married

Swartzendruber—Egli.—Bro. Glenu Swartzdruber and Sister Ruth Egli, both members the Manson, Iowa, Mennonite Church, were ited in marriage May 24, 1942, in their own me, Bro. Nick Stoltzfus officiating. May d's rich blessing accompany them through life.

Brubaker—Schertzer.—On June 20, 1942, at home of the bride, Millersville, Pa., Bro. ah M. Brubaker of the Rohrerstown congreion and Sister Hilda Schertzer of the Milsville congregation were united in marriage, o. Christian K. Lehman officiating. May the ice of God be their portion through life.

Harnish—Engle.—Bro. Roy W. Harnish of Willow Street, Pa., congregation and Sister ra V. Engle of the Maple Grove congregation ir Atglen, Pa., were united in marriage June 1942, at the home of the bride, Bro. John A. nnel officiating. May the blessings of God end them through life.

Dobbins—Schiffler.—On June 17, 1942, Bro. lvin Dobbins of South Euglish, Iowa, and ter Ethel M. Schiffler of Roseland, Neb., e united in marriage at the home of the le's parents, Bro. B. H. Cleveland of Hasgs, Neb., officiating. May God's richest ssings be theirs.

Hostetler—Plank.—On June 14, 1942, Bro. bert Hostetler and Sister Emma Lou Plank, h members of the South Union congregation e united in marriage at the home of the le's parents, Joe S. Plank's, near West Lib, Ohio, Bro. Marion King officiating. May l's blessing accompany them through life.

Swartzendruber—Ulrich.—On Monday, June 1942, at the home of the bride's parents, ocred the marriage of Bro. Clifford Swartzenber and Sister Eleanor Ulrich, both members the Manson Mennonite Church, Bro. Nick ltzfus officiating. May the Lord richly bless m through life.

Bechtel—Detweiler.—On Saturday, April 26, 2, Bro. Clifford S. Bechtel of the Blooming n, Pa., congregation and Sister Blanche Detler of the Deep Run, Pa., congregation were ted in marriage at the home of the officiating ister, Bro. Wilson Overholt. May the Lord ly bless them in their wedded life.

Yoder—Barkey.—On the eve of June 6, 1942, the home of the groom's parents, Bro. and er Alvin Yoder of near Nappanee, Ind., Bro. nard Yoder of the North Main St. congrega, Nappanee, and Sister Wilma Barkey of Olive congregation were united in marriage Bro. Homer F. North. May God's richest sing attend them through life.

Gross—Swartley.—Bro. William Ernest Gross he Blooming Glen, Pa., congregation and er Arlene Price Swartley of the Souderton, congregation were united in holy matrimony e 20, 1942, at the home of the bride's par- by Bro. Jacob M. Moyer of Souderton, Pa. the rich blessings of God attend them ugh life.

Smucker—Yoder.—On Sunday, June 14, 1942, rred the marriage of Bro. Daniel M. Smuckf Fentress, Va., and Sister Frances E. Yo- of Denbigh, Va. The ceremony was perted at the home of the bride's father, with George R. Brunk, Jr., officiating. May s blessing rest upon this union.

Myers—Rice::Rice—Derstine.—On Saturday, 6, 1942, Bro. Elmer D. Myers and Sister Rice, both of the Deep Run, Pa., congren, and Bro. Norman E. Rice and Sister red S. Derstine, both also of the same conation, were united in the holy bonds of imony at the home of the officiating minister, Bro. Wilson Overholt of Pipersville, Pa. We wish them God's choicest blessings as they journey through life.

Obituary

Herr.—Barbara L. Herr, a member of the Mellinger congregation near Lancaster, Pa., for more than 60 years, died May 17, 1942, at her home in Lampeter, Pa., after having been confined to bed for three months. She was the eldest of a family of 12 children of the late Isaac and Mary (Leaman) Herr and for more than 50 years was associated with her father and brothers in the funeral service as the lady assistant. She was in her 81st year and was never married. She is survived by these sisters and brothers: Mrs. Lizzie Zimmerman, Lancaster; Mary Ann, Lampeter; Mrs. Emma Metzler, wife of Bro. A. D. Metzler of Mechanic Grove, Pa.; Abram L., George L., and Benjamin L. at Lampeter. The funeral was held privately May 20 from her brother's home in Lampeter with burial in Mellinger's Cemetery. Bro. David Landis assisted by Bro. Elmer Martin, ministers at Mellinger's Church, officiated. Thus closed on this earth a long and useful career spent in the interest of others and in devotion for her Saviour whom she consistently served.

Horst.—Bertha Ann, daughter of Elias aud Emma (Eberly) Horst, was born April 29, 1942; died June 16, 1942. She leaves a loviug father and mother, her grandparents (Elam and Lydia Eberly of Orrville, Frank Horst of the home near North Lawrence, Ohio), also many other near relatives. She was preceded in death by her twin sister (Beulah May, who died May 9). We cannot understand why our dear little girls should be called home so soon, hut "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." Funeral services were conducted at the County Line Church by Bros. Benj. Good and David Wenger.

"Two buds the Gardener gave us,
Pure and lovely children
He gave them to our keeping
To cherish undefiled.
But just as they were opening
To the glory of the day,
Down came the heavenly Gardener
And took our buds away."

Hostetler.—Shirley Lee, daughter of Orie and Ruby (Mishler) Hostetler, died suddenly June 15, 1942; aged 2 y. 30 d. While playing in her father's car she was accidentally caught between the backs of the two front seats and strangled. Death was almost immediate. She leaves her grief-stricken parents, the grandparents (Mr. and Mrs. Jacob Hostetler and Mr. and Mrs. Homer Mishler), 2 great-grandparents (Mr. and Mrs. John E. Miller), also the uncles and aunts (Josiah Hostetler, Mrs. Ernest Miller, Mrs. Leonard Haarer, Margaret, Paul, and Dorsa Mishler). Two little brothers (Lowell Dewayne and Stanley Eugene) preceded her in death. She was the only remaining little jewel in the family, and now she too has gone. Shirley's days were not many, but they were full of sunshine and cheer. All who knew her, especially the near relatives, thought of her as a little bundle of sunshine that brought cheer to many dark moments; but now she has left us for a time. Jesus said, "Of such is the kingdom of heaven." How beautiful heaven must be. Funeral services were held June 17 at the Shore Mennonite Church, in charge of Bros. Josiah Miller and Percy Miller. Interment in adjoining cemetery.

"Lord, give us strength our loss to bear,
And lead us in the heavenly way;
Oh, may we meet our children there,
In realms of everlasting day."

Myers.—Sara Evelyn, daughter of the late Daniel M. and Edith Mae (Fly) Myers, was born Nov. 8, 1923, at Dublin, Pa.; died May 22, 1942, at Osteopathic Hospital, Philadelphia, Pa.; aged 18 y. 6 m. 14 d. She is survived by 3 brothers and 2 sisters (Henry, of Elverson, Pa.; James, of Collegeville, Pa.; Jesse, of Blooming Glen, Pa.; Laura Mae, of Doylestown, Pa.; and Edith Jane, of Telford, Pa.); also 3 half brothers and 3 half sisters (Samuel of Barrington, N. J.; Clayton of Perkasie, Pa.; Alfred of Sellersville, Pa.; Mrs. Jonas Landes of Doylestown, Pa.; Mrs. Henry Swartley of Gardenville, Pa.; Mrs. Charles Kulp of Souderton, Pa., with whom Sara made her home since the death of her mother). She had been sick about three weeks, the last week being spent in the hospital. She was given several blood transfusions, but to no avail. She was converted and united with the Rockhill Mennouite Church at an early age, and remained faithful to the end. When she knew her end was near, she was ready to go and made all arrangements for her fueral; selecting the minister, text, and hymns to be used. She was a real testimony to her nurses and doctors. She will be sadly missed in the home, Church, and community. She was greatly interested in all the activities of the Church, taking part whenever she could. Funeral services were held at the Rockhill Mennonite Church by Bros. Johu Lapp, Edwin Souder, and Elmer Moyer. Text, Psa. 37:7.

Patterson.—Robert, son of Charles and Ethel Pattersou was born Aug. 21, 1927; died May 11, 1942 near his home in Pond Bank, Pa.; aged 14 y. 8 m. 23 d. Robert and some other boys went swimming in a deep ore bank. He couldn't swim, but got in deep water. His companions tried to get him out and were nearly pulled under in the attempt. His body was not found for several days. It caused a lot of anxiety while hundreds gathered by the pond, waiting while men searched for the body. Finally with specially made large hooks his body was found. He is survived by his father and mother, 3 brothers, and 1 sister. Funeral services were held at the Pond Bauk Mennonite Church hy Bros. Harvey E. Shauk and Harry Bowers. Burial in the Mont Alto Cemetery.

Rosenberger.—Elizabeth, daughter of the late Mr. aud Mrs. Jonas Shantz, was horn in Waterloo Co., Ont., March 25, 1846; died May 30, 1942; aged 96 y. 2 m. 5 d. She was united in marriage in 1865, to Isaac Rosenberger, who preceded her in death in 1907. Surviving are 2 sons (Isaiah of Petersburg. Ont., and Emery at home), 3 daughters (Mrs. Hannah Shantz of New Dundee; Mrs. Norman Shantz of Haysville; Elsie Rosenberger, at home), 20 grandchildren, 43 great-grandchildren, 1 great-great-grandchild, 1 sister (Mrs. Katherine Axt of Badeu, who is 97 years of age). Two sons and 1 daughter predeceased her. She was the oldest resident in the community and enjoyed good health until about seven weeks before her death, attending church services when weather permitted. Seven weeks before her death she fell in her home and fractured a hip. She was taken to Galt Hospital, where she died. In her earlier days after her marriage she settled on a farm in Blanford Township. Eight years later they moved to another farm in Wilmot Township, and six years later to her last home, two miles southwest of New Dundee. She was a lifelong member of the Mennonite Church, in which service she took a keen iuterest. Her life has been a source of inspiration to us. Even in later years she took an interest in home duties and served her Lord with joy. We miss her, but heaven needs her. The funeral was held June 2, with services at the home and church, in charge of Bros. Moses N. Baer, M. Hallman, and Jonas Snider. Text, II Cor. 5:1. Burial in the Blenheim Cemetery, adjoining the church.

———o———

The dividing line between the Christian and the worldling is where the choice is made between walking after the Spirit and walking after the flesh.—Doctrines of the Bible.

Items and Comments

Drafting boys for military service involves other issues besides that of "winning the war." It takes them out of normal life in the very period when they ought to be preparing for their earthly career. It is from the class of young men between the ages of 18 and 25 that we get our supply of teachers, doctors, chemists, business men, spiritual leaders, etc., etc., etc. Draft them for military service (or corresponding service in C. O. camps), and you take them away from the preparation that is needed for future leaders and thus imperil the welfare of humanity in the oncoming generations.

One of the absorbing themes attracting wide attention at the present time is that of mapping out a program for the nations after the war is over. While it is important that we use our intelligence in building for the future, we should not neglect the opportunities and duties confronting us at the present time. In the language of our Lord, "sufficient unto the day is the evil thereof." Take care of today, and you will be in better condition to meet the issues of tomorrow than if you ignore the issues staring us in the face right NOW. Looking heavenward we hear the voice of God: "TODAY, if ye will hear his voice, harden not your hearts."

Two Fundamentalist Organizations.—About 150 representatives of Church boards, Bible institutions, seminaries, and other "fundamentalist groups" met in St. Louis in April for the purpose of forming "A National Association of Evangelicals for United Action." They refused to unite with the American Council of Christian Churches and do not propose to fight the Federal Council of Churches. They plan to hold meetings during the coming year at New York City, Atlanta, Chicago, Dallas, Pierre, S. D., Seattle, and Carson City.

The president of the American Council of Christian Churches said that "Nothing really definite was accomplished."—The United States Baptist.

Rationing sugar has been a live topic for conversation, from the time that it was first proposed. However, people seem to be reconciled to it and are adjusting themselves to the regulations adopted. But here is a question that is still on people's minds: If rationing sugar is essential as a war measure, why has the policy not been applied to the use of strong drink? From one of our exchanges we quote the following: "135,000,000 pounds of suger went into the manufacture of beer last year." Recognizing that the amount of sugar thus consumed is worse than wasted, if the national government is interested in the matter of promoting the interests of its citizens, why not begin restricting the use of sugar by prohibiting its use for destructive purposes?

ANNOUNCEMENT

SOUTHWESTERN PENNSYLVANIA CONFERENCE

The Southwestern Pennsylvania Mennonite Conference will meet this year, the Lord willing, with the congregation at Masontown, Pa., Sunday to Wednesday, Aug. 2 to 5. The schedule of meetings will be as follows:

Sunday School Conference, Sunday afternoon to Monday afternoon, inclusive.

Mission Board Meeting, Monday evening to Tuesday afternoon, inclusive.

Church Conference, Tuesday evening to Wednesday evening, inclusive.

A welcome to all is extended to attend the meetings.

Seeretaries.
C. M. Helmiek.
J. L. Horst.

Table of Contents

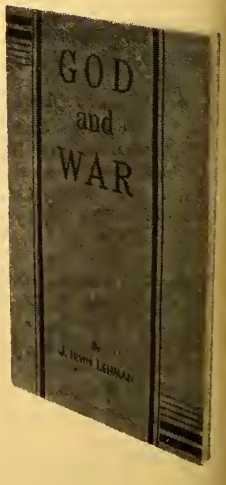
289—Editorial
290—The Mennonite (Poem)
The Security of the Believers
291—Obedience
Question Drawer
292—City Missions, Institutions
Into the Hills of Kentucky
Evangelistic Possibilities of the Summer Bible School in Rural Districts
293—Sunshine Through Shadows
In the Heavenly Shadows (Poem)
294—God's Hand of Love in Suffering
Does Jesus Care?
Our Loved Ones Passing On (Poem)
Why?
295—Sunday School Lesson
Bible Meeting Topic
296—Field Notes
297—Correspondence
298—The Problem of Overcoming, or Personal Victory in Christian Living
My Jesus (Poem)
The Storm at Hesston
299—Keeping in Touch with the Boys in C.P.S.
The Civilian Bond Meeting in Chicago
301—"Be Still, and Know that I am God" (P)
Indiana-Michigan Conference
303—Married
Obituary
304 Items and Comments
Announcements, etc.

A NEW BOOK FOR THESE TIMES

GOD and WAR BY J. Irvin Lehman

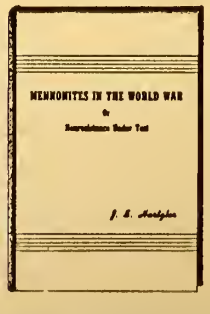
A consideration of War in both Old Testament and New Testament times, attempting to show God's will for His people in relation to the State in both dispensations. The following table gives a synoptic view of the book.

DIFFERENCES OF THOUGHT IN THE CHRISTIAN WORLD ON THE QUESTION OF PEACE AND WAR.
THE SACREDNESS AND VALUE OF HUMAN LIFE.
"YE SHALL STONE THEM WITH STONES THAT THEY DIE."
LOVE AND VENGEANCE EXEMPLIFIED BY OLD TESTAMENT SAINTS.
CONCLUDING OBSERVATIONS ON THE OLD TESTAMENT COVENANT AND ITS REVELATION OF GOD.
THE NEW TESTAMENT REVELATION OF GOD IN CHRIST.
THE NEW COMMANDMENT OF THE NEW COVENANT.
THE NEW LIFE OF THE NEW COVENANT.
CIVIL GOVERNMENT ORDAINED OF GOD TO PRESERVE LAW AND ORDER.
THE JUDGMENT OF GOD WILL COME.
CONCLUDING OBSERVATIONS ON THE NEW TESTAMENT COVENANT AND ITS REVELATION OF GOD.



Strong paper cover. 64 pages. 20 cents ea., $2.00 per doz.

MENNONITES IN THE WORLD WAR



By J. S. Hartzler, under direetion of a Mennonite General Conferenee Committee. After setting forth the peaee prineiples by whieh the Chureh is governed, this book tells briefly of the experienees of Mennonites in other wars and then in detail the experiences and testimonies of our brethren in the draft, in eamp, and in the diseiplinary barracks during the First World War. Following this a reeord is given of camp visitations and relief work. Here is a work of great praetical value to every Mennonite, and particularly for the young man who may be subjeet to the draft; it should certainly find a place in every Mennonite home. 246 pages, eloth binding. $1.00.

Special Offer: If both the above books are ordered, we offer the two for only $1.00 which is the regular price of "Mennonites in the World War" alone. Send a dollar bill or check for both books.

Mennonite Publishing House, Scottdale, Pa.

"Blessed are the pure in heart: for they shall see God."

GOSPEL HERALD

"n the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vl. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JULY 9, 1942 (Herald of Truth Established 1864) No. 15

EDITORIAL

Blessing, and glory, and wisdom, thanksgiving, and honour, and pow- and might, be unto our God for ever ever. Amen."

——o——

Ve, as well as the angelic hosts, have ny reasons to have a part in such nems of praise,—He being the rce of all our blessings, both here hereafter.

——o——

is from the worshipful soul, not ely from the lips or pen, that true ship springs. Without this, "Though eak with the tongues of men and of els and have not charity [the love of in my soul], I am become as sound- brass, or a tinkling cymbal."

——o——

peaking of worship, what comes the lips or pen is but one of the ifestations of worship (or the lack) in the soul. Our language, the ucts of our pens, the work of our is, our reading habits, our associa-, our occupation, our personal ap- ance, our daily habits, the things in h we find our most absorbing ures—everything in our daily ds, tells whether we are true wor- rs of the God of heaven or me of the world's numerous gods. has the inspired writer said, they worship God "must worship him in and in truth."

——o——

nen Christ said that "the greatest nandment" is that of supreme love d and that the second command- ("love thy neighbour as thyself") ke unto it," He calls attention to ct that love to God and to fellow are inseparable. As the inspired puts it, if a man hates "his broth- om he hath seen, how can he love whom he hath not seen?" On the hand, all faithful Christians "know ve have passed from death unto because we love the brethren." When the soul is filled with love to God there is a Christ-like sympathy and love for God's creatures. It is upon this fact that the Golden Rule is founded; this fact that Christ evidently had in mind when He gave to the Church the Great Commission as set forth in Matt. 28: 18-20.

——o——

On another page in this issue will be found an illuminating article on "Our Ordination Vows," by Bro. J. S. Hartzler. It may not be known to all of our readers that among living Mennonite preachers our Brother Hartzler was the first to have been ordained, and from this standpoint holds the position of dean among Mennonite ministers. From the name of the article some may get the idea that there is nothing of interest in it but for ministers, but we believe that they will change their minds after giving this article a careful reading. In this article there is food for meditation for every thoughtful reader. An ordination vow, like every other promise made by Christian people, is a sacred promise, and should be held sacred as long as we live.

CHURCH DISCIPLINE

Let all things be done decently and in order.—I Cor. 14:40.

If he neglect to hear the church, let him be unto thee as an heathen man and a publican.—Matt. 18:15-17.

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account.—Heb. 13:17.

Him that is weak in the faith receive ye, but not to doubtful disputations.—Rom. 14:1.

And he said unto them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9:23.

Submitting yourselves one to another in the fear of God.—Eph. 5:21.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one.—Gal. 6:1.

STRENGTHENING THE MINISTRY

I. What the Ministry Itself May Do to this End

It is still true, as it has been ever since the beginning of the Christian era, that, next to Christ the Head of the Church, the ministry is the most important factor in Church building. This being the case, it follows that the more capable and loyal the ministry, the greater will be the forward stride of the Church. Our ministers may do their share in strengthening the ministry (and through the ministry strengthen the Church)—

1. By faithfully developing their God-given talents.

These God-given talents are enumerated in I Tim. 3:1-7; Tit. 1:5-9. The more faithful the minister in nurturing these qualifications, the brighter his light will shine, and the more efficient will be his ministry.

2. By being full-Gospel "ensamples to the flock."

The faithful minister preaches his loudest sermons through his consistent "example of the believers." His life is fashioned by God's answer to his oft-repeated prayer: "Lord, what wilt thou have me to do?" His life shines, not because he is a preacher, but because his consecrated life has made him a pattern for his members to follow. As Paul says, "Be ye followers of me, even as I also am of Christ." As an "ensample to the flock," "an example of the believers," he leads his congregation in the right direction.

3. By continuous Bible study and prayer.

"Give attendance to reading," writes Paul to Timothy—and to us. Since "reading maketh a full man," it follows that a continuous reading of the Scriptures fills one with the Word of God, which we are told is "quick and powerful." Christ says of His message: "The words that I speak unto you, they are

(Continued on page 309)

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

THE EXALTATION OF CHRIST IN SCRIPTURE

By George J. Lapp

VII. In the Early Church

Immediately following Pentecost the Christian believers became an organized body. They recognized the apostles as pillars in the Church. One of the marks of apostleship, as recorded in Acts 1:21, 22, was that he must have been an eye witness of the ministry of Christ from the time of the baptism by John until the time that He was taken from them. This implied a double experience; that of fellowship with Christ while He was in the flesh, and a fellowship with Him in the Spirit at the time of and following Pentecost. This kept alive within them and through their witness within the body the consciousness of their spiritual anchorage. Through the leadership of the apostles the flame of loyalty remained kindled in the hearts of the believers and their spontaneous enthusiastic witness wielded an influence in all directions. The Good News of salvation through Christ was thus destined to be carried afar.

1. **Christ was exalted through Pentecost.** The new converts at the time of Pentecost did not represent merely local communities. They had come from far and near to observe the Jewish Passover (Acts 2:9-11). It is possible that the Parthians were East Indian Jews. As they returned to their own countries the faithful witness to their new found faith excited the interest of their friends and neighbors and greatly contributed to preparing the way for the great missionary movements that developed later.

Social and political corruption were widespread, as described in the epistles (See Rom. 1:18-22, etc.) and pictured in Revelation. False religion and false prophets had corrupted minds and caused iniquity to abound. The recognition of this on the part of the better disposed people of different countries also paved the way for the Christian evangel. Therefore the converts of Pentecost could and did magnify Christ through their lives and witness.

2. **Christ was exalted through persecution.** "They that were scattered abroad went everywhere preaching the Word." What Word did they preach? They hadn't the New Testament Scriptures. Their witness was built on "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20). This witness was strongly fortified by their own spiritual experience as regenerated Spirit-filled men and women. Persecution could not quench their loyalty to Christ, neither could it stem their aggressive witness as they went hither and thither for refuge. As a result, churches became established in Damascus, Samaria, Antioch, and other centers. These nuclei of believers in Christ were missionary.

3. **Christ was exalted through missionary interest and activity.** The journeys of the apostle Paul and his associates are a clear demonstration of the effective preaching of the Gospel of repentance and faith. They magnified Christ and their witness was honored by the Holy Spirit in bringing many into the fold. The organizing of the churches and the change wrought in the lives of the new converts presented such a contrast to the workings of pagan faiths and philosophies that certainly Christ was magnified in their lives and their new attitudes and relationships. The new Christian communities were not perfect, as the epistles clearly show, but Christ was formed in them and the foundation for Christian growth and more extensive witness was laid.

4. **Christ was exalted through the epistles.** The writer had the privilege of standing in the dungeon of the old maritime prison in Rome where Paul and Peter were said to have been imprisoned. As we thought upon their sufferings while in chains and their unflagging interest in the welfare of the Church of Christ, it seemed to us that they must have written these wonderful epistles, as it were, in their own life blood. I fear we do not properly value their significance. Since visiting Rome with its catacombs, its amphitheatre, its old prison, its Forum and other relics of those terrible times through which the apostles and their churches passed I can read the epistles with new meanings. Through extreme suffering, through want and through one wave of persecution after another, these great leaders stood as the pillars of the Church. What an inspiration and spiritual help they are to the followers of Christ in these our days. The writers of these epistles had a living faith, a definite Christian experience, and a fortitude born of a deep-seated love of Christ. Therefore their teachings which are such clear expositions of Divine Truth, their warnings and admonitions, their written witness of the grace of God through Christ, and their directions concerning the organization and administration of the Church vitalized every phase of the life of each Christian community. The spiritual interests and activities which they generated and maintained were honored of God an blessed to the growth of the body an the exaltation of Christ in the world.

The factors related to the Pent costal and post-Pentecostal exalt tion of Christ through the writte and spoken evangel made their in pact upon the lives of the people bout these clusters of early converts the Christian faith. F. B. Meyer in h Daily Homily calls Pentecost a **'Grar Commencement.'** In it the Holy Spi empowered the waiting disciples for t witness they were to give and for t influence they were to wield. The mir cle of regeneration had been wrought them and they not only claimed but th also appropriated the power and gra of God in Christ which delivered the from fear and former prejudic Through unceasing prayer their co munications with the King were ke clear and they remained conscious His nearness to them in their every terest and activity.

The early disciples of Christ w bold in their message-bearing. Th became more and more adjusted to will of Christ. They had liberty prayer. They were self-denying a manifested a self-sacrificing, undy love for their Lord and Master. great sacrifice for them was an ev so recent that it became to them a c stant reminder of what they should willing to do for Him. Their ev gathering together was a consecrat meeting and a commemoration of death and resurrection. They loo upward. Their lives had been tra formed. The Spirit had taken the thi of Jesus and had revealed them themselves. They were receptive direction in their individual and c munity lives. Whether it was Phili the desert teaching the Ethiopian, P at Caesarea, Paul and Silas in the ja Philippi, or Barnabas at Antioch, loyalty to divine direction bore fru the salvation of souls and the salva of lives.

We are experiencing dark days. also are surrounded with all form iniquity. Men love pleasure more they love God. Practically the w world is involved in what seems t a death struggle. The destructive f at work are spreading uncertainty despair. The spirit of anti-Chris manifest in its various forms. prophets have arisen to deceive the elect. Believers here and there scorned by those who hold to skepti and false philosophies. Atheism i and the octopus of materialism spread its tentacles into almost fabric of organized social and reli life on the earth. Blind tolerance at the breaking of every comm ment of righteousness and moral titude. But the Church of the apo time did not have the historical

ound nor the written Word that we ve in our day. It was rooted in Christ be sure and if it could stand against e pressure of all the adverse forces it militated against it, a miracle at ich we marvel, how much should the urch of the living Christ today be e, by the grace and strength of Him o has bought us with such a great rchase price, to withstand in the evil y and maintain that high standard of ristian integrity and loyalty that will ry with it a living witness of the uth as we have it in Christ.

The miracle of divine grace must be ought within our own lives and with- he corporate life of our communities. t is not, our profession will be vain. he love of Christ holds us together l we remain bound together by se strong ties of a common faith l a common purpose; and if we are e to keep away from strife and con- tion, from divisive tendencies, from se things which confuse our think- , things speculative, trivial and shal- , then it is that our witness for ist will carry with it a real meaning. loyalty must carry with it depth of erity and conviction. The artificial- s of society and popular sanctions uld have no appeal to us whatever. ut there is a heartening side to ent-day conditions, just as there e in the apostolic times. Hearts of and women do open to the witness he Truth like that of Lydia at the rside, the Philippian jailer, and the iopian treasurer. Some are startled eing brought face to face with their . Others are influenced by godly s and seek to know the way of right- ness. Others are brought to Christ ugh prayer in their behalf. In every it has taken courageous witness living and sincere interest.

s a newly organized body the early rch became in truth the Bride of st and He was exalted.

hamtari, C. P., India.

—o—

THE INFINITUDE OF GOD and the LIMITATIONS OF MAN

By Amos A. Ressler

d is infinite; God is eternal; His n is boundless; His plans and pur- s were established before the ages n. The earth, with its millions upon ons of square miles of surface, is speck in the universe. The world manity that seems so immense to e holds in the hollow of His hands. in comparison with the universe as we know it, the earth and the l seem so small and insignificant; le notes the falling of the sparrow umbers the hairs of our heads, and considered mankind of sufficient rtance that when He saw us help- nd lost He thought it worth while to send a Redeemer in the person of His only begotten Son.

In the beginning of time God revealed Himself and His will through prophet and priest, and when Jesus came He revealed God more fully by His life and by precept. He did much preaching and teaching, and still God remained a mystery. God is a mystery, and always will be to the human mind. But through His Word we learn much of His will and plans for man. The prophecies concerning the coming of Jesus were not understood by many of those who were looked upon as God's people at or before the time of His first advent. Even so there seems to be a difference of understanding or interpretation of the Scripture that speaks of His coming again.

But there are a few things that we do know. We know that He has brought salvation for all who will accept His proffered terms of mercy and grace. In this man's will plays a part, and it is essential that we understand the principles that underlie and regulate the conduct of those who would be redeemed.

But with God's plan in regard to the events that shall immediately precede and follow the return of our Lord, or the carrying out of those plans, man has nothing to do. Those plans have been established and will be carried out no matter whether men believe this or that, or whether they do not believe anything at all.

We must question the wisdom, therefore, of using time, space, and energy in discussing a controversial subject that will not, and I dare say, cannot, change the life of any person for better or worse, unless it would be by stirring up a spirit of antagonism, which would be definitely for the worse. We know that He will return to take His own to Himself; and we know that the exact **time** of His return is not known to us. But it is drawing nearer and nearer and He has told us to **watch** in expectancy and hope. We believe it is profitable and even important to emphasize from classroom, pulpit, and pen, the need of watching with expectation and hope. A careful, prayerful, Spirit-guided study of God's Word reveals much and brings us into closer fellowship with our Lord, and a friendly discussion may be helpful. But we must take heed that a discussion does not degenerate into a controversy. We would discourage both private and public controversy.

Speaking of adhering to the beliefs and practices of our forefathers, we feel prompted to say that while in many cases it is commendable and safe, it may also lead to serious inconsistencies, some of which the following incidents may serve to illustrate.

About seventy years ago a young man of seventeen made application for baptism and church membership. The minister to whom the application was made was an intelligent man, a leading Mennonite minister of his day. He shook his head doubtfully and said, "I am afraid he is a little young. There are so many temptations in the years just ahead of him, I believe he would better

(Continued on page 316)

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

If the Jews would have accepted Christ, how would God have brought about the plan of salvation?

Christ, in His foreknowledge, even prior to the prophetic writing knew that Judas would betray Him. Therefore why did He choose Judas as a disciple?

—O. F. D.

Some of the Jews did accept Christ, though as a nation they did not. God in His foreknowledge knew what would be the earthly end of Christ. Even if every last one of the Jews would have accepted Christ as their Redeemer, there would have been enough impenitent sinners left to carry out the part which made of Christ "the Lamb of God which taketh away the sin of the world." The Sacrifice was offered to make possible the salvation of "whosoever believeth," not merely one class or nation of people only.

The foreknowledge of Christ, in whom "dwelleth all the fulness of the Godhead bodily," is acknowledged by every believing child of God. The choice of a disciple who should afterwards fall away (Acts 1:25) was in keeping with God's plan of salvation, as it was prophesied beforehand that Christ should be betrayed "in the house of his friends" (Psa. 41:9; Zech. 13:6). That Judas was at one time a true follower of Christ is evident from the fact that he was among those whom Christ sent out to "preach," to "cast out devils," (which would have been impossible, according to Christ's own teaching in Mark 3:22-24, had he been at that time what he afterwards became—"a devil"). Christ violated no Scriptures when He ordained Judas to the apostleship, as he was a real follower of Christ until he afterwards "by transgression fell" and sold his Lord for money. It is evident from the Scriptures that some character like Judas was needed to help carry out the details of the offering up of the sacrifice of the great Paschal Lamb. Judas did this of his own free choice, not because he was compelled to do what he did, and because Christ foreknew what Judas would do He chose Judas as one of His disciples.

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

OUR ORDINATION VOWS

By J. S. Hartzler

(Paper read before the recent meeting of the Indiana-Michigan Conference, and, by request of that body, was submitted for publication.)

Your unworthy servant has no apology to offer for writing on this subject, nor for reading it from the manuscript at this meeting. He did not suggest the subject; did not know that it was under consideration. In fact, he was surprised when asked to discuss it at this conference. At the same time he has decided convictions with regard to it, and considers it one of the most far-reaching subjects on the program.

The reason for writing it, and reading it from the manuscript, is, any controversial subject discussed publicly is likely to be challenged; but when read from manuscript, there is little room for dispute as to what is said or not said, for it will be "down in black and white." However, let it be clearly understood that the love for Christ and His cause is the main reason for its presentation. Personally, I have no ax to grind.

First, let us get a clear understanding as to what is meant by a vow. Webster says, "A vow is a solemn promise made to God or some deity." Chambers says, "It is a promise made to God of a certain thing or action, good in itself, and within the dominion and right of the person promising." Zenos, in the Standard Bible Dictionary, defines it, "A promise made to God—formally expressed or tacitly implied—to perform some service or do things pleasing to Him." Other standard authorities agree with the definitions given by these three great writers.

Will the hearers please keep four things clearly in mind as this discussion proceeds: (1) that a vow, though expressed in the presence of man is a promise made to God. The three definitions given above say so in so many words; (2) that our baptismal and ordination vows are the most solemn and sacred vows that we will ever make, not excepting the marriage vows; (3) that when a vow is read or spoken by another, it requires no word of mouth nor movement of the body to make it binding upon the person making the vow. Here silence gives consent; it is "tacitly implied." Such person must actually refuse to accept the vow if he does not wish to be bound by it; (4) it is extremely serious for us to break our promises made to God. To lift our hands toward heaven and swear by Almighty God would make them no more binding. Holy Writ plainly says, "It is better that thou shouldst not vow than that thou shouldst vow and not pay." Would we be doing violence to the text by applying it as follows: It would be better to refuse to consent to the promises asked by the Church than to promise, get our names onto the Church roll, then break our promise by violating her rules? Is that not a just application of the text? Do I have as little regard for my baptismal vow as that? If so, it is not likely that I will regard my ordination vow any better. Examine your baptismal vow, and notice that the two leading thoughts are: "Submission," and "Abiding until death." We may change our minds, but that does not change the vow nor release us from it. Taking upon us the ordination vow does not liberate us from our baptismal vow. It should intensify its sanctity.

Since the subject assigned us is, "Our Ordination Vow," let us examine that more closely. Some of the qualifications required of bishops and deacons are clearly set forth in Paul's letters to Timothy and Titus. You ask, "Are they not all set forth there?" No, not all. Suppose that there were a man in your congregation who would rank one hundred per cent in all the qualifications set forth by Paul, but had lost both legs above the knees in a train wreck, would you consider him a proper subject to be ordained as deacon, minister, or bishop? Or suppose a man with such qualifications had been born without arms, or had any one of a number of other serious physical defects, we would not think of ordaining such a man. Nor is it likely that such men would consent to go through the lot. At least, they should not.

Qualifications of a Deacon

The qualifications set forth by Paul are quite clear, but I prefer to comment on a few of them. Let us first consider some of those referring to the deacon. He will have some temptations not so likely to come so strongly to the minister or bishop. Other things being equal, the minister and bishop should adhere more closely to the apostles' plan: "It is not reason that we should leave the word of God and serve tables. . . . We will give ourselves continually to prayer and to the ministry of the word." There would not be so many of their hearers prejudiced against them. The Word of God would have better effect.

In trying to adjust church difficulti one needs to watch carefully that h does not allow himself to becom double-tongued. This is only one of number of trials that comes to the or whose duty it is to act as mediato Paul says, "Let these first be proved but he fails to tell us what the natu of that proving shall be. Whatever el it may mean, it seems certain that th deacon, before his ordination, shou have some experience in carrying o the responsibilities that fall to the offi of deacon; that is, after he has be proven and shown ability along th line. It seems quite clear that in t mind of Paul these two qualificatio were vital ones. If so, they need mo attention than we are giving them no especially the one referring to the pro ing.

Notice, too, that the faithful a successful deacon gets "a degree." Pa does not tell us what kind of degr but for the deacon's work it is eviden more vital than an A.M., a Ph.D., or D.D. Another blessing that comes the deacon is, "Great boldness in t faith." Again, the apostle is silent as how this is to be attained, but the e perience and testimony of seve deacons come to the rescue. An extre case came up which threatened the w fare of the Church. The deacons w completely baffled as to the course procedure. After nights (and possi days) of prayer they meekly but b ly took up the task. It was the great schooling in prayer that had ever co to them, but the Lord helped, the mat was settled, and what a help it was the deacons. It was a surprise to the selves. These, among many other qu fications, show the importance of place which a well-fitted deacon fill. Many consider this office a despi one, but that is a misconception—no public, but possibly just as import as any other in the great progran God.

Notice another vow which deacon-to-be is asked to make: "Do promise, herewith, to give heed to the doctrines of the Word of God accept them as the rule of your life, to maintain them, together with doctrines, teachings, and forms of ship of the Mennonite Church, as fa the duties of a deacon shall require of you, and faithfully to abide in t unto the end?" To this the nom says, "I do."

There are four high-lights in promise: (1) to give heed to ALL the doctrines of the Word of God; (2 live them and to teach them; (3 teach the doctrines, teachings, forms of worship of the Menno Church; and (4) to abide in them t death. These are put in strong te and leave no place for resignations Here the committee which exam

ıe nominee has a great responsibility. : can not wash its hands and free itself : the whole matter. Many congrega- ons have suffered loss because of the ıfaithfulness or the lack of right quali- :ations of the deacon, and often be- ıuse the responsibility of such a prom- e was not properly impressed. Re- ember, "It is better that thou shouldst ɔt vow than that thou shouldst vow ıd not pay." This applies both to the :amining committee and to the ɔminee. Better call off the ordination :rvice than to proceed to the disadvan- ge of both nominee and congregation.

Qualifications of a Minister

In the ordination of a minister, a omise is exacted which is much like e preceding one asked of the deacon. ut there is also another one required hich deserves careful attention and ayer before the promise is made. ɔunting the cost is as important here it is in building a house. Note care- lly: "Are you willing to conduct the urch or congregation of which you all have charge, in accordance with e instructions and teachings of the ɔspel, the directions of conference, and e counsels of the Church, and in all ings to show thyself an approved ɔrkman in the vineyard of the Lord?" ɔ say that we are willing to do some- ing implies the carrying out of the act. ɔtice the triplet promise: (1) he prom- :s to teach the Gospel to his congrega- ɔn; (2) to teach the directions of con- rence; and, (3) to urge the counsels of e Church. It is a lamentable fact that, rectly or indirectly, at the unfaithful scharge of these duties lies the re- onsibility of a large per cent of the di- sions in the Mennonite Church. Nor that all. Church quarrels which led to ese divisions disgusted many young ople who should have been gathered at the same time these quarrels were ing on. They said in effect: "That is t Christian; why should I unite with e church, and possibly get into these arrels too? I am better off where I ı." Result, many of these died outside Christ. Of whose hands will their ɔod be required? This is tragic. But e examples are too numerous to need ther proof. If these quarrels do not gin with the ministry, usually it is t a short time until they get into them o. It is very doubtful whether there er was a split in the Church where ne one (and sometimes many) did break their vows. Church divisions, ıls lost, vows broken; what a picture! n the ordination of a bishop it is so common to ask that such vows made. Instead, he is given charges ich he, by his silence accepts, and ıs become vows to be carried out. ing still under two or more vows, merly made, and loaded with new ponsibilities are not light ones, es- pecially when he has several congrega- tions in charge.

Too many ministers are willing to preach the Gospel, but when discipline is necessary, they are reticent to it. They seem to think that this belongs to the bishop. Does it? Turn again to the vow of the minister. He agreed to "conduct the church or congregation . . . in accordance with the instructions and teachings of the Gospel, the directions of conference," etc. It would be a peculiar "conducting," with all discipline left out. How much better, and with less publicity, would it be if the minister saw to it that such matters would be looked after so that when the bishop came, all that would be necessary for him to do would be to announce the matter, and approve of the work of the minister.

Let every member of the Church, whether layman or official, remember that we each have at least one vow resting upon us, and some have more. Each minister should urge that a confession of faith be in every home, and that each member read these vows occasionally to become familiar with them, then with bishop, minister, deacon, layman—all seeking to keep their vows with all diligence. Church officials need to be doubly careful to obey always. If they will not obey, how can they expect to be obeyed?

Postscript

Should not each nominee for ordination be given a copy of the vow which he is expected to make several days before the ordination service so that he would have time to give it due consideration, instead of being required to accept the vow on the spur of the moment?

Elkhart, Indiana.

EDITORIAL

(Continued from first page)

spirit and they are life." In other words, the Gospel of Christ enlightens us and brings us into the fellowship and power of the Spirit who leads us "into all truth." Prayer, also, brings us into the fellowship and power of the Spirit. Mighty men of God have invariably been men who were mighty in prayer. Therefore "pray without ceasing," and "take heed unto thyself, and unto the doctrine."

4. By keeping in close touch with every member of the flock.

As Paul admonishes the elders of Ephesus, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the flock of God, which he hath purchased with his own blood." Peter likewise admonishes the overseers of the Church to "Feed the flock of God which is among you, taking the oversight thereof." Other things being equal, the more faithful the overseer is in the care of the flock of God under his charge, the more closely he keeps in contact with each member of his congregation and, as a natural result, the more capable his leadership in the building up of his congregation.

5. By maintaining Scriptural discipline in their own homes.

It is too often the case that an otherwise faithful minister's work is nullified through the lives of an undisciplined family. In enumerating the qualifications of a bishop, Paul sees fit to incorporate this observation: "One that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?") We recognize that there are other influences besides home influences that figure in the proper (or improper) bringing up of children —which makes it all the more important that a minister and his family should do all within their power to do to make their home an ideal Christian home; where daily devotions, Scripture reading and prayer, Christian hospitality, kindness, love, true Christian piety, and an attitude of "unspotted from the world" are among its leading practices and characteristics.

6. By doing "the work of an evangelist."

This includes work in the home, in the home community, in neglected nearby places, and as far as our opportunities and influence may reach. Every minister of the Gospel should be "zealous of good works," a soldier of the Cross an examplar and promulgator of all the whole-Gospel faith, an "ensample of the flock" in all things pertaining to life and godliness.

7. By Christian sociability and fellowship in the home, in the home congregation, in Conference, and wherever there is opportunity to mingle with those "of like precious faith."

Topic for next week: **What the Laity May Do to This End.**

—o—

WHY NOT BE KIND?

So brief a time we have to stay
Along this dear, familiar way;
It seems to me we should be kind
To those whose lives touch yours and mine.

The hands that serve us every day,
Should we not help them while we may?
They are so kind that none can guess
How soon they'll cease our lives to bless.

The hearts that love us, who may know
How soon the long, long way must go?
Then might we not their faults forgive
And make them happy while they live?

So many faults in life there are
We need not go to seek them far,
But time is short, and you and I
Might let the little faults go by

And seek for what is true and fine,
In those whose lives touch yours and mine;
This seems to me the better way:
Then why not, friend, begin today?

—Selected.

—o—

Nature is but a name for an effect whose cause is God.—Cowper.

God's Hand of Love in Suffering

By Titus Martin

II. God's All-sufficient Grace

(Published in a former number of the Gospel Herald)

III. Shattered Hopes (Luke 24:21)

History is full of instances in which some of God's creation had bright hopes along various lines, only to find them shattered with no possible way of fulfillment as far as finite mind could see. Sometimes it was not God's will that they were realized, as some greater work could be done in them not being fulfilled, but often they were just seemingly shattered for the time being, to prepare the individual for a better and fuller fulfillment of his or her hopes at some future time.

Moses is an example of shattered hopes for the time being. It was somehow brought upon his heart that God would have him deliver Israel out of Egypt. He started in his own strength and killed an Egyptian. The next day he tried to make peace between two Israelites, and when his authority was questioned he fled for his life; and we have reason to believe that his fondest hopes to deliver them were shattered. Later this same Moses, when he had learned his nothingness, and realized the work too great to be done in his own strength, God called and used to deliver Israel. This is one example of shattered hopes, later fulfilled when God's period of schooling had done its work.

Another example of shattered hopes, (with the result better than if fulfilled) is in the death and resurrection of Christ. The disciples' discourse with our Saviour on the road to Emmaus, opens their hearts' disappointment to us when they said among other things, "We trusted that it was he that should deliver Israel." They thought, notwithstanding Christ's teaching to the contrary, that He would set up an earthly kingdom and deliver them from Roman bondage. Christ's death on the cross naturally shattered their fondest hopes of its fulfillment.

As we look back we can see how much better it was that their hopes were shattered. Instead of delivering from Roman bondage, Christ through His death and resurrection delivers from one who is a harder taskmaster than Rome ever was, and instead of reigning a short time with Christ on earth, He has made it possible that we might reign with Him throughout all eternity. These examples show that it is better that our hopes are sometimes not realized, and then again they may be seemingly for the time being to prepare us for a better fulfillment at some future time.

I do not believe that God gives us a hope that it is not His will that it be fulfilled in His time and way. It is possible that we build and entertain hopes that are not of God, and thus disappointment is sometimes sure to follow. First we want to be sure our convictions are God-given. There are a number of ways this can be ascertained. Reading His word, prayer, willing to be used or not to be used, providential circumstances bearing upon our life, etc., if heeded and discerned by the aid of the Holy Spirit, will bring to bear upon our heart till a conviction comes we can be sure is God-given.

Another question we may ask ourselves is, Would its fulfillment be for God's glory or our own? If for our own, I question if it is God-given. Sometimes we have God-given convictions, and as we wait for Him to open the way, and perhaps we think we see the dawn of their fulfillment, the hand of affliction is laid upon us, and naturally sometimes hope takes wings and we despair of its fulfillment. When afflicted, and the body is weak, the devil takes advantage of the situation and brings about discouragement, and we may lose all hope that the convictions of which we were so sure can ever be fulfilled. In such times we need to pray, "Lord, increase our faith," and ask God to overrule our affliction to His glory.

I know of one who had a heart's longing to be of help to God's less fortunate ones. It had been a conviction that it should be part of his life work. Need we wonder that God saw fit to lay His hand of affliction upon him? No other way could he have been prepared as well, to minister to the needs of the afflicted than to pass through it himself. All the books in the world that treat along this line, if mastered, would not have taken the place in his preparation for this ministry as that gained by experience. Each particular disappointment would teach its own lesson, and bring its own blessings. One thing that we all should learn more fully is that when we are weak, then are we strong in Christ. We need to learn, like Moses, that the work that God has revealed to be our lot can not be accomplished in our own strength. Paul says that his strength is "made perfect in weakness." We sometimes question God's dealing with us, and think His will could possibly have been done some easier way. We need to be submissive and realize God's ways are always best.

Sometimes God reveals a work to be done, and our part is only to prepare the way for its fulfillment by some of His servants that follow after us; as with David when he wanted to build the temple. His part was to prepare, and his son Solomon was to build it. To the reader who perhaps is now discouraged over hopes apparently blasted beyond redemption we say, Put your trust in God.

In Paul's writings we read that "all things work together for good to them that love God." Let us not be slow of heart to believe God's promises, but rather let us ask God that His will be done, and rest assured if the vision was God-given, it will be fulfilled in His time and way, if we do not hinder it in our insubordination. God is all powerful and thus He is able to so overrule that all things will "work together for good to them that love Him." If our hopes seem shattered, let us do like Habakkuk wait to see what the Lord would tell us. If we ask in faith, I believe the Lord will give us the assurance as He did to Habakkuk: "For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry wait for it, because it will surely come, it will not tarry." Notice two definite promises. At the appointed time, it will surely come. God has a plan for our life from beginning to end, and no one but ourselves can hinder its ultimate fulfillment. Let us have faith in God at all times that He will fulfill through us that which He has revealed to us to be our work, though circumstances in life would bespeak the very opposite. God the all-powerful One is never hindered by circumstances in life to do His will if He has faithful and submissive hearts to work with.

New Holland, Pa.

—o—

EXPRESSION OF THANKS

We desire in this way to thank every one for the comfort received through letters and sympathy cards upon the occasion of the passing of a dearly loved one out of our home. The reminders of God's wonderful promises brought fresh courage and hope.

Mrs. Barbara Beachy and children

—o—

ONE LIFE TO LIVE

One life to live! one, but one!
And lo, 'tis quickly going;
The days and weeks, the months and years,
A current swiftly flowing.

One life to live! what shall it be—
For winning or for losing?
It falls to me and none beside,
The solemn right of choosing.

One life to live, and then to go
Where life goes on unending;
And what that other life shall be
Is on this life depending.

One life to live! I feel the urge
To earnest, high endeavor;
For what I am and what I do
While here, shall be forever.

—Selected by a brother

—o—

He that labors is tempted by one devil; he that is idle, by a thousand.—Sel.

Sunday School Lesson

Theme for the Quarter: Studies in Genesis

III. CAIN AND ABEL: A CONTRAST

Lesson for July 19, 1942.—Gen. 4: 15.

Golden Text.—By faith Abel offered ıto God a more excellent sacrifice than ıin, by which he obtained witness that was righteous.—Heb. 11:4.

Introductory.—With this lesson we gin the study of the history of man ıder the fall. With the close of our ıst lesson we had a view of fallen man; ıy he was driven from the garden of len, the dark picture brightened by e divine promise of a Redeemer. This ıson marks the beginning of the reer of man under the new conditions.

Birth of Cain and Abel (1, 2).—hen Cain was born Eve said, "I have ıtten a man from the Lord." This peful comment expressed the exact ıth; but the sad disappointment is infully manifest as we study the reer of this first-born child. No pa-ıtal opinion is expressed as Abel is rn, but we are told that he was "a eper of sheep," as Cain was "a tiller the ground."

The Offerings of Cain and Abel (3-7). In course of time these two boys ought an offering to the Lord. It will noted that Adam and Eve had re-nted of their sins, had been reconciled their new lot in life, and were devout vants of God. As an evidence of this, te the comment of Eve when her first ild was born: "I have gotten a man m the Lord." Note also the fact that ese two boys had been brought up to nor the Lord with their substance. in brought of the fruit of the ground, ıile Abel brought an offering from flock of sheep.

Abel's offering was accepted while ıt of Cain was rejected. In form, ere seems no difference; but a study their apparent motives reveals a very cided difference. When Cain com-ined about his offering being rejected, d reminded him that "If thou doest ll, shalt thou not be accepted?" This kes it clear that Cain had been living inconsistent, sinful life. We have a ther proof of Cain's unworthiness l of God's justice in rejecting Cain's l accepting Abel's sacrifice when we told that "By faith Abel offered unto d a more excellent sacrifice than in" (Heb. 11:4)—proving Abel's thfulness as contrasted with Cain's faithfulness. Many believe also that el's offering up of a lamb for sacri-is typical of the sacrifice of the amb of God, which taketh away the of the world," while Cain's offering of the fruit of the earth was indicative of his own self-life. Whatever we may say along this line, in Cain we have an illustration of the vanity of going through the forms of worship without having the worship of God in our hearts and lives.

Cain Kills Abel (8-12).—God's conversation with Cain failed to convince him or to bring him to repentance. Instead he sought a quarrel with Abel and slew him. Again the Lord sought to bring Cain to repentance, but Cain proved himself adamant in his sinful course. But the judgment of God was upon him. This was His sentence upon Cain: "The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."

Cain's Hardness of Heart—God's Goodness (13-15).—Cain, steeped in sin and incurably self-willed, kept up his defiant attitude. "My punishment is greater than I can bear," he murmured, and then went on complaining about his hard lot. There was no hint of repentance because of his murdering his righteous brother; not the least evidence that he was sorry for what he had done, or that he promised to do better thereafter. Instead, he gave further evidence of his incurable sinfulness, justifying himself in all that he had done. He was lost; hopelessly lost, doomed for both time and eternity.

On the other hand, the goodness of God is shown even in this hopeless case. "The Lord set a mark upon Cain, lest any finding him should kill him." Cain's case was hopeless; not because of a lack of God's mercy, but because he refused to listen to the Lord and persisted in keeping on in his sinful, God-defying career. Had he yielded to the Lord, then or at some future time in his career, we believe that the grace of God would have been extended to him and that he would have gone to glory "a sinner, saved by grace." He was "a fugitive and a vagabond" both for time and for eternity, because he was "a fugitive and a vagabond" from God.

The life of Cain is typical of every other sinner who refuses to listen to and obey the voice of God. While he was still a respectable young man he went through the form of worship, but his heart was not in it. When put to the test, he deliberately chose a life of sin in preference to a life of obedience to God. He went down to his grave in everlasting disgrace and punishment because he refused to yield himself to God. To all who have not yielded themselves to God this stinging rebuke from the lips of our Saviour stares them in the face: "Except ye repent, ye shall all likewise perish."—K.

A Message for Us

This is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.—I John 3:11, 12.

Bible Meeting Topic

FULFILLING THE GREAT COMMISSION—AFRICA—I Tim. 2:1-10

Topic for July 19

MOTTO

"Preach. . . . the unsearchable riches of Christ."

OUTLINE STUDY

I. Making the Gospel Known to the African.
1. Rolling away "the stone"—
   a. Of ignorance.
   b. Of superstition.
   c. Of Mohammedanism.
   d. Of Animism.
   e. Of immorality.
2. Bearing the Message—
   a. In personal testimony.
   b. In medical treatment and nursing.
   c. In public teaching.
   d. In schools and Bible teaching.
   e. In church services.
   f. In evangelism.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Witness."**
2. Witnesses for Jesus in Africa.
   a. By a living example of the Christlife.
   b. By testifying of His salvation.
   c. By helping the sick and afflicted.
   d. By kindness to the poor.
   e. By giving the message of the Bible.
   f. By showing the error of their ways.

For Seniors.
1. Heathen Religions and Their Evils.
2. Social Conditions among the Africans.
3. The Power of Christ to Save.

PERSONAL THOUGHT

I can give my thoughts and time for prayer, and gifts of money and powers of mind and body for the service of bringing the Gospel to the people of Africa. I can follow the Lord's leading in what I shall do for my part of the service.

SEED THOUGHTS

When the way seems hard and steep we are "accounting that God is able."—Elva E. Leaman.

Not mere pity for dead souls, but a passion for the glory of God is what we need to hold on to victory.—Sel.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Missions .....John R. Mumaw
Doctrinal .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JULY 9, 1942

Field Notes

Sunday, July 12, is the date set for a missionary meeting at Snyder's Mennonite Church near Bloomingdale, Ont. "Missionary Giving" is the main subject listed for discussion.

* * *

Many of our readers will be interested in what our Bro. J. L. Horst has to say about the support of our C. O. boys in the civilian service camps. You will find his article on another page in this issue.

* * *

Bro. John R. Mumaw of Harrisonburg, Va., conducted a series of meetings at the St. Jacobs, Ont., Mennonite Church with very good interest. There were a score of reconsecrations and conversions. B.

* * *

Bro. Elmer Moyer of Souderton, Pa., was the evangelist during the meetings at the Floradale, Ont., Mennonite Church, following the dates of the General Mission Board Meeting at Kitchener. B.

* * *

Communion services were held at the Pike Church near Elida, Ohio, on Sunday, June 28, with Bro. M. O'Connell and the home ministry in charge. A similar service was announced for the Salem Church, in the same community, a week later, at which time Bro. S. E. Allgyer was expected to be with them.

The Cressman Mennonite Church at Breslau, Ont., enjoyed a series of meetings held by Bro. C. Z. Martin of Mountville, Pa. June 28 was the closing day, and the number of conversions reported is thirteen. B.

* * *

A live interest is reported from the mission meeting held at the Weaver Church near Johnstown, Pa., on Saturday of last week, though the attendance might have been larger than it was. May the Lord add His blessings.

* * *

A brother from the Beech Church near Louisville, Ohio, writes: "The chorus boys from Sideling Hill camp were here and gave us a song service last evening (June 28). They gave us a very nice program."

* * *

Much of the material intended for publication in this week's paper, both in the regular Herald and in the Mission Supplement, we were compelled to hold over for want of room. You may look for it in next week's Gospel Herald, D. V.

* * *

The evangelistic meetings at Shantz Church near Baden, Ont., closed Sunday, June 28, with eight confessions as one of the visible results. Bro. Jesse Short of Archbold, Ohio, conducted the meetings and interest and attendance were of the best. B.

* * *

Bro. A. J. Metzler of Scottdale closed a series of meetings at the Roanoke Church near Eureka, Ill., on Sunday evening, June 28. A number of precious souls came out on the side of the Lord, and the congregation was greatly strengthened in spiritual life.

* * *

The regular quarterly Sunday school meeting, in which four Sunday schools participated, was held at the Pleasant Hill Church near Morton, Ill., on Sunday afternoon and evening, June 28. Guest speakers were Bro. J. W. Shank and wife, missionaries on furlough from South America.

* * *

Bro. Richard Showalter of the Yoder, Kans., congregation was recently ordained to the ministry, to serve the little flock at Perryton, Texas. The meeting was in charge of Bishops Harry A. Diener and Allen H. Erb. May the Lord richly bless our dear brother in his labors, and the congregation which he has been called to serve.

* * *

Conferences, Past and Future.—A glance at the paper in your hand will bring you in touch with past conferences as you read their reports; also remind you of conferences to come, as you read the announcements. It is our privilege: (1) to read these reports as they appear from time to time, and to conform to the standards held forth; (2) to pray for the meetings to be held in the weel and months just ahead.

* * *

A brother, writing from Hartvill Ohio, June 29, says, among other thing "Attended the Conservative Confe ence here last week. Meetings mark by large crowds and live messages. . Yesterday the Conservative Church Holmes County had an all-day meeti with Bro. J. B. Miller of Grantsvill Md., as guest speaker. . . . The usu July 4 meeting is to be held at Waln Creek this year with Bro. M. C. Lehma as the guest speaker."

* * *

Bro. J. M. Kreider of Palmyra, M writes interestingly from Minot, Nor Dakota (June 27). The spring co munion services in the Dakota-Monta district had been held. Without a di senting voice, the congregation at Min favored the ordination of a minister a deacon for that congregation, and Ju 30 was set as the date for the ordinatio From this place it was our brothe plan to go to Sheldon, Wis., for furth services.

* * *

Ordination Services at Minot.—C dination services were held at the Fa view Church near Minot, N. Dak., Tuesday evening, June 30, at whi time Bro. Floyd Kauffman was ordai ed to the ministry and Bro. Solom Zook was ordained a deacon, both bret ren being chosen by lot. Brethren J. Kreider and Eli G. Hochstetler were charge of the services. May the Lo richly bless our dear brethren in t responsible calling for which they ha been chosen.

* * *

Bro. I. K. Metzler and wife of Ac dent, Md., accompanied by their daug ters Edith and Kathryn, spent a f hours in Scottdale last Saturday, t guests of Bro. and Sister A. J. Metz and family. Accompanied by Siste Dorothy Metzler, Ida Hummel, a Helen Cutrell of Scottdale, they l Saturday afternoon for Rockton, P where our brother was expected to cupy the pulpit over the week-end a where a summer Bible school was have begun Monday morning.

* * *

Bro. J. W. Shank and wife, missio aries on furlough from South Ameri are planning to spend their summ months among relatives and friends a congregations in the Middle West. F lowing is a schedule of dates and pla where mail will reach them:

July 5-7, Milford, Neb., c-o L. O. Schle
July 9-12, Denver, Colo., 1218 Kalama St., c-o P. A. Friesen.
July 13-31, La Junta, Colo., R.F.D., David Castillo.
Aug. 1-5, Hesston, Kans., c-o Earl Bu walter.
Aug. 6-8, Versailles, Mo., c-o J. R. Sha
Aug. 9, 10, Philadelphia, Mo., c-o C. Fenton.
Aug. 11-17, Goshen, Ind., c-o C. L. Sha

Overchecked Funds.—In the June 24 sue of "Mission News Bulletin," pub-shed by Mennonite Board of Missions nd Charities, the total sum of over-hecked funds is given as $10,225.66. bout four fifths of this is credited to e India Mission general fund—owing the heavy expense needed to pay the oyage of the unusually large number our missionaries who are coming me on furlough. The next time you t an offering you will be doing a good ork by remembering generously the neral fund of the India Mission. It ll be a delight to the Executive Com-ittee of our General Mission Board to d enough to our offerings to make e item of "overchecked funds" dis-pear from the monthly reports.

—o—

Correspondence

ONEGO, WEST VIRGINIA

Dear Gospel Herald Readers:—We are in midst of revival meetings, right now on uce Mountain and immediately following Carr Schoolhouse. Bro. E. J. Berkey of nogo, Mo., is our evangelist for these two es.of meetings. Earlier in the spring, Bro. s Snead of South Boston, Virginia, was in rge of two series of meetings for us—one Roaring Church and one at Brushy Run. o far we have had no confessions at any hese places. It seems so hard to convince ls that they are in real danger without ist. They tell us they know that to accept ist is the thing they should do; they say know they are lost and that the Chris-is the happiest person in the world. But seem perfectly willing to go on in their , many of them even knowing from ex-ence in times past the blessedness of be-saved. Surely we are living in the last s, when people are departing from the and indifferent to things that are worth le and lasting.

hese revival meetings are a great help to s workers and to the faithful Christians hese four communities even though we to be failing to reach the lost. So after ve know our labor is "not in vain in the l." We appreciate so much what our gelists have done for us, and the way they sacrificed in coming here to help us. the Lord abundantly bless them for their ing efforts.

st week Sister Martha Wert of Lebanon Pa., came to help us out in our mission . We praise our dear heavenly Father is worker. She will help in the work at Mission Home and teach summer Bible ls, also teach two Sunday-school classes Sunday and help in visitation work. Our of workers here is urgent. We cannot do e to the four communities.

ter Evelyn Hilty of Orrville, Ohio, who een here with us during the winter, was d at her home again when the spring opened. We appreciated very much her ul help and her exemplary Christian May the Lord bless these girls for the ices they have made on behalf of the lost

Mrs. Earl J. Hartzler.

NAPPANEE, INDIANA

The following brethren have been with us recently and gave us some timely messages: Bro. S. C. Yoder of Goshen preached from the text, "Honour thy father and thy mother" (Deut. 5:16), May 10, which was Mother's Day.

May 17, we were again privileged to partake of the sacred emblems of our Lord and Saviour. Bro. Ray Yoder had charge of the meeting and at the same time three people were received into church fellowship upon confession.

May 24, a group of young people went to Ft. Wayne and gave the young people's meeting program.

June 14, while Bro. North had gone to Mission Board meeting in Canada, Bro. I. E. Burkhart of Goshen preached for us on "Christ's Resurrection."

Bro. Samuel Miller of Clinton Brick preached for us June 21.

Cor.

—o—

CASSELTON, NORTH DAKOTA

Dear Gospel Herald Readers:—Greetings of Christian love. We thank our heavenly Father for His protecting care over us, and that we have peace within our hearts when there is war and strife around us.

Bro. Ed Hershberger has been called by the Church to preach in the absence of the pastor, and to fill the place for which he has been formally ordained.

The Mission church here is under the direction of the District Mission Board, of which Bro. Elmer Hershberger of Detroit Lakes, Minn., is president. He has been appointed pastor of our congregation and preaches for us once a month.

We have had the pleasure of having a number of our ministering brethren with us this spring.

On Easter Sunday and on May 24, Bro. Eli Hochstetler of Mylo, N. Dak., was with us and preached for us.

Bro. Fred Gingerich stopped with us over Sunday, June 7, on his way to the Dakota-Montana Conference, held at Detroit Lakes, Minn.

June 12, a number of brethren and sisters who were on their way home from Conference stopped with us over night. Among them were Bros. Eli Hochstetler and John Stoll of Mylo, N. Dak., and Elmer Bontrager of Bloomfield, Mont. We had an interesting service that evening.

June 18, Bro. J. M. Kreider of Palmyra, Mo., came into our midst. He conducted communion services on Sunday, June 21, with Bro. Elmer Hershberger assisting. We thank our heavenly Father for the unity and peace that prevailed. Bro. Kreider preached five very helpful sermons while with us. We appreciate very much having all these ministering brethren with us. We have been much encouraged and strengthened through the preaching of the Word. May the words they left with us be a guide and help each one of us to live closer to our Master.

The evening of May 31, our young people's Bible meeting was reorganized.

Thursday afternoon, June 18, a sisters' sewing circle was organized.

We are looking forward to a summer Bible school in the near future.

Bro. and Sister Albert Ebersole and two children from Iowa City have moved among us. Bro. and Sister Ebersole have been received into the church by letter.

We ask an interest in your prayers, that the Mission Church at this place might grow and be a light to the world, and souls be brought to Christ.

June 25, 1942. Anna Schiffler.

—o—

STUARTS DRAFT, VA.

(Valley View Congregation)

Dear Herald Readers:—We are glad for the few who are still willing to assemble themselves in God's house for worship, but there are so many who are disinterested and do not seem to relish food for the soul.

Since the new Springdale Church is being used for worship our number here has decreased. Two of our faithful attendants, Mrs. Virginia Price and Mrs. Mattie Dameron, have been in the hospital for operations, but both are out again and well on the way to recovery.

Bro. James Paton, who has been very ill from ulcers of the stomach, still continues ill at his home.

Bro. Jason Weaver and family are spending a few weeks at Sparkling Springs, Va.

Sunday school and preaching are held every Sunday morning and song service and preaching the fourth Sunday night of each month. Visitors are heartily invited to worship with us.

In His name,

June 29, 1942. Anna R. Showalter.

—o—

FLANAGAN, ILLINOIS

(Waldo Congregation)

Greetings to Herald Readers:—May 17, Bro. A. H. Leaman of Chicago preached for us in both morning and evening services.

Bro. A. C. Good of Sterling, Ill., came into our midst and began a series of meetings on Sunday evening, May 31, and continued each evening throughout the week. Seven young people confessed Christ as their Saviour, and the brotherhood has been strengthened to go on more faithfully in the Master's service.

June 14, we were pleased to have with us Bro. and Sister Ralph Hernley of Camp Henry, Ill. Bro. Hernley spoke to us during the Sunday-school hour and in the evening services the men's chorus from Camp Henry, under the direction of Sister Elizabeth Hernley, favored us with a message in song.

Pray for the work at this place.

June 29, 1942. Carrie Grieser.

—o—

ST. JACOBS, ONTARIO

Dear Herald Readers, Greetings:—The congregation at this place has enjoyed a season of refreshing during a series of meetings conducted by Bro. John R. Mumaw of Harrisonburg, Va. There were thirteen confessions and a number of reconsecrations; all believers were encouraged to press on in the good work. There is still great need for most fervent intercession in behalf of such in the community who are far out in the ways of sin. The day of miracles is not yet past. May

(Continued on page 316)

Miscellaneous

"WE KNOW"

In the June 11 issue of the Gospel Herald the editorial, "We Know," as quoted in Rom. 8:28, is probably a puzzle to many in these prevailing days. These lines remind me of a poem written on this subject, which I will pass on. I hope it may be a comfort to someone.—J. D. H.

All things work together for good to them that love God.—Rom. 8:28.

Just how this statement can be true,
Perhaps has often puzzled you;
You've wondered how that "all things" could
Work out for your eternal good:

How trouble, sorrow, and unrest,
Could work together for the best;
How this could be you did not know,
And yet you felt it must be so.

Now "all things" mean both good and bad,
Yes, things that really make you sad;
It means your sickness, and your health,
Your poverty as well as wealth.

Of trouble you will have your share,
While in this world of toil and care
But rest assured you have a Friend
Who knows your life from start to end.

Should God permit dark clouds some day,
To cast a gloom across your way;
Just take it as your Father's will,
You're in His care, He loves you still.

Be not alarmed, nor be cast down,
'Tis through these trials you'll win a crown;
All earthly sorrow soon shall cease,
While joys eternal shall increase.

There's much we do not understand,
But "all things" are within His hands;
Remember God's mysterious plan
Cannot be solved by mortal man.

But when we reach the Land of Rest,
We then shall see that He knew best;
The things we had not understood,
We realize were all for our good.

—Sel. by J. D. Hochstetler.

—o—

OUR DEPARTED LOVED ONES

By L. C. Kauffman

During the second quarter of 1942, 141 obituary notices appeared in the Gospel Herald, ranging in ages from infancy to 93 years, 2 months, and 26 days. The average age at death was 63 years, 8 months, and 22 days. The range of ages may be tabulated as follows:

Over 90 years	7
80—90 years	29
70—80 years	42
60—70 years	17
50—60 years	14
40—50 years	7
30—40 years	6
20—30 years	3
10—20 years	1
1—10 years	8
Under 1 year	7

Deaths caused by accidents: fire, 1; scalding, 1; dragged to death, 1.

Among the number who passed on this quarter were 3 bishops and 1 minister.

Foreign births were as follows: Germany, 2; France, 1; England, 1.

Deaths by states and provinces were as follows: Pennsylvania, 41; Ohio, 20; Illinois, 14; Iowa, 11; Indiana, 9; Virginia, 7; Nebraska, 5; Ontario, 5; Oregon, 4; Michigan, 3; place of death not given, 3; Alberta, 2; Missouri, 2; Maryland, 2; Kansas, 2; New York, 2; North Dakota, 2; Colorado, 1; California, 1; Delaware, 1; Florida, 1; Montana, 1; Minnesota, 1; Oklahoma, 1.

Hesston, Kansas.

—o—

MEDITATIONS OF A LAYMAN

I. The Sheep of His Pasture

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.—Psa. 100:3.

"In the beginning God created the heaven and the earth,"—and all that is therein, including man. Not all men are God's by adoption, but we are all His by creation. Therefore we are all His sheep feeding upon His pasture.

But what kind of pasture are we feeding upon? Have you ever seen a herd of cattle as they were being turned out to pasture? Have you seen them choose the grass that is short and has no nourishment when there is better pasture available, perhaps before their very eyes? They seem to know that the better pasture has been grown for them and they do not hesitate to feed upon it.

But with men, what a difference! We see hundreds of men and women today who are feeding upon the drouth-stricken pastures of sin. They do not seem to realize that before their very eyes is a pasture that is rich and rank in growth, and is the very best food available for the growth and development of both body and soul. But instead they are slowly and surely starving their souls in a land of plenty. The world has indeed gone pleasure-mad. "The lust of the flesh and the lust of the eyes, and the pride of life" are the things that many are feeding upon today. Are they the Lord's sheep and are they feeding upon His pasture? The Lord loves His sheep and has never intended for us to feed upon the pasture we have tried to describe. We thank the Lord that He has much better things in store for all who love Him and obey His commandments. Are we dissatisfied with our present way of living? Doesn't the joy and the peace which we possess satisfy the innermost longings of our soul? Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father but by me." And again, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Oh, that we might stop feeding upo the short grass and feed upon the we watered pastures that God has prepare for those that love Him. The most im aginative mind cannot picture th things that God has in store for thos who have accepted Christ as their pe sonal Saviour, thereby becoming H sheep by adoption. "Eye hath not see nor ear heard, neither have entered int the heart of man, the things which Go hath prepared for them that love him Through love and service to God an our fellow man and faith in Jesu Christ, we are permitted to feed up the best pasture available—pasture th our souls become fat upon and th brings a real joy and contentment this life and eventually a home heaven, a pasture that will be richer a greener than anything the human mi can comprehend. The song writer h well described the barren and the gre pastures in these words:

"There are many that are picking on the sh
grass
Where the pasture's powerful bare;
There's better picking for you, brother,
I've found it, I declare!
Come over into perfect loveland,
Where the flowers never die,
And your soul gets fat as butter,
In the clover to your eyes.'

What a beautiful picture! Do have a longing to feed upon that ri clover pasture? Do we have an inte longing for real soul fatness? Th pastures are available and the gate open to all those who would ent Jesus says, "Ask, and it shall be giv you; seek, and ye shall find; knock a it shall be opened unto you."

Oh, that we as His sheep might enj the real blessings of a consecrated l fully surrendered to the will of G that we might have an intense des and longing to live for Him alone, that His will for us might be our des Then surely we are going to feed u pastures that are going to bring spiritual fatness where our souls come fat as butter in the clover to eyes. Jesus said, "I am the door: by if any man enter in, he shall be sav and shall go in and out, and f pasture."

—o—

THE REVEALING OF CHRIS IN OUR LIVES

By Bertha Huber

(Paper read at the Commencement gram of the Ontario Mennonite Bible Sc Kitchener, Ont., March 26, 1942)

Through the Word of God, and Holy Spirit, Christ is revealed in u

The question comes to us, How we, who are so imperfect, have any in revealing the sinless One to world?

Let us examine ourselves for a ment. In the eyes of God all inhabit of the earth are reputed as noth Dan. 4:35.

We read in Isa. 40:17, "All nations fore him are as nothing; and they are unted to him less than nothing, and nity." When we analyze our own ghteousness we find it to be only as lthy rags" (Isa. 64:6). Then can we e anything in us worthy of revealing r Christ to the world?

Certainly there must be another pow—a Higher Power within. Jesus said, am the vine, ye are the branches: e that abideth in me, and I in him, e same bringeth forth much fruit: for thout me ye can do nothing" (Jno. 5). Here lies the secret of man's lity to reveal Christ. It is necessary t we abide in Him. While we can do thing without Him, we can do all ngs through Him. "I can do all ngs through Christ which strengthth me," are the words of Paul in il. 4:13.

As Christ was crucified and also risen m the dead, we, through accepting m, crucify the flesh and walk "in vness of life." This life in Christ ults in serving Him with our whole ng,—heart, soul, mind, and strength. rough such a life Christ reveals His racter. This life requires a willing- s to live a Christ-like life.

Will we expect God to ask some great rk of us, or will we be satisfied to e our places in the humble, insignifnt corners of service? We have often rd of D. L. Moody, a great evangeli, who was zealous in missionary rk among the poor, and who also tblished a number of schools, thus ving mankind in a wonderful way. ve we ever looked behind this scene? e we see D. L. Moody working in ore, behind a shoe counter. A man the name of Edward Kimbal walked nd in conversation with Mr. Moody, him to Christ. Though we hear little ut this man, we can see the effect of working of the Holy Spirit through who followed His leading.

here are those who died in martyr- for the Christ whom they served. ir names are down in history as es; but while we are living for Him, our testimony ring as clear?

Ve see those who have consecrated r lives in full-time service. These e a definite place to fill; serving in those to whom they were called to g the salvation story. Though there liscouraging moments in filling this e, we look again to our strength: d is our refuge and strength, a very ent help in trouble" (Psa. 46:1). He our hearts with joy. It is indeed a sure for the Christian to serve his ter daily. "The sufferings of this ent time are not worthy to be comd with the glory which shall be red in us" (Rom. 8:18). Peter writes, rejoice, inasmuch as ye are pars of Christ's sufferings; that, when glory shall be revealed, ye may be also with exceeding joy."

While some experiences seem to be rich and bear a strong testimony, we must remember that there is a special work for each one. It may be to become a minister of the Gospel, a Sunday-school superintendent or teacher, or an active worker in some charity or missionary project. It may be just a holy, peaceable, and quiet life, testifying for Christ at each opportunity by speaking, singing, or praying. Perhaps some little deed that may not even seem worth while will prove a great blessing. If we take a few moments to visit the crippled child in the hospital, how his face beams with joy to know that someone loves and remembers him. The aged grandmother, too, who may be ill, expresses her deep appreciation when a group of young people remember her with a few Gospel songs. Many sufferers have been clothed and fed by willing hands filling their place of service.

The command comes to us, "Thou shalt love thy neighbour as thyself." If this were the spirit of each Christian, the world would not have to question our relationship with our Master. But suppose some whom we contact are not agreeable, or use us unjustly, can we love them as ourselves? Christ said in the Sermon on the Mount, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Here is a great opportunity for the Christian to let Christ, who is his light, shine through him. When we hate our enemies, and love those who love us, we are only as the world; but when we return good for evil, we magnify Christ.

It has been told of a converted priest in India, who has been serving his people for forty years: "It is not his eloquence that holds the attention of his people, but his Christ-like life that is speaking. Forty years of unselfish living is falling like beautiful music upon the souls of the listeners. Christ seems real because the interpreter is speaking from the depths of intimate acquaintance with the Christ Himself."

For, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

—o—

STEPS THAT LEAD A CHURCH TO DESTRUCTION

By Elmer P. Zehr

I. Carelessness or Thoughtlessness

This might be indulging in so-called innocent things without realizing what it may lead to. It might also be in coming to church every Sunday, living a life with which no one can find fault, but not being zealous in the work of the Lord.

Some even criticize those who willingly go when asked to do something for the Lord, and seem to think that one should make excuses and try to push the job on someone else.

II. Indifference and Envy

After the parents are not "zealous of good works," the youth become indifferent and do not heed the words of the ministers; do not care whether they get to church or not; would rather go out Saturday nights and stay at home Sunday forenoons to sleep.

When the parents criticize the willing workers, what else can we expect but that their children call those who want to do the will of God a "goody-goody," and are filled with envy towards them.

What can we expect from our youth if parents argue that they can't see anything wrong in the movies? if they criticize those who speak against strong drink and the use of tobacco, saying that to drink strong drink and not get drunk is not a sin? if they beg their own child not to wear plain clothes when it is his desire to be led by the Holy Spirit (and try to make him believe that to wear a plain coat is sin)?

I truly believe that we are not separated enough from the world on the dress question, as well as in other things.

III. Unbelief and Hatred

This is what naturally will follow if we become indifferent and envious, and fail to teach and edify one another in love.

If every church member had a longing to see the salvation of souls the way a **true** child of God **has** we would not have so much work in keeping our own church in Gospel order and would have plenty of workers to "launch out into the deep." Tavistock, Ont.

—o—

LIVING THE HOLY LIFE

By Isaac R. Herr

Keep us living in holiness of life, for without holiness no one shall see the Lord. We live in holiness of life when we live a sanctified and a crucified life in the Lord, our God, our Saviour and our Redeemer unto the end. We live in holiness of life when we live in a well born, well bred, and well disciplined life in the Kingdom of God unto the end. We live in holiness of life when we live in a sane, sound, orthodox Christian faith and life unto the end. We live in holiness of life when we live in well being and in well doing in the Kingdom of God. We live in holiness of life when we go forward, onward, and upward in the high aspirations of our lives in Christ Jesus unto the end. Then we shall not only see the Lord, but we shall live and dwell with Him in the house of the Lord forever. Lancaster, Pa.

THE NEW FINANCIAL QUOTA FOR CIVILIAN PUBLIC SERVICE

According to a recent report of the Mennonite Central Committee there were 1215 Mennonite draftees in Civilian Public Service camps as of June 24, 1942. In these are included all bodies co-operating with the Mennonite Central Committee. The number is rising rapidly as the total United States army is being built up to an estimated total of 9,000,000—6,000,000 for the army, 2,000,000 for the air forces, and 1,000,000 for the navy. To relieve the congestion in the C.P.S. camps some of the men are assigned to other projects; such as farm work, work in mental hospitals, hookworm control, etc.

A careful checkup has revealed that over a period of three months—March, April, May—the cost per man per month in the M.C.C. camps has been $27.16. It is estimated that for the six-month period beginning August 1 there will be an average of 1600 Mennonite boys in C.P.S. camps. At the rate per person as given above the estimated cost to maintain this group in our camps will be $260,736.00. Figuring on the basis of membership of all the groups co-operating under the Mennonite Central Committee, there will be needed an amount equal to at least $2.00 per member. On the basis of these estimates at the Mennonite Central Committee meeting in conjunction with church leaders from all branches of its constituent groups at Chicago, June 25, 1942, took action placing the financial quota for the coming six-month period, beginning August 1, at $2.00 per member.

It is readily seen why C.P.S. expenses are mounting up. They will probably increase still more as the months and years of the war continue and inductions increase over the discharges for other work. But we are confident that our churches will gladly give of their means in order to maintain our nonresistant principles and peace testimony before our government and the world. Reports come to us that Selective Service is well disposed toward the present Civilian Service set-up and is pleased with the valuable national service which it is rendering. We have every reason to believe that our people will cheerfully raise this new financial quota and be ready to meet still further increases if necessary. Your co-operation to this end will be appreciated.

John L. Horst, Secretary Civilian Service Committee of the Mennonite Board of Missions and Charities.

"Looking unto Jesus" prepares us for Christian life and service.—Newton S. Weber.

INFINITUDE . . . AND LIMITATIONS

(Continued from page 307)

wait a while yet." He waited a year and was then (with some reluctance) accepted.

In the years when the missionary spirit was beginning to move some of our folks to action, a minister who was rather sympathetic, but not exactly active, said, "Here you work to get these people into the Church, and after they are in they are not much credit to the Church."

When German schools were no longer available for the education of the young, and English preaching was proposed so the young folks could understand, a good old brother suggested that if "we begin that we will have all classes of people to contend with."

In each of these cases these brethren seem to have looked upon the Church, not as a soul-saving institution, organized for the purpose of helping folks to better things, but as a nice, clean, social organization to be enjoyed by those who were favored with membership.

Ronks, Pa.

CORRESPONDENCE

(Continued from page 313)

we trust the Lord to do wonders, even if it be by "terrible things in righteousness" (Psa. 65:5). It is He that "shall cut off the spirit of princes: he is terrible to the kings of the earth" (Psa. 76:12). Trust; obey; pray.

June 29, 1942. Cor.

WESTOVER, MARYLAND

(Holy Grove Congregation)

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Our summer Bible school closed June 26, followed by a closing program that evening. The enrollment was 74. Bro. Amos King served as superintendent. Sisters Elsie and Veronica Gehman of Reading, Pa., assisted as teachers. Their willing service was much appreciated. The remainder of teachers were from our home congregation. We feel that the Lord has blessed the efforts put forth in this work, and we pray that the seed sown may bring forth fruit.

June 21, we reorganized our Sunday school.

Sister Clara Hooks is in the hospital, recovering from a serious operation. Sister Sadie Stoltzfus is also quite ill.

Sister Susie Hostetler is spending some time with her sister and family in Ohio. We miss her faithful help here.

Bro. John Kurtz and family have recently moved into our community. We are happy to have them join our number.

HOPEDALE, ILLINOIS

A vacation Bible school was held at the Hopedale Mennonite Church June 1-12. Bro. John Kauffman served as superintendent. The enrollment was 116, with an average attendance of 112. There were 11 classes, including two high school classes. Thirtee teachers were in charge. Two missionary o ferings were taken, which amounted t $46.29. On the evening of June 12, an inte esting program was given by the children.

June 29, 1942. Cor.

MIDLAND, MICHIGAN

Dear Herald Readers:—"O give thanl unto the Lord; for he is good: for his mer endureth forever."

In the evening of June 17, Bro. Chest Osborne of Germfask, Mich., was here ar brought us an interesting message from t words, "I thirst."

The afternoon and evening of June 18, Sunday-school superintendents' program w held here. Bros. Monroe Wyse of this pla Paul Mininger of Goshen, Ind., Claren Troyer of Curtis, Mich., and Milo Kauffm of Hesston, Kans., were the speakers. Ma interesting thoughts were brought out.

Sunday evening, June 21, Bro. Fr Gingerich of Oregon came into our midst a preached for us after young people's meeti

Sunday morning, June 28, Bro. T. Schrock of Clarksville, Mich., brought us t message from John 17:1-4.

Bible school started this morning at t Homer Schoolhouse with Floyd Bontrager superintendent and five teachers, all from congregation, in charge.

July 20, the Lord willing, Bible school v start at the Bullock Creek Schoolhouse.

Bro. Ray Bontrager and wife are at pres at Germfask, Mich., helping along in Bi school for four weeks.

Bro. E. A. Bontrager of St. Johns, Mic is spending a few weeks with relatives h He preached for us Sunday morning, June

Pray for us at this place.

June 29, 1942. Mrs. A. D. Mille

PARNELL, IOWA

(West Union Congregation)

June 12, marked the close of our first B school for the children, which numbered The two weeks were worth while. The pu with the teachers were encouraged and repaid for the sacrifice made in the busy ti June 14, a well-filled house enjoyed the gram given by the teachers and pupils. Jerry Gingerich served as director.

The church enjoyed a short series of m ings by Bro. Daniel Kauffman while visi

(Continued on last page)

Special Meetings

MILFORD, NEBRASKA

Report of the Thirty-sixth Annual M ing of the Nebraska Sunday School C ference held with the Milford A. M. C gregation at Milford, Neb., May 28, 1942.

Subjects Discussed.—Blessedness Unity in the Sunday School (Psa. 13 Sunday School a Place to Develop Sp ual Life; Helps and Hindrances to Su School Progress; Diligence in Teac (Deut. 6:7); Power of a Praying Su School; God's Message of Love to M

(Continued on next page)

DAKOTA-MONTANA CONFERENCE

Report of the Dakota-Montana Mennonite Conference held in the ke Region Congregation near Detroit Lakes, Minn., June 11, 12, 1942.
Moderator, E. G. Hochstetler, Wolford, N. Dak.
Asst. Mod., C. A. Hartzler, Tiskilwa, Ill.
Secretary, J. C. Gingerich, Detroit Lakes, Minn.
Choristers, Edw. Hershberger, Amenia, N. Dak., Irvin Shantz, Lo- n, Minn.
Conference Sermon—Fred J. Gingerich, Canby, Oreg. Text, I Tim. 1.
After several ordained brethren had given testimony to the Confer- e Sermon, the entire membership present gave their approval by a ng vote.

RESOLUTIONS

Question.—The New Birth and the Abundant Life, C. A. Hartzler.
Answer.—Whereas, man is born in the flesh and in sin, and all men e come short of the glory of God, and since the Kingdom of God is hteous and spiritual, the new birth is essential for entrance into that gdom. Jno. 3:1-7; Jno. 1:12, 13.
This New Birth makes the abundant life possible and is expressed in ness of joy and ready and effective response to a call for service. urge that every member so respond to God that being justified by h they will go on in letting tribulation work patience, patience erience, experience hope, being filled with the Holy Spirit. II Pet. 8; 2:1; I Thess. 4:1.
Question.—Spiritual life emphasis producing conservative standards aith and practice. J. M. Kreider.
Answer.—Since "Like produces like" is God's order; be it
Resolved, that when men and women who by the grace of God are rit-filled, humbly and faithfully teach and practice the principles odied in such scriptures as I Jno. 5:4; Jno. 17:15, 16; Rom. 12:1, 2; 1:25-27; II Jno. 2:15, 16; I Jno. 4:4-8; I Pet. 3, 4; this will produce servative standards of faith and practice among those who accept Gospel to the saving of their souls when nurtured in an atmosphere Gospel simplicity and wholesome discipline.
Question.—I Pet. 2:19-21. L. O. Schlegel.
Answer.—We believe that persecution of God's people by the forces vil has been permitted by an all-wise heavenly Father in all ages, ng which we believe are the following reasons: (1) to bring about ntance; (2) to rid His people of dross and sin; (3) to establish them he faith; (4) to develop patience; (5) to enhance our fellowship Him; (6) to develop fidelity and consistency in our witness for ; (7) to bring glory to His name. I Pet. 4:16; 2:15; 1:13; 4:19; 4:15.
refore be it
esolved, that we go forth in the Spirit of our Lord (Matt. 27:12-14; et. 2:23; I Cor. 4:12, 13; Jno. 10:3) and humbly implore God for e to stand in times of trial and persecution. I Thess. 3:8; Eph. 6: II Tim. 2:19; Heb. 12:11.
uestion.—How improve congregational singing? Elmer Hersh- er.
nswer.—Since congregational singing is a very important part of lic worship in which all may take an active part, and since there is ger of drifting toward the more popular way of special music and r singing, be it
esolved, that we earnestly strive to maintain and improve present hod of congregational singing, recognizing the fact that all appre- ciate the privilege of worshipping in this way. Job 38:7; Eph. 5:20; Psa. 66:1, 2; 96:1, 2; 100:1, 2.

Question.—The shadows we cast. E. G. Hochstetler.
Answer.—Whereas, the influence of our lives upon others can be compared to the shadows we cast, be it
Resolved, that we order our lives by His grace and help in such a way that it reflects a healthy body to others. Psa. 91:1; Rom. 12:5; I Cor. 12:25-27; I Cor. 9:22, 23.
Resolved, that we express our humble appreciation to our sister conferences who sent delegates to our conference, for the help their representatives rendered while here.
Resolved, that we express our appreciation for the information presented to this conference relative to publishing work of the Mennonite Church as given by Bro. J. L. Horst, and be it further
Resolved, that we remember our publishing interests by our patronage and prayers.
Since the Mennonite Board of Education is promoting a campaign to liquidate its debt and to provide funds for the maintenance of the schools under the Board, be it
Resolved, that we commend their action and pledge our moral and financial support.
Since there are a number of brethren and sisters who are members of the church, scattered throughout our district, where there are no organized congregations, therefore be it
Resolved, that the District Mission Board of this conference be authorized to receive and hold letters and to provide for the spiritual needs of such members; also to give letters to such when leaving the district, countersigned by the bishop in charge.
Since the General Problems Committee is a standing committee appointed by General Conference to assist the district conferences to unify and encourage the work of the Church, be it
Resolved, that we, members of the Dakota-Montana Mennonite Conference, pledge our support and co-operation and work with them, informing our people of their work, and work together to maintain the doctrines and standards of the Bible.

Ministry Present

Bishops—E. G. Hochstetler, J. M. Kreider, C. A. Hartzler, Milo Kauffman, F. J. Gingerich, L. O. Schlegel.
Ministers—E. D. Hershberger, Elmer Borntrager, John Stoll, L. A. Kauffman, J. C. Gingerich.
Deacons—A. J. Stoll, Edw. Hershberger. (One absent.)
Total membership, 400.

Conference Election

Moderator of Conference, E. G. Hochstetler.
Secretary of Conference, J. C. Gingerich.
Chairman of the District Mission Board, E. D. Hershberger.
Asst. Chairman of District Mission Board, A. J. Stoll.
Sec.-Treas., The District Mission Board, A. L. Glick.
Member of the General Mission Board, Elmer Borntrager.
Member of the Publication Board, J. C. Gingerich.
Member of the District Bible School Committee, Floyd Kauffman.
Ministerial Support Committee, A. J. Stoll.
District Historian, Floyd Kauffman.
District Evangelist, L. A. Kauffman.
Third Member of the Program Committee, John Stoll.

J. C. Gingerich, Secretary.

Sunday school's opportunity to herald ndividual responsibility to live it; Our istry to the Suffering; Christian Forti- ; How Can We Best Teach Our Faith Doctrine to Our Young People in Sun- School; Strengthening Factors in the lay School—as Superintendent, as her, as Pupil; Blessings from Respon- Positions; The Christian in This ld of Strife.

oughts Gleaned.—Unity brings joy blessedness. Tender plants need "the re milk of the Word." We help our lay school when we contribute some- g. We hinder it when we are satisfied modern substitutes. Prayer is a pow- ven to faithful men. God's love to us anifested in His Word. We His chil- must herald it. We reflect God's love ur lives. It is a divine requirement diligent in our teaching. Many kinds ffering are for our own good. Those avail themselves of God's help are as- l of victory. We teach our doctrine ving a life directed by the Holy Spirit. trengthen our Sunday school when we ourselves called of God. We need a standard of living. We need to fice, so that others can be blessed. tians must guard their tongue. We be doers of the Word, not hearers

Secretary.

DAKOTA-MONTANA SUNDAY SCHOOL CONFERENCE

Report of Sunday School Conference beginning Tuesday evening, June 9, through Wednesday afternoon, June 10, at the Lake Region congregation, Detroit Lakes, Minn.

Evening Session

Organization.—Mods., Elmer Borntrager, Irvin Schantz; Secy., Lena Borntrager; Chor., Emery Hostetler.

Devotion, by Chauncey Hartzler.

I. I Timothy 4:16, by E. Shiffler

"Take heed unto thyself." If we fail to heed to spiritual things we will be helpless in the work of the Lord. The great doctrines in the Bible need not to be reasoned out, but to take heed unto them. We need not defend the Bible for it will defend itself.

II. Sermon (text, Matt. 24:44), by L. O. Schlegel.

The coming of Jesus is a fundamental truth in the Gospel. On Mt. Olivet Christ gives the future of the Jews. Every Christian should take the attitude that perhaps tonight or perhaps today my Lord will come. Are we ready to meet Him?

Morning Session

Special Prayer Service at 8:30, led by A. L. Glick.

Devotion, by Chauncey Hartzler.

I. The Place of the Sunday School in the Work of the Church, by Elmer Borntrager.

The work of the Church is to evangelize. The Sunday school is to evangelize, beginning with the children. The ministry of the Church is to preach and of the Sunday school is to teach. As a Sunday school, let us do the work of the Church by winning souls into His Kingdom.

II. How Meet Present-day Sunday School Problems, by A. J. Stoll.

There is no work for the Lord that does not have its problems and adversaries. Unity among workers will solve many problems. Let us not let the problems pull us downward, but a step farther along to help us grow in a more active Sunday-school work.

III. My Responsibility as a Sunday School Worker.

1. Parents, by Ed. Hershberger.

The Lord requires parents to love God with all their heart and soul and teach the children with diligence unto the Lord and to work co-operatively with the Sunday School.

2. Pupils, by Elizabeth Glick (Essay read by Mildred Yoder).

The pupil's responsibility is to be at Sunday school and have the lesson studied, not only read. Pray for the teacher and the class, and have a charitable conduct towards the unsaved.

3. Teacher, by Johnwilliam Boyer.

The greatest responsibility is to work, follow Jesus, and He will make the teacher a "fisher of men."

4. Chorister, by Mrs. E. Shiffler (Essay read by Veva Hershberger.)

Begin the Sunday school with a song when the hour has come to start. A late chorister delays devotion, Sunday school, and Church. A consecrated chorister chooses songs for a supplying thought to the Sunday-school lessons and is often a means of touching the heart as nothing else can do.

5. Superintendent, by Dan Yoder.

He leads the Sunday school, "to be done decently and in order." He is a helper for every member of the Sunday school, teachers, classes, and officers.

6. Pastor, by John Stoll.

He is a pastor to Sunday school as well as church. He should be awake at all times "so by all means save some." Pastor must co-operate with superintendent, better to help train workers than to correct errors.

IV. Field Worker's Report, by L. A. Kauffman.

Afternoon Session

Devotion, by Solomon Zook

Children's Meeting, by Edith Eiman

I. I Cor. 13 in Sunday School and Summer Bible School Work, by Clifford Kauffman.

I Cor. 13 is the foundation. It comes in our home Sunday-school work, among the leaders, officers, and all members by giving our all accompanied by charity with our lives and material.

II. Summer Bible School a Medium of Approach for Future Work, by Irvin Schantz.

A child's mind is more pliable than anyone else's. They believe in you, learn easily and take home things they learned and it is an avenue of approach in the home. The work is not for the number of pupils but for another soul.

III. Open Forum, led by Lewellyn Groff.

Work on our knees is the very important work.

IV. Presenting the Whole Truth to the Lost World, by L. A. Kauffman.

What is the truth? "I determined not to know anything among you, save Jesus Christ, and him crucified." Jesus is the truth, and He made it possible that we can be saved. The Christian's duty is to "go" and "teach" and then to "observe."

Lena Borntrager, ass't. Secy.

—o—

Relief Notes

Items of Interest in Paraguay

Dr. John Schmidt reports that during the stay of his brother (Dr. Herbert Schmidt) in the Chaco, 31 major operations were performed, 4 minor cases, and 3 cepto scopic examinations were made. Dr. John Schmidt comments: "For me it was the fulfillment of a great realization."

The Mennonite Central Committee has authorized the sum of $2,500 to be appropriated to building a road and telephone line for the Mennonites in the Chaco. For some time this has been an urgent need.

Distribution of Milk

At Banyuls in France Bro. Joseph N. Byler and Sister Lois Gunden recently distributed packages of powdered milk to French school children. In return for this the children presented our workers with bouquets of flowers.

Bro. Byler observes: "This distribution of milk to the school children of Banyuls was a real experience for me. They were very appreciative and all thanked us when we handed it to them. The mayor came and expressed his appreciation and thanked us personally. No doubt the children will long remember the time when two Americans came and gave them milk."

—o—

C. P. S. Camps

"Spike" Camps Formed

Two units, consisting of 12 to 15 men each, from the Camino (California) camp are on detail duty in the fire-fighting program of the camp. On a job which calls for "spotting" fires in the great California forests, the boys will engage in this type of service during the months of greatest fire hazard—June to November. Each group is under the direction of a leader and in these small units the boys are entrusted with the responsibility of carrying on the life of a small camp unit.

Regional C.P.S. Conferences Close

The series of C.P.S. conferences held in New England, Kansas, and Indiana was closed by the recent conference held in Baltimore, Maryland, June 20 and 21.

Directors and campee delegations of the various C.P.S. camps met with members of the National Service Board for Religious Objectors and became informed on latest government policies. At all conferences there were discussions on camp life, educational programs, detached service, community relations, and general camp problems.

The conferences resulted in a better understanding of government attitudes and functioning, gave the campees of all camps a wider outlook and in general helped both campees and staff members to face the future with a better appreciation of the opportunities for witness that are afforded by our government to the conscientious objector.

Religious Distribution of Assignees in Civilian Public Service Camps

As of May 31, 1942, the following is the religious distribution of the 2,972 assignees in C.P.S. Camps:

Historic Peace Churches		
Mennonite	1,121	(37.7%)
Church of the Brethren	415	(13.9%)
Society of Friends	233	(7.8%)
Total	1,769	(59.4%)
Non-historic Peace Churches		
Methodist	231	(7.8%)
Presbyterian	82	(2.7%)
Jehovah's Witnesses	77	(2.6%)
Congregational Christian	66	(2.2%)
Baptist	56	(1.9%)
Church of Christ	49	(1.6%)
Catholic	42	(1.4%)
Lutheran	38	(1.3%)
Evangelical and Reformed	35	(1.2%)
Episcopal	30	(1.0%)
Remaining 81 Groups	497	(16.6%)
Total	1,203	(40.6%)

Camps Celebrate First Anniversary

Civilian Public Service Camps throughout the country are marking their first anniversary.

Mennonite camps that have completed a year of service are: Grottoes, Va., opened May 22, 1941; Marietta, Ohio, opened June 3, 1941; Colorado Springs, Colo., opened June 5, 1941; Bluffton, Ind., (since moved to Medaryville, Ind.), opened June 24, 1941.

At several of the camps "celebrations" were held, one camp featuring a "commencement" exercise for the "graduating class."

Camp Briefs

Bro. Jesse Hoover recently returned from a four-weeks tour of the West during which time he visited the following Mennonite camps: Henry, Ill.; Denison, Iowa Colorado Springs; Camino, Calif. Brother Hoover spoke on relief work in Europe He reports a fine spirit among boys in camp.

Bro. Esko Loewen, campee from the Henry, Ill., camp, has recently been added to the Akron, Pa., office staff where he will aid in publishing a camp news letter for the Mennonite camps and assist in the general office work.

CIVILIAN GOVERNMENT BONDS

A specially called meeting of the Mennonite Central Committee with about 7 representatives from the several M.C.C. constituent groups met at the Mennonite Home Mission, 1907 South Union Avenue Chicago, Ill., June 25, to give consideration to the detailed plans which have been developed from the promotion, purchase and handling of Civilian Bonds to be made available as outlined in United States Secretary of the Treasury, Henry Morgenthau, Jr.'s June 2 letter to Paul C. French. The plan as presented was unanimously endorsed by the official committees representing the several M.C.C. constituent groups. The Mennonite Central Committee was requested by all these groups to serve their interests further in this matter. The Committee then provided for the continuing program. Fuller details will appear in next week's notes, and it is hoped within another ten days to send directly to all our congregations full information as to the operation of the plan. —O. O. Miller.

(Compiled by Grant M. Stoltzfus)

(Released July 1, 1942)

—o—

Married

Wiand—Baker.—Bro. C. Edward Wiand and Sister Anna Baker of Spring City, Pa., were united in marriage at the Vincent Church Saturday, June 6, 1942, Bro. Elmer G. Ko officiating. May the Lord's rich blessings attend this union through life.

Yoder—Bontrager.—On June 13, 1942, at the home of the officiating minister, Bro. S. S. Yoder of Middlebury, Ind., Bro. Trennis Yoder, Jr., of Ft. Wayne, Ind., and Sister Elizabeth Bontrager of Goshen, Ind., were united in marriage. May God's blessing be upon them as they journey through life together.

Showalter—Stoltzfus.—On June 27, 1942, at the home of the officiating minister, Bro. Maurice A. Yoder of Hesston, Kans., occurred the marriage of Bro. Richard Lee Showalter of Yoder, Kans., and Sister Edna Fern Stoltzfus of Premont, Texas. May God's richest blessings attend them through life.

King—Yoder.—On June 6, 1942, Bro. Robert King of the Millwood congregation near Gap, Pa., and Sister Mabel Yoder of the Allensville, Pa., congregation were united in marriage at the home of the bride's parents, Bro. Raymond R. Peachey officiating. May the Lord abundantly bless this union.

Horst—Martin.—On June 20, 1942, at the home of the officiating bishop, Bro. Moses S. Horst, Maugansville, Md., occurred the marriage of Bro. Leroy P. Horst of the Clearspring congregation and Sister Alta E. Martin of the Ri congregation, both of Washington Co., Md. May the Lord richly bless their married life.

chrock — Weldy. — Bro. Alvin Schrock and ter Marjorie Weldy, botb of the Holdeman gregation near Wakarusa, Ind., were united marriage on Saturday evening, June 20, at bride's home, Bro. Clarence Shank officiat- May the blessing of the Lord be with them life's journey.

hearer—Risser.—Bro. Roy B. Shearer and er Loda R. Risser, both members of tbe ser congregation near Elizabethtown, Pa., e united in the holy bonds of matrimony at home of the bride on June 20, 1942, Bro. h W. Risser officiating. May God's bless- be theirs.

Whisler—Myers.—Bro. Amos G. Whisler of Elizabethtown, Pa., congregation and Sister rence S. Myers of the Stauffer congregation r Bachmanville, Pa., were united in the holy ds of matrimony at the home of the officiat- bishop, Bro. Noah W. Risser, on June 27, 2. We wish them God's many blessings.

oder—Krabill.—On June 25, 1942, at the home he bride's parents, Mr. and Mrs. Harry Kra- Bro. Paul E. Yoder and Sister Nola Krabill, of the Beech Mennonite congregation near isville, Ohio, were united in marriage, Bish- O. N. Johns officiating. May the Lord a- dantly bless them and make them a blessing.

enner—Moyer.—On June 6, 1942, Bro. Chas. Benner and Sister Elizabeth Marie Moyer, members of the Franconia, Pa., congrega- were united in marriage at the home of officiating bishop, Bro. Arthur D. Ruth, lfont, Pa. May the Lord abundantly bless union.

iller—Newcomer.—On May 24, 1942, Bro. r M. Miller of the Emma congregation and r Esther Newcomer of the Holdeman con- ation were united in marriage at their home Lagrange, Ind., Bro. Warren C. Shaum ating. May God abundantly bless them in journey of life.

hrock—Burkey.—On May 17, 1942, Bro. man Schrock of the Emma congregation Topeka, Ind., and Sister Mildred Burkey he Holdeman congregation were united in riage at the home of the bride's parents, Bro. Sister Benj. Burkey, Bro. Warren C. Shaum ating. May the blessing of Heaven attend union.

hrer — Sheeler. — On Saturday, June 27, , at the home of the bride's parents, Bro. Sister Paul Sheeler, Spring City, Pa., oc- d the marriage of their daughter, Sister Sheeler, to Bro. Ivan J. Rohrer of Wads- h, Ohio, Bro. Elmer G. Kolb officiating. the Lord bless this union as they go through

Obituary

rry.—B. Earl, Jr., son of B. Earl and Fan- Root) Forry, was born near East Peters- Pa., Aug. 29, 1930; died at the Lancaster ral Hospital March 22, 1942, of injuries ined in an automobile accident; aged 11 m. 23 d. His sudden passing was a shock e family and his many friends. He had ac- d Christ as his Saviour at the revival meet- last winter at East Petersburg and was to ptized in April, but was called home three s before. Though it is hard to understand we want to submit to His will, and some ve will understand. He is survived by his wing parents, 3 brothers (Harold, Mervin, Richard), 2 sisters (Arlene and Martha), his grandparents (Mr. and Mrs. Edwin , and Mr. and Mrs. Jacob W. Root). Fu- services were held at Beck's Funeral , Manheim, Pa., and at East Petersburg onite Church, in charge of Bros. Frank er and John Gochnauer. Burial in Mel- 's Cemetery.

"Dear son, thou hast left us,
Death has broken tbe family band;
His room is quiet, all is still,
Yet we're content, it is God's will."

Hershberger.—Barbara, daughter of Peter D. and Katherine Weaver, was born near Nappanee, Ind., March 29, 1887; died at her home near Hubbard, Oreg., May 26, 1942; aged 55 y. 1 m. 28 d. She came with her parents to Oregon in April, 1905. She was united in marriage to Joseph Walkaski, in the spring of 1904. He died Jan. 18, 1932. To this union were born 3 sons and 5 daughters. She was united in marriage the second time to Noah L. Hershberger of Hubbard, Oreg., March 30, 1937. Surviving her are her husband, 3 sons (Andrew Walkaski, Wheeler, Oreg.; Bennie Walkaski, in the U. S. Service; Leo Walkaski, Warren, Oreg.), 5 daughters (Mrs. Marie Hamilton, Molalla, Oreg.; Mrs. Bessie Martell, Port Gambel, Wash.; Mrs. Edith Inabit, Molalla, Oreg.; Ruth Walkaski, Portland, Oreg.; Mrs. Ellen Wray, Pacific Grove, Calif.), 3 grandchildren, 1 brother (David Weaver, Sweet Home, Oreg.), 2 sisters (Mrs. Simon D. Yoder, of Hubbard, Oreg., and Esther Weaver, of Albany, Oreg.), 2 uncles (Eli Yoder of Texas and Simon Yoder of Sheridan, Oreg.). She united with the Mennonite Church in her teens and has remained a faithful member until her death. She had been in ill health for several years and suffered much pain for the past three months. She expressed the desire that the Lord would call her from this world of suffering. She filled a very worth-while place in the Lord's work,—tbe ministry of prayer, praying every day for her children and also for the ministers and their families, and others. Funeral services were conducted at the Hopewell Mennonite Church in charge of H. A. Wolfer. Text, Rev. 14:13. Interment in adjoining cemetery.

"A precious one from us is gone,
A voice we loved is stilled;
But since we know that God knows best,
We bow to His dear will."

Lauver.—Elizabeth, daughter of the late Bishop William Auker and member of the Lost Creek Mennonite Church near Oakland Mills, Pa., died April 5, 1942, after an illness of seven months; aged 82 y. 5 m. 29 d. Her husband, Jacob Lauver, preceded her in death Feb. 24, 1933. One daughter (Mrs. Banks Heckman) died June 11, 1939. She is survived by 2 daughters (Mrs. Prudence Bassler and Mrs. Raymond Coldren of Mifflintown, Pa.), 1 son (Owen B. Lauver of Myersdale, Pa.), 2 sisters (Mrs. Susan Oberholtzer of New Holland, Pa., and Maggie Auker of Evendale, Pa.), 9 grandchildren, and 6 great-grandchildren. Brief funeral services were held at the home of her daughter, Mr. and Mrs. Raymond Coldren, followed by services at the Lost Creek Church, in charge of Bro. Banks Weaver and Bro. Donald Lauver. Interment in Lost Creek Cemetery.

Lehman.—Lizzie, daughter of Jonathan and Elizabeth Martin, was born near Dalton, Ohio, Sept. 27, 1858; died June 10, 1942; aged 83 y. 8 m. 13 d. She seemed normally well until Friday morning, June 5, when she suddenly suffered a heart attack, and after a brief illness of six days, peacefully passed away to be with her Lord. Feb. 15, 1882, she was united in marriage with Jacob S. Lehman of Columbiana, Ohio. Early in their married life they united with the Mennonite Church. Her husband and the following children mourn her departure: Martin Clifford, Elkhart, Ind.; Ivan Jay, Columbiana, O.; Esther Mae, Columbiana, O. (with whom she lived in recent years); David Elban, Youngstown, O.; and Clayton Earl, Columbiana, O. There also remain 11 grandchildren and 3 great-grandchildren. A brother (Samuel B. Martin of Dalton, Ohio), though older in years, came to visit her several times in her declining years, which she always appreciated. Missionary M. C. Lehman, her oldest son, spent twenty-two years in India and two years in relief work in Europe. She was greatly interested in his work and gravely concerned about him while interned in southern Germany with the American Embassy. It gave her much joy when she learned of his safe arrival in America, but was unconscious of his being by her bedside almost constantly during her last illness. She was an active Christian worker and desired that her family might be devoted to the same ideals. Her funeral was largely attended, with a short service at the home conducted by Bro. I. B. Witmer, and at the Midway Church near Columbiana, conducted by Bros. Paul Yoder and A. J. Steiner. Text, Luke 2:25. Burial in the Midway Cemetery.

Metzler.—Catherine, daughter of Martin and Hannah (Kilmer) Loucks, was born in Elkhart Co., Ind., Aug. 4, 1860. She was married to Solomon Metzler Nov. 11, 1876. They spent all of their married life in the vicinity of Wakarusa, living the last 27 years at their home one mile north of Wakarusa. Bro. Metzler's death occurred in September, 1940. Since then Sister Metzler has been living with her children. It was at the home of her son Manford in Goshen, that she was stricken with paralysis on June 15 and peacefully fell asleep June 23, 1942, aged 81 y. 10 m. 19 d. Bro. and Sister Metzler united with the Holdeman Mennonite Church in their early married life and were faithful members. This union was blessed with 9 sons and 3 daughters (David Martin, Mrs. Silas Weldy, H. Oscar, Orvil M., Mrs. Nelson Weldy, and Forest S., all of near Wakarusa; Ralph L. and Manford of Goshen, Ind., and Mrs. Eli Yoder of Grabill, Ind.; and 3 sons—Lindon Earl, Walter Ray, and Warren—who preceded her in death). She also leaves 22 grandchildren, 21 great-grandchildren, and 2 sisters (Mrs. Anna Hunsberger and Mrs. David Wenger). Funeral services were held June 25 from the home of the daughter, Mrs. Nelson Weldy, and a further service at the Olive Mennonite Church. Services in charge of the brethren Warren Shaum and Clarence Shank. Text (selected by tbe family), Psa. 23. The large congregation present was evidence of our sister's many friends. Burial in the adjoining cemetery.

"Our lives will be lonely, dear Mother,
Without your sweet smile and your cheer;
Words fail to express how we'll miss you,
And those prayers in behalf of us here.
Your thoughts were always of us children,
What a love so unselfish and true;
We praise God for having given us
A wonderful mother like you."

Miller.—Emma, daughter of Daniel and Catherine (Conrad) Schmucker, was born near Louisville, O., Oct. 13, 1884; died at the Aultman Hospital, Canton, O., June 13, 1942; aged 57 y. 8 m. In 1901 she accepted Christ, was baptized and received into the fellowship of the Beech Mennonite Church, in which she continued until the end. Feb. 9, 1905, she was united in marriage to Christian N. Miller. To this union were born 3 sons and 1 daughter. She spent her entire life in the vicinity and was highly esteemed for her meek, quiet, and devoted life. She was the oldest child in a family of thirteen and is survived by her husband, 1 daughter (Mrs. Willis Yoder, of Alliance, O.), 1 son (Roy of Canton, O.), 3 grandsons, 5 granddaughters, her mother (Catherine Schmucker of the home), 4 brothers (Noah, Harmon and Daniel of Louisville, O., and Howard of Alliance, O.), 5 sisters (Mrs. Eli Linder of Alliance, O.; Mrs. A. D. Krabill of Louisville, O.; Susie, of the home; Mrs. Dora Conrad of Louisville, O.; and Mrs. Orrin Miller of Canton, O.), with a host of other relatives and friends. Her father, 2 brothers (Joe and Harold), 1 sister (Ida), and 2 sons (Ralph and Emmet) preceded her in death. She was a very devoted mother in the home, always ready to do for others and was very active until about four weeks ago, when she was stricken with a cerebral hemorrhage which resulted in death. Funeral services were held in the home and at the Beech Mennonite Church and were in charge of the bishop, O. N. Johns. Text, Luke 11:13—"How much more." Interment in the Warsler Cemetery.

Items and Comments

Due to an important issue brought to the fore by the events of the present war now raging, there is a live and widespread interest in the closer union and co-operation among Catholics, Protestants, and Jews. First Corinthians 3:11 presents the only foundation upon which the proposed union can be effective or beneficial: "Other foundation can no man lay than that is laid, which is Jesus Christ"

*

The Bible is widely advertised as "the best seller" among all books,. That is fine, for there is no other book like it, inasmuch as it is the only book of which it can be truly said that the infinite and infallible God is its Author. But it is only as the Bible finds a place in the hearts and lives of the people that it becomes a really valuable book. Its practical value is expressed by the psalmist when he says, "Thy word have I hid in mine heart, that I might not sin against thee."

*

In a recent number of "The Sunday School Times" the editor gives us an illuminating answer to the question, "Did the Sun Stand Still?" as commanded by Joshua. The answer, as published, is both Scripturally sound and sensible, citing a number of texts where similar references were made to the sun. The same God who by the breath of His mouth called heaven and earth into existence, has similar power when it comes to the movements of the heavenly planets.

*

"Of the making of books there is no end." Thus spoke the wisest of all wise men, centuries ago. The saying is still true. The making of books may be for good or for evil, depending upon the character of the books. While no other publication can equal the Bible in quality or message, it must be in harmony with it, and of a character that leads people to have a higher regard for and take a deeper interest in the message of the Bible, if it is to serve a wholesome purpose. It would be a blessing to humanity if there would be an end to the making of all books that are antagonistic to the standards of the Bible.

*

"Christian Reconstruction." An exchange tells of an interdenominational conference on post-war reconstruction, held July 1-3, devoted to "a reconsideration of Christian enterprise in South Africa," in which the race question is to figure largely. If by the term, "Christian Reconstruction," is meant the union of all Christian churches on a basis of a hundred per cent Fundamentalism, in which recognition is given to the fact that "all scripture is given by inspiration of God and is profitable" and in which "all things whatsoever" our Lord taught during His ministry while here on earth, is acknowledged to be the creed of the church then we favor it. Otherwise it will prove to be only another high-sounding term. The work and the responsibility of the Christian Church is tersely set forth by our Lord Jesus Christ, the Head of the Church, in Matt. 28:18-20, to which all readers are invited to turn and read.

One of the indications of present-day tendencies compared with former times is the fact that whereas the noted infidel, Thomas Paine, was frequently referred to a generation or two ago as being the embodiment of unbelief in orthodox Christianity, today we see his name in print quite frequently, quoted approvingly by religious leaders without any reference to his heterodoxy.

CORRESPONDENCE

(Continued from page 316)

in our midst the second last week in April. The line of thought was based on Bible Doctrine.

Bro. Ray Yoder was elected to serve as committeeman to arrange programs for our young people's Bible meeting, May 24.

We are glad to have with us again Curtis and Katie Yoder, who spent the past school year at Hesston. Sister Katie is busy since she is home teaching in Bible school both at Hannibal, Mo., and Iowa City.

Bro. Gideon Yoder of Denison, Ia., was with us June 21. Bro. Yoder spoke briefly of the encouragement and problems connected with camp work. He then gave us a message on the Christian's shield.

Sunday, June 28, our Sunday school met to reorganize.

At this writing our bishop, Bro. A. G. Yoder, is seriously ill. Heart failure, with a diabetic condition, seems to be his outstanding trouble. The prayer of faith of God's children can do marvelous things, if it is His will.

Bro. Fred Gingerich of Canby, Oreg., preached for us Sunday evening, June 28, on the subject, "The Time Is Not Yet," and how prepare for that time.

Bro. and Sister Daniel Esch of Pigeon, Mich., and Bro. and Sister Geo. Guengerich of Kansas City, Mo., worshiped with us Sunday evening, June 28.

June 30, 1942. C. J. Gingerich.

—o—

ANNOUNCEMENTS

VIRGINIA MENNONITE CONFERENCE

The Virginia Mennonite Conference will be held at the Springdale church near Waynesboro, Va., Aug. 5-7, 1942. The following schedule is the official notice of committee and Board meetings. All persons submitting reports to Conference should have them ready to hand in to the secretary in writing.

Tuesday
8:00 Automobile Aid Plan
10:00 Property Aid Plan
1:00 Mission Board Meeting
4:00 Committee on Arrangements
7:30 Preaching Service

Wednesday
9:30 Preliminary Session of Conference
1:00 Public Session—Conference Sermon
7:30 Mission Program

Thursday
9:30 Business Session of Conference
1:30 Third Session of Conference
7:30 Fundamentals Meeting

Friday
8:00 Closing Session of Conference

Visitors are welcome to these sessions, all being open to the public excepting the Preliminary Session of Conference.

Truman H. Brunk, Moderator.
John R. Mumaw, Secretary-Treasurer.

—o—

SOUTHWESTERN PENNSYLVANIA CONFERENCE

The Southwestern Pennsylvania Mennonite Conference will meet this year, the Lord willing, with the congregation at Masontown, Pa., Sunday to Wednesday, Aug. 2 to 5. The schedule of meetings will be as follows:

Sunday School Conference, Sunday afternoon to Monday afternoon, inclusive.

Mission Board Meeting, Monday evening to Tuesday afternoon, inclusive.

Church Conference, Tuesday evening to Wednesday evening, inclusive.

A welcome to all is extended to attend these meetings.

Secretaries.
C. M. Helmick.
J. L. Horst.

—o—

Missouri-Kansas Conference

The Missouri-Kansas Conference is to be held with the West Liberty congregation near Windom, Kans., Aug. 4-7.

August 4
9:00 A. M. Executive Committee Meeting
10:00 A. M. Anyone with a question or problem to present to Conference meet with the Executive Committee.
1:30 P. M. Meeting of Ministerial Body and Lay-delegates.
7:30 P. M. Public Meeting—Church Conference continued until Thursday noon of August 6.

August 6
1:30 P. M. Workers' Conference continued until Friday night of August 7.

For information concerning rail and bus travel or request for printed programs, write to the secretary.

M. M. Troyer, Secy.
Conway, Kans.

—o—

OHIO MENNONITE YOUNG PEOPLE'S INSTITUTE

Sebring Camp, July 28 to August 2

The teaching staff of the Institute consists of: Milo Kauffman, Moderator of General Conference and President of Hesston College; E. E. Miller, President of Goshen College; Jesse B. Martin, Pastor of the Waterloo, Ont., Mennonite Church; Walter E. Yoder, Professor of Music, Goshen College; along with a number of local ministers of the Church.

Practical courses in Bible Study, Christian Life, Missions, Prophecy, Music, Teaching, etc., with sectional and discussion groups, and public evening programs, will give a variety of interests to all. Plan your summer vacation for Sebring.

For further information and reservations write to the Secretary, O. N. Johns, R. 3, Canton, Ohio.

J. J. Hostetler,
Business Manager.

Table of Contents

305—Editorial
306—The Exaltation of Christ in the Scriptures
307—The Infinitude of God and the Limitations of Man
Question Drawer
308—Our Ordination Vows
309—Why Not Be Kind? (Poem)
310—God's Hand of Love in Suffering
Expression of Thanks
One Life to Live (Poem)
311—Sunday School Lesson
Bible Meeting Topic
312—Field Notes
313—Correspondence
314—We Know (Poem)
Our Departed Loved Ones
Meditations of a Layman
The Revealing of Christ in Our Lives
315—Steps that Lead a Church to Destruction
Living the Holy Life
316—The New Financial Quota for Civilian Public Service
Special Meetings
317—Dakota-Montana Conference
318—Relief and C.P.S. Notes
Married
319—Obituary
320—Items and Comments
Announcements, etc.

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

July, 1942

Editorials

We are sure the readers of CHRISTIAN MISSIONS will interested in the report of the annual meeting of the ennonite Board of Missions and Charities held at chener, Ontario, June 13-16. This issue is coming to one week later than usual because some additional e was needed to make the minutes of the meeting a-lable to the Church this month.

t is our intention to share with you some of the inspi-on and conviction that characterized the meeting. It mpossible to provide the same fellowship we enjoyed ing those days but we will have a number of the same sages appearing in the columns of this Supplement ing the months that follow.

One emphasis which received repeated attention was personal obligation to lost. Individual witness-is open to all. Even igh foreign fields might closed to new mission-s there is nothing to stop onal evangelism among fellows. If the entire ch membership were en-ed in making contacts unsaved people, and if y Christian would aim ead their lost neighbors to Christ, what a noble mis-ary effort we would have.

peakers and leaders of the meeting struck the keynote he missionary sermon again and again. It upheld the l for the spirit of sacrifice and love and urged the en-membership of the Church to press on with courage trust in the living God.

he challenge of a lost world with its great host of un-d people was presented from various viewpoints. We reminded of the open doors for personal soul win-, of the great need for relief work, and of the power ie Gospel through preaching and teaching.

the consecration service the call to witnessing for st was presented to the entire audience. A strong al was made for the yielding of our lives to the op-unities for personal evangelism and for service in ing the Word. Approximately one thousand peo-vere present for this benediction of blessings upon aity. Another group, consisting of pastors and their s and numbering about one hundred, heard the call ve our best to the preaching of the Gospel for the ed of our communities. The prayer of consecration committed this group to the message that saves and to the Lord who sends. The dozen and more rural missionaries who were present were commended for sowing the seed. In view of the large field represented by this group it was suggested that the Mennonite Church might begin to tithe its members. This would provide the help needed to man the work that can be supported by the tithe of her income. There were eight workers present representing our charitable institutions and hospitals. These were encouraged to continue their testimony of love, sympathy, and care. Their service can be a unique contribution to the cause of Christ during these times of human distress. Fifteen city missionaries were reminded of their situation among all kinds of vice and evil. They heard the challenge to continue preaching and teaching the Gospel that saves from sin. There were fourteen foreign missionaries present this year. They included those who were unable to return to the field for various reasons and those who are planning to sail as soon as possible. The six outgoing missionaries were consecrated to their call and committed to God for His keeping and service. In response to a public invitation for the definite dedication of other lives eight persons responded to confess their willingness to be used of God in His own time and way.

Table of Contents

LIFE THROUGH DEATH—*Paul Erb* 322
REPORT OF THE THIRTY-SIXTH ANNUAL MEETING OF THE GENERAL MISSION BOARD—*S. C. Yoder*.... 323
MISSION NEWS FROM INDIA (331); CITY MISSIONS (336)
SEWING CIRCLE NEWS 332
FINANCIAL REPORT OF THE GENERAL MISSION BOARD 334

To Our Missionaries . . .

How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

If so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.—Matt. 18:12-14.

THIS beautiful illustration represents the personal interest Christ has in the individual. It was given to impress us with the high evaluation God has placed upon the one that has "gone astray." We may easily infer that there may be times when the need of lost souls will call you away from the legitimate care of the flock within the

[*Continued on page* 330]

LIFE *through* DEATH

By PAUL ERB

Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. —John 12:24.

OUR text has its setting in the request of the Greeks to see Jesus. According to Eusebius, these Greeks were representatives of Abgarus, King of Edessa in Mesopotamia. Abgarus was inviting Christ to come and preach to his people. The legend may be spurious, but it is evident that the visit of these Greeks occasioned a crisis in the thought and feeling of the Saviour. Satan probably used this incident as an attempt to deflect Christ from His purpose to die on the cross. But Christ's response shows that, as always, He immediately and persistently turned from the temptation. It would have been pleasant indeed to go to preach for people who wanted to hear Him, but He knew that only by His death could the nations be saved, and so we have in these words of His the statement of a great principle—simply put, but profoundly true.

This principle is that death brings life. The harvest of life must be preceded by the death of seed-sowing. The force of this analogy could not be lost upon the agricultural-minded folk to whom Jesus spoke. How often had they observed the fact that unless one buries the seed he cannot hope to reap the harvest!

Among the things that Robinson Crusoe saved from his wreck was a little grain. He was hungry and had few ways of getting anything to eat. Should he eat this grain or should he plant it? To eat it would have been a short-sighted policy, and Robinson Crusoe was wise enough to bury this precious grain in the ground in hope that it would bring forth fruit and give him more grain. The farmers of our western plains sometimes sow seed year after year without a harvest. It takes courage to put valuable wheat into the ground. But those who persist eventually reap the abundant harvest that makes the sacrifice worth while. It takes courage to put valuable seed into the ground, but unplanted seed remains unfruitful. Higher forms of existence are obtained through extinction of lower forms. The mineral fertilizer is absorbed into the ground and produces the various forms of plant life. These plants go down the gullets of animals. The animals grow and in turn are put upon the butcher's block that we might have meat for men. In John 12:25 there are two forms of life spoken of; the Ψυχή, the life of the individual, must be sacrificed for the Ζωή, life in the abstract. Sacrifice of self is the highest form of self-preservation. This truth was often emphasized by Jesus, but the world has not learned it yet. Selfishness is self-ruin. Use your life for self-gratification, and you will lose it forever. Francis Bacon spoke of a "goodness solitary and particular rather than generative and seminal." For Jesus to preach to a Greek colony would be good, but the goodness would be exhausted in that particular community. When He chose rather to die for the whole world, His goodness was generative, a seed for general good.

The law of the seed is the law of life. The fall winds blow and cover with leaves the seed which has fallen earlier. Apparently death has conquered, but "if winter comes, can spring be far behind?" So there we have the great truth written in the nature and experience of the divine Saviour; in His own life and being in the world He illustrates the meaning of our text.

THE PRINCIPLE ILLUSTRATED

THE principle of death through life is illustrated in Christ's life of daily self-sacrifice and His steady march to the Cross, which began when Jesus laid aside His glory to take upon Himself human flesh. He probably knew in His earlier life that He was to walk a way of sorrow. In His temptation, when the easy road of honor and power was pointed out to Him, He turned aside to the harder way. When Nicodemus attempted to attack Him to the religious leaders of the people Jesus gave the answer that the Son of man must be lifted up. He refused the popular following that might have been His in Galilee. When the multitude clamored for His leadership He alienated them by the difficult bread-of-life sermon. He did this deliberately. It was not a tactical blunder. Months before it came to pass He announced His crucifixion to His disciples and set His face to go to Jerusalem. He knew where He was going, and He surrendered Himself to die. His death was not a defeat. It was an achievement—the climax of all that He had done in the world. In our context He cried, "Father, save me from this hour," but quickly came the correcting thought, "For this cause came I unto this hour." He knew and He was willing.

The principle is further illustrated in the Apostle Paul. In Acts 20:24 he is telling the Ephesian elders that bonds and affliction bide him, but says he, "None of these things move me, neither count I my life dear unto myself." The phrase certainly accurately describes Paul's lifelong attitude. From his first renunciation of wealth, and power and position to the day when the flashing of the headman's sword outside the walls of Rome found Paul to be with his Saviour, he experienced a daily dying. He suffered a multitude of hardships, devoting himself without sparing to the preaching of the Gospel, and what a harvest that seed sowing has brought to the Christian world!

The principle is found illustrated in the life of David Livingstone. Livingstone went to Africa to bring to the people the Word of God. For months his whereabouts were unknown to his friends. Henry Stanley went to find him, certain that Livingstone would be glad to get out of Africa if he could. But when he was found Livingstone put away from him the thought of leaving the country. He plunged back again into the open sore of Africa. Then one night his servants found him kneeling beside his bed. When he did not speak to them they discovered that he was dead. They carried his body to the coast and took it to England where it lies buried in Westminster Abbey. That kind of self-sacrificing sowing has been the motive power of modern missions.

THE PRINCIPLE APPLIED

THIS great principle, stated and illustrated by Jesus has its necessary effect on missionary policies and strategy. It will help us to see that the cause of Ch

[*Continued on page 333*]

Report of the Thirty-Sixth Annual Meeting of the Mennonite Board of Missions and Charities Held at Kitchener, Ontario, June 14-16, 1942

An Executive Session of the Mennonite Board of Missions and harities was held at Kitchener, Ontario, Saturday afternoon, June 13, which time the minutes and transactions of the Executive and lissions Committees were read and approved.

MISSION MEETING

SUNDAY, JUNE 14

Afternoon: 2:00

ng Service, Charles Shoemaker, Scottdale, Penna.
evotional, John Lapp, Lansdale, Penna.
ddress: Redeeming the Time, M. C. Lehman, Akron, Penna.
issionary Sermon, Paul Erb, Goshen, Indiana.

Evening—7:00

ng Service, J. R. Mumaw, Harrisonburg, Va.
evotional, Fred Gingerich, Canby, Oregon.
ddresses:
The Field is the World, Wm. G. Detweiler, Orrville, Ohio.
Personal Soul Winning, A. J. Metzler, Scottdale, Penna.

MONDAY, JUNE 15

Forenoon—9:00

Home Mission Session

ie meeting was called to order by the Chairman, J. N. Kaufman.
ng Service, Nelson Kauffman, Hannibal, Mo.
votional, J. R. Shank, Versailles, Mo.
ll call of members by the Secretary. A quorum was declared present.
nutes of the last Annual Meeting were read and approved.

Reports

PRESIDENT'S REPORT

This is the thirty-sixth annual meeting of the Mennonite Board of sions and Charities. We believe that God has been definitely leading work during the past year. In a former report we stated that, despite ld conditions, and since we are unable to predict the outcome of the sent world situation, the policy of the General Board will be to con- ie its usual program as if conditions were normal, deviating from that cy only when circumstances compel us to do so.

Since our last Annual Meeting we have sent one new missionary to ia and two to Argentina. But sailing conditions are becoming more more difficult, and for the present it appears unlikely that passports be obtained by missionaries intending to sail to India. This holds to a large extent for South America. Five of our India missionaries due their furlough and should be in America now, and two more this It remains to be seen whether or not they can come home at this

is our foreign work that gives us very serious concern at this time. n if missionaries find it possible to undertake the journey home the blem of taking care of the work on the field with a greatly depleted e of workers and no immediate prospects for returning is a very real However, we have many times proved the truth of Romans 8:28 "all things work together for good to them that love God, to them are the called according to his purpose," and we can well afford to e all our cares and anxieties with a loving and all-wise God, who rules all.

n the home front conditions are a bit more cheering. When you hear Treasurer's Report you will want to say, "Praise the Lord!" And you may. Our people have again liberally responded to the needs of Lord's work. We have been able to close the year's accounts with unds balanced. The indebtedness on the Old People's Home in Ohio, h is entirely completed, and the indebtedness on the Detroit Mission e, have been completely wiped out. In addition, a heavy relief and ian Public Service program has been carried, involving large amounts of money. But this is not all. The Isolation Ward of the Kansas City Children's Home has been dedicated free of debt. The old Ft. Wayne Mission building has been sold and a residence purchased for the accommodation of the mission workers. A property has been purchased in connection with the Kansas City Mission. The Mexican church in La Junta, including remodeling, is paid, and the work there is prospering.

The extension of the field has also received consideration. A new city mission was opened in Denver with Bro. and Sister P. A. Friesen in charge. For the accommodation of the workers a residence was purchased in the district previously selected by a specially appointed committee. The Denver Mission is now on a permanent basis and the local congregation takes the responsibility for the place of worship, which they are doing in a rented hall.

A new foreign field came in for consideration. I have reference to China. It is obvious that for the present no work can be undertaken in that field, but the Board wishes to be prepared with both personnel and finances to undertake relief and mission work, when and if that field opens.

Bro. William Smith, who was appointed to the superintendency of the Kansas City Mission, answered the heavenly summons early this year. God wanted him for higher service. Again a vacancy in the Mission occurred, and Bro. Edward Yoder was appointed to fill the vacancy and assume the work of the Superintendent.

As we look back over the year which has just passed we see the guiding hand of God. We may not always have been as responsive to His will as we might have been, for we have often been perplexed. But we praise Him from whom all blessings flow for His wonderful care and guidance, and we appeal to you as members of the Mennonite Board of Missions and Charities to continue in fervent prayer in behalf of God's work that we may be pliable in His hands who has commanded us to go "into all the world and preach the gospel to every creature."

Respectfully submitted,
J. N. Kaufman.

On motion the report was accepted.

REPORT OF THE SECRETARY AND FIELD WORKER

To the Mennonite Board of Missions and Charities:

I am herewith presenting my twenty-first annual report as Secretary of the Mennonite Board of Missions and Charities. I do this with a spirit of real gratitude to the Giver of all good things for His sustaining grace and His kindly providence during the years since I first entered upon this service. His Word has been a lamp to the feet and light to the pathway of those with whom I have worked. In the most trying problems we have always felt the assurance of His guidance in all our affairs.

The past year has been one of uncertainty, and the thing which we feared a year ago when we met at Yoder, Kansas, has come to pass—our country has been drawn into the war. The consequences that follow in the wake of this event cannot yet be measured but already we feel the results of it in many ways. Doors that were open to mission work are now closed. Transportation to and from the field is much interrupted. In fact traveling to and from some countries is virtually impossible. Communication with our missionaries in the Orient is very meager. The invasion of the countries bordering on our India field has given us no little anxiety for the welfare of our missionaries as well as for the safety of the Indian Christians. But our hope is in God and in Him do we put our trust, believing that He will bring to pass that which is best for His cause and for all of us.

FOREIGN WORK

India

The missionaries in India find themselves in a very precarious situation just now on account of a possible invasion by the Japanese armies. A cablegram received from Brother Graber in April called for $15,000.00 to send home some missionaries, especially women and children. This money was sent and it is only recently that a cable informed us that a group of missionaries will sail soon. This party includes the Grahers, the Weavers, the Beares, the Knisses, and Sarah Lapp. Until we hear that they have landed safely at some North American port we will share much concern for their safety, and will lift them up to the throne in prayer constantly.

During the year we succeeded in getting one person to the field. Bro. S. Paul Miller sailed last July. Since then we have not been able to send out any other volunteers. The missionaries asked for doctors and nurses but because of the regulations prohibiting the admission of women and children this was impossible as it was not thought wise to separate families.

Such word as comes to us indicates that the work in the churches was progressing as usual. There was some response to the Gospel during

their evangelistic campaigns during the past season. The results in Bihar, the new field that was recently opened, were especially encouraging.

The Executive Committee of the Mission Board is greatly appreciative of the attitude of the missionaries in these trying times. There can be no doubt but that they are making sacrifices concerning which we know nothing, and they may be confronted with dangers of which we are not familiar. In some respects they have passed beyond the reach of help from the home base. For that reason we should keep them ever in mind when we come to God in prayer. He can supply their needs according to the riches of His grace by Christ Jesus.

At present there are twenty missionaries on the field. In this number is included only one doctor, Jonathan G. Yoder. For several years we have had no American nurses on the field, and when the way opens to send new workers we should include not less than two in the first group.

Reports indicate a shortage of food on account of a deficiency in rainfall throughout the past two seasons. According to the last report this condition had not yet become serious, and the government was helping out by giving work to the native Indians by means of which they were able to earn something toward their support. What the future holds in store for us in India no one can tell. Our prayer is that the Lord may send the rains to make possible food crops for the people. We also pray that He may hasten the day when peace will again return to the earth and reign among men.

Argentina

Our missionary force in Argentina consists of twenty-seven persons, of which two are in the United States on furlough. Besides these there are thirteen Argentine Christians who give full time to the service of the Lord. During the last two years two new missionaries, Bro. and Sister Samuel Miller, went to help with this work.

Economic conditions in Argentina are not good. The war has practically destroyed their commerce with European countries, which in normal times purchase large supplies of meat and grain. Prices for produce are very low and many laborers are unemployed. All of this creates a very unfortunate situation in the country.

With the return to Argentina of the Webers, Swartzendrubers, and Lauvers it became possible to open several new stations. Bro. and Sister Brenneman and family began a work at General Villegas. Lauvers went to Salto, Webers to Buenos Aires, and Albano Luayza, one of our Argentine pastors, opened a new work in Ramos Mejia, a suburb of Buenos Aires. The Swartzendrubers returned to Pehuajo where the Brennemans were working during the time the Swartzendrubers were on furlough.

Three new tents were purchased last year for use by our missionaries. Reports from the evangelistic efforts carried on by the missionaries and Argentine pastors through tent meetings indicate a good response and at nearly all of the stations there are, or have recently been, classes under instruction in preparation for baptism.

Furloughs for the Litwiller and Rutt families were due this summer, but in view of the danger of traveling on the sea they chose to stay on the field until conditions change.

Argentina is in need of more workers. A nurse is especially needed. As soon as the political conditions throughout the world clear up new missionaries should be sent to assist in the growing work.

Work among the Spanish-speaking People

The Mennonite Church now has three centers of work among the Mexican people. The oldest of these is the Mission in Chicago. Bro. Lester Hershey is in charge here, and conducts the work in a rented hall at 931 Roosevelt Road. Bro. Amsa Kauffman is in charge of the work at Tuleta, Texas, and has a number of Sunday schools and preaching points where services are held. A new work was started at La Junta, Colorado, within the last two years. Bro. David Castillo, who was formerly in charge of the work in Chicago, has taken over the work in Colorado. A church building was purchased in La Junta last year. This building has been remodeled and was recently dedicated to the service of the Mexican people.

There seems to be a good interest among these people and the combined membership of the three places now numbers approximately 100. Those who are engaged in this work find many obstacles along with the good things and need our daily prayers.

What about China?

There seems to be a growing interest in the possibility of opening a work in China. At present there is not much that can be done; but when, and if, conditions change and the way opens for missionaries to enter that field, our own church should consider it as one of her responsibilities to bring the Gospel of peace to these people who seem to be responsive to the work of His grace. Several of our schools are interested and small funds are accumulating for the extension of work into that country. Surely we should press every opportunity to spread the Gospel to every land.

City Missions

A new mission was opened in the city of Denver, Colorado, the past year and Bro. and Sister P. A. Friesen, formerly missionaries to India, are in charge. A residence property was purchased last fall and a hall was rented close by for use in church services. The work is promising and already a good group of Christians who live in the city are gathered in. This mission also affords a place of worship for our sisters who are in the School of Nursing at La Junta during the time of their affiliation in Denver hospitals.

At Kansas City the mission lost its second pastor within a little over a year. Brother Smith, who was ordained after the death of Bro. J. D. Mininger, passed away this winter. Bro. Edward Yoder, of Kansas City who has directed the Sunday school at Morris for a number of years, was ordained to the ministry and placed in charge of the work as Superintendent.

The work at other missions is progressing as usual. Some of them report encouraging gains in membership during this year. We praise God for His blessing upon workers at our city missions and pray that they may find much joy in serving Him.

Charitable Institutions

Since the last Annual Meeting, the Ohio Old People's Home has been completed and both floors are now occupied. The Board owes a debt of gratitude to the church for its contributions in money to make this possible.

The Mennonite Board of Missions and Charities now has four charitable homes—two for orphans, and two for old people. The former are located at West Liberty, Ohio, and at Kansas City, Kansas. The latter are at Eureka, Illinois, and Rittman, Ohio. All of them are filled to capacity most of the time. Some of them have had difficulty in securing workers on account of the shortage of help in all fields. The church surely cannot overlook the sacrificing service given at our charitable institutions by those who devote their lives to the service of the aged, the poor, and the unfortunate. May God bless them.

The Mennonite Hospital

The Mennonite Church owns and operates one General Hospital at La Junta, Colorado. This institution has a capacity of 50 beds and is a modern, well-equipped hospital approved by the American College of Surgeons. It fills a large and much appreciated place in the community where it is located and during the past year it has operated at practically full capacity. In order to make room for its growing patronage and to meet the practical and technical requirements of the Nursing School it will be necessary to provide more room. Plans and suggestions will be presented during this meeting by the Committee appointed to study the problem.

The Sanitarium

In connection with the hospital there is maintained a separate unit for tubercular patients. This building is fitted with modern equipment and is adequate to take care of 20 patients. It is filled to capacity most of the time. Within the last years the State of Colorado has made use of it to hospitalize some of its indigent T. B. patients, for which it pays a nominal rate.

The Training School for Nurses

The Mennonite Church also maintains a training school for nurses at La Junta, Colorado. This school is operated in connection with the Hospital and Sanitarium. It is dependent upon these institutions for its clinical material. It is under the direction of the Superintendent of Nurses and the Supervisors in the different departments of the Hospital serve also on the instructional staff. This year there was graduated a class of fifteen nurses, who will enter the field of their profession to minister to the physical and spiritual needs of mankind. In a former paragraph mention was made of the need of additional room. This is necessitated by the needs of the School of Nursing which must have additional space for the proper segregation of the different departments of the School of Nursing as well as the care of the increasing patronage of the Hospital. Last year a resolution was passed by the Executive and Mission Committees approving an effort to raise money to make provision for more room at the Hospital. At the last meeting of these committees in February a committee consisting of S. C. Yoder, Chairman, Ezra Bender, Allen E. Earl Buckwalter, and Paul Hershey was appointed to study this whole question and make such recommendations to the Board as its findings may warrant. As already suggested, this report will come before the meeting in some form.

Summary of the Work of the Field Worker

Since the last Annual Meeting of the Board held at Yoder, Kansas, most of the city missions and charitable homes have been visited and it is the intention to do so again. The residence property at Ft. Wayne was found badly in need of repair and was sold this spring. A new and very suitable location with a good house was purchased and is now occupied by the workers. Extensive changes in the living arrangements at the Chicago Home Mission were also made to the satisfaction of all the workers. An isolation ward was built at the Kansas City Welfare Home during the year. The money came in largely as a result of the prayers of those who are responsible for the institution, and it fills a large place in their work.

The church building for the Spanish-speaking people at La Junta was purchased from the Baptist people who formerly maintained a congregation at that place. The building was remodeled during the past year and is now admirably suited to their needs. The Spanish-speaking people at Fulfurrias also erected a small building during the past year in which to hold meetings. More suitable quarters are also needed in Chicago. At present the Spanish work is conducted on the second and third floors of a store building. These quarters are not attractive and suitable, and we hope that before many years go by the growth of the work will justify the purchase or erection of a new church.

The workers at our city missions are facing problems that are increasingly difficult. They are to be commended for their loyalty and faithful effort, and surely they deserve our prayers and support. The same may be said of those who serve at our institutions of charity and at the hospital. With a scarcity of labor in practically all fields it is becom-

more difficult to secure help. May we seek first the Kingdom of God and His righteousness, and may those who have of this world's goods share with those who give their time to the Lord, and so make it possible for them to be relieved of the burden of such things as food and raiment as they give their strength to Him who gave Himself that we might be saved.

Conclusion

In these trying times we again commit all unto Him who is able to give us more than we are able to think or ask, to whom be glory and praise, world without end.

Respectfully submitted,
S. C. Yoder, Secretary.

On motion the report was accepted.

TREASURER'S REPORT

[Will appear when report is printed in booklet form.]

On motion this report was accepted.

Summary reports of City Missions and Charitable Homes were accepted.

Closing Prayer, Aaron Peachey, Marshallville, Ohio.

MONDAY, JUNE 15

Afternoon—1:30

Song Service, Paul Erb, Goshen, Indiana.

Devotional, Amos Hostetler, Topeka, Indiana.

Reports of Standing Committees.

MISSIONS COMMITTEE

According to the constitution of the Mission Board, the Missions Committee is charged with the responsibility of examining all applicants for home and foreign mission work, together with investigating and advising as to the opening of new mission work.

In the prosecution of this responsibility your committee met twice in joint session with the Executive Committee at which time work coming within the sphere of the former committee was discussed. One candidate for foreign mission work was given the written and oral examinations.

The chairman of your committee conducted some correspondence with district Mission Board chairmen relative to rural mission opportunities which they feel should be entered by the General Mission Board. He is instructed to continue this investigation, making personal contacts in prospective fields and to bring back to the committee recommendations relative to opening new work.

A matter of considerable fundamental importance relates to the policy that should govern the opening of rural work. Should all rural work be left to District Mission Boards, or are there areas in which the General Board should operate? Possibly some method of co-operation between District and General Boards may prove best. Our chairman is advised to consider this matter of policy with District Boards after which the Executive and Missions Committees will give further consideration to it.

It would seem that since our foreign work is suffering limitations due to the war, the Mission Board should temporarily concentrate on the development of home missions.

Our present peace testimony in the form of relief work should result in the opening of a great door and effectual in the way of conducting mission work in Europe and Asia. It would seem that we should now be preparing to enter this door if and when it is opened. So far as missions in Europe are concerned these will need to be unique in character in view of the religious backgrounds there.

Respectfully submitted,
Missions Committee,
Chester K. Lehman, Secretary.

On motion the report was accepted.

RELIEF COMMITTEE

During the past year your Relief Committee has co-ordinated its efforts with that of the Mennonite Central Committee, which has been conducting relief in five foreign countries—England, France, Poland, Paraguay, and India. The work in Poland has necessarily been closed because of the state of war between the United States and Germany. Present workers who are in these fields are John E. Coffman and Peter Dyck in England; N. Byler, Henry Buller, and Lois Gunden in France; Vernon Schmidt, and Dr. John Schmidt in Paraguay. Workers who have returned since our last meeting are Ted Claassen from England; Jesse Hoover, Henry Viens, and Helen Penner from France; M. C. Lehman from Germany and Poland. Two additional workers, Edna Hunsberger, Preston, Ontario, and Elizabeth Klassen, Winnipeg, sailed June 15 for service in England.

The financial budget of the Mennonite Central Committee at present requires an outlay of approximately $8,000.00 per month for direct relief work, which is allocated as follows: England, $3,000.00; France $3,000.00; India, $1,000.00; Paraguay, $1,000.00 in addition to workers support and general expense. Our treasurer, Brother Bender, has been sending $1,750.00 monthly to the treasurer of the Mennonite Central Committee in order to take care of our share of the work.

We also commend our Sewing Circles of both United States and Canada for the fine work they have done in preparing and sending clothing to be used in our relief work. The shipments which have been sent to foreign fields during the past fiscal year of the Mission Board have totaled 40,069 pounds in weight and $38,326.14 in value from the United States, and from Canada shipments totaling $12,610.20 in value. This is a grand total of $50,936.20 in value donated, and while some of this was contributed by other groups, the great bulk of it came from the constituencies of our Boards.

The contributions for relief have been most encouraging, $51,512.33 having come into our treasury during the past fiscal year. This includes all relief offerings and some of this has come from related conservative groups. To this should be added the contributions from Canada which amounted to $2,500.00 per month from all nonresistant groups.

There are millions of needy people in the world today in the various war-devastated areas. Your committee aims to keep informed concerning needs and to be ready to respond as rapidly as possible as doors open so that workers and supplies may be sent to relieve the suffering. We appreciate very much the response of our people in the generous contributions to this cause. Our goal of approximately $1.00 per member has been reached during the past year, and we trust that this may be continued and increased as new opportunities for service come to us.

In view of these present conditions and needs, we recommend that $3,000.00 per month be made available for use of the Mennonite Central Committee in order to continue and increase its present program of relief.

John L. Horst, Secretary.

On motion the report was accepted and the recommendations adopted.

WOMEN'S SEWING COMMITTEE

It is with a deep sense of gratitude to our heavenly Father for His continued guidance during the past year that we submit our annual report.

There was a marked increase in the number of Junior Circles. We appreciate the interest manifested among our younger sisters in this phase of our church activities. It is also very gratifying to note the enlarged responsibility our Sewing Circles have assumed in the relief work of the church, through both their needles and prayers. Tons of clothing have been shipped abroad without the loss of one shipment. The India shipment which was en route when war was declared was returned to American shores where it awaits reshipment.

Many of the Circles have generously contributed to the comforts of our boys in the C.P.S. Camps. These are avenues of service for which we are grateful and to which the Circles have nobly responded.

Intercessory prayer has been stressed as a very important avenue of service in our sisters' program of missionary activity. There have been problems to face due to world conditions, yet we feel encouraged to labor on. We crave an interest in the prayers of the church for the Father's definite guidance.

Following is a condensed report of the General Secretary:

District Organizations	12
Sewing Circles	299
Senior	219
Junior	80
Members	6,574
Receipts	$28,163.64
Garments made	39,735
Used or ready-made garments	2,694
Pieces of bedding	2,592
Pieces of linen	5,535
Coverings	2,132
Bonnets	53
Quarts of canned goods	9,970
Provisions—40 bushels—718 pounds	
Dozens of eggs	811

The report shows an increase in almost every item. Added to the above are 71 layettes, and 3,559 pieces of layettes, more than 110 camp kits, 262 pair of hose, 24 blankets, 20 shelter bags and various articles as mittens, overalls, curtains, books, mottoes, Christmas gifts, soap, aprons, hoods, shoes, books, etc. Seventy knitted garments and also afghans and throws were reported.

One district and several circles failed to report, which decreases our amount, perhaps $2,000.00 or more, according to former reports. However, we are much encouraged in the increased interest and new circles organized to meet the growing need.

Gratefully submitted,
Mrs. Allen H. Erb, Secretary.

Report of the General Treasurer

Cash Balances—April 1, 1941		
General Expense Fund	$ 52.30	
Booklet of Prayer	31.31	
Monthly Circle Letter	85.01	
Literature Fund	74.01	
Bible Fund	6.21	
		$ 248.84
Receipts—Contributions Received		
India Missionary Support		
Mary M. Good	$ 515.50	
Minnie Graber	384.41	
Ida Hostetler	85.00	
Velma Hostetler	350.00	
David Luther Kniss	20.00	

Bible Women Support	286.50	
Medical Work Support	357.00	
Sankra Medical Clinic	22.75	
Orphan Support	44.00	
		$2,065.16
South America Missionary Support		
Ada Litwiller	$ 201.00	
Rowena Brenneman	510.78	
Bible Reader's Support	10.00	
Medical Clinic	14.60	
Orphanage Support	46.09	
		$ 782.47
La Junta Hospital, Colorado		
Nurse Support	$ 574.04	
Sheet and Blanket Fund	87.15	
		$ 661.19
Other Funds and Relief		
City Mission, Denver, Colorado	$ 16.56	
Rural Mission, Culp, Ark.	16.56	
European Relief	43.50	
		$ 76.62
Funds held by the Committee		
General Expense	$ 47.23	
Booklet of Prayer	197.96	
Monthly Circle Letter	153.43	
Literature Fund	1.75	
		$ 400.37
Total Contributions for the year		$3,985.81
		$4,234.65
Disbursements for the year ending March 31, 1942		
India Missionary Support	$1,334.91	
Other India Funds	730.25	
		$2,065.16
Total paid out to India		
South America Missionary Support	711.78	
Other Funds to South America	70.69	
Total paid to South America	782.47	
La Junta Hospital Nurse Support	574.04	
Other Funds to La Junta Hospital	87.15	
Total paid to La Junta Hospital		661.19
Other Funds and Relief		76.62
Amount spent from Funds held by the Committee		
General Expense Fund	52.48	
Booklet of Prayer	146.18	
Monthly Circle Letter	128.34	
Literature Fund to Mexican Work	10.00	
		337.00
Total disbursements for the year		$3,922.44
Cash Balance—March 31, 1942		
General Expense Fund	47.05	
Booklet of Prayer Fund	83.09	
Monthly Circle Letter	110.10	
Literature Fund	65.76	
Bible Fund	6.21	
Total Cash Credit in First National Bank of Elkhart, Indiana, as of April 1, 1942		312.21
		$4,234.65

Respectfully submitted,
Zaidee A. Reiff, Treasurer,
General Sewing Circle Committee.

Auditors' Report

Elkhart, Indiana
June 8, 1942

We, the auditing committee, have this day completed the audit of the books of the General Treasurer of the General Sewing Circle Committee as kept by Sister Zaidee A. Reiff.

All cash receipts have been properly credited and all checks issued agree with the orders signed by the President, Sister Cora Buzzard.

The balance of $312.21 agrees with the total on deposit in the First National Bank of Elkhart.

Respectfully submitted,
Jason Miller,
Leona Miller.

Sister Anna C. Moyer reports the following shipment to India, October 29, 1941:

Bale No. 1 for Beare and Friesen	267 pieces	value	$ 74.00
Bale No. 2 for Brunk	288 pieces	value	68.50
Bale No. 3 for Dhamtari Hospital	231 pieces	value	71.50
Bale No. 4 for small stations	114 pieces	value	66.00
Total	900 pieces	value	$266.43

Clothing Shipments from United States:

April, 1941	England	6,022 lbs.	$ 6,124.10
July, 1941	England	7,760 lbs.	7,498.60
October, 1941	England	2,922 lbs.	3,868.50
January, 1942	Paraguay	11,022 lbs.	6,851.33
February, 1942	England	1,563 lbs.	2,982.25
March, 1942	France	10,780 lbs.	11,001.36
			$38,325.14

Clothing Shipments from Canada:

August, 1941—England	$2,695.00
November, 1941—England	9,905.20
	$12,600.20

Clothing Baling—Ephrata Depot:

June 1, 1941	5,154 lbs.	$ 4,908.40
November 28—December 3, 1941	6,432 lbs.	6,009.63
December 15, 1941	8,475 lbs.	10,971.59
Total	20,061 lbs.	$21,889.62

Report of Secretary of Literature, Lydia Lehman

From April 1, 1941 to March 31, 1942, the Monthly Letter went out twelve times and the Prayer Booklet also was printed. The circulation of both of these is increasing; probably for the first time the Booklet supply was exhausted and more had to be printed to meet the demand.

New blank forms for reporting the Literature work were printed and distributed. It always takes a little time to get such a system in working order and so we do not have much to report on that, but we expect more progress during the coming year.

Only two districts reported, viz., the Ontario, Canada District, and the Ohio District. The following is their summarized report:

Number of Booklets of Prayer used	775
Number of Monthly Letters in use	580
Number of tracts distributed	464
Number of letters received from missionaries	22
Number of missionary books read during the year	7

It is our aim to have such a report from each District and make a summarized report by another year.

A healthy interest along the line of Missionary Literature is on the increase. We expect good results from this. The work is encouraging but there is much room for improvement and we solicit your prayers.

Respectfully submitted,
Mrs. A. L. Buzzard, President,
General Sewing Circle Committee

On motion the report was accepted.

REPORTS FROM MISSION FIELDS

INDIA

The Members of the Mennonite Board of Missions and Charities:

"Hitherto hath the Lord helped us" (I Samuel 7:12). If the Lord has been trying to teach us any one lesson during the past year more than another it is surely that man needs a Helper. Nations have learned that they cannot stand alone. Neither can we as Christians stand alone. Yet we have learned the lesson that most nations have not learned—that the help of our fellow men which we much appreciate is not sufficient. Our sufficiency is of God. "My help cometh from the Lord, which made heaven and earth" (Psalm 121:2).

1941

The past year in the India mission has been one of faithful endeavor to make every effort we could in the progress of the cause of Christ. The Word of God has been preached in the villages in season and out of season, many have heard it gladly and we hope and pray that the day will soon come when the fruits of faithful sowing may be gathered. But there are many adversaries. These are becoming better organized, and as a result more open and forward and anti-foreign.

Scarcity and High Prices

The year that has just closed is the second one with a definite shortage in the rice crop. Some Hindu prophet predicts one more year. The far us is veiled by God to be revealed when the proper time comes. Many people are really suffering because they do not have means to buy food at prevailing high prices. The Government has opened a camp for breaking stone for the roads. There are at present over seven hundred people on Government work. A number of our churches have been giving help to the needy in their congregation, especially to children of poor families. The mission up to date has only helped the churches and has not opened any relief work of their own. The high prices of food and in fact of all the necessities of life are due not only to poor crops, but partly to war conditions. At the close of the year the war has come much nearer to India. But still we hope that the masses of the poor in this country will be spared the sufferings of war.

Church Buildings

In November the new church house at Drug station was dedicated with uch gratitude and joy, especially in the hearts of those who are regular orshipers there, as they had been needing a church for many years. Thus s come to completion a definite piece of co-operation between the Conrence in India and the Mission Board. The Board, it will be remembred, promised to give half the cost of the church building provided the dia Conference would supply the other half, with the understanding that e church building should be the property of the India Conference. The dia Conference accepted the offer of the Board and has rejoiced in this another evidence of what can be accomplished by united effort.

Considerable progress has been made in the preparation for the transfer other church buildings from the Mission Board to the Conference. At e last Annual Church Conference the necessary changes in the Conferce Constitution were made enlarging the Executive Committee of the nference. That Committee will have the actual responsibility of look-g after the church buildings and arranging for their repairs.

The Bihar Mission Field

In this new field the work is progressing. There have been some addi-ns to the church membership. The question of the construction of some id of church building in which to worship is being studied. The mis-n hopes to be able in the near future to open work in some other center that area. The future relations of the Mission in Bihar and the Mis-n in the Central Provinces is now being studied and a plan will be esented at the next Annual Business Meeting. Of course as close a ordination and co-operation of the work in the two fields will be mainned as is practical considering the fact that they are almost a thousand les apart by railway.

The Mission has felt the need of a closer integration of the Academy th the Christian community. In order to help bring this about and o to obtain helpful advice for increasing the character-developing influce of the school, an Advisory Committee has been appointed by the Mis-n on which some of our best Indian leaders who are conversant with gh-school problems are placed. This committee will begin its duties in 12.

Missionary Personnel

During the year Bro. and Sister Friesen and family, and also Dr. and ster Brenneman and family bade us farewell as they proceeded to the meland on furlough. We had been indeed very happy to welcome into r ranks Bro. S. Paul Miller, as a new worker. He is now studying Hindi language and it is hoped that he will be ready for active work thin a year. We were very much disappointed that Brother and Sister oyer were unable to return to India. The entry of the United States o the war has made it unsafe to travel, and also the cablegram from Mission Board instructing us to postpone furloughs will keep quite number of workers on the field whose furloughs are due. This will ng a disappointment to those who wish to visit aged relatives. How-r, we are grateful that none of our workers have been stranded on ir way home. All the missionaries are in fair health and are enjoying work of the Lord.

We indeed thank the Board and all kind donors for their continued sup-t of the work of the Lord in India. We are all workers together for honor and glory of Jesus Christ. We are expecting the Lord to help in the coming days as He has helped us in the past. Yes, we are ask-for and expecting even greater blessings on all the faithful workers ether in South America or in Africa or in India. We are most grate-to our prayer helpers. We request more intercession that more souls y be saved.

Yours for His glory,
A. C. Brunk.

motion the report was accepted.

e Secretary then read the following greeting from the India mis-ionaries:

GREETINGS FROM INDIA TO THE GENERAL MISSION BOARD

We, the India Missionaries, assembled in our Annual Business Meeting Balodgahan, wish to express to the Mennonite Board of Missions and arities our sincere appreciation for patient, unfailing spiritual and terial support, and for keeping the church at home alive to the interests the mission cause in India. We also appreciate the confidence in and operation with the missionaries here on the field and send to the Mis-a Board this message of greetings.

ARGENTINA

entieth Annual Report of the Argentine from the Secretary:

"He preserveth the way of his saints" (Prov. 2:8). "The Lord your l. . . . went in the way before you, to search you out a place to pitch ir tents in, in fire by night to shew you by what way ye should go, and in loud by day" (Deut. 1:32, 33). We can testify to the fact of His eternal e and guidance. How comforting it is to know that in spite of a world of turmoil, the foundations of God are sure and safe! He bas kept tbrough anotber year.

A General Advance

We are glad to be able to report a relatively good year. There are now enty-five organized congregations and we rejoice because seventy-three cious souls were baptized during the year. This does not seem many baptisms, but of the twenty-five churches, eleven had no baptisms during the year. This is accounted for partly because of the fact that some congregations have no resident worker and in such cases the work does not go ahead very fast. The statistical report will reveal some interesting facts for those who take time to consider them. Let it be said here that we have now 532 baptized members; there are 30 Sunday schools, with an average attendance of 778, and they are attended by 81 teachers and officials. There were 260 Bibles and 515 New Testaments sold during the year throughout the mission. Approximately half of these were sold in the Carlos Casares district through the work of the colporteur. This shows what could be done in the other districts if more men were available.

Three Tents

We are grateful to the Home Church for three tents now in use in the Mission. One is being utilized by the Brethren Lantz and Holderman in the Cordoba district. The two other tents are drawing crowds of from one hundred to four hundred people in the east and west zone respectively in the province of Buenos Aires. This is a fine opportunity and a wide open door. We could very easily use another tent as our zone is so large that in one season the ground cannot be covered. Some districts have not had the use of a tent for over a year.

New and Returned Missionaries

Our force was strengthened by the return to the field for the third term of service of Brother and Sister Lauver. They have started work in three towns, Salto, Arrecifes, and Rojas. The latter town was taken over from the Methodists who have not sufficient workers to take care of the work. The final plans for taking over this work are still to be made. The Lauvers are reporting good interest in all these places of worship. We are also glad for the new missionaries, Brother and Sister Samuel Miller. They are located in General Villegas for language study, and we are confident that by the time another Annual Report has to be made out they will have been stationed somewhere, and be in the harness.

Institutions

The orphanage, clinic, and printery are contributing effectively to the work, and as there will be special write-ups by those in charge, no details will be mentioned here.

New Constitution

The mission and native church are in a transition period as to organization. A new constitution is being put into operation. The plan is to divide our large zone into districts. Each district is responsible in a large way for evangelism, finances, spiritual work, and growth in general. While the plan is giving good results, yet there are details that need to be thought through more clearly before its final adoption.

Special Needs

As we look at the seething world, and especially the closing doors as far as missionary enterprise is concerned, we are grateful to God for our open doors here. While it is true that Romanism is growing stronger, yet the evangelical forces are not to be sneered at, and are undoubtedly a thorn in the flesh to Rome. There are some denominations, national evangelical groups, that are strong enough to present the Bible viewpoint and withstand forthcoming opposition to the evangelical cause in this country. But we as a church feel the need for more workers so as to contribute our part to the general Cause. We ask especially that our brethren pray that more capable and called men and women be raised up. Pray also that we, as missionaries, be given special wisdom in the training and helping of our native workers to assume greater responsibilities. Furthermore, we need grace to know and teach our congregations their responsibility not only in giving, but also in daily witnessing. These, we feel, among others are our special needs right now, and we ask especially that God's will may be done in this matter.

Respectfully submitted,
N. Litwiller.

On motion the report was accepted.

MEXICAN WORK IN TEXAS

Greetings in the name of Jesus from the workers and Mexican Christians on the Mexican Border:

"And when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered, as sheep having no shepherd" (Matt. 9:36). This person who saw the multitudes has been given the name "Wonderful." He is wonderful in His birth—wonderful in His life—wonderful in His words—wonderful in His deeds. He died a wonderful death and came to a wonderful crisis in His triumphant resurrection. We are glad to kuow Him and to proclaim Him as Conqueror of sin, and death, and the grave.

Another year has passed, and we have tried to tell the people with whom we work about this wonderful Saviour. After all, the Mexican needs nothing so much as the Gospel. There is no other "power of God unto salvation" for the Mexican, or for any other class of people. Mysterious ceremonies, prayers to the Virgin and to the Saints do not give the light needed to understand the Gospel. As we look over our field, the need appears to be greater than ever before. The powers of darkness have made inroads among these people and because of this our work becomes more and more difficult. Pastors of other Protestant churches have said, "Christian work is becoming more difficult among the Mexicans in the United States because of the peculiar evil influences encountered here, particularly in the cities." These influences are extremely injurious

to the ignorant, simple-minded peon class, who already is largely out of sympathy with his church. This situation does not lessen our responsibilities in the least. A veteran missionary of the Southwest has said, "No more important work can be found in the world than the work among the Spanish-speaking Americans." Here is a challenge we dare not take too lightly. Many new problems are facing us because of war conditions, but the Master's "Go ye" is very important.

We have services regularly at five stations. Bro. and Sister Arthur Schertz help in the work at Falfurrias. Along with the work at these stations, we have spread the Gospel through tracts, Gospels, New Testaments, and Bibles.

During the year 1941 we received by baptism twenty-two Mexicans. One member was expelled because of sin. These additions during the year raise our total membership to sixty-two including two workers. Our attendance varies considerably throughout the year, because of labor conditions. The winter and spring months always are the best.

We have faced some discouraging days and have had some real problems too, but along with these we have experienced some real joys. To see and know that some have really found the Saviour causes us to thank the Lord for His help and presence in the work. Our hope and desire is that many more might find Jesus Christ as their Saviour. We thank the Lord for every interest that has been shown in our work and may He bless the work of the Board in making Christ known to the lost.

Yours in His name,
Amsa H. Kauffman.

BUDGETS FOR 1942-1943

INDIA

Building Budget

Compounders' Houses	$450.00	
Seasonal Repairs	300.00	
Operating Budget (Monthly)		
Administration	78.00	
Charitable Institutions	575.00	
Education	464.00	
Emergency	50.00	
Evangelistic	428.00	
Medical	250.00	
Literature	8.00	
Pastor's support	43.00	
		$1,896.00

ARGENTINA

No Building Budget presented.

Operating Budget

Native Workers	535.00	
Mission Fund	665.00	
Bible School	25.00	
Bible Coach and 3 tents	35.00	
Publication	35.00	
Orphanage	150.00	
Clinic	35.00	
		$ 148.00

Addresses:

God's Acts of Grace in Rural Missions, Linford Hackman, Roseau, Minnesota.

A Missionary Congregation and Ministry, C. K. Lehman, Harrisonburg, Va.

Closing Prayer, Linford Hackman.

MONDAY, JUNE 15

Evening—7:00

Song Service, Nelson Kauffman, Hannibal, Missouri.
Devotional, Henry Lutz, Mt. Joy, Penna.
Addresses:

Reviewing Our Relief Work, Harold Bender, Goshen, Indiana.

The Gospel for China, E. E. Miller, Goshen, Ind.

Persuading Men, II Corinthians 5:11, Milo Kauffman, Hesston, Kansas.

TUESDAY, JUNE 16

Forenoon—9:00

Foreign Missions Session

Song Service, Milo Stutzman, Kingman, Alberta.
Devotional, Maurice O'Connell, Lima, Ohio.
Special Reports:

PARAGUAY INDIAN MISSION

For several years there have been approaches to the Executive Committee regarding support for the work among the Paraguayan Indians. The Mennonites in the Chaco settlement began the work soon after they came to Paraguay from Russia. Owing to crop shortage, disorganized shipping facilities, financial difficulties, and lack of experience in mission work the colony has approached the Executive Committee about the po sibility of taking over the work in order to keep it going. After consi eration it was decided that the Secretary should write to the officials the Colony and find out how much will be required to maintain the wo and the workers per year. In view of our having received no reply this time the Executive and Missions Committees suggest that the matt be left to the judgment of those two Committees to be disposed of as their judgment may seem best.

Respectfully submitted,
The Executive and Missions Committee
Per S. C. Yoder, Secretary.

On motion the report was accepted and the recommendation adopte

MISSIONARY SITUATION IN INDIA AND ARGENTINA

Since war conditions have greatly altered the situation in the forei field, especially in India, and the Far East, and since communication greatly interrupted so that the real situation in those parts cannot ascertained or discussed with the missionaries, we urge our people not become unduly alarmed about reports that may be circulated. The Exe utive Committee through its secretary is in touch with reliable sources information, such as the India Committee of the Foreign Missions Co ference. This Committee will give us any information that is of val which will be relayed to our constituency through the proper channels soon as possible. Long ago when facing a crisis in Judah the prophet Israel gave his people the following admonition: "In quietness and co fidence shall be your strength." This is still good counsel for today. W solicit the prayers of the church in behalf of those who are on the sea well as those who are at their posts of duty in India and Argentina.

The Argentine Missionaries have decided to postpone their furlou and remain on the field until travel conditions change. They also deser our prayers and support.

Executive and Missions Committees,
Per S. C. Yoder, Secretary.

On motion this report was accepted.

REPORT OF THE CIVILIAN PUBLIC SERVICE COMMITTEE

Since the Annual Board meeting at Yoder, Kansas, the first and seco quota periods were completed, and the third period is now well under wa The first quota period which was set to close on July first was extended end September first because our boys did not come to the camps as ra idly as anticipated. The per member charge for this period was fif cents. At the close of this first period the Treasurer of the General Mi sion Board forwarded to the Mennonite Central Committee the full mount of the quota assigned to their office even though quite a number the churches had not fully responded. Most of the congregations so made up their deficits.

The second quota period, beginning September 1, 1941, and endi March 1, 1942, was set at $1.00 per member. The contributions from o congregations came in more freely during this period even though the quo was double that of the first period. By the first of March our Treasur was able to send to the Mennonite Central Committee the full quota wit out overchecking. Some of our congregations had not fully responded b others had paid in advance.

Our present quota period, beginning March first and ending Septemb first, was set at $1.25 per member. On account of a more rapid flow boys into our camps than anticipated, it soon became evident that $1. per member would not be adequate. To take care of this the quota peri was shortened one month, causing the present period to end August fir instead of September first. To date your Treasurer has forwarded $28,0 to the Mennonite Central Committee for this period. Over $18,000 w need to be sent yet. We feel confident that by August first our congreg tions will have responded fully.

The next quota period beginning August first will be for six months a the amount will be either $1.75 or $2.00. This will be a little higher th the last quota period. With a larger number of boys in the camps doubt the per-boy cost will decrease several dollars. We are also qui hopeful that a levelling off has begun by sending quite a few of our bo to farms.

We expect to continue the policy of informing the congregations letter and through the Gospel Herald.

E. C. Bender.

REPORT OF THE BUILDING COMMITTEE

OHIO OLD PEOPLE'S HOME

During the past year the Ohio Old People's Home was completed, a is now free of debt. The building is of fireproof construction, local near Rittman, Ohio, on the site occupied by the former Home which w destroyed by fire in 1919. It has room and facilities to house forty peop and it is now practically filled. The church is to be commended for ha ing made available the funds for the construction of this Home, and it hoped that it may be a blessing to those who find here a haven of re in the declining years of their life.

Respectfully submitted,
S. C. Yoder,
Edwin Yoder.

BUILDING COMMITTEE ISOLATION WARD

WELFARE HOME, KANSAS CITY, KANSAS

The long-prayed-for and much-needed Isolation Ward for the Welfare ome at Kansas City was completed during the year. It consists of a o-story addition to the main building in which the children are housed. ie basement is occupied with the laundry equipment, and relieves the ngestion in the basement of the home. The first floor is occupied by the spensary, nurses' quarters, kitchenette, and two wards in which cou- gious cases can be properly isolated and taken care of. The second or is used as a ward for sleeping quarters of the girls. The building is ll adapted for the purpose for which it was constructed and is a val- ble addition to the institution. It is the result of the faith and prayers the workers and friends of the Home. A considerable portion of the ney used for the construction of this Ward came from the children of e church through the income from the Quarter Fund and savings boxes. e are truly grateful for the interest of the church in her institutions, d to the workers for their faithful service.

Respectfully submitted.
S. C. Yoder, Chairman.

MENNONITE HOSPITAL COMMITTEE

We, the committee appointed by the Executive and Missions Committee on approval by the Mennonite Board of Missions and Charities at its eting held at Yoder, Kansas, in 1941, to make a study of the needs of hospital and the Nurses Training School at La Junta, Colorado, here- submit a report of our work.

During the year the Secretary discussed the situation at the hospital h the Superintendent of that institution and with others who are erested and who are in a position to know its needs. Brother Erb, perintendent, also met the Executive Committee and discussed the sit- ion. At the meeting of the Executive and Missions Committees held February S. C. Yoder, E. C. Bender, Allen Erb, Earl Buckwalter, and l Hershey were appointed to study the problem and report to the rd at its Annual Meeting. This Committee, together with A. B. Yoder, hitect and builder, met at La Junta on June 3, 4, at which time the re needs were taken into account as far as the Committee was able lo so. Following is a report of the Committee:

In view of the substantial growth of the Mennonite Hospital and anitarium and the Mennonite School of Nursing, we, the Building ommittee appointed by the Mennonite Board of Missions and Charities ecommend the following program of expansion:

a. That a new wing be built to the south from the service center of the present building;

b. That a new home be built for the housing of the hospital personnel;

c. To provide for the objective we propose that a complete plan of the proposed units be drawn;

d. That each or either of the units be developed in the order of greatest need and to the extent of funds available;

e. That in the near future plans be made to raise funds for the devel- opment of these projects;

f. That building operations be begun as soon as funds are available, and the restrictions on building materials have been withdrawn;

g. That the Committee recommends that the Nurses' Home be built first.

After due consideration this plan was approved and the following ommittee appointed to carry out its provisions: S. C. Yoder, Chair- an, E. C. Bender, Allen Erb, Jacob Shank, and Edwin Yoder.

Respectfully submitted,
S. C. Yoder, Chairman.

notion the report was accepted and its recommendations adopted.

MISSION STUDY COURSE COMMITTEE

ter a discussion of the work of the Mission Study Course Committee as decided that the Committee be discontinued and its functions be ferred to the office of the Director of Mission Study who is author- to promote the organization of mission courses in co-operation with Commission for Christian Education.

Respectfully submitted.
The Executive and Missions Committee,
Per S. C. Yoder, Secretary.

notion the report was accepted.

ELECTION OF BOARD MEMBERS AND OFFICERS

Members at Large

. N. Kaufman — Paul Erb — Nelson Kauffman
esse B. Martin — Allen Erb — M. H. Roth
J. R. Mumaw — Edwin J. Yoder

Lancaster and Washington-Franklin County Conferences
O. Miller—Lancaster Conference.
Irvin Lehman—Washington-Franklin County Conference.

Officers

lent, J. N. Kaufman, Fifth Member of Executive Committee, l Erb.

Missions Committee

H. A. Diener — Allen Erb — C. K. Lehman
Milo Kauffman — J. B. Martin

Relief Committee

H. S. Bender — J. L. Horst — O. O. Miller

Women's Sewing Committee

Mrs. A. L. Buzzard — Mrs. Allen Erb — Miss Mable Groh
Mrs. W. S. Guengerich — Mrs. M. C. Lehman — Mrs. A. J. Metzler
Mrs. V. E. Reiff

The appointment of S. C. Yoder as Secretary and E. C. Bender as Treasurer of the Board by the Executive and Missions Committees was approved.

Addresses:

Need and Opportunity of Service in the Field of Christian Nursing, Mrs. J. W. Shank, Argentina.

Consecrated Sewing Circle Work, Mrs. M. C. Lehman, Akron, Penna.

The Spiritual Condition of the Heathen in Africa, John Mosemann, Grottoes, Va.

Closing Prayer, S. C. Yoder.

TUESDAY, JUNE 16

Afternoon—1:30

Song Service, Joseph Steckley, Baden, Ontario.
Devotional, A. G. Yoder, Parnell, Iowa.
Addresses:

The Spiritual Condition of the Unsaved in South America, J. W. Shank, Argentina.

The Spiritual Condition of the Heathen in India, Dr. Fred Brenneman, India.

APPOINTMENT OF MISSIONARIES

On recommendation of the Executive and Missions Committees the following persons were appointed as Superintendents, Pastors, and matrons at City Missions, Charitable Institutions and Hospitals:

Charitable Homes

Orphans' Home, West Liberty, Ohio, Loren King, Superintendent; Sister King, Matron.

Welfare Home, Kansas City, Kansas. Lloyd Swartzendruber, Superintendent; Sister Swartzendruber, Matron.

Home for the Aged, Eureka, Illinois. J. D. Smith, Superintendent; Mattie Schertz, Matron.

Old People's Home, Rittman, Ohio. Aaron Peachey, Superintendent; Sister Peachey, Matron.

City Missions

Toronto, Harold Groh; Canton, Ohio, J. J. Hostetler; Lima, Ohio, Maurice O'Connell; Ft. Wayne, Indiana, Allen Ebersole; Detroit, Michigan, Frank Raber; Chicago Home Mission, Raymond Yoder; Chicago, Mexican Mission, Lester Hershey; Peoria, Illinois, Warren Long; Kansas City, Kansas, Edward Yoder; Denver, Colorado, P. A. Friesen.

Hospital and Sanitarium, La Junta, Colorado

Allen Erb, Superintendent; Nora Miller, Superintendent of Nurses and Director of Nursing School.

Foreign Missionaries

The Executive and Missions Committees having examined J. W. and Mrs. Shank and Miss Edna Mae Good, and, having found them properly qualified in the faith and in their consecration, hereby recommend them for appointment to the field in Argentina.

On motion this recommendation was adopted. Milo Kauffman, Hesston, Kansas, then conducted an impressive consecration service.

Report of Committee on Resolutions

I

Whereas the doors for expansion in some of our foreign work seem closed at this time, and

Whereas the Board is interested in entering needy home fields, and there is great need and opportunity among the Jews of America, and

Whereas there is conviction among our constituency for definite work among the Jews, evidenced by their gifts to organizations for Jewish work, some of which are open to question; therefore be it

Resolved, That: (1) we put ourselves on record as being in favor of taking definite steps toward opening work among the Jews in America; and (2) that our people be encouraged to direct their contributions for Jewish work into our own channels.

II

Inasmuch as our Lord before returning to Glory commissioned His disciples to take the Gospel to every creature, and

Inasmuch as every Christian is responsible for carrying out this commission, and

Inasmuch as our Lord has placed the minister as leader in the congregation; therefore be it

Resolved, That we urge our ministers to lead their people in witnessing, both through personal evangelism and organized congregational effort, that by these means every unsaved person in our homes, congregations, and communities may be evangelized.

III

Whereas our Foreign Missionaries and Relief Workers in their service for the Lord are subjected to grave physical dangers on land and sea, and

Whereas our India Missionaries have decided that the group of workers should return, who are now on their way home, be it

Resolved, That : (1) we express confidence in them and their decisions during this crisis; and (2) that we express our deep appreciation for their sacrifices, and readiness to face dangers in following the leading of the Lord; and be it further

Resolved, That we constantly remember our foreign workers in prayer to our Lord, asking that He may glorify His Name through them and their experiences.

IV

Whereas the country of China constitutes the world's greatest unevangelized population, and

Whereas the inadequacy of pagan religions and the experiences incident to war have conditioned the Chinese for the reception of the Gospel, and

Whereas there is exhibited in our constituency a marked growth in prayer-concern and giving for that field; therefore be it

Resolved, That we, before God, pledge our readiness and willingness to minister to the tremendous spiritual and material needs of that country, when and as, in the providence of God, He shall open to us the opportunity; and be it further

Resolved, That, pending the opening of doors for our own units to work in China, we suggest that our Board receive contributions for such reliable organizations as are already alleviating suffering and need in that country.

V

Whereas our people are generously supporting our relief and missionary projects, and

Whereas we are expecting to purchase Civilian Bonds in proportion to our income, and

Whereas the war effort brings increased incomes for many of our people; therefore be it

Resolved, That we express our appreciation to the constituency for their increased contributions, and our confidence in their continued support of the growing needs; and be it further

Resolved, That we urge our people to observe the spirit of "Commitment No. 7" in the Turner, Oregon, "Statement on Peace, War and Military Service": "We ought not to seek to make a profit out of war and war-time inflation, which would mean profiting from the shedding of the blood of our fellow men. If, however, during war time, excess profits do come into our hands, such profits should be conscientiously devoted to charitable purposes, such as the bringing of relief to the needy, or the spreading of the Gospel of peace and love, and should not be applied to our own material benefit."

VI

Inasmuch as Bro. D. D. Miller, Bro. Daniel Kauffman, and Bro. S. E. Allgyer have given many years of faithful service to the church through the Mennonite Board of Missions and Charities, and

Inasmuch as we have missed their presence in these sessions of the Board, be it

Resolved, (1) That we express to them our deep appreciation for their missionary vision and consecrated service, which have contributed so largely to the development of missions in the Mennonite Church; and (2) that we pray God to spare them for many more years, so that we may continue to enjoy their fellowship and benefit from their counsel.

VII

Inasmuch as our heavenly Father in His wise providence has taken to their eternal reward our fellow workers, Bro. William Smith, Bro. Simon Kanagy, Sister Alice Nissley, and Sister C. Martin, be it

Resolved, That we submit ourselves to the divine will, express our sympathy to the bereaved families, and determine to carry forward our missionary work with the same devotion to Jesus Christ which characterized their lives.

VIII

Whereas we the Mennonite Board of Missions and Charities have enjoyed the fellowship and hospitality of our brethren and sisters in the Ontario Conference; be it

Resolved, That we express to them our sincere appreciation for their kindness and their many expressions of Christian love.

On motion these resolutions were adopted.

Closing Prayer.

TUESDAY, JUNE 16

Evening—7:00

Song Service

Devotional

Address: A Spirit-Filled Christian, Allen Erb, La Junta, Colorado

Sermon, Galatians 6:14, P. A. Friesen, Denver, Colorado.

Closing Prayer, J. N. Kaufman, Foosland, Illinois.

Editorial

[*Continued from first page*]

fold. The restoration of that one is an occasion for more joy in Heaven than the peaceful rest of the ninety and nine which "went not astray."

The essential truth of this passage is to be found in the stated will of God. What has been said in the preceding paragraph is based upon the fact that God is unwilling to have one single person perish. It indicates His jealous desire to have all for whom Christ died brought into the fold. And there is none excluded from the offers of salvation. "He died for all."

Christian workers are invited to enter into the lifelong fellowship of soul-winning. Our Lord is looking for permanent volunteers to go into the mountains to seek the lost sheep. It is no easy undertaking. It requires courage, sacrifice, and suffering for Christ's sake. It is strenuous work and must often be accompanied by agonizing prayer. But this is your task.

With all the hardships of the missionaries' toil there is a most blessed fellowship provided for all. The Holy Spirit is your sympathetic Comforter and interceding Friend. He puts joy into your heart and makes your labor fruitful unto God. He guides you to the lost and gives you grace to turn them back into the fold of God's shelter and peace.

—✤—

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.

—Matthew 9:36-38



INDIA

EBENEZER

ONDI.—The two evangelists have been in camp and report good interest. Sister ɔ and the Bible women have been visit- some of the villages around Dondi which ot get visited very frequently. This is the ɔn when people visit their relatives. That ds an opportunity for the Christian work- o reach people from a distance who come isit their relatives.

o. Lapp has been away over the week to conduct communion in the various regations. Because of petrol rationing, akes some of the trips by bus.

ıe "tahsildar" (district magistrate), who Christian, spent several days in this vicin- ɔoking into the water supply of the vil- . There are still three months before the are due, and wells and tanks are drying Foodstuffs are also very high in price. costs are double the price of normal . There will be many hungry people. that we may have the wisdom to help in such a way as not to pauperize them. ıerto hath the Lord helped us."

—Geo. J. and Fannie Lapp.

HOT WINDS AGAIN

LODGAHAN. — Our clear, pleasant season is nearly to its close. The hot s are beginning to blow, and, where pos- every one seeks shelter or shade. Even ittle are sheltered under trees or in their during the hottest time of the day.

ne of us had been on tour up to March ıt it is getting to be quite hot to live in and so we will go out from home and ı by noon.

r Quarterly Missionary Prayer Meeting eld at Sister Good's bungalow on March All were present who had not already to the hills with their children.

eral weeks ago Bro. J. D. Graber was ɔur congregation and held meetings for k. We were strengthened and reminded of our responsibilities to God and man. nmunion, observed at our congregation 22, was very inspiring. Two souls baptized and taken into the church the day. —Sarah Lapp.

EAGER TO LEARN

DICAL STATION. — They brought ari here about one month ago. He is a ɔy of eight years. When his father and ame to the hospital with him, the Doc- d, "We'll do what we can for the boy am afraid he has only about two annas to live." (This is a very common ex- ın used among the people in reference r physical condition. Sixteen annas or pee is 100 per cent perfect.)

two pondered over this for quite a me and finally the aunt said, "We shall im home and let him die there."

the father was not quite so quick to t. He thought a while longer and then 'He is your child; please make him

Girdhari had fallen from a tree and got caught by a broken limb. In the right side of his abdomen was a good-sized hole with part of the intestines hanging out. They had brought him a long distance, taking several days, and so his condition was indeed anything but encouraging. For a number of days his life seemed to hang between life and death. All at once he began to get better and today he is walking around, eating and feeling quite well.

The thing that makes Girdhari and his father so interesting is the fact that they are both very eager to learn more and more about Jesus. We have given them Bible pictures and talked to them a number of times and they always ask for more. We hope and pray that they may in reality find Christ and give themselves to Him.

The father says he wants to change Girdhari's name to something else because in Hindi "girna" means "to fall."

There are quite a few people in the hospital that have had eye operations. It seems there are so many people in India with bad eyes, especially cataracts, and they seem to appreciate so much when their eyesight is improved.

The days are getting longer and warmer. We are beginning to get ready to go to the hills. Sister Esch is going in a few days and the children and I will leave in about another week.

We thank the Lord for opportunities to testify for Him. And we do thank Him for the peace and quiet and freedom in which we have been able to carry on our work. We ask an interest in your prayers for the work here.

— F. Yoder.

COMMENCEMENT SEASON

DHAMTARI.—All about us can be seen signs which make it evident that the hot season is very near or in fact seems to have arrived. The gardens are practically dried up, the grass is brown and dry, the water in the wells is low, the hot winds have started to blow, and then, too, nature tells us it is here as the trees are now putting forth new leaves. Another sure sign is when we look from our bungalow over toward Graber's and see Brother Graber's bed in the middle of the yard early in the morning. Then, too, the children have all gone back to school in Darjeeling and Landour and the missionaries have started taking their hot season leaves. At present Sister Graber is the only one gone from Sundarganj. She, having accompanied the school party to Darjeeling on March 3, is now there with her children, Ronald and Eleanor. In about three weeks we shall be leaving for Landour where I shall be enrolled for about four months in the Language School for a little more formal study of Hindi.

On Sunday evening, February 22, at the Sundarganj Church, a Baccalaureate service was held for the first time for the graduating classes of Dhamtari Christian Academy. Bro. J. D. Graber preached the sermon. This was followed with the Commencement program on the evening of February 28. Mr. R. J. Macwan of Leonard Theological College, Jubbulpore, delivered the address. Twenty-one were graduated from the normal school and eighteen from high school. The normal school graduates are all Christian except one, while in the high school class there are fourteen Hindus and four Christians. We praise God for the opportunities which have come for witnessing for Christ to these young men. Will you pray with us that they may come to know the true and living God?

We also rejoice for the two souls which have accepted Christ and were taken into the church here by baptism. On March 15 a girl of Christian parentage and on March 22 a Hindu boy were baptized. Pray that these may remain faithful. —S. Paul Miller.

"KEEP YOUR LOVE IN THIS DIRECTION"

SANKRA.—"How did it happen"—I asked a man in the village yesterday. I had the rare privilege of seeing the meeting of two brothers who had been separated for forty years. They were separated during the famine which prevailed that long ago. There is a great contrast in the lives of these two men today. The one, whose mouth is full of cursings carries on a very simple conversation. The other has come under the influence of the Gospel and has grown to be a well-rounded-out intelligent person who knows Christ. This latter is one of our finest evangelists. It is another illustration of the working power of Christianity and how it continues to be effective in the lives of the lost.

A bit of the conversation that passed between these two brothers may be of interest to you. Raising his forefinger in the characteristic manner the first mentioned said, "For two years there was not even a sprout this long in the fields. Father had died and mother had died and we three brothers were left behind. When we heard that some digging was being done around Dhamtari we two older brothers decided that we would hire out. He (referring to our evangelist Ragua) was just about two or three years old. I hired out for seven pice (3¢) and the brother for five pice. This little tack was running around and was supposed to be staying around our shelter that we had made on the premises there. Where he went I do not know but a Sahib came along one day and asked him where his 'somebody' was and he told them, 'I have nobody.' He did not have any sense yet and so even when we went to claim him he disowned us. He said he did not belong to us and the Sahib took his word."

During the years of plenty this man became a prosperous farmer but is now in need again. During the days of prosperity he gave no thought to his brother, for the village folks had told him that he would have to consider his brother an outcaste and have no dealings with him. Yesterday we enjoyed a meal at his place and witnessed real family fellowship. As we left one of the old women of the family staring into my face at close range said, "Can you come back tomorrow?" When we were parting the Hindu brother in the touching Indian style said, "And, Ragua, remember to keep your 'love' in this direction."

—John A. Friesen.



Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. —Psalm 127:1.

There is comfort in the assurance that we can help in the work of the Lord. We need to remember, however, that the work really is in more efficient hands than ours. We are only laborers together with Him.

These days there seems to be a pathetic seeking after prestige and position in some very commendable activities. May we keep in mind that after all the important thing for us is to be in the Master Builder's will and let Him work out His plan.

The Mission Board Meeting at Kitchener was for many of our folks a season of refreshing and inspiration. May the help received by those who could attend be brought back to our Circles so the help may reach us all.

Many hearts have been stirred by the suffering and heartache in many places in Europe. These things should work out in practical ways as we think and work and pray more definitely in our own little corner.

"Carest Thou Not That We Perish?"

By Georgia Helmick

"Behold, I have set before thee an open door."

We are hearing from every side, and on every hand, that people are perishing. Nations are falling, thrones are tumbling, governments are failing. This brings unsettled conditions in local communities and leaves broken homes. Thus it comes down to the individual man, woman, and child,—and they are perishing. They need food, clothes, warmth, and medical care. These vital necessities of life are the very things war destroys. Today our hearts are made sad and our sympathies aroused because of such conditions. We feel happy in being able to contribute to war relief funds and it is well that we should.

Paul placed charity at the head of Christian virtues. It is the fountain of Christian graces. Without it our religion would be vain, our friendships just mere shadows, our offerings would become pride and hypocrisy. Our love for God controls our giving. The greater the love, the greater our giving. Our love for Him becomes an active principle. Our giving to the needy is just as natural as it is for a fountain to flow, the sun, moon, and stars to shine. We can always give, for God is always giving to us.

Let us not forget that while the world is dying for food, water, and raiment, it is dying more truly for spiritual food, water, and raiment. The world needs love from the saints of God,—not love of power, money, and possessions. Every second great numbers of souls go down to dark Christless graves. In their hearts there is no hope and on their souls are the terrible stains of sin. They will not meet a precious Saviour and loving Father, but a just Judge,—One on whom they can never look, for He will turn His face from them and say, "I never knew you." What a terrible conclusion to life.

Now, do you and I have an obligation and responsibility to such ones? May we as individuals, or as a group, open our doors that the lost might have an eternal home, that they might feed on the food and water of God's Word. Let us deal with them tenderly and gently, teaching them to follow the Lamb of God. They need friendship, a look of tenderness, and love. Let our sympathies be to them as the dew is to the grass and flowers.

Picture yourself as lost, down in a deep, dark, cold forest, with the foliage so thick that the sun could not penetrate it. Then, perchance, the sun's rays broke through. They fell upon your face. It felt so warm, so invigorating; it looked so bright, so beautiful. It filled your whole being with gladness, and out of appreciation and love for God you would say from the depths of your heart, "Bless the Lord, O my soul, and forget not all his benefits." So it is with one who is without God. He is in the dark, cold forest of sin. He feels alone and as though no one cares. People are too busy to speak to him about his soul. The pleasures and cares of this life seem to take so much of our time. We find such little time for spiritual matters. If we will but check on ourselves perhaps we will find we are giving God second place in our lives and our life plans. This in the end will prove to be a tragedy. God says, "What shall it profit a man if he shall gain the whole world and lose his own soul?"

In the near future, close by in our immediate community, there is coming a new plant. It will not manufacture material used for clothes, will not can food, will not make bread or butter, will have no laboratories for making medicine for the relief of human sickness, but will manufacture ammunition to end life. The outside is looking on. We preach nonresistance. We should, for the Word of God teaches it. Do we practice it in our everyday life, in our thought life? How much will I support the enthusiasm of the coming of the ammunition plant because it might mean a few dollars to me? How much talking am I doing, how much acting am I doing in making plans to this end? Not because the writer is happy over it, or approves of it, but she has a brother in the flesh who now is in uniform, has stepped into the ranks. Must she aid in or reap benefits from a product that the brother will perhaps use to end life, or maybe while using it lose his own life? There are great temptations to make big wages in these troubled times. Am I spending as much time, using as much stren making as many plans to help save a lost as I am for my own personal gain?

Are we letting opportunities slip by come your way and mine? Opportunities offers of God. Some are big; some are sm Let us not despise the little ones. In a sionary message while at Pinto one time A Lina dropped this thought, "It is a s thing to wash dirty little faces and hands, it is a start." Yes, take advantage of little portunities. Neglected opportunities can er be regained. They are just like spo words and a past life in that they never c back. Are we like little children playing u the seashore, who fill their little hands sand and let the grains fall through by one until they are all gone? We are sponsible for talents, time, and opportuni We must improve them, for we must giv account to God some day.

What testimony are we giving to the showing them that we care? Do we s them true greatness? Does the counten of our faces and the words from our lips pel the darkness around us? Are we wil to work in His vineyard in obscurity, noticed by men, to suffer alone, to pray al to bear discouragements alone, and yet tiently fulfill our trusts? They need to love in the heart put into action, to see of pity, to hear tones of sympathy, and to tect no guile or pride sleeping in the bo We must open the doors of truth and dom to the lost. "The fear of the Lord is beginning of wisdom."

We are not all speakers or singers. We not all be heavy givers; we may not strong personalities; we may be often seen never heard in public, but there is one we can all possess in advancing the caus God, and that is fervent prayer. May bring the perishing to the throne of daily. God is not primarily going to our prayers, or how neat they are, how they are, or how musical or flowery they but how sincere, how earnest, how sprung they are. Praying for the lost call persistence. It is one thing to bring our tion and another thing to press that pet We must not be content to take hold of but to hold on. To have our prayers swered in regard to the perishing require tion on our part. We must help answer prayers. Our lips, feet, and hands mus used in taking the Gospel to the lost. H he to hear of the Gospel unless some one and teaches? How is he to be touche spiritual songs unless some one sings? will not come to us; we must go to him. must pray and work as hard for one s as another. No one is less worth saving another. God's will is that none should ish and one soul is worth more than the world.

Our daily living can prove to be an in tion and comfort, a guiding and leading to the lost, to the lukewarm, and to indif ones about us. Do we have expensive c buildings, elaborate homes, wonderful f fine clothes, money for luxuries, while ou the church, hard up against her, thou grow up and die in misery, drunkenness

[*Continued at foot of next page*

Life through Death

[*Continued from page 322*]

t go forward only at great cost. Francis Bacon said, rosperity is the blessing of the Old Testament; adver- the blessing of the New, which carrieth the greater iediction and the clearer evidence of God's favor." ere is something more important than living in health l comfort. The cause of Christ is going to need some re cemeteries in the mango grove, more lonely graves the Euphrates, more sudden dropping out of sight in acherous enemy lands. The Gospel can be preached t by those who bear a cross. The death of Christ can proclaimed only by those who die daily. The self- rifice may involve our money or our lives, sometimes h.

The individual must be subordinate to the cause. Here great principle which militarism perverts and uses. ousands of men today are willing to give up their lives t the Reich, the Kingdom, the country, may live. It is le to die for a great cause. I fear sometimes our non- stance gives the wrong impression, as if we were a- ist war because of what it might do to us. We are osed to war not because it is wrong to die, but because wrong to kill. Let us not in this allow the children this world to be wiser in their generation than the dren of light. The work is more important than the kman. On the tomb of Wesley in Westminster Ab- are these words: "God buries His workmen, but car- on His work."

The problems of personnel in mission board and mis- s would largely be solved if we were all willing to ifice our personal ambitions of place and position. If welfare of the cause demands it, let the workman be ificed that the cause may prosper. This is a stern ciple but true nevertheless, and missionary history plete with examples of its application. "Now let me out for God," said Henry Martyn, as he went to nission field in India. He did burn out in strenuous but he left a work of God behind him. In the first monite Confession of Faith that was adopted by the ference of Schleitheim in Switzerland in the year 7, Article V reads as follows,

The minister shall, according to the teaching of Paul, f good report of them that are without. He shall n, rebuke, exhort and help all members to advance eir spiritual life. When he has needs he shall be aid- y the congregation which calls him to his work. If ould be driven away, or imprisoned, or killed, an- minister shall at once be put into his place."

ow it thrills us, this courage of our fathers in the . We might have thought that a second minister should not be exposed to the danger which took the life of the first, but no, like real soldiers of the Cross, the zealous Swiss Brethren filled the gaps, pushed up the reserves as fast as the front lines were decimated. Do we not act sometimes as if our chief responsibility was to keep alive and in good comfort? "A man must live," we say.

"In what religion were you told
'A man must live?'
There are times when a man must die.
Imagine, for a battle cry
From soldiers, with a sword to hold—
From soldiers, with the flag unrolled—
The coward's whine, this liar's lie,
'A man must live!'

"The Saviour did not 'live'!
He died!
But in His death was life—
Life for Himself and all mankind!
He found His life by losing it!
And we, being crucified
Afresh with Him, may find
Life in the cup of death,
And drinking it,
Win life forever more."

Frequently, this principle teaches us, there may need to be long and painful sowing beside all waters before there can be a harvest. Reaping is more exciting than sowing. The harvest is more dramatic than the seeding time, and so we incline to go to those fields where the returns are large and prompt. The Christian cause will often require periods of sowing so long that the sower will not participate in the harvest. The missionary dies or retires from the field and his successor in service enters into the fruit of his labors.

"Oh, if we draw a circle premature,
Heedless of far gain,
Greedy for quick returns of profit,
Sure bad is our bargain." (Browning)

LASTLY, methods and means may often be determined by this principle of life through death. It may draw us to give ourselves to unspectacular activity. We all see that prayer is the most important activity for the soul winner, but then we spend little time in prayer. Is it not because prayer is the most self-forgetting Christian service? There is nothing spectacular about going into the closet alone and praying to the Father in secret. We often find competition for opportunity to preach and teach, but who ever heard of a Christian worker jealous because someone else prayed more than he did? Self-sacrifice may require that in preaching the truth we give emphases that are unpopular. Faithful prophets both before and after Jeremiah did not shun to declare all the counsel of God. There is some truth-telling that will not win us popularity and applause.

We pray and rightly so that God will bless us with safety and health. Would it not be a wiser prayer to pray that He would use us to His glory, whether it be by life or by death? We serve under One who said, "Be thou faithful unto death, and I will give thee a crown of life." Let us humbly follow Him who spoke these words that have a peculiar relevancy to the dark days in which we live: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name."

Mission Sermon preached at the General Mission Board Meeting, June, 1942

Yet they might hear us sing, "I'll go with Him, with Him, all y," or,

"All for Jesus, all for Jesus!
All my being's ransomed powers:
All my thoughts and words and doings,
All my days and all my hours.

we willing to give our wholehearted support to our church's g program? Do we still love the high standards and true les once delivered unto the saints? In these perilous days and ed conditions, we must not fail God and His cause. Let us as ans walk, talk, and act carefully. May the burden for the lost eavier on our hearts and the Great Commission be such a part at none will have to ask you and me, "Carest thou not that we "

lk given at the Associated Sewing Circle Meeting at Pinto, Maryland, May, 1942.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

MAY, 1942

GENERAL

A Sister Ill	15 00
M H Mast	25 00
A Bro Belleville Pa	50 00
Rock SS Pa	45 00
L E Miller	5 00
Gulfhaven SS Miss	9 00
A Bro and Sister O	20 00
Providence Cong Va	5 00
Rhea Yoder	100 00
S H Colo	5 00
Rollin Jantz	10 00
Forks SS Cong Ind	35 71
Lydia Stoltzfus	10 00
A Bro and Sister Md	30 00
A Bro and Family Ind	50 00
Mt Pleasant Cong Va	40 00
Ebenezer Cong Va	40 00
Mr and Mrs Daniel Diller	8 00
A Christian Worker Ore	3 00
A Bro and Sister O	20 00
A Brother Pa	50 00
A Bro Va	4 35
Ralph Yoder	5 00
A and W Ind	5 00
Williamson SS Pa	40 00
Freeport Cong Ill	153 00
A Bro & Sis of Beech Cong O	10 00
A Sister Okla	11 21
Dr and Mrs Adam Kauffman	5 00
West Zion Cong Alta	47 06
Mountain View Mo	6 15
A Bro and Sister Pa	15 00
Sugar Creek Cong Ia	116 56
Manson Cong Ia	80 22
Crystal Springs Cong Kans	20 25
M H Mast	25 00
Bethel SS O	70 41
Oak Grove SS O	58 15
Plain View SS O	92 00
Bethel W L SS	57 50
Central Fulton Co O	64 22
Martins SS O	29 02
	1,490 81

INDIA

GENERAL

Alma Shenk	20 00
Detroit Miss Cong Mich	3 36
Pigeon River Cong Mich	101 75
A Bro and Family Ind	10 00
Joe Massanari and Family	2 50
Gulfhaven SS Miss	36 70
Ind-Mich Dist Conf	900 00
Philip Moser	3 00
Mr and Mrs Elmer R Schrock	20 00
Elizabeth B Kulp	54 35
Sugarcreek-Shanesville S C O	5 00
Mrs Henry H Miller	25 00
Belleville SS Pa	100 00
Middle Dist Va	57 00
H J Bender	25 00
Midland Cong Mich	44 00
Mr & Mrs John F Miller & Family	12 50
Pleasant View SS O	20 00
Mary Hershberger	100 00
P L Rohrer	50 00
C W Leininger	2 00
Linn SS Mo	3 25
Children's Home Miss SS Pri & Beginners Dept Ill	10 00
Francis Freed	20 00
Wood River Cong Nebr	10 00
Mal 3:10 Mich	10 00
Souderton SS Pa	200 00
Vincent Cong Pa	245 00
A Friend Pa	25 00
Souderton Cong Pa	58 60
Rudy Borntrager	3 00
Salem SS Alta	106 79
A Sister Ind	15 00
Fairview Cong N D	35 00
Lakeview Cong N D	45 00
Millwood SS Pa	91 73
Strickler & Shopes Cong Pa	32 25
Milford A M Cong Nebr	37 89
E Fairview Cong Nebr	24 84
Plum Creek Cong Nebr	29 15
L Deer Creek Cong Ia	73 70
Bethel Cong Mo	14 25
E Holbrook Cong Colo	7 50
La Junta Cong Colo	25 60
Mr and Mrs Frank Reist	25 00
Pleasant Valley Cong Kans	15 00
Vineland SS Ont	33 90
Floradale Cong Ont	29 50
Hagey Cong Ont	17 00
L J Burkholder	5 00
Biehn Cong Ont	54 00
Lucinda Shantz Estate	77 92
A Bro & Sister Mich	11 91
Midway SS O	78 14
Central Elida O	25 00
Medway SS O	18 06
West Clinton SS O	46 06
Crown Hill SS O	52 77
Leetonia SS O	27 82
Alpha Cong Minn	26 66
Middlebury Cong Ind	84 75
Zion Cong Ore	74 11
Allensville SS Pa	42 70
Scottdale SS Pa	6 75
	3,467 76

MISSIONARY

Maple Grove Cong Pa	35 25
Zion SS Ore	47 28
E Bend SS Class Ill	7 25
E Bend SS Dr Troyer Class Ill	12 75
Willow Springs Cong Ill	62 00
Deep Run Cong Pa	86 81
Salem SS Alta	37 50
Manson Cong Ia	33 50
Penna Cong Kans	16 17
Bethel Cong Mo	54 86
Spring Valley Kans	25 00
Beech Cong O	105 55
Lockport SS O	65 65
Central Fulton Co O	75 00
Martins SS O	37 50
Goshen Cong Ind	47 94
Elkhart Cong Ind	37 50
Emma SS Ind	50 00
Goshen College S C Ind	25 00
Lower Deer Creek S C Iowa	7 80
West Union S C Iowa	19 62
East Bend S C Ill	5 00
Freeport S C Ill	35 00
Morrison S C Ill	5 00
Hopedale S C Ill	4 00
Illinois State Meeting	80 00
Columbiana & Mahoning S C O	20 00
Stahl SS Pa	18 64
Blough SS Pa	10 00
	1,067 57

MISSIONARY CHILDREN

Maurice and Hazel Kauffman	14 00
Waldo SS Ill	75 00
Metamora SS Ill	220 00
Oak Gr SS Int & Jr Dept O	10 88
	319 88

EVANGELIST

Matt 10:42 Ind	15 00
Matt 10:42 Ind	5 00
Burr Oak SS Ind	10 60
	30 60

BIBLE WOMEN

Goshen College SS Ind	9 00
A Bro and Family Ind	50 00
Sugar Grove Y P Cl Ind	13 00
Bethel W L Young Women's Cl O	5 50
Martinsburg S C Pa	12 50
Scottdale SS Pa	12 50
	102 50

ORPHAN

Forks SS & Cong Ind	32 60
Willis K Lederach	22 00
Mr and Mrs C A Vogt	22 00
Nettie Glick	15 00
Berlin SS O	11 00
Metamora SS Cl 11 Ill	16 00
Metamora SS Madeline Garber Cl Ill	22 00
Waldo SS Ill	31 00
Home Miss SS Pri & Beginners Ill	4 47
Souderton S C Pa	44 00
A Bro Pa	36 00
A Sister Pa	36 00
Friends Pa	80 00
New Holland SS Pa	44 00
Paradise SS Anna Eby Cl Pa	44 00
Paradise SS Anna Denlinger Cl Pa	24 00
Paradise SS Jesse Snavely Class Pa	22 00
Sugar Creek Pri Dept Ia	22 40
W Union Pri Dept Ia	16 60
Mt Pisgah Cong Mo	7 50
A Sister Pa	11 00
Matt 6:3 Ore	44 00
Pinto SS Md	21 00
Allensville SS Pa	11 00
	639 57

WIDOW

Mary J Holsopple	5 14
Mr and Mrs Peter Zehr	22 00
Ont 893	22 00
Martins SS Cl 9, 14 O	11 00
Scottdale SS Pa	5 50
	65 64

MEDICAL

A H Colo	15 00
Conestoga SS Cl Pa	6 10
E Bend SS Mabel Schrock Cl Ill	10 00
Sugar Creek SS Cl Ia	2 25
	33 35

FAMINE RELIEF

Goshen College SS Ind	2 25
Mt Pleasant Cong Va	70 00
A Sister Pa	10 00
	82 25
Total for India	5,809 12

SOUTH AMERICA

GENERAL

Detroit Miss Cong Mich	3 35
Joe Massanari & Family	2 50
Gulfhaven SS Miss	36 70
Ind-Mich Dist Conf	795 72
Upper Deer Creek SS Ia	27 05
Blough Cong Pa	15 00
Casselman Cong Pa	4 55
East Bend Cong Ill	150 00
Metamora SS Ill	64 71
Salford SS Pa	82 63
Souderton SS Pa	75 00
Towamencin SS Pa	38 00
Friends Colo	6 50
E Chestnut St SS Pri Dept Pa	20 00
Milford AM Cong Nebr	37 89
E Fairview Cong Nebr	16 48
E Holbrook Cong Colo	7 50
La Junta Cong Colo	25 60
Mr and Mrs Frank Reist	25 00
Wanner Cong Ont	26 75
Zurich SS Ont	9 35
Lucinda Shantz Estate	77 92
Shantz Cong Ont	16 41
Floradale Cong Ont	31 37
Central Elida Cong O	25 00
Crown Hill SS O	52 76
Scottdale SS Pa	8 25
	1,681 99

MISSIONARY

Goshen College SS Ind	6 05
Sugarcreek Shanesville S C O	15 00
Newport News SS Va	11 00
A Bro and Sis Fla	50 00
Souderton SS Pa	37 50
Mountain View Cong Mo	7 65
Mount View Cong Alta	18 00
Pleasant Valley Cong Kans	37 50
Wilmot A M Cong Ont	100 00
Kitchener Y P M Ont	15 00
Hagey Church Meeting Ont	110 00
York County District Ont	10 00
Kitchener Cong Ont	142 29
Kitchener Y P M Ont	7 71
East Zorra A M Cong Ont	75 00
Martins SS O	37 50
Elkhart Cong Ind	25 00
Martins & Pleasant View S C O	10 00
Martins Creek S C O	5 00
Berlin S C O	15 00
Women's Missionary Meeting O	7 00
	742 20

EVANGELIST

Sonnenberg SS O	50 00
E Bend SS Cl 5 Ill	2 35
Shore SS Ind	18 36
Scottdale SS Pa	12 50
	83 21

ORPHAN

E Chestnut St SS Cl No 5 Pa	6 00

NURSE

Blenheim SS Ont	20 00
A Bro & Sister Ont	25 00
	45 00
Total for South America	2,558 40

AFRICA

Sonnenberg SS O	50 00
K C Wk Day B School Kans	4 33
Ind-Mich Dist Conf	350 00
Salem Cong Nebr	7 90
Crown Hill SS O	100 00
Bethel Cong Ore	1 50
Souderton SS Pa	75 00
Total for Africa	588 73

CITY MISSIONS

ALTOONA, PA.

Stahl Cong Pa	13 00
Pleasant Grove Cong Pa	7 00
Springs Cong Pa	30 00
Souderton SS Pa	35 00
	85 00

CANTON, OHIO

Martins & Pleasant View Congs O	21 00
Canton Cong O	15 74
Canton SS O	8 91
Two Sisters O	1 00
	46 65

CHICAGO, ILL.

Dale Hirstein	10 00
Vernon Weaver	10 00
Goshen College SS Ind	32 42
Morton Cong Ill	33 00
	85 42

MEXICAN MISSION CHICAGO, ILL.

Belmont SS Mrs Buzzard Cl Ind	3 25
Roy Ingold SS Class Ill	4 00
East Bend Cong Ill	102 85
	110 10

CULP, ARK.

W Union Cong Ia	29 75
Sister Eshleman	25 00
Protection Cong Kans	25 35
	80 10

CULP, ARK. BUILDING

Linn SS Mo	5 00
West Union Cong Iowa	5 00
Dan Kauffman	20 00
	30 00

DENVER, COLO.

Denver Cong Colo (Apr)	25 92
Denver Cong Colo	25 92
Zion SS Mabel Yoder Cl Ore	4
Penna Cong Kans	11
	6(

DETROIT, MICH.

Ind-Mich Dist Conf	30(
Crown Hill SS O	3
Cong Offering Detroit Mich	
	34

FORT WAYNE, IND.

Olive Cong Ind (April)	
Kidron O SS Cl 12 (April)	1
Central Cong O (April)	7
R Lehman's SS Class O	1
Sale of Coal and Bldg Supplies	4
Ind-Mich Dist Conf	30
Berea Cong Ind	1
	46

HANNIBAL, MO.

Goshen College SS Ind	
Souderton SS Pa	3
Sugar Creek SS Cl Ia	
Robt Showalter	
Fairview Cong N D	1
	6

IOWA MISSION, IOWA

W Union Cong Ia	14

IOWA MISS. BLDG., IOWA

L Deer Creek Cong Ia	2

KANSAS CITY, KANSAS

Souderton SS Pa	3
Wellman Cong Iowa	4
Crystal Springs Cong Kans	2
Kansas City Cong Kans	4
Leda Grove	
Kidron Ohio S C	1
	15

JOHNSTOWN MISSION

Blough Cong Pa	3
Schellsburg Cong Pa	
Altoona Cong Pa	
Stahl Cong Pa	
	5

LIMA, OHIO

S Union Cong O	1
Bethel SS West Liberty O	
E M S Miss Offg Va	
Oak Groves W L O	
Crown Hill SS O	
	3

PEORIA, ILL.

Waldo Cong Ill	
Morrison SS Ill	
Roanoke Cong Ill	
Peoria Church Ill	
	1

PHILA. COLORED MISSION,

Lexington Cong Pa	

PORTLAND, ORE.

Nampa Cong Ida	
Filer Cong Ore	

OZARK MISSION, ARK.

Spring Valley Cong Kans	

TORONTO MISS., ONT.

Blenheim Cong Ont	
Cressman Cong Ont	
Geiger Cong Ont	
Lucinda Shantz Estate Ont	
Vineland SS Ont	
Hagey Cong Ont	
	1
Total for City Missions	2,(

CHARITABLE INSTITUTIONS

KANSAS CITY CHILDREN'S H

Harry Nice	
Jennie Hess	
Mrs H D Wenger	
Harry Nice	
Patsey Detwiler	
Mrs Alvin Shantz	
SS Winton Cal	
Upper Deer Creek SS Ia	
A Bro and Sis Va	
Willow Springs Cong Ill	
Souderton SS Pa	
Sugar Creek SS Cl Ia	

MILLERSVILLE ORPHANA

Souderton SS Pa	

ORPHANS HOME, OHI

East Bend SS Cl Birth Offg Ill	
An E Bend SS Cl Ill	
A Bro & Sister Va	
Rockton Cong Pa	
Edna Gascho	
A Friend	
Mr and Mrs J I Eshleman	

HOME FOR THE AGED,

A Bro & Sis Va	
Willow Springs Cong Ill	
Special Support	
Maintenance	
Produce	

HIO OLD PEOPLE'S HOME, O.
cial Support 505 00
duce 65 67
Wirth 46 60
ro and Sis Va 10 00
way SS O 46 13
vn Hill SS O 35 17
708 57

A JUNTA HOSPITAL, COLO.
ro and Sister Va 10 00
tton Cong Pa 1 75
on SS Mich 20 00
me from Patients (Apr) 5,108 88
owment Income (Apr) 205 00
Brunk (Apr) 50 00
e Augsburger (Apr) 5 00
5,400 63

A JUNTA HOSPITAL WING
ro & Sister Colo 50 00

JUNTA HOSPITAL NURSE
Esther Miller 5 00
nas S C Pa 7 50
fman S C Pa 3 50
fman Jr S C Pa 1 50
elman S C Pa 1 05
er Deer Creek S C Ia 22 00
Union S C Ia 10 00
land S C Nebr 3 00
as S C Minn 2 00
on S C Ia 15 00
port S C Ill 6 00
76 55

JUNTA SHEETS & BLANKETS
S C Md 2 95
for Char Institutions 7,001 20

OTHER FUNDS

BIBLE FUND
iend Kans 6 00

BOARD OF EDUCATION
ton Cong Pa 1 75

CHINA
on SS Calif 5 00
iend & Family Ia 25 00
o Pa 5 00
id Mrs Adam Kauffman 5 00
City Cong Ia 16 68
man Cong Ind 66 81
s Fellowship Meeting Ore 24 31
147 80

MISSION FOR CHRISTIAN EDUCATION
River Valley N D 1 33
City Cong Kans 7 00
land Cong Kans 7 71
Creek Cong Mo 1 00
idge Cong Mo 1 00
SS Okla 2 00
Clinton SS O 10 00
30 04

OLPORTAGE AND TRACTS
rt SS Class 26 Ind 10 00

URCH & MISSION NEWS
l Gingrich 1 00
Cong Ont 13 00
14 00

FERENCE FUND S. W. PENNA.
ale Cong Pa 22 00

ERN MENNONITE SCHOOL
on Cong Pa 1 75

BOOKLET OF PRAYER
Moyer 30
n College S C Ind 70
y Mrs M C Lehman 10 00
aloma Kauffman 1 80
rt S C Ill 2 00
va S C Ill 1 80
n S C Ill 2 00
S C Ill 1 00
ke S C Ill 2 00
ora S C Ill 3 00
e Ridge S C Ill 1 60
S C Ill 60
an S C Ill 2 50
it Hill S C Ill 1 20
nd 10
Union S C O 3 50
y Mrs M C Lehman 5 00
39 10

IAN MISSION PARAGUAY
College SS Ind 3 38

OUSE OF FRIENDSHIP
orra A M Cong Ont 15 00
ey A M Cong Ont 5 00
r Cong Ont 12 00
orra A M Cong Ont 7 50
ey A M Cong Ont 5 00
A M Cong Ont 10 00
54 50

NSTOWN BIBLE SCHOOL
an Cong Pa 4 55
Cong Pa 15 00
19 55

OU SPRINGS BLDG., COLO.
View Cong Nebr 7 31

EXICAN WORK, COLO.
College SS Ind 10 01

MEXICAN WORK, TEXAS
Goshen College SS Ind 8 28
Midland Cong Mich 41 27
49 55

BOTHWELL BLDG., ONT.
Detweiler Cong Ont 11 25
A Bro Ont 10 00
21 25

PINCKNEY BLDG., MICH.
Pinckney Cong Mich 6 54

PERKIOMEN BUILDING FUND
Rockhill Cong Pa 100 00

MINISTERIAL SUPPORT FUND
Lucinda Shantz Estate Ont 155 85

MISSION AID FUND
Souderton SS Pa 95 00

MISSION NEWS BULLETIN
Luella Shantz 1 00

MISSION LITERATURE
Scottdale Cong Pa 22 00

NORTHERN MINNESOTA WORK
Fairview Cong N D 5 00
A Bro and Sister Ill 20 00
Goshen College SS Ind 5 09
A Bro Sis & Family Ind 20 00
Ray J Blake 50 00
W Union Cong Ia 27 25
Spring Valley Cong Kans 14 10
141 44

JEWS EVANGELIZATION
Mal 3:10 5 00
Pinto SS Md 7 06
12 06

PERSONAL
Roanoke Y P B M Ill 15 76
Spring Valley Cong Kans 12 50
Spring Valley Cong Kans 10 00
OO Amish Cong Daviess Co Ind 15 00
Berea Cong Ind 20 50
73 76

STUDENT'S AID FUND
Bethel Cong Ore 1 24

SUNDAY SCHOOL FIELD WORKER
E Holbrook Cong Colo 5 00
Pleasant View Cong Okla 3 00
West Liberty Cong Kans 2 50
White Hall SS Mo 1 00
Bethel Cong Mo 3 45
Pea Ridge Cong Mo 1 00
Manitou Springs Cong Colo 2 00
17 95

SUMMER BIBLE SCHOOL
Coalridge Cong Mont 3 94

WISCONSIN CHURCH BLDG.
Coalridge Cong Mont 3 94

DAK-MONT DISTRICT CONFERENCE FUND
Lake Region Cong Minn 11 49

RURAL MISSIONS
E M S Miss Offg Va 47 08
Olive Cong Ind 77 17
White Cloud Cong Mich 8 05
Fairview Cong Mich 56 11
Burr Oak Cong Ind 9 76
St Jacobs Cong Ont 25 00
Kitchener Cong Ont 63 40
Zurich SS Ont 10 80
Blenheim YMCF Ont 10 00
Biehn SS Ont 20 00
Snyder Cong Ont 13 60
Weber YMCF Ont 10 00
Vineland SS Ont 12 50
Geiger Cong Ont 12 00
375 47

DISTRICT GENERAL
Mission Meeting Offering Pa 198 30
Souderton SS Pa 220 00
Pottstown E M Offering Pa 40 00
Emma Cong Ind 28 50
Bethel Cong Mich 36 50
Zion Cong Mich 5 00
Shore Cong Ind 66 41
Maple Grove Cong Ind 46 00
Fairview Cong Mich 44 88
Maple River Cong Mich 170 00
Clinton Frame Cong Ind 75 46
Salem Cong Ind 39 16
Howard-Miami Cong Ind 67 25
Hopewell Cong Ind 60 00
Yellow Creek Cong Ind 88 00
W Fairview Cong Nebr 23 14
Kans City Cong Kans 28 77
Bethel Cong Mo 9 19
Palmyra Cong Mo 6 00
Mr and Mrs Frank Reist 25 00
Pleasant View SS Okla 22 50
Manitou Springs Cong Colo 6 50
Tuleta Cong Texas 6 00
Mt Pisgah Cong Mo 1 50
Yoder Cong Kans 47 61
Hagey Cong Ont 15 00
Nampa Cong Ida 7 50
Filer Cong Ore 9 09
Tressler Cong Del 3 58
Fairview N D 20 00
Red Top Cong Mont 34 28
Red River Valley Cong N D 12 06
Coalridge Cong Mont 7 88
1,471 06

Total for Other Funds 2,930 73

RELIEF FUNDS

NONRESISTANT RELIEF
Bothwell Cong Ont 3 20
East Zorra A M Cong Ont 41 41
Hay A M Cong Ont 27 69
Wellesley A M Cong Ont 134 60
Poole A M Cong Ont 24 00
Floradale Cong Ont 28 63
Wanner Cong Ont 42 37
Cedar Grove Cong Ont 26 17
Geiger Cong Ont 14 50
Shantz Cong Ont 14 25
Vineland Cong Ont 55 50
Bothwell Cong Ont 5 68
East Zorra A M Cong Ont 70 09
Wellesley A M Cong Ont 113 35
Hay A M Cong Ont 12 64
Mrs Heimrich 2 00
Zurich SS Ont 12 80
Latschar Cong Ont 38 00
Floradale Cong Ont 30 26
East Zorra A M Cong Ont 41 45
Biehn Cong Ont 63 50
802 09

GOSHEN TORNADO
S E Clinton A M Ch Ind 13 00
A Bro and Family Ind 20 00
N E Barrens Ch Dist Ind 30 00
Maple Grove Cong Ind 1 00
64 00

GENERAL RELIEF
So Sam J Miller Church O 109 65
Pleasant View Cong Mich 5 00
Levi Bontrager 7 00
E Holbrook SS Colo 10 00
Alpha Cong Minn 19 62
151 27

PARAGUAY RELIEF
A Brother Colo 3 75
A Bro Belleville Pa 50 00
A Sister Pa 5 00
58 75

AMISH CIVILIAN SERVICE
S E Clinton Am Church Ind 67 00
Yellow Creek (Wisler) Cong Ind 20 00
Yoder Dist Am Cong Pa 129 00
OO Am of Wayne, Holmes & Tuscarawas Cos Ohio 600 00
Troy Dist O 112 75
Belleville Dist Jno B Peachey Ch Pa 136 55
C K Burckhart 5 00
Willis Good 5 00
S E Wittmer Dist Ind 7 50
No Middlefield Dist O 90 00
Pl City OO Am Cong O 4 00
S Dist Ch of Stark Co O 32 50
Am Cong Millersburg O 1,000 00
OO Am Cong N W Pa 173 50
Am Cong Belleville Pa 104 00
Nowata Co Am Cong Okla 26 25
Atlantic OO Am Cong Pa 94 10
Nebr Br OO Am Cong Pa 8 75
J T Yoder 10 00
Ind & O Dists of M B C Conf 440 75
S Hazelton Dist Ia 15 50
OO Am Cong Mylo N D 10 00
W Yoder Corner Ch Ind 81 00
OO Am Cong Ind 100 00
Wagler Dist Am Ch Ind 55 63
Wittmer & Yoder W Dist Ind 9 50
No Haven Dist Kans 11 00
S D Shrock Ch Va 345 00
Burton Dist O 74 00
Anderson Co OO Am Cong Kans 26 25
OO Amish of Wayne, Holmes and Tuscarawas Co Ohio 600 00
4,394 53

CIVILIAN SERVICE
Bethel SS O 164 50
K C Miss Cong Kans 40 00
Mary Esther Miller 5 00
Hopewell Cong Ind 238 61
E Fairview Cong Nebr 184 82
Nappanee Cong Ind 22 55
Spring Valley Cong Kans 10 00
Midland Cong Mich 125 59
Lima Miss O 25 50
Berea Cong Ind 44 25
Bethel Cong Mich 100 00
Lick Creek SS Mo 5 00
Bethany Cong O 121 20
A Bro and Family Ind 10 00
Gulfhaven SS Miss 38 34
E Holbrook Cong Colo 86 87
Fairview Cong N D 60 00
Calvary Cong Kans 30 00
Wood River Cong Nebr 25 70
Elkhart Cong Ind 4 00
Franconia Conf Dist Pa 1,145 34
Hopewell Cong Ore 19 00
Clinton Frame Cong Ind 5 00
East Bend SS Class Ill 3 30
Morrison Cong Ill 1 50
Stahl Cong Pa 16 00
Pleasant View Cong Mich 5 00
Mattawana Cong Pa 85 82
Arthur Cong Ill 104 96
Pa Cong Kans 5 00
South Union Cong O 50 00
Spring Valley Cong Kans 15 00
Exeland Cong Wisc 12 50
Liberty Cong Ia 1 25
Britton Run Cong Pa 74 12
Berlin Cong O 21 20
Yoder Cong Kans 40 00
Hutchinson Miss Kans 10 00
W Fairview Cong Nebr 75 00
E Fairview Cong Nebr 1 00
Zion Cong Ore 44 24
Tennessee Dist 11 50
Calvary Cong Calif 50 00
H A Schnell 20 00
Martins Cong O 10 00
Perryton & Guyman Congs Texas 25 00
La Junta Cong Colo 5 00
Ed Gerber 5 00
Ada Burkhart 3 00
Frank E Phillips and Mother 2 50
Ft Wayne Cong Ind 38 18
Tuleta Cong Texas 17 00
Hesston Cong Kans 15 00
Plum Creek Cong Nebr 22 50
Beech Cong O 380 00
Pleas View SS N L O 30 77
Cedar Grove Cong Md 196 25
Zion Cong Mich 12 00
Pleas Val Cong Kans 51 25
N Goshen Cong Ind 117 00
Maple River Cong Mich 18 30
Berea Cong Mo 23 00
Nappanee Cong Ind 9 70
Geneva Alexander 5 00
Howard-Miami Cong Ind 295 66
A & W Ind 5 00
Midway, N Lima & Leetonia Congs O 4 21
Bethel Cong Mich 66 25
Providence Cong Va 45 10
Molalla Cong Ore 2 00
Pleasant View Cong O 7 00
Allensville Cong Pa 125 00
Pinto Cong Md 30 00
Altoona Cong Pa 27 56
Weaver Cong Pa 17 20
Pinto Cong Md 20 00
Springs Cong Pa 43 30
Thomas Cong Pa 48 25
Johnstown Mission Pa 19 00
Blough Cong Pa 80
Cullom Cong Ill 21 25
Pleasant Hill Cong Ill 14 00
Waldo Cong Ill 144 68
Willow Springs Cong Ill 92 43
Roanoke Cong Ill 125 00
Hopedale Cong Ill 454 50
Mt View Cong Mont 6 70
Wood River Cong Nebr 9 70
Yellow Creek Cong Ind 10 00
Dr and Mrs Adam Kauffman 5 00
Claude Atherton 10 00
Walnut Creek Cong O 395 35
Lake Region Cong Minn 9 23
Red River Valley Cong N D 21 25
W Union Cong Ia 464 60
Wood River Cong Nebr 16 75
Salem Cong Nebr 74 89
Iowa City Cong Ia 17 68
Manson Cong Ia 270 91
Wellman Cong Ia 242 45
L Deer Creek Cong Ia 206 10
Scottdale Cong Pa 190 00
Yoder Cong Kans 51 30
Sycamore Grove Cong Mo 54 99
Bethel Cong Mo 61 60
Calvary Cong Kans 11 50
Spring Valley Cong Kans 69 00
Penna Cong Kans 18 45
Allemands Cong La 22 50
Bro & Sis C A Wenger 10 00
Mt Zion Cong Mo 16 00
Lockport SS O 424 75
West Clinton SS O 481 54
Central Fulton Co SS O 875 88
Maple Grove Cong Ind 5 00
Bowne Cong Mich 144 59
Holdeman Cong Ind 75 00
Leo Cong Ind 260 00
Burr Oak Cong Ind 12 50
Middlebury Cong Ind 307 98
Holdeman Cong Ind 3 00
Bethel Cong Ore 79 80
Indian Cove Cong Ida 13 90
Dr Amelia Ziegler 2 00
10,705 19

AMISH WAR SUFFERERS RELIEF
Yel Cr (Wisler) Cong Ind 25 00
Sam D Hochstetler 10 00
Yoder Dist Am Cong Pa 82 00
C K Burckhart 5 00
Willis Good 5 00
2 Sis of the Oakland Am Cong Md 20 00
Pl City OO Am Cong O 126 00
OO Am Cong O 142 60
A Bro of NE Clinton Am Cong Ind 10 00
John Helmuth Church O 96 75
Am Cong Belleville Pa 52 25
Albert J Beachey Dist O 98 00
SW Sharon Am Cong Ia 145 00
Chestnut Ridge Cong O 100 00
OO Am Cong Mylo N Dak 10 00
John D Miller 63 29
No Haven Dist Kans 54 00
Wittmer & Yoder W Dist Ind 61 00
S D Shrock Church Va 22 00
An Am Sis Millersburg O 5 00
S N Beachy No Dist 54 39
E Yoder Cong Ind 71 00
E J M O 5 00
1,263 28

EUROPEAN WAR SUFFERERS RELIEF
K C Miss Cong Kans 11 00
Calvary Cong Kans 5 00
A Sis Ill 4 00
Nappanee Cong Ind 22 00

CITIES

Work among the Colored Folk and Japanese

By H. E. Shoup

LOS ANGELES.—Near the close of missionary meetings several years ago our minister, Bro. Whitaker, spoke of a conviction for work among the colored folk. He also reminded us of the many so near us who were not being reached by their own people.

No plans were made or mentioned but it seems God was working. In a few months a letter came from a group in Pennsylvania, unsolicited and unexpected, offering finances for work among Chinese and Japanese. Conditions did not seem to offer an opening at that time among these people, but the suggestion was made to the donors that a section where Japanese and colored lived might be considered. Their reply came back favoring help with this work. Interest grew among our own people and by the Lord's leading we were directed to a small storeroom which we felt would be large enough for an opening, but in a few days the way closed for this place. It seemed a little hard to understand but in a few days a larger and more advantageous place was located. How we praise God for the way He has led in this work. He has also worked among His children placing a burden upon their hearts for His cause. We can better understand why we need to trust Him in all things as we follow His leading.



Group of Los Angeles children enjoying watermelon

After considerable work and cleaning out of beer bottles, cans, etc., the room was ready for beginning Sunday school. A wood shop was opened for boys and soon work for t girls, and Gospel songs were heard instead bottles and beer cans.

Some one suggested calling it a "work faith" and so it has been. The first Sund there were three girls, the next time, two, a then for several Sundays none. "Faith is t Victory" and soon children came and t Sunday school grew. Very little visitati work is done for lack of one to do it. Co tacts are made through a boys' and gir handcraft shop such as has been reported 73rd Street Church. The Sunday school h grown with most children attending qu regularly. The point and prize system used the first developed some earnest workers.

The work is located in a district wh many own their own homes and are mo permanent residents. These may be a lit harder to reach but we have a God of wisdo and He has wonderfully supplied.

The highest attendance so far was 43 cluding teachers,—the average about 35. T boys' shop highest attendance was 49, wh the girls' highest was 20. Space will not p mit writing of the handcraft shop.

While contacting homes, requests w made for church services, which have be carried on for sometime with children's me ings each Sunday evening. The group is large but again we have a few very faith attendants among the adults. We have b told by their own people that they can har understand why we should come to th race. They mean to watch our aim and s cerity as to our real purpose. We know grace is sufficient and believe that more show a greater interest in coming.

Pray for the work and workers that needs may be supplied. Eternity alone v reveal the result of our feeble efforts.

Spring Valley Cong Kans	10 00
Morton Cong Ill	45 00
Oak Grove Cong O	20 00
Bethel Cong O	18 30
Goshen College SS Ind	7 77
Berea Cong Ind	22 25
Catlin Cong Kans	30 26
Mr and Mrs J F Brunk	25 00
David H Yoder	10 00
H J Bender	25 00
D J Gingerich	20 00
Thomas Cong Pa	45 00
Gulfhaven SS Miss	1 00
Mary Esther Miller	2 00
E Holbrook Cong Colo	11 50
Martins Creek Cong O	72 00
Calvary Cong Kans	12 00
A Friend & Family Ia	25 00
Wood River Cong Nebr	10 30
A Brother Md	10 00
A Bro & Sis Ind	5 00
Friends Ill	43 00
A Brother Ill	10 00
Maple Grove SS Pa	100 07
Joseph Overholt	10 00
Elkhart Cong Ind	7 20
J G Hochstetler	10 00
Hopewell Cong Ore	5 00
Clinton Frame Cong Ind	5 00
Providence Cong Va	35 00
Morrison Cong Ill	11 70
Yoder S B S Kans	9 79
Pleasant Grove Cong Ill	40 00
1st Menn Ch Croghan N Y	96 25
Sonnenberg Cong O	37 50
A Sister Pa	10 00
Pa Cong Kans	35 00
S Union Cong O	88 70
Crown Hill Cong O	100 14
Conestoga Cong Pa	593 75
Kidron Cong O	53 00
Spring Valley Cong Kans	15 00
Crystal Springs Cong Kans	11 60
Marion Cong Pa	10 00
Mrs Henry H Miller	25 00
Yoder Cong Kans	25 00
W Fairview Cong Nebr	5 00
Central Cong O	30 00
Martins Creek Cong O	30 00
E Fairview Cong Nebr	30 00
Rowe Cong Pa	25 00
Zion Cong Ore	2 50
Protection Cong Kans	87 00
Upper District Va	100 00
Ebenezer Cong Va	35 00
Middle District Va	31 00
Middle District (Poland) Va	10 00
Tenn Dist	5 00
Martins Cong O	37 80
A Sister Pa	10 00
A Brother Colo	7 50
La Junta Cong Colo	10 00
Gardner Union SS Md	8 22
Ed Gerber	5 00
Ft Wayne Cong Ind	8 30
Clar Center Cong N Y	20 00
Tuleta Cong Tex	16 00
Amos J Yoder	25 00
Mr and Mrs Jno F Miller and Family	12 50
Chappell Cong Nebr	40 00
Hesston Cong Kans	63 80
Plum Creek Cong Nebr	27 50
Naomi E Cline	5 00
Neil Buskirk	20 00
Jos Slagell	10 00
Lakeview Cong N D	30 00
W Lib S B S Kans	15 69
Pleas Val Cong Kans	14 00
Sharon Cong O	7 80
Maple River Cong Mich	31 00
A Bro & Sis Va	100 00
Berea Cong Mo	2 00
Palmyra Cong Mo	12 90
A Sister & Family Pa	5 00
Nappanee Cong Ind	12 60
Eva Yoder	2 00
Martinscreek Cong O	10 00
Berlin Cong O	1 00
W Fairview Cong Nebr	20 00
A Bro Millwood Cong Pa	50 00
Midway N Lima & Leetonia Congs O	40 00
Doylestown Cong Pa	78 60
Clarence Center Cong N Y	37 30
Ben Slagell	10 00
Molalla Cong Ore	12 00
Morton Cong Ill	30 00
Pleasant View Cong O	5 00
Linn SS Mo	4 70
Casselman Cong Md	15 00
Pinto Cong Md	30 00
A Bro Belleville Pa	50 00
Blough Cong Pa	77 90
East Bend SS Class Ill	6 15
Metamora Cong Ill	89 05
Kaufman Cong Pa	17 00
Home Miss SS Pri & Beginners Ill	36 76
Joe I Hershberger	18 00
Mt View Cong Mont	11 80
Wood River Cong Nebr	49 50
Mal 3:10 Mich	15 00
West Liberty Cong Kans	2 00
Catlin Cong Kans	27 65
Yellow Creek Cong Ind	2 00
A Bro Deep Run Pa	20 00
A Bro Deep Run Pa	20 00
A Bro Pa	10 00
Franconia Pa	5 00
A Bro Souderton Pa	10 00
A Bro & Sis Pa	50 00
Loyal Workers Salford Pa	26 00
Plain Cong Pa	138 85
Arthur Meyers	25 00
Hiram T Moyer	10 00
A Friend Pa	35 00
Paul R Clemens	5 00
A C Rittenhouse	10 00
A Bro Springfield O	5 00
Friends Colo	5 00
Dr and Mrs Adam Kauffman	5 00
Mountain View Cong Mont	7 64
Mr and Mrs Leslie Bylcr	50 00
A Bro & Sis Pa	15 00
OO AM Cong Martinscreek O	46 50
Red Top Cong Mont	36 73
A Bro Minn	10 00
Scottdale Cong Pa	20 00
Yoder Cong Kans	5 00
Sycamore Grove Cong Mo	42 25
Bethel Cong Mo	12 25
West Liberty Cong Kans	14 40
Penna Cong Kans	11 00
Mt Pisgah Cong Mo	5 00
Protection Cong Kans	40 00
A Sister Pa	10 00
Mt Zion Cong Mo	36 30
Sonnenberg Cong O	10 00
Bethel West Liberty A Sis O	40 00
Clinton Frame Cong Ind	67 16
Salem, Nappanee, Y Creek SS Meeting Ind	21 02
Middlebury Cong Ind	32 0
Bethel Cong Ore	29 0
Indian Cove Cong Ida	6 8
Albany Cong Ore	5 0
Filer Cong Ore	1 2
Bethel Cong Ore	2 0
Tressler SS Del	7
Scottdale SS Pa	0
No Name	0
	4,66 7

SUMMARY

Alberta-Sask Dist Board	23 9
Dak-Mont Dist Board	14 4
Franconia Dist Board	1,47 9
Illinois Dist Board	2,00 3
Ind-Mich Dist Board	2,21 0
Iowa-Nebr Dist Board	1,94 7
Lancaster Dist Board	36 8
Missouri-Kansas Dist Board	70 3
Ohio Dist Board	3,15 1
Ontario Dist Board	1,31 5
Pacific Coast Dist Board	46 3
S W Penna Conf Dist Board	27 1
S W Penna SS Dist Board	16 7
Virginia Dist Board	41 0
General S C	32 7
Wash Co Md Franklin Co Pa Dist Board	2 0
Mennonite Bd of Miss & Char	29,8 5
	45,0 2
India	5,8 2
South America	2,5 0
Africa	5 3
City Missions	2,6 5
Charitable Institutions	7,0 0
General & Other Funds	4,4 4
Relief & CPS Funds	22,0 8
	45,0 2

Respectfully submitted and
Gratefully acknowledg
E. C. Bender, T
P. O. Box 574,
Elkhart, Indiana

GOSPEL HERALD

n the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

ol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JULY 16, 1942 (Herald of Truth Established 1864) No. 16

EDITORIAL

'Remember now thy Creator in the ys of thy youth, while the evil days ne not, nor the years draw nigh, when u shalt say, I have no pleasure in m."

—o—

hese are words of wisdom. If you fond of taking notes, get a piece aper and write down all the reasons can think of why all young people uld take this advice.

—o—

was Whittier who wrote: "Of all sad words of tongue or pen, the sad- are these: It might have been." ny an aged person, after wasting a e part of his life in sin and folly, ented the sad fact that he did not l his life in early years to Him who nised that "him that cometh unto I will in no wise cast out."

—o—

vilian Bonds.—Elsewhere in this e will be found a lengthy account ne development and adoption of a var bond plan which is acceptable to the government and to the peace ches. This new plan, which will be in operation, fills a longfelt need ne part of those who cannot con- tiously purchase war or defense s.

e article referred to explains the and how it will operate. It should ted that the purchases are to be through the Provident Trust pany of Philadelphia, Pa., and that onds are a type similar to the s G of regular defense bonds in this hey are priced at par, and that the st is paid periodically by check the United States Treasury. It l also be noted that $1.50 should it in addition to the par value of nd, in order to pay the Trust com- for its services in purchasing the . This applies to all denomina- of bonds, that is, the purchaser of bond should send $51.50, and he buys a $500 bond should send $501.50. The plan will be explained in greater detail in the circulars which will be sent to pastors of all our churches. Your minister should be able to give you whatever information you need concerning the purchase of Civilian bonds.

Since these bonds will be counted into the quotas which the government allots to different geographical sections, this should relieve all pressure to buy war bonds once local sponsors of bond drives understand the principle of the plan as laid down by the government. It should also be said that, in line with our duty to the government to support its nonwar functions, we should be willing to buy bonds in quantities similar to what is expected of the nation as a whole.

Once again the government has recognized the conscience of nonresistant people and has made provision by which they can serve their country in accordance with their consciences with regard to the support of war. May we therefore not hesitate to avail ourselves of the privileges and opportunities which our government gives to us as a people. We have another reason to praise the Lord that we are living in America instead of in some dictator-dominated, militaristic nation. H.

THE MERCY OF THE LORD

The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. — Psalm 103:17, 18.

God, who is rich in mercy, for his great love wherewith he loved us . . . hath quickened us together with Christ . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us in Christ Jesus.—Eph. 2:4-7.

STRENGTHENING THE MINISTRY

II. What the Laity May Do to This End

Following the line of thought presented in these columns a week ago, let us consider what the laity may do in the way of further strengthening our ministry. The membership in any church may be helpful in the strengthening of the ministry—

1. By remembering them in our prayers.

The words, "Pray for me" are found frequently in the epistolary writings of Paul. The same request is heard today, coming from faithful ministers who are conscious of their limitations. Christ teaches us that there is mighty power in prayer. As we recognize the weighty responsibilities resting upon our ministers let us hold them up before the Throne, remembering that "the effectual fervent prayer of a righteous man availeth much."

2. By giving heed to their instructions.

In this we want to follow the example of the Bereans who, when they listened to the preaching of the apostles "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Following their example, when we listen to our preachers let us compare their messages with the Holy Word. If in our estimation our preachers are mistaken in any of their teachings it is our privilege to do as Aquila and Priscilla did to Apollos when they taught him the way of the Lord more perfectly. If their preaching is Scripturally sound, let us be "doers of the word and not hearers only." There is nothing that depresses a faithful messenger of the Cross more than when he must conclude that his preaching does no good; that the people go on doing as the flesh dictates, just as though the Gospel had not been preached. If you want to encourage your ministers show by your life that you

agree with them in doctrine and conform your life to their preaching.

3. **By helping erring ministers get rid of their errors or shortcomings.**

Ministers, like all other people, have their shortcomings. Even the more conscientious among them have their shortcomings which may be helped through a sympathetic fellowship with well-meaning and consecrated fellow members who feel the burden laid upon them by the admonition found in Gal. 6:1. There may be some inconsistencies in their lives, some misunderstandings concerning local conditions, some wrong ideas that they picked up through the reading of literature supporting standards of religion and life that are at least questionable, or some other things standing in the way of their highest usefulness in the Church. Here is your opportunity. After you have prayed the Lord for wisdom and guidance obey the voice of God as sounded in Gal. 6:1, and in "the spirit of meekness" help your ministers to a higher plane of living and of usefulness. Incidentally, the conversation may be of use to yourself as well as to the minister or ministers whom you are endeavoring to help.

4. **By a loyal support in whatever way they need your support.**

It is the minister's burden to build up and strengthen his congregation. The burden of sustaining their ministers in their arduous duties and obligations rests upon the congregation. To both classes there comes the admonition, "Bear ye one another's burdens, and so fulfill the law of Christ." That means an honest effort to supply the needs of all members (ministers or lay members) in all things (materially or spiritually) in which they need help. If the burdens resting upon your ministers are such that they can not adequately support financially their own families, let every faithful member see to it that this need is supplied; for in strengthening your ministry in this way you are also helping to build up and strengthen your congregation.

5. **By a loyal support of the doctrines and standards of the Church, as voiced by Conference and proclaimed from the pulpit by the ministry.**

There is nothing that encourages a faithful minister more than the evidence in the lives of his members that they agree with him in faith and doctrine and are putting his precepts into practice. Doubtless Paul had this in mind when he said, "Be ye followers of me, even as I also am of Christ."

6. **By co-operating with the ministry in the care of the Church.**

Let us get away from the idea that only our ministers should look after matters spiritual while the rest of us can devote ourselves wholly to making money and indulging in the pleasures of this world. Again referring to Gal. 6:1, "ye which are spiritual" refers to consecrated lay members as well as to consecrated ministers. Every member of the Church should be burdened for the welfare of the Cause to the extent that they are ready to stand by their ministers in every good work and do what they can to help members to rise higher in the realms of spiritual life and to bring sinners into the fold of Christ our Redeemer. Fervent prayers, true-hearted Christian fellowship with those "of like precious faith," and personal work among both the saved and unsaved of the home community, belongs to every child of God. "As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith." Read Acts 1:8.

The Exaltation of Christ

IX. In Daniel and Revelation

By George J. Lapp

This is not an exposition of these great apocalyptic books. It is the result of a study of their portrayal of Christ as Messiah and Redeemer. Daniel was written for the encouragement of the Jews whose national life was being destroyed. They were (or soon would be) taken captive by other nations. These writings doubtless turned their minds toward God and His everlasting imperishable Kingdom. In their distress they would cry out to Him for deliverance. Revelation was written by the apostle John for the encouragement and strengthening of the Christian Church at a time when gruelling oppression was grinding down the followers of Christ. They needed this great composite portrayal of the triumphant, resurrected, ever-present, ever-powerful Lord and Master. Both books focus the mind of the reader on Christ as Messiah and Redeemer. We take up the study of each as an individual unit.

Daniel

This book presents a remarkable historical scope suggested by the vision of the seventy weeks of 490 years (9:20-27). It covers the periods of the fall of Babylon and the rise and fall of Medo-Persia and Greece and the rise of Rome and the period of Rome's corruption during the time of the apostolic Church. The prophetical utterances also reach forward into the obscure future.

In what manner is the exaltation of Christ expressed? From reading the book over and over again the great contrasts found in it impressed the writer as presenting in best perspective the Messiah as Redeemer and triumphant Saviour of the world.

1. **There is the contrast of wo kingdoms with that of the everlasti Kingdom of Heaven.** In the Image sion of 2:31-35 and its interpretation 2:36-45, Babylon, Medo-Persia, Gre and Rome are represented as perisha gold, silver, brass, iron and clay, u mately broken to pieces by the St cut out without hands (2:34). In vision of the beasts of chapter seven have a similar contrast shown. E beast represents certain characteris of its respective empire, but all temporary. The thrones are cast do (7:9) and the Son of the Most Hig given everlasting dominion which s not be taken away (7:13, 14). The sion of the Ram and Rough Goat app to Medo-Persia and Greece which Prince of princes shall overthrow His kingdom shall remain (8:25). little horn (referred to in 7:8; 8:9 its interpretation in 11:21-45) dep polluting elements in world powers

2. **The contrast of righteousn and unrighteousness.** The little h referred to in 7:8 and 8:9, if noted in light of 11:21-45, denotes growing spreading abomination which found climax in the person of Antioc Epiphanes, who soon after the tim Christ profaned the temple in Jerusa by sacrificing a sow on the altar an entering the holy of holies. It is wonder that the righteousness of Messiah-King is emphasized in 9 His righteousness will clothe the sa (12:10).

3. **The contrast in the final doo the righteous and unrighteous.** Th clearly stated in 12:2, 3, 10.

Thus there is emphasized the fut of trusting in any earthly power b placing our implicit trust in Him w kingdom is eternal and in the Lord Righteousness who as the Messiah Lord's Anointed) is also the Princ princes and triumphant over all foes. In Him is our security for time eternity. As the Jews pored over t sacred pages, how their hearts have been gladdened and their fait newed.

Revelation

The place of writing is the Is Patmos, to which the apostle John been banished about A.D. 96. definite time element is given e that the content of the book appli that "which was, which is, and whi to come." The book is written fo encouragement of the Church whi the time was passing through g ling oppression from without

hisms, controversies, and apostasy
)m within. The apostle John was fa-
liar with the times in which he lived.
)me had become the seat of Satan, the
bylon of his day. His fifty or more
ars of ministry and Church adminis-
tion had brought him into close touch
th all the devastating influences that
tained from the time of the establish-
; of the early Church up to the end of
: first century. The Church had be-
ne composed of Jewish and Gentile
ievers who had become influenced by
erse constructive and also adverse
chings which caused the many dif-
ılties which arose from within the
ly. He also knew firsthand of the
radation, misrule, opposition, op-
ssion, wars, conquests, and the
eer of so-called culture and dignity
ich but brought out in bold relief the
erficiality and corruption of both
iety and state. As the persecuted fol-
ers of Christ hid in caves, caverns,
catacombs they must have wel-
ıed the heartening messages of this
oted sage of Patmos who was given
ehold in a series of visions the glory
the risen, triumphant Christ. We
ıld share their joy and their loyalty
ı time of uncertainty and existing
sters to the nations of the earth in
our day.

Preliminary Visions

he apostle was in the Spirit on the
d's Day. He had been banished for
:estimony of Jesus and for the Word
od. The first vision is for his own
)uragement. It is the glory of the
of God ever present among the
ches and closely identifying Him-
with their witness and the spirit-
service among them (1:9-20). Then
w the messages to the seven
ches of Asia, which churches are
:al of the churches in the body of
st all through the centuries. The
ages contain warnings and admoni-
and point out defects, but also con-
the seven great promises to the
:omers. In them is found the im-
ınce of: eternal life (2:7), victo-
living (2:11), eternal inheritance
'), divine guidance (2:28), divine
(3:5), our eternal home (3:12),
eternal glory (3:21). These pre-
the reader for the wonderful vic-
visions of the following chapters.
minary to the main content of the
are the visions of the Throne and
who give glory and praise in
er 4 and of the Lion of the Tribe
dah who as the Lamb slain from
oundation of the world is alone
ıy to take the book and open the
thereof in chapter 5. He had
med His people and paid the price
mortgage on their souls with His
)recious blood. He is worthy of all
and praise. The vision of the
tude cannot be an exaggeration of
what the grand reality will be in the glory world when we are all gathered there.

1. **The King Eternal.** The breaking of the six seals envisions Christ in His kingly power and glory going forth in judgment (6:1, 2). Contending and competing powers are at work taking peace from the earth (6:3, 4), spreading ravaging famine (6:5, 6), bringing death and destruction (6:7, 8), slaying believing Christians for the Word of God (6:9-11) and spreading anarchy and chaos (6:12-17). The vision shows times waxing worse and worse, but the overcomers are secure (7:1-3) as heirs of eternal salvation and are sealed by the Holy Spirit (7:4-8) out of all people of the earth (7:8-17). It is a sealing conditioned on the faith and faithfulness of the followers of the Lamb. After the breaking of the seventh seal the kingdoms of this world become the kingdoms of the Lord and of His Christ (11:15). The temple is opened in heaven (11:19) preparatory to the service of,

2. **The Great High Priest.** He exercises His High Priestly office as pictured in 8:1-6 amidst thunderings and lightning similar to those on Mount Sinai when Moses received the Law. The High Priest not only offers sacrifice and incense but exercises judgment. Coals from off the altar are thrown upon the earth and devastation results throughout the sounding of the six trumpets demonstrating that all powers, yea, the very elements are in the hands of God. In the sounding of the seventh trumpet we have the note of victory and final judgment (11:15-19).

3. **The Spouse of Christ.** In chapter 12 she is represented as a woman clothed with His righteousness and crowned with the faith of those of the twelve tribes of Israel who like Simeon looked by faith for the fulfillment of the promise of the Messiah. The dragon seeks to crush the seed of loyalty and spiritual life at its birth. This opposition typifies the persecutions that were waged against the early Church. But the child survives and the remnant keep the commandments and have the testimony of Christ (12:17). The beast of chapter 13 is a composite of all the degrading and disintegrating elements found in the Roman empire. They make up the terrible corruption of the times and in their organized capacity become the formidable militant opposing force known as Babylon in chapter 14. In chapters fifteen and sixteen the vials of the wrath of God are poured out upon the earth, Babylon is doomed in 14:8 and is fallen in the destruction of the last form of world dominion (ch. 17). There is the view given of apostate Christianity in the form of ecclesiastical Babylon of 18:20-24 and of political Babylon in 18:1-8. They are given in contrast to the praises of the Redeemer, the picture of the marriage with His Spouse the Church and His being acclaimed King of Kings and Lord of Lord in chapter 19. A wonderful reiteration of the scenes of the centuries! The marriage is the consummation of unmitigated love and loyalty. If we remain true to Him you and I will have a part in this great nuptial feast.

4. **The Great Victory.** It may not be clear to the reader just what the great conflict (cf. 19:17-21) is and when it takes place. It is clear, however, that Christ and His armies will complete the destruction of persecuting and wicked systems. There is to be a culminating conflict of all the opposing forces of unrighteousness that are waging war against the forces of righteousness. A great victory is being wrought now in the hearts and lives of all true believing children of God in Christ and the ultimate destruction of the beast and false prophet is pending. God grant that it may come soon. Then will be the great victory of the Lamb and of all the blood-washed. Righteousness as revealed through Christ Jesus will prevail. Gog and Magog are doomed (20:7-9); Satan is doomed (20:10); the unbelieving dead are doomed to everlasting shame and destruction (20:11-15), but the redeemed of the Lord shall share in the everlasting triumphs of the Lamb in **a new heaven** (21:1), **a new earth** (21:1), **with new peoples** (21:3-8), **in the new Jerusalem** (21:9-21), **and worship in a new temple** (21:22), bask in new light (21:23-27), and live evermore in a new Paradise (22:1-7).

5. **The Postlude.** Do we wonder that the apostle breaks out in the strains of 22:8-21 and closes with the last great promise of his Lord and the last great prayer for His speedy return?

One would fain unravel the mystery of God's program for the ages and for the last days from this mystical dissertation, but he lets the charts to those who are wont to make them and keeps for himself the compass that points him to the conquering One whose victories have already in part become mine and who has become my living hope. An ultimate victorious eternity through Him is sure. May it deepen our loyalty and firmly establish us in the Christian faith.

Dhamtari, C. P., India.

—o—

It is my habitual practice about little things to bring them before God. I never attempt to carry any burdens myself. I roll them on God, and speak to God about them.—George Muller.

—o—

All the doors that lead inward to the secret place of the Most High are doors outward, out of self, out of smallness, out of wrong.—George MacDonald.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

Weekly News Letter

Dear Herald Readers:—We realize that you are always eager for news from the foreign field, and South America is no exception. For some time we were desirous to begin a new work in the small town of Fortin Olaverria. It is situated almost half-way between America and Trenque Lauquen. We, the workers of America, have a trip of about twenty-one miles to this town and from Trenque Lauquen it is about thirty miles distant—quite a little distance in the States. Many times the writer alone, or with a few boys, has gone to this town for the purpose of distributing Gospel literature. Many times we had wished that a work might be opened up there.

In February of this year we held tent meetings and with the Bible Coach we made much progress. It was during these tent meetings that we made contact with several families who formerly had attended Evangelical services in other towns, or they had some relatives who were members in Trenque Lauquen or elsewhere. It was then that we definitely decided to follow up the work as the Lord directed. For a long time we could not secure a suitable hall for the work. Those which were for rent were either too large or the rent too much to pay to begin such a work in so small a town. Finally we rented a small hall near the center of the town, and on April 24 and 25 we officially opened up the work. Bro. Hershey, with his native worker, Bro. Cavadore, made much headway with the loud speaker.

We were also pleased to have as our speaker the representative of the American Bible Society, an ordained pastor for many years—Delio Coconi. A sermon was preached, and to many without a doubt it was the first sermon ever heard. We hope that it may not be the last one. Will you pray with us for the work in this last station opened up, that many souls may come to know the Lord as their personal Saviour?

We praise the Lord for the increased interest and attendance in spiritual things in our home station of America. We praise Him for interesting new faces who now are regular attendants in the Sunday school and church services. So far the result of the tent meetings is that we are teaching five converts and we hope that they will be ready to go all the way with Christ—ready to make any sacrifice in order that Christ may be glorified in their lives. At the same time, the representative of the American Bible Society brought three sermons, two of them evangelistic sermons, to attentive audiences. Here also as in Fortin a few new faces were seen for the first time listening to the "Good News of the Gospel of Christ."

So we go from year to year, sowing the "SEED" in the hearts of men, women, and children, leaving the result with the Lord of the harvest.

During the past month Bro. and Sister Miller, recently from the States, paid us a visit and became acquainted with the work in America. They are at present in General Villegas some 45 miles from this station. They are busy with the language, and we believe that soon they too will be ready for a place in the vineyard of the Lord. Again we ask you to always remember us in these very difficult days. We need both your material and spiritual support.

In His glad service,

J. L. Rutt.

* * *

VILLEGAS, F. C. O.

Greetings in the Master's Name:—June 21, the first day of winter in Argentina, marked the end of one of the coldest waves in the history of this country. One morning we awoke to find that some snow flakes had fallen during the night, a happening very rare for here. As may be expected, this had its effect on church attendance. Many of the children were confined with colds due to insufficient clothing for such cold weather. Also the schools and many of the homes of the people are unheated.

During the past month we have had the privilege of visiting Bro. Litwiller's, in Bragado. While there we had the opportunity of visiting the orphanage, the Bible school while in session, and two of the three branch Sunday schools which are held in different parts of the town. We were happy to see as wide-awake and active group of young people there as exists in any North American church. God has been using the Litwillers in a wonderful way in that town.

Last week we had the privilege of having a visitor in our worship from the neighboring town of Piedrites who had never had the privilege of being in a church before. She had never even been in a Catholic church, as there is none in that town. She seemed eager to hear the Gospel. It gives one a strange feeling to think that there are persons, even whole towns, who actually do not have the opportunity to hear the Gospel. This condition exists in many of these interior towns.

We are now in our seventh month of language study. As the Argentine would say it, we are still too bashful to speak in a "high voice." The answer to this is simple: even though we shouldn't be, we are afraid of making mistakes. We know from experience how amusing mistakes sound. But the Argentine is always too polite to laugh. They always tell how much harder it would be for them to learn English. Nevertheless, like children who are learning to babble and even to use simple sentences, we spend as much time as possible speaking "at" the people, testing their ability to understand the best Spanish we know. While we stamm through a sentence they will keep say during the pauses, "claro, claro," (meani it's clear, it's clear). We are sure it must as clear as mud. The Spanish language easy to learn but it is difficult for a No American to speak it without having foreign accent. The more we can learn speak it like the Argentine the more effec our work will be. We ask you to pray us as we learn the language.

Samuel E. Miller.

June 24, 1942. Villegas, F.C.C

—o—

Institutions

KANSAS CITY, KANSAS

(Mennonite Children's Home)

Dear Christian Friends:—It is a privi to tell you about God's working in through the little children at the Kansas Mennonite Children's Home. God is so g and so good, and just to be able to wit daily miracles of grace through the live these dear children is certainly wonde Many a lesson is being taught to the wor here, that would not be brought to us in other way. We should daily thank God the enrichment He brings to our live that way. Again and again one is mad realize Christ's statement, "Except ye come as little children, ye cannot enter kingdom of God."

To work with children is a good toni discouragement or disappointment in This was the testimony of a worker in past year. She was a bit discouraged life in general, and after working here several months she got a new hold on and thus a new joy in life.

Of course, as you can well think, a with work of this kind there are many d pointing and hard things, but God in great concern for the joy and spiritual we of each of us sends an abundance of couraging things daily, which far oversha the hard things which are so needful in of our lives.

Now as to just a few of the many int ing and encouraging happenings of each

Last week six new children were adm We are very well pleased with them they (seemingly so) with everything At the close of the second day we hear of the girls (aged 8) say, "Oh! I'm so ha and that was said from the depth o heart.

Yesterday a very sincere little girl sa Sister Swartzendruber that she could h wait until she was ten years old. Her m a professing Christian, had told her tha shouldn't become a Christian until sh ten years old, so now she was longin that time to come. When Sister Swartz ber told her that she need not wait then, her eyes fairly shone for joy!

Last week a ten-year-old boy had to u go an operation in the hospital. The evening after the nurse had gotten the in that ward ready for bed, he said, we haven't prayed yet." The other boys ingly didn't know what he was talking At least they said they didn't know ho the ready reply was, "Come on, I'll tea

w to pray." So all that were able to get t of bed, knelt by their bed, while they re taught to pray. The operation which s boy was to undergo was to be a serious e, and he knew it; but he expressed himself it he was not at all afraid, for God was back it, and He would take care of the results. Little children are so appreciative. Not so g ago, when a new little girl went to bed the new girls' dormitory above the isola- n ward (which really is very beautiful h its white walls, varnished floors, and rteen new little beds) she said from all the cerity of her heart, "Oh! this is just like ven." And truly it must be to many of se children who come from such deplor- e home conditions.

These children here have much time on ir hands, but usually make good use of Besides playing, they do some very con- ctive things. For instance, last week while vas sitting by an open window writing ers, I heard Bible verses being repeated. on looking out, I saw one of the boys in it of a group of boys acting as teacher. would say the first few words of a Bible e and the boys took turns completing the e.

wo weeks ago two little children, three five, wanted to ask Jesus to come into r hearts, which they did, kneeling beside r little bed. After they had finished their er, the older one asked me if Jesus had e in already. To the answer, "Yes," he ed, "Why, I couldn't feel Him come in." the reply that He came in, the little boy's beamed with joy like I had never seen it re.

ay for His great work at this place, that e boys and girls may be so established in 's love in such a way that they'll never ble to get away from the teaching they ved here. And we as His co-laborers inly would appreciate and crave an in- t in your prayers.

Sincerely,
ne 30, 1942. A Worker.

LA JUNTA, COLORADO

Mennonite Hospital and Sanitarium)

ar Herald Readers, Greeting:—Upon re- ng home from Mission Board Meeting, ound the hospital more than full of nts. The office clerk reported to me by e that there were seventy-seven patients e hospital. Since that date, the census to seventy-eight. To carry this number atients means putting two patients in single rooms and even some out in the These facts indicate the wisdom of the sed plan of enlargement recommended r last annual Board Meeting. We trust our brethren and sisters will give this their prayerful and helpful consideration g the next year.

are having quite a problem to supply ent help for all of the depart- . These are days when employment ms are intensified by the general em- ent conditions all over the country. We hat some sisters reading this note will oved to fill some of our needy places laundry and kitchen here.

Sister Maude Swartzendruber, who was on vacation, is back on duty again. She has recovered fully from her recent illness. Sister Dollie Sutter is again giving very much appreciated service in the kitchen. Sister Fanny Schrock has begun her duties as X-ray technician. Sister Lois Kuhns has again begun work on the floors, after nine months spent in Hesston school.

Our doctors' staff is being much depleted by the departure of the local men to army service. As you know, the local physicians in the community make up the hospital medical staff and bring their patients to us. This reduction of the number of men makes the work much more difficult for the few that remain.

A group of eight nurses went to Denver for affiliated work.

On Sunday morning, one of our patients answered the eternal summons. He had been with us for some time as a tuberculosis patient. At first he was very much opposed to the presentation of the Gospel, but he finally sought the Lord and went to meet God, having confessed the name of Christ.

Yesterday a Japanese boy came into the hospital with a broken leg. We are glad to show kindness and love to those of another race.

Soliciting your prayers, we are,

Sincerely,
June 30, 1942. Allen H. Erb.

City Missions

ALTOONA, PA.

(2504 Fourth Ave.)

"Go ye therefore, and teach. . . ." We are glad for the privilege of teaching the Word in summer Bible school. Present gas and tire conditions did not hinder the work of our fifth annual school, for which we praise the Lord. Bro. Alpheus Smucker of Allensville again offered the use of his school bus. We appreciate this so much, as it was a great help in conveying the children from the Mill Run community.

It was a happy group of boys and girls who came the first morning, June 15. As usual, we had a two-week term, and the children as a whole were sorry to have it close. Our enrollment of pupils was 103. This was some less than previous years, because a number of former pupils had moved from town; yet the interest was very good, and we had an average attendance of 92. Forty-two of the children were present every day. Our adult class had an enrollment of 6, and the ages in the school were from 2 years to 74. The 74-year-old brother was present every day.

We had children from eleven different denominations, including Mormons and Catholics. Twenty-seven were from Mennonite homes, and 76 from non-Mennonite homes. Robert R. Ross of Harrisonburg, Va., again served as principal and taught the adult class. Aaron Showalter of Altoona taught the high-school class. The other teachers were: Ellen Kauffman, Akron, N. Y.; Mary Cashman, Altoona; Mina Glick, Belleville; Hannah Kauffman, Belleville; Ada Layman, Denbigh, Va.; Katie Wingard, Anna Stover, and Anna Graybill of Altoona. The help of these teachers was greatly appreciated. Sisters Showalter and Gladys King also helped in a large way by their efficient work in the kitchen.

The closing program was given the evening of June 26. Many parents were present and expressed their gratitude for the work done. Children lingered to tell how sorry they were to leave. One boy said he wished it would last four more weeks. One girl said she wished we would have nine months of Bible school and two weeks of elementary school.

The work is His, and we trust He will bless the seed as it was given forth to little hearts. Only God can give the increase.

In His Service,
June 30, 1942. Anna P. Graybill.

CANTON, OHIO

(Canton Mennonite Mission Church)

Dear Herald Readers, Greeting:—Bro. N. E. Kauffman, Hannibal, Mo., conducted our spring evangelistic meetings. The emphasis on the new birth and spiritual life was manifested in the visitation work. There were 18 confessions by both church members and unconverted. One sick young man who found the Lord in his home, went to be with his Lord soon after.

Bro. and Sister J. W. Shank spent a week end with us recently, bringing messages concerning the Mission in South America. Their fellowship was much appreciated and encouraging to us.

Bro. O. N. Johns preached for us a few weeks ago, and baptized a young lad who had been under instruction. Two sisters were received into fellowship at our communion service on Easter Day.

April 23 the father of 11 children, most of whom were mature, died after having been baptized and a member of the church for only one and one half months. We are glad when aged folks find salvation and fellowship with the Lord, but how much better when they come in youth. Only one of these children professes salvation. Will you pray for them?

Your prayers are solicited in behalf of a man over 80 years old who recently confessed Christ for the first time. He wants to be baptized now, but has two problems: trying to overcome his tobacco habit which he had since he was 16 years old, and allowing physical weakness to keep him from coming to services. Your prayers are also solicited in behalf of a young man with a family, who sacrificed his high paid defense factory job for a much lesser paid janitor job, for conscience' sake. He then had the misfortune of falling and breaking several bones in his heel which has laid him up without work for several months while his limb is in a cast.

We, too, request your prayers for several young men, members of the church, who have become careless in their spiritual life, negligent in their church attendance, and absorbed in worldly attractions. Once they were faithful members and workers, and they still are needed.

Our two-week S. B. S. will close this Friday with a program to which parents and

(Continued on page 345)

God's Hand of Love in Suffering

By Titus Martin

IV. Sin

(John 9:1-3)

In the time of Christ the thought was prevalent that affliction was the result of sin, either in the individual himself, or his parents. In the case of the blind man the disciples asked Christ the question if he or his parents had sinned that he was born blind. Christ answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." The thought that affliction was the result of sin did not pass with that age.

Still today, people are not slow in passing judgment why certain ones are afflicted, or reverses come in their lives, when often it is simply a part of God's great plan that His name be glorified.

We do not want to lose sight of the fact that "Whatsoever a man soweth, that shall he also reap." If we eat or drink too much, or live an intemperate life, and break the laws of nature that make for good health, we suffer for it. In all walks of life, if we are careless and indifferent and do not as well as we know we should, we will suffer the consequences.

If we are reaping what we sowed, I believe the Lord will somehow reveal what we are suffering for. If we suffer for sin, how could we repent if we would not know wherein we have sinned? If such is the case, let us repent of our sin, ask God for grace to bear the consequences, and so overrule that some good may come out of it for ourselves and others. God is able to do this. Many times, as said before, afflictions come not because of sin but, as in the case of the blind man, that God's works might be made manifest thereby; and, as in the death of Lazarus, that He might receive glory. The thought of sin also comes to the individual himself.

The devil uses all means to mar our peace and destroy our confidence in the absolute goodness of God. In talking with an afflicted one he dropped the thought that lay upon his heart; that his affliction was possibly because of sin, and yet he did not know what it was. I would again stress here, if we suffer because of sin it will in due time be made known to us what it was, so we can repent. I told this one we should be willing to suffer for Him. He said if he only knew it was not because of sin, but God's will for him, he could bear it much better. If we truly love Christ and have faith in His wisdom and goodness, we can at least in spirit rejoice that we are counted worthy to suffer for Him.

While mankind is prone to give reasons for affliction, and question the afflicted one's standing before God, I believe our shut-in friends and afflicted ones are some of God's dearest children, if such an expression is allowed.

The hardest tests of life come not to those who are in the midst of the battle, but to those who because of affliction or otherwise have to leave the field of conflict—leave the work that was near and dear to them, and patiently suffer for Him. Unwise remarks by those that should be and are our best friends sometimes make the pain so much the more. Mental pain is always greater than physical pain. We must then say, "Father, forgive them, for they know not what they do," having perhaps never experienced God's hand of affliction.

If sin always would be the reason for affliction we would have no well people; "for all have sinned, and come short of the glory of God." The Psalmist says that "He hath not dealt with us according to our sins, nor rewarded us according to our iniquities." As long as His afflicted ones and those around them are in the flesh the question may continue to be asked, "Who has sinned?" It is not needful that we know why the affliction, but that God's purpose for the affliction be realized in the afflicted one himself and those around him whose duty it is to minister to such. As afflicted ones we need to fully submit, pray that His will may be done, and those of us not afflicted that we do not make it harder for them by unkind words or deeds, but seek to minister in the best way possible to their needs both physical and spiritual. Let us do all that we can in a material way to make life as pleasant and comfortable as possible, and in the spiritual seek to encourage their faith and trust in the goodness and wisdom of God, that God's purpose in both our lives might be realized.

How can the more blessed grace of giving be practiced? This includes more than dollars and cents. If there is no one who is called to take the less blessed part of receiving, let those of us who have the privilege of giving rejoice that we can be on the more blessed side and those of us who need help, accept it as coming from Him. In the future let not our concern be why the suffering, but let our highest aim be that God's work might be made manifest thereby and He be glorified.

New Holland, Pa.

WAS IT YOU?

By Arlean Leibert

In traveling along life's highway,
Are you the man who passed by,
And left a fallen stranger,
Forsaken, alone, to die?

"I haven't time to stop," you said,
And you glanced at the hurrying sun;
"The day will soon be finished.
While my work is scarce begun."

The love of God is not in you,
There's no pity in your heart;
Oh, be the Good Samaritan,
Ere your brothers' souls depart.

Remember those who are weary,
That stumble along the way;
Oh, help in sharing their burden,
You can start this very day.

Nampa, Idaho.

HAVE YOU CAUGHT THE VISION OF ITINERANT SUMMER BIBLE SCHOOL WORK?

I recently had an interview with a Christian worker who travels from place to place teaching the Word of God to the children in Summer Bible School during the forenoons of a two-week period, and in the evenings of the same two weeks he brings evangelistic messages to the children and to adult audience. In the local community where he labors he secures additional helpers as needed to promote the Summer Bible School. His Summer Bible Schools are usually held in sections where he has denominational connections and can draw from congregation for assistants. I learned that his schedule for the summer is completely filled.

This Christian worker has caught the vision! He realizes that the Gospel message brought to boys and girls will bring forth, comparably speaking, more fruit than when the same Gospel message is preached to adult audiences. However, he wisely combines teaching the children with preaching to adult audiences and children also.

The Virginia Mission Board this summer has sent an itinerant group into the mountains of their district to conduct Summer Bible Schools and bring evangelistic messages also at the same time. The group consists of five members, one being a preacher. They tour with a trailer and auto for the entire summer and the outcome of such work the Lord only knows. This type of Bible teaching and evangelism opens the door widely for the establishment of congregations. It is real pioneering missionary endeavor.

A number of brethren in northern Minnesota, with their wives and other helpers, are active in promoting Summer Bible Schools. The entire summer is filled with this type of work. Two or more schools are being conducted at the same time. By the blessing of God, much good is being accomplished by this group of enthusiastic Christian workers. While these workers reside in that section, they reach out into territories far removed from their place of residence; and they carry the Gospel of Jesus Christ through Bible-school teaching, and through pers-

(Continued on page 347)

Sunday School Lesson

Theme for the Quarter: Studies in Genesis

V. NOAH: GOD'S COVENANT WITH MANKIND

Lesson for July 26, 1942.—Gen. 9:1-

Golden Text.—I will remember my venant.—Gen. 9:15.

Introductory.—This lesson follows e extended narrative of the Flood, as ven to us in the seventh and eighth apters in Genesis. As for the wording our lesson head, as given officially those who prepared this series of sons, we seriously question it; as me have tried to make it appear that is is God's covenant with man for all ne, whereas we understand it to be s covenant with Noah for his time. this, as in all other covenants of God th His people, we find Him true to s part of the covenant. As for man's rt of the covenant, we invariably find ortcomings.

God's Charge to Noah (1-7).—After e Flood had subsided, Noah and his nily came out of the ark. At that ne they were probably in what is now own as Armenia, as the ark rested on Mt. Ararat, a mountain in Arnia. God's charge to Noah and his is was: "Be fruitful, and multiply, d replenish the earth." The rest of human family had been completely ped out in the Flood, and the responility of repeopling the earth rested olly upon this family. Moreover, n was given the dominion over all earth, including the animal creation, aring the same responsibility that am did, about sixteen and a half turies earlier.

The sacredness of human life was phasized by the Lord, who pronced a penalty upon the man who rdered fellow men. Some have tried make it appear that when God said, Whoso sheddeth man's blood, by man ll his blood be shed," that He thereauthorized man in charge of the afs of government to inflict capital nishment upon murderers; also horized nations to wage war upon gressor nations. We prefer to put on this statement a similar interpretan that we would upon the statement our Lord Jesus Christ: "All they t take the sword shall **perish** with the ord." The judgment of which God aks is in His hands; as is evident n Paul's letter to the Romans, say, "Dearly beloved, avenge **not** yourves, but rather give place unto wrath: it is written, Vengeance is mine, I l repay, saith the Lord." Whatever interpretation referred to may have ant in Noah's time or in the time en the Levitical Law was in force it n our time, wholly out of line with the teachings of Christ the Prince of Peace, and of His apostles.

The Sign of God's Covenant with Noah (8-16).—The rainbow in the clouds was referred to as the sign of this covenant. Every time the rainbow appeared in the sky, it served as a sign that God was faithful to all His promises connected with this covenant. The question has been asked, Was there no rainbow in the skies previous to this covenant between God and Noah? We have heard this question discussed from several different viewpoints. Whatever answer you may have to this question it is evident that there was something about this sign that made it different from what Noah and his family had known before the Flood.

Another promise of God as noted in this covenant is that the earth should nevermore be deluged in a universal Flood as this one was. This promise has been verified as truth from the fact that none has yet appeared. This is the promise: "I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."

We do not understand, however, that God expected the whole human family to remain a generation of saints. In fact, God had evidence that even Noah himself was not absolutely perfect. But while we are sure, upon the evidence of God's sure promise, that there will never be a Flood upon the earth like the great Deluge in the days of Noah, God specifically says (through His inspired writer—II Peter 3:10-17) that there is a fearful judgment awaiting humanity, when "the elements shall melt with fervent heat" and other things promised that sinful man can not withstand. There is a judgment in store for every form of sin; for every sinner who departs from the way of the Lord and ignores His holy will.

In conclusion, let us take a good look at our golden text: **"I will remember my covenant."** In all His dealings with man He has never broken a single covenent. Man's record, however, has been the exact reverse of this. In the first place, God placed man into a beautiful, blissful paradise, and blessed him with all that the human heart could wish. But man fell miserably, and ever since that time he has merited the judgments of a just but merciful God. When Cain was born, Eve exclaimed, "I have gotten a man from the Lord." But this "man from the Lord" turned out to be a murderer. The posterity of Cain gained the ascendancy over the earth, so that God destroyed the earth with the universal Deluge. This is typical of the entire history of man. But it should never be forgotten by those who are minded to live true to God that He has at all times and under all circumstances remained true to all His promises. All the aches and ills of humanity have come as a result of the fact that man, unlike God, has failed to remember his covenant with God. Let Christian people resolve anew that at all times and under all circumstances and surroundings they will remember their covenant with the Almighty, and remain true to Him. A delightful promise of God reads: "Be thou faithful unto death, and I will give thee a crown of life."—K.

Bible Meeting Topic

BUSINESS INTEGRITY.—II Kings 22:3-7; Rom. 12:11

Topic for July 26

MOTTO

"Clean hands and a pure heart."

OUTLINE STUDY

I. God's Estimate of Integrity.

1. He who exercises himself in integrity is just and worthy to live.—Ezek. 18:5-9.
2. He fulfills God's requirement.—Mic. 6:8.
3. God rewards him with a secure dwelling.—Jer. 7:5; Isa. 33:15, 16.
4. Integrity is more acceptable than sacrifice.—Prov. 21:3.

II. God's Laws for Business.

1. Weights and measures.—Lev. 19:35, 36; Deut. 25:13-16.
2. Against bribery.—Psa. 15:5.
3. Oppression.—Isa. 33:15; Deut. 24:14.
4. Extortion.—Ezek. 22:12; I Cor. 6:10.
5. The Golden Rule.—Matt. 7:12.
6. Seeking the welfare of others.—Phil. 2:4; I Cor. 13:5.
7. Motives of helpfulness.—Eph. 4:28; Acts 20:35.
8. Trust God and give.—I Tim. 6:17-19.
9. Against hoarding and luxury.—Jas. 5:1-6; Amos 6:1-6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, **"Integrity," "Uprightness."**
2. Business Integrity.
   a. Just weights and measures.
   b. A fair price.
   c. A worthy article to sell.
   d. Honest work and honest wages.
   e. Keeping the Golden Rule.
   f. Unjust gain refused.
   g. Robbery or theft outlawed.
   h. Increase by God's blessing.

For Seniors.

1. A Straightforward Business.
2. Business Injustice.
3. Rewards for Christian Business Dealing.
4. The Motives of Gain.

PERSONAL THOUGHT

We need unselfish Christian hearts to fit us to conduct our business along lines of true Christian integrity.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Missions ..... John R. Mumaw
Doctrinal ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

THURSDAY, JULY 16, 1942

Field Notes

Revival meetings are scheduled for July 19-26, at the Orrville, Ohio, Mennonite Church, with Bro. Milo Kauffman of Hesston, Kans., as evangelist.

R.

* * *

Bro. Nelson E. Kauffman of Hannibal, Mo., was the guest speaker at the all-day young people's meeting at the Lower Deer Creek Church near Kalona, Iowa, on Saturday, July 4.

* * *

Change of Address.—Bro. Newton S. Weber and family, from Springs, Pa., to Salisbury, Pa. The change is occasioned by Bro. Weber's occupation and does not affect their church connections.

* * *

A brother writes us from Atglen, Pa.: "The tenth annual open air singing will be held, D. V., in the woods of Bro. Joseph G. Kennel, a mile north of Atglen, on Sunday, July 26, at 1:30 P.M. Everybody welcome."

* * *

The Advisory Committee for the Howard, Hagerstown, Sideling Hill, and Grottoes C.P.S. Camps is giving programs and spending a day and night at each Camp this week. The Committee: Amos Horst, Henry Garber, Chester K. Lehman, Shem Peachey, Ernest Bohn, Orville Ulery.

* * *

An impressive ordination service was held at the Scottdale Mennonite Church on Sunday afternoon, July 12, at which time Bro. George R. Smoker was ordained to the ministry, for service as a missionary in Africa. Besides the home ministry the services were in charge of Bro. W. W. Graybill and Bro. H. E. Lutz, moderator and secretary, respectively, of the Lancaster Mennonite Conference. Bro. and Sister Smoker are to sail for Africa as soon as the way opens. The prayers of the home brotherhood go with them.

* * *

Among those from a distance who attended the recent funeral of Bro. A. G. Yoder at West Union Church near Parnell, Iowa, are the ministering brethren, Wm. J. Brenneman of Chicago. D. J. Lapp of Peoria, Edward Yoder of Kansas City, J. M. Kreider of Palmyra, Mo., J. E. Zimmerman of Milford, Neb., and Nelson E. Kauffman of Hannibal, Mo.

* * *

A cablegram from Bro. A. C. Brunk of India to Bro. S. C. Yoder of our General Mission Board brings us the disturbing news that Bro. George R. Lapp of the American Mennonite Mission at Dhamtari, India, has suffered a paralytic stroke. We are glad for the word "improving" in that message, and are hoping to hear of an early restoration. May we unite in prayer to that end.

* * *

Bro. J. M. Kreider was with the congregation at Sheldon, Wis., over the week-end of July 5, at which time the finishing steps were taken, as directed by the Dakota-Montana Conference, making that congregation a part of said conference. Bro. K. is well pleased with the outlook at Sheldon. Long may the work of the Lord prosper there, as well as in the near-by districts of Exeland and Glen Flora.

* * *

Bishop Abner G. Yoder of Parnell, Iowa, whose severe illness was chronicled in a recent number of the Gospel Herald, passed to his eternal reward in the early part of last week, and his remains were laid to rest in the cemetery near the West Union Church. An unusually large assemblage attended his funeral services in West Union Church on Thursday, July 9. Obituary notice next week. May God comfort the bereaved.

* * *

College Debt Liquidation.—An official report of the progress of the debt-liquidation program for Goshen and Hesston Colleges, received too late for publication this week, will appear next week. Total receipts for June were $9,246.16, with additional pledges to be paid in cash or bonds totaling $12,016.75. This response of the church to the effort of the Mennonite Board of Education to raise $105,000 to free our church colleges of debt is more encouraging.

* * *

Ordination services were held in the community of Croghan, N. Y., June 28, when Bro. Lawrence Burkholder, formerly of Newville, Pa., was ordained to the ministry to have charge of the new congregation in that vicinity. The meeting was in charge of Bishops D. A. Yoder, Oscar Hostetler, and S. Yoder, all of Indiana. This new congregation has a membership of over 8 with nine others as applicants f baptism. May the Lord richly bless o dear brother in his new and add responsibilities.

Correspondence

SCOTTDALE, PA.

Dear Herald Readers:—On Thursday e ning, July 9, the congregation held its ser annual business meeting. Regular chur business was transacted and the election officers and members of church committ was held.

Over the week end of July 12 the cong gation and mission Sunday schools w favored with the presence of a number visiting ministers. The occasion for t presence of these visiting brethren was t ordination of Bro. George Smoker to t ministry, who with Sister Smoker is to s for the mission field in Africa. Besi brethren and sisters from several neighbori congregations, the following ministeri brethren were present: Bros. Henry L and Henry Garber, Mt. Joy, Pa.; Bro. W. Graybill, Richfield, Pa.; Bro. J. M. Nissl Altoona, Pa.

At the morning church service Bro. Niss conducted devotion and Bro. Garber brou the message. In the afternoon the ordi tion services were in charge of Bro. Da Kauffman. Bro. Henry Lutz brought ordination message and Bro. A. J. Met gave the charge to Bro. Smoker, assisted Bros. Kauffman and Lutz.

In the evening service Sister Doro Smoker and Bro. Garber spoke on Afr and Bro. George Smoker preached the ning sermon. The congregation apprecia the inspiration and messages of these se ices. Our prayers go with Bro. and Sis Smoker in their preparations for service and journey to Africa to carry the Gosp

Ellrose D. Zook

UPLAND, CALIFORNIA

(N. Pomona Congregation)

Dear Herald Readers:—When we l wrote we were happy to have Bro. and Sis Wm. Jennings with us, but now they h gone to visit their son's in northern Calif nia and other churches as they travel tow their home at Sterling, Ill. So this leaves as a flock without a shepherd. We are hop some one reads this who might want change locations and fill the pulpit at place. Some one has wondered, where all young men are that prepare for the mini and graduate from our colleges each year. would welcome such a one too. This af noon most of the congregation went to dedication of Los Angeles Summer Ca Ground, Pacoima Canyon. Anyone inter ed and wanting further information ab this place can write Bro. Ed. Harder, Avenue, Upland.

We are glad to report that Sister Nora Hostettler is improving nicely. Two of her sisters are here now, Orpha Horst from the Columbia, Pa., Mission, and Esther Horst from the La Junta Hospital.

Plans are being made for Vacation Bible School soon.

We have had very nice weather this summer with only a few hot days. We hear much about war and all the preparation for it but how thankful we are to be living in U. S. A. Continue to pray for us.

Cor.

MILVERTON, ONTARIO

(Wellesley-Maple View A.M. Congregation)

Dear Herald Readers, Greetings:—It has been some time since our congregation has reported to the Gospel Herald. Nevertheless we cannot help but feel that the Lord has heard and answered prayer, as plans are under way for a series of meetings to be held in our congregation some time in September.

Our congregation has been favored with inspiring messages from visiting ministers of late. Among them were Bro. Fred Brenneman, returned missionary from India; M. S. Shenk of Pigeon, Mich.; Milo Stutzman of Tofield, Alta.; and Jesse Bowman of Elmira, Ont. We were greatly edified by their messages, and our prayers go with them in their various fields of labor.

The Lord is revealing Himself very definite to us, and we trust that all saints will continue to lift us up to the throne of grace that we shall find help in time of need. It is very evident that Satan is busy seeking whom he may draw into his net, as he knows his time is short.

The promise of God through Malachi has not failed as yet, and will not fail. Let us prove Him and see if He will not pour us out a blessing as He promised. "O taste and see that the Lord is good: blessed is the man that trusteth in him."

July 1, 1942. Valentine Nafziger.

MINOT, NORTH DAKOTA

(Fairview Congregation)

The Lord has been very good to us here at this place and we feel that He has answered our prayers in a mighty way.

On the evening of June 25, Bro. J. M. Snider and our bishop, Bro. Eli Hochstetler, came into our midst and preparations were made for an ordination, should the Lord consider to lead that way.

Then on Tuesday evening, June 30, the ordination services were held. The lot for minister fell on Bro. Floyd Kauffman and the lot for deacon on Bro. Sol Zook. It was a very impressive service and we believe that they were very definitely led in this work.

Bro. L. A. Kauffman has been carrying the responsibility for the congregation alone since Bro. R. E. Myers left several years ago. Bro. Kauffman is now engaged in evangelistic meetings and Bible school work at Casselton, North Dakota.

Our revival meetings are to begin July 12, with Bro. Elmer Hershberger of Detroit Lakes, Minn., in charge.

Our Summer Bible School was held June 8-19. We had an enrollment of 80. The seed has been sown and now we pray the Lord of harvest for the increase.

The crops and gardens are looking good at this place, for which we praise the Lord.

Bro. Milo Kauffman worshiped with us on the evening of July 1. We are always glad for brethren who make this a place to stop as they go through.

Pray for the work at this place and especially remember the newly ordained men.

July 5, 1942. Sadie King.

CITY MISSIONS

(Continued from page 341))

visitors are invited. The visiting teachers—Blanche Eschlimen, Doris Wengerd, Rosa Nussbaum, Elsie Yoder, Bernis Hostetler, and Orpha Troyer, with Leona Miller and Nora King, home teachers—are very busy with an enrollment of 126. Annie Bixler assisted in the cooking and housekeeping the first week.

Six of our young men have now gone to C.P.S. camps in six different states. Ralph Bender and Wm. Allan, our S. S. superintendent, were the most recent ones to go. Several of our younger boys registered yesterday.

June 21, services were again resumed in the hall at Hartville. Bro. H. N. Troyer is now located there and is in charge of the work, under the direction of the Canton Mission congregation. Bro. Willis Sommers and wife, and Bro. Eugene Hershberger and wife, from the Beech congregation, are assisting in the S. S. work as superintendent and teachers respectively.

We will conduct our fifth annual S. B. S. in the township school building at Hartville July 13 to 24.

We are grateful to our heavenly Father for the many blessings and bountiful provisions that have been supplied us by the many churches and friends, making the work here in Canton possible. Many have remembered our needs with fresh vegetables, meats, canned fruits, etc., as well as the financial contributions.

Very sincerely,

July 1, 1942. J. J. Hostetler, Supt.

IOWA CITY, IOWA

(Mennonite Gospel Mission)

Gospel Herald Family, Greeting:—With great joy we were privileged to meet for counsel meeting April —, and the following Sunday morning communion services. To add to His blessing, there were some who had never communed before. Several were added to the fold at Iowa City this last quarter. Bro. Fisher, our beloved bishop, was in charge of these services. We were faithfully counseled, and wonderfully blessed by the messages he brought us. Sister Goodman was received by water baptism. In one of our regular Sunday morning services a father gave his heart to the Lord, and has invited us to his home for instruction on Christian living. The wife also is manifesting good interest in her own soul. Their children have been attending Sunday school the last three years.

A special series of sermons about the plan of salvation were arranged and presented to the boys and girls from nine years through high school age, who were gathered in the basement of the church. Four Sunday mornings were planned and the fourth was a day set aside for decision day in which two young souls responded to the call of Christ, one of them the daughter of the father who came before in our regular service.

We have been blessed by the presence of Bro. and Sister Duerksen and Sister Bertha Nitzsche of Hesston, Kans., College in our midst. They are taking some work at I.S.U. summer school. They are allowing themselves to be used of the Lord as well in Iowa City.

Summer Bible school was held again this year, and we believe was just a little better than last year, which it seems is always true of each year. We appreciate the splendid work done by the teachers. We hope to give a complete report in a later article.

With gratitude to our heavenly Father, and to His dear children, we close; asking a continued interest in the Lord's work in Iowa City. We solicit your support in every way.

Sincerely in His name,

June 30, 1942. Norman Hobbs.

LANCASTER, PA.

(Dillerville Mission)

We are glad to report that our work is going along with renewed effort, week after week. Although we have canceled our Sunday evening service, this does not cause a lack in our work among the homes in this field of labor.

There are yet many, many (yes, far too many) who are without Christ, and therefore have no hope. We rejoice in the fact that the Lord has said, "It is not by might, nor by power, but by my spirit." We feel sure that it is His Spirit that spurs us on in this work of love.

Our summer Bible school days are gone; but will long be remembered, I believe, by most every one who attended. We had a fine group of children that attended. Our average for the two weeks was 77. We also feel sure that we had teachers who were willing and able to present the truths suitably in this all-important work of the Lord. The teachers were Sisters Esther Gochnauer, Miriam Weaver, Anne Neff, Lillie Sauder, Dorothy Landis, Gladys Leaman, Ada Harnish, and Bro. Clayton Landis.

Our biggest problem here is transportation because of gas and tire shortage, and we do a lot of hauling children because of the distance they have to travel. Our services are every Sunday morning: Sunday school 9:30 a. m., followed by preaching every other Sunday morning (July dates, 12, 26). We would be glad to have you visit our place of worship some Lord's Day morning. If you can do nothing more, we know you can pray for the work that it might prosper, and for the workers that we might remain faithful. As one of the workers, I feel like David (in Psa. 40:17), "I am poor and needy; yet the Lord thinketh upon me; thou art my help and my deliverer."

Yours in His glad service,

July 2, 1942. John S. Bechtold.

The Civilian Bond Purchase Plan

I. What the Plan Is

A concern for a Civilian Bond Purchase plan was first noted and discussed by the National Service Board for Religious Objectors in early 1941, at which time a Committee was appointed to study possibilities. For many months all contacts with Treasury Department officials seemed fruitless. Early in May, 1942, it was agreed that those groups most concerned should address their petitions in writing to Secretary of the Treasury Henry Morgenthau, and that Paul Comly French of the Committee would then present these letters in person. Among these was the following May 18 letter, prepared under the direction of the Mennonite Central Committee:

The Honorable Mr. Henry Morgenthau
Secretary of the Treasury
Washington, D. C.

Dear Mr. Morgenthau:

"In the attached statement of the position of the Mennonite Church on 'Peace, War, and Military Service,' adopted at its General Conference at Turner, Oregon, in August, 1937, you will note on page 3, item 3, the following: 'We can have no part in the financing of war operations through the purchase of war bonds in any form or through voluntary contributions to any of the organizations or activities falling under the category described immediately above, unless such contributions are used for civilian relief or similar purposes.' In other portions of this same statement can be noted the implications of our position and the Biblical basis for it as it relates to military service. All of the Mennonite bodies co-operating through the agency of this Committee hold substantially this position. As a religious group we appreciate most sincerely the respect granted us in this position at the present time and the provision which has been made for our conscripted young men to render their service to this country through Civilian Public Service as provided for in 'The Selective Training and Service Act of 1940' and the subsequent regulations by the Selective Service Administration. Current contributions from the Committee's membership constituency to the cost of carrying forward the Committee's administrative share of this program are running between Thirty and Forty Thousand Dollars monthly.

"In the numerous other relationships which the members of our groups have in this country at the present time, we are endeavoring to consistently apply our ideals and purposes outlined not only in this statement but also in other similar statements of position made during our past four centuries of history. The purpose of this letter, however, is to bring to your attention the quotation noted above with the request that your office give consideration to some technique by which our members could consistently aid their government with the loan of financial means at their disposal without violating conscience.

"In this connection and through the agency of the National Service Board for Religious Objectors, 1751 N. Street, N. W., Washington, D. C., Paul Comly French, Executive Secretary, we have on a number of occasions during the past months contacted individuals in your department—among these, Mr. Graves, Mr. Houghtling, and Mr. Kuhns—and have also explained our concern to Wayne Coy, Senator Robert A. Taft, and others. Inasmuch as our constituents in Canada were faced with a similar situation earlier than we, and since the Canadian government arranged to make available to them two special types of investments (a Series B, noninterest-bearing, nonnegotiable certificate, whose proceeds were designated for reconstruction and relief work; and special stickers for the regular Victory Bond Series, which served to designate such funds for the same purpose), it was our earlier assumption that perhaps similar offerings might be made available to our members in the United States. Through Mr. French, however, we now learn that your Department has investigated this Canadian provision and has stated that such provision would be too expensive from the standpoint of administrative cost. Representatives of the Treasury Department in Ottawa have advised our own leaders in Canada of their satisfaction with the arrangement and of their appreciation of the subscriptions to date. From the angle of our own position such an arrangement as is provided in Canada would be entirely satisfactory. In the matter of the cost of administration to the government in making such or similar offerings available to our people here, we believe also that a plan could be worked out to cover this administrative cost by and within our own group.

"We have also been advised by Treasury Department representatives that the type of certificate, bond, or evidence of indebtedness which would meet these purposes is not available in the United States and could not be made available except by an Act of Congress. On this point we, of course, recognize that you yourself would be in the best position to know what might be best or could be arranged. It has occurred to us, however—inasmuch as our Government does continue to have financial needs along a number of civilian lines as heretofore—that perhaps some form of special, long-term, low-interest-bearing, nonnegotiable Treasury Note might be made available in units of One Hundred Thousand Dollars or more bearing a statement on its face to the effect that the amount of money in question represents aid to the Government in certain of its continuing civilian interests. We think, for instance, of the budget requirements allowed to Selective Service—Camp Operations Division—by which funds are provided for the 'Work of National Importance' technical agencies co-operating with our present Civilian Public Service program. We do not know what this amounts to annually but assume that the total is at least several millions of dollars. We would be happy to have the proceeds of loans made by our people so indicated on the face of the aforementioned Treasury Note.

"The provision of such an arrangement as outlined in the foregoing paragraph would also imply that the Treasury would recognize local subscriptions to these on the part of our members as acceptable in lieu of subscriptions to the regularly offered Defense Bond Series; in fact, it would be entirely satisfactory to us to have such subscriptions channeled through the regular local soliciting agencies as is being done in Canada.

"The membership of Mennonite and co-operating groups in the United States totals, in round numbers, 125,000—our total constituency, including children, is perhaps something under 200,000. We believe that the average wealth and income of Mennonites is about the same as that of the average of other American citizens, and we are certain that if a Treasury offering were made available to us consistent with our group's historic position on this question our members throughout the country would subscribe their full share and more. We will be glad to give you further full assurance of this, and also as noted before, we will be happy to arrange to carry the additional administrative costs for making available and handling such offerings received through one of our group agencies. Because of the large number of inquiries received at this office on this point we have made available some months ago to our members a printed statement of 'Readiness to Purchase Civilian Government Bonds' as per attached copy. The large quantity of these that have been ordered from our office and the continued large number of letters received by us convince us of the growing concern of our members throughout the country that if at all possible something consistent with the position we hold might be arranged.

"We will be glad to meet with you or any one in the Treasury Department whom you designate to discuss this matter further at any time and place that you suggest. We do hope for your favorable consideration of this petition and request at any early date."

Very sincerely,
MENNONITE CENTRAL COMMITTEE
Orie O. Miller
Executive Secretary

Subsequent to this presentation and discussion of same in the office of Under-Secretary of the Treasury, Daniel W. Bell, there was the following further exchange of correspondence between Paul Comly French and the Treasury.

June 1, 1942

Mr. Henry Morgenthau, Jr.
Secretary of the State
Washington, D. C.

Dear Mr. Morgenthau:

"This will confirm our conversation regarding the problem confronting the members of the religious groups represented by the National Service Board for Religious Objectors who feel conscientiously unable to purchase Defense Bonds. They understand that there are continuing expenses for the regular functions of the Government, totalling some six billion dollars annually. Would it be possible for us to purchase regular issues of Treasury bonds and notes and then redistribute them to our people in smaller denominations through a nonprofit corporation we are organizing?

"Any rate of interest established by the Treasury is agreeable to us, but we would prefer a rate lower than that paid on Defense Bonds. We are willing to accept notes with any maturity date which seems right to you. We would handle all subscriptions, and the Treasury would not be required to assume any additional clerical burden on our behalf.

"If this plan is satisfactory to you, would it be possible for us to explain to our neighbors that we are aiding in the financing of the Government in ways that our consciences permit and that the United States Treasury has approved our plan?"

Cordially yours,
Paul Comly French

June 2, 1942

Dear Mr. French:

"This will acknowledge your letter of June 1, 1942.

"In line with our recent conversation, I think you understand that the Treasury needs some six billion dollars annually to maintain civilian services of the Government which are essential to the basic needs of human life, to conserve our national resources, and to keep in repair our national plant. The Treasury would be willing to have the funds to be subscribed by your people invested in Treasury bills, Treasury certificates of indebtedness, Treasury notes, and Treasury bonds which the Treasury offers publicly to the people of the United States from time to time, and which are not designated by their terms as 'war issues.' I shall be glad to see that you are notified each time an offering of this kind is made.

"It is our understanding that you will buy such securities as are issued, in amounts in line with the financial resources of your people, and then distribute certificates of participation in smaller denominations through a nonprofit corporation you are organizing. This plan is agreeable to us and will, we believe, satisfy the American people that the groups you represent are contributing to the support of the Government in ways their consciences will permit.

"We understand that the groups you represent are making contributions to the support of the Civilian Public Service Camps for conscientious objectors authorized by the Congress and the Selective Service System which would otherwise have been a charge on the Treasury of the United States.

"We are all seeking the same objectives and are glad that our American democracy is able to recognize the conscientious convictions of a minority of our citizens."

Sincerely yours,
H. Morgenthau, Jr.
Secretary of the Treasury

Mr. Paul Comly French
Executive Secretary
National Service Board of Religious Objectors
Washington, D. C.

After receiving the June 2 letter from Mr. Morgenthau's office, a meeting of representatives of interested groups was called together in Philadelphia for discussion of further procedure. It was there concluded that as an intermediary between the subscribers and the government for these bonds and as agent for these subscribers and the groups they represent, an established, well-known, financial institution would be preferable to any other plan that might be devised. Provident Trust Company of Philadelphia was suggested. Contact was immediately made through one of Provident Trust Company's Vice-Presidents and the group was assured that this institution would endeavor to serve in this capacity. A series of conferences with officials of Provident Trust Company and a further conference with Under-Secretary Daniel W. Bell ironed out and developed further details necessary before the plan could be presented to the groups concerned. By June 22, however, it was felt that the plan was ready for such presentation.

A special meeting of representatives of co-operating Mennonite and associated groups was, therefore, called to meet with the M.C.C. at the Mennonite Home Mission, 1907 South Union, Chicago, Illinois, on Thursday, June 25. The Secretary of the Mennonite Central Committee presented to this gathering the provision for purchase of Civilian Bonds for those who cannot conscientiously purchase War Bonds and gave at the same time a review of the work which had been done in this matter by the representatives of the Committee and of the National Service Board. He stated: (a) that Provident Trust Company will serve as agent for the purchase of Civilian Government Bonds to be distributed to individuals. (b) That a representative of the Mennonite Central Committee, with representatives of the Brethren Service Committee and the American Friends Service Committee would constitute a Civilian Bond Committee to supervise the plan and to approve specific Government Bond purchases. (c) That a charge of $1.50 for each bond purchased by subscriber would cover all cost of the service.

A letter from Provident Trust Company to he M.C.C. tentatively outlining the arangement for their services as agent was ead. Further explanation was also made to he gathering concerning the method of romoting the sale of these bonds and of exlaining the plan to our people. After larification of specific points in the plan, he gathering gave consideration to it and what attitudes our several groups would vant to take toward same in separate M.C.C. onstituent group meetings. Following this, ne gathering reassembled for receiving the eports from the several groups. Inasmuch s these were practically unanimous in favorng the plan, the following resolution was nen moved and seconded as the evident mind f the meeting and passed by unanimous vote:

"That we approve the Civilian Bond plan submitted y Orie O. Miller, Executive Secretary of the Menonite Central Committee, and charge the Mennonite entral Committee with the responsibility of representng the co-operating Mennonite and associated groups the administration and promotion of the plan, and in ny further needed representation to the government private agencies."

At this point the Mennonite Central Comittee membership then took over further ction as noted in the following minutes:

"That the Mennonite Central Committee accept the harge assigned to it in the matter of the Civilian Bond lan by the co-operating Mennonite and associate roups and proceed to set up the organization and olicies necessary to carry out the plan."

"Moved and passed that the promotion of the Civilian ond program in the churches be made the responbility of the Peace Section, together with the reponsibility for raising the finances necessary for this ork."

"Moved and passed that Orie O. Miller be appointed the M.C.C. representative on the Civilian Bond ommittee."

"Moved and passed that the Executive Committee ppoint an advisory committee to assist O. O. Miller his work as Mennonite representative on the Civilian ond Committee."

The Brethren Service Committee has milarly approved for its constituency the rogram as outlined and has designated its presentative on the Civilian Bond Committe. The American Friends Service Comittee still has the plan under advisement ith indication that this constituency will so co-operate. A publicity folder approved Provident Trust Company and the Civilian ond Committee, has been prepared and is printers' hands now. A packet of these ith accompanying explanatory letter will be ailed to all M.C.C. constituent group pastors st as soon as these are available from the inter, from which time the plan then bemes operative.

Orie O. Miller,
Secretary of M.C.C.

II. How to Use the Plan

Many anxious inquiries have come to us ring the past few months, asking whether had a solution to offer to the growing essure to buy Defense or War Bonds. It is necessary for us repeatedly to inform you it nothing was yet developed, but that were diligently and hopefully employed in attempt to meet your requirements. Our pes, prayers, and labors have at last borne it. We can now offer our people subiptions to Government Bonds that are not war purposes. Provision also is made for recognition of such subscriptions to alterive bonds, both by church group as well as by county quota. This opens up an avenue of service for which many of our people have long been hoping.

In the Chicago meeting of June 25, after explanation had been made by the Secretary of the Mennonite Central Committee, it was practically unanimously agreed by all groups represented that we should go ahead with the proposed plan as submitted. It was further agreed that the M.C.C. should be the implementing agency for the Mennonites and their affiliates. The further promotion and publicizing of the program was given into the hands of the Peace Section.

The circular which has been prepared will outline in detail the operation of the plan. These descriptive circulars are being mailed to each minister or pastor on the available mailing list, as furnished us by the various conferences represented in the M.C.C. If for any reason your pastor does not receive the circulars and application blanks within a few days, we invite you to get in touch with the Mennonite Central Committee, Akron, Pennsylvania.

The Provident Trust Company will receive funds in denominations of $50.00, $100.00, $500.00, or $1000.000 [plus $1.50 for each bond purchased to cover costs of service] to be held by them until the Civilian Bond Committee approves their subscription to a specified Government Bond issue. When such subscription has been completed and the Treasury Department has made proper registration of the bond, the bond will be returned to the Provident Trust Company, which will in turn forward the bonds to the subscriber or to the person or institution for whom the subscriber ordered it registered.

Anyone so desiring may subscribe to a bond in the name of a charitable institution. The subscriber may designate a church institution, for example, as the one for whom the bond is to be registered. Receipt for such subscription would be forwarded to the subscriber. Such receipt would provide him with evidence of his subscription to government obligations and he would receive credit in the community quota. Such receipt would also be evidence for income tax deductions. The bond would be mailed to the institution for which it was subscribed and registered. The institution would be recipient of the proceeds of the bond at its maturity.

The question of pay-roll allotment plans of certain industrial organizations is also provided for. The employee concerned may instruct the proper officials of the industrial organization to reserve that part of his pay roll which they ordinarily deduct until sufficient has been accumulated for the purchase of at least a minimum $50.00 bond. The industrial organization should be instructed to forward such funds with the subscription order form to the Provident Trust Company. The Provident Trust Company will subscribe the designated funds in the next available issue of bonds as authorized by the Civilian Bond Committee.

If you prefer, you may subscribe through the Defense Bond solicitor in your local community. In case you use this method, proper precaution should be used to insure the funds being invested through the channels outlined above. If satisfactory arrangements can be agreed upon with the solicitor, it would probably be helpful in more directly meeting the pressure by local groups for Defense or War Bond purchases.

The Provident Trust Company is not prepared to receive funds in denominations smaller than $50.00. In cases where individuals are not prepared to subscribe for at least a minimum $50.00 bond but where they desire to have evidence of smaller subscriptions which are possible for them to make, it might be helpful to set up a plan in the local church congregation to put these smaller amounts into a common congregation bond or to be held in trust by the congregation with proper individual receipts. The specific application of such suggestion would necessarily vary widely with local conditions. If there are difficulties in the administration of a plan in your local community, or if there are points which are not clear, please address all inquiries to the Mennonite Central Committee, Akron, Pa.

Jesse W. Hoover,
Secretary, Peace Section.

HAVE YOU CAUGHT THE VISION?

(Continued from page 342)

work and testimony, and preaching the Word by their living, as they have opportunity. Talk about real pioneering missionary endeavor!

At this time half of the summer still lies ahead. Who among those who read this, and who have the necessary qualifications, are willing to give part of their time to do such type of Summer Bible School work? The challenge comes to young people and to adults, to lay men and women, and ministers as well. The field is ripe unto harvest, white indeed, and much of the wheat is perishing because of lack of reapers. Have you caught the vision? Do you see the thousands of boys and girls in our own beloved country, in rural sections, and in the slums of cities, and in mining towns, who are not receiving one bit of Bible instruction, in this land which is considered a Christian country? If you have caught the vision, what will you do about it? All that is required is a willing heart and mind, dedicated to God to be used of Him. One automobile and a number of workers can go into a section where the Word is not taught and conduct a two-week Summer Bible School, and the Lord only knows what the result of such wonderful work will be. Before the opening of school this fall it should not be impossible to have fifty such itinerant Summer Bible Schools. Too visionary, do you say? Not if the vision has caught you! This call comes to you. The Lord is calling. The boys and girls not taught in the Word of God are calling. The time is short. The opportunity is now. Will you go to the village over against you? Will you go to that mining town? Will you go into that rural section? Will you go into the slums of that city? Will you volunteer to teach the Word through a two-week Summer Bible School while the opportunity is before you?

C. F. Yake,
Secretary of Summer Bible Schools.

Conservative Amish Mennonite Conference

Report of the Conservative Amish Mennonite Conference Held with the Hartville Congregation, Hartville, Ohio, June 23-25, 1942

The thirty-second annual meeting of the Conservative Amish Mennonite Conference, was held with the Hartville congregation, near Hartville, Ohio, June 23-25, 1942.

A ministers' meeting was held on the conference grounds Monday afternoon, June 22. After the singing of a hymn, the meeting was opened by Bro. C. W. Bender who read Col. 3:1-17, and led in prayer. The work done at this meeting will be reported under "Reports, Appointments, etc.," elsewhere in this issue.

Monday Evening, June 22

Song service.

Devotion by Noah Brenneman, who read Acts 20:17-19; 26-30; II Tim. 3:1-5; 13:4-8 and led in prayer.

German Sermon, Manasseh R. Miller. I John 3:1-3; Eph. 4:4-16.

English Sermon, Noah Zehr. Neh. 4:19, 20; Isa. 41:6, 7.

Tuesday Morning, June 23

Song service.

Devotion by Samuel T. Eash, who read I Cor. 13 and led in prayer.

The home bishop, Bro. Roman H. Miller, extended a hearty welcome to all to which the moderator responded with a few very fitting remarks.

Organization

Moderator, Emanuel Swartzentruber.

Assistant Moderator, Edwin Albrecht.

Secretary-Treasurer, Ivan J. Miller.

Nominating Committee: J. B. Miller, M. J. Swartzentruber, John B. Zook.

Resolutions Committee: John K. Bontrager, Nevin Bender, Lloyd Boshart.

The conference sermon was preached by Emanuel B. Peachey, Belleville, Pa., from Isa. 62:10, with Isa. 58:1 and numerous other scriptures.

The following bishops responded to the conference sermon: John L. Mast, C. W. Bender, M. S. Zehr, Elmer G. Swartzendruber, Samuel T. Eash, John K. Bontrager, Nevin Bender, Roman H. Miller.

Tuesday Afternoon, June 23

Song service.

Devotion by Albert S. Miller, who read Gal. 5 and led in prayer.

QUESTION 1: **The Sin of Neglect and Unbelief, or Apostasy Today.** Earl J. Maust.

RESOLUTION: We recognize that the Holy Spirit, through Paul, prophesied that there will be a falling away or departure from the faith in the last days; and that "the mystery of iniquity doth already work." I Tim. 4:1; II Tim. 3:1; II Thess. 2:7. Present tendencies give evidence that we are actually living in the latter day of apostasy.

The following are some of the deceptive works and teachings of Satan:

He: 1. denies the Deity of Jesus Christ;
2. despises the work of the Cross;
3. denies Him as a mediator;
4. denies the physical resurrection;
5. denies everlasting punishment;
6. denies the visible return of Jesus Christ;
7. rejects the total depravity of man;
8. denies the miracles of the Bible.

We, therefore resolve, that special efforts be made to "put the brethren in remembrance of these things" (I Tim. 4:6) and to "exhort one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

Further, that the truth be taught with love, to maintain the principles of the Word, as taught by Jesus Christ and the apostles.

QUESTION 2: **Romans 12:1, 2.** Shem Peachey.

RESOLUTION: We notice in this scripture the Holy Spirit's appeal:

1. For the presentation of our bodies as a living sacrifice.
2. Not to be conformed to this world.
3. To be transformed by the renewing of the mind.

We recognize this fact: when we present our bodies acceptably and are transformed by the renewing of the mind, we will be lifted above worldly conformity which affects us in so many ways.

We believe that a clear understanding:

1. of our own nature,
2. of God's will for us,
3. of the beauty of yielding to His will,

will enable us to make progress acceptable to God.

Therefore, because of the rich mercies of God in Christ Jesus, we resolve:

1. To exemplify this truth in our lives. I Tim. 4:12.
2. To be clear in our teaching and preaching of the Word and in our discipline according to the Word. II Tim. 4:1-5.
3. To be sympathetic with each other in seeking to attain to a more perfect standard. Gal. 6:2.

30 MINUTE TALK: Experiences in the Spreading of the Gospel in Rural Mission Work. Emanuel Swartzentruber.

Tuesday Evening, June 23

Song service.

Devotion by J. J. Zehr, who read Heb. 2 and led in prayer.

German Sermon, J. B. Miller. Mark 2:2 (last clause); John 14:24; John 17:8; Heb. 13:7.

English Sermon, Noah Miller. Jude 1:3; Mark 2:10; Rom. 4:18; Heb. 11:6.

Wednesday Morning, June 24

Song service.

Devotion by M. S. Zehr, who read Heb. 1 and led in prayer.

QUESTION 3: **Rightly and More Effectually Dividing the Word of Truth:**

A. "Whatsoever he saith unto you, do it" (John 2:5), Noah Zehr.

B. The "Decrees for to keep" (Acts 16:4), John B. Zook.

C. "If ye know these things, happy are ye if ye do them" (John 13:17), Eli Swartzentruber.

RESOLUTION: Paul wrote to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63); and again, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:25); and again, ". . . the word that I have spoken, the same shall judge him in the last day" (John 12:48).

In this we recognize that God's Word is spirit and life, and that it is eternal and authentic.

Therefore, be it

1. Resolved, that we give ourselves to a faithful study of the Word of God, acquainting ourselves with it, so as to be able to "rightly divide the word of truth."
2. That we depend upon the guidance of the Holy Spirit, which always agrees with the Word, in our interpretation of Scripture, believing as Jesus said, that "when he, the spirit of truth, is come, he will guide you into all truth . . ." (John 16:13).
3. That we use care when making decrees, so that they may be according to the Word, and that they be delivered "for to keep" (Acts 16:4).
4. That we continue to observe faithfully, the "all things" of the Word, knowing that happiness now and in eternity is our portion. John 13:17.

Wednesday Afternoon, June 24

Song service.

Devotion (including a short prayer service in behalf of a sick sister of the local congregation) was conducted by J. B. Miller, who read II Cor. 4:11-5:16 and led in prayer.

QUESTION 4: **Lessons of the Duties and Responsibilities of Stewardship from I Tim. 4:16 and Acts 20:28.** C. W. Bender.

RESOLUTION: "Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2).

To be faithful in that which is least, is to be faithful also in much. Luke 16:10.

It is our duty:

1. To earnestly endeavor to measure up to the Scriptural qualifications as set forth in I Tim. 3:2-9;
2. To be a good example for the flock, I Cor. 9:27; I Pet. 5:3; I Tim. 4:12;
3. To "lift up a standard for the people." Isa. 62:10;
4. To take heed unto ourselves, and unto the doctrine. I Tim. 4:16;
5. To care for the flock, over which the Holy Ghost hath made us overseers, to feed the church of God. Acts 20:28;
6. To take the oversight of the Church, not by constraint, but willingly; not for filthy lucre; neither as being lords over God's heritage, but being ensamples to the flock. II Pet. 5:2, 3;
7. To study, know and live a God-approved life. II Tim. 2:15.

Resolution of Sympathy

Since our kind heavenly Father has seen fit to remove out of our midst, our dear brother and co-laborer, Brother Joseph Lehman, Crogghan, N. Y., we desire to bow in humble submission to God who doeth all things well.

We remember with deep gratitude his interest and faithful labor in the Church in past years, and hereby express our heartfelt sympathy to his companion and family.

May the Lord comfort all sorrowing hearts to His own glory.

Information and Instructions Pertaining to Our C.P.S. Program. Elmer G. Swartzendruber.

A short talk was given by Noah Miller, Ass't. Director, Unit C.P.S. Camp No. 24, Washington County, Md., regarding camp life.

Wednesday Evening, June 24

Song service.

A children's meeting was conducted by Edwin Albrecht, after which Harry Stutzman led in prayer.

German Sermon, John L. Mast. Rom. 8:1-14.
English Sermon, M. S. Zehr. I Cor. 3:9; Rom. 9.

Thursday Morning, June 25

(Sunday School Conference)

Moderator, Allen Gingerich.
Assistant Moderator, Sam Beachy.
Song service.
Devotion by Joseph J. Miller, who read Isa. 55:1-7 and led in prayer.
Desirable Qualities of Superintendents and Teachers. Roman Kauffman, Millersburg, Ohio.
Teaching Units of the Church:
The Sunday School. Harvey Miller, Belleville, Pa.
The Bible School. Ephraim Brenneman, Kalona, Iowa.
The Young People's Bible Meeting. Noah Miller, Clear Spring, Md.

Thursday Afternoon, June 25

Song service.
Devotion by Jake K. Miller, who read John 1:1-14 and led in prayer.
Teaching that Changes Lives:
In the Home. D. C. Esch, Pigeon, Mich.
By the Minister. Lloyd Boshart, Croghan, N. Y.
The Influence of a Godly, Consistent Life. Alvin H. Yoder, Grantsville, Md.

Thursday Evening, June 25

Song service.
Devotion by Menno Coblentz, who read Phil. 1 and led in prayer.
German Sermon, Albert S. Miller. Mark 9:23; Rom. 10:14-17; II hess. 3:1-5; II Tim. 2:13.
English Sermon, John K. Bontrager. Gal. 5:6; Gal. 6:15; I Cor. 7:19.
The visitors voted their thanks for the kindness and hospitality extended to them by the local congregation, and in turn the local congregation voted their appreciation for the presence and fellowship of the visiting brethren and sisters.
The home ministers spoke briefly, after which Bishop C. W. Bender ade some very fitting remarks and the meeting was dismissed with a nediction by Brother Bontrager.
Thus passed into history the Thirty-second Annual Meeting of the onservative Amish Mennonite Conference. May God give the inease.

Reports, Appointments, Etc.

1. Acting upon the permission granted in Paragraph 3 of the 1941 port, Bro. Harry Stutzman was ordained bishop in the Holmes Co., hio, congregation.
2. Upon request by M. S. Zehr, bishop in charge of the Allen Co., d., congregation, it was moved and seconded that Bishop Zehr be anted permission to ordain a bishop in the Allen County congrega-n in the near future. Carried.
3. After considering the request made by the Executive Committe, to be relieved of the entire responsibility of arranging the Conence program from year to year, it was moved and seconded that e Executive Committee be responsible for the program each year, heretofore, and that they as a committee, may call on some other embers of the Conference to assist in the arrangement of the proam. Carried.
4. It was moved and seconded that Elmer G. Swartzendruber, Wellman, Iowa, serve indefinitely as our representative on the Mennonite Central Committee. Carried.
5. It was moved and seconded that Ervin J. Yoder, R. D. No. 1, Meyersdale, Pa., serve indefinitely as treasurer of our C.P.S. Camp Funds, War Sufferers Relief Funds, and Camp Literature Fund, and that he be paid at the rate of 25¢ per hour for time spent in the duties of this office. Carried.
6. It was moved and seconded that Shem Peachey be paid $6.50 per month from Jan. 1, 1942, to June 30, 1942, for his services as treasurer of the funds mentioned above under paragraph 5. Carried.
7. The auditors' reports were heard and accepted.
8. A report was given by Shem Peachey of literature sent to C.P.S. Camps during the year.
9. A report by the Executive Committee concerning their labors in the Lewis County, N. Y., congregation, at time of, and following last year's Conference, was heard and accepted.
10. Upon request by M. S. Zehr, bishop in charge of the Arenac Co., Mich., congregation, it was moved and seconded that Bishop Zehr be granted permission to ordain a bishop in that congregation, if, after presenting the matter to the congregation, he, in consultation with the Executive Committee, deems it advisable. Carried.
11. Since Bro. Edwin Albrecht and family have requested a release from the superintendency of the mission at Flint, Mich., because of the health of Sister Albrecht, and various other reasons: we, the ministerial body of the Conservative Amish Mennonite Conference, feel to express to them our deep gratitude for their untiring efforts and faithful service in the work, under many trials and difficulties, and hereby grant to them the requested release.
12. Two offerings were lifted during Conference, amounting to $398.00. Of this amount, $230.00 was given to the local congregation to help meet expenses accrued during Conference; $118.00 was sent to the treasurer of the Flint, Mich., Mission; and the balance remains in the treasury to be used as needed during the year.

Organization for 1942

Executive Committee: M. S. Zehr, Samuel T. Eash, Elmer G. Swartzendruber.
Moderator, Nevin Bender.
Assistant Moderator, Samuel T. Eash.
Secretary-Treasurer, Ivan J. Miller.
Member M. C. C., Elmer G. Swartzendruber (Indefinitely).
Member Peace Problems Committee, Shem Peachey (Indefinitely).
Mission Board: Nevin Bender (1 yr.); Emanuel Peachy (2 yrs.); Emanuel Swartzentruber (3 yrs.).
Member Publication Board, Joe G. Gingerich, Kalona, Iowa.
Treasurer: C.P.S. Camp Fund, War Sufferers Relief Fund, and Camp Literature Fund, Ervin J. Yoder, R. D. No. 1, Meyersdale, Pa. (Indefinitely).
Auditors: Floyd C. Bender, Meyersdale, Pa.; Floyd J. Miller, Grantsville, Md.

Sunday School Conference

Moderator, Albert Miller.
Assistant Moderator, Harvey J. Miller.
Program Committee: Eli Swartzentruber, Greenwood, Del.; Evan J. Miller, Meyersdale, Pa.; Calvin Eash, Middlebury, Ind.

. DAY OF WORK AT KITCHENER

To save time and expense of travel, the nnonite Commission for Christian Educan and Young People's Work met at the st Mennonite Church at Kitchener, Ont., ne 17, immediately following the Mission ard meeting. This was the regular semiual meeting, at which all members except were present.

After a period of devotion, the reports of various secretaries were given, their work l plans for the future discussed. The ole group freely entered into the probs of each secretary, offering suggestions l criticisms which prove valuable in corting the efforts of the various agencies in rying out the work of the Lord as deled to them.

The Commission deeply desires to serve as ected by General Conference, under the dership of the Holy Spirit, and in coration with the leadership of the Church, faithful servant. To this end the sincere yers, helpful criticisms, and continued inst of the brotherhood are solicited. Some ortant actions taken are here given for r information.

committee was appointed to study the l of Junior Boys' Activities and to report he next meeting.

In keeping with the action of the last General Conference asking the Commission to make a study of the field of Home and Social Relations, at a committee's recommendation of the appointment of a Secretary to study this field, Bro. Chester K. Lehman was appointed.

The Commission accepted the invitation of the Editor to use the "Christian Monitor" as the official channel for material from the Commission.

The Field Secretary was instructed to advise the Mennonite Central Committee that the Commission stood ready to be of any service within its field that might be desired for the spiritual development of the boys in Civilian Public Service Camps.

It was decided that the district secretaries or field workers should be invited to attend the fall meeting of the Commission to be held in Chicago Oct. 30 and 31.

A Christian Worker's Training course, to take the place of the former Teacher's Training Course, was adopted as recommended by the Curriculums Committee.

Bro. C. F. Yake was appointed Secretary of Summer Bible Schools and Bro. Noah Good as Secretary of Week-day Bible Schools. Bro. Yake formerly served in both fields.

The Commission asked the Secretary of Christian Worker's Training to prepare and administer a test of Bible knowledge among our young people.

Encouragement was given to the publication of a new mission study book on South America.

It was decided to adopt the subject of "Christian Work for the Individual" as a major emphasis for 1943.

Nelson E. Kauffman, Secy.

—o—

REPORT OF CLOTHING DISTRIBUTION IN PARAGUAY

Vernon H. Schmidt

Some time in January 127 bales of clothing were shipped from New York for our colonies in Paraguay. On March 31, 126 bales arrived in Asuncion. One bale listed as containing eight comforters failed to arrive. With the help of Mr. Legiehn and Mr. Heinrichs we got the goods through customs and divided it, shipping part to Friesland and the rest to Fernheim.

April 11-15 we distributed most of the clothing designated for Friesland's needs, giving out 4,156 pieces to 879 people from 175 families.

From April 30 to May 8 we distributed clothing in Fernheim—5,138 pieces to 1,197 people from 268 families. Here also we had two bundles for special families, sent and designated by friends in U. S. or Canada. Also, we gave some bed sheets, pillow cases, blankets, bandage material, and baby clothing to the hospital. Then there were some remnants of goods, needles, thread, buttons, etc., that we left in charge of the women' sewing circle, (Yes, they have one here too!) who look after the needs of their families, and these will be used or distributed later.

There were quite a few pieces left over, especially of women's coats, so we decided that since this year was hard on the Menno colony also we could offer them some of this "extra" clothing, and it was gratefully accepted. Their church deacon will see to its distribution there, since he knows their most needy people better than anyone else. There were some over a hundred pieces in all that went to this colony.

There are yet a few pieces to be given out in both colonies, but the work is nearly over. A summary shows that so far we have given 9,294 articles to 2,073 people from 443 families, or about 30 articles per family, or 4½ per person. This number may be quite different from the count made at Akron, for we did not keep close count on articles such as hankies, scarfs, and other small items—or maybe there was a difference in number concerning "pairs" of shoes—is a "pair" one or two pieces? Then, besides this, some items are yet to be distributed. Some went to Menno colony, some to these two families, and some to the hospital and sewing circle.

I am convinced that there was a real need here for clothing. For some time there has been little income here, and naturally food comes before clothing; so the latter was very scarce. If you could have seen the tears of gratitude and heard the words of thanks of some of these people, you would be fully rewarded for your donations in time or material for this gift. The value in dollars might be determined, but the value in good-will, restoration of faith in God and friends, and timely assistance can not be evaluated.

The clothing filled a real need—almost every article filled some definite need. But just to give you a more definite idea of the requirements, I'd like to state that the shipment lacked a few items or sufficient of these items for there were a few. Shoes and stockings for school children were **very** few. Also, warm coats or jackets for both boys and girls from about six to twelve years were few. Bedding was excellent, overcoats for men were almost sufficient, and for women an abundance. Dresses for women were plentiful, and clothing for children under school age was numerous. But if this spell of poor crops should continue longer and there be need for future shipments, I'd like to suggest more of these items for school children. But maybe this type of clothing was more needed in Europe and England. At least we as workers and the Mennonites also send our heartfelt thanks for the excellent amount of clothing we have received.

Relief Notes

Nurses Reach England.—A July 2 cable from an unnamed source in England reads: "ARRIVED SAFELY EDNA HUNSPERGER." The cable was forwarded to the Akron, Pa., office through Mrs. Cecil Gingrich, Kitchener, Ontario.

It is with gratitude that the churches learn of the safe arrival of Sister Hunsperger and Sister Elfricda Klassen. May God bless their ministry to these unfortunate children and aged people whom our Mennonite workers are seeking to help.

Clothing Reaches England. — During June a shipment of 25 bales and cases of clothing was sent to England. The total weight of clothing was 3,182 lbs., and its value was placed at $3,699.65. In all there were over 6,000 pieces of clothing of all sizes and descriptions. Several cases were filled entirely with children's and babies' clothing.

This shipment, like the February shipment, was sent to Bro. John E. Coffman, 20 Gordon Square, London, W. C. I., England.

Clothing Donations Continue.—With visions of another hard winter ahead for war sufferers, the Mennonite Central Committee plans to meet as many needs as it possibly can. By no means the least of these needs is that of clothing of all kinds. During these summer weeks the amounts of clothing, fortunately, continue to arrive at the Akron, Pa., clothing depot. This enables sorting and packing to take place before the needs of winter come.

C. P. S. Camps

New C.P.S. Publications Appear.—As Civilian Public Service enters its second year, a need is sensed to keep boys in camp informed on the total C.P.S. picture and to keep before them the church's many concerns. To help meet this need a C.P.S. News Letter for campees is being published by the Mennonite Central Committee. This first issue of the Letter states that it is being "edited by a campee for fellow campees under M.C.C. administration. It is to serve as a medium of expression between M.C.C. headquarters and the camps on issues of general interest."

The Reporter is the name of a new periodical published for campees by the National Service Board for Religious Objectors. Its purpose is "to provide accurate, objective information about conscientious objectors." The first issue, now published, contains information on new projects, legislation by Congress, Civilian Bond information, and considerable data on the camps.

Words of Appreciation.—For some time local sewing circles have been donating curtains, rugs, and similar items to camps. Boys in camp are grateful for these attractive improvements and additions to their living quarters. In certain camps sewing circles have also done mending work for the boys as well as canning fruits and vegetables for use during winter months.

As the camp enrollments continue to increase, it is gratifying to notice that this helpful spirit is also continuing.

CAMP BRIEFS

Directors of the thirteen Mennonite Camps from Virginia to California will meet for a two-day conference on August 5 and 6 at Winona Lake, Indiana. . . .

The Snowliner is the camp paper of C.P.S. Camp #31, Camino, California. It is published biweekly and its subscription price is $.75 per year. . . .

The most prevalent last name of boys in Mennonite camps is "Miller," with a total of 95 boys by that name. . . .

Recent highlights at several camps have been the talks given to the boys by Bro. M. C. Lehman. . . .

C.P.S. Camp #40, Howard, Pennsylvania, is occupied at present by 39 boys from the Sideling Hill Camp at Wells Tannery, Pa. The camp, to be enlarged later, is engaged in nursery work for the State of Pennsylvania.

Married

Yoder—Miller.—Bro. Clarence Yoder and Sister Wilma Miller, both of the Townline-Griner congregation near Middlebury, Ind., were united in marriage June 7, 1942, at the Griner Church, Bro. Samuel T. Eash officiating. May God bless this union.

Yoder—Peachey.—On June 2, 1942, Bro. Jesse M. Yoder of the Mattawana, Pa., congregation and Veronica L. Peachey of the Locust Grove congregation were united in marriage by Bishop John L. Mast, Belleville, Pa. May the Lord direct their pathway through life.

Slagle — Bachman. — Bro. Vernon Slagle of Wellman, Iowa, and Sister Laverne Bachman of Manson, Iowa, were united in marriage June 17, 1942, at the home of the bride's parents, Bro. Nicholas Stoltzfus officiating. May God abundantly bless this union.

Gerber—Lichtie.—On June 28, 1942, Bro Lloyd Gerber and Sister Frieda Lichtie, both members of the Maple View A. M. congregation near Wellesley, Ont., were united in marriage at the Maple View Church, Bishop Samuel L. Schultz officiating. May God bless them as they share the joys and sorrows of life.

Lambright — Schrock. — Bro. Freeman Lambright and Sister Viola Schrock, both of the Townline-Griner congregation near Middlebury, Ind., were united in marriage June 15, 1942 at the Townline Church, Bro. Samuel T. Eash officiating. May the Lord richly bless them through life.

Culp—Powell.—On June 20, 1942, Bro. George Richard Culp of Goshen, Ind., and Sister Mary Helen Powell of the Liberty congregation near South English were united in marriage at the bride's home. Bro. and Sister L. J. Powell's Bro. P. J. Blosser officiating. May the Lord bless them abundantly as they journey through life.

Good—Zehr.—On June 21, 1942, in the Science Ridge Mennonite Church near Sterling Ill., Sister Edna Good and Bro. Howard Zehr were united in marriage, Bishop A. C. Good uncle of the bride, officiating. Bro. Zehr was recently ordained, and is now pastor of the Freeport, Ill., congregation. May the Lord's blessing be theirs through life.

Obituary

Book.—Eliza Jane, daughter of the late Henry and Magdalene Detweiler, was born near Penrose, Ill., June 6, 1864; died in Sterling Public Hospital June 21, 1942, as a result of a tragic accident which occurred at her home on the Lincoln Highway early Sunday eveuing; age 78 y. 16 d. She grew to womanhood in the vicinity of her birth and her entire life was spent in Whiteside and Lee counties. Sept. 1886, she was united in marriage with Martin B. Book of Lancaster Co., Pa. They began farming near Penrose and six years later bought a farm south of Prairiville where they lived until they retired in 1918. To this union were born five children (Mrs. Enos Nunemaker; Mr. E. J. Hartzler of West Liberty, Ohio; Oscar of Penrose; Park and Raymond of Sterling). The husband and children survive, with 19 grandchildren, 3 great-grandchildren, 1 sister (Mrs. Ezrom Wade) and 1 brother (William Detweiler). Early in her married life she with her husband united with the Science Ridge Mennonite Church of which she was a faithful member the time of her passing. Her church and home were her chief concern. Her children will rise up and call her blessed. The grandchildren had a special place in Grandma's heart. One of the joys of her life was the family gathering at Christmas time. For many years she taught

e beginners' class in the S. S. She took an tive part in the sisters' sewing circle as long health permitted. She had a deep concern r the spiritual welfare of the Church and nged that she might he kept free from world tanglements. Her deeds of kindness, sym- thy, and help will not be forgotten by her any relatives and friends. Today we lay the dy aside in the hope of the resurrection morn- g when the Lord will come to claim His own r Himself. Funeral services were held June at the Science Ridge Mennonite Church, here a large gathering of relatives and friends me to pay a last tribute. The services were in arge of Bro. A. C. Good. Text, "There is but step hetween me and death." Sister Book had tended three services on Sunday, and the gic accident occurred as they were returning me from the evening service, just as they re entering their driveway at their home. ain we see the wisdom of being prepared at times, for, "In such an hour as ye think not, Son of Man cometh."

Burkhart.—Fannie Knoll, widow of the late hn Burkhart, was horn in Franklin Co., Pa., ly 1, 1871; died at her home June 15, 1942; ed 70 y. 11 m. 14 d. Death came after a oke on June 12 which left her unconscious, d she lived only a few days after that. She s a memher of the Strasburg Mennonite urch, and was always present when she had opportunity to go. She was interested in Church and her family. She is survived by se sons and daughters: Mrs. Harry Wingert, s. Russell Flohr, Mrs. Edward Wingert, Ja- H. Burkhart, Mrs. Will Forrester, David Burkhart, Mrs. Menno Ehy; also by the fol- ing hrothers and sisters: William Knoll, ant Knoll, John Knoll, and Mrs. Elmer Fine- ck. She also leaves 37 grandchildren and 5 at-grandchildren. Funeral services were held ne 18, with services at the home and at asburg Mennonite Church in charge of s. Harry H. Witmer and Harvey Shank. t, Eph. 5:15, 16. Burial in adjoining cem- ry.

Jockley.—Mary V., a daughter of Joseph and anna (Shank) Weaver, was born near Har- nburg, Va., July 28, 1866. On Saturday, ne 27, she was ready to board a bus to go h her sister Alice to Ohio for a visit with ttives, when she suffered a slight stroke. er receiving medical attention, she was taken he home of her daughter, where she appeared be improving satisfactorily until seized with econd stroke, which proved fatal. She passed ay June 28, 1942; aged 75 y. 11 m. At the of three she was taken by her parents to near Oronogo, Mo. She was united in mar- e to Abraham Brenneman March 13, 1889. this union were born 2 daughters (Mrs. Roy rsole and Mrs. Vernon Reiff, both of Elk- t, Ind.). Her first husband died May 12, 2, at Oronogo, Mo. She was united in mar- e to Samuel E. Cockley Jan. 18, 1905, and ed to Peabody, Kans., after this marriage. this union was born 1 daughter (Mrs. Jason er of Elkhart). With her husband, she ed to Elkhart in the spring of 1928. Her nd husband preceded her in death on May 933. She is survived by her 3 daughters, 1 r (Alice R. Driver of Versailles, Mo.), and others (Jerry R. Weaver of Kansas City, s., and Charles A. Weaver of Jasper, Mo.), randchildren, 2 great-grandchildren, 1 step- and 6 stepdaughters. Funeral services e held June 30 in Elkhart, Ind., Bro. J. S. tzler conducting services at the Roy Eber- home and Bro. Paul Erb at the Prairie St. rch, assisted by C. Reiff. Text, John 14:2. rment in Prairie St. Cemetery.

eatwole.—Fannie Harriet, daughter of the Jacob and Barbara (Good) Suter, was near Harrisonburg, Va., March 24, 1875; at her home near the place of her birth, 29, 1942. She had been in failing health bout three years, but was never confined to bed. In the morning of her passing she a- rose as usual, and went out to feed her chickens, when she was stricken with a hemorrhage. A physician was called hut she passed away he- fore medical aid could reach her. She was a devoted companion and mother, a kind friend and neighhor, always ready to lend a helping hand and to assist in times of need when it was possihle for her to do so. Her place was seldom vacant at church when health permitted her to be there. She united with the Mennonite Church many years ago, continuing in this faith to the end. Jan. 28, 1899, she was united in marriage with John G. Heatwole. To this union 5 sons and 2 daughters were born. A son, Mar- ion, preceded her in death in early childhood. She is survived by her companion, 4 sons, 2 daughters, 1 grandson, 3 granddaughters, 5 hrothers, and 1 sister. Funeral services were held from Weavers Church, conducted by Bro. H. B. Keener, assisted hy Bro. Hiram Weaver. Text, Eccl. 12:7, 13. Her body was laid to rest in the cemetery near by.

"Let your hands be folded, Mother,
Of toil they've done their share;
While our lives were young and tender,
How you watched with loving care!
We thank God for such a mother,
And the prayers for us you've prayed,
Great and hlessed we shall call you;
May your precepts be obeyed."

Shelley.—Samuel M., son of the late Christian G. and Sarah (Benner) Shelley, was born in Juniata Co., Pa., April 11, 1877; died May 26, 1942; aged 65 y. 1 m. 15 d. When a young man he accepted Christ as his Saviour, united with the Mennonite church, and was a faithful member until death. Dec. 20, 1898, he was united in marriage with Olive Margaret, daugh- ter of the late Pre. Simon Auker. To this union were born 2 sons and 6 daughters (Joyce, wife of Wm. Shellenberger; Vera, wife of Everett Graybill; Hazel, wife of Wm. D. Graybill; Carl G.; Orpha, wife of Walter Graybill; Esther, wife of Donald Lauver; Orville S. and Etta at home). Surviving are his wife and children, 1 hrother (Charles G., Mifflintown), 1 sister (Em- ma, wife of the late Wm. Stouffer of Harris- burg), and 13 grandchildren. For the past year he was declining in health but was hedfast two days. Death was due to a heart condition. Fu- neral services were conducted May 29 at the home and at the Lost Creek Mennonite Church by Bros. Banks Weaver and W. W. Grayhill. Text (selected hy the family), I Kings 20:1.

"Oh, Father, 'tis lonesome without you,
And sad is the weary way;
For life is not the same to us,
Since you were called away."

—The Family.

Troup.—Lydia, daughter of Ahraham and Elizabeth Keyser Boyer, was horn in Ohio April 5, 1864; died June 16, 1942; aged 78 y. 2 m. 11 d. She was married to Samuel J. Troup March 4, 1888, and for many years they lived on the farm which they owned east of Waka- rusa, Ind. Due to illness, they sold their farm and moved to Southwest, where Bro. Troup passed away Sept. 18, 1935, aged 77. Sister Troup had been ill for a numoer of years and was cared for by Mr. and Mrs. Levi Ebersole. Mrs. Ehersole, a foster daughter, was given a home and was reared by Bro. and Sister Troup from the age of two years. Sister Troup united with the Yellow Creek Mennonite Church many years ago, lived a faithful life, and was at her place of worship whenever health permitted. She was the last to survive a family of 15 chil- dren. Surviving her, hesides the foster daugh- ter, are 2 sisters-in-law, 7 nephews, and 15 nieces, hesides many other relatives and friends. Funeral services were held June 19 at the Yel- low Creek Mennonite Church in charge of Bro. R. F. Yoder. Burial in the adjoining cemetery.

"Weep not that her time is over,
Weep not that her race is run;
God grant that we may rest so calmly
When our work like hers is done."

Yoder.—Joseph A., son of the late Joseph and Hannah (Sharp) Yoder, was horn near Port Royal, Pa., Jan. 3, 1859; died near Rittman, Ohio (where he had been tenderly cared for in the Old People's Home for several months), June 20, 1942; aged 83 y. 5 m. 15 d. When a young man he moved to West Liberty. Ohio, where he worked at the carpenter trade and taught school for several years. While in this community he united with the Mennonite Church. Later he spent a number of years in Iowa, but returned to Ohio in 1897 (with his wife, whom he had married in Missouri), living on a farm some twelve or fifteen years, when they moved to Bellefontaine. About 1917 he moved to Florida, returning to Ohio later. With his failing health he was cared for in private homes, and had a very appreciative attitude to- ward those who cared for him. His wife pre- ceded him in death. He leaves a stepson (James Meridith of Miami. Florida), several stepdaughters, an older hrother (D. S. Yoder of Bellefontaine), and a number of nieces and nephews. Funeral services in the Troyer-Lynn Funeral Home, West Liberty, Ohio, in charge of Bro. S. E. Allgyer. Burial in Fairview Cem- etery.

Yoder.—Paul, son of Martin B. and Salome Yoder, was horn near Greentown, Ohio, April 2, 1925; died at the home of his parents at Green- wood, Del., June 7, 1942; aged 17 y. 2 m. 5 d. He leaves father, mother, 6 hrothers and 4 sis- ters (Mrs. Wilkins Howe, Elverson, Pa.; Mrs. Laura Wisseman, North Fork, Calif.; Henry Yoder, Turner, Mich.; Alhert, Perry, Clyde, Monroe, Martin, Jr., Martha, and Mrs. Ella Swartzentruber. all of Greenwood, Del.). The cause of his death was drowning. On Sunday afternoon, June 7, in company with his younger brother and two other small hoys from the neighborhood, he went to a gravel pit about three-fourth mile from home. While they were swimming and hoating, Paul took a dive off the boat and apparently struck some hard object on the bottom which rendered him helpless, for he was a good swimmer. He was found in about six feet of water about 20 minutes after he went down. Soon many neighbors were on the scene to help give first aid hut all efforts to revive him failed. Funeral services were conducted at the Conservative Amish Mennonite Church, of which he was a memher, June 10, hy Bros. Nevin Bender, Eli Swartzentruber of Greenwood, and Frank Stoltzfus of Coatesville, Pa.

—The Family.

Yoder.—Sally, daughter of John S. and Lydia Miller, was horn in Somerset Co., Pa., Nov. 27, 1853; died June 30, 1942 at the home of her daughter (Mrs. Amos S. Hostetler); aged 88 y. 7 m. 3 d. At the age of ten she with her parents moved to Lagrange Co., Ind., on a farm where she lived ever since, except for a few years. She was married May 9, 1875, to Joseph C. Yoder, who died in 1892. To this union were born 3 daughters: Magdalena (deceased), wife of Josiah J. Miller; Ida (Mrs. Amos Hostetler), and Fannie who died at the age of 17. Surviv- ing her are, the daughter, 13 grandchildren, 37 great-grandchildren, 1 great-great-grandchild, 1 brother (John E. Miller of Shipshewana) and a half hrother (Daniel J. Miller) of Nappanee. Preceding her in death are, her husband, 2 daughters, 1 grandchild, 1 great-grandchild, 3 hrothers (Jacoh, Levi, and Harry) and 1 sister (Polly Ringler). In her youth she accepted Christ as her Saviour, was baptized, and be- came a faithful memher of the Mennonite Church. She was failing in health for several months and was bedfast about three weeks. The cause of her death was pneumonia and compli- cations. We will miss Grandma, but her wish has been fulfilled to leave this world for the better world. Funeral services were held July 3 at Forks Church, in charge of Bishop D. D. Miller. Text, Rom. 14:12. Interment in the Hostetler Cemetery.

"She is not dead, she has only gone
To live with God whom she has known;
Dear Grandmother, may you sweetly rest,
In that fair mansion of the hlest."

MENNONITE PUBLICATION BOARD

The Mennonite Publication Board will hold its next Biennial Meeting at the Eastern Mennonite School, Harrisonburg, Va., August 22-25, 1942, the Lord willing.

All Board members are requested to be present if possible. If for any reason you will not be able to be present, please appoint a proxy and send a written notice of the same to the Secretary in due time.

The sessions will be inspirational in nature and the general public is cordially invited.

Remember the meeting by your prayers and presence. O. N. Johns, Secy.

—o—

All who would win joy must share it; happiness was born a twin.—Sel.



"Sunshine Line"

Exclusive — Artistic
Christ-Honoring

With Scripture Texts

50c Everyday Assortment No. 30

This new Assortment No. 30 represents fine value.

Twelve lovely folders in this assortment; six have Birthday sentiments; five "Get-Well" and one Sympathy. Printed on fine paper. Care has been used to select just the handiest assortment of Christian sentiments for various occasions. All are in dainty six-color offset. Die-cut openings, silver highlights, new exclusive designs, Christian sentiments and Scripture texts to cheer and uplift your friends. Envelopes are included in decorated box. Order by number.

Offered Two Ways

Box No. 30 has selected Scripture texts added to our best sentiments. Box No. 300 offers excellent sentiments, but omits Scripture texts.

Price 50 cents each

50c Christmas Assortment No. 32

This assortment contains 12 outstanding designs as illustrated above.

They are all of large size, six have fancy inserts with die-cut apertures, etc. We feature embossing, virko-typing, fancy papers throughout. SUNSHINE LINE Greetings offer you Christ-honoring sentiments, with Scripture texts.

Every design is new and outstanding. Each is of six-color printing. Average size, 4¼x5¼ inches; envelopes furnished. These beautiful folders are guaranteed to please. Order by number.

Offered Two Ways

Box No. 32 (the favorite!) has Scripture texts and religious sentiments. Box No. 320, for those wanting meaningful verses, omitting Scripture texts.

Price 50 cents each

Wanted: Would you like a pleasant, profitable occupation or side-line? We want to hear from you who are interested in selling this year's line of beautiful Everyday and Christmas Cards and 1943 Scripture Calendars. Here is the answer to the "extra money" problem. The opportunity is offered now so that you can get started early and reap extra benefits. Just drop a postal card to: Book Department, Mennonite Publishing House, Scottdale, Pa., today and we will send you full information.

Mennonite Publishing House, Scottdale, Pa.

SOUTHWESTERN PENNSYLVANIA CONFERENCE

The Southwestern Pennsylvania Mennonite Conference will meet this year, the Lord willing, with the congregation at Masontown, Pa., Sunday to Wednesday, Aug. 2 to 5. The schedule of meetings will be as follows:

Sunday School Conference, Sunday afternoon to Monday afternoon, inclusive.

Mission Board Meeting, Monday evening to Tuesday afternoon, inclusive.

Church Conference, Tuesday evening to Wednesday evening, inclusive.

A welcome to all is extended to attend these meetings.

Secretaries.
C. M. Helmick.
J. L. Horst.

—o—

Missouri-Kansas Conference

The Missouri-Kansas Conference is to be held with the West Liberty congregation near Windom, Kans., Aug. 4-7.

August 4
9:00 A. M. Executive Committee Meeting
10:00 A. M. Anyone with a question or problem to present to Conference meet with the Executive Committee.
1:30 P. M. Meeting of Ministerial Body and Lay-delegates.
7:30 P. M. Public Meeting—Church Conference continued until Thursday noon of August 6.

August 6
1:30 P. M. Workers' Conference continued until Friday night of August 7.

For information concerning rail and bus travel or request for printed programs, write to the secretary.

M. M. Troyer, Secy.
Conway, Kans.

—o—

OHIO MENNONITE YOUNG PEOPLE'S INSTITUTE

Sebring Camp, July 28 to August 2

The teaching staff of the Institute consists of: Milo Kauffman, Moderator of General Conference and President of Hesston College; E. E. Miller, President of Goshen College; Jesse B. Martin, Pastor of the Waterloo, Ont., Mennonite Church; Walter E. Yoder, Professor of Music, Goshen College; along with a number of local ministers of the Church.

Practical courses in Bible Study, Christian Life, Missions, Prophecy, Music, Teaching, etc., with sectional and discussion groups, and public evening programs, will give a variety of interests to all. Plan your summer vacation for Sebring.

For further information and reservations write to the Secretary, O. N. Johns, R. 3, Canton, Ohio.

J. J. Hostetler,
Business Manager.

Table of Contents

337—Editorial; Strengthening the Ministry II
338—The Exaltation of Christ: IX. In Daniel and Revelation
340—With Our Missionaries in South America, Kansas City, La Junta, Altoona, Canton, Iowa City, Dillerville
342—God's Hand of Love in Suffering; IV. Sin; Was It You? (Poem); Itinerary; S. B. S. Work
343—S. S. Lesson; Bible Meeting Topic
344—Field Notes; Correspondence
345—The Civilian Bond Purchase Plan
348—The Conservative A. M. Conference
349—A Day at Kitchener; Report of Clothing Distribution in Paraguay
350—Relief Notes; C.P.S. Camps; Married; Obituary

GOSPEL HERALD

n the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

ol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JULY 23, 1942 (Herald of Truth Established 1864) No. 17

EDITORIAL

"**He is the head** of the body, the HURCH: who is the beginning, the stborn from the dead; that in all ngs he might have the pre-eminence."

—o—

Elsewhere in this issue we print the t of Bro. George Lapp's series of icles on "The Exaltation of Christ in ripture." It is a fitting climax to the ire series. As we send forth this ssage we are hoping also that by the e this number of the Gospel Herald ches him he will have recovered en- ly from the effects of the stroke from ich he suffered recently. We also e several other articles from his pen ich we hope to publish in the near ure.

—o—

Be ye kind one to another, tender- rted." Thus wrote Paul to the esians. It is good advice also for ericans. Kindness springs out of a rt filled with brotherly love. As one the evidences of conversion, John s us that "We know that we have sed from death unto life, **because we the brethren.**" Peter writes in the e vein, saying, "See that ye **love one ther** with a pure heart fervently." ere the heart is filled with love, both ch and actions are noted for kind- s. "Let all bitterness, and wrath, anger, and clamour, and evil speak- be put away from you with all ice." While the world is filled with ence, let all Christian people heed advice, "BE YE KIND."

—o—

onscience and the Bible.—Years ago ublished an editorial stressing the ortance of maintaining a clear con- ice. Several weeks later we met a d who had read the editorial and ed this criticism: "I notice that you a good deal to say about the con- ice. I believe that we ought to pay attention to the Bible." We re- : "The Bible is our principal theme. ought to read it habitually, believ- ingly, submissively. Right here is where the good conscience comes in. So long as we maintain a clear conscience before God and man, honestly make the Gospel of Christ our rule of life and allow it to govern our conscience at all times, it keeps us on the true and narrow way. If our conscience is upon the altar of the Lord, our life is governed by His Word. It is important therefore, that we keep our conscience clear."

—o—

Gaming Laws.—In many of our states laws are in force protecting the lives of wild animals, birds, and fishes; except during certain times known as "open seasons." The theory is good, but there are two lame spots in this program: (1) The game thus protected lives largely at the expense of the farmers, who as a rule get little benefit out of the hunting season. (2) It educates the sporting world to take pleasure in inflicting pain and destruction upon dumb animals. There is a radical difference between killing animals for meat or for getting rid of a nuisance, and killing them for the fun there is in it.

—o—

Geographic Religion.—Perhaps you think this a queer term. We will try to make it plain what we mean.

TRUE RICHES

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.—Matt. 6:19-21.

Godliness with contentment is great gain. . . . And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts.—II Tim. 6:6-9.

Some people make their church home with the church or denomination most convenient to attend, paying little attention to what said church or denomination stands for. They may be Mennonites, Methodists, Lutherans, etc., or belong to no church at all, just as it happens to suit their convenience. Not principles, not creeds, not convictions of right or wrong, but convenience determines their church relations, or the lack of church relationship. They live on a gravel ridge, or in the dumps, spiritually speaking. They ignore the fact that the Word of God is the same the world over, no matter where we live or who our neighbors are. Convenience and indifference to "What saith the scripture?" is what determines their church affiliations.

On the other hand, when it comes to Christian fellowship among those "of like precious faith" geography may be an important factor in our Christian life. In the Mennonite Church we have one General Conference and eighteen district conferences—one Church-wide, the others geographically divided for convenience in seeing after the oversight of the Church in the several districts. Again, each of these districts is divided into congregations, for convenience in fellowship and service. Unless there are special and good reasons to the contrary (recognized by all the districts and communities affected) each congregation should adhere to the district conference in which it is located, and each family of members should hold membership in the congregation in the community where they live. If there are local conditions that stand in the way of your holding membership in the congregation in your home community, you should not cease in your prayers and in your efforts until there is either a reconciliation between you and your home congregation, or you have become a resident in some other community where you are in working harmony with those "of like precious faith."

The Exaltation of Christ

X. In Relation to the Christian Life

By George J. Lapp

This is the last of the series of studies on "The Exaltation of Christ in Scripture." From reading the series and studying the Scriptures we have been reminded of the manner in which our Lord has been exalted through the immaculate conception and virgin birth; as Immanuel or God with Us; as the Lord's Anointed or the Messiah; through the prophecies and their fulfillment; through the Gospels; in the books of Daniel and Revelation; in the poetical books of the Bible; and in the early Church as recorded in the Acts and the Epistles; and also by the Holy Spirit. We trust that the reader, after having followed the studies and having dug deeper into Bible truth, will also have come to appreciate more deeply the value of building up the life and enriching it by a closer fellowship with God through the living indwelling Christ. In this last study the writer wishes to submit spiritual truth as it exalts Christ through the Scriptures and relates itself to the Christian life.

1. **Christian Inheritance.**—The initial message of John the Baptist, of Jesus and of His disciples, was "Repent, for the kingdom of heaven is at hand." In Matt. 6:33, Jesus taught the multitude to seek "first the kingdom of God and his righteousness." Jesus taught His disciples to pray, "Thy Kingdom come. Thy will be done in earth, as it is in heaven." The chosen people of Israel were called the children of the Kingdom by Jesus (Matt. 8:12) but because of their unbelief they would not be able to sit down with Abraham, Isaac, and Jacob in the Kingdom of God. They would be cast out, or as natural branches would be cut off, and those of a wild olive tree (Rom. 11:13-24), such as the believing centurion of the Gentile word, were grafted and became the children of the Kingdom. They, with the believing Jews, would become "the Israel of God" (Gal. 6:16). The apostle Paul was not more Jew than Gentile-minded, for He realized that all must believe on the Lord Jesus Christ and become His followers. To him the true Israel were all true believers, regardless of nationality.

Jesus definitely taught that His Kingdom was "not of this world" (Jno. 18:36), and that it does not come with outward show or demonstration (Lu. 17:20). Its signs are not material but are "righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

The presence of the King determines the existence of His Kingdom. Our Christian inheritance includes: (1) Him and His indwelling presence in our lives; (2) His righteousness; (3) His triumphs in and through us over sin and evil doing; (4) His reigning in our lives as an assurance of the hope for the future when we shall be with Him throughout eternity. We cannot overestimate our Christian inheritance. It is Scriptural, and as a result His name is exalted above every other name.

2. **Christian Citizenship.**—The powers represented in political organization and administration are of God (Rom. 13:1, 2). Their proper use (or misuse) determines the nature of the kingdoms set up in the world, whether they be good or bad. There was much misrule in Christ's time, yet He taught that His followers were to render unto Caesar the things that belong to him, and unto God the things that belong to Him (Matt. 17:25-27; 22:17-22. See also Rom. 13:6, 7; I Pet. 2:13-17). Recognizing that God the Creator and preserver of all things is over all, we also recognize that His sanctions and requirements are first and that our standards of patriotism are to be in accordance with His divine will. We are citizens of the Kingdom of God and "our conversation is in heaven" (Eph. 2:19; Phil. 3:20); but we are not anarchists in this world. We also are citizens of an earthly organized State, and our relationship with the ruling authority must be constructive and upbuilding. If in our homes we talk disparagingly of our rulers and of those who are responsible for law and order to our children and build up in them a disrespectful attitude which prompts them to defy authority and break the laws of decency and order we bring shame upon ourselves and upon the cause of peace and good will which we are supposed to represent.

We are not mere pacifists who may be defying socialists or anarchists intent on overthrowing existing governmental power and authority. But as law-abiding, peace-loving and seeking Christians we will do none of these things which defy civil, organized government. But our weapons are "not carnal." We do not "war after the flesh" (I Cor. 10:3-6). In our individual and organized capacity we frown upon all forms of disobedience whether it be that to the State or to God. We do well to study as thoroughly as possible the duties and privileges of Christian citizenship and statesmanship in the light of the teachings of Holy Writ. In India we have the accusation flung at us that we represent an unworthy attitude toward the Creator because we take the lives of His creatures for food. The gospel o non-violence as taught in India include the taking of any life whether of ma or animal. They fail to distinguish be tween man (who possesses a soul) an the soulless beast. The true Christia will not disobey any of God's com mands and by living up to His decree he is also living up to the highes standards of good in the State unde whose authority he enjoys civil prote tion. Christian citizenship, accordin to the Word of God, exalts Jesus Chris

3. **Christian Living.**—The testimon of the apostle Paul was: "I live; yet n I, but Christ liveth in me: and the li which I now live in the flesh I live b the faith of the Son of God, who love me, and gave himself for me" (Gal. 20; Phil. 1:21). To him Christain li ing was Christ living His own life him. Paul had been arrested and take full possession of by Christ Jesus. Co sequently the transformation that ha been wrought in his life was not a appropriation on his part, but his li had become appropriated and controll by his Lord and Master. Paul wou have it so. Who doesn't covet bei fully possessed by such an all-worth Saviour and Redeemer? "I am His a He is mine," can be the witness of eve child of God who has come into a d inite knowledge of sins forgiven a has been enrolled in the Lamb's Bo of Life.

Our lives are "hid with Christ God," and they therefore spontaneou manifest the virtues which Christ p sesses such as love, joy, peace, lon suffering, temperance, goodness, fai prayerfulness, growth in grace and the image of Him who possesses There is no need of appropriating a virtues by our own efforts. In this many fail. By opening our hearts His possession our lives of themselv radiate His righteousness and true ho ness. It is not the matter of a first second or third work of grace. It is matter of His possessing us with H power and triumphs over sin. The Ho Spirit will exalt Him in our Christ living. A dear aged brother recen passed on to his eternal home. His l testimony was that he knew he w saved and that God would take h home. Why? Why not? He was p sessed of Christ Jesus and his life w that of the Saviour.

An illiterate Bhil of the north co try in India accepted Christ. La numbers of them have come into Christian fold. A liquor dealer pl with this old hillman to keep on patr izing his liquor shop. "You may main a Christian for all I care, but y needn't leave off drinking this good (h brew," said he. The ignorant Bhil plied, "If you find something that absorbs your life and interests that y lose your taste for old habits, what i

done? I have found doing His will
d following His teachings my great-
t joy and satisfaction, and I just don't
ant to drink or even smoke any-
ore." Christ is living in him and many
ore like him. Christian living means
rist living **victoriously** in us. Any
ilures in us are not His but ours, as
e try to lean on our own inclinations
d understandings. The Christian life
prayer, faith, hope, and love will exalt
m according to the Scriptures.

4. **Christian Giving.**—There is the
wardship of time, talent, wealth and
witness. "The Lord loveth a cheer-
giver" (II Cor. 9:7). "We brought
thing into this world, and it is certain
can carry nothing out" (I Tim.
7). What we have and are belongs
our Maker who is "the giver of
ry good and perfect gift." The good
t we do with what has been entrusted
us **is because of the good that is**
hin us. The wherewithal with which
do the good and the good within us
all gifts of God to us. True Christian
ing, then, is to exercise our steward-
p according to the will of Him for
om we are stewards. By giving to the
r we lend to the Lord (Prov. 19:17),
the gift of as little as a cup of cold
er, if given even in the name of a dis-
e, will not go unrewarded (Matt.
42).

he great law of stewardship is to
umulate according to ability and dis-
ute according to need. The Lord has
ly blessed the thrift of our people
ch has been according to this gen-
rule. With the giving there have
e the prayers and the interests of our
ple. We have given more than we
have realized. We are giving much
e of our talent and ability than we
did—group singing, which gives
uch comfort and cheer; home visita-
, which brings the Gospel of love
grace to many a lonely sad heart;
ministry of mercy and kindness in
and famine-stricken areas bringing
ld blessing to those in distress;
gelism in the farthest flung re-
s of the world. We thus give, ex-
ing nothing in return. But do we
receive? With what measure we
meted it is being meted out to us
n—not in material gain, perhaps,
in soul health, deep joy, entire sat-
tion, a keener sense of a kindly
ing Providence. Our Saviour be-
poor in giving His all that we
t be rich in enriched lives, in truth,
ve, in a spiritual ministry, and in a
t of mercy and kindness toward
in dire need. The works do not
the religion, but true religion and
filed before God produces giving
works pleasing to Him (Jas. 1:27).
Hindu fanatic will practice the
est self-infliction, thinking that his
s will make him a saint. Today a
al holiday known as Houli is being
observed, when evil is fought with the devil's own tools. The most obscene language is used by both sexes and the foulest means are resorted to to thwart evil influences for the coming year, all in vain. Lives are all the more poisoned as a result. Good cannot come from such evil.

5. **The Christian Hope.**—"If we hope for that which we see not then do we with patience wait for it" (Rom. 8:25). We are saved **now** by the living hope within us (Col. 1:27). Christ our righteousness and our life is also our hope for the life that now is, and for the life to come (I Tim. 4:8). For "when Christ who is our life shall appear, then shall we also appear with him in glory" (Col. 3:4). Henceforth there are laid up for us crowns of righteousness which the Lord the righteous judge shall give us at that day (II Tim. 4:8). We have every reason to rejoice and be exceeding glad for great will our reward be in heaven (Matt. 5:12). The persecuted, the self-sacrificing, the open-hearted, the merciful, the trusting, praying, selfless children of God in whose hearts is the Lord Jesus Christ indwelling—in them there is a living hope burning as an increasingly brightening light, ever directing its beams toward the Holy City which is our eternal haven. We shall all arrive there by and by. Let us now and ever exalt His name together.

Dhamtari, C.P., India.

—o—

SAFEGUARDS AGAINST APOSTASY

By Katie Albrecht

There may be many who believe that we are living in the last days, the days of apostasy, when there is a great departure from the faith. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (I Tim. 4:1, 2).

When we see or hear of those who are departing from the faith, that does not say that we also must do so. But we should guard ourselves against it. First I would say, surrender your whole life to God. Let Him completely rule and guide our lives. Live a prayerful life. There has always been a great need for prayer, but was the need ever so great as it is today? We cannot expect to hold fast the faith until death, or until Christ comes to claim His own, if we fail to spend much time in prayer, so necessary in every professing Christian's life.

We should read God's Word daily, which is food for our souls and makes known God's will to us.

We must be seven-days-in-the-week Christians. What is the occupation we are engaged in? Is it the kind of work that God approves of? If it is, then it will be a help to our life and will be a safeguard against apostasy.

In what way are we spending our vacations or spare time? In II Tim. 3 we read that in the last days there will be "lovers of pleasure more than lovers of God." Was there ever a time that men were greater pleasure-seekers (after the things of the world) than in these last years? Let us walk carefully. In I John 2:15 we read, "Love not the world, neither the things that are in the

(Continued on page 363)

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

(1) When our goods are taken away by thieves, should we, should I as a Christian, call the sheriff to deal with him? (2) According to Rev. 12:7-9, is the devil cast out of heaven now, or is he still in heaven tormenting Christ?

—An honest seeker after truth.

1. The most direct answer to this query is found in the words of Jesus as given in Luke 6:30 as follows: "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again."

The main point in the teachings of Jesus pertaining to nonresistance is that His followers must be concerned for the spiritual and eternal welfare of those who rob or otherwise wrong them. If it is known who the evildoers are, the Christian has a responsibility to do something to show them his love and goodwill, something whereby they might be won from their evil way to a righteous and godly way of life. It is doubtful whether calling the sheriff would serve that purpose in very many cases. To recover the goods stolen should be the least concern of the Christian.

2. The devil is spoken of as being now the prince or ruler of the power of the air (Eph. 2:2). The passage in Rev. 12:7-9 is understood to be a pictorial representation of the spiritual conflict which raged at the time Christ died and gave His life for the redemption of lost humanity. Jesus spoke of this unseen conflict in which the devil tried to defeat Christ's work in the world. In John 12:31, very near the end of His ministry, He said: "Now is the judgment of this world; now shall the prince of this world be cast out." In John 16:11 He says: "The prince of this world is judged." If these words of Christ refer to the same "war in heaven" which John describes in Rev. 12:7, then it is evident that the devil is already a defeated enemy. —E. Y.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

CARLOS CASARES, F. C. O. ARGENTINA

(May 27, 1942)

Dear Friends of the Mission:—I am dating this letter for when it should have been written! My alibi is that I was in bed with the grippe—which sounds quite reasonable! Now, after nearly a week I must begin to stir around or things will become lost in the hay stack of back work.

The 25th of May, of course, was a great day in all of our towns. At least it always is. Here in Casares they added to the Independence Day celebrations quite a hullabaloo to raise money for the new Catholic church. This is the only town that I have seen that doesn't have the Catholic church at the Plaza, and although it is on the main street, that is really taking second best. So, since it is quite an old building they have been using, and since the priest has already made quite a number of abortive collections for that purpose (outwardly) they are making this final effort to get a new church—instead of buying more houses for the priest! Taking into consideration this danger, the bishop named a committee of townspeople—the heaviest donors, which would gather funds and place them in safe keeping in the local banks.

So now, besides the thousands they already have **promised,** they have taken advantage of the patriotic holiday, to forbid any other kind of "doings," making it obligatory thus for everybody who participated to contribute toward the new church. You may not be greatly interested in the money raising program which was as follows:

Saturday, 23rd:
Dance in the Municipality at 23 o'clock.

Sunday, 24th:
22 o'clock, torch procession along several principal streets, concluding at the Municipality.
23 o'clock, speeches in front of the plaza followed by a great popular dance in the Municipality sponsored by the jazz band.

Monday, 25th:
Sunrise, salvo of twenty-one bombs.
10:00 o'clock: Te Deum mass in the old church.
10:30 o'clock: A Cavalcade of Gauchos—young folk dressed up in gaucho clothes of one hundred years ago.
13:30 o'clock: A Criole sport program in the athletic Park consisting of "bronco busting," Ring race, consisting of grabbing a finger-ring with a pencil at full speed on horse-back; climbing a greased pole; etc., including mate.
21:30 o'clock: Folk dances on the great out-door platform in front of the Municipality, concluding the whole solemnity with a popular dance, jazz band, etc., in the Municipality.

Net result: 5000.00 pesos—enough to build a little chapel for US. For THEM hardly enough for the front door! All of this for a CHURCH!

But I am not supposed to be giving a report of the Catholic church!

Don Federico started out the other week for a tour through the country between here and Salto, where Bro. and Sister Lauver live. The American Bible Society donated 60 Bibles to him which he took along for distribution along the way. He has done fairly well again so far this year, in spite of the fact that he has covered the ground here in our county several times. Of course, he tries to do more than simply sell Bibles—his mission is the big one—to lead men and women to Jesus Christ.

Part of my time is taken this winter in teaching in the Bible school at Bragado. I go up once a week for six classes in Systematic Theology, Bible Introduction, and Comparative Religions. Bro. Weber and Bro. Litwiller give the other subjects of this year.

Bro. Hershey, Bro. Shank, and I are busy, too, preparing the anniversary book of the Mission which is to give a history of the work from its beginning up to the present time. Brethren Litwiller, Lantz, and Weber also have chapters to write. We want to have it ready for publication by September. This one is in English for the Church at Home, while we are also having a translation made by one of our schoolteachers, Miss Carmen Palomeque, of H. S. Bender's book on "Menno Simons, His Life and Writings," for the Argentine churches. We thought this would be a fine way of celebrating our silver anniversary.

Our work here at the Mission goes on as usual—perhaps too much so. During Easter week we had special meetings related to the occasion. There was a good interest, although the cold weather kept a number away. The attendance in Smith and Moctezuma has increased a bit. On Mother's Day we had a special meeting also which attracted some attention. One woman and her servant girl came to the meeting that day and said they were through with the Catholics. We are praying that they may begin with the Lord soon.

This is the time of year when one can plant different kinds of trees. So a few weeks ago we finally fulfilled a promise we made ourselves when we came to the Argentine first time, that if it were possible, we would plant an olive tree near the kitchen door. Well, it isn't so very far from the kitchen door now, and we hope some day to have a bit more than "olive branches" to show for it. We also planted two Japanese medlar trees and a kind of magnolia that bears fruit. Other trees on the place here are: three eucalyptus, six cypress, three different kinds of palms, one thuja and several fruit trees. On two sides of the house there are grape arbors for shade in the summer and of course also for the delicious muscatel grapes.

Somewhat along this same line, we are happy to say that at last we are surveying and hope to be planting the trees on a plot of five acres of land donated for a camp and Retreat Grounds. Part of the land is a medium sand dune but with a special kind of grass this can be utilized to this purpose and together with the shade trees, should make an ideal spot (some day) for Y. P. Retreats and other meetings. The brethren Swartzentruber, Hershey and Snyder are working a this project.

Our family has been keeping very wel The baby was eight months old yesterda and weighs 8 kilos (about 17 lbs.). Th health of the missionaries in general is goo as far as we know. Brethren Litwiller an Lauver are improving reasonably well. W are grateful to our heavenly Father for H kind watchfulness over all of us.

We wish for you "the peace of God whic passeth all understanding" for such a tim as this.

Elvin V. Snyder.

—o—

LA FALDA, F.C.C.N.A., ARGENTIN

(June 8, 1942)

Dear Herald Readers:—For these days changes, one can receive much comfort fro Mal. 3:6—"For I am the Lord, I chan not." It has been several months since v have written the news letter and during th time we have moved from Cosquin to anoth town about twelve miles distant. La Fal is a town of 7000 inhabitants in the wint and increases to 12,000 in the summer. is strictly a tourist place, and many mode hotels and boarding houses make it Nor American in appearance. The Gospel greatly needed among the wealthy as well the working class, but our time shall spent in trying to reach the latter, for th seem to be more eager to hear the Bless Story.

For over a year an Armenian mercha has willingly given us a meeting room, f which we praise the Lord. With t room we have been able to continue prea ing forth the truth and have been able reach new souls. He has now rented t room due to a new building program th he wishes to carry on this winter in ant pation of a big summer turnover. We ha begun the meetings in our home, wh serves but is a bit small and off the m streets. We have had as many as twenty-th at the Sunday evening service and we pra Him for this opportunity of serving H in this town. This same merchant has, ho ever, promised to give us a larger room wh he finishes building, which would be nea center. This may not mean so much to y dear readers, but in a town where rents very high and every nook and corner crowded for at least three months out of year, it means a great sacrifice for him. pray that although he says that he is no Christian yet, that the Lord may touch heart and that he may be used of the L along with his already saved family.

Yesterday we awoke to see the hills a countryside mantled in snow. It was r er unexpected and yet today is like sum and just a few of the highest hills remind that winter made us a visit. The boys, La and Donny, were very much excited to old man Winter and to many residents La Falda it was their first glimpse of sn

For three weeks last month we had brother Pablo Cavadore as evangelist u the towns in the Cordoban hills. We splendid meetings. The Argentine Ch tian brothers and sisters enjoyed hearing of their own countrymen enthusiast

reach the Word. In Capilla del Monte ghtly meetings were held for two and a lf weeks. Bro. Cavadore stayed there id during the day gave out tracts, made quaintances, invited and aroused real interest in the meetings. A goodly number of w people attended the services. He rned to his home in the province of Buenos ires, but we are praying that he and his mily may be led to make their permant residence soon in Capilla del Monte here an earnest worker is so badly needed. In the national sanitariums in Santa Maria ere are now a number of Christian young ople who are being treated for tuberculsis. Bro. Lantz visits them every Wednesy and brings them words of cheer and mfort. Some are able to get leaves and me when possible to the church services Cosquin.

On May 26 Bro. Holderman and I attended in the city of Cordoba given by a Bapt missionary and his wife to representaes of the fundamentalist groups in the y. The occasion was the visit of Everett ll, Jr., secretary for Latin America of the reign Mission Board of the Southern Bapt Convention. He arrived by plane in Corba from Chile. He had left Miami on turday and Tuesday afternoon he addressus in Cordoba. There were twenty-one presentatives present from six denominans. The object of his tour of South Amer and especially Argentina is to make a mplete study of the greatest needs of this eat field. It was concluded at our session it rapid evangelism is needed while the or is still open. He is to suggest at home sending of many new missionaries to field as soon as possible to help fight the ng tide of antagonism and increasing itical power of the Roman Catholic urch.

Some of the representatives were strong more brotherly love between the Christian ups which was agreed to by all, but as unity we as well as the Baptists thought t too often under the pretext of unity doctrines for which we stand are cast aside l barriers lowered until the Church moves ng too complacently and many times fails hear the voice of Paul charging us before Lord to "Preach the word; be instant in son, out of season; reprove, rebuke, ext with all longsuffering and doctrine. the time will come when they will not lure sound doctrine; but after their own s shall they heap to themselves teachers, ing itching ears; and they shall turn ay their ears from the truth, and shall be ned unto fables."

In His Service,
Frances L. Holderman.

—o—

City Missions

KANSAS CITY, KANS.

(R. 2, 46th & Powell)

Dear Herald Readers, Greetings:—Inasch as there has not been any news in this er for some time from the Kansas City sion, we felt it might be of interest to rent some of the events since the passing of Brother Mininger.

Bro. Mininger's quite sudden death, Jan. 4, 1941, was a great shock to the local congregation as well as to the Church at large.

As soon thereafter as could conveniently be arranged his son Paul was appointed to temporarily look after the work by coming once each month from Goshen, Ind., to plan with the local congregation. Later, at the General Mission Board Meeting at Yoder, Kans., a committee consisting of S. C. Yoder and Milo Kauffman was appointed to arrange for the carrying on of the work here. As a result of their work, on June 29, 1941, Wm. M. Smith, deacon of this congregation for many years, was appointed superintendent and the undersigned was ordained to the office of deacon.

Within a few months from this time Brother Smith's health began to fail and on Jan. 28, 1942, after eight weeks in the hospital, he also answered the heavenly summons, leaving our Mission again without a superintendent. The same committee was again called upon to fill the vacancy and on March 1, 1942, Bishop J. C. Driver assisting, the matter was taken up with the congregation with the result that the undersigned was ordained and appointed superintendent of the work here.

The work here at present consists of the home congregation at 3701 Metropolitan, K. C. Kans., and two branch stations: the Morris Sunday school, about five miles west of the church, started over ten years ago; and the Quindaro Sunday school, about six miles northeast, started in 1939.

As our home is in the Argentine district and more centrally located, not far from the church, it was decided with the counsel of the Board to use this as the Mission Home.

Our regular meetings consist of Sunday school every Sunday morning at all three of the above-named places; young people's Bible meeting and preaching every Sunday night at both Argentine and Morris; morning preaching service once each month at Morris and Quindaro and at Argentine every Sunday morning; and regular midweek Bible study and prayer meeting at Argentine every Wednesday night. There is also a monthly cottage prayer meeting conducted by six or eight small groups meeting in that many homes. There is a monthly jail service on the last Sunday afternoon of each month, and on the fifth Sundays of each quarter there is an afternoon service at the W. C. T. U. home, a home for aged ladies. Then there is our Home Department consisting of around ninety "shut-ins" who are visited regularly by volunteer members of the congregation. These shut-ins, who for various reasons are deprived of public worship benefits, are brought, about twice each year, as many as can be, in wheel chairs, etc., to a public service at the church to enjoy the fellowship which they so much crave in their loneliness.

A two-week summer Bible school was held at both of the stations and another is planned for Argentine just preceding the opening of our city schools in September.

The vacancy caused by the death of these two former able men of God is keenly felt; but we must believe that it is God's plan for this work to continue and that somehow, as we fit into the plan and yield ourselves to the divine will of God, He will enable it to be done.

We extend a hearty invitation to all who from time to time pass through here, the "cross-roads of the nation," to drive out for an overnight stop or such time as you may have. If traveling by train or bus, a telephone call will bring someone to meet you and help you plan for the continuation of your journey.

Our address is R. 2, 46th & Powell, Kansas City, Kans., just at the west edge of Argentine. Our name appears in the telephone directory both under our own name and also under "Mennonite Gospel Mission."

We appreciate the interest of Herald Readers in the work in this city and solicit your continued remembrance at the Throne of Grace to the end that God's will may be done, souls saved, saints encouraged, and His name glorified here in this part of His great vineyard.

Yours in the Master's Name,
MENNONITE GOSPEL MISSION,
July 14, 1942. Edward Yoder, Supt.

—o—

JOHNSTOWN, PA.

(616 Napoleon St.)

The Lord has been blessing the work here at the Mission. In the revival meetings last spring a group of young people accepted Christ as their Saviour. On Sunday, June 21, four of them were received into the Church by water baptism; two young sisters and two young men. Bro. James Saylor brought us a very appropriate message. May these young people remain faithful to Him, and may many more be added to the Kingdom.

July 11, 1942. Paul Lauver.

—o—

ALTOONA, PA.

(Mennonite Gospel Mission)

The writer had the privilege of attending the General Mission Board Meeting at Kitchener, Ontario. It was surely a profitable meeting. In our absence Bro. John Reinard of Port Trevorton filled the regular preaching services.

The Altoona summer Bible school closed with an enrollment of 96. We are in the midst of the Canan Station Bible School. The closing program will be held in the fire hall Friday evening, July 10.

We have recently gotten in touch with an Old Order Amish man who has been astray from his church for a number of years. He has again reconsecrated his life to the Lord and was received into church fellowship by water baptism on Sunday, July 5, at Mill Run Chapel. The services were in charge of our bishop, Bro. James Saylor of Hollsopple. Bro. Saylor preached for us in the morning services at Altoona. We have built a cottage for this brother close to the Mill Run Chapel.

We were called to serve at the funeral of a young lady, June 27.

Some of us had the privilege of attending the Johnstown District Mission Meeting at the Weaver congregation, July 4.

The Lord has blessed our efforts the past Conference year with the accession of thirteen by baptism, two reclaimed, and two by letter. This makes our membership enrollment a total of 82, all city converts. We have no rural Mennonite people living in our

(Continued on page 363)

God's Hand of Love in Suffering

By Titus Martin

V. SUBMISSION

(Matthew 26:39)

Our blessed Saviour, as He went through life on earth, said again and again that He came not to do His own will, but the will of the Father who sent Him. He lived in perfect subjection to the Father's will. This should likewise be the spirit of His children.

Our Saviour came to the place where the Father's will was the cross, and the flesh began to cry out, "If it be possible let this cup pass from me." At another time He said, "Father, save me from this hour; but for this cause came I to this hour." As He prayed that the cup might pass, He ended in complete submission: "Nevertheless not my will, but thine be done."

We as His children likewise come to our Gethsemanes when the flesh cries out to be delivered. I do not feel that it is wrong to pray that the cup might pass, unless it has been definitely revealed that it is His will we suffer thus. Then we must say, "Not my will but thine be done;" and ask for grace to bear it as a loving messenger from Him. If it has not been revealed, and we pray for the removal of our cup of suffering, it should be in the spirit of complete submission to Him.

Christ prayed that if it were possible the cup might pass. But it was not possible, for how then could mankind be saved? Many times in life it is not possible for the Father to take away our cup of suffering and at the same time His purpose for our life be realized. There are many reasons why this cannot be done—why the lessons cannot be learned any other way. It is said of Christ that He was made "perfect through suffering." Did not Christ live a perfect life? He surely did, or the demands of the law would not have been met, and then what miserable creatures we would be. God's purpose for Him was that He was to be our Saviour, as well as become a perfect High Priest to His people, and thus it was needful that He pass through the many and varied experiences of life you and I have to pass through with their sufferings, that by experience He can in the true sense feel and thereby help His children in their afflictions and trials. That is perhaps the greatest reason we are sometimes asked to suffer for Him.

There are other reasons; but the ultimate purpose of affliction is (as in the case of the blind man) "that the works of God might be made manifest" in us. We should live for the good of others, and is it not worth-while to suffer for Him that we can in a sympathetic way help others in their trials and afflictions?

Recently I talked with one who was active in church work for many years, upon whom the Lord saw fit to lay His hand of affliction. He said he always tried to be fully yielded to the Father's will, and he felt the Father could have revealed His will and he would have yielded without this sore affliction. As far as this one's yielding was concerned, possibly it could have been done; but God wants something in this one's life that can not be gained any other way. We need faith to believe the words of the poet, "God's way is the best way." Sometimes, perhaps, we could learn some lessons (at least in part) some other way; but we can rest assured that God always chooses the best way, so in the ultimate end it will have worked the most good in our life and that of others. I think if we fully realize that God is all-knowing, sees the end from the beginning, and has power over the laws of nature, yea, over all things, that He can and will direct all things to work together for good to those that love Him—it should help us to submit to Him at all times. If God did not love, or if He were our enemy, we would have reason to fear He might use His all-power for our harm. But since He does love (does not willingly afflict) should it not help us to commit our all to Him? and even if we need to suffer, let us realize it is His will and say, "Not my will, but thine be done."

We as parents do not always let our children take the easy way, and they sometimes question our love in taking the course that we do. But we by experience know that in the end it is best thus; and in later life our children will possibly thank us for these things.

We finite beings make mistakes, but the Infinite One makes no mistakes. It is the part of wisdom to fully submit to Him, and in due time we will thank Him that our path through life was not always a flowery path of ease. Someone has truly said that we are in the hands of God, and we might as well submit. God has our very breath in His hand, and whenever He will He can cut us off; but we should not submit because we have to, but out of love for Him, and in appreciation for what He has suffered for us—not that we can thereby merit salvation, but out of love for Him. We are in His hands; but sometimes, if we are rebellious and insubmissive, He grants our request, and the result is leanness of soul, His purpose not realized in our life, and our life is anything but happy. Let us, as our blessed Saviour did, at all times pray, "Not my will, but thine be done." As we meditate on the following words of the poet I think it will help us to do this.

"God's way is the best way, tho' I may not see
Why sorrows and trials oft gather 'round me;
He ever is seeking my gold to refine,
So humbly I'll trust Him, my Saviour divine.

"God's way is the best way, my path He hath
planned;
I'll trust in Him alway while holding His
hand.
In shadow or sunshine He ever is near;
With Him for my refuge, I never need fear.

"God's way shall be my way, He knoweth the
best,
And leaning upon Him, sweet, sweet is my
rest.
No harm can befall me, safe, safe shall I be
I'll cling to Him ever, so precious is He."

—L. S. L.

New Holland, Pa.

LITTLE LESSONS FROM LIFE

By Lina Z. Ressler

IV. Contentment

I heard some one read a poem this morning about the above subject. After telling some of the very excellent qualities of a contented person, the poem went on to say that there were a great many contented persons in the world, many more than we might imagine, because the very fact that they are contented keeps them quiet and for this reason we do not realize that they exist.

Real contentment is a quality. It is a mysterious something that keeps us happy in spite of circumstances and surroundings. Paul says, "I have learned in whatsoever state I am, therewith to be content." To learn cost effort. We do not usually talk much about lessons that cost us nothing. Paul would never have given us this little gem out of the book of his experience if the process of learning had cost him nothing.

After I had heard that poem read this morning I meditated as I went about my work. I like to get a choice bit like this when it is time to wash the dishes. It is such a help as the process of ordinary work goes on. My mind went over a long list of friends and acquaintances, and I thought of this quality as I called the "roll." I wish you might try the experiment sometime. Perhaps you would be surprised, as I was to find how many of us are hardly really, deeply contented like the placid lake in the sunshine, quiet, serene, smiling. Of course, as I think along these lines I am constantly trying my own self out with the others. Have we with Paul learned the lesson?

These days do bring out the need for contentment for every one of us. War needs, rationing of needed supplies, raising of taxes, all bring added

(Continued on page 363)

Sunday School Lesson

Theme for the Quarter: Studies in Genesis

V. ABRAM: A PIONEER IN FAITH

Lesson for Aug. 2, 1942.—Gen. 12:1-; Heb. 11:8-12.

Golden Text.—Fear not, Abram. I n thy shield, and thy exceeding great ward.—Gen. 15:1.

Introductory.—In Abram (afterwards lled Abraham) we have the man of od through whom God brought about new era in the history of the human mily. The descendants of Noah had one into much the same way as did e descendants of Adam on the other de of the Flood. A conspicuous event the early postdiluvian history was at of attempting to build the Tower Babel, which brought the wrath of od upon the builders and He sent em confusion of tongues which com-lled them to scatter into various parts Asia, Africa, and Europe. But this t of Providence did not turn the body people away from their unfaithful-ss, after once they became settled in eir new homes. Yet the grace of God as still manifest in that He selected ithful Abraham of Ur as the man rough whom He gave the human fam- a new chance to seek the better way. ecause of his faithfulness this man of od is called "the father of the faith-l."

God's Call to Abram (Gen. 12:1-9).—Ur of the Chaldees there lived a man the name of Abram. To him the ord came, asking him to leave his home d kindred and emigrate to a land of omise. In the preceding chapter (vv. -31), Terah, the father of Abram, is ferred to as moving with his family the direction of this land of promise anaan) going as far as Haran. But is was not far enough. God wanted m in the land of promise; not some-here between that land and the land sin, from which He had called him. In our lesson text we read of a more ecific call, to which Abram gave im-diate heed and started with his wife rah and nephew Lot to the land of ich God had said, "a land that I ll shew thee." As for Abram, it was olly an act of faith. So far as we ow, he had absolutely nothing upon ich to base his faith but the word the Lord. And even after he got to at land there was still little evidence, sides what God had told him, that re were great blessings in store for n and his posterity. When he died, had little real estate that he could ally claim as his own, so far as we able to see, save the cave of Mac-lah, which he had purchased as a burying ground. But he believed God, and that was enough for him.

We are not to infer, however, that God kept him guessing as to what should be the future of him and his posterity. This promised land, he was assured, was a land flowing with milk and honey. God talked with him at different times, strengthened him in the faith, assured him that he would become "the father of many nations," and that "in thy seed shall all the nations of the earth be blessed." With an ear of faith turned God-ward, he was comforted with the sure word of God, in which there could be no mistake. Let us now turn to what the writer of Hebrews has to say about his faith, and its results.

Abraham's Faith and Obedience (Heb. 11:8-12).—This narrative starts out with the words, "By faith Abraham," etc. The things which God had told him were not seen as yet but he believed; and believing, he "obeyed; and he went out, not knowing whither he went." The promises of God were not immediately realized. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." In none of these things did he hesitate, for he believed God, having enough confirmation of the reliability of these promises that he obeyed God, and forthcoming events justified him in his unwavering faith. In him we have an example that we may well afford to pattern after.

Now as for results. The inspired writer, after setting forth a number of things which emphasized the fact of Abraham's steadfastness in unwavering faith, goes on to say: "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable."

In other words, future events proved, beyond the shadow of a doubt, that Abraham's unwavering faith was abundantly justified, even though in the eyes of one less faithful the future would have looked very dark and the promises of God impossible of fulfillment. Furthermore, if this proved to be the case in the career of Abraham, why should not we, in the light of the many promises of God, be like faithful, believe God in all He has to say, accept His many promises, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ?" The keynote of Abraham's commendable and successful life is expressed in these words: "By faith Abraham . . . obeyed."—K.

Faith

Faith is the substance of things hoped for, the evidence of things not seen. . . . Without faith it is impossible to please him [God] . . . . By faith Abraham, when he was called to go out into a place which he should after receive as an inheritance, obeyed . . . for he looked for a city which hath foundations, whose builder and maker is God.—Heb. 11:1, 6, 8, 10.

Bible Meeting Topic

FAVORITE BIBLE WOMEN. (Jr.).—Ex. 15:20; Rom. 16:1, 2; II Kings 4:8-10; Acts 9:36.

Topic for August 2

MOTTO

"A woman that feareth the Lord, she shall be praised."

OUTLINE STUDY

I. Bible Women.

1. Deborah.—Judg. 4:4, 5.
2. Naomi.—Ruth 1, etc.
3. Ruth.—Ruth 1, etc.
4. Widow of Zarephath.—I Kings 17:8-24.
5. The Shunammite.—II Kings 4:8-37.
6. Esther.—Esther 4:15-17.
7. Mary.—Lk. 1:26-38.
8. Elizabeth.—Lk. 1:6, 41-45.
9. Anna.—Lk. 2:36, 37, 38.
10. The widow who gave the mite.—Lk. 21:2-4.
11. Mary and Martha.—Mk. 14:3-9; Jno. 11:1-46; Lu. 10:38-42.
12. Mary Magdalene.—Lk. 8:2; Mk. 16:1; Jno. 20:1, 2, 11-16.
13. Dorcas.—Acts 9:36-42.
14. Lydia.—Acts 16:14, 15.
15. Priscilla.—Acts 18:26.
16. Lois and Eunice.—II Tim. 1:5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Woman."**
2. Select a Bible Woman and Tell Her Story and Give Reasons Why She Is a Favorite.

For Seniors.

1. Bible Women Who Were of Influence for the Kingdom of God.
2. Select a Favorite and Give Reasons.

PERSONAL THOUGHT

May the Lord enable us, because of our self-surrender to His will, to become such characters before Him as will make us to have favor in His sight.

SEED THOUGHTS

Devotion to God and to the children of God, as in the lives of Ruth, of the widow of Zarephath, and of the Shunamite, is a characteristic that leads the life to secure a marvelous fruitage for time to come.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Missions ..... John R. Mumaw
Doctrinal ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

MENNONITE PUBLICATION BOARD
Executive Committee.—Simon Gingerich, D. D. Troyer, O. N. Johns, Lewis S. Martin, A. J. Metzler, C. B. Shoemaker.

THURSDAY, JULY 23, 1942

Field Notes

Read Bro. E. C. Bender's plea, found on last page.

* * *

Bro. C. B. Shoemaker and family of Scottdale spent last week with friends and relatives of Springs, Pa., the former home of Sister Shoemaker.

* * *

Bro. I. S. Mast of Johnstown, Pa., preached for the congregation at the Mennonite Gospel Mission in Altoona, Pa., Thursday evening, July 16. N.

* * *

Thursday, August 6, is the date set for a harvest home and Sunday school meeting at Kauffman's Mennonite Church near Manheim, Pa. Cor.

* * *

Request for Prayer.—A burdened mother asks for the prayers of the brotherhood in behalf of her children, also for a young man for whose course she feels very sorry.

* * *

Request for Prayer.—A brother writes, asking the prayers of God's people in behalf of a friend who is at present in a hospital in Norton, Kans., as a tubercular patient.

* * *

As usual, lack of space compelled us to hold over for a week much of the material intended for publication in this week's Gospel Herald. Shorter messages will help us solve our problem.

* * *

The Lord willing, we expect to hold evangelistic meetings in the Wickersham schoolhouse near Bainbridge, Pa., from July 26 to August 2, in charge of Bro. Richard Danner of Hanover, Pa. Pray for the work. N. R. K.

A week-end Bible Meeting was held with the congregation near New Wilmington, Pa., last Saturday evening and Sunday, with Bro. A. J. Metzler of Scottdale as guest speaker.

* * *

Bro. E. C. Bender, treasurer of the Mennonite Board of Missions and Charities, reports the following contributions for the month of June: Missions, $26,237.26; Relief and C.P.S. Funds, $13,810.04; total, $40,047.30.

* * *

We are in receipt of an interesting program of a harvest home service to be held at Risser's Mennonite Church near Elizabethtown, Pa., on Saturday afternoon and Sunday, Aug. 1 and 2. The public is invited to attend.

* * *

A harvest home and all-day Bible meeting is announced for Stauffer's Church near Edgemont, Md., Aug. 5. Speakers: Clarence Fretz, Clarence Lutz, Amos Shank. "All welcome," are the last words on the printed program.

* * *

Bro. Ralph Bender, our efficient shipping room clerk and worker, is at present visiting with his father, Bro. D. H. Bender and family, Albany, Oreg. He expects also to visit with his two brothers in California before his return.

* * *

Bro. M. C. Lehman is to speak concerning relief work in Poland at the following churches in the Lancaster Conference: Mt. Joy, July 23; Hanover, July 25; Slate Hill, July 26 (morning); Lauver's (evening); Elizabethtown, July 28; Morgantown, July 30.

* * *

Southwestern Pennsylvania Conference.—A program of the annual meeting of the Southwestern, Pa., Conference, to be held with the congregation at Masontown, Pa., Aug. 2-5, is before us. Listed in the official roster of the Conference are 9 bishops, 19 ministers, and 18 deacons.

* * *

Bro. George R. Smoker and wife of Scottdale, Pa., attended the quarterly meeting of the Eastern Mennonite Board of Missions and Charities at New Providence Church, Lancaster Co., Pa., on Wednesday of last week. While in the county our brother filled appointments in a number of churches.

* * *

Gone Home.—Sister Emma Graybill Lauver, wife of Deacon Jacob M. Lauver of Lauver's Church near Evendale, Pa., answered the heavenly summons and her remains were laid to rest in the cemetery near Lauver's Church on Friday of last week. May the Lord comfort the bereaved.

* * *

Watch next week's Gospel Herald for an advertisement of Bro. Daniel Kauffman's latest book, THE DEVOTIONAL SIDE OF LIFE. Copies are now ready for delivery. The price is 60¢ per copy. Orders in response to this notice will be accepted and promptly filled.

Book Department.

* * *

Ordination at Allensville.—Last Sunday was ordination day at the Allensville, Pa., Church, at which time Bro. Raymond Peachey was ordained a bishop. The meeting was in charge of Bishops S. E. Allgyer, E. F. Hartzler, E. B. Frey, and Aaron Mast. May the Lord richly bless our young brother in his responsible position.

* * *

Bro. A. B. Stoltzfus, for many years a faithful defender of the faith and minister of the Word in the Millwood Church near Gap, Pa., entered into rest July 14 to be with the Lord. A brother writes: "Our sympathy is extended to the bereaved family. May the Lord qualify others to fill this great vacancy." Obituary notice later.

* * *

Bro. O. O. Miller of Akron, Pa., has an interesting speech to make (on last page) explaining a thermometer in which all the friends of the two schools under the Mennonite Board of Education are interested. He expects to make a monthly report, urging the friends of these two schools to watch and to help make this thermometer rise. Many are hoping and praying that the effort to raise the desired sum may succeed.

* * *

Missionaries Land Safely.—Word reaches us that our India missionaries who have been on their way to the home land for some time for their furlough landed safely in New York on Monday of last week. In the company were the following: Sister Sarah Lapp, Bro. Lloyd Kniss and family, Bro. Edwin Weaver and family, Bro. J. D. Graber and family, and Bro. G. H. Beare and family. May the blessings of the Lord attend their labors while among us.

* * *

Eastern Mennonite School.—While the effort is progressing to liquidate the debt resting on Goshen College and Hesston College and Bible School, the Eastern Mennonite School has a similar task before it. Money has been gathered in to pay for the new wing to the main building, and also in part sufficient to build the chapel now in process of erection, yet not nearly sufficient to complete the building. Those interested in this project would do well to write to Bro. J. L. Stauffer, President of the School, Harrisonburg, Va.

* * *

As noted in the letter from Kansas City, the new address associated with the Mennonite Gospel Mission in that city is R. 2, 46th and Powell, Kansas City, Kans. This, the home of the present superintendent, Bro. Edward Yoder

nearer the Mennonite Gospel Mission an the former home on Farrow Ave-ue.

* * *

Two special meetings are announced Landis Valley Mennonite Church ar Neffsville, Pa. The first is a mis-on workers' conference, to begin Fri-y morning, July 31, with forenoon and ernoon sessions. This is to be follow-by a summer and week-day Bible hool conference, beginning on Friday ening and continuing all day on turday, Aug. 1. One of the principal akers from a distance, in both meet-gs, is Bro. Nelson E. Kauffman, Han-al, Missouri.

—o—

Mennonite Publication Board

The Mennonite Publication Board will hold Biennial Meeting at the Eastern Mennon-School, Harrisonburg, Va., August 22-25, 2.

The public sessions of the meeting will be-on Saturday evening and continue until sday afternoon. The Board Meeting prop-s on Monday and Tuesday.

ll Board members are urged to be present, the public is cordially invited.

Will you pray for the meeting and for the k of the Board, that it may continue to ify God and be an asset to the cause?

Simon Gingerich, Pres.
O. N. Johns, Secretary.

—o—

Correspondence

CREAMERY, PA.

a. 117—"O praise the Lord, all ye na-; praise him, all ye people. For his mer-kindness is great towards us; and the of the Lord endureth for ever. Praise e Lord."

arvest services will be held at the follow-places:

ippack, Aug. 1, (P. M.)
ovidence, Aug. 6, (A. M.)
orcester, Aug. 11, (A. M.)

general invitation is extended to all services.

Warren G. Bean.

* * *

WATERLOO, ONT.

ar Christian Friends:—We have many ns to praise God, for He has remem-both the temporal and the eternal of His children. During the month ne our pastor, Bro. J. B. Martin, was the boys who went to camp in Brit-Columbia. We missed his ministry at , but we rejoiced that he could help the to settle in their new environment.

: appreciated the ministry of the fol-g brethren during June: The Goshen ge men's quartette; Bro. J. W. Shank, Argentina; Bro. Allen Erb, La Junta, ; Bro. H. J. Harder, Carstairs, Alta.; Jesse Hoover, Philadelphia, Pa.; and ged bishop, Bro. Jonas Snider.

were thrilled by the inspirational mes-during the General Mission Board ng and associated meetings. Each ian was challenged not alone by the of the world, but by the need of the in-al, to give his life in personal serv-ice to carry on the work that Christ gave us in the Great Commission.

Our summer Bible school will begin July 13 and continue for two weeks. The teach-ers are all members of the home congrega-tion who are giving of their time for this worth-while work.

We are glad to have our pastor at home to minister to us. He gave us a report of the organization of the camps on the Pacific Coast.

Six of our boys are in camp now, and as the age for service is raised we may expect that more of our young men will be called to give their testimony in this way. May those at home be just as faithful as the young men in standing firm for their convictions that we may give a united testimony for peace to the world about us.

July 5, 1942. Florence Shantz.

* * *

NAMPA, IDAHO

"Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9, 10).

On May 26, our congregation enjoyed the evening by having the College Quartet from Hesston, Kans., sing their songs for us, after which Bro. Ivan Lind spoke to us. A few weeks later Bro. Lind stopped again and spoke to us on the subject of the unions.

Our summer Bible school closed June 19, with a program. There were 87 pupils en-rolled; average attendance, 68; teachers, 9.

We were again permitted to commemorate the suffering and death of our Lord, having with us our bishop, Bro. N. A. Lind.

Our community was saddened by the death of Sister Tena Burkhart on July 3, after being afflicted for over a year. Funeral will be held July 6.

We ask for your prayers in behalf of the work at this place.

July 6, 1942. Ressie Good.

* * *

NO NIGHT IN HEAVEN

By Mrs. Clayton Groff

There'll be no night in heaven;
In the gold-paved streets above,
Where the Saviour leads and guides us
There's only peace and love.

There'll be no night in heaven;
And does it not mean much
To the wayward, wandering sinner
To repent?—There's room for such

There'll be no night in heaven;
Will we heed the call today,
Of our Father and our Saviour,
And His teachings all obey?

There'll be no night in heaven;
There His glory we'll behold.
We can read it in the Bible
Many times there, we're told.

There'll be no night in heaven;
When we cross the swelling tide,
If we heed His blest commandments,
We shall there with Him abide.

There'll be no night in heaven;
Shall we not rejoice for this—
That in deed, in thought, and word,
He is mine and I am His?

There'll be no night in heaven;
As we often have been told,
When our labors here are ended,
And we're safe in Heaven's fold.

Holtwood, Pa.

HAVEN, KANSAS

(Yoder Congregation)

Dear Herald Readers:—How undeserved we are of the manifold mercies and kind-nesses of God!

Another of our young men, Bro. Richard Showalter, has been ordained to the ministry for work at Perryton, Texas. May he always realize the presence of God.

Our summer Bible school, held in early spring, was not as large as usual because of several communicable diseases in the com-munity and the flooded Arkansas River. But we had a good school and one teacher espe-cially had the great satisfaction of realizing that God's Word was making a deep im-pression on the hearts and minds of her teen-age children. Sister Genevieve Bishop of Colorado again helped us this year. Sister Bertha Troyer of our home church was our director.

Harvest weather is here in earnest. When the grain fields were first ripe we had a great deal of rain and flood in the Arkansas River which took the crops of several of our families living along the river. But now it is very warm, and there are drying winds; so the delayed harvest will go on with all the strength and energy in full action. May we remember that during such times the devil can easily cause us to lose sight of the more important soul-harvest and, too, we need to remember that we have a special re-sponsibility in that aside from flood destruc-tion to our neighbors' crops, in still other sections close here there was a total loss from hail or "ice storms," as they were called. We certainly cannot claim any deserved favor because ours were spared.

Several more of our boys have gone to camp recently. We need to take them often to God in prayer. In His service,

July 8, 1942. Elizabeth Yoder.

* * *

FISHER, ILLINOIS

(East Bend Congregation)

Dear Herald Readers:—On the evening of June 4, Bro. Howard Zehr of the Freeport congregation was with us and preached a sermon.

Our summer Bible school was held June 1-12. The enrollment was 175, and the av-erage attendance was 163. On the evening of June 12 the children gave their program.

On Thursday evening of each week we have a first-aid meeting. The lessons are being given by Dr. G. D. Troyer.

Sunday evening, June 28, Bro. Harold Zehr preached the regular month-end evan-gelistic sermon. Two young souls made their decisions for Jesus Christ at this meeting.

July 4, we had our 28th annual all-day

(Continued on page 364)

Miscellaneous

TWO PICTURES

By a Sister

We see a mother quite discouraged,
Feeling there are few who know,
Nor even recognize that mothers
Have a calling here below.

She loves her children, loves them dearly,
And her dear companion too;
But yet she longs at times for freedom
Doing things she cannot do.

And then to nurture more these feelings,
Ponders o'er the lives of friends:
She thinks how nice to have the honor
That those have whom Jesus sends

To work in fields of toil and struggle,
Humbly winning souls for Him.
Who needs most courage to press onward?
Both, we say, must trust in Him.

* * *

And now let's pause, reverse the picture—
See a maiden lady, fair,
Who, as the years are slowly passing,
Feels that there are none who care.

She hears much said on Christian courtship;
And her breast can scarce contain,
When a message given for mothers
Stirs her mother heart again.

E'en though to her a task is given
Teaching children from God's Word,
Rejoices thus to serve her Master,
Yet she feels at times unheard

When praying God, if He be willing,
Just to bless her life once more
By sending her a life companion,
Ere too much of life is o'er.

* * *

Now friends, if I should find my portion
As we see these, either one:
Would you encourage my self pity?
Or just what would you have done?

Should I then stoop to things disgraceful,
Thinking that there's none who care?
Oh no! I've still a dear Companion;
He has called, and He will share.

——o——

MEDITATIONS OF A LAYMAN

By Alvin Eichelberger

II. Prayer—A Force

Prayer, we have heard, is talking to God. How glad we are to bring our troubles and burdens to the Lord, when we are facing some severe trial or temptation in life; or after we have gained some great victory through prayer, how it cheers us and urges us on with a greater determination than ever before to carry out the will of God in our lives through the power of Jesus Christ our Lord! How thankful we are for the privilege of prayer after we have been tried and tempted and have failed! How glad we are when we know we have full and complete forgiveness! Oh, how it brings rest to our burdened minds as God whispers sweet peace to our soul!

Prayer is also a force, the greatest unused power in existence. Isn't it just too bad that such a great force or power as this should be used so little? Jesus said, "If ye have faith, and doubt not, ye shall . . . say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." **Prayer**—what a force! "And all things, whatsoever ye shall ask in prayer, **believing,** ye shall receive" (Matt. 21:22). To receive an answer to prayer we must have faith—faith in God as the Creator of all things, faith in His power to administer to our needs and to answer our prayers. Faith is not the power that answers prayer, but it is the key to that power. Prayer through faith would be of no avail if there was no God. Have you ever tried to learn to swim? We might go through all the motions of swimming and yet sink. Why? Because we do not have enough faith or confidence, and consequently when the water rises a little too high, we become frightened and we sink, but as we gain more confidence we learn to swim. You who have learned to swim, what would you say if someone told you it could not be done? Would you believe it? Certainly not, because you have tried it and you **know** it can be done. Those of you who have felt the power of answered prayer, what would you say if someone told you there is no power in prayer? Would you believe it? No, of course not, because you have prayed to God and He has answered your prayer.

Again, we wish to repeat that faith is not the power that answers prayer, but the key to that power. The power is God. If there were no God, there could be no answer to prayer. If you were to climb a high cliff or bank beside a river and say, "I am going to jump into the water and swim," what would happen? No doubt it could be done; but if you were to climb a high tower or building in the city and say, "I am going to jump to the street and swim," even though you were foolish enough to believe it could be done, would you swim? You could not swim because there would be no water, and where there is no water one cannot swim. Just so with prayer,—if there were no God there could be no answer to prayer.

What then does answered prayer mean to us? When we pray to God we believe there is a God. After we have received an answer to prayer we no longer believe, but we **know** there is a God. The thing that we had believed has been proved true through answered prayer. It has been asked, "Why pray? Our destiny has been fixed from the beginning; therefore there can be no change in our lives through prayer." Yes, God knew all things from the beginning, and He also knew what our reactions were going to be to the different things that confront us in life; therefore God is in the best possible position to help us along life's pathway. Prayer was not meant to change God, but ourselves. God is doing His part all the time. He is perfect, therefore His methods in dealing with us need not be changed. To illustrate: we are told of a certain man who lived near a river. This man owned a small boat which he used to ferry folks across the river. With a few ropes and pulleys he arranged it so he could stand in the boat and by pulling on the rope the boat would be drawn to the opposite bank. The man apparently was pulling at the bank, yet the bank was not being moved but the man himself by pulling at the bank was being drawn closer to it. As we come to God in prayer, we do not get results because we change God, but by pulling at God through prayer we ourselves are drawn closer to Him. By prayer we are placed in a position that God will draw us to Him. "Draw nigh to God, and he will draw nigh to you" (Jas. 4:8). As we are drawn closer to Him and are aware of His fellowship, we eventually learn to say as Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Broken Bow, Nebr.

ON APPRECIATING CHILDREN

By May H. Gochnauer

"What would the world be to us, if the children were no more" (Longfellow). Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14). Childhood is gone all too soon. We view the baby, watch its growth and development, follow it through childhood, and before we realize it the child has grown to maidenhood. A mother remarked, "The children grow up so soon. Before we think of it they enter the beginners' class in Sunday school and are soon advanced to higher grades." Many things in life we appreciate more when they are gone. Let us pause a bit in life's struggle and endeavor, and consider what the children have meant and mean to us, to the world in which we live, and to the cause of Christ.

The child radiates sunshine. Often we use the word "Sunshine" as a name for a child. I recall a little one who, as he followed me to and fro in my work, was singing or humming a little song. Just like sunshine they drive the care away. And we appreciate this!

Children have such loving hearts. They express their love in so many ways, by the smile, the kiss, the flower—a wild one perhaps, plucked just for you—the errand so willingly done. They express love in their play by helping the younger ones, in kindness to a little child. We appreciate this!

The faith of a child is beautiful to behold. Many are the lessons learned by those of advanced years because of

ld's implicit faith in God. They have th in their parents and in their teach- also. How sad to have such faith ken by older ones who do not speak truth at all times. Who would be y a child as he looks into your face h confidence? It is worth so much have a child look straight into your s when spoken to. Should we ap- ciate this?

Ve note the innocence and purity of child, reminding us of the pure, ite lily. How we love to watch the e faces in God's house, so sweet and ocent, so pure, especially when en- ed in singing, expressing the love esus. We do appreciate this.

A bundle of possibilities"—often we e heard children called that. Perhaps have not stopped long enough to y appreciate them. A three-year-old d showed appreciation, while walk- along a bed of flowers, by gently hing them and enjoying their ty and exclaiming, "Oh! the pretty ers." So we may behold the loving e children.

/hat have children meant to the ld and to the church? They have htened the pathway for many. Have ever noticed the devotion between dparent and child? Why? Is it not use the grandparents spend more with the child, take more time to eciate them? A little child shall them. These qualities, and rs which they possess, are not only is, who love the Lord and love chil- , to appreciate, but are to side- those who are tempted to sin. r mission is to touch the tender spot earts that have been hardened. ternity alone can reveal what chil- have meant to the world.

ieir love for Jesus has done more tongue can tell. They have done for the cause of Christ. Where st is not known no doubt there also are noticed for their innocence, y, and love.

t us not wait to appreciate the little but appreciate them here and now, am sure our lives will be enriched.

st Petersburg, Pa.

—o—

'OMEN WEARING MEN'S CLOTHES

e New York Times says, "The sale men's slacks in department stores mated to be about ten times great- n it has ever been before at this of year." The same article says, American male has, if he chooses lulge it, a new gripe. Red nails, toed shoes and psychopathic hats w dead issues; the current affront le taste is women all over the place its. . . . Slacks have spread from irely sports category to all fields iale activity."

believe this to be a step in the direction. God has spoken on this subject. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God" (Deut. 22:5). —The Gospel Minister.

—o—

DON'T MENTION THE BRIERS

A man met a little fellow on the road carrying a basket of blackberries and said to him, "Sammy, where did you get such nice berries?" "Over there, sir, in the briers." "Won't your mother be glad to see you come home with a basket of such nice ripe fruit?" "Yes, sir," said Sammy. "She always seems glad when I hold up the berries, and I don't tell her anything about the briers in my feet." The man rode on. Sammy's remark had given him a lesson. He resolved that henceforth he would try to "hold up the berries," and say nothing of "the briers."—Church Herald.

CITY MISSIONS

(Continued from page 357)

city. We ask an interest in your prayers in behalf of the work and workers.

The sisters' sewing circle of the Kaufman congregation furnished the June provisions.

Cash Received During June

Kaufman Sewing Circle	$8.00

Cash Value of Clothing, Sisters' Sewing Circle

Weavertown Sewing Circle	$6.00
Cross Roads and Lauver's	8.00
Marion	3.59
Bethel	4.00
Conestoga	1.00
Maugansville	5.64
Crown Hill	3.56
Louisville	4.00
Ronks	6.75

Many thanks for your support. We beg a continued interest in your prayers.

July 8, 1942. Joseph M. Nissley.

—o—

TAMPA, FLORIDA

(Mennonite Mission)

Dear Friends, Greetings:—We have just said "Good-by" to Emma Hershey, Elizabeth Denlinger, and Naomi Nissley, the three sisters from Pennsylvania who came by bus to help in the summer Bible schools at Ybor City and Ida St. We appreciated the sacrifices they made, their faithful teaching, and the Christian fellowship we had together. There was a good spirit in the Bible schools, and we trust the seed sown to bring forth fruit. The power of the enemy was felt during the first school and trouble was stirred up, but in the end the victory was the Lord's.

Thirteen C.P.S. men bound for Puerto Rico and Leland Brubaker of the Brethren Foreign Mission Board came to Tampa to embark. After waiting 10 days and finally not being able to sail, they went to the C.P.S. camp at Crestview, Fla., to await further developments. Two of them kindly stayed behind another week and painted the Ida St. church. We appreciated the testimony these men are giving to our Master's way of life.

Sister Ellen Nissley, who helped in the Sauder home, passed away June 25 after being ill a few weeks. Her beautiful spirit of selflessness, thinking always of others, and the faith with which she looked forward to her heavenly home, lifted us all up and impressed even the children.

Our young Christians need your prayers; also some who are turning from the call of Christ. We workers ask you to remember us that we may be Spirit-filled and Spirit-led.

For the Lord's glory,

July 15, 1942. Dora Taylor.

SAFEGUARDS AGAINST APOSTASY

(Continued from page 355)

world. If any man love the world, the love of the Father is not in him."

We should be careful with whom we associate. If they are not faithful followers of Jesus Christ, and we will not win them to a close walk with Him, they are very apt to have an influence over our own lives and lead us farther away from God. They may lead us to go to questionable places, and to adorn our bodies in a way that would be displeasing to God. Just recently I heard someone make a statement something like this: "The less clothes we wear, the farther away we are from God." And, too, it may affect our speech. There are different ways in which wrong associates may have an influence over our lives and lead us to depart from the faith.

We should guard ourselves against the false doctrines that are afloat in the world. Not all preachers and missionaries, and those that teach or speak, are handing out the true Gospel of Jesus Christ. Therefore we should be very careful what we hear or read; and if there is a doubt whether it is the truth or not, we should test it out by searching the Scriptures and finding out whether it is true or false before we believe it and make it a part of our life.

May we say with the poet:

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

"O watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

"Ne'er think the victory won,
Nor lay thine armor down;
Thy arduous work will not be done,
Till thou obtain thy crown.

"Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee, at thy parting breath,
To His divine abode."

Middlebury, Ind.

—o—

The Church is the preserving force in the world.—Newton S. Weber.

LITTLE LESSONS FROM LIFE

(Continued from page 358)

care and, perhaps, even anxiety in our daily program. "Let not your hearts be troubled," were the words which Jesus said to His disciples in perhaps the most trying hour of their experience of the days they had spent together during the earth life of their Master.

The matter of contentment is after all somewhat in our own control. If we can not have wealth, we may be content with poverty. If our health is not what we might long for, we can be grateful for the health we do enjoy. And so on down the list. After all, there are a great many of God's children who are happy with much less of the good things of this life than is ours just now.

"Count your blessings," is good advice for all of us, for while counting the blessings we do have, we may find more than we thought, and the very act of counting will help us to appreciate what we do have.

"Be content with such things as ye have," seems sage advice; and as we look at life through this kind of glasses, we will find life brightening and our own appreciation of our Father's love and care growing.

Life consists of only one day—this day, yours and mine. May we live it for Him and His glory. Like the sparrows and the lilies, let us honor His love and care.

Scottdale, Pa.

CORRESPONDENCE

(Continued from page 361)

meeting. Bro. H. J. King of Arthur, Ill., was our speaker. He gave three messages from the book of Revelation. He was also with us and preached on Sunday, July 5. Two young souls accepted Christ as their Saviour during these meetings.

July 10, 1942. Cor.

* * *

PRYOR, OKLAHOMA

Dear Readers, Greetings:—We have many things to be thankful for, even though sometimes things do not seem so pleasant.

Likely many of you heard of the tornado on the evening of April 27, which swept the business section and some residential sections of Pryor, killing around 60, and injuring around 150. Bro. and Sister Sam Springer's home was completely swept away. The prophet Nahum says, "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet."

The last week of May a Bible school was conducted at the schoolhouse with an enrollment of 31. Teachers were Sisters Gladys Winn of Thurman, Colo., director; Edna Fern Stoltzfus, of Premont, Tex.; Dorothy Hershberger, of Hesston, Kans.; Dorothea Miller, of Adair Mission; and Sue Helmuth, from our congregation.

The evening of May 26, Bros. S. C. Yoder and E. C. Bender were with us. Bro. Bender talked about the civilian quota and bonds, and Bro. Yoder spoke of his trip to South America last fall.

Remember us in your prayers. "The effectual fervent prayer of a righteous man availeth much."

July 10, 1942. Cor.

Special Meetings

MARION, PA.

Report of the thirty-seventh Annual Sunday School Meeting held at the Marion Mennonite Church May 29 and 30, 1942.

Organization—Mod., Harvey E. Shank; Chor., John C. Eshleman.

Topics and Speakers—The Call to and Conditions for Acceptable Worship, J. R. Mumaw; Sermon (I Tim. 4:12), J. L. Stauffer; Children's Meeting, H. E. Shank; Christ's Valuation of the Individual, J. L. Stauffer; Christ's View of Society, J. R. Mumaw; Christ's Plan of Salvation, J. R. Mumaw; The Teachings of Our Lord Exemplified: In the Home, J. E. Martin; In the Church, J. Irvin Lehman; In the Community, J. Ira Eshleman; The Congregation's Opportunity for Evangelism, J. L. Stauffer; The Bible Rejected (II Thess. 2:10-12); The Bible Accepted (I Thess. 2:13), J. R. Mumaw.

Gleanings.—If only one soul is saved in a thousand years, it would still cost the blood of Christ; but it is so efficacious that it can save a thousand souls in a day. There is no fellowship with God apart from Jesus Christ. Salvation depends upon what Jesus did for us, and what we do with Him. We exemplify the teachings of Christ by witnessing. The order of the home is: God, Christ, husbands, wives, children, servants; if any of these are out of their place, there is disorder. The men that are rescued must be rescued while they are living. If we are to do evangelistic work we must know how to worship. Better make an error in taking the things of the Bible too literally than not literally enough. This card business is getting the world mark conscious. The Bible is more than a book; it is power. As preachers or Sunday-school teachers, we ought to expect the Word of God to do something. The Word of God serves as a trainer of conscience.

—J. E. Martin.

—o—

CHERRY BOX, MISSOURI

The fifth annual Nonconformity Conference of the northern Missouri churches met at Cherry Box, Mo., May 30, 31, 1942. There were 6 bishops, 7 ministers, and 4 deacons present. The following interesting program was given:

Causes of Nonconformity, Amos Gingerich.
Natural disposition, depravity of the human heart, ignorance of the issues involved, misunderstanding, and wilful disloyalty.

Basic Reasons for Nonconformity, J. M. Kreider.
Nonconformity to the world is reasonable, economical, against pride, against law suits, against secret orders, life insurance and war. It is scriptural.

Gains through Nonconformity, to the Individual, Maybelle Hathaway.
We gain everything worth while and practical, and God's promise of blessings.

Gains through Nonconformity, to the Church, I. E. Buckwalter.
We are brought into fellowship with Christ, our spiritual condition is revealed, and more people are actually saved.

Losses through Conformity, to the Individual, Viola Wenger
A believer who departs from the standards of God, accepts the standards of the world, and loses out. Attachment to Christ is detachment from the world.

Losses through Conformity, to the Church, Leroy Gingerich (Read by Sister Gingerich)
God's plan is for a separate people, and there is never safety in departure from Gods will. The Church has been bought at a very high price.

Sermon, Joe C. Drive
Text, Jas. 1:27. There is a drift from "true religion." There are two standards in the world for dress. The world advertisers why shouldn't the Christian advertise his? The crown comes after the trial.

Children's meeting was conducted by Ruby Grease.

A Consistent Observance of the Lord's Day, H. R. Buckwalter
Under Grace the Lord's day is more far reaching than under the Law. If we are raised above the letter of the Law, our observance of the Sabbath should be proportioned to our elevation. We "must worship Him in spirit and in truth."

The Need and Means of Power in the Life of the Believer, J. R. Shan
We need power to overcome the devil. There must first be an experience of genuine salvation before there can be power. Submission and humility are important.

Our Testimony to the Faith of the Church, Nelson Kauffma
A true witness must know by experience. Our experience is genuine if it agrees wholly with God's Word. A backslider weakens the testimony of the Church. Our testimony must be clear, and from conviction.

Nonconformity in Social Activities, Protus Brubak
Avoid activities that tend toward foolishness. Promote constructive activities and "be careful."

How Best Promote Loyalty to the Church, W. R. Hershberg
If we can get people to SEE, it will be easier to get them to DO. Be sympathetic, be diligent. Let our efforts be unified.

Sermon, Daniel Kauffm
Subject, **The Transformed Life,** Rom. 12
The transformed life bears "fruit of the Spirit." The transformed life is the result of a transformed mind. We are minded to serve God or the devil.

Special songs by the girls' quartet from the Children's Home, Kansas City.

Moderators,
J. P. Brubaker
Edward Yoder
Secretary,
A. Lloyd Swartzendruber

—o—

ALBANY, OREGON

Report of the Sixth Quarterly Sunday School Meeting held at the Albany Mennonite Church, Sunday, June 28, 1942.

Organization.—Mods., Calvin Brenneman, Earl Kennell; Chor., Audry Gingrich; Secy., Viola Burck.

Program and Speakers.—Song Service; Devotion (Luke 23:33-46), Everett Schlegel; Prayer, Geo. Kauffman; Object Lesson for Children, Claude Buerge. Subjects Discussed: The Place Which Is Called Calvary, Frank Showalter; The Enemies of the Cross and Christianity, Clayton Kauffman; The Cross of Christ—the Scene of Divine Revelation and Love, Viola Burck; The Cross of Christ—the Ground of Pardon and Deliverance, Allen Gingerich; The Resurrection—the Symbol of Victory, George Kauffman. Open Discussion: The Task of

cal Church; Special song by male quar-
, "Shall I Crucify My Saviour?"

Thoughts Presented.—As the light of a
shlight comes from the battery, even so
ere must be a "Power" within if our
es are to shine. The place which is
led Calvary was vividly depicted by
e who recently visited the Holy Land.
lvary stands today as a memorial to
suffering and death of our Saviour—
greatest sacrifice ever offered. The ene-
es of Christianity today are many, even
the enemies of the Cross were many,
l the most vicious of these are the hypo-
tes within the Church. "He that is not
me is against me." Sin is the back-
und of all the enemies of the Cross and
Christianity. Had it not been for divine
e at the scene of the cross, Jesus would
er have been able to complete our
vation. God revealed Himself to us
ough Jesus Christ His Son. Salvation is
s—not because of any merit of our
n, but "we love him because he first
ed us." Christ paid the supreme price
Calvary and thereby won for us our
don and deliverance from sin. Christ
quered His last enemy—death, and in
doing He gave us power whereby we
ght meet the same enemy and also be
orious. We shall have victory over con-
s, sin, and death. Secretary.

—o—

Relief Notes

gress Reported on Hospital in Paraguay

At last the building of the hospital is
gressing!" This is the opening sentence
letter from Vernon Schmidt, written
e 13, 1942. Bro. Schmidt continues:
e now have nearly half the batting on
roof ready for the grass, and a few
e rafters ahead of the batting. They
have about one-fourth enough grass
and less than half the bricks made, so
ill yet be a long time before the out-
of the building is done, but they may
it done before August 1."

nother excerpt from the same letter:
e Mennonites sent off last week their
shipment of vegetables. In another
k they expect to have tomatoes to send
They seem quite pleased with the out-
for this project, and I feel sure that
nly the vegetables grow as expected,
have an excellent project here!"

"Thank You (s)" From Paraguay

he clothing sent by you is here and
been distributed. How much need
d be relieved by this help! It helped
ore than we had dared to hope. To all
brethren on the Committee as well as
many brethren in America who con-
ted to this we and all the colonists
nd our heartiest thanks for this love
have shown us. May God reward you.
have again passed through a difficult
here. We doubt whether our harvest
enable us to cover all the debts we
meet. Cotton was a fair crop. Our
vegetable-growing project makes us
work."

—Oberschulz K. Kroeker, Friesland
Colony, June 8, 1942.

*

ur Fernheim Colony is most fortunate
aving had in our midst for almost a
our dear and good Dr. John Schmidt.
services among us during that time,
oined with the many operations that
l be performed by both Brethren
idt, helped tremendously in lifting
norale of the colonists. It was most
nate that the M.C.C. could help us
this way. The large sending of cloth-
om our North American brethren also
d in meeting a large part of our
nt need. May the Lord richly reward
all who gave to this. We are now concerned as to how long Bro. John Schmidt can remain with us, and we trust the Committee will not lose sight of our medical needs."

—N. Siemens, Editor of Mennoblatt,
June 14, 1942.

—o—

C. P. S. Camps

Farm Furloughs Successful to Date

A representative of Selective Service System has made a survey of the farm labor experiment on dairy farms in Dodge Co., Wis. This survey has to do with the ten boys who were selected from the Denison, Iowa, camp for farm service in this dairy county. The survey consisted of interviews with the boys, the farmers, and neighbors.

The report closed with these sentences: "In general, all of the farmers are well pleased with the assignees, and want to make them feel at home. All of them go to church regularly, some with their employers and others at different churches. All assignees operate the farm machinery or are learning how. Most of the land on these farms is under cultivation—corn, hay, grains, and peas being the principal crops. . . . Assignees are able to visit one another frequently through the generosity of their employers. . . .

"Information obtained during this survey and the interviews indicated that the experimental placing of assignees from C.P.S. camps on dairy farms as farm labor is very much of a success, and further release of assignees for this full-time work in localities where there is a critical shortage of farm labor is recommended."

*

Request for Cars to be Removed from Camp

"From July 4 letter by General Director Henry A. Fast to Directors of all M.C.C.-administered Camps: 'At our conference in Washington with Colonel Kosch and Major McLean held June 24, Colonel Kosch very vigorously protested against the presence of cars in camp. He stated that they continued to be a constant aggravation to good public relations. . . . We have repeatedly urged boys in C.P.S. camps of their own free will to take their cars home and leave them there. . . . We now reluctantly have to demand that the cars in camp be limited strictly to a maximum of three and that these be tolerated only on the express condition that they be available for official camp use any time they are needed. We expect cars in camp to be removed by the end of this month.'

"July 9th response by one of the directors: 'The announcement of the new policy on cars in camp came today. This will hit our boys quite hard. I think it would help a good bit if something could be gotten across to their folks through the Church press advising them to take it as one of the things necessary to conserve the privilege we now have and to encourage the boys to accept the added isolation which it will entail with good grace, rather than having the home folks react critically or lamenting the fact that the boys cannot get home as readily as heretofore.'

"It is believed that our constituency throughout will co-operate in the spirit desired by this director."—Orie O. Miller.

*

Camp Briefs

During June, 1942, a total of 214 boys arrived at Mennonite camps. . . .

Hospital service is now an actuality for C.P.S. men. The Alexian Brothers Hospital in Chicago and a state hospital at Williamsburg, Va., have on their staffs contingents of men from a Catholic and Quaker camp respectively. As yet, procedures have not been completed for any of the Mennonite camps to send units of men to hospitals. . . .

The Washington County farm units (Hagerstown, Md.), have organized farm management committees among the boys. Together with the farm manager, who is also director of the unit, the committee will seek to work out a plan for operating the farms in such a way as to furnish the maximum food subsistence for the boys in camp. . . .

An indication of the interest and the sacrificial attitude of the boys in camp can be seen in the fact that a number of the camps have sent generous donations of money (Sunday-school offerings) to the Mennonite Central Committee for war sufferers' relief.

A summary of C.P.S. boys according to states from which the boys come indicates the following totals for the four leading states: Ohio, 239; Kansas, 236; Pennsylvania, 168; Indiana, 134.

Compiled by Grant M. Stoltzfus

Released July 15, 1942.

—o—

Married

Roth—Gingerich.—Bro. Lloyd Roth and Sister Alma Gingerich of the Wilmot, Ont., A. M. Church were united in marriage on May 27, 1942, at the home of the bride's parents, Bro. and Sister Ben Gingerich, Bishop Moses O. Jantzi officiating.

Shank—Hess.—On Sunday afternoon, June 21, 1942, at the home of the bride, Bro. James M. Shank of Chambersburg, Pa., and Sister Ruth E. Hess of Lancaster, Pa., were united in marriage by Bishop D. Stoner Krady. May the Lord bless them in their voyage of life.

Naftziger—Erb.—Bro. Ezra Naftziger and Sister Anna Erb, both of Gingrich's congregation near Annville, Pa., were united in marriage at the Gingrich Mennonite Church April 5, 1942, Bro. Simon G. Bucher officiating. May the Lord bless this union through life.

Myers—Long.—Bro. Emerson Myers of the Blooming Glen, Pa., congregation and Sister Pearl Long of the Salford, Pa., congregation were united in holy matrimony April 4, 1942, at the home of the officiating minister, Bro. Melvin A. Bishop of Blooming Glen. May the rich blessings of God be with them through life.

Eash—Spory.—Bro. Jonathan T. Eash of the Kaufman congregation near Hollsopple, Pa., and Sister Katie E. Spory of the Thomas congregation near Boswell, Pa., were united in marriage July 8, 1942, at the home of the officiating bishop, Bro. Aldus J. Wingard. May the rich blessings of God attend them through life.

Amstutz—Gerber.—Bro. Noah D. Amstutz and Sister Verda M. Gerber, both members of the Kidron congregation near Kidron, Ohio, were united in holy bonds of matrimony at the home of the bride on July 8, 1942, Bro. Reuben Hofstetter officiating. May God abundantly bless them in the journey of life.

Miller—Witmer.—On June 24, 1942, Bro. Charles H. Miller of the Rohrerstown, Pa., congregation and Sister Dorothy Mary Witmer of the Metzler congregation near Akron, Pa., were united in marriage at the home of the bride, Bro. Mahlon Witmer officiating. May the blessing of Heaven attend them.

Weaver—Brenneman.—Bro. Marlin P. Weaver of the Gingrich congregation near Annville, Pa., and Sister Mabel E. Brenneman of Erisman's congregation near Manheim, Pa., were united in marriage June 28, 1942, at Erisman's

Mennonite Church, Bro. H. E. Lutz officiating. We wish them God's blessings through life.

Bishop—Benner.—Bro. Leon M. Bishop of the Blooming Glen, Pa., congregation and Sister Martha Benner of the Rock Hill, Pa., congregation were united in holy matrimony May 6, 1942, at the home of the officiating minister, Bro. Melvin A. Bishop of Blooming Glen. May the rich blessing of God be upon this union.

Hofstetter—Miller.—On June 28, 1942, Bro. Oscar Hofstetter of Dalton, Ohio, and Sister Barbara Miller of Greenwood, Del., were united in marriage at the home of the bride's parents, Bro. George Hostetler of Westover, Md., officiating. We wish them the Lord's blessings for a long and useful life.

Guengerich — Miller: : Guengerich — Miller. — Bro. Harold Guengerich and Sister Lydia Miller, also Bro. Glenn Guengerich and Sister Elsie Miller, all members of the Wellman, Iowa, Mennonite Church, were united in marriage June 21, 1942, at the Wellman Mennonite Church, Bro. W. S. Guengerich officiating. May God's blessings attend them through life.

Shank — Lehman. — On Wednesday evening, June 17, 1942, Bro. Lester C. Shank of Greencastle, Pa., and Sister Araminta L. Lehman of Lancaster, Pa., were united in the bonds of holy matrimony at the East Chestnut St. Church in Lancaster, Bro. D. Stoner Krady officiating. May the rich blessings of our heavenly Father be with them through life.

Buckwalter—Steffy.—Bro. Robert D. Buckwalter of Mellinger's congregation near Lancaster, Pa., and Sister Faith M. Steffy of the Groffdale congregation near Bareville, Pa., were united in marriage at the bride's home on Saturday afternoon, July 11, 1942, Bro. Mahlon Witmer officiating. May the Lord abundantly bless this union.

Krabill—Widmer.—Bro. Maurice Krabill, son of Sister Mary Krabill, and Sister Verdella Widmer, daughter of Sister Edna Widmer, both of the Sugar Creek congregation near Wayland, Iowa, were united in marriage at the home of the officiating bishop, Bro. Simon Gingerich, on Sunday, June 7, 1942. May the Lord bless this union.

Unternahrer — Wenger. — On June 21, 1942, Bro. Noah Unternahrer, son of Bro. Chris Unternahrer, and Sister Barbara E. Wenger, daughter of Sister Katie Wenger, both of the Sugar Creek congregation near Wayland, Iowa, were united in marriage at the home of the bride's mother by Bro. Simon Gingerich. May the Lord bless this union as they go through life.

Graber—Klopfenstein.—Bro. Wilbert Graber, son of Bro. and Sister John C. Graber, and Sister Mildred Klopfenstein, daughter of Mr. and Mrs. R. Glen Klopfenstein, were united in marriage by Bro. Simon Gingerich on Sunday, June 28, at the home of the officiating bishop. May the Lord abundantly bless them and make them a blessing.

Egli—Miller.—On June 7, 1942, Bro. Jess Egli of the Cedar Creek congregation, Manson, Iowa, and Sister Lavera Miller of La Junta, Colo., congregation, were united in marriage by Bro. D. A. Good, at the Mennonite Church, Nampa, Ida., following a message on marriage by Bro. E. S. Garber. May the Lord richly bless our brother and sister as they go through their journey of life.

Hertzler—Schnell.—Bro. Emanuel Hertzler, son of Bro. and Sister Aldus Hertzler of Norristown, Pa., and Sister Myrtle Schnell, daughter of Bro. and Sister Hervey Schnell of Orrville, Ohio, were united in the bonds of holy matrimony at the home of the bride's sister, Bro. and Sister Marion Lehman, June 14, 1942, by Bro. I. W. Royer. Immediately after the wedding they left for the C.P.S. Camp at Ft. Collins, Colo., where they have been appointed to work in the management of the Camp. May the Lord bless them in their labors for Christ and the Church.

Obituary

Burkholder.—Charles Newton, son of the late Simon P. and Lydia (Simmers) Burkholder, was born near Harrisonburg, Va., June 5, 1868; died at the Rockingham Memorial Hospital in Harrisonburg May 3, 1942; aged 73 y. 10 m. 28 d. In March he contracted a deep cold which later developed into pleurisy. At times he seemed to be slowly improving, but complications set in and he gradually grew worse and passed away after an illness of 7 weeks. He was of a meek and quiet disposition and was greatly concerned about the spiritual welfare of his family; and of the future welfare of the Mennonite Church of which he was a faithful and devout member since boyhood. Oct. 11, 1903, he was united in marriage with Emma Virginia Landes, who survives him. To this union were born 2 children (Ada C. Burkholder and Irvin N. Burkholder), both living at home. One adopted son (Robert Burkholder) and 3 grandchildren also survive. He also leaves 2 brothers (J. F. and W. P. Burkholder), both of Harrisonburg, Va. Funeral services were held May 4 from the Weavers Church in charge of Bro. S. H. Rhodes assisted by Bro. Leonard H. Jones. Text, Job 1:21. Burial in the cemetery near by.

"Father, thou hast left us lonely,
Thy helping hands we miss them so;
But God saw best to take thee
Over on the other shore.
Father, we feel that thou art resting
In a calm serene abode,
And we would not wish thee back
In this world of sin and strife."

—By the Family.

Burkholder.—Samuel J., son of the late Bishop John Burkholder, was born near Chambersburg, Pa., Oct. 7, 1888; died July 8, 1942. He was a painter and paperhanger by trade. His death was caused by accideutal electrocution from contact with uncovered electric wires above a barn roof in Culbertson near his home. He was engaged in painting the roof, and accidentally got too near the high tension wire. He was a member of the Upper Strasburg Mennonite Church. He united with the Church many years ago. He is survived by his widow, Maria Burkholder, and the following sons and daughters: Mervin of Santa Monica, Calif.; Edgar of Chambersburg; Mrs. Charles Bigler of Orrstown; Harry of Chambersburg; Mrs. Chester Clough of Shippensburg; and Paul at home; also by his mother (Sister Katie Burkholder of Chambersburg), and these brothers and sisters: Solomon, of Californin; Barbara, at home; Mrs. Emma Sollenburger of Chambersburg; Mrs. Charles Bless, of Middleburg; Harry, of Chambersburg; and 6 grandchildren. Funeral services were held at the Chambersburg Mennouite Church, where a large concourse of people assembled to sympathize with friends and pay a tribute of respect to the deceased. Bros. Harold Hunsecker and Harvey E. Shank were in charge of the services. Texts, Job 14 and I Sam. 20:18. Interment in cemetery adjoining the church.

Ebersole.—Maria S., daughter of the late Rudolph and Elizabeth Brubaker, was born in Lancaster Co., Pa., April 8, 1849; died at the home of her daughter, Ella M. Ritzman, in Freeport, Ill., June 17, 1942; aged 93 y. 2 m. 9 d. At the age of 4 she came west with her parents, making part of the journey by stage coach. She spent the remainder of her life near Freeport. In 1870 she was married to David L. Ebersole, who preceded her in death 43 years ago. To this union 4 daughters were born: Ella M. (wife of the late Oscar Ritzman) and Cora B. (wife of D. S. Gingrich) both of Freeport; Anna L. (deceased) and Frances E. (wife of F. N. Burkey) at present living at Durand, Ill. Besides 3 daughters, she is survived also by grandchildren, 6 great-grandchildren, and brother (D. M. Brubaker of Freeport). Death came after a lingering illness of nearly 7 years. During this time she was lovingly cared for by two daughters and a granddaughter. Though the time seemed long to her, she never complained; yet often expressed the wish that she might be called home. When reminded that the Lord would call in His own good time, and that His way is best, she would patiently give assent. In her younger years she filled a large place in home and neighborhood, gladly giving her services wherever there was a need. She joined the Mennonite Church in her youth, and was a faithful member until death. She greatly loved her church, and during her sickness was always eager to join in the singing of hymns with her daughters or Christian friends who visited her. She will be greatly missed, but has now realized her wish, and our loss is her eternal gain. Funeral services were conducted in the Mennonite Church near Freeport by Bros. A. C. Good aud Howard Zehr.

Habecker.—Christian Charles was born to Joseph K. and Hettie (Charles) Habecker, Jr., 5, 1864, in Lancaster Co., Pa.; died at the General Hospital, Lancaster, Pa., June 19, 194 aged 78 y. 5 m. 14 d. He was united in marriage to Annie (Herr) Gamber Nov. 22, 18 They engaged in farming for 48 years a moved to Washington Boro, Pa. To this uni were born 11 children. Surviving him are wife, 7 sons and 1 daughter (Joseph G., Jo G., Christian G., Irwin G., Roy G., Charles Ralph G., and Esther G.), also 5 brothers a 1 sister (Pre. Jacob C., John C., Amos Charles C., Harry C. and Elizabeth Erb). was preceded in death by his father and mot 2 daughters and a son (Salena G., Florence and Benjamin G.), also 2 brothers (David a Joseph). He united with the Meunonite Chu early in life and kept the faith until the e Funeral services were held June 23, at the ho and at Habecker's Mennonite Church by Br Christian K. Lehman, John K. Charles, Mahlon M. Hess. Text, II Tim. 4:6-8. Int ment in the adjoining cemetery.

"Let us not mourn his going.
Let us rejoice to know
That, earthly labor finished,
He was prepared to go.
Let us emulate his virtues,
That men of us may say,
The world is brighter, better,
Because he passed this way."

—The Family.

Kreider.—Susanna (Stauffer) Kreider born May 27, 1861; died March 31, 1942; a 80 y. 10 m. 4 d. She was a faithful membe the Mennonite Church for many years. 16, 1882, she was married to David L. Krei who preceded her in death 12 years. Their ion was blessed with 2 sons and 4 daught An infant daughter and a son (David L., preceded her in death. There survive 1 son (A ris of Ronks) and 3 daughters (Mrs. Mary Landis of Leacock, Anna S., wife of Aaron Landis, Lancaster, and Mabel S., at home), so 11 grandchildren, 7 great-grandchildren, 1 brother (Benjamin Stauffer of Leola). was much devoted to her family and home which she will be greatly missed. Although was uot able to do much in the activities of home in late years (as she always enjoyed do), yet she filled her place with a word of ch and a smile for everyone. "She hath done w she could." Funeral services were held A 4 from her late home by Bro. C. M. Bruba and at the Strasburg Mennonite Church, ducted by Jacob Harnish. Interment in adjoining cemetery.

"However painful it may be
To know that she is gone,
The thought is sweet that we may see
Her in the heavenly home."

—The Family.

Miller.—Anna Mae, daughter of Paul S. and ola (Grider) Miller, died June 16, 1942, at home near Manheim, Pa.; aged 6 y. 8 m. d. She was diabetic for the past four and -half years. For several days before her th she was ill with measles and pneumonia. om the results of her diabetes she had to e the insulin injection, and was denied lots things. But with it all she was a patient and erful child. Words can not express how we s her, but we know our loss is her gain. She ended Landisville Mennonite Sunday School l was always present when health permitted. ides her parents she is survived by 2 broth- (J. Robert and Paul Raymond) and her ernal grandfather (Daniel E. Miller). Fu- al services were held June 19, conducted at home by Bro. Hiram Kauffman and at the disville Mennonite Church by Bros. Christ nk and Henry Lutz. Text, Job 1:21. In- ent in the Kraybill Cemetery.

Just over the line, into the bright beyond,
Released from the trials of earth,
A dear one from us has gone;
But in that fair home of the soul,
With never a sorrow or care,
When we shall step over the line,
Our beloved will meet us there."

—By Parents.

Mishler.—David, son of the late David and y (Kaufman) Mishler, was born in Somer- Co., Pa., Oct. 25, 1864; died at the Lee Hos- l, Johnstown, Pa., June 26, 1942; aged 7. 7 m. 1 d. He was married to Sally Stahl preceded him in death three years ago. of the children survive and are as follows: d, Earl R., and Carl Mishler; Vera, wife of es Riddle; Mildred, wife of Fred Richie; a, wife of Fred Zimmer, and Mrs. Trella per all of Johnstown; and Gertrude, wife of Hemminger, Ferndale. He is also sur- d by 20 grandchildren and 1 brother (Henry ler) of Benscreek, Pa. He and his wife received into the Stahl Mennonite Church 13, 1891, and were faithful members until h. Funeral services were held in the home at the Stahl Church by Bros. S. G. Shetler Sanford G. Shetler. The services were largely attended. Interment in the family of the Stahl Cemetery.

Nair.—Mary, daughter of John and Sarah les, was born near Dale Enterprise, Va., 23, 1858; died at her home near Hinton, June 15, 1942, from a heart attack follow- several months of ill health; aged 83 y. 11 d. In 1880 she was united in marriage with H. Nair, who preceded her in death 39 ago. She was a consistent member of the nonite Church since girlhood. She was a an of quiet disposition and will long be re- bered by her friends and neighbors for her of kindness. Surviving is one son (Wil- R. Nair of Hinton, with whom she made ome) and 1 grandson. Her daughter (Ina y) preceded her in death 27 years ago. brother (J. Lewis Rhodes of near Harrison- also survives. Funeral services were held the home with Bro. S. H. Rhodes officiat- assisted by H. G. Allen. Interment in ers Church Cemetery.

Shauhauser.—John W., son of Peter and Mary auser, was born in Butler Co., Ohio, Dec. 19; died at the home of his daughter Katie John Webb, Royal Oak, Mich.), June 9, aged 92 y. 6 m. 7 d. At the age of two ved with his parents to Tazewell Co., Ill., he grew to manhood. At an early age he ted Christ as his Saviour and was an member of the Mennonite Church until ath. On Feb. 28, 1878, he was married nny Gunden of Wayland, Iowa. To this were born six children (Peter of Pompeii, ; William of Pigeon, Mich.; John of Royal Mich.; and Katie, Mrs. John Webb, of Oak, Mich.; Lydia, who preceded him in ; and also an infant daughter). His wife y) died April 20, 1888. Jan. 5, 1890 he married Anna Eichelberger of Hopedale, Ill. She passed away in November, 1916 at Manson, Iowa. In 1918 he moved with his daughter Katie to Michigan. He made his home with her until death. He was much interested in the work of the Lord, always being willing to do his part in the Sunday school or wherever he was needed; always faithful in attending services, being in Sunday school and teaching his class May 30, just a few days before his death. Besides his sons and daughter, he leaves 17 grandchildren, 9 great-grandchildren, and numerous relatives and friends. Funeral services were held in the home at Royal Oak, and then the body was taken to Pigeon, Mich., where services were held at the Pigeon River Mennonite Church and burial was in the adjoining cemetery.

Schaeffer.—Ellen Shenk was born Dec. 20, 1872; died April 24, 1942; aged 69 y. 4 m. 4 d. She was united in marriage to Allen Schaeffer. This union was blessed with 3 sons and 1 daughter; also a number of grandchildren. She was a member of the Mennonite Church. She passed away (apparently) very suddenly while at work. Funeral services were held from her home and at Risser's Mennonite Church near Elizabethtown, Pa., in charge of Bros. Noah Risser and Walter Oberholtzer. Texts, Matt. 24:42; Jas. 4:13, 14. Interment in adjoining cemetery.

Smucker.—Ray Elam, son of Jesse R. and Fannie E. Smucker, was born Jan. 6, 1929; died June 30, 1942; aged 13 y. 5 m. 24 d. Death was caused by drowning. We will never know how it happened. He was last seen at home mowing the lawn. We missed him at suppertime. Thinking he was at an uncle's we didn't think much about it. In the evening some men came and told us they found his bicycle and shoes beside a quarry filled with water. Soon a group of men and boys were there and found the body. We think he had gone there to swim and in some way fell in. It was a shock to the family and community, as he was well liked by all. We cannot understand but know God's ways are not our ways. How we miss him; but he is out of this world of sin and sorrow. He is survived by his parents, 2 brothers (Mark and John), 1 sister (Elsie), and a host of relatives and friends. Funeral services were held July 3 at Brown's Funeral Home at Christiana by Bro. M. S. Stoltzfus and at Millwood A. M. Church by Bros. A. B. Stoltzfus and John A. Kennel. Interment in adjoining cemetery.

"Dearest Ray, thou hast left us,
Here our loss we deeply feel;
But 'tis God who hath bereft us.
He can all our sorrows heal."

Steckley.—Sylvia, daughter of Geo. J. and Elizabeth (Boyer) Tyson, was born near Goshen, Ind., Feb. 4, 1895; died at the Pauline Nursing Home in Albany, Oreg., June 10, 1942; aged 47 y. 4 m. 6 d. In her youth she moved with her parents to Dinuba, Calif.; in 1911 to Sheridan, Oreg.; and in 1914 to Albany. She was united in marriage to D. J. Steckley, Dec. 3, 1916. To this union were born 2 daughters (Mrs. Russel W. Watson and Mrs. Geo. Settlemier). She is also survived by her father, 3 brothers (Simon Tyson and Isaac Tyson of Lemon Cove, Calif., and Glenn Tyson of Baldwin Park, Calif.), 2 sisters (Mrs. G. R. Bebb of Shedd, Oreg., and Mrs. Abe Mehl of Dallas, Oreg.), and a grandson. At the age of 12 she accepted Christ as her personal Saviour and united with the Mennonite Church, of which she was a faithful member until the Lord saw fit to take her home. On the day before her passing she especially expressed her peace with her Saviour, ready to go or to stay, whatever was the Lord's will. Funeral services were held at the Albany Church, conducted by Bros. Geo. M. Kauffman and N. A. Lind. Text, Psa. 125:1. Interment in Willamette Memorial Park.

Yoder.—Abner G., oldest son of Bishop Gideon A. and Mattie (Miller) Yoder, was born in Johnson Co., Iowa, Oct. 4, 1879; died in the Mercy Hospital in Iowa City, Iowa, July 6, 1942; aged 62 y. 9 m. 2 d. His ancestors emigrated from Switzerland in 1742 and settled in Berks Co., Pa.; this year of 1942 being the 200th year that his ancestry settled in America. Dec. 4, 1902, he was united in marriage to Mary G. Gingerich. He leaves his companion and 4 children (Edwin, Oren, and Katie of Parnell, Iowa, and Gideon of Harper, Kans.), 3 grandsons, and 3 brothers (Arthur and Dave of Wellman, Iowa, and Willis of Kalona, Iowa). One grandson preceded him in death in 1937.

In his early twenties he was converted and received into fellowship with the believers in the West Union congregation by Bishop Christian Werey. It immediately became evident that he was a servant called of the Lord, and to this task he remained zealous unto the end. In 1906 he became the first superintendent of the Daytonville Mission Sunday school. For about ten years after his ordination he often drove to Daytonville with horse and buggy to preach the Gospel.

On May 2, 1909, he was ordained to the office of deacon and commissioned to preach by the voice of the Church for the West Union congregation, by Bishops Christian Werey and Andrew Schrock. The same day his predecessor, Bro. J. K. Yoder, was advanced to the office of bishop. For sixteen years they labored together as deacon and bishop. Dec. 21, 1924, he was chosen bishop by lot and ordained by Bishop Daniel Kauffman of Scottdale, Pa. When he was ordained to the capacity of bishop he followed in the footsteps of his father and grandfather who had been bishops in this community.

Bro. Yoder served in the church in many different channels. In addition to local service he took an active part in evangelistic work. For many years he served as chairman of the Mennonite Children's Home at Kansas City, Kans., and also as treasurer of the General Sunday School Committee. Since entering the ministry he served on various boards and committees from time to time. In 1937 he preached the General Conference sermon at Turner, Oreg., and in 1939 served as moderator of General Conference at Allensville, Pa. At the time of his death he was moderator of the Iowa-Nebraska Conference as well as a member of the General Problems Committee of General Conference.

His was a busy life. He answered calls whenever possible. During his recent illness he made mention of the fact that one reason he wished to recover was to enjoy his grandsons, as he had not had time, as he desired, to enjoy his sons when they were small.

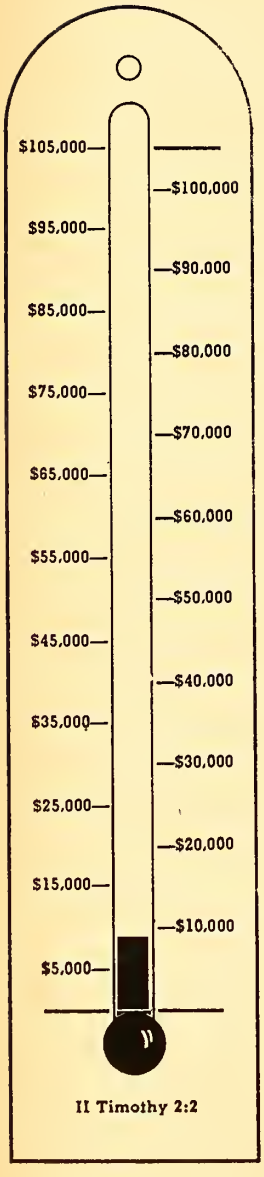
On June 20, he became seriously ill. Before June 26, he greatly desired to recover, and he spoke of his interest in matters pertaining to the Kingdom of God. June 26, he called the entire family, including the grandchildren, and revealed the majority of his funeral plans, including the choice of pall bearers. He also unburdened his heart regarding a number of other important matters, after which the family knelt at his bedside and his son Gideon, who is also a minister offered a prayer asking God for mercy and resignation for both his father and the family. Bro. Yoder's death was caused by congestive heart failure.

Shortly before his death he urged those at his bedside to immediately go and tell the story of salvation. He sent a farewell message to his co-ministers, and also a message of encouragement to his congregation. At his request a temporary pastoral program was presented to his congregation the Sunday morning preceding his passing away.

The funeral was held on Thursday forenoon July 9. Services were conducted at the home by Bros. W. S. Guengerich and Amos Gingerich. At the West Union Church a large concourse of friends assembled, where Bros. John Y. Swartzendruber of Kalona, Ia., and Daniel Kauffman, Scottdale, Pa., brought messages of spiritual hope, courage and strength from II Tim. 4:6-8. Bro. D. J. Fisher conducted the services at the grave. Others taking part in the services were J. M. Kreider of Palmyra, Mo.; Nelson Kauffman of Hannibal, Mo.; Chriss Yoder, P. J. Blosser, and Simon Gingerich.

Freeing Our Colleges of Debt

(Report for June)



I. Total cash received as per receipts Nos. 1 to 178 inclusive, $6937.66.

II. Canadian cash and Canadian Government Bonds per M. R. Good acknowledgments, $1308.50 (Canadian).

III. Transferred from debt account to annuity by a sister, $1000.00.

IV. Total receipts applying against debt, $9246.16.

V. Additional Pledges to be paid in cash or bonds, $12,016.75.

History and Equipment of . . .

HESSTON COLLEGE

1. Organized as Western Mennonite School in 1908. Later called Hesston Academy and Bible School and finally, in 1918, Hesston College and Bible School.
2. The campus contains 20 acres. There are seven buildings for offices, classrooms, dormitories, library, etc.
3. The total number of students matriculated at Hesston College and Bible School is 2027.
4. The total enrollment for the last complete year was 291.
5. The productive Endowment and Annuity Fund is $38,722.76.

GOSHEN COLLEGE

1. Organized as Elkhart Institute at Elkhart, Indiana, 1894.
2. Moved to Goshen, Indiana, and renamed Goshen College, 1903.
3. The campus contains 20 acres. There are ten buildings for offices, classrooms, dormitories, apartments, library, etc.
4. The total number of students matriculated at Goshen College and Elkhart Institute is 6,527.
5. The total enrollment for the last complete year was 523.
6. The productive Endowment and Annuity Fund is $130,143.60.
7. Admitted to North Central Association in March, 1941.
8. Library contains 22,000 volumes.

The following figures represent the approximate number of active church workers at one time enrolled at Goshen and Hesston Colleges:

a. Ordained ministers, bishops, and deacons—187.
b. Foreign Missionaries—63.
c. Home Missionaries—54.
d. Other general church workers—117.

This includes only workers regularly stationed in church and institutions and not the large number of Sunday School, Y.P.B.M. and Summer Bible School workers.

Mennonite Bd. of Ed. Debt Liq. Com. by
Orie O. Miller, chm.

SUMMER BIBLE SCHOOL PICTURES NEEDED

We would be interested in receiving a number of exceptionally good and interesting pictures of Summer Bible School work; pictures with boys and girls actually at work studying the Word of God; pictures of them giving a part of a program; pictures of them during their expressional work; pictures of them coming to a Bible school in a truck; pictures of them having a pleasant time while their teacher is telling a Bible story—pictures of such type are desired. We would like to have pictures of the boys and girls in action—pictures showing the boys and girls doing something. A good group picture is fine, but a picture showing activity will at this time serve our purpose better.

Make it a point to have such pictures taken in your Summer Bible School. Pictures of itinerant groups with a trailer or auto will be very much appreciated. Pictures of outdoor Summer Bible Schools or classes are desired. Thank you for your co-operation. Mail them to C. F. Yake, Secretary Summer Bible Schools, Scottdale, Pa.

—o—

Drinking water neither makes a man sick, nor in debt, nor his wife a widow.—Jno. Neal.

Announcements

SOUTHWESTERN PENNSYLVANIA CONFERENCE

The Southwestern Pennsylvania Mennonite Conference will meet this year, the Lord willing, with the congregation at Masontown, Pa., Sunday to Wednesday, Aug. 2 to 5. The schedule of meetings will be as follows:

Sunday School Conference, Sunday afternoon to Monday afternoon, inclusive.

Mission Board Meeting, Monday evening to Tuesday afternoon, inclusive.

Church Conference, Tuesday evening to Wednesday evening, inclusive.

A welcome to all is extended to attend these meetings.

Secretaries.
C. M. Helmick.
J. L. Horst.

—o—

Missouri-Kansas Conference

The Missouri-Kansas Conference is to be held with the West Liberty congregation near Windom, Kans., Aug. 4-7.

August 4
9:00 A. M. Executive Committee Meeting
10:00 A. M. Anyone with a question or problem to present to Conference meet with the Executive Committee.
1:30 P. M. Meeting of Ministerial Body and Lay-delegates.
7:30 P. M. Public Meeting—Church Conference continued until Thursday noon of August 6.

August 6
1:30 P. M. Workers' Conference continued until Friday night August 7.

For information concerning rail and bus travel or request for printed programs, write to the secretary. M. M. Troyer, Secy.
Conway, Kans

—o—

VIRGINIA MENNONITE CONFERENCE

The Virginia Mennonite Conference will be held at the Springdale church near Waynesboro, Va., Aug. 5-7, 1942. The following schedule is the official notice of committee and Board meetings. All persons submitting reports to Conference should have them ready to hand in to the secretary in writing.

Tuesday
8:00 Automobile Aid Plan
10:00 Property Aid Plan
1:00 Mission Board Meeting
4:00 Committee on Arrangements
7:30 Preaching Service

Wednesday
9:30 Preliminary Session of Conference
1:00 Public Session—Conference Sermon
7:30 Mission Program

Thursday
9:30 Business Session of Conference
1:30 Third Session of Conference
7:30 Fundamentals Meeting

Friday
8:00 Closing Session of Conference

Visitors are welcome to these sessions, being open to the public excepting the Preliminary Session of Conference.

Truman H. Brunk, Moderator
John R. Mumaw, Secretary-Treasurer

—o—

AN URGENT APPEAL

"Today we received an urgent request from the M.C.C. for the balance of the March July 31, C.P.S. quota. Accordingly we are forwarding $10,000.00 even though we have a credit on this account of less than $300. We would greatly appreciate if all congregations which are in arrears in any of the three quotas up to July 31, 1942, would take care their deficits promptly so that the C.P.S. work may be carried on without overchecks."

Mennonite Board of Missions and Charities
Per E. C. Bender, Treasurer

Table of Contents

353—Editorial
354—The Exaltation of Christ
355—Safeguards against Apostasy
Question Drawer
356—South America
357—City Missions: Kansas City, Johnstown, Altoona, Tampa
358—God's Hand of Love in Suffering
Little Lessons from Life
359—Sunday School Lesson
Bible Meeting Topic
360—Field Notes
361—Correspondence
362—Two Pictures (Poem)
Meditations of a Layman
On Appreciating Children
363—Women Wearing Men's Clothes
Don't Mention the Briers
364—Special Meetings
365—Relief Notes
Married
366—Obituary
368—Announcements, etc,

GOSPEL HERALD

n the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

ol. XXXIV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JULY 30, 1942 (Herald of Truth Established 1864) No. 18

EDITORIAL

The fruit of the Spirit is love, joy, ace, longsuffering, gentleness, good- s, faith, meekness, temperance."

—o—

f you are interested in knowing ether a man is Spirit-filled, examine record to see whether the fruit of Spirit abounds in his daily life.

—o—

f some one asks you why you are so nly interested in attending confer- es, you can find no better answer n to tell him that "in the multitude ounsellors there is safety."

—o—

his reminds us that the chief busi- s of Church conferences is not enter- ment but rather a prayerful counsel- together concerning ways and ns of best advancing the cause of ist and the Church. These meetings, e upbuilding, must be real CON- Rences, not mere social get-to- ers.

—o—

Bull Frog Beer" — In passing ugh one of the towns in the Middle t recently, we saw this sign con- iously displayed on a building cated to the cause of drunkenness. arted a line of thought or medita- that we had not had before. Were boosters of this business actually king that these dumb animals were ble enough to swallow this vile ? or were they aiming to make bull out of gullible people? Yea, verily, ie [beer] is a mocker, strong drink ging; and whosoever is deceived by is not wise."

—o—

hat Christ Said.—Seven hundred before Christ was born the proph- retold His coming, referring to as "The Prince of Peace." The of His birth the angel of God ap- d to the pious shepherds of Beth- saying, "Behold, I bring you tidings of great joy." He was ac- anied by "a multitude of the heav- host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Naturally we expect this Prince of Peace to be true to the Prophetic Word. At the age of thirty He assumed the full responsibility of His ministry and these are some of the things that He said:

"Love your enemies."

"Bless them that curse you."

"Do good to them that hate you."

"Pray for them which despitefully use you, and persecute you."

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."

BIBLE TEACHING ON LOVE

I. God's Love for Man

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. —John 3:16.

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.—Rom. 5:8.

In this was manifest the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. . . . We love him, because he first loved us.—I John 4:9, 19.

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves."

"All they that take the sword shall perish with the sword."

These are among the things which Christ said. Let us now turn to the testimony of Peter for light upon how He exemplified His teachings: "Christ also suffered for us, leaving us an example that we should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

—o—

Church Loyalty.—Your Christian faith and life is (or, at least, ought to be) founded upon the Gospel of Christ. And the church to which you ought to belong is the church you believe (after a careful, prayerful study of the Gospel of Christ) comes nearer than any other church you know of to a full acceptance of "all things whatsoever" our Lord commanded us. Having identified yourself with the church of your choice, your next duty is to exemplify in your daily life the standards of faith and life espoused by your church, and to do what you can in the promulgation of said standards. Among the essentials of such full-Gospel loyalty to your church are the following:

1. A consistent Christian life in all things pertaining to life and godliness. It is this kind of life that enables you to shine for the Master and which impresses others with the importance of fully yielding themselves to God.

2. A daily practice of prayer and Bible study. The Berean brethren were "more noble than those of Thessalonica, in that they searched the scriptures daily," to compare what they heard from men with what God says in His Word. Since "reading maketh a full man," let us be satisfied with nothing short of unceasing prayer and an everlasting fullness of Gospel truth and holiness in our inner and outer life.

3. Speaking of reading habits, we should not neglect the reading of the literature gotten out by our own church. It helps us to become more intelligent defenders and promulgators of the faith as held forth by our own church than we would be capable of doing if we gave preference to other literature besides our own.

4. Faithful and regular attendance at our own public services helps strengthen our loyalty to God and the Church. For this cause we are admonished not to neglect "the assembling of ourselves together, as the manner of some is." As the inspired writer says ,"If we walk in the light as he is in the light, **we have fellowship one with another,** and the blood of Jesus Christ his Son cleanseth us from all sin."

The kind reader is encouraged to enumerate other essentials to Heaven-approved Christian loyalty.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

THE CITY OF GOD

I have heard of the beautiful City of God,
With streets all made of gold,
The walls are of jasper, the gates are of pearl,
And death enters not, I am told.

Throughout that beautiful City of God
Bloom flowers that never will fade;
And when we cross o'er the dark river of Death,
We may rest in the trees' cool shade.

O City of God, 'tis oft in my dreams
Your pearly gates open for me,
And I hear white-robed angels around the great throne
Join in chorus of sweet melody.

Star of our night, golden City of God,
I see your white light dawning nigh;
Oh, will I be numbered with that angel throng,
While eternity's years roll by?

And, oh, is it true, tell me, is it true,
In that golden City so fair,
Will earth's unfortunate, wearied ones
Be meted a recompense there?

Make it true, oh I pray, make it true,
For all those who miss a glad heritage here,
When they cross o'er the river, the deep, dark river,
May it wash away sorrow's last tear.

—Sel. by Mary E. Moyers.

—o—

FAITHFULNESS UNDER TEST

Nonresistance

By Orie A. Kindy

Nonresistance is a vital subject to talk about, especially for the time in which we are living. Therefore my subject has to do with faith under test. Nonresistance has been practiced by groups of believers since the days of the apostles. We never know how real and actual our faith is in any doctrine until it is put to a practical test. During the World War thousands of Christians failed to stand true when put to the crucial test. However, there were many that we never heard of (or will hear of) that did stand the test and carried out the doctrine of nonresistance as Christ taught it. Nonresistance will not be promulgated by signing petitions on college campuses, or by popularizing Pacifism in time of peace, or by propaganda against war, but, **only by deep conviction.** To be a true nonresistant one must stand alone; for, as one person said, "National organization can never take the place of individual resistance to hysteria."

Jesus said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." True nonresistants are dominated by a change of heart. Faith is believing without proof or trust in God, being sure of promises. "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Throughout this chapter it tells of men who had faith. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

If there ever was a justifiable cause for a Christian to fight, it surely would have been with Peter. Out of love for his Lord, and trying to defend Him, Peter drew his sword and cut off the ear of the servant of the high priest. Jesus told him to put up the sword, for they that take the sword shall perish with it. Between 60 A. D. and 170 A. D. not a single Christian was known to have enlisted in the army. How about some professing Christians today? When put to test they do not stand. People must be consistent in times of peace, in time of war, and should not participate in politics. A certain bishop tells of an experience during the Civil War. When he and a young Baptist preacher appeared before the judge, he asked for exemption on the grounds that he couldn't conscientiously bear arms. The judge asked him one question: "Have you exercised your franchise?" He replied, "No." He asked the Baptist preacher the same question. He answered, "Yes, I always exercised my franchise." The first was exempted but the Baptist was not. He asked the judge, "What would you do if everyone refrained from voting?" The judge answered, "I wish we had a hundred thousand men like them. This trouble might have been averted, then we wouldn't need any army."

Again, the challenge comes to us to stand for Christ by faith **and** works. How can we, being children of God, participate in warfare? Christ has set the example, let us follow it. The illustration is given of a boy who was asked by some men, to let them hold him with a rope, so that he could get something for them a great depth below the surface of the ground in a deep pit. The boy objected but said, "If my father had hold of the rope I would." Here we see that the boy had faith in father. Do we have faith in our heavenly Father as we ought? Friends, it is time for us as Christians to wake up and study the Word of God, for in it is life. Are we willing to do as God commands?

Abraham is an example of a man who was tried for his faith. Did he stand? He certainly did. The test was severe. Other men of faith mentioned in the Scriptures are: (1) Joseph, in the dream of Greatness; (2) Moses, leading the Children of Israel forty years; (3) David's assurance of kingship; (4) Sarah, because of judging God faithful ly when He said she would bear a sor and she had a son in old age. Man others could also be mentioned, wh had great faith in God. In Hebrew eleven, verse thirteen, we have the re sults of the above mentioned, wh "died in faith, not having received th promises, but having seen them afa off."

As I said before, we don't know ho faithful we are until we are put to practical test. The Bible says that "ev men and seducers shall wax worse an worse." This suggests that there is real test ahead for the nonresistant. L us put our trust in the solid rock, Chri Jesus, that our faith may not waver, b stand firm in the tests that come befo us. We know not what is before us b we know who is before us. You ha heard of many who were put to tes stood firm, and had victory; and yo have heard of just the opposite. Yo know the reward for the just and unju What will your choice be? Will it b that of serving the Lord with all yo heart and furthering the Kingdom God, even though it may cost much su fering and even death for Christ? will you yield against your convictio Christ suffered more than any huma can suffer. He died with love for H enemies. Would we be willing to die i stead of another? Christ set the e ample. Let us follow Him.

In conclusion, I wish to say, sta firm to your conviction of nonresistan even though it may cost your life. Yo reward will be great.

Freeland, Mich.

—o—

ABIDING IN CHRIST

By Ruth Graybill

Is it possible to live a life of unbrok fellowship with Christ? May every b liever enjoy an uninterrupted and c stant abiding in Him? In John 15:4 J sus calls us to abide in Him, and certai ly if He desires us to abide in Him H will surely make it possible for us to so. Jesus, in speaking of Himself as t Vine and believers as the branch vividly portrays the close vital uni that exists between the believer a Himself. If we want to abide in Chri this vital life-union with Christ is a important. However, our abiding Christ is not a work of ours to perfor "But of Him (God) are ye in Chr Jesus (1 Cor. 1:30). It is the work God to join us to Christ and also establish us in Him. God has chosen in Him, and He will perfect His ov work in us. In this union with Chr as pictured in the vine and t branches, we see it is an inseparable a complete union. The vine is nothi without the branches, and the branch are nothing without the vine. "Wi out me ye can do nothing."

Fellowship with Christ

The life of abiding in Christ is the st happy and blessed life possible to child of God. This life of fellowship h Christ is maintained only by the iever allowing the Holy Spirit to rule l guide his inner spiritual life. If the ld of God is not willing to obey the rit's voice when He reproves of sin, fellowship in Him will be broken l the life of abiding is broken until sin is confessed and forgiveness ght. The very root of our fellowship h Christ is obedience. It is only as are willing to follow the Lord com-ely, abandoning self in its entirety being utterly passive in His hands, our abiding in Christ becomes a st happy and blessed relationship. led convictions will quickly cloud light of His presence. Abiding in ist, we have

The Joy of Answered Prayers

f ye abide in me, and my words a- in you, ye shall ask what ye will, it shall be done unto you." Prayer ne means of our abiding in Christ. the actings of faith, the yearnings esire, the exercises of the soul in h it gives self over to death and s to Christ, find their utterances in er. Prayer, however, is not only the ns of our abiding but it is the fruit As we abide in Christ we learn e of His compassion and tenderness he lost, and it will naturally result ie exercise of the ministry of inter-on for others.

What Christ Is to Us

we abide in Christ, what does He me to us? "But of Him are ye in st Jesus, who of God is made unto isdom, and righteousness, and sanc-tion, and redemption" (I Cor. 1: Do we need wisdom? Let us abide hrist as our wisdom. Let us not of His treasures of wisdom as ut a key. He has given the Spirit veal the great treasures in store for who abide in Him. Do you want more holy? Abide in Christ as sanctification. That is the secret of y life, but that is what God de- It is in feeling our own weakness cknowledging it that Christ can is own life of power and strength gh us. Large thoughts of God and ower to us-ward in Christ will a strong faith. Our faith becomes only as we look away from our weakness and find our joy in the ency of our almighty Saviour.

Blessings of Affliction

en affliction and trial comes, can ide in Christ then? Yes, most es-ly in times of trial, abide in Christ. ps we had not been abiding in s fully as we should have, and so ving Father allowed affliction to into our lives that we might be ht into a closer union with Him. He chasteneth us "for our profit, that we might be partakers of his holiness." David said, "Before I was afflicted I went astray: but now have I kept thy word." Abide in Christ in affliction, and you will find that the "trial of your faith will be more precious than of gold that perisheth." Led into closer fellowship with the Son of God and a deeper experience of His love and grace, more completely satisfied with Him and more wholly given up than ever before, you will be a vessel cleansed, meet for the Master's use, and prepared for richer fruit-bearing for Him.

"Under the Shadow of the Almighty"

Abiding in Him, we shall have our dwelling place under the shadow of the Almighty. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." What peace and tranquillity is to be found there! It is there we taste the blessedness of fellowship with our Lord that keeps us calm and unannoyed by outward circumstances. It is there that we cultivate a stillness of soul that hears the faintest whisper of His love, the gentle rebuke of His kindly heart, and the sweet call to perform some loving service in His name.

The Blessed Hope

Abiding in Christ, who is our life, we will be ready for His coming. The life of abiding is a life of wondrous expectation and hope. "Till He come" is the watchword of every true-hearted believer. And so let us "abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

New Holland, Pa.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Since some denominations teach that the Great Commission, found in Matt. 28:18-20, is no longer in authority since the days of the apostles, should we not incorporate the word "not" in this command, making it read, "NOT teach all nations," "NOT observe all things," "NOT baptize," etc.? —L. B.

Better let that stand as it reads. For meditation, see Gen. 3:1-6; Rev. 22:18, 19.

——o——

Catholicism says, through James Cardinal Gibbons, in "The Faith of Our Fathers," P. 111, edition 1893, Quote:— "The Bible says: 'Remember that thou keep holy the Sabbath day,' but the Catholic church says, No, keep the first day of the week. You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."

Protestantism says, in Luther's Small Catechism, Quoting question #86:—"Is another day commanded in the New Testament, instead of the seventh day? Ans. No. No such commandment, either of the Lord, or of His apostles, has come down to us."

The question is: which day is referred too, the seventh day or the first day of the week, Isa. 66:22, 23: "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."

—A Reader.

[No changes made in the writer's language or punctuation.—Ed.]

This question, as worded, implies a number of things that are not in accordance with a number of well known facts. In the first place, there is no law in force (either the law of the land or the law of God for New Testament times) commanding us to keep the seventh day of the week as the Christian's Sabbath. Again, through the crucifixion of Christ all Jewish ordinances were nailed to the cross (Col. 2:14, 16), including the Jewish Sabbath. It was on the Lord's day, the day kept in memory of our risen Lord, that the disciples met for worship. Acts 20:7; I Cor. 16:2. As a further discussion of this subject, we quote from the writings of the late Bishop George R. Brunk, as follows:

"The apostolic fathers very commonly spoke of the resurrection day as 'the first day of the week,' 'the eighth day,' 'Sunday,' 'the Lord's day,' after the usage of John, the revelator, in Rev. 1:10. (See Encyclopedia on 'Sunday'; Sozomen, A. D. 440; Augustine, A. D. 354; Eusebius, A. D. 324; Peter of Alexandria, A. D. 306; Anatolius, A. D. 270; Apostolic Constitutions, A. D. 250; Cyprian, A. D. 250; Origen, A. D. 231; Tertullian, born A. D. 160; Clement of Alexandria, A. D. 194; Dionysius, A. D. 170; Justin Martyr, A. D. 140; born about the time the apostle John died; Epistle of Barnabas, A. D. 119-126; Pliny, A. D. 104; 'Didache,' A. D. 90-100; John, the revelator, A. D. 96.) This long list of writers has left testimony that has come down to our times that the early Church held the first day of the week in religious observance, that it was called 'the Lord's day,' and entirely distinct from the Jewish Sabbath. We would gladly have given full quotations from each, but space forbids. They may be found collected in Vankirk's 'Thirteen Chapters on First Day Observance.'

"By these testimonies we can see clearly what was the practice of the apostolic Church and stop the mouths (Tit. 1:10, 11)) of vain talkers who scatter through the world the false statements that the pope changed the Sabbath to the first day of the week. By these testimonies it is shown conclusively that Sunday was the regular day of worship in the apostolic Church, even as we have shown by Scripture that it was so held, named, spoken and written about as a common thing, centuries before there was a pope or a Roman Catholic Church." ("Doctrines of the Bible." P. 187.)

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

City Missions

ALTOONA, PA.

(Canan Station)

Dear Herald Readers:—Cast thy bread upon the waters: for thou shalt find it after many days." Ten teachers were happy for the privilege of fulfilling the first part of this verse, in our eleventh summer Bible school. We were thrilled anew to see the interest shown by the pupils. Hearts were touched as the Bible stories were taught and the plan of salvation clearly portrayed.

An enrollment of 125 proved to be the highest of the eleven years. The first day of school opened with an attendance of 82 and grew to 121. The average attendance was 111. The pupils ranged from ages 2 to 75 years. Kindergarten I had an enrollment of 23 and the adult class had 12. Fourteen churches were represented. Ninety-one pupils were from non-Mennonite homes.

Bro. John B. Kanagy of Allensville, Pa., served as principal and teacher of the adult class. Other teachers from a distance were Gladys King, Elida, Ohio; Hannah Kauffman, Belleville, Pa.; Betty Shue, Mabel Erb, and Helen Weaver of Lebanon Co., Pa. Their services were very much appreciated.

Friends from Juniata and Mifflin counties helped in a temporal way by sending eatables, which were enjoyed by all.

Some pupils, after being questioned why they enjoyed Bible school, gave the following answers: "I like to hear Bible stories;" "I want to learn about God;" "Because we have good times," "I like to learn Bible verses," and "I can always learn something new."

The Word has been taught and we are looking forward to the time when we will see more definite results of the efforts put forth for His glory. In His Service,

July 20, 1942. Mina Glick.

—o—

POTTSTOWN, PA.

(Mennonite Gospel Mission)

Greetings:—The Lord is not slack concerning his promises," and we have abundant reasons to praise him, here at Pottstown.

March 29, the song service was well attended. These singings give the members an opportunity to have their favorite hymns sung and they all enjoy the meeting.

The week of revival services, in charge of Bro. Frank Leaman of York, Pa., resulted in a number of confessions and reconsecrations. The Lord be praised for this. The children still love to sing some new songs Bro. Leaman taught them. Pray that the Holy Spirit may have His Way every week, not only Revival week, so that these good impressions may result in harvests of souls later on.

Communion was held May 24, with a good attendance of our members. If every church member who is cold to the mission cause would witness the expressions of love and peace to God, as they come from souls who were once, "without hope and without God in the world," as they testify in the counsel room, it would be a great help to the few who bear the burden of the work.

Our regular minister, Bro. Elmer Kolb, spent several periods laboring in evangelistic work in other fields, thus bringing visiting ministers to the Mission, among whom were Bros. Amos Kolb, Warren Moyer, Jacob Landis, Menno Souder, Elwood Derstine. One Tuesday evening, at Bible Study, Bro. Ferster gave a message on Africa. It was enjoyed by old and young. We certainly ought to thank God often for the privileges of worship which we enjoy and the faithful ministers who labor for all.

July 20, our Bible school opens, and we hope God will have first chance at our tire and gas supply. God is as strong to provide today as Israel's shoes or the widow's oil and meal. Are we as strong in faith as they?

Pray that we may keep the lights all burning for His glory and the salvation of the lost.

July 20, 1942. Cor.

—o—

FORT WAYNE, INDIANA

1303 St. Mary's Avenue

Greeting in Jesus' Name:—"The Lord hath done great things for us, whereof we are glad." There have been a total of twelve confessions so far this year. Ten of these were Sunday school pupils and two were contacted by home visitation. But Satan has been busy too. Six of these twelve are not willing to make any further steps with the Lord. The other six are quite young, and will need very careful and tender leading into a rich spiritual experience. Will you pray for them, that all twelve may become real Christian warriors?

Bro. J. J. Hostetler of Canton, Ohio, was with us for ten days the first part of May. He gave much-needed messages, taking a special interest in the children. We feel that his work had a larger part in the decisions of the twelve mentioned above than may have been apparent to him at the time he was here.

July 1, Sister Lizzie Moore, who had not been in good health for several years, passed on to glory. Her going was peaceful and quiet. She lived several miles from here, but it was our privilege, along with Bishop D. D. Troyer, to serve her the sacred emblems only a few weeks before she died. She seemed to be unspeakably happy to partake of the symbols. She left behind many unsaved relatives. Will you pray for their conversion?

Our summer Bible school closed July 3, During the evening program the lights went out, and we had to dismiss in the dark. It was quite a realistic "blackout." Our attendance this year averaged only 59. The highest was 80. But we feel the work was far from a failure. There were several ne homes contacted. The teachers this ye were all young sisters: Pauline Yoder Topeka, Ind.; Ethel Davidhizar of Wa arusa, Ind.; Virginia Hess of Goshen, In Merlyn Meyers of Kokomo, Ind.; Marjo Yoder, Norma Hostetler, and Ruby Fisher West Liberty, Ohio; Esther Sevits and El Amstutz from here. We had an excelle trial of our new house in caring for ext people as there were twelve in our "famil for two weeks.

June 21, a group from the Forks co gregation gave the Y.P.M. program here a Bro. Early Bontrager preached for us. Ju 19, Bro. Simon Beck preached for us in t evening as a group of us were at the For Church giving a return program there.

Yours in His service,

July 27, 1942. Allen Ebersole.

—o—

JOHNSTOWN, PENNA.

To Our Friends of the Johnstown Missi Greetings:—We feel that the Lord has led to a place where people need Christ. F that reason we can say with men of o "Hitherto hath the Lord helped us."

We have found folks here in Johnsto who are not all deaf to the Gospel. Sir the first of March our Sunday-school enr ment has been on the increase until we h about doubled.

In coming here we were introduced to homes; now we have around 26 on our itation list. We also established a wee visit to the Memorial Hospital. Recently lady at the hospital asked for prayer, and second visit she asked how to believe and saved. We are praying that she may t find Christ. It gives us real joy visiting w the sick, and in the Home Department wh is a personal contact with folks who are churchgoers. With a continual contact a prayers we hope to win many for the Lo

A mother whom we have been visiting r ularly and who promised different times come with her two children (but failed come) on Sunday evening, July 12, made promise good and says she received such blessing that she wants to come regula Praise God for answered prayer. On Sunc July 19, another mother and three child also her brother's daughter, came for the time.

Another feature of the work that is bri ing results is distributing literature on streets. The monthly visitor, "The Way," doing its part. Just recently we were ca into a home where "The Way" was means of starting a 71-year-old man hea ward. In contacting this man he was into the Kingdom and received into ch fellowship by water baptism. He has a testimony for the Lord.

On Sunday, June 21, we rejoiced to four of our Sunday-school pupils of Woodvale Sunday school received into C tian fellowship by water baptism. Bis James Saylor received them; three of the came from Mexican homes. Their testim is a real desire to serve Jesus. Following communion service and feet-washing wer served. Bishops Saylor and Shetler held service. They were assisted by three of

icon brethren: Bros. Sem Eash, Levi Wea-
, and Loransa Kauffman. Following this
vice the mission superintendent, with Bro.
ylor, went to the home of the Nortons.
o. Norton and his mother-in-law, Sister
dgers, were not able to be out for the com-
nion, so it was observed in their home.
s. Norton also was reclaimed at this time
l also partook of the sacred emblems. In
former letter we failed to give this infor-
tion. Bro. J. S. Mast of Elverson, Pa.,
pped here at the Mission on his way home
m the Ohio Conference. The workers en-
ed his visit very much, especially the de-
ional period. We say, Come again, and in-
others who come this way to pay us a
t.

Wednesday, July 15, the Sewing Circle of
Weaver Church did some sewing for
of our young sisters.

Bro. Paul Lauver has found employment
this city. We appreciate his help on the
rd's Day.

Over Sunday, June 28, Bro. Reuben Roth
l family of Elverson, Pa., were here visit-
Sister Roth's parents, Bro. and Sister I. S.
st. Bro. Roth allowed himself to be used
the Sunday evening devotional period.

We are looking forward to our summer
le school, to be held in August. A num-
of boys and girls are asking when we are
ng to have Bible school.

Our weekly prayer meetings on Tuesday
Thursday evenings continue with the
e interest and good attendance.

The garden the junior boys and girls have
for a relief project is beginning to yield
ruits. This has proved to be quite interest-
to the juniors, and gives them something
do.

ray with us and for us, that many in
nstown may learn to know Jesus in this
bled world.

uly 20, 1942. I. S. Mast, Supt.

HARRISONBURG, VIRGINIA

(Mennonite Mission for Colored)

reetings to all in our Great Redeemer's
ne:—We praise Him for His continued
sings. During the spring months all of
Sunday school teachers except one left
either by moving away or going home
n school. We praise the Lord for answer-
our prayers in securing new teachers. At
ent our Sunday school teachers are: Ruth
ber, Grace Gross, Tillie Yoder, Lester
eman, Bro. and Sister Harold King, and
h Shank. Sister Shank is helping as
titute teacher. We are grateful to the
l for this group of teachers.

he monthly girls' meeting is creating a
l interest among the teen-age girls. When
meeting was postponed during the
ge of workers, we received numerous
hone calls inquiring about it. This meet-
provides an excellent contact with the
. The sewing class for the younger girls
so a helpful contact. Our Sunday school
dance is holding up very well this sum-

he boys and girls are continually asking
n we are going to have summer Bible
ol. They get real pleasure in coming to
e school. We are planning for it Aug. 10-21. We are renting an empty building near the Mission to provide much needed classroom space. We hope to be able to have a higher attendance than last year, when we had an average of 77.

We are still hoping and praying that the Lord will open the way for purchasing an available lot in the near future, on which we may eventually have a more suitable building for worship, and for teaching this needy race. Will you pray with us to this end?

Yours in His service,
Ernest L. Swartzentruber.

July 22, 1942.

MENNONITE CHURCH AFTER 50 YEARS IN CITY MISSION WORK

By Joseph M. Nissley

The Mennonite Church owes its success in city mission work to our heavenly Father. We want to quote these two portions of Scripture: "What hath God wrought" (Num. 23:23)! "Hitherto hath the Lord helped us" (I Sam. 7:12).

I want to give my subject under four headings: (1) The why of city mission work; (2) the beginning of the city mission work in the Mennonite Church; (3) what the Church has accomplished; (4) city mission work an asset to the Church.

I. Why Mennonite Church in City Mission Work?

God Himself was interested in city work. He gave special instruction to Jonah to go to Nineveh, "that great city, and cry against it." Result: the city repented. Jesus Himself, while here, spent most of His time in the cities. In the Great Commission ("Go ye therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20). "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47, 48). "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8), Jesus commands world-wide (including city) mission work.

II. The Beginning.

The establishment of a city mission in Chicago was discussed at a Sunday school conference in Indiana, 1892. The next year, at the Ohio Sunday School Conference, the movement took definite shape, which resulted in opening the first city mission work of the Church in Chicago, Ill., in 1893, with Bro. M. S. Steiner as superintendent.

Bro. Noah Metzler of Elkhart Co., Ind., was stationed there as minister for the opening weeks. Brethren A. D. Wenger, Aaron Loucks, and A. I. Yoder, while attending the Moody Institute, gave valuable service at the Mission. Bro. S. F. Coffman was the first man ordained at a Mennonite city mission. He has now reached his seventieth birthday. Some of the early workers were Sisters Melinda Ebersole of Sterling, Ill.; Mary Denlinger of Lancaster Co., Pa.; Lina Zook (now Ressler) of Wayne Co., Ohio.

Bro. A. H. Leaman, as a mere boy, came to visit the Mission. He, unlike many others, seemed to enjoy the difficulties of bringing the Gospel to noisy and disorderly boys and girls. Later he became superintendent and served the Mission for twenty-three years.

Bro. N. E. Byers helped to organize the first Sunday school. Bro. E. J. Berkey was another interested worker. In 1907 Sisters Emma Oyer and Anna Yordy were secured as workers, and they are still the present workers. The following brethren served as superintendents: M. S. Steiner, A. H. Leaman, H. R. Schertz, S. M. Kanagy, Edwin Weaver, L. C. Hartzler, and Raymond Yoder the present superintendent. Sister Ruth Buckwalter served a number of years, working among the Bohemians. In 1906 the 26th Street Mission was opened up. After a number of years this property was sold to the Central Conference of Mennonites, who are continuing the work. In 1933 work was opened up among the Mexicans, of which Bro. Lester T. Hershey is superintendent.

The Church membership at Chicago is 152; Sunday school enrollment, 207; average attendance, 162; teachers, 22. Mexican work: membership, 30; Sunday school, 97; average attendance, 80; teachers, 10.

Other sections of the Mennonite Church became interested in city mission work. Lancaster County opened work in Lancaster City in 1896; Philadelphia, in 1899; Fort Wayne, 1903; Canton, 1904; Kansas City, 1905; Toronto, 1907; Columbia, 1907; Altoona, 1910; Lima, 1910. Since this date a number of other stations were opened up, the most recent station being Denver, Colo., in 1941. There are 50 city mission stations, including the branch stations in 16 states, in the United States and Canada.

III. What the Lord Has Wrought.

City church membership, 2328; Sunday school enrollment, 5584; average attendance, 3170; teachers, 465; stationed workers, 122; besides the summer Bible schools and week-day Bible schools.

A number of city converts were ordained as bishops, ministers, deacons,

missionaries in the home and foreign work. A large number of the membership has gone to the eternal home.

A number of brethren and sisters have been called from their city work to their heavenly home. Among these are Bro. B. B. Stoltzfus and wife, Lima, Ohio; Bro. C. K. Brenneman and wife, Canton, Ohio; Bros. J. D. Mininger and William M. Smith, Kansas City, Kans.; Alice H. Nissley, Altoona, Pa.; and no doubt others of which I do not have a record.

IV. Assets.

The Church at large has a large sum of money invested in city properties. A large sum of money is contributed for the support of the work in cash, provisions, and clothing. The Church has the opportunity of witnessing in the city in giving the whole Gospel. City mission work helps to create the mission spirit. It enlarges the Church's sphere in giving, and supplies a place for a number of members for active Christian service. It supplies a church home for rural members living in the city. It supplies a training school for workers. A number of mission workers have been called to other spheres of service in the Church: bishops for rural congregations, presidents of Church Colleges, foreign missionaries.

May we not be self-satisfied in the city work; but, as the Spirit leads, may we open up work in other cities.

Altoona, Pa.

God's Hand of Love in Suffering

By TITUS MARTIN

PATIENCE

(James 1:4)

The Scriptures tell us that ye have need of patience. This grace is needed by all, and especially among God's afflicted ones. The saying that "God is never in hurry, yet always on time" has merit to it. In all walks of life patience has to be exercised.

In James we read that the husbandman waits for the precious fruit of the earth and has long patience for it, until he receives the early and latter rain. All that we can do to make things grow is to give them their proper treatment and then wait on the slow process of nature till the fruit comes. Getting uneasy or ruffled if things do not get along as well as we think they should does not help.

Another Scriptural admonition is to "let patience have her perfect work." In nature we may sometimes do as the little girl did when she went out into the garden and was asked upon her return what she was doing. She replied, "Helping God, I opened the bud on the rosebush." We all know that the rose was never as beautiful as if the slow process of nature had its way.

These same truths are applicable in the healing of the physical. Healing the broken bone is a slow process, and nature must take its course. About the only thing we can do is see that the bone is properly set, and then patiently wait till it is healed. Getting impatient never helps, and may even hinder nature in its work.

Sometimes children and perhaps older ones as well would hasten nature, perhaps pull off a scab of a wound, with the result that it takes longer till it is healed, and then again the healing is not a as perfect if nature would have been left alone. We realize that God is over nature and may heal instantly if He sees best. Then again He may retard the normal healing process of nature, if it has not done its work in the individual and would be for His glory to continue the affliction. I think these illustrations will give the value of patience in the material, and can we not thus better understand the need of patience in the spiritual?

These trials and afflictions that come upon us are not sent just so we are afflicted, as God does not willingly afflict the children of men. They are sent for a wise purpose. It may be to work something in the life of the individual. Again, some are called to suffer to witness to others of God's sustaining grace and sometimes it takes a long time till its work is done and thus the need of patience.

James tells us to "let patience have her perfect work" that ye "may be perfect and entire wanting nothing." Is that not a worth-while goal and should we not have patience that it might be attained?

The psalmist says that it was good he was afflicted, for he thereby learned His statues. No doubt at the time he would not have said it, but when its work was done he realized it was well. So in many ways affliction brings its own particular blessings, if we let patience have its perfect work. The Preacher says the end of a thing is better than the beginning.

When we patiently let affliction have its work in our lives, in the end we will realize that it has been well. "In quietness and confidence shall be your strength." If we accept our affliction as from God, and have confidence that He will increase or diminish the severity of it, the length or shortness of it, all for our good and the good of others, and for His glory, and in that confidence patiently endure, His sustaining grace will be our portion in a remarkable way.

Even from a human standpoint it helps to bear our afflictions as patiently and cheerfully as we can, for it is said by the wise man that "a merry heart doeth good like a medicine." Whate'er our trial or affliction, let us ask God for grace to the end that patience may have its "perfect work." Even if we do not know the why or the wherefore God does; and in due time, according to His will, He will heal if it has done its work. Would it not be sad if through our impatience its work could not be done and our suffering would have been in vain? Sometimes it is not His will that we are healed and then we need patience to endure till we receive the promise of eternal life with Him, where tears are all wiped away, and sorrow never come.

New Holland, Pa.

HOME

By Edith Snyder

What do we build when we build a home?
A heritage where our youth may roam,
And tread the paths our feet have trod,
While learning the value of renewing God.

We build a refuge from sorrow and fears,
To shield us from worry and help dry the tears
Of those whom we love when hearts are made sad;
Our courage and cheer can help make them glad.

We build a haven of comfort and love,
With the aid of the heavenly Father above,
Where the weary may rest at the close of a day,
Finding joy and peace. Oh, listen, in the little chapel
I can hear them singing:

"There's a garden where Jesus is waiting,
There's a place that is wondrously fair;
For it glows with the light of His presence,
'Tis the beautiful garden of prayer.

"O the beautiful garden, the garden of prayer,
O the beautiful garden of prayer;
There my Saviour awaits, and He opens the gates,
To the beautiful garden of prayer."

We build a chapel for worship and praise,
For the beauty of nature which brightens our days;
For our Saviour and many a friend,
For the numerous prayers without end.

Prayer

Our most heavenly Father and just God, we realize that we're in Thy hands and care. Jesus gave His life on the cross that we might be saved. Let our light shine each day, that we grow strong in Christian charity. Bless our shut-ins, sick, and afflicted. May they find joy and peace by trusting in Christ Jesus, our Saviour. Amen.

Kansas City, Kans.

I am sick of opinions. I weary to hear them. My soul loathes this frothy food. Give me solid and substantial religion. Give me an humble, gentle lover of God and man; a man full of mercy and good fruits, "without partiality and without hypocrisy;" a man laying himself out in the work of faith, the patience of hope and the labor of love. Let my soul be with these Christians, wheresoever they are and whatsoever opinion they are of.

—John Wesley.

Sunday School Lesson

Theme for the Quarter: Studies in Genesis

VI. ABRAHAM'S INTERCESSORY PRAYER

Lesson for Aug. 9, 1942.—Gen. 18:23-

Golden Text.—The effectual fervent yer of a righteous man availeth ch.—James 5:16.

Introductory.—The conversation be-en Abraham and the Lord, recorded this lesson, followed God's revela-n to Abraham as to what should be-e of Sodom. Abraham had a special rest in Sodom as that was the home is nephew, Lot, and family. It might said, before taking up this conver-on, that Lot stands as an impressive ect lesson, teaching us the dangers folly of casting our lot with godless ple for the sake of earthly gain. But raham had not lost his interest in his hew, and in this lesson stands out mpressive contrast between him and one in whom he was so much in-sted.

Abraham Pleads for Sodom (23-32). When the Lord revealed to Abraham He proposed to destroy the city Sodom because of its grievous sins, heart of this man of God was moved n sympathy in behalf of his nephew family, to say nothing about the of the people in that city. So he an to plead.

ut first let us notice the reason why l revealed His purpose to Abraham: all I hide from Abraham that thing ch I do? . . . For I know him that he command his children and house-l after him, and they shall keep the of the Lord." Abraham, "the fa-of the faithful," was on pleading ns with God. Because of this, he a man of power with God and man. need not ask why the Lord did not direct to Lot, even though he was r referred to as "righteous Lot." A n who is so absorbed in the material gs of life, that he allows himself to me an honored man in the midst of nful, Godless people, is of necessity of perception when it comes to dangers of such a course.

braham's first request was, "Wilt n also destroy the righteous with wicked? Peradventure there be fifty teous within the city: wilt thou also roy and not spare the place for the righteous that are therein?" The d graciously assured him that if e were fifty righteous people in the that the city would be spared.

his encouraged Abraham, so that he inued his petitions, lowering by five number in each request; until his request was whether the Lord ld spare the city provided ten right-eous people could be found there. The Lord was just as ready to spare the city for ten righteous people as He was for fifty. In this was verified the truth as it is written by the psalmist, "The mercy of the Lord is from everlasting to everlasting."

Here Abraham ceased his requests. Evidently he thought it unthinkable that even in a very wicked city there would be less than ten righteous people. There is no limit to God's forgiving spirit, but there is a limit to man's expectations. God was then, as He is now, a merciful, loving Father; perfect in grace as well as in justice. It is true today, as it was in the days of Sodom, that "the soul that sinneth it shall die."

Points for Meditation.—The facts, as briefly stated in our lesson text, bring to our mind much food for meditation. Let us notice:

1. That it is to the faithful that God reveals His plans and purposes. Sodom's cup of iniquity was full, and God's judgment upon it was at hand. Yet God provided a way of escape, provided there were enough righteous people interested to bring these wicked people to a sense of their danger and opportunity. The Word and will of the Lord were revealed to "Holy men of God [who] spake as they were moved by the Holy Ghost."

2. That it is possible for a good man to become blinded to his highest interests. We have an example in "righteous Lot." He was a good man, so seriously and completely interested in the material things of life that he failed to see the direction in which he and his family were drifting. The story of Lot is one of the most pathetic narratives ever recorded—both in the Bible and out of it. A man may be an honorable man in the sight of the world, and yet fall short in his relationship with God.

3. That a faithful man of God is at all times on pleading terms with Him. In Abraham we have a conspicuous example of this. It was Sodom that by its sinfulness was inviting the righteous judgment to be visited upon it, but it was to faithful Abraham that God first communicated His intentions. No sooner had Abraham learned of God's will than he began to intercede in behalf of Sodom, especially Lot and his family. As in the case of Moses, the Lord talked with Abraham, as man talks with man.

4. That faithfulness toward God and His Word keeps a man out of questionable associations and alliances. Where was Lot? In Sodom, "unequally yoked together with unbelievers." Where was Abraham? A free man, in constant fellowship with God. We are safe so long as we can truthfully say, "Our fellowship is with the Father, and with his Son Jesus Christ." We are in danger so long as we can not truthfully give this testimony.—K.

When to Pray

Men ought always to pray, and not to faint.—Luke 18:1. Pray without ceasing.—I Thess. 5:17.

Bible Meeting Topic

DEVOTIONAL COVERING.—I Cor. 11:1-16.

Topic for August 9

MOTTO

"For this cause ought the woman to have power on her head."

OUTLINE STUDY

I. What is the Devotional Covering?
1. An ordinance of significance.—I Cor. 11:10.
2. Signifying woman's relation to man in the Lord.—I Cor. 11:3-5.

II. The Relationship of the Creation.
1. Man first as the head.—I Cor. 11:3; I Tim. 2:11-15.
2. Woman under man's leadership.—I Cor. 11:6-9.
3. The same taught by nature.—I Cor. 11: 14, 15.
4. When violated is abominable to God.—Deut. 22:5.

III. It Is Not Comely That a Woman Pray Uncovered.
1. Judged by argument of creation—preceding.—vs. 7-12.
2. Judged by the lesson from nature—following.—vs. 14, 15.
3. Since it is commanded by revelation (vs. 5, 6; I Cor. 14:34) "let her be covered."

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, "Power."
2. **Men and Women.**
   a. Adam first created.
   b. Eve created for Adam.
   c. Man is the leader in the home.
   d. Woman is man's helper.
   e. Man is the leader in the Church.
   f. Woman is man's helper in the Church.
   g. The man wears short hair to indicate his place.
   h. The woman wears long hair to indicate her place.
   i. The man does not cover his head in worship as a sign of leadership.
   j. The woman covers her head in worship as a sign of submission.

For Seniors.
1. The relation of Man and Woman in Creation.
2. The Harmony of That Relation in Worship.
3. The Comeliness of the Covering for the Woman.

PERSONAL THOUGHT

Do we always gladly take God's plan in our hearts and in our outward expression?

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Missions .....John R. Mumaw
Doctrinal .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

THURSDAY, JULY 30, 1942

Field Notes

Bro. John S. Hess of Lititz, Pa., is to be the evangelist at revival meetings to begin Aug. 30 and continue for two weeks at Dohner's Church near Annville, Pa. S.

* * *

Revival meetings, with Bro. Stoner Krady of Willow Street, Pa., as evangelist, will begin Aug. 16 at Stauffer's Mennonite Church, near Bachmanville, Pa. S.

* * *

Bro. Simon Gingerich of Wayland, Iowa, preached for the congregation in West Union Church near Parnell, Ia., on Sunday, July 19. Text, II Cor. 3:3. C. J. G.

* * *

A successful Bible school is reported from the Mexican Mennonite Mission in Chicago, with an enrollment of 68 and average attendance of 60. The Lord bless this work.

* * *

Bro. J. L. Horst preached at the Sideling Hill C.P.S. Camp, Wells Tannery, Pa., on Sunday, July 26, and Bro. Daniel Kauffman allowed himself to be used in the vicinity of Hagerstown, Md., on the same Sunday.

* * *

Bro. Noah Mack of New Holland, Pa., has not been so well of late, having been confined to his bed for a week. Bro. John W. Weaver, also of New Holland, Pa., is better at this writing, being able to walk about in the house and yard. Pray for these brethren. S.

* * *

A harvest home and Sunday school meeting is to be held, the Lord willing, at the New Danville, Pa., Mennonite Church on Wednesday morning and afternoon, Aug. 5. Speakers: Bros. Stoner Krady, John Kennel, Amos Weaver, John S. Hess. S.

We are in possession of an interesting program for a harvest home and Bible meeting at Bossler's Mennonite Church near Elizabethtown, Pa., to be held Aug. 7-9. Speakers: John L. Stauffer, Noah W. Risser, J. Irvin Lehman.

* * *

Wednesday, August 19, is the time set for a harvest home and Sunday school meeting at the Mountville, Pa., Mennonite Church. An interesting program has been prepared, and the public is invited to attend.

* * *

A program of the 85th monthly Bible meeting at the Mennonite Mission in Columbia, Pa., to be held on Saturday evening and Sunday, Aug. 1 and 2, is before us. Instructors: Elias Kulp, D. Stoner Krady.

* * *

Bro. John Leatherman, Lansdale, Pa., is serving the Hespeler and Preston Mennonite Churches for a month in summer Bible school work. He has also spoken in the St. Jacob's, Kitchener and other congregations. D.

* * *

Bro. C. F. Derstine will be serving as evangelist in the Science Ridge Church, Sterling, Illinois, August 11-18. Mail addressed thus in care of A. C. Good will reach him there. Intercession at the throne will be appreciated.

* * *

August 9, at 1:30 p. m., is the time appointed for a songfest in the private park of Bro. Wilkins Howe, near the Conestoga Church and about two miles west of Morgantown, Pa. A sincere invitation is extended to everyone to attend. G. M. S.

* * *

The annual harvest home and Sunday school meeting, Chestnut Hill Church, Lancaster Co., Pa., is to be held on Saturday, Aug. 8. First on the program is a talk on "The Blessings of Living in a Land of Christian Privileges," by Bro. Sanford Shetler, and the last is a Harvest Sermon by Bro. Henry Lutz.

* * *

Recent visitors in the Publishing House and vicinity include the following: James L. Histand and family, Newport News, Va.; Henry E. Lutz, Henry F. Garber, Mt. Joy, Pa.; J. W. Yoder and wife, Huntingdon, Pa.; John R. Mumaw, Harrisonburg, Va.; Walter Horsch and family, Wheaton, Ill.

* * *

Ontario Conference.—In connection with the annual report of this conference, which appears elsewhere in this issue, we wish to announce that a more extended report of this meeting is to appear in pamphlet form in the near future. This report will be worth reading.

* * *

Bro. Allen Erb of La Junta, Colo., will be filling a number of appointments while East as instructor in the Arbutus Young People's Institute near Johnstown, Pa., Aug. 12-23. Aug. 8-11, h will be at Souderton, Pa., and Aug. 2 and 23 at Belleville, Pa. M.

* * *

Arrangements have been made, sinc the death of Bishop Abner G. Yoder the West Union Church near Parnel Iowa, for Bro. John Y. Swartzendrub of Kalona, Iowa, to assume bishop ove sight of the West Union congregatio pending further action by the Iow Nebraska Conference at its next sessio G.

* * *

A brother writes us from Blain Oreg.: Bro. and Sister James Buch and workers—Jessie Yoder, Susie Ni ley, and Florence Wolfer of the Sher dan congregation,—are in the midst summer Bible school and revival servi in a tent pitched at Beaver, Oreg., abo seven miles from Blaine. We ask an i terest in your prayers."

* * *

Bro. S. G. Shetler, Hollsopple, Pa., at present suffering from an attack pneumonia. Last reports indicated th he was making steady progress towa recovery, but it has become necessa for him to cancel a number of engag ments. May the Lord speedily resto him to complete health and continu service in His kingdom.

* * *

The Itinerary Evangelism group fro the E. M. S. spent a week at Concor Tenn., July 4-10, where they conduct a summer Bible school and revival ser ices. The highest attendance in t Bible school was 50, and at reviv services 60. We are now at Oph Kentucky, where we are conducting series of revival services. 75 peo were present the first evening. L. S.

* * *

Bro. Geo. H. Beare, who with h family recently returned from the In Mission field, has been filling appoi ments at a number of places in the ea prior to going to their former home the western coast. On Sunday, July 2 he preached at the Weaver Church the morning and the Stahl Church the evening. Both of these churches a in the Johnstown, Pa., district.

* * *

Bro. Lapp Improving.—Some ti ago we published a note telling of t serious illness of Bro. G. J. Lapp, one our missionaries in India. A card fr Bro. E. C. Bender, of our General M sion Board, quotes the following cab gram received from India: "Inform r atives Bishop George Lapp is impr ing." We thank the Lord. May t improvement end in a complete resto tion to health.

* * *

A New Old People's Home.—Fr the "Church and Mission News," issu by the Mennonite Mission Board Ontario, we learn that our Onta brethren have purchased a building the purpose of establishing a home

ıe aged in that conference district. It ; a worthy move, and our prayer and ope is that many may be benefitted and ıe Church strengthened through this nterprise.

* * *

Bro. John R. Mumaw, Field Secretary or the Mennonite Commission for hristian Education recently completed n extended trip in the interests of the hristian educational work. Appoint- ıents were filled and district offices and ommittees visited in the following con- erences: Onatrio A. M., Ohio, Indiana- lichigan, Illinois, Missouri-Kansas, owa-Nebraska, and Southwestern ennsylvania. A. J. M.

* * *

New Books by C. F. Derstine.—mong our recent publications are four ew books by Bro. C. F. Derstine of itchener, Ont. The titles of these ooks are as follows:

Six Rooms in the House of Life.
The Path to Noble Manhood.
The Path to Noble Womanhood.
Manual of Sex Education.

These books may be had by sending rect to the author and publisher, C. F. erstine, Kitchener, Ont.; The Golden ule Book Store, Kitchener, Ont.; or e Mennonite Publishing House, Scott- ıle, Pa.

* * *

Correction.—Bro. M. C. Lehman will ot speak at Morgantown on July 30.

Correspondence

FT. WAYNE, INDIANA

Dear Readers of the Gospel Herald:—An- rson congregation is doing its best to take re of "the King's business" here where od has placed them.

Our week-end Christian life conference, in arge of Bros. Anson Horner of Kokomo, d., and Jesse Short of Archbold, Ohio, be- n March 5 and was followed by our revival, th our bishop, Bro. Ray Yoder, Wakarusa, d., as evangelist. This was a real season refreshing for the Church, and one boy ve his heart to God. Since then his sister luntarily surrendered herself to Jesus. aise God for these souls, and pray for their saved parents.

Our counsel meeting on April 26, and our mmunion service on June 7, in charge of o. Ray Yoder, were marked by the Holy irit's presence. Bro. and Sister Norman obbs of Iowa City, Iowa, were with us. o. Hobbs gave us inspiring messages the enings of June 7 and 8. We thank God them.

Sisters Lorraine and Bonnie Neuhouser ght Bible school at Brethren, Mich., June 9, and report a good school there.

Sister Marie Brunk of Elida, O., has been ured to act as personal worker at Anderson d expects, God willing, to spend at least months with us. She, with Sister Bonnie uhouser, has been laboring faithfully and eady some fruits of their labors are evident. Pray earnestly for them. Our visiting brother, W. O. Hobbs and wife, are also spending some time in personal work on the field.

Our summer Bible school began May 11 and closed May 22. Bro. J. S. Neuhouser was dean. We had a good Bible school, especially encouraging because of the number of new teachers who so willingly labored for the Lord in this term. The offerings were given to relief work, over $18.00 in all, and the expenses were all cared for by friends who were interested in the work.

Brethren became interested and labored faithfully until a new coal shed was erected and the winter's supply of coal put in.

And still the people have "a mind to work." Plans are being made to hold tent meetings at Huntertown, four miles northeast of Anderson, Aug. 16-30. Bro. Wilbur Yoder of Middlebury, Ind., and Bro. C. C. Culp of Brethren, Mich., have been engaged as evangelists. Pray that this meeting may be the means of glorifying God and adding souls to His Kingdom. If God so leads and you can do so, we say as did the Macedonians of old, "Come over . . . and help us." Put Anderson on your prayer list and cry out to God for us in behalf of our Huntertown meeting.

We are holding services at the Allen County Infirmary the fourth Sunday in each month, from 2 to 3 p. m. It is a real pleasure to meet with these folks who are poor in material things and talk to them of heavenly riches, which are far better and shall endure. Some of these folks know and enjoy fellowship with Jesus.

Sister Bonnie Neuhouser is now teaching at Pigeon, Mich., and reports a good summer Bible school there, with over 250 enrolled.

This is a field of vast needs and great opportunity and again we ask that you "pray without ceasing."

July 8, 1942. Vergia M. Woods.

MONTGOMERY, INDIANA

(Berea Congregation)

Dear Herald Readers, Greetings:—The Lord is still blessing us both temporally and spiritually.

On July 5, Bro. Leonard Haarer from the Locust Grove congregation, Burr Oak, Mich., preached for us both morning and evening. His messages were much appreciated. He preached on "Helps and Hindrances in Our Christian Life," based on the story of Zacchaeus, and on the "Love of God." Other much appreciated visitors were with us that week end.

The last week of July we want to have an all-day Bible school week. Pray for the spiritual success of this school.

July 17, 1942. Corona Weldy.

METAMORA, ILLINOIS

(Metamora Congregation)

Greetings to the Herald Readers:—The Lord continues to bless this part of His great universe, both with temporal and spiritual blessings.

In the recent past the following ministers have visited us and brought timely messages: Mrs. Henry J. King, C. A. Hartzler, Harold Zehr, A. C. Good, D. Salman, J. W. Shank.

The annual two-weeks summer Bible school was held again this year, with an enrollment of 114.

June 14, three young people were received into church fellowship by water baptism.

June 14-21, Bro. Walter E. Yoder conducted a singing class; in the evening of June 21, a program was given by the class.

June 21, a goodly number from this congregation attended a church reunion which was held on the site of the former Union Church near Washington, Ill. About 130 were present and took part in a program which was held in the afternoon. A fine time of Christian fellowship was enjoyed by all.

To date, eight of our young men have gone to various C.P.S. Camps.

July 18, 1942. Cor.

GREENWOOD, DELAWARE

Dear Herald Readers, Greetings:—Our summer Bible school closed July 1. We had 74 on the roll, with an average attendance of 70. We had a very good school, but were sorry we could not take more children in because of lack of cars due to conditions now existing.

July 19, Bro. Jacob Landis of Skippack gave us a message from the pulpit, both Sunday morning and evening. Our minister, Bro. Wm. C. Hershberger, was able to be in church again after going through an operation for appendicitis.

July 19, 1942. Mary A. Miller.

MUMMASBURG, PA.

(Bethel Congregation)

Dear Herald Readers:—We praise God for the continued manifestation of His power over the hearts of men. For the Christian there is no greater joy than to see others come into the fold of the Good Shepherd. A touching and impressive baptismal service was held at this place Sunday, July 19. At that time a boy of 11, and a man 82 years old who had never before made any profession, sealed their vows with God by water baptism. The service was in charge of Bishop George S. Keener. It was inspiring to see our brother in his advanced age still carrying on zealously and we are thankful for the unusual degree of health and vigor with which he still is blessed.

May all God's people pray earnestly that the Holy Spirit may mightily show His power in a world where strife and unbelief are so much in evidence.

July 23, 1942. Coffman Shenk.

DETROIT LAKES, MINNESOTA

(Lake Region Congregation)

Dear Readers:—June 5, Bro. J. M. Kreider of Palmyra, Mo., held counsel meeting and on the evening of the 6th preparatory services, and Sunday morning, communion. We enjoyed the messages, besides the blessings from observing the communion.

Young people's institute started the evening of June 8, continuing all day Tuesday. Sunday school conference was held Wednes-

(Continued on page 381)

Miscellaneous

MEDITATIONS OF A LAYMAN

III. The Key Flower

By Alvin Eichelberger

The story is told of a shepherd who, while attending his duties one day, was walking along the mountainside when suddenly he saw a pretty flower in his path. As he plucked this flower a door opened in the mountainside. Surprised, he went inside of what appeared to be a cave in the mountain. In the far corner of the cave sat an old grey-haired man, and on every hand were chests of gold, silver, and precious stones. With a smile the grey-haired man spoke and said, **"Take all you want, but don't forget the best."** Laying his flower aside, he filled his pockets with jewels and turned to leave the cave when again the word, **"Take all you want, but don't forget the best."** The shepherd, thinking perhaps he had failed to take of the most valuable jewels, returned and filled his hat from another chest. He then left the cave, and again the words, **"Take all you want, but don't forget the best."** But the shepherd went on; and as he passed through the door all the treasures he had possessed had vanished, and he had nothing. He turned to go back to the cave, but the door was closed. He had forgotten the best, which was the key flower. He no longer possessed the key that would open the door to the storehouse of riches.

Just a fable, certainly, but how like the spiritual life of many. Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Jesus is the key to our spiritual life. We must accept Him as our personal Saviour or we have no promise, for without Him we have no treasures in heaven. The key flower can be found in every path and walk of life. Are we plucking it as we have the opportunity? Are we recognizing its true value and the importance of possessing it at all times and in every walk of life? If we wish to enjoy spiritual happiness, it is very important that we begin right in life. There is no other name under heaven whereby men might be saved, but alone through Jesus Christ our Lord. Yet it is very needful that we have and keep the key flower every step of the way through life. It is not those who make a good beginning, but he that endureth to the end shall be saved. We see the evidence on every hand of those who do not seem to care to possess the key to the kingdom of God, little realizing its true value. Could we but realize the joy, the peace, and the happiness that are ours for the taking, we could never be content to remain without Christ, the key to true riches—treasures where moth does not corrupt and where thieves cannot break through and steal, treasures that shall never lose their value but shall ever be pearls of great price.

Have we ever noticed the result in the life of someone who has plucked the key flower and eventually discarded it and laid it aside? That life seems to be devoid of all spiritual blessing; all the joy, the peace, and the happiness they had at one time experienced has vanished away and they have nothing. The door to spiritual prosperity is closed and they are on the outside, all because they have forgotten the best. Oh, that we might accept Jesus Christ as our Saviour early in life, love Him, accept Him, and cling close to Him all through life, and we will have the assurance that He will never leave us nor forsake us, and that we will have access at all times to the wonderful storehouses of God, and all the blessings of a full spiritual life shall be ours. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Let us remember that the storehouses of God are full, and the door is open to all who pluck the key flower. Jesus says, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Broken Bow, Neb.

—o—

"GODLINESS IS PROFITABLE"

By Noah H. Martin

For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.—I Tim. 4:8.

We know by observation and experience that godliness is profitable already in this world, and helps us on our way which leads to glory. We know that bodily exercise may profit sometimes, but without godliness there is no lasting gain. Ill-gotten gain takes wings and flies away. "For riches certainly make themselves wings; they fly away as an eagle toward heaven" (Prov. 23:5).

We will give some comparisons of godly men with those who were ungodly. Moses was profited by making the wise choice with the people of God and living a godly life, while Pharaoh's host trying to follow the children of Israel to overtake them were drowned in the Red Sea for their ungodly deed. Korah, Dathan, and Abiram, who rebelled against Moses, were punished as the earth opened her mouth and swallowed them up. Perhaps they were seeking prestige and honor; but they had no profit for their ungodliness. Aaron was blessed in the priest's office, while his sons Nadab and Abihu offered strange fire with incense before the Lord and died while in the act for their transgression. King David was "a man afte God's own heart," and by his godlines received great blessings. The kings wh did right in the sight of the Lord wer blessed, but those kings who did ev were punished by wars, pestilences, an famines. The apostles were blessed b living godly lives, but Judas betraye the Lord for thirty pieces of silver an lost out in this life and that which is t come.

In the primitive Church they had common treasury and the brethren pro pered spiritually, but Ananias and Sa phira were not true. They were keepin back part of their possession and fe dead at the apostles' feet,—no gain i this life nor that which is to come.

We notice that godliness is profitabl To live true Christian lives we shou obey Church discipline, the ordinanc and commandments of the Lord. "Th hypocrite's hope shall perish: who hope shall be cut off, and whose tru shall be a spider's web." They have n stability, nothing to hope for, no pro

Godliness is profitable in all walks life. It should be the standard of societ What is more blessed than to live a pu moral life! A godly home is a blessi to any child. To live in a godly co munity is profitable. Land, hous cattle, and everything sells higher in godly neighborhood. Godly compa ions are an incentive to help us on o way heavenward.

Godliness is profitable in the busine world. It pays to deal honestly, m obligations on time, make our word as good as our bond, be truthful in ever thing, and be kind to the poor; then t reward will be great in this life and th which is to come. Asaph, one of Davi musicians, also a Levite, observed h the wicked prospered. He said, "But for me, my feet were almost gone; m steps had well nigh slipped. For I w envious at the foolish, when I saw th prosperity of the wicked" (Psa. 73:2, Then he considered their end: they w be cast down into destruction.

If we follow godliness in caring r our physical bodies, we will have gr gain. If we do not have too many ca eat proper food, take proper rest, e will prolong our lives and be of bet service to our Lord.

Godliness is profitable in the edu tional pursuits. We should seek kno edge from above: a sanctified edu tion, everything upon the altar of G "The fear of the Lord is the beginn of knowledge" (Prov. 1:7). "If any you lack wisdom, let him ask of G that giveth to all men liberally, and braideth not."

Godliness is profitable in the ruling nations. A Christian nation is far m advanced in civilization, inventions, in prosperity; while heathen are illi ate, no modern machinery, not able fully support themselves. To live go

the highest standard of living while on earth and gives us the promise of an inheritance among all them which be sanctified in the world to come.

Contentment is another Christian grace: "But godliness with contentment is great gain." To live in a Christian nation, belong to a Christian Church, live in a godly home, and have saintly parents is more profitable, and the best heritage any one can have in this world, and prepares them for the life to come. Those who have not these privileges have an opportunity for great mission work, and receive a greater blessing.

Hagerstown, Md.

—o—

"WATCH YOURSELF GO BY"

By Howard Delp

A lady who excelled in making wax flowers and fruit was criticized severely by her friends and her work was unjustly derided. She convicted them by showing them an apple with which they, as usual, found fault. One complained about the color, another about the shape, and so on. When they had finished their criticisms she quietly cut the apple and ate it.

In many things people differ; but in all points of difference, instead of indulging in unbrotherly criticisms I prefer to see the features of Jesus Christ in every person that differs from me. In the following lines is one of the biggest jobs I have:

"Just stand aside, and watch yourself go by;
Think of yourself as 'He' instead of 'I.'
Pick flaws, find fault, forget the person is you,
And try to make the estimating true.
The faults of others then will shrink;
Love's chain grows stronger by one mighty link,
When you with 'He,' as substitute for 'I,'
Have stood aside, and watched yourself go by."

Souderton, Pa.

—o—

RAISING TOBACCO TO THE GLORY OF GOD

By Mrs. J. Norman Rohrer

Does God get any honor or glory from a Christian's raising tobacco? We are taught that we should "do all to the glory of God." Can we raise tobacco, and be sure that God is pleased in our so doing? Someone will say that God gets glory out of our raising tobacco because it helps us to get money to pay our debts. But would not God let something else grow on that same land that would help us pay our debts? Again, how many farmers farm tobacco in large tracts that really don't need to raise tobacco to pay their debts?

Don't we hear a voice say sometimes, Is it right in God's sight? Again, would we want our boys or our girls to use this tobacco? As mothers, do we enjoy seeing our husbands or our children using it? Ah, we should aim to be pure and holy, and be an example to our children. And should we raise it for some other mother's sons or daughters to use it?

I fear that we may be so in the practice of the use of tobacco that we do not listen to "the still small voice" that gives us warning. Then this voice leaves us, leaving us to suffer some consequences. Is it not because too many of us fail to witness for Him that the nations are in such distress at the present time? Perhaps we hear too little encouragement from the pulpit from those who are really convicted that tobacco raising is wrong. My heart is grieved when I see or hear of so many professing Christians raising tobacco, or using it. Is it right, brethren?

Manheim, Pa.

MENNONITE CONFERENCE OF ONTARIO

Held at the Zurich Church, Zurich, Ontario, June 2, 3 and 4, 1942

Tuesday, June 2

The Conference was called to order by the Moderator at 2:30 p.m. After a song service, led by Bro. S. F. Coffman, Bro. Floyd Schmuck conducted the devotional period, reading Phil. 1:1-11 and leading in prayer.

A resolution was passed welcoming visiting brethren from other conferences to fellowship with us in the ministerial session which followed. A motion was passed approving of the Conference program as arranged, even though it deviates slightly from the constitution.

Conference questions were next presented as follows:

The revision of our constitution. It was decided to discuss this question in open conference.

The question of the future leadership of the Clarence Center congregation. It was decided to consider this matter in private session immediately after other questions had been introduced.

A motion was sustained to suspend the constitution in order to allow other questions to be introduced.

The question was raised as to the advisability of congregations having three offerings annually for Toronto Mission. It was decided to merge this question with a recommendation from the Mission Board that a study be made of the methods of raising funds for church work.

A request from Bro. J. W. Birky for his Conference letter was passed on to the open conference for consideration.

The question of the future leadership of the Clarence Center congregation was next taken up for consideration. The Secretary read the minutes of Executive meetings and certain letters and statements relative to the situation for the information of Conference members. After some consideration a motion was passed that the Executive committee meet with the members of the Clarence Center congregation who are on the grounds and that we adjourn to meet again in private session at the call of the Moderator.

Tuesday Evening

Song service, conducted by Bro. Roy S. Koch.

Devotional, by Bro. Menno Brubacher. Scripture: Phil. 1:12-30. The topic, **Peace-loving People in a War-minded World,** was discussed by Bro. S. F. Coffman in the absence of Bro. J. B. Martin. He reminded us that God is a God of love and peace, and that war is the result of rejecting God. The first war was started by godless Cain who slew his brother, and there has been war and bloodshed almost constantly ever since. Self-defence is natural, but self-sacrifice is Christlike. We should pray for our rulers and for peace, and sacrifice personal interests for the welfare of others.

After announcements and a song, Bro. Isaac Miller closed the meeting with prayer.

Wednesday, June 3

Forenoon

The session opened with a song service conducted by Bro. O. D. Snider. Bro. B. B. Shantz had charge of the communion service and called upon Bro. S. F. Coffman to lead the devotional period, which he did by reading from Luke 22:7-20 and leading in prayer. Bro. J. L. Stauffer preached the communion sermon, using Gal. 1:4 as a text. He spoke of deliverance from this present evil world as being the great theme of God's Word, the great need of humanity and the purpose for which Christ came into the world and offered His blood in sacrifice at Calvary. After commemorating the suffering of Christ by partaking of the bread and fruit of the vine, Bro. J. W. Shank explained briefly the meaning of the ordinance of feet washing as taught in John 13, before entering into this part of the service.

The Moderator again took the chair. Because of the absence of the Assistant Moderator, Bro. S. B. Martin was elected to fill this office for the duration of the Conference. Bro. C. C. Cressman was called upon to deliver the Moderator's address. He stressed the need for church officials to work together for unity and discipline, and to set an example for their congregations. After singing another song, the Moderator took the chair and proceeded to the business of Conference.

On motion Bro. John Kehl, recently ordained as deacon in the Kitchener congregation, was recognized as a Conference member.

A motion welcoming visiting brethren to the fellowship and discussion of Conference was passed. Brethren J. L. Stauffer, D. A. Yoder, Isaac Miller, Henry Harder, J. W. Shank, and E. E. Miller were welcomed at this time and a number of others whose names appear later were welcomed at a later session.

The following committees were appointed by the Moderator and approved by Conference:

Nominating Committee.—M. H. Roth, Moses Bowman, Abner Good.

Resolutions Committee.—A. L. Fretz, B. B. Shantz, Reuben Dettwiler.

Committee on Arrangements.—H. W. Stevanus, S. Peachy, E. McDowell.

Church Records Committee.—Arnold Gingrich, Gordon Schrag, Isaac M. Hurst.

Since the minutes of last Conference are in printed form and available to all, they were accepted as having been read. The Secretary read the minutes of the Executive Committee Meetings of the year. On motion they were accepted. The forenoon session adjourned at 12:10 and was dismissed with prayer by Bro. J. L. Stauffer.

Afternoon

Song service conducted by Bro. J. W. Witmer.

Devotional service; Bro. Abner Good read Phil. 2:9-18 and led in prayer.

A memorial service for deceased members of Conference was conducted by Bro. C. F. Derstine, who paid fitting tribute to the lives and services of three co-laborers who passed away during the past year. They were, Minister Moses Hoover, Deacon George A. Weber, and Bishop S. M. Kanagy.

The following committee reports were heard and all were accepted: Treasurer of Conference, Eldon Hunsberger; City Mission Committee Chairman, S. Brownsberger (whose report was read by H. D. Groh); Secretary of Mission Board, J. C. Fretz; Treasurer of Mission Board, M. R. Good (whose report was read by O. Burkholder); Rural Committee Chairman and Rural Mission Bishop, M. H. Roth; Finance Committee Chairman, Angus S. Weber; Bishop of Toronto Mission, C. F. Derstine; Superintendent of Toronto Mission, H. D. Groh.

At 2:30 p.m. Bro. Roy S. Koch spoke on the topic, **The Challenge of the Cross.** It is a challenge to (1) Empty ourselves of everything carnal; (2) Love, even unto death as Christ did; (3) Give ourselves for others.

Bro. J. W. Shank gave us a glimpse into the working of the Argentine Mennonite Conference. The Argentine field occupies about twice the area of the Ontario Conference. The first Conference in the Argentine was held in 1921. At Conference there is a pastors' meeting which decides all matters of particular interest to them, while other matters are decided in open Conference. Lay delegates are appointed on the basis of one to every twenty members, and they take an active part in the work of Conference.

A motion was passed asking the Resolutions Committee to prepare a suitable resolution of greeting to be sent to the Argentine with Bro. and Sister Shank. This appears among the Conference resolutions.

Committee reports were again heard as follows:

Secretary of the Ontario Mennonite Bible School—Read by Roy Koch in the absence of J. B. Martin and accepted. A motion was passed approving the recommendation concerning the teaching staff of the school.

Treasurer of Bible School, C. C. Cressman. The report was accepted together with the auditor's report.

Principal of Ontario Mennonite Bible School—S. F. Coffman. Accepted.

Business Manager of Ontario Mennonite Bible School—J. B. Martin. The report was accepted, together with the auditor's report.

Sunday School Conference Secretary—O. Burkholder. Accepted.

Board of Education—A. L. Fretz. Accepted.

Publication Board—O. Burkholder. Accepted.

Special Committee on Old People's Home—Angus S. Weber. The report was received, but discussion was deferred until a later time. A motion of appreciation to the committee for their work was passed.

Mennonite Welfare Board—Alvin Culp. Accepted.

A Conference letter from the Alberta-Saskatchewan Conference commending Bro. M. H. Schmitt was read. On motion Bro. Schmitt was accepted as a member of this Conference and his offices of Minister and Bishop recognized.

A telegram received from Bro. J. B. Martin, accompanying a group of conscientious objectors to British Columbia, was read. A motion was passed that we return to them a telegram to reach them at Winnipeg. The following was sent:

J. B. Martin,
Continental Limited, No. 3.
Winnipeg, June 4, 9 a.m.

Message sent from Foleyet received. Read before Conference at 4 p.m. Our hearts burned within us for your remembrance and safe passage. This Conference earnestly prays for God's guidance and protection for the whole journey. We are having a good conference. God bless you.

H. D. Groh.

The afternoon session adjourned and was dismissed with prayer by Bro. D. A. Yoder.

Evening

Song service, conducted by Arnold Gingrich.

Devotional service, Phil. 3:1-19, Isaiah Witmer.

The main part of the evening program was the Conference sermon, preached by Bro. Isaac Miller, a representative from the Alberta-Saskatchewan Conference. He used Eph. 5:26, 27 as a text. The Church is a temple in which Christ dwells upon earth. It is built upon the Rock Christ Jesus and towers above the surroundings. The Church is also the bride for whom Christ is coming. It provides a place of Christian fellowship and should be the centre of a heavenly influence over the earth.

Brief testimonies to the sermon were given by Brethren S. F. Coffman, M. H. Hallman, D. A. Yoder, and J. L. Stauffer. The ministerial body gave their testimony by a standing vote.

An offering was received, and after announcements the meeting was dismissed with prayer.

Thursday, June 4

Forenoon

A ministerial session was called to order by the Moderator at 8:15. Bro. Arnold Gingrich led in song and Bro. H. W. Stevanus read a portion from I Thess. 5 and led in prayer. A short season of prayer followed in which a number responded audibly. The Secretary briefly reviewed the situation with regard to the Clarence Center field. Bro. Weber explained the matter from his viewpoint, then withdrew while it was being discussed. After consideration, the following resolution was passed:

Because of certain difficulties in the Clarence Center congregation and because of our sincere desire to help in the situation, be it

Resolved, that this Conference temporarily suspend the work of Bro. Weber in the congregation, that a sincere effort be made to supply the ministry of the congregation in the interim from the U. S. A., and that preaching appointments be arranged until a minister is found; and that the Executive Committee continue to act as the official committee to deal with the matter and endeavor to effect a permanent settlement.

The following resolution was also passed:

Be it resolved, that this Conference express its confidence in the Executive Committee in their dealings with the situation at Clarence Center and approve of what they have done; and furthermore that we convey to them our appreciation for their services.

The ministerial session adjourned at 10 o'clock and the regular session commenced. Bro. Amos Burkholder conducted a devotional period, reading Phil. 3:10-21.

The following visiting brethren were welcomed to our Conference: Jacob R. Bender, Daniel Wagler, Mike Roth, Elmer Swartzentruber and Peter Nafziger.

Bro. E. E. Miller, speaking on behalf of the debt-reduction committee of the Board of Education, outlined the plan to liquidate the debts on Goshen and Hesston Colleges. A motion was passed giving permission to solicit funds in Ontario for this purpose.

Further reports were given, as follows:

Home Evangelist—Lorne Schmitt. Accepted.

Educational and Young People's Committee—J. C. Fretz. Accepted.

Peace Problems Committee—S. F. Coffman reported for J. B. Martin. The report was accepted and its recommendations adopted.

Financial Statement of Peace Committee—S. F. Coffman reported for J. B. Martin. The report was accepted.

Bro. D. A. Yoder, representing the General Problems Committee of General Conference, spoke on the topic, **The Object of General Conference as Regards the Worldward Drift.** Opportunity was given for questions and discussion. Two statements prepared by the General Problems Committee: (1) Separation from the World, (2) Ministerial Questionnaires were distributed to the ministry. Further copies were left with the Secretary for those who wish them.

The session adjourned for the forenoon, after receiving a motion to take care of the re-election of officers immediately after convening for the afternoon session.

Afternoon

Song service, in charge of Moses Bowman.

Devotional, Jesse Bauman, Phil. 4.

Reports were presented as follows:

Auto Aid Plan.—Abner Cressman reported verbally that because of the decision of last conference not to go ahead with the plan at present the committee has not been aggressive but has attempted to keep itself informed on the matter. The report was accepted and the committee retained.

The Nominating Committee reported and carried out the work of reorganizing.

Bro. Henry J. Harder spoke on the topic, **The Blood of the Cross.** The message of the blood runs all through Scripture; it is the only basis of salvation and the source of all our blessings.

Bro. J. W. Shank spoke on the topic, **The Effect of the Gospel on Argentine Lives.** He showed how the Gospel gives people a new interest in life and weans them from worldly associates and practices. It transforms home life.

Conference business was resumed and reports heard.

Representative on Military Problems Committee—J. B. Martin. Accepted.

Representative on Canadian Fellowship Service—H. D. Groh. No written report was presented. Early in the year the committee had done some work trying to find suitable alternative service for conscientious objectors, but since the government has opened camps there has been no call for this work. Report accepted.

Nonresistant Relief Member—S. F. Coffman. No written report was presented.

Member on Mennonite Board of Missions and Charities—H. D. Groh. Since there has been no meeting since last year, there was no report presented; but all were encouraged to attend the coming meeting in Kitchener.

Conference Historian—J. C. Fretz. Report accepted.

Mennonite Aid Union—Uzziah Snider. Report accepted.

Associate Member on Relief Committee of General Board—C. F. Derstine. Report accepted.

Special Committee on Annuities and Pensions—C. F. Derstine. The report was accepted and the committee retained to continue the study and to bring a workable plan to next Conference.

Church Records Committee—Arnold Gingrich. The report was accepted, subject to another check by the committee and the Secretary before entering the information in the records.

Secretaries of Bishop Districts—No reports were ready and none presented.

The report of the Old People's Home Committee, which was given earlier in the Conference, was again taken up for consideration. The motion was passed: That we authorize the Mission Board to proceed as they see best toward the purchase and operation of the home. A further motion was passed: That we express our appreciation to the Committee for their services and that they be retained as an advisory committee on this matter.

Bro. Gilbert Bergey reported concerning the book "Mennonites in ıtario." There are still about 340 books on hand. The report was :epted.

Bro. S. F. Coffman paid fitting tribute to Bro. Jonas Snider, in con-leration of his fifty years in the ministry. The congregation, by a ınding vote, expressed their congratulations to Bro. Snider, who sponded by giving a few brief snatches of his early activities.

The request from Bro. J. W. Birky for his Conference letter was ıd and granted.

The request from the Mission Board to have a committee appointed study the method of raising funds for church work was given con-leration. A motion was passed that we leave the matter in the nds of the Executive Committee for further study and disposition.

A motion was carried that the Conference Historian prepare a brief history of our late Bro. George A. Weber. On further motion, it ıs decided that this history appear in the Gospel Herald and in the ıurch Calendar.

On motion, the Mission Board was authorized to appoint a solicitor.

The following revisions of the Constitution were passed:

In Article XII insert after the present statement and number it ction 2, as follows:

"Mission Stations under the Ontario Mennonite Mission Board shall be supplied with a bishop or bishops, annually, or until his successor is appointed, by the Conference, on recommendation from the said Board."

In Article XIX, insert as Section 2 and renumber the following sections accordingly:

"Districts in which there is no resident bishop shall be supplied with a bishop or bishops, annually, or until his successor is appointed, by the Conference or its Executive Committee."

The Resolutions Committee reported. The resolutions appear elsewhere in this publication.

On motion, it was decided that the next Annual Conference should be held in Waterloo County at the place selected by the Executive Committee.

The result of the elections was presented as reported elsewhere in this issue.

A motion was passed that the Executive Committee consider the advisability of continuing our members on the Canadian Fellowship Service, and make the appointments if they so decide.

On motion the Conference adjourned, and was dismissed with prayer.

H. D. Groh, Secretary.

CORRESPONDENCE

(Continued from page 377)

y and church conference the 11th and until on the 12th.

Bro. Milo Kauffman was with us June 28, plaining the Civilian Bond and in the in-est of the Board of Education, after which brought us a very timely sermon.

Bro. Fred Gingerich of Canby, Oreg., de-ered a sermon July 2. We appreciated all these who stopped at Detroit Lakes, and ıy many more do so.

Our summer Bible school was held the ek of July 6-10. It was held all day in ler to conserve tires and gas. In spite the short time to prepare a program, it owed much work was covered. The erage attendance was 47 and they were ided into 7 classes. May God bless the chers for their efforts put into this work d may the children live and grow in the y they have been taught in this summer ble school work.

July 20, 1942. Stella Gingerich.

—o—

Special Meetings

BIGLERVILLE, PA.

Report of third annual meeting of the thel Mennonite congregation, May 24, 42.

Topics and Speakers.—Opening Address, A. Landis; Sunday School Lesson dis-sion, Victor Lehman; The Church's atitude for the Government's Attitude, ın F. Grove; Children's Meeting, Aaron uffman; "What Manner of Person Ought to Be" (II Pet. 3:10-12), John F. Grove; w to Receive and Maintain a Deeper iritual Experience (II Tim. 3:13-15), D. S. ilers, Jr., Prophecy—Fulfilled—Being lfilled—To be Fulfilled, John F. Grove; rmon, (Text, Num. 10:29) D. S. Sellers,

Thoughts Gleaned.—For the blessings erty brings we should be grateful to our vernment and to God. We are thankful government allows freedom of wor-p, and that our rulers in many ways ac-owledge the existence of the Supreme ing and our right to worship Him ac-ding to the dictates of our conscience. he unconverted concern themselves efly with temporary and transitory ngs. When we are born again we are urally interested in the things that nt for eternity. Some day our bodies will be redeemed and "the wise shall shine as the brightness of the firmament." Remembering these things, we see the wisdom of living holy lives. Paul says that to do this and to offer our bodies a living sacrifice is our "reasonable service." We ought to be a separated people; not outwardly only, but in a standard of living that includes thought-life, motives, and all activity. The world should be able to see that our separation is not pretense but a heart reality. This requires no mere profession, but a true rebirth. The reborn soul grows through prayer life and Christian activity.

We cannot escape persecution. To live godly invites the world's scorn. We need the Holy Spirit to reveal Scripture truth. Too many church workers and teachers go astray because their understanding is human only. Except the old life dies the new is not able to come forth. Only the grace of God is sufficient to help us to the deeper, fuller life in Jesus Christ. People coming into the Church should strip themselves of everything that hinders the spirit life. Holding to little wrongs may lose us great blessings. If we fill our minds with the things of God, things of the world lose their appeal.

Men were moved to write prophecy. God's word contains much of it. It has its proper place in our Bible study. The history of the Jews from Abraham to the present time is a striking example of the accuracy of God's prophecies and the certainty of their fulfillment.

Our hearts should overflow with thankfulness for God's plan of salvation and the Church must continually invite people to accept and enjoy it. The way of the Christian is often despised, but at the end of his journey there is joy and blessedness for ever and ever. The right way is not always easy for the Christian can travel only the way of the cross. It alone brings peace in this life and leads to glory. Come to Jesus and accept the blessing that He alone can give. Secretary.

TOFIELD, ALBERTA

Report of the 103rd Quarterly Meeting held at the Salem Mennonite Church, Tofield, Alberta, June 28, 1942.

Organization.—Mod., Boyd Stauffer; Chor., Elvera Reil; Secy., Dorothy Stauffer; Devotion, John Wideman.

Program and Speakers.—Our Resurrection Assurance, Paul Voegtlin; Personal Responsibility in Making Christ Known, Mahlon Bender; Rejecting True Teaching and Its Consequence, Grace Brenneman; Requirements for Christian Discipleship, Harry Stauffer; The King and His Kingdom, Kate Lauber; Children's Meeting, Harold Boettger; Respect for Authority, Ezra Stauffer; What Think Ye of Christ?, Amos Hostetler; "This Do in Remembrance of Me," Barbara Stutzman; The Will of God through Christ's Suffering, J. B. Stauffer; The Reality of the Living Christ, Dan Brenneman.

Thoughts Gleaned.—We find examples of the resurrection assurance in Job, David, Abram, Martha, and Daniel. The basis for our belief is the Word of God. If we do what God wants us to do we need have no fear. We should observe no more or less than what the Bible says. The great need in the world is salvation. How can they believe if they do not hear? is a challenge to us. We cannot bring salvation to others if we do not have it ourselves. Many say they know God, but they do not. Many hinder those who would enter. The happy ones are those who accept; the unhappy those who reject. A Christian is one who gives up everything earthly to follow Christ on the strait and narrow way. Christians must go tell others of Jesus and so help one another. Christ as King is an example to the world today because He was a peaceful king. Do we honor God as we should, or do we only follow Him when we find it convenient to do so? As the father is responsible for his children, so is the head of the church responsible for the action of its members. We find that at the end of the age there will be a breakdown in the respect for authority. Everyone of us must personally answer this question: "What think ye of Jesus?" Christ will either be our Saviour or our Judge. When we partake of the communion, we remember what Christ did for us. Though we do not see Christ, yet if we have faith He shows His wonderful love to us. If we did not have Christ living in our hearts, our lives would be lonely and barren. For Satan there can be no atonement; but because God loved us He sent His Son Jesus Christ into the world to die on the cross of Calvary in our stead. Now the blood of Christ "cleanseth us from all sin." We know that Christ lives because He lives in the heart of every true Christian. Secretary.

—o—

Relief Notes

All in the Month of May

Bro. Peter Dyck gives in his monthly report the following for May, 1942:

May 1 Motored from Birmingham to bombed city of Bath where I made further contacts with local authorities and investigated clothing situation.

2 Having ascertained clothing need, I ask J. E. Coffman to supply same to city of Bath from our London stocks.

3-5 During these 15-hour or more days I evacuated bombees from Bath and also

transported bedding, emergency cots, etc., etc.

6 Arrived in bombed city of Exeter and proceeded to assist in evacuation work. Again clothing situation is reviewed and J. E. Coffman asked to replenish the rapidly diminishing supplies.

7-13 Busy days of evacuating bombees into near and far towns, villages, and farms; also help in the general removal of salvaged property and transportation of emergency food and bedding to Rest Centers and temporary billets.

14 Motor from Exeter to Birmingham, taking with me some bombees for permanent evacuation.

15 Meeting with a number of Birmingham A.R.P. officers in discussing the handling of situation in cities of Birmingham and Exeter by A.R.P. of these respective cities. Also map out plans for our work in this city should raids recur there.

16-18 Attended to neglected correspondence and local business queries which had accumulated during my absence from Birmingham.

19-24 At "The Woodlands" engaged in general work and also meeting with regular monthly house committee of the Home.

25-27 Pursue local and individual relief needs, which often are not of a nature that they can be met with goods or money but need council and advice and encouragement.

28-31 Begin and lead another boys' camp for 26 Birmingham boys from the poorest of families. Location of camp is near to city to enable me to go there daily for a few hours in order to keep up necessary work there.

New Phase of Work Opens in France

(Arrangement completed Colony Lyon 120 children with supplies assured)

This message (an excerpt from Bro. Joseph N. Byler's July 21 Cable to Bro. O. O. Miller) brings welcome news to the supporting churches in America. The Mennonite workers are grateful for this expanding opportunity for service that, despite difficulties, has now developed.

C. P. S. Camps

Canadian Alternate Service Camp News

Bro. J. B. Martin reports that Canadian alternate service now includes fire ranging and forestry work. Three groups of men, totalling 186, have recently been called from Ontario to British Columbia for this work. The boys are broken into camps of around 25 men to a camp. Fire fighting is their present work.

Bro. J. Harold Sherk and Bro. J. B. Martin have been helping with the camp organization as it pertains to the religious and spiritual life of the boys.

Advisory Committee Reports

Bro. Amos Horst reports that the Advisory Committee of the camps in Pennsylvania, Maryland, and Virginia has recently made a tour of the camps in those states. The Committee was welcomed by the boys who enjoyed the inspiring addresses and fellowship that the visit of the Committee brought. Both committee and boys appreciated the privilege of becoming better acquainted through sleeping together in the dormitories and eating at the dining hall tables.

The committee, concerned chiefly with the spiritual atmosphere of the camps, entered whole-heartedly into the camp life and problems. In the months that lie ahead it is hoped that many of the practical and helpful suggestions of the Committee can be put into practice and so enrich the total camp experience.

Camp Briefs

35 men have been transferred from the Henry, Illinois Camp to Camp Denison in Iowa. . . .

Bro. Harold S. Bender, as dean of the educational program, is making a three-weeks tour of all Mennonite camps in an effort to study and offer guidance in the camp educational activities. . . .

A recently revised edition of "The Conscientious Objector under the Selective Training and Service Act of 1940" is now off the press. Copies can be secured from the Akron, Pa., office of the Mennonite Central Committee for 5¢ each. The pamphlet lists a total of 43 C.P.S. Camps, contains information on all forms of Civilian Public Service, and presents the official government position as it relates to the C.O.

Peace Section Note
Latest Word on Civilian Bonds

The expected release on Civilian Government Bonds has again met with unexpected delays. We are fairly certain that the publicity materials will reach you nearly as soon as this news note, perhaps before. Should there be a mistake again, we trust that you will be sympathetic with the problem. There are some things which cannot be hurried.

In addition to the suggestions given in the previous article, a plan is being made available for local congregations to hold in trust the fund of an individual subscriber until sufficient has accumulated for the purchase of a Civilian Government Bond. It was previously suggested that several individuals might participate in a common Bond, to be registered in the name of one person as trustee of the group. Or such Bond might be subscribed by the congregation in the name of a properly authorized official. All this is of course designed to enable the smaller contributor to share in this type of service.—Jesse W. Hoover.

Compiled by Grant M. Stoltzfus
Released July 22, 1942

Married

Martin—Diller.—On April 1, 1942, Bro. Russell Martin and Sister Lois Diller, both members of the Cedar Grove Church near Greencastle, Pa., were united in marriage in the Cedar Grove Church by Bro. E. M. Yost of Greensburg, Kans.

Brenneman—Gingerich.—On July 3, 1942, at the home of the bride's parents near Albany, Oreg., Bro. Roderick Brenneman and Sister Audrie Gingerich were united in marriage, Bro. George M. Kauffman officiating. May God abundantly bless them.

Fisher—Burck.—On Saturday evening, May 30, 1942, Bro. Lloyd J. Fisher and Sister Evelyn Burck were united in marriage at the Albany Mennonite Church, Bro. Paul N. Roth officiating. May the presence of God attend them in their journey through life.

Bowman—Shantz.—On May 27, 1942, at the home of the bride's parents, Bro. Solomon Bowman of Floradale, Ont., and Sister Grace Shantz of Kitchener, Ont., were united in marriage, Bro. Simon B. Martin officiating. May God's blessings attend them through life.

Rhoads—Kauffman.—On June 8, 1942, Bro. John Rhoads of Hardesty, Okla., and Sister Ruth Kathryn Kauffman of Guymon, Okla., were united in the holy bonds of matrimony at the home of the bride's parents, Bro. and Siste F. J. Kauffman, Bro. E. M. Yost of Greensbur Kans., officiating.

Roth—Boshart.—On June 27, 1942, Bro. O val Roth and Sister Mildred Boshart, both mem bers of the Clarence Center, N. Y., Mennonit Church, were united in marriage in the home the bride's parents, Bro. and Sister Noah Bo hart, Bro. J. W. Birky officiating. May the Lor richly bless them through life.

Kuhns—Van Tassel.—On July 14, 1942, Br Francis Kuhns and Sister Gladys Van Tass both members of the Britton Run, Pa., congr gation, were united in the holy bonds of ma rimony at the home of Bro. and Sister Ro Stutzman, Bro. J. W. Birky officiating. May t Lord richly bless them through life.

Weber—Eby.—On Saturday, June 6, 1942, the St. Jacobs, Ont., Mennonite Church, occu red the marriage of Bro. Nelson Weber, son Aaron B. Weber's of Conestoga, and Sister L vina Eby, daughter of Menno and the late Mr Eby of St. Jacobs, Bro. Roy S. Koch officiatin May the dew of heaven rest upon this union.

Kurtz—Stoltzfus.—Bro. Stephen Mast Kur of the Conestoga congregation near Morga town, Pa., and Sister Vera Grace Stoltzfus the Maple Grove congregation near Atglen, P were united in marriage Jan. 3, 1942, at t Maple Grove Church by Bishop John A. Kenn May the Lord bless and direct them through li

Guengerich—Yoder.—On May 24, 1942, Br Paul Guengerich of the East Union congregati near Kalona, Iowa, and Sister Marjorie Yod of the West Union congregation near Parne Iowa, were united in matrimony at the home the bride's parents, Bro. and Sister Jason Yoder, Bishop Abner G. Yoder officiating. M God bless them through life.

Weber—Snyder.—Bro. Oliver Joseph Web son of Bro. Allen and the late Sister Weber Waterloo, Ont., and Sister Almeda Snyd daughter of Bro. and Sister Ephraim Snyder St. Jacobs, Ont., were united in the holy bon of matrimony at the home of the officiating m ister, Bro. Roy S. Koch on Tuesday, July 1942. May their journey through life be G directed and blessed.

Shenk—Sell.—On Saturday, June 20, 1942, the Souderton, Pa., Mennonite Church, occurr the marriage of Bro. Stanley Coffman Shenk Harrisonburg, Va., and Sister Emma Doris S of Souderton. The sermon was delivered Bro. E. G. Gehman of Harrisonburg and t ceremony was performed by Bro. John E. La We wish them the rich blessing of the Lo through life.

Obituary

Guengerich.—Elmer J., son of Jacob D. a Lydia Gingerich, was born July 11, 1870, Johnson Co., Iowa; died at his late home Kalona, Iowa, June 25, 1942; aged 71 y. 11 14 d. He accepted Christ in his youth, unit with the Mennonite Church, and was baptized Bishop Jacob F. Swartzendruber. He took active interest in the East Union Church wh he was a faithful member at the time of death, and as long as health permitted was s dom absent. Jan. 27, 1894, he was united matrimony with Maggie A., daughter of Bish Noah D. and Savilla (Gnagy) Yoder. To t union 6 children were born (Laura of Washi ton; Willis of Lockport, N. Y.; Edwin and G of Kalona; Paul of Parnell, Iowa; and 1 inf son, deceased). He was of a family of 13 c dren, 12 of whom grew to manhood and wom hood. Of these 10 are still living; 5 sist (Mrs. Jacob Shetler and Mrs. Daniel Esch Pigeon, Mich., Mrs. Ruhama Beachy of W man, Mrs. John M. Yoder and Mrs. Henry

ler of Parnell); 5 brothers (George of Gash-d, Mo., Ezra of Pasadena, Calif., Aaron of s Angeles, Calif., Samuel of Malvern, Ark., l Daniel J. of Kalona). His passing is urned by the above named and a large number near relatives and friends. Elmer grew to nhood and lived in the Kalona community his ire life, with the exception of 17 years during ich time the family lived at Centralia, Mo. s boyhood was spent helping his father run Old Deer Creek Mill. After his marriage a ne was established at the old historic Was-ville Mill near Wellman, Iowa. A number rears ago he retired and with his wife moved Kalona, where he lived at the time of his th. For the past two years he had been in ing health and on March 23 of this year, he fered a stroke, and again on June 23, which s the immediate cause of his death. Funeral vices were held June 27 at the East Union nnonite Church, in charge of Bros. D. J. her and J. L. Hershberger. Burial in the ily lot in the East Union Cemetery.

"The room is quiet, all is still,
The place is vacant, 'tis God's will;
So long you waited for your rest,
Our blessed Lord knows what is best."

Herr.—Amanda L., daughter of the late Dea-Henry D. and Elizabeth D. Heller, was born r. Eden, Pa., March 14, 1870; died at her ne near Strasburg, Pa., June 18, 1942; aged y. 3 m. 4 d. Although Mother was not phys-ly strong for a number of years, she was as al until Thursday afternoon, June 11, when, le reading, she was stricken with a paralytic ke and after a brief illness of seven days ng conscious until only a few hours before) peacefully slept away to be with her Lord. accepted Christ as her Saviour in her early nties and was a faithful member of the Men-ite Church until her death. She was united narriage to Newton G. Herr, May 13, 1897. this union were born these children: Bertha (wife of Harvey Metzler), Clarence N., and ory H., at home. There also survive, Miriam (wife of Amos H. Kreider), and Mrs. Susan Hess, at home, daughters of her husband's ier marriage and whom she raised and nur-d in her home as one family; 11 grandchil-, 1 great-grandchild, 2 sisters (Mrs. Anna Kreider, and Mrs. Elizabeth L. Rohrer), 1 her (Enos L. Heller), and many other rel-es and friends. Although not able to do the y things she might have desired, she kept a interest in the affairs of the home and a concern for the welfare of her family. We v that we shall miss her fellowship and sant countenance, but we trust that her rful and generous life with its Christian ls may be an inspiration to us always. Fu-l services were conducted June 21, from the e, and at the Strasburg Mennonite Church, harge of Bros. C. M. Brubaker and Jacob T. nish. Interment in the adjoining cemetery.

Safe forever and free from the limitations this life, awaiting our coming in that reater Sphere of activity in the Father's ouse, the conditions for which she here had ted herself, our loved one is now enjoying e fulfillment of her Master's promise which e honored and believed.

—The Family.

ershberger.—Magdalena, daughter of John J. Magdalena Miller, was born near Kalona, July 8, 1866; died at her late home near na July 6, 1942, lacking 2 days of being 76 s old. She was one of a family of 19 chil-. 7 dying in infancy, and 6 brothers and 6 rs growing to manhood and womanhood, all g with their families in the vicinity north Kalona. At the age of 17 she accepted st as her Saviour and united with the Old r Mennonite Church and remained a faith-ember until death. Feb. 22, 1891, she was ied to John D. Hershberger, who preceded n death April 21, 1940. They lived all but irst year on the farm where she died, shar-heir joys and sorrows together for nearly ears. To this union were born 8 children: Ada (wife of Bishop Ira Nissley); Bishop Edwin Hershberger; Lena (wife of Lewis Ropp); Pre. Daniel Hershberger; Anna (wife of Jesse Shettler); Ruth, at home; and Joseph Hershberger, living on the home place, all from Kalona, Ia. One daughter (Barbara) died at the age of 7 months. She also leaves 46 grandchildren, 7 great-grandchildren, 3 brothers (Joel, John, and Benedict Miller, all of Kalona, Ia.). In February she was stricken with a severe heart attack from which she recovered sufficiently to attend church services once. She was again stricken with a heart attack on June 4, but the immediate cause was acute peritonitis which lasted four days. She will be greatly missed by her friends and relatives, who always enjoyed the hospitality of their home. "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. For her price is far above rubies" (Prov. 31:27, 28, 10). Funeral services were conducted at the home by Bros. Henry Mast of Illinois and Aaron Yoder of Delaware.

"Our loved ones who pass from our midst here below,
Bring changes about us we can't overthrow;
The places they filled meant much to us here,
When parting time came, made lives sad and drear."

Hershey.—Annie, widow of the late John H. Hershey, was born Feb. 21, 1860, in Lancaster Co., Pa.; died July 14, 1942; aged 82 y. 4 m. 23 d. She was a daughter of the late John B. and Barbara (Brubaker) Eshbach, the last one of the family. One son (Clayton E.), 2 grandchildren, and 6 great-grandchildren survive. She was a member of the East Petersburg, Pa., congregation. Funeral services were held July 16, at the home and at the Church, conducted by Bros. Frank Kreider and John Gochnauer. Text, Phil. 3:21. Interment in the adjoining cemetery.

Martin.—Alva Mabel, daughter of Amos and Sue (Hershey) Myer, was born at Monterey, Pa., Sept. 14, 1892; died at the Lancaster, Pa., General Hospital June 8, 1942. At the age of fifteen she accepted Christ as her personal Saviour and was baptized and received into fellowship of the East Chestnut St. Mennonite Church. Dec. 11, 1912, she was united in marriage to Bro. C. Z. Martin of Lancaster, Pa. Her husband and the following children mourn her departure: J. Robert of Mountville, Mrs. Paul Herr of Holtwood, Pa., Mrs. Lois Herr of Kinzers, Pa., David, Christian, Anna, Daniel, John, Roy, Melvin, all at home; also her mother (Mrs. Sue E. Myer) and 3 grandchildren, 1 brother (L. H. Myer, Ephrata, Pa.), 3 sisters (Ethel of Lancaster, Pa., Mrs. Lois Weaver of Rheems, Pa., Mrs. Noah Horst, Neffsville, Pa.). In 1920 Bro. and Sister Martin were called to take charge of the Columbia Mission under the Eastern Mennonite Board of Missions and Charities, where she served faithfully until her death. She was a very devoted mother in the home, always ready to do for others, and gave counsel and motherly advice to many in the Mission Congregation. Funeral services were held June 10 in the home by Bro. J. K. Charles, at Columbia Mission by Bro. Henry Garber, and at the East Chestnut Mennonite Church, by Bros. Christian Lehman and Stoner Krady. Text, I John 2:28. Interment in the Millersville Mennonite Cemetery.

"Our lives will be lonely, dear Mother
Without your sweet smile and your cheer;
Words fail to express how we miss you,
And those prayers in behalf of us here.
Your thoughts were always of us children,
What a love so unselfish and true;
We praise God for having given us
A wonderful mother like you."

Miller.—Allen H. Miller, a resident of Middlebury, Ind., for about 31 years, died at the home of his son Earl Miller in Middlebury July 5, 1942, after a brief illness of 3 days from the effect of a stroke; aged 87 y. 7 m. 2 d. He was born in Somerset Co., Pa., Nov. 3, 1854, and spent his early life with his parents near Bloomingdale, Mich., and the greater part of his life in Lagrange and Elkhart counties. He was married to Elizabeth Yoder July 9, 1876, who preceded him in death Oct. 11, 1939. To this union were born 6 children. All survive but the oldest daughter (Mary E. Miller) who died March 10, 1923. Those living are Acelia Fryhover, Lagrange, Ind.; Earl, Arthur, and Harriet (Mrs. Jerry Brandeberry), all of Middlebury; and Harry E., of Washington, D. C.; 2 sisters (Mrs. Maggie E. Allen of Toledo, Ohio, and Mary E. Miller of Bloomingdale, Mich.), 18 grandchildren, and 33 great-grandchildren. He united with the Christian Church in Bloomingdale, Mich., when a young man, and about 1896 he united with the Mennonite Church of which he remained a faithful member until death. Funeral services at the home and at the Church in Middlebury, in charge of Bros. D. D. Miller and S. S. Yoder. Burial in Forest Grove Cemetery.

Stoner.—Ruth H., daughter of Rohrer and Catharine Stoner, was born March 28, 1906, near Mt. Joy, Pa.; died July 6, 1942; aged 36 y. 3 m. 8 d. She was a member of the Mt. Joy Mennonite Church. She was ailing for several months, and in bed two weeks. She leaves her parents, 2 brothers and 4 sisters (Mrs. Frank Weidman, Mrs. Amos Hess, and Christ Stoner of Mt. Joy; Esther, Isaac, and Catharine at home). Funeral services were held July 10 at Mt. Joy Church, in charge of Bros. Henry Lutz and Henry Garber. Text, Heb. 9:27. Interment in Kraybills Cemetery.

"Weep not that her time is over,
Weep not that her race is won;
God grant that we may rest so calmly,
When our work here is done."

—By the Family.

Weaver.—Mary W., widow of John M. Weaver, died at the home of her son (Amos W., R. 1, Stevens, Pa.), July 6, 1942; aged 79 y. 11 m. 5 d. She had been ill a great deal of the time for some years, and had often expressed a desire to leave this world. She was a member of the Springville Mennonite congregation. She is survived by these children: Lydia, wife of David Kurtz, Ephrata, Pa.; Amos W. (with whom she resided) and Ida, wife of Levi W. Martin both of Stevens, Pa.; Aaron W., Ephrata, Pa.; and Annie, wife of Herman Seppi, Stevens, Pa. She is also survived by 25 grandchildren and 22 great-grandchildren. Funeral services were conducted July 8 at the home by Bro. Menno Weaver and at Martindale Mennonite Church by Bros. Joseph Hostetter and Amos Martin. Text, II Cor. 5:1.

Zuercher.—Minnie Leah, daughter of Christian I. and Rebecca (Zimmerly) Zuercher, was born near Apple Creek, Ohio, July 15, 1895; died after a brief illness following an operation for gall trouble, at the Beeson Hospital, Wooster, Ohio, July 17, 1942; aged 47 y. 2 d. March 21, 1913, she was baptized and received into the Sonnenberg Mennonite Church, and later she became a charter member of the Kidron Mennonite Church, of which she remained faithful to her faith until the Lord called her home. Although she had been in failing health ever since she was ten years old, having had her fourth operation which has meant many trials to her faith and many days of gloom, through all this she had expressed her faith and trust in her Saviour the Lord Jesus Christ and committed herself to His will. She leaves father, five sisters, 4 brothers, and a host of relatives and friends. Her mother and 1 sister preceded her in death. Because of her physical condition for the last three years she made her home in the Mennonite Old People's Home near Rittmau, Ohio. Funeral services were held July 19, from the home of her sister (Mr. and Mrs. Amos Lehman), service in charge of Bro. Isaac Zuercher, and further services at the Kidron Mennonite Church in charge of Bros. Reuben Hofstetter and Allen Bixler. Text, Jno. 21:4. Burial in the adjoining cemetery.

Announcements

GOSHEN INSTITUTE

All young people are invited to attend the Young People's Institute on the campus of Goshen College, Goshen, Ind., Aug. 5-9. To be assured a room in the dormitory send your reservation now to the undersigned. Be present for registration at 6 p.m., Aug. 5.

Paul Erb, Director,
Goshen, Ind.

—o—

OHIO CONFERENCE

The Ohio Mennonite Sunday School Conference will be held, the Lord willing, at the Pioneer Grove near Elida, Ohio, Aug. 18-20. The theme for the program is "Christian Nurture." The conference will open on Tuesday evening and close Thursday evening. For information concerning the program write to Loren King, West Liberty, O. Information concerning the place or other arrangements can be secured from J. B. Smith, Elida, O.

P. L. Frey, Chairman.
Loren King, Secretary.

—o—

INDIANA-MICHIGAN MENNONITE SUNDAY SCHOOL CONFERENCE

The Lord willing, the Indiana-Michigan Mennonite Sunday School Conference will hold its annual meeting with the Emma Mennonite Congregation, 5 miles north of Topeka, Ind., Aug. 11-13, 1942. This year marks FIFTY YEARS of Sunday School Conference in the District. Everyone is cordially invited to attend. Delegates will meet for business session at 8:00 o'clock Thursday morning. Every delegate is urged to be present.

For information about the program, or if you want to be met at the station, write to the Secretary of Sunday School Conference,
Amos O. Hostetler
Topeka, Indiana

—o—

TWELVE DAY YOUNG PEOPLE'S INSTITUTE

August 12-23, 1942

To be held at Arbutus Park near Johnstown, Pa.

A Young People's Institute of twelve day duration will be held at Arbutus Park nea Johnstown, Pa., from Wednesday, August 1 to Sunday, August 23, D. V. A fine corps Christian teachers is being secured, and th Institute program is quite inviting. Thos who are anticipating a vacation sometime du ing the summer should plan to attend th Institute. Bible instruction, spiritual inspir tion, Christian fellowship, rest, and whol some recreation will be found at this In stitute in a lovely environment of mounta scenery. For descriptive circular giving d tailed information address C. F. Yak secretary, Scottdale, Pa.

Young People's Institute Committee
Southwestern Pennsylvania Mennonite Conference.

—o—

VIRGINIA MENNONITE CONFERENCE

The Virginia Mennonite Conference w be held at the Springdale church ne Waynesboro, Va., Aug. 5-7, 1942. The follo ing schedule is the official notice of committ and Board meetings. All persons submittin reports to Conference should have the ready to hand in to the secretary in writin

Tuesday
8:00 Automobile Aid Plan
10:00 Property Aid Plan
1:00 Mission Board Meeting
4:00 Committee on Arrangements
7:30 Preaching Service

Wednesday
9:30 Preliminary Session of Conference
1:00 Public Session—Conference Serm
7:30 Mission Program

Thursday
9:30 Business Session of Conference
1:30 Third Session of Conference
7:30 Fundamentals Meeting

Friday
8:00 Closing Session of Conference

Visitors are welcome to these sessions, being open to the public excepting t Preliminary Session of Conference.

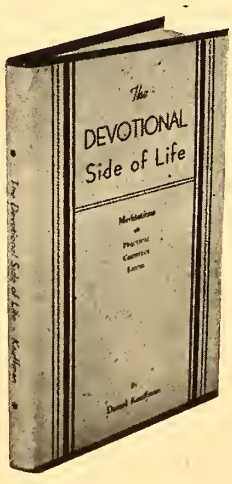
Truman H. Brunk, Moderator.
John R. Mumaw, Secretary-Treasurer.

Daniel Kauffman's Latest Book

THE DEVOTIONAL SIDE OF LIFE

or

Meditations on Practical Christian Living



In this newest among more than a score of books he has written, the author is at his best. In his characteristic deliberate and thorough manner he takes the reader from one phase of life to another—Personal Life, Home Life, Church Life, Missionary Life, Social Life, Business Life, on to Eternal Life—showing the practical way to make the **whole** life devotional.

Each of the book's nine chapters is replete with appropriate Scripture passages and poetry. Inset paragraph titles make reference easy.

Enrich your home and Sunday School library by adding this volume. It is an excellent gift to those who are spiritually minded, and to those you would like to see more spiritually minded.

Durably bound in cloth with attractive jacket. 84 pages.

PRICE 60c

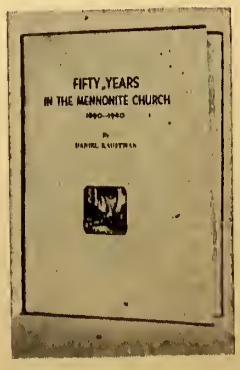
RECENTLY PUBLISHED

Fifty Years in the Mennonite Church

1890–1940

By DANIEL KAUFFMAN

The past fifty years include an important period in the history of our Church. Brother Kauffman, a member of the Mennonite Church for over fifty years, moderator of the first General Conference at the age of thirty-three, a leader in church-wide activity ever since, and editor of the Gospel Herald since its origin, gives to us in his new book the benefit of his keen observation. Through his eyes we see the development of Sunday Schools, evangelistic meetings, General Conference, missions, church schools, and the many other activities of our Church.



92 pages, cloth binding with attractive gold jacket.
Price 60c

Mennonite Publishing House, Scottdale, Pa.

Table of Contents

369—Editorial
370—The City of God (Poem)
Faithfulness under Test
Abiding in Christ
371—Question Drawer
372—City Missions: Altoona, Pottstown, Wayne, Johnstown, Harrisonburg
373—Mennonite Church after Fifty Years
City Mission Work
374—God's Hand of Love in Suffering
Home (Poem)
375—Sunday School Lesson
Bible Meeting Topic
376—Field Notes
377—Correspondence
378—Meditations of a Layman
"Godliness is Profitable"
379—Watch Yourself Go By
Raising Tobacco to the Glory of God
Ontario Mennonite Conference
381—Special Meetings
382—Relief Notes
C.P.S. Notes
Married
Obituary
384—Announcements, etc.

GOSPEL HERALD

"the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXIV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, AUGUST 6, 1942 (Herald of Truth Established 1864) No. 19

EDITORIAL

It is written, Thou shalt worship Lord thy God, and him only shalt u serve."

—o—

Ve consider this as one of the key ses of the Bible. Three things are nd in this declaration by our Lord ch deserve special emphasis.

—o—

hese words, "it is written," are es- ially to be prized because they are ated by the Lord, not by mere man. ce "all scripture is given by inspira- of God," it is all "profitable," none t to be ignored or disobeyed. God nounces a blessing upon all who y, and a curse upon all who disobey. d Deut. 11:26-28.

—o—

Thou shalt worship"—Whom? "The d thy God." How? "In the beauty holiness;" "in spirit and in truth;" ve him with reverence and godly ." All of these standards will be hed when "the love of God is shed ad in our hearts by the Holy st." "Thou shalt worship the Lord") a command; (2) a precious Chris- privilege; (3) a natural thing for e who have accepted Christ as their our and Lord.

—o—

nd let us not forget the words, "Him shalt thou serve." The Christian but one God, namely, the God of en. Idolaters have many gods. st has so faithfully warned us that man can serve two masters." To fact our attention has often been d, but we are so prone to forget. calls for our undivided service; ther we serve Him with hands, ue, or mind; whether our occupa- is classed as religious or secular. ptable service is measured by ience to the One whom we serve.

—o—

vilian Public Service Camps.—It our privilege recently, together the editor's wife and Bro. and Sis- onas W. Eshleman of Williams- Md., to visit three C.P.S. camps near Hagerstown, Md. In each of these camps there was evident a spirit of earnest devotion worthy the name, "conscientious objector." We thank the Lord for the consideration given these young men who can not conscientiously have any part in any organization dedicated to the business of taking human life, and anything that we may do to comfort them in their courage and fortitude we should gladly do. Those living within reach of such camps have the opportunity of doing a good work by visiting them occasionally, attending their services, and by this Christian fellowship encourage them to continue faithfully in their allegiance to Jesus Christ the Prince of Peace.

BIBLE TEACHING ON LOVE

II. "Love the Lord"

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.—Matt. 22:37, 38.

What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways and to love him, and to serve the Lord.—Deut. 10:12.

Whom having not seen, ye love.—I Pet. 1:8.

If ye love me, keep my commandments.—John 14:15.

—o—

"Strangers and Pilgrims."—This is the Scriptural view of the relationship of God's people on earth with and toward the world. One of the most striking texts in which these words are found is that of I Pet. 2:11, 12, where we are exhorted as follows: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by our good works, which they shall behold, glorify God in the day of visitation." Good advice. For our own sakes, as well as for the sake of others, let us take it. Read Matt. 5: 13-16.

Church Building.—As we think of the proper building up of the Church of Christ, we think—

First, of the great Master Builder, Jesus Christ, who said, "Upon this ROCK I will build my church." Not only is He the Master Builder of the Church which bears His name, but He is also "the door" (John 10:9), "the good shepherd" (John 10:11), "the chief cornerstone" (Eph. 2:20), the head" (Col. 1:18), and for these and other reasons He should in all things "have the pre-eminence."

Secondly, we should remember that we are "labourers together with him" (I Cor. 3:9; II Cor. 6:1). It follows therefore that upon us, as well as upon the Lord, rests the responsibility of putting up this building according to divine directions. As God does all His work perfectly, it follows that upon man, not upon God, rests the responsibility of whatever imperfections or unfaithfulness there is about the visible Church.

Thirdly, we need to give heed to the foundation for the building. Unless we build upon "the foundation of the apostles and prophets" we are building upon sinking sand; and in the great Judgment to come we will realize that we built with "wood, hay, and stubble" and not with "gold, silver, and precious stones." Building upon the solid ROCK, "the gates of hell" will never prevail against our work.

Fourthly (changing our figure just a little) belonging to a church composed of true worshipers, we should remember that the literal houses in which we worship are headquarters for true and genuine worship—as Christ, rebuking those who were minded to desecrate the house of the Lord, said, "My house is the house of prayer," not a house of merchandise or entertainment.

The church composed of builders who labor harmoniously with the great Master Builder will shine in eternity as the "building of God . . . eternal in the heavens."

—o—

"Blessed are the meek."

"I Will Give You Rest"

BY WM. G. DETWEILER

(Extracts from a sermon)

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in floods of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah."—Psalm 32:1-7.

There are many people today in the same condition as the psalmist was when he wrote this psalm. I wish I could somehow visualize all the heart sorrow there is among those who are reading this message.

There are some of you who are heavy in heart because you have lost some friend, a child, a mother, a father, or perhaps a husband or a wife. Some of you are burdened in heart because of sickness; the hospital may be just around the corner for you or for some loved one. Some of you are unhappy because of the present world outlook with the lowering clouds of wars and international unrest.

And still others of you (and there may be many in this class) are unhappy because of sin. You are conscious of the fact of sin. Like the psalmist in this lesson, you are under conviction of sin. Your sins bother you: they haunt you. You long to forget them, but you are unable to do so. Your waking moments are occupied with a sense of guilt and defilement. You go to bed at night and attempt to find rest, but you can do this only with difficulty. In the morning you awake only to be troubled for another day by your sins. Your friends may not be able to understand you. They may notice that you are not yourself. They are conscious of the fact that something is pressing you down. You would not want them to know of your unrest. For this reason you seek to cover, to hide from them the real condition of your heart and mind.

To such of you I want to address this message primarily. I want to repeat these most comforting words from the lips of Jesus. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

"I WILL GIVE YOU REST." Some of you are probably saying to yourselves this very moment: "That is just what I want." You want rest; rest from your burden of sin, rest from your sense of guilt and defilement. Jesus promises you just that very thing in this verse. "I will give you rest." It is in His power to bestow rest upon you. That is why He came to this earth; why He left heaven and went to Gethsemane and to Calvary. He came to bring you rest and peace. All of us were away from God. All of us had sinned. We were without hope and without God; without any means of securing peace. But He has come, and to us today comes this invitation. "Come . . . and I will give you rest."

"No other person was ever able to make that promise. No minister, no priest, no bishop, no apostle could ever truthfully say, "Come unto me, and I will give you rest." Jesus alone can give that rest. No church, no organization, no body of people can give soul rest.

I am reminded of the story told by one passing through the Black Forest. Because of a fearful storm he and his fellow travelers were driven to take refuge in a small house. There they found a woman seated at the table, in deep mourning. The Ave Maria was sounding from the neighboring village church tower, but she was not praying, only weeping to herself. They asked her the reason for her sorrow. She then told them that she had no rest because she did not know how things stood between her and God. Under the guidance of the priest she had done all that could be thought of to obtain peace of mind. She had placed great candles on the altar, had observed all the feasts and joined in all the processions "for the benefit of the Holy Father," and had done many other things of the same sort, but all had failed to give her peace of heart. Then came an awful trial in the death of her dear husband, who had been a wood-cutter, and was killed by the fall of a gigantic fir tree. The Jesuit Father told her that this was the expiation of her sin, and now she could be at rest. "But I was not, and I am not," sighed the deeply troubled woman. These travelers soon found that she knew nothing of Christ except that He was the Son of the virgin, and a great saint to whom one should pray along with the other intercessors. To this poor woman they preached Christ, the Saviour of sinners, and the One who brings peace and rest.

It may be that some of you are just like this poor deluded woman was. You may have tried to get rest from a minister or a priest; may have tried to get soul rest from the Church; may have tried to change your ways; may have ceased from many outward sins; but still this moment may be deeply conscious the fact that your sins are not gone. may be that you have engaged in g works in order to get peace. In order ease your mind you may have helped poor. You may have taken part in work of the Church. Your offeri were placed upon the collection pla You taught a Sunday-school class. you may have sought to drown out y conviction by going still deeper into You may have tried to forget your by filling your mind with pleasure a with the frivolities of life. But all is vain. You do not have peace. I beli that there are multitudes in our churc of America who do not have peace soul rest.

But notice that Jesus said, "Co unto me . . . and I will give you re He does not promise you rest in sin, rest from sin; not rest from trouble, rest in trouble. He promises you r peace of mind and heart, ease of c science, satisfaction of heart. He wa to give you a deep-seated consciousn that all your sins are forgiven, was away with His blood, never again to remembered against you in life, in de or in eternity. Somehow I wish I co make such an appeal to you who h not this rest that the Holy Spirit co take the appeal and burn it into y hearts: "I WILL GIVE YOU RES

Next, let us see how this rest may obtained. "Come unto me . . . and I give you rest." Jesus did not say, to the Mosaic law, go to ceremo ism." He did not ask us to go to Church. He did not bid us go to s priest or minister. He did not dem that in order to have peace we g some other source, but He invites u COME, come to Him. I like thought. Rest is inherent in Christ. is the only One who can give it; let me say, no one will ever in tim in eternity be able to find soul rest where else except in Jesus Christ. bids you to come to Him. He does ask that you bring a monetary with you to purchase this rest. He g it freely. It is His gift to you for coming. It is, of course, implied when we come to Jesus we turn backs upon the sins of the past and our former master, Satan. What an portunity to receive rest, that very cious gift. Many of you want to hav why not come to Him and receiv from Him? You, whoever you are, are weary and sin-burdened, may c

Note the inclusiveness of the in tion: "Come unto me, all ye that la and are heavy laden, and I will give rest." You who have been laborin have rest, laboring to drown out conviction, you who have been t this and that panacea and yet you not found rest, all who are laden

sin are invited to come. Please do not forget that Jesus said, "Him that cometh to me, I will in no wise cast out." It matters not how long you have been a sinner, how respectable or disreputable a sinner you have been, how deeply you have sinned.

I may be speaking to some who are even guilty of murder. It matters not how far you have gone from God: like the prodigal son you may have gone far from the Father's house. It matters not whether you are white or black, rich or poor, servant or master. None of these things matter. All are invited to come who are laboring and heavy laden. He is the only One who fully understands your need. He is the only Mediator between you and the Father. His yoke is easy and His burden is light. He invites you to come and share with Him your load of sin and care.

"Oh," you say, "I can't come to Jesus. People could come to Jesus when He was on earth, but now He is in heaven." Let me say to you, my friend, you can come to Him in just as real a manner as the people came to Him while He was on earth. Let me tell you how. You know His word. You know that He came from heaven, was conceived of the Holy Ghost, was born of a virgin. You know that He lived as a perfect man among men; that He taught and healed and blessed. Finally they led Him to the judgment hall. They mocked Him; they jeered Him; they spat in His face; they crowned Him with the crown of thorns; they blindfolded Him and smote Him in the face: yet He answered not a word. He was led as a lamb to the slaughter.

They finally took Him outside the city and there on Calvary nailed Him to the cross. Why? Was He crucified because of His own sins? Was He guilty of death? Verily, no. But there He was crucified; there He died, forsaken of man and of God; there He became the only sin-offering that could take away our sins; there He gave His blood that you and I might be brought back to the fellowship of God, that all our sins might be forgiven, that we might escape the wrath of God that must needs fall upon the sinner because of the holiness of God and the sinfulness of man.

Now, my friend, as you see your need of a Saviour, as you see your lost condition, as you see your utter inability to do one thing to take away your sins and to give you rest of mind and heart, you can come to Him, and He will give you rest. He is not dead. He arose from the dead and ascended to heaven. There He now lives and pleads the merits of His atonement with the Father. But as you come to Him in faith, believing in Him, trusting His blood, you have everlasting life. All the sins of the past are taken away. Listen to the words of promise (John 3:36) "He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life, but the wrath of God abideth on him." "Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47). "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." I am not addressing this message merely to those of you who are in the depths of sin, but I am also speaking to those of you who may have made an open profession of being Christians without ever having come to Christ. You, too, need to come to Him. Without coming we have no rest now in life. Without coming to Jesus we will have no rest in the hour of death. Without coming to Jesus we will have no rest in

(Continued to page 395)

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Will you please explain the proper position we should hold with reference to material support of unfortunate brethren in our church?

—A. C. S.

With reference to our attitude toward one another in a general way, let us notice the following bits of advice, all "given by inspiration of God:"

"See that ye love one another with a pure heart fervently."

"Be kindly affectioned one to another with brotherly love; in honour preferring one another."

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

"Whoso hath this world's good, and seeth his brother have need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him?"

This is Bible teaching. A glance at the book of Acts shows us that this teaching was exemplified by the Christian Church in apostolic times. In the sixth chapter of Acts we read of the provisions being made for the relief of a certain element in the Church "because their widows were neglected in the daily ministration." Accordingly, seven men were set apart whose special duty it was to look after this matter. Later, when the brethren at Antioch heard of the great need among the brotherhood in Jerusalem, they sent relief to Jerusalem "by the hand of Barnabas and Saul" (Acts 11:27-29).

A careful study of apostolic teaching and practice makes it clear that this was the practice then among them: (1) self-support by each individual who was capable of doing so; (2) helpless needy ones to be supported by capable members of the family or by near relatives; (3) in the absence of either of these means of support, the support be given by the Church. Such should still be our rule. The cause of Christ suffers where the Biblical method is set aside and some worldly method is substituted to take its place.

*

Do you favor the use of the individual communion cup in our communion services? —An inquirer.

Not as a rule. We favor Scriptural simplicity in the administration of Christian ordinances as well as in all other things. Expect for special reasons, the individual communion cup complicates rather than simplifies the service. Besides, the common cup is more nearly typical of the spirit of unity which this ordinance is supposed to symbolize.

We recognize that there may be exceptions to the rule which we favor. For instance, if the long, flowing mustasche were the rage among men, as it was years ago, and our church tolerated it, for the sake of cleanliness we would favor the individual cup for such communicant members as would otherwise immerse their nicotinized mustasches into the common communion cup. Also, in case of communicant members whose lips are infected with some communicable disease, as a matter of safety it might be prudent to provide an individual cup for them.

But we are speaking of possible **exceptions,** not as **the rule.** It is seldom (if ever) wise to make rules out of exceptions. In the second exception noted, for instance, some seem to favor making that the rule in all cases. Let us cite a few illustrations to show the unreasonableness of going to extremes on this question. One may say, "I never go into a public assemblage, because there may be some there with communicable diseases, and I do not want to draw in their germ-laden breath." Another one may say, "I never shake hands with anybody, for fear his hand might be infected with disease-laden garms." Another one may say, "I touch nobody's paper money, for there may be millions of disease germs on it."

You say, "That's all foolishness; it is going to extremes." But is it any more foolish than the reasons that some people give for not communing where the individual communion cup is not used? The cases are very, VERY, **VERY** rare where people have been known to have imbibed communicable diseases because of the communion cup. We can trust the Lord here, as well as in all other things that we do in His name and in obedience to His Word. As a rule, we do not favor the use of the individual communion cup.

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

HOW BEST PROMOTE LOYALTY TO THE CHURCH

By W. R. Hershberger

(An address delivered before a nonconformity conference at Cherry Box, Mo., May 31, 1942.)

Introduction

Loyalty consists in being faithful to a duty or trust, true to what we have promised. As citizens of the United States, it is our duty to be loyal to our government. The three Hebrews are an outstanding example of loyalty. They knew the Law said, "Thou shalt have no other gods before me," and they were willing to stand for what they knew to be right, cost what it may. Dan. 3:18.

This subject suggests that we have not succeeded as well as we would like in promoting loyalty to the Church. To get the Church to see and understand and do as we would like, is not always an easy task. In school it is not always the teacher who rules with the rod of iron that gets along well, but the one who can get the pupils to like to do the things they thought they were not going to do.

I. We Need to Know God, the Source of Our Power

Very little, if anything at all, will be accomplished if we depend on ourselves, but let us trust God for guidance. He has promised power. Are we meeting the conditions to receive it? Psa. 121: 1, 2.

II. The Church Is Vested with Power

Some people fail to recognize the power the Church has, but in Matthew 16, after the great confession of Peter, Christ says that on "this rock [or upon this confession] I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Let us help our people to see that the Church does have power to enforce rules.

III. Bible Doctrines (Not Mennonite Doctrines)

So often we hear the expression "Mennonite doctrine." Why call such teaching as devotional covering, salutation of the holy kiss, feet-washing, nonconformity to the world, etc., Mennonite doctrines? True, the Mennonite Church is among the very few churches that teach them, but nevertheless they are Bible doctrines. Probably if we would call them such it would help to promote loyalty to the Church.

IV. Do We Ever Ask Things of Our People We Would not be Willing to Do Ourselves? Matt. 23:4

Let us take a sympathetic attitude toward our people and, as Christ did when He met the woman at the well, meet them on their own ground, thereby gaining their confidence. "I sat where they sat" (Ezek. 3:15).

V. Personal Contacts

Many times, when we name things from the pulpit that people are guilty of, it has a tendency to drive instead of lead. By personal contact we give them an opportunity to express their opinion on the point in question.

VI. Diligent Teaching. Deut. 6:7

As ministers, Sunday-school workers, and parents in the home, have we taught as thoroughly as we should have, as suggested in the Scripture? Someone may say, "We have taught and have seen little results;" but God says that "my word shall not return unto me void," so let us leave the results with Him.

Meetings of this kind should help to promote loyalty to the Church, and we must have a teaching program that will bring conviction. If folks are loyal to our standards because they must be, there will be little blessing for it, but if loyal because of a settled conviction that our standards are based on God's Word and they desire to abide by the same, God will bless abundantly.

VII. By Precept and Example

"Be thou an example of the believers," was Paul's admonition to Timothy.

By willing obedience to those who are over us in the Lord, we can be an example to those we teach. Naomi is a very outstanding example of teaching by a consistent life. Although Naomi spent only a short time in the land of Moab, we don't find that she put on a great teaching program and did a lot of persuading, but by consistent living she won Ruth to her way of thinking. "Thy people shall be my people, and thy God my God."

May we be able to promote loyalty by example. Let us prove by our lives that it is out of love for the cause and not because of authority that we are trying to hold the standard high.

VIII. A United Effort

In unity there is power. In the Church as ministers and Sunday-school workers and parents, unless we stand united on the doctrine of nonconformity I fear we will not be able to promote loyalty. As a district conference, let us make a united effort to stem the tide of worldliness which is creeping into our churches and thereby promote loyalty to the Church.

Garden City, Mo.

—o—

MAKING THE GOSPEL KNOWN

There seem to be many views as to the most effective way by which the Gospel may be made known. For, without question, there are various effective ways that God has blessed through the years. Preaching the Gospel in India is a very different proposition from preaching the Gospel in Canada. Preaching the Gospel in any foreign land, where the Gospel has never been heard, is much different from preaching the same Gospel to a people that are Gospel-hardened, if having often heard and rejected it is thus rightly described. Then preaching the Gospel in a denominational church is different from preaching in a nondenominational or interdenominational church. The denominational church is lightly esteemed by many professing Christians, because, to them, it smacks of narrowness, limitation of spiritual liberty, creeds, and forms; while to the denominational church man all other movements lack cohesion, are inadequate, undisciplined and unstable, where leaders are more or less irresponsible and apt to lead out into extreme practices, and doctrinally loose associations. Then, too, preaching in a Mennonite church is different from preaching in almost any other denominatioanl church. In the Mennonite church the scope for preaching is as limitless as the Bible, all principles and doctrines are accepted, believed and practiced, even if poorly practiced in some instances.

It is evident, then, that the Mennonite preacher needs to examine his preaching methods very carefully so that he may proclaim the Gospel as nearly according to the whole Gospel message as the Bible permits and directs. For his hearers, the world especially, soon recognize the inconsistencies that may appear between the message and the manner of presenting the message. We believe it is timely, in view of the many changes taking place, the introduction of many sensational innovations, and the copying of popular religious methods to remind the Mennonite ministry that ample provision is made in the Scriptures, both as to the content of the message and the conduct of the messenger.

In the first place, the Mennonite preacher should live the Gospel that he proclaims. If he declares that Christ demands all of the believer's talents and possessions so that an effective service may be rendered, then he dare not show any sign that he is dividing his co

secration to the Christian ministry with some other, and worldly pursuit. If he proclaims that the believer should be honest in his dealings with the public, truthful in all his private and public utterances, then he must be an example of such honesty and truthfulness. For there is probably no phase of the preacher's life that is more closely watched than the words that come from his lips. He must be truthful, and possess a reputation for truth, in order to please God and win men. If he teaches that intemperance is sin, then he must be an example of temperance in both eating and drinking. Feasting or banqueting, no matter what the occasion, in this day when it is connected with almost every worldly gathering, is inexcusable in the preacher. Especially is it inexcusable for him to indulge in banquets attended by men of all kinds of beliefs, and men of the world. His conduct must be exemplary and consistent with his preaching. Any inconsistency annuls his messages.

Then, in the second place, the Mennonite preacher must be a common man. The sin of the Nicolaitanes is just as obnoxious to both man and God today as it was in the days of the seven churches of Asia. The Scriptures do not provide for two classes of believers in the church,—the clergy and the laity. These are terms that designated these two class distinctions later in the history of the church. "We be brethren," "sons and daughters," "children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ," "husband and wife," "father and son," "mother and daughter," "master and servant" are scriptural designations. "The Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you . . ." (Mark 10:42-45). "Greet the brethren by name" was John's admonition, and not by title. The Mennonite preacher ought to be thankful for this denominational heritage and ought to be careful to preserve it for the coming generation of preachers.

And in the third place, the Mennonite preacher ought to be a champion of the neglected doctrines of the Bible. These are increasing in number as their neglect and denial increases everywhere. More and more we need to realize that unless we keep alive a testimony on separation, nonconformity, nonresistance, mutual assistance, and ministry to the poor and needy, the seven ordinances which were given to preserve the various phases of the precious faith, and the doctrines of redemption and salvation will also be lost to the church on earth. If the preacher wishes to preach separation from the world, he must live the separated life, in word, in association, in possessions, in dress, in all his daily walk. Even so, many will not follow him, but they most assuredly will follow him a great deal less if his life along this line does not harmonize with his utterances.

Every Mennonite preacher needs to possess, and testify to, a strong personal conviction for the doctrines and practices of the church to which he has promised loyalty and service. What can we expect of the members of the church but deflection and drift, and in a larger measure, if the spiritual leaders do not have a living, active, and scriptural conviction? The members have a right, a spiritual right, to look to us for inspiration, for example, for the evidences and expressions of the doctrines we hold dear. Inconsistency and hypocrisy in a preacher are most difficult to hide, and so easily detected by all to whom we minister. May God help us to be fair with God, fair with the brotherhood, fair to the world of lost sinners, according to the Word of God and the direction of the Holy Ghost.—Editorial in "Church and Mission News."

—o—

DON'T STRIKE BACK

If you would win the victory don't strike back. If you would be a conqueror and a hero, don't strike back. God's way is always best. We never go wrong by obeying Him, and by following in the footsteps of our Saviour. Jesus said: "Whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain." (Matt. 5:39-41).

Human nature, apart from God and godliness, is to strike back, or return evil for evil. God's plan for our lives is to return good for evil. This will always bring us our right. It will not only give us victory, but it brings to us peace, joy and happiness also. We feel glad when we go God's way, but we feel bad, mean and little when we go the way of sin and the devil. You may strike back, or return evil for evil, and get the best of the other fellow for the time, but you will lose later on.

If somebody mistreats you don't strike back. If you are opposed as a Christian, fought and persecuted, don't strike back. If someone tells a falsehood on you don't strike back. Let the lie alone. It will break its own neck. If you are evil spoken of don't strike back. While the other fellow speaks evil of you, and has a guilty conscience, just pray for him. You'll feel good and glad while he will feel mean and miserable. Let God deal with him. He can do a much better job of it than you can.

One of the hardest things to do is to keep quiet while the enemy rails upon us. While someone belittles us, fights us, or the work we are doing for God and the right, it is very easy to fire back. It takes wonderful grace to be still, calm, quiet and peaceful when stormy persecutions are upon us, and the enemy is ranting and raging against us. Our strength of character and manhood is not revealed in striking back, but in keeping still and holding steady.

If someone is cursing you, bemeaning and belittling you, or is making life hard for you, don't strike back. Keep still. Keep cool under test and trial. Hold your nerve, hold your peace. Stand still and see the salvation of the Lord. You'll win out. You'll rise while he falls, sooner or later. Let him rave and rant, foam and froth, but keep still. Don't strike back. When he has spent his fury upon you, he will feel miserable while you will feel good. Beloved, it's so.

One of the hardest places in the world to keep from striking is in the home. We believe this to be true. Things happen that try one's patience, that test his salvation. The home life and test is the hardest in the world to the average person. If you have victory in your heart and soul at home you can have it anywhere. Husband, don't strike back. Wife, don't strike back. If you do, you'll say and do that which you'll regret. Ask God to keep you in a spirit of prayer and a state of grace.

Don't strike back at your neighbor. Oh, we know that he may not always treat you right, nor deal fairly with you, nor say kind things to you and about you, but don't strike back. Let him do the striking and you do the praying. Let him do the repenting and you do the rejoicing. Let him do the confessing and you do the forgiving. Let him live in the shadows, but you live in the sunshine. Let him do the worrying, but you do the trusting. Let him do the losing, but you do the gaining. Let him have the big apple and you take the little one. Give him the best end of the bargain instead of taking it yourself. When it is all over you'll come out at the big end of the horn. You'll win. You'll rise and climb to the glorious goal. Hallelujah!

I've had people strike at me a few times through the press, or through the mail, for the truth I have preached and written across the years. A few times it has been painful and hard to bear, but I refuse to strike back. My plan is to take it to God in prayer and let Him work it out. Praise His name. When I keep still, pray and trust Him, I know I shall have nothing to regret, but much to rejoice over. I had rather the other fellow would strike and have the guilty conscience, while I keep quiet and have the clear conscience. Amen!

—Walter E. Isenhour.

—o—

A Striking Contrast.—The inspired servant of God says, "If thine enemy hunger, feed him." The war booster says, "If thine enemy hunger, kill him."

God's Hand of Love in Suffering

By Titus Martin

VII. ANOINTING WITH OIL
(James 5:13-16)

This service does not have the place among God's children that it possibly should, though it may be practiced more than some of us are aware. For some reason it is often practiced more or less in secret. Just why this is I do not know, unless it is a lack of faith in God that through this service He can and does heal, and we are afraid the blessing might not come, as is sometimes the case. If the promised blessing does not come, let us never forget that it is never God's fault. It is either a lack of faith in the one who asks for it, or in the ones who administer it. Then again, sin in the life will withhold the blessing.

This service should never be asked for unless it is established beyond a shadow of a doubt that God would have you healed. Sometimes sickness is God's will for us, and while it is right to pray to be healed, and use the medical knowledge given to man, it should always be in full submission that His will may be done. God often chooses the slow process of nature to bring about healing (this often with the skilled help of a physician) and if thus healed we should give God the glory, for He gave the physician his skill and blessed his efforts.

There are times, however, when He chooses to heal in a way that shows His power more definitely, and then He brings about a conviction in the heart of the afflicted one that he should call for the elders of the Church, and be anointed "with oil in the name of the Lord," with the promise of healing. God never leads to have this service performed when it is not His will that the anointed one be healed.

I ask the question, Where does God get glory if one is anointed and not healed? It gives occasion to the enemies of God to question God's power to heal.

The first requisite in the practice of this service is faith in God that He is able to heal. The leper came to Christ and said, "If thou wilt, thou canst make me clean." He realized that Christ could heal him, but he did not know if He was willing. Thus in the afflicted one the same faith must be found, that Christ can heal if He will. We must then seek to find out if it is God's will that we are healed, and whether the method of anointing should be used. In this, as in all other cases, if we acknowledge Him and seek His direction He will in some way reveal His will to us.

It should not be practiced unless we are sure it is His will. If this is established beyond the shadow of a doubt, then let the afflicted one call for the elders of the Church and let them anoint him with oil in the name of the Lord, "and the prayer of faith shall save the sick, and the Lord will raise him up." This may be instantly, or it may go some time to prove our faith if we continue to pray and hold on to the promise; but the promise is sure, if we faint not.

Many are the promises that God does answer prayer. But we must hold on in faith, as the Bible also teaches importunity in prayer. It is the writer's conviction that the afflicted one's part is largely done, if by God's definite direction he asks for this service, makes confession of sin if necessary, and by faith is willing to be anointed.

If it would depend on the afflicted one's prayer alone he would not need to call for the elders, as he could do as James says, "Is any afflicted, let him pray." As I read the account of the apostle's healing ministry, I find that it required faith on the part of the afflicted one that God can heal them, and then it was the apostle's part to draw this power from heaven that the sick might be healed.

I would not infer that if the sick are not healed it is always the fault of the elders, though I'm afraid sometimes in this, as in many other things, if our prayers are not answered right away, we grow cold in our praying, faith takes wings, and we ascribe it to the only possible way out, that it was not God's will that they be healed. Sometimes, perhaps, it is not, but then it was not God's will that the sick be anointed. I ask again, Does it add or subtract to God's glory, if the service is practiced and the promised blessing of restoration does not follow? Oh, for more men like Moses, who reminded God of the effect it would have upon the heathen about His children if He would do as He threatened,—utterly destroy them for their disobedience. Moses said it would give God's enemies occasion to say that God could not bring them into the promised land, and thus He slew them in the wilderness. I believe if the elders of the Church are so jealous of God's glory, it will have the effect that they mightily pray that He will honor the anointing service, that He might have glory thereby. I will again stress that the service be not practiced till the afflicted ones and the elders are sure that it is God's will, and then hold on in faith till the blessing comes. If the blessing comes, let us be sure that God gets the praise, and not Dr. So-and-So.

Let every one be fully persuaded in his own mind; but the writer does not feel that we should ask for the help of a physician after we were led by God to be anointed, with God's promise of healing. God can heal without it, so why ask for it. It only brings the temptation to give glory to man if we are healed. If sick, we call a physician we have confidence in, and sometimes if we do not get along as we should we call in another doctor. Does that not show our lack of faith in the first that he is perhaps not able to help us as he should? Man is finite and this procedure is sometimes wise and justified, but does it not likewise show our lack of faith in the Great Physician if He gives directions how to be healed, and then we think we have to ask the aid of an earthly doctor? I again say, let every one be fully persuaded in his mind In the future if God leads to have this service, let the afflicted ones and the elders hold on in faith till the blessing comes. God's promises are always sure. In due season they will be fulfilled, if we faint not.

New Holland, Pa.

—o—

EXPRESSION OF THANKS

We wish to express our sincere thanks and appreciation to the many friends and relatives of our dear husband and father, Ira W. Myer, for their kindness and sympathy extended to us in this hour of bereavement.

—Mrs. Ira W. Myer and family.

—o—

CONFIDING TRUST

By Luella Shoup

Trust in Him at all times; ye people, pour out your heart before Him: God is a refuge for us.—Psa. 62:8.

A placid, confiding trust in Him will never fail to bring a smile upon the face of a sufferer. No matter if the sun shines or the rain pours, in prosperity, in losses of wealth, herds, houses or health, trust Him.

Let us tell Him all our hearts, our longings, failures, the hurts, the sore pressing needs, the desires to be yielded and submissive in His hands, the sorrows, and let us not forget to tell Him our joys.

As we pour out our whole hearts to Him it makes our trust grow stronger. He **will not** betray our confidence. He is a sympathizing Friend, and no earthly friend can measure up to Him. Even though we cannot understand why we must be afflicted or why other great trials come, let us trust Him the more, shut-in friends, for He loves to see us grow stronger in Him, and there can be no better refuge for us. He desires to see a confidence spring up in us toward Him, so that whatever He may allow to come to us, we will believe that all is well done and for our good, and for greater glory to Himself. "I will not trust in my bow; neither shall my sword save me" (Psa. 44:6).

Our selfish wills and plans are poo

(Continued to page 395)

Sunday School Lesson

Theme for the Quarter: Studies in Genesis

I. ISAAC PRACTICES PEACE

Lesson for Aug. 16, 1942.—Gen. 26: 1-31.

Golden Text.—Blessed are the peacemakers; for they shall be called the children of God.—Matt. 5:9.

Introductory.—In these days, when "wars and rumours of wars" seem to be the order of the day, it is refreshing to turn to the Old Testament Scriptures and read what a man of God did to carry out the peace principles set forth in the Word of God. Under the blessings of God Isaac had prospered greatly; so much so that Abimelech asked him to leave that country on the ground that "thou art much mightier than we."

In the Valley of Gerar (17-19).—Isaac did not contend with Abimelech; nor did he act independently or in an overbearing manner because his superior strength was conceded by those who wished him to leave. Neither did he strive with those wicked Philistines for closing up the wells which his father had dug. On the other hand, he meekly bore the injustice and mistreatment which he suffered, and peaceably moved to other quarters. In the valley of Gerar he had his servants dig another well. The Lord blessed him with an abundance of water.

From Gerar to Beersheba (20-23).—But Isaac's trials had not ceased. He did a commendable thing when he refused to be a party to strife with his oppressors, but the men where he now lived were as unreasonably selfish as were those in the community which he left. Several times he had a well dug, with rich results, but each time he had to do with those of covetous eyes leaving him to choose between contending for his rights or moving on to another place. Each time he chose the policy of peace. Finally this policy prevailed, and Isaac could rejoice in that he had "overcome evil with good." This was his conclusion: "Now the Lord hath made room for us, and we shall be fruitful in the land."

Divine Approval (24, 25).—After he had gone to Beersheba the Lord appeared to him in the night and said, "I am the God of Abraham thy father: fear not, for I am with thee." Though Isaac had suffered many an annoyance and injustice, he now saw that his forbearance with those who had mistreated him was not in vain. It was of such as he that our Saviour spoke: "Blessed are the meek: for they shall inherit the earth." Isaac had conquered, not through physical force, but through the power and blessing of God. He showed himself worthy of this divine favor, in that he builded an altar, "called upon the name of the Lord, and pitched his tent there." His trust in the Lord did not keep him from attending to the material side of life, for his servants kept on digging wells.

Overcoming Evil with Good (26-31).—Isaac's peaceable attitude toward his oppressors was now bearing fruit. Not only had the Lord given assurance of His blessings, but his oppressors likewise had turned from their covetous course and now came to assure him that they held nothing against him. "Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. And Isaac said unto them, Wherefore are ye come to me, seeing ye hate me, and have sent me away from you? And they said, We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee . . . thou art now blessed of the Lord."

Had Isaac followed the policy of overcoming force with force, he might or might not have succeeded. But in either case the course that he did pursue was much wiser and better. Now he was not only at peace but he had completely triumphed over his oppressors. His life was such and the blessings of the Lord were so evident, that the men who had previously sent him out of their country were now thoroughly convinced and had come to plead for peaceable relations. Isaac was perfectly willing to agree to this for that was his policy all the way through. We are reminded of the saying of the wise man: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

In dealing with people who were at variance with him, Isaac followed the same course that Christ the Prince of Peace taught while He was here on earth. Paul, likewise, writing to the Romans, admonished them against taking vengeance upon others, advising them to repay their enemies by giving food to the hungry and drink to the thirsty, closing with the admonition: "Be not overcome of evil, but overcome evil with good." This is the rule of warfare for Christian people: "The weapons of our warfare are not carnal, but mighty through God."

Had the same rule been followed by the so-called Christian nations that Isaac followed in his dealings with the men of Gerar, it is altogether probable that "World War II" would never have drenched this earth with human blood. —K.

A Message to Christians

Blessed are the peacemakers: for they shall be called the children of God.—Matt. 5:9.

Follow peace with all men, and holiness, without which no man shall see the Lord.—Heb. 12:14.

Bible Meeting Topic

FULFILLING THE GREAT COMMISSION—THE JEW—Rom. 11:13-36.

Topic for August 16

MOTTO

"To the Jew first, and also to the Greek."

OUTLINE STUDY

I. The Jewish Problem.
1. Jesus came to the Jews and was rejected.—Jno. 1:11.
2. As many as received Him were saved. —Jno. 1:12, 13.
3. Many Jews after Pentecost were saved. —Acts 2:36-41.
4. Many rejected their opportunity.—Acts 13:45-52; Acts 3:26.
5. The messengers first presented the Jews the Gospel in every place.—cf. Acts 13:5, 46; 14:1; 17:1, 17; 18:4; 19:8; 28:17.
6. God burdened His apostle for the Jew. —Rom. 9:1-5; 10:1-4.
7. He sees into the future of both Jew and Gentile.—Rom. 11:11, 12.

II. Our Present Duty.
1. To preach the Gospel suited for all—both Jew and Gentile.—Rom. 1:16.
2. To watch the doors of opportunity and enter them.—Col. 4:3; Eph. 6:18-20.
3. Doors opening for Jewish work.
   a. The door of intercession.
   b. The suffering of the Jew among the nations.
   c. The conversion of many Jews in recent times.
   d. The burden of Christians for the salvation of the Jew.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, "Jew."
2. The Jewish People Need Jesus.
   a. The seed of Abraham.
   b. They had a first chance.
   c. They have had a bitter time since rejecting.
   d. God's love is drawing them to see their folly.
   e. We want to work with God to bring Jesus to them.
   f. We can pray.
   g. We can send help.
   h. Where God calls we can go.

For Seniors.
1. The Jew Problem Revealed by Paul.
2. The Danger of Conceit of Wisdom.
3. The Door of Opportunity Today to Reach the Jew.
4. Work Being Done by our Missionaries.
   a. In the cities.
   b. In South America.
   c. Opportunities among the suffering ones.

PERSONAL THOUGHT

Does my heart respond in love to all the people whom God is seeking to save?

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Missions .....John R. Mumaw
Doctrinal .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUGUST 6, 1942

Field Notes

From Harrisonburg, Va., there comes a report of "a very interesting" young people's institute, with over 200 enrolled.

* * *

The congregation worshiping in the Plain Mennonite Church near Lansdale, Pa., is looking forward to a series of meetings, Aug. 22-30, with Bro. Richard Danner as evangelist.

* * *

Evangelistic meetings are to be held at the Perkiomenville, Pa., Mission, Aug. 9-16, with Bro. Elmer Martin of Bird-in-Hand, Pa., as evangelist. Your prayers solicited. A. G. M.

* * *

The congregation at Shiremanstown, Pa., is looking forward to an all-day meeting at the Slate Hill Church, Aug. 16. Speakers: John S. Hess and Donald Lauver. "Every one welcome. Come praying," writes our informant.

* * *

The Lansdale, Pa., Mennonite Mission is looking forward to the annual evangelistic meetings, scheduled for Aug. 8-16, with Bro. Chester K. Lehman of Harrisonburg, Va., in charge. Pray for these meetings. J. Z. R.

* * *

A Bible instruction meeting is to be held at the Vincent Church near Spring City, Pa., Aug. 15, 16. "All are invited to attend these meetings," are the last words listed on the program. Speakers: Frank Leaman, Sanford G. Shetler.

* * *

Bro. D. D. Miller of Berlin, Ohio, is to be in charge of a series of meetings at Martins Mennonite Church near Orrville, Ohio, Aug. 6-16. The prayers of God's people in behalf of the meetings are solicited. S. M.

* * *

The fifth annual open air song service is to be held, D. V., Aug. 9, 1:30 P. M., at the Red Run Church near the highway leading from Bowmansville, Pa., to Reamstown, Pa. All welcome.
B. G. H.

* * *

We are in possession of a neat little folder, published by the Mennonite Central Committee of Akron, Pa., on "A Year of Civilian Public Service." The booklet is full of interesting information for all who are interested in the welfare of our young men in the C.O. camps.

* * *

Plans are under way for the ordination of a minister in the Landis Valley Church near Neffsville, Pa., Thursday forenoon, Aug. 13. We are looking forward for showers of blessings in August, beginning Friday with a mission conference. I. D. L.

* * *

Bro. Stanford Mumaw, Dalton, Ohio, preached for the congregation in Scottdale Mennonite Church last Sunday morning. He was on his way to Masontown, Pa., where he was one of the speakers in the Sunday school conference at that place.

* * *

Many interesting reports of summer Bible schools come in from various districts. We would like to print these reports if space would allow it. We suggest that these news items be taken care of, briefly, in connection with letters from our various congregations.

* * *

Bro. Denton Martin of Smithburg, Md., who had been in failing health during the past few years, has recovered to a sufficient extent that he is again able to attend public services at the house of the Lord. We are hoping to hear of continued improvement.

* * *

On another page we are publishing a report of the recent annual meeting of the Alberta-Saskatchewan Conference. These conference reports, as many are aware of, appear in the Gospel Herald in the order in which they reach our office.

* * *

Bro. J. C. Clemens of Lansdale, Pa., well known to many of our readers, is in the hospital at the time of this writing, the result of a fall which fractured his skull. He has many friends who are praying for his speedy recovery. May the Lord grant him many more years of faithful and efficient service.

Bro. Henry Fox is the new minist in the Hammer Creek Mennon Church near Lititz, Pa., where he w ordained July 23 for the Hammer Cre and Hess district. The Lord bless brother in his new and added respo sibilities.

* * *

From the Pastoral Letter, issued the Lower District of Rockingham C Va., we learn that series of meetin are to be conducted in that field, ab the middle of August, as follows:
Bethel, by Bro. E. F. Hartzler
Morning View, by Bro. Moses Slabau
Salem, by Bro. E. G. Gehman

* * *

A brother writes us from Line Le ington, Pa.: "The Line Lexington co gregation's annual harvest home se ices are to be held Aug. 15 at 2 P. Also, am glad to report that the you people's meeting, which had been continued for awhile, has again be organized. . . . We solicit the praye and attendance of the brotherhood."

* * *

Gospel Book Store.—September is the proposed date for the opening another branch book store by the M nonite Publishing House, at 119 E. L coln Avenue, Goshen, Ind., with B Joseph H. Garber as manager. An a propriate program will be rendered this connection. Details of time a place will be announced later.
C. B. S.

* * *

This is the week when the Sou western Pennsylvania Conference is ing held at Masontown, Pa., the M sour-Kansas Conference is being he with the West Liberty congregati near Windom, Kansas, and t Virginia Conference is being held w the Springdale congregation n e Waynesboro, Va. Remember all these meetings in your prayers.

* * *

Recent visitors in the Publishi House and vicinity include the follo ing. Amos Mumaw, Stanford Muma Dalton, Ohio; Douglass E. Dahl, M neapolis, Minn.; Della McLaughl Detroit, Mich.; Raleigh W. Yehne Altoona, Pa.; Paul Horsch, Clevela Ohio; Menno Horsch and family, W View, Pa., Ella Warfel, Fentress, V Kathryn Zook, Mill Creek, Pa.; C. Graybill, Paul Kauffman, Helen Me ler, Anna Mae Metzler, Mary Al Honsaker, Martinsburg, Pa.; Ross Metzler, Arleen Keen, Donna Loy Ki William Spicher, Rockton, Pa.

* * *

Bro. C. F. Derstine requests that any did not receive their new boo which are off the press and should ha been mailed, either to write to him to the Mennonite Publishing Hou From now on the books—"The Man of Sex," "The Path to Noble M hood," "The Path to Beautiful Wom hood," and "Six Rooms in the House

ife"—will be mailed out immediately. e thanks the purchasers for their pa- ence.

* * *

Ohio Mennonite Sunday School Con- rence.—We are in possession of an in- resting program of the forty-eighth nual meeting of the Ohio Mennonite nday School Conference, to be held ug. 18-20 at the Pioneer Grove near lida, Ohio. The program indicates that e coming meeting will maintain the andards set for former meetings of is body in Ohio.

* * *

A Correction.—Several weeks ago e made the statement that of the ennonite ministers now living, Bro. S. Hartzler of Elkhart, Ind., was the st one ordained. Bro. H. modestly rrects this statement, calling atten- on to the fact that this distinction be- ngs to Bro. J. B. Hartzler of Marshall- lle, Ohio. Following are the dates of eir ordination:

J. B. Hartzler, May 18, 1879.
J. S. Hartzler, April 18, 1881.

In this connection it may be well to d that second in this list is Bro. muel Hess of Shiremanstown, Pa., io was ordained Sept. 19, 1879.

Correspondence

HEADRICK MISSION STATION

'Bless the Lord O my soul and forget not His benefits." Truly the Lord has been ssing us at the Headrick Mission. From y 13-24 we were again permitted to have ummer Bible School. The community and ldren seem to enjoy the school more every r. We had a total enrollment of 59 pupils, ich was slightly lower than in previous rs. Following are the teachers that gave of ir time, talents and use of automobiles, s and gas included. We wish to thank m all once again for their unselfish vice given. The teachers were:—Florence h, Mrs. Paul Wingard, Dorothy Blough, s. Harry Davidhizar, Novelda Thomas, rgaret Blough and Fannie E. Thomas. r S. S. Supt., Dorsey Eash served as di- or of the school.

'riday evening, July 24, our Commence- nt exercises were held with a short mes- e following by Bro. Harry Y. Shetler. etings were continued until July 26. Bro. tler brought both messages in the evenings uly 25 and 26, and also on Sunday morn- . On Sunday afternoon we were permitted ave with us Bro. and Sister George Beare Bro. and Sister Lloy A. Kniss and fam- recently returned missionaries from India. he messages were all spirit filled, warn- was given to sinners, and saints were ngthened for the cause of Christ. I feel s felt their need of a Saviour but were willing to yield their lives wholly unto n. Let us therefore pray one for another for the work at Headrick. For the field hite and ready to harvest, but the labor- are few.

ly 27, 1942, Fannie E. Thomas.

PORT TREVORTON, PA.

Dear Readers, Greetings:—Revival meetings, conducted by Bro. C. Z. Martin of Mountville, Pa., were closed Sunday evening, July 26, at the Susquehanna Church near Port Trevorton. A number of souls were saved and others reconsecrated. We feel that the Lord's work is going on, even though the world is war-torn today. We ask an interest in your prayers in behalf of this congregation, and of the newly won souls, that they may remain faithful.

July 27, 1942. Helen L. Arnold.

LIMA, OHIO

(Mennonite Gospel Mission)

"Thus saith he unto his disciples, The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." To every Christian comes this call to pray.

We were glad to have visiting ministers with us during past weeks. Those who brought us messages were, Bro. M. L. Troyer, Elida, Ohio. Text, Psa. 27:13, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." Bro. Daniel Augsburger, Elida, Ohio, also chose his text from the Psalms. Bro. Phil. Frey, Archbold, Ohio, preached on the subject of "Choices." He was accompanied by the men's quartet who rendered messages in song.

Summer Bible School was conducted from June 23 to July 3. Teachers were all local talent. The highest attendance was 115.

Communion and baptismal services were held July 26, Bro. O'Connell and Bro. Mueller in charge. One young soul was received into church fellowship.

Remember the work and workers at this place as you pray. Clara Smith.

WEST LIBERTY, OHIO

(Mennonite Orphans' Home)

Dear Readers:—Sometimes we are asked, "How do you manage with such a large family? We have only . . . and think we have all we can handle."

It is true that a large group of children living together under one roof present confusion of individual needs, rights, and duties much beyond that of a normal family. Consequently it is necessary to use practices, methods, and rules which are foreign to many families. We make an effort to keep the family atmosphere if at all possible.

Much of the success of an institution depends upon the matrons or governesses in their respective departments. In other words, it is a co-operative type of project and in co-operating we are able to supply a home life in spite of the complexity when a larger group is involved. The superintendent cannot travel any faster in his plans than collectively the governesses do in their respective departments. Her teaching ability, managing ability, and ability to keep things running smoothly determines largely that of the institution. In fact, the life of the various departments is the life of the Home.

The next time you see or think of any group of children who live in one of our Homes remember that that home is a co-operative organization where all the parts necessarily work together in order that the complex problems which might arise are broken down and thus avoided.

We are thankful for the present force of workers here at the Orphans' Home. May God be glorified in His answer to prayers with reference to this work. The Lord does not answer our petitions in exactly the way we expect Him to, many times, but we can see His workings through it all. Bro. and Sister Andersohn found that they could not come as expected, but Bro. Zimmerly very nicely stepped into the gap. Sister Salena Gascho found it necessary to give up the work of baby nurse, but we have the promise of Sister Dora Hostetler returning after being away from the work two years. We will be glad to hear from any of our sisters who are interested in helping in this work as needs arise from time to time.

The world looks at our Children's Homes and says, "There is the way the Mennonite people interpret the Scriptures in regard to Jesus' commandments of feeding His lambs, receiving the neglected and dependent child, and caring for the orphans." Will you help us by your prayers, your gifts of money and materials, and your labors to make our Homes what the Saviour would have them to be?

Sister Kauffman, our cook, has been influential in receiving donations for a food mixer and grinder which is a very useful machine in any institutional kitchen. To date we do not have sufficient to pay for the machine. If any of our readers wish to send in a contribution, it will be greatly appreciated. Any donations received which should exceed the amount required will be used in fixing the kitchen.

We acknowledge and give God the credit for the contributions which have been coming in regularly during the past months. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights."

July 29, 1942. Loren King, Supt.

KNOXVILLE, TENN.

(709 N. University Ave.)

For sometime we have been praying the Lord of the harvest that He would send us more laborers here in Knoxville. In June we felt that He had answered our prayers in a marvelous way. Bro. and Sister Levi Hurst, who had been attending Eastern Mennonite School, were asked to spend the summer months here. We are glad for their presence and help in the work. Bro. Hurst has a job six days of the week; nevertheless he finds time to help in cottage prayer meetings and in street meetings as well as our Sunday services. Sister Hurst has been helping Sister Showalter in the girls' week-day classes and visitation work, and also with the many duties about the Mission home. Their presence and assistance are meaning much to us, and the summer seems to be slipping by all too fast for the amount of work at hand.

Prior to summer Bible school, our vision of the field here was enlarged when we conducted a house-to-house canvass for a radius of several blocks. We found, in the five

(Continued on page 396)

Miscellaneous

HEART TO HEART TALK

The things you loved I have not laid away
To molder in the darkness, year by year;
The songs you sang, the books you read each day
Are all about me, intimate and dear.

I do not keep your chair a thing apart,
Lonely and empty—desolate to view—
But if one comes a-weary, sick at heart—
I seat him there and comfort him—for you.

I do not go apart in grief and weep,
For I have known your tenderness and care;
Such memories are joy that we may keep,
And so I pray for those whose lives are bare.

I may not daily go and scatter flowers
Where you are sleeping 'neath the sun and dew;
But if one lies in pain through weary hours,
I send the flowers there, dear heart—for you.

Life claims our best; you would not have me waste
A single day with selfish idle woe;
I fancy that I hear you bid me haste,
Lest I should sadly falter as I go.

Perchance so much that now seems incomplete
Was left for me in my poor way to do,
And I shall love to tell you when we meet
That I have done your errands, dear, for you.

—Sel. by a Sister.

—o—

"THOU KNOWEST NOT"

By Vergia M. Woods

Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter.—John 13:7.

To Peter it seemed foolish indeed that Christ should wash his feet; to him it seemed that this was too humble a task for one to do who spake as Jesus spake. Jesus immediately showed the importance of His so doing by declaring unto Peter, "If I wash thee not, thou hast no part with me." All too often, I fear, we as God's children fail to remember that God in His infinite love and mercy understands what is needful and best for us and what will accomplish the most for Him.

We know not how much our obedience to God in doing little things may mean to Him in the upbuilding of His kingdom and in determining our eternal rewards when we shall give an account of our earthly stewardship before the great Judge.

We know not how much of God's will for us will be left undone because we failed to grasp golden opportunities and thus failed to glorify God and help our fellow men. I wonder if many, many ripened sheaves in God's harvest field will not remain ungarnered and lie in waste because some child of God failed to do God's will. Too late, alas, we will awaken to the fact that we have left a task undone for God, lost a blessing ourselves and failed to help lost souls. "Woe unto them that are at ease in Zion," is God's word of condemnation to those who fail to be about their Father's business.

We do not know how many souls will be in hell because God's people failed to do His will. If you, as a child of God, think that the above statement is too radical, please stop a moment and think how often God has used some little thing one of His children did to glorify Himself and save never-dying souls. For instance, a lad gave his lunch to Jesus and a multitude was fed. Zacchaeus, in his anxiety to see Jesus, climbed a tree and Jesus rewarded him by saving his soul and becoming his guest. Likewise the widow gave all that she had, and her gift has never been forgotten. God alone knows how many souls have been encouraged by her gift since it was offered. How true it is that "little is much if God be in it." Eternity alone will reveal the real value of the "little things" which are done in obedience to the Holy Spirit's leading.

We do not know the full tragedy of neglected opportunities, but let us consider for a moment what it would have meant to us if Jesus had not been obedient to God's will and had not died for us on Calvary. Consider the sacred writings of Paul, as recorded in God's Holy Word. Was it important that Paul "was not disobedient unto the heavenly vision"? Recall also the vision of John on the Isle of Patmos. Treasure carefully in your heart the precious jewels he bequeathed to us, namely, The Gospel of John; I, II, and III John, and Revelation. Did his decision to leave all and follow Jesus mean anything to us?

Why ask such foolish questions? you say. Simply to show the importance of saying a whole-hearted yes to God. Only eternity will reveal what God can do for and with the soul which is fully yielded to Him. It is not always the easiest life, but it is the most profitable in eternal value.

We know not how often the very thing which we, because of our finite minds, may consider of little importance may be the golden key which will unlock a closed door and allow God's Kingdom to increase. One soul won for Christ may be used of God to win hundreds of others. And again, a person may seem to us to be the most unlikely to be a "vessel fit for the Master's use," but "God hath chosen the foolish things of the world to confound the wise. . . the weak things of the world to confound the things which are mighty . . . and things which are not, to bring to nought the things that are; that no flesh should glory in his presence" (I Cor. 1:27-29). How careful we need to be lest we pass by or cast aside the vessel which God can best use. How important it is that we keep in touch with Jesus and be always ready to do His bidding in His time and as He would have us do it.

"Ye know neither the day nor th hour wherein the Son of man cometh (Matt. 25:13). "Will Jesus find u watching?"

Beloved, when that hour cometh what will be the final record of you life? Will it be, like the fig tree, barren Will it be but the "fruit" of a nomina Christian life, the "more fruit" of partially surrendered life, or shall it b the "much fruit" of the absolutely su rendered, Spirit-filled and Spirit-le child of God? God needs surrendere saints.

Remember that God's Word tells of two builders. One built with "woo hay, and stubble," and when the storm came the fruits of his labor were d stroyed. The builder himself, howeve was "saved as by fire." The other buil er built with "gold, silver and precio stones" and the fruits of his labor we able to endure the test of wind an wave. He put God first in his life.

Let us, therefore, take heed how w build, for we are building for eternit We know not how soon the wind an waves will come, but we do know that Christ is our pilot, our boat and i precious cargo will reach heaven safety and

"With the ransomed chorus
We'll sing of Christ aloud,
Thanks be to God who gave us
The day without a cloud."

Ft. Wayne, Ind.

—o—

WHAT SOME OUTSIDERS SAY

By Mary Burkey

Sometime ago a young woman who not a Christian said, "Oh, yes, just an thing so as not to wear the bonnet a covering." The remark was made wh she saw someone wearing a head sha arranged about the head in turban sty

She continued, "If I would want be plain I wouldn't be half-way pla but I'd be plain all the way arou And why do they believe in wearing t covering part of the time and don't w to wear it all the time? I can't und stand these things."

A lady past middle life, not a Chr tian, met a sister on the sidewalk wh she knew quite well. The sister had j come from the bonnet lady where s had ordered a bonnet, and the older la laughingly said, "Well, is it a bon you are getting, or is it one of th things?"

The sister replied, "My new bon will look about like that woman's b net, coming right there."

The older lady said, "Oh, well, th all right then; that's a bonnet. N there is Mrs. ———. How awful s looks with that thing on her head. S looks better any day with the bon she used to wear than that thing. I were a Mennonite I'd be a Mennon or if I were Amish I would be Amis (The headgear referred to was the k

a minister one time called "a half d." That is, it looks like a hat and passes as a sort of bonnet.)

You should have seen how E——— ed yesterday. She surely was all ed up. She had a fancy dress on, had hair all curled, and wore a hat that turned up in front. Today she was hurch with her covering on." And n the foregoing statement was made non-Christian.

hile there are those who try hard to he Christians to do as they do and nk it strange that ye run not with n to the same excess of riot, speak- evil of you" (I Pet. 4:4), yet on the r hand a lot of outsiders are looking o the Christians and (some with a ing within for better things) feel disappointed when we dress, and like they, and go to the same places nusements as they do. They are y expecting more of us, and rightly And it puts us to shame, does it not? or the time is come that judgment begin at the house of God: and if st begin at us, what shall the end be em that obey not the gospel of ? And if the righteous scarcely be l, where shall the ungodly and the r appear" (I Pet. 4:17, 18)?

r what shall a man give in ex- ge for his soul" (Mark 8:37)?

ppanee, Ind.

—o—

SUGAR FOR LIQUOR PROTESTED

gorous protest against the use of for manufacture of liquor and the f tires for transporting it was made eport by the Committee on Chris- Social Action of the New York gelical Conference. The report also nmended that local churches under- to teach youth the facts about ol and urge the value of signing abstinence pledges. Christians urged to choose "dry" restaurants ublications which did not advertise r. Also, deploring the increasing nt of vice and immorality in and id camp communities, the U. S. Department was asked to "aggres- pursue" its effort provided by ation to clean up the place of moral hysical uncleanness around their ry establishments.—L. H. Cook in tian Conservator.

—o—

TLE LESSONS FROM LIFE

By Lina Z. Ressler

V. Early Impressions

were discussing the temperance this morning. The group con- of women who had homes and es. I was glad for the frank, open n which they met the subjects we nder consideration. Home is the where the earliest lessons of life arned.

sons of pure clean living, lessons of a healthy temperate life must be learned early; they should be learned deeply and well in the home.

Yes, we knew. Some of our families were no longer in our own homes, but we understood.

One of us told of taking her baby upstairs with her yesterday, while she was doing Saturday's cleaning. She put the little one on the floor and gave it her dust cap for a toy. As the mother went on with her work, the baby crept about industriously wiping the dust he imagined he could see on the objects he could reach near him. We find it interesting to notice the working out of such lessons. Home and early impressions become important as we watch the growth of the little lives.

We are inclined to feel that the temperance lesson is on the program often in our Sunday schools. "I wish I could go and tear down every saloon on ——— Street," said one of our number earnestly. Some of us smiled a bit, but we understood why she said it.

"But what can we do?" we asked. "Make the home front strong," was the answer. One mother spoke of her boy in camp. How she longed that he might be kept pure and true as he had been when a little boy at home. "I am asking God that he may," she said, "and I am so glad I tried to teach him to love and trust God when he was small." It means much when hard lessons and trials come, to feel that we have done all we could to point out the right way to our children. Even though they should not follow just as we had hoped, we at least will be able to feel that we have tried to point them to the right way. Yea, how many times our love for our families would lead us to make the way too easy for them. Moral stamina is usually developed through hard problems that must be met together.

In God's earliest dealings with the human family we see a development in the lessons they need to learn—an increase in the things required of them.

Scottdale, Pa.

"I WILL GIVE YOU REST"

(Continued from page 387)

an endless eternity, for we are told in Rev. 14:11 that the unsaved in hell have no rest day nor night. But I am glad to say that as we come to Jesus we receive from Him rest. We have rest in this life; we shall have rest in the hour of death, for He has promised to be with us. Well could the psalmist say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." We shall also have rest through an endless eternity; for in Rev. 14:13 we are told that the dead in Christ shall rest from their labor, while their works do follow them.

Orrville, Ohio.

CONFIDING TRUST

(Continued from page 390)

bows to trust. Indeed, just the things we much desire to do or have, might mean a fruitless life if we were permitted to go ahead. Our will becomes yielded through ill-health as nothing else can accomplish. As we submit to sickness many other submissions will follow, such as loneliness, deprivation of going places as other do, and perhaps the loved privilege of reading may be witheld. Just as we yield all these to Him, He can make us a real blessing and will be to us a never failing Friend, Guide, and Companion. Nevertheless, when He disallows our plans to materialize we can rest content, having full confidence that He only gives what is best.

Even though we cannot see beyond, we know He can see. And as He leads us by the hand we need not fret; for He will surely lead us to "green pasture," and the rest will be refreshing and many sweet droughts by the "still waters" will He give.

The pruning, moulding, refining, is not pleasing to the flesh, yet so needful to teach us submission, trust, and make us to know the deeper depths of His love and make Him more real and precious to us. As we experience His continual presence with us in adverse circumstances, what a longing it creates to be with Him forever and to see Him as He is.

The trusting heart experiences a great calmness, peace, and rest in "The Shepherd of Israel" and "Shepherd of all." The birds and the flowers are all clothed and fed and, will He forget us? I believe if we would really put our "full, confiding trust" in the Lord our blessings would be multiplied. Psa. 37:3, 4, 5.

Perfect Trust

I may not always know the way
  Wherein God leads my feet;
But this I know, that 'round my path
  His love and wisdom meet.
And so I rest content to know
He guides my feet where'er I go.

"I may not always understand
  Just why He sends to me
Some bitter grief, some heavy loss;
  But though I cannot see,
I kneel and whisper through my tears
A prayer for help, and know He hears.

"My cherished plans and hopes may fail,
  My idols turn to dust,
But this I know, my Father's love,
  Is always safe to trust.
These things are dear to me, but still
Above them all I hear, His will.

"Oh, precious peace within my heart,
  Oh, blessed rest to know
A Father's love keeps constant watch
  Amid life's ebb and flow;
I ask no more than this; I rest content,
And know His way is best.

Marshallville, Ohio.

—o—

The Church is God's dwelling place in the world.—Newton S. Weber.

CHURCH SCHOOL DAY
WHY?

By C. F. Yake

As a boy on the farm I received much pleasure from growing chickens. The good, old-fashioned way was always used at our house; a cluck and thirteen eggs, to make sure of good luck! Waiting three weeks for the hatch was not a long period of time, because of the happy anticipation. The beautiful puff balls which appeared instead of eggs in due time were dear little things, and every effort was made to protect, to nurture, and to care for them. The most painstaking effort was never spared, so that, if possible, everyone of the thirteen peeps might be raised.

Well do I recall our success with such a brood. The little feathers were beginning to appear, and the little combs were showing nicely. What a pleasure it was for Mother, who usually tended them, to remark that not a one had been lost. That was a real achievement.

But one morning there were only twelve; one had disappeared. There was cause of great concern. The next morning two more had disappeared; the number had dwindled to ten, and everybody at our house became desperate. A remedy had to be found. The pest that did the ugly work had to be destroyed. Ten remaining chicks had to be protected. And so they were, and successfully raised. The cat that had done the destructive work was killed, but there remained only ten chickens!

Recently authentic information reached me concerning a Mennonite youth who had lost his nonresistant faith because of the pressure brought upon him while attending a non-Mennonite school; and he is still attending. Tell me, what kind of Mennonite will he be after he has completed his school work at that institution? Tell me, has anybody been seriously enough concerned about that youth to show him the dangerous way he is traveling? I don't know.

From out of another family, which I know very well, have gone sons to non-Christian educational institutions; one, two, three of them! One has turned out to be an atheist; the others are non-Christian. I happen to know that the parents (of course) were concerned, but how much they did to prevent the catastrophe I don't know. How much they did to save the boys I don't know!

I know that we were desperately concerned about the safety of those chickens. We determined to kill the cat, and we did! We changed the location of the chickens and put a protective fence around them! We solved the problem, because we were determined to do so.

But has anyone determined to kill the cat that stole the boys from the Mennonite Church? from Christian homes? Has anyone been seriously enough concerned to try to remedy the situation? Well, briefly, we know very well that we are helpless to destroy the institutions that destroy our youth—sons and daughters. But, somehow or the other, I can't help but feel that we are not sufficiently concerned about the matter to prevent their being stolen away from us by the influence of such institutions! Hundreds of boys and girls are being swept from their foundation in the Christian faith by non-Christian and non-Mennonite institutions, influencing them the wrong way. And that is **Reason One** for Church School Day—the danger of non-Christian and other Christian institutions.

Example after example could be given of young men and young women coming from our church schools who are out in the work of the Church, supporting it and sacrificing to promote missionary enterprises. These are youths of strong faith and conviction; youths of loyalty and devotion to the Church and her work; youths who are reared noble edifices on the Christian foundations which were preserved by the institutions which educated them. Praise God for our church schools!

Stop a moment to think. Our foreign fields today are manned by men and women of stalwart faith and fine training. Most of this training was secured in some of our church schools.

The teachers in our church schools today—where have they secured their training? Most of them have gotten it in our church schools. The training necessary beyond what our church schools could give was built upon the solid foundation and the superstructure which had been erected while in attendance at our church schools, and of course on what the home had built earlier. Today these same instructors are the first line offensive in our preparation and in our training of the young people for the challenging tasks the world has thrown before them, and which the Church commits to them.

Many of the workers at the Publishing House and our other institutions have received their training in our church schools. Their faithfulness and loyalty have been bolstered by this training, and the enterprising work that is being done is promoted by their zealous investment of training so received.

Many homemakers throughout our denomination in one vocation or another have received their training in our church schools, and are making their contribution to the promotion of the interests of the Church and the extension of God's Kingdom. They are loyal and faithful and zealous in their work.

This is **Reason Two** for church schools—the vocational, cultural, and spiritual training which our young people can receive in safety at our church schools because of the Christian teachers which man them. And, yet, there are those who have come from our schools and have been a disappointment to us. But these are in the minority. Furthermore, every effort is being made to prevent a repetition of such experiences. But there are always exceptions, and in spite of the best which may be done some youths will not respond,—even in the realm of the best Christian home life. And God alone knows why.

To thousands who have not had the privilege and the opportunity of securing a church-school training, but who are faithful and loyal in the vocational work and the work of the Church to which they have been called, to these a Christian salute! They are indispensable and loyal supporters of our church schools because they know the good that the schools can do, and because they themselves would have been happy, indeed, if the opportunity had come to them to secure some training in some of our church schools.

To all a challenge, for these two reas to support our church schools, and an in tion to observe Church School Day, Aug. 1942, so that a greater earnestness for work may be created in the Church an more loyal support in every way may be gi to our schools.

You should have received a Church Sc Day Bulletin, and announcement of the should have been made in your congregat But if not, a word of inquiry will bring y copy. There is also being prepared, and a ready for delivery, a mimeographed handb of source material which will be useful in paring for the observance of Church Sc Day. This handbook will be mailed upon request to such as desire it. A should be available for the various mem of the congregations participating in program. Enough copies are being prod to furnish each congregation with two. T desiring this handbook may receive it u inquiry.

C. F. Yake, Secretary
Mennonite Board of Educatio

Correspondence

(Continued from page 393)

hundred and twenty-one homes conta that over one third of the folks are not chu goers. In recent weeks a number of t homes have been visited again. Will interested friends please pray for these contacts—that some soul may find the of the Cross through them?

Summer Bible school and revival meet were held June 22-July 3. We apprec very much the help of the itinerary eva lism group in both the Bible school an vival meetings. Bro. Otis Yoder, Harr burg, Va., was the evangelist; the new speaker, made possible by a brother in Vi ia, helped to get the messages out to qu few folks on their porches near by, who ably wouldn't have gotten the messages o wise. Our Bible school was larger than u The average attendance was ninety-nine.

Following the meetings, Bro. Yoder the itinerary group conducted a one- Bible school and series of meetings at Concord Church. We were glad to hav privilege of attending several of the eve services, and of seeing the fine attendance had.

We continue to feel the need of the pr of God's children for the work here.

July 30, 1942. Mrs. John H. She

ALLENSVILLE, PA.

Dear Christian Friends:—On Sunday, 19, we were blessed with a very impr ordination service. Bro. Raymond Pe was ordained bishop, just one year and t days after his call to the ministry. Bre S. E. Allgyer, Enos Hartzler, Edward Aaron Mast, and Emanuel Peachey were us to direct the services. Bro. Allgye livered the message in the morning, and Frey in the evening. The charge was by Bro. Allgyer. We are grateful to brethren for the service they so faith rendered while in our midst.

his year the young men of our congrega- have again undertaken to contribute to Lord's work through tomato production. date, twenty-two young men and boys contributed many hours' work to setting, vating, and fertilizing four thousand to- plants. Bro. Newton J. Yoder, in charge he project, reports that the prospects are in excellent crop. We trust the Lord to nue to bless the Valley with sufficient all and sunshine that this work may per to His glory.

ne 29 and July 10 were the dates of the ning and close of Bible school at Center. is a schoolhouse about nine miles west llensville Church, where Sunday school ld each Sunday afternoon.

nday, Aug. 3, is the date set for the ing of the fourth summer Bible school at a. Pray that the Lord may bless this, all Bible schools everywhere.

y 30, 1942. Bertha Leasa.

TRENQUE LAUQUEN

(July 8)

he Lord is not slack concerning his ise, as some men count slackness; but gsuffering to us-ward, not willing that should perish, but that all should come pentance."

e in Trenque Lauquen were not so hap- see Bro. Pablo Cavadore and family for Cosquin district as Bro. Lantzes were. we miss them! We want to remember 8:28 and pray that it surely will be for ood of the health of some members of amily, as well as a greater good along ual lines.

. Lantzes have been praying for helpers e Cosquin district. Bro. Pablo was in- to spend the month of May with them evangelistic work in the Hills. Just be- Bro. Pablo was ready to leave, his sister- , Celina Michelli, took a very severe of bronchial trouble. She das been af- with this ailment for years, but this he worst that she had ever had, turning e nature of asthma. The doctor very tly advised a change of climate—to the ba Hills. X-rays and tests were taken, o pulmonary trouble was found. The hial tubes are greatly dilated which her susceptible to colds. To avoid ications or anything more serious aris- he doctor urged them to leave as soon sible.

e may wonder if it is a sister-in-law ot one of the family, why must they all The mother died when Celina was few days old. Marcelina, Pablo's wife, the oldest, has taken care of her and een a mother to her. They have not eparated these 18 years. Marcelina her- uffers from arthritis, and the change do her good also. Celina is a willing fted worker, both in the home and the n. As Bro. Pablo said, if she can re- er health, she will more than repay the e of doctor bills and nights of anxiety. re were many things to consider on s return. The principal thing was, o do with the furniture. The distance ot so far, but the difficulty was getting over three different railroads and roads too bad to send by truck. It was decided to sell here and buy on arrival. Some pieces brought good prices, but others were sold at a sacrifice. Mrs. Cavadore had many beautiful plants (potted)—callas, geraniums, ferns, etc. For these she asked $20, and was offered $15. While she was considering whether to take less, an unexpected freeze came and froze the tops. They were unsaleable and were left. When spring comes, they may put on new life.

We have never experienced a winter like this one in all the 25 years of our stay in Argentina. We are thankful that we can get wood. Reports are that it may get scarce, as well as gasoline and kerosene which are rationed now.

In spite of the extreme cold weather, a regional S. S. meeting was planned for July 9, Argentina's Independence Day. Our prayers are that the Lord may overrule and give us fine weather and an inspiring spiritual time together. Some of the members offered kerosene heaters to take off the chill.

The young people of Trenque Lauquen are much interested in Studies of the Book of Luke.

Mae H. Hershey.

C. P. S. Camps

By Way of Suggestion

An aged, deeply concerned brother wrote the Akron, Pa., office as follows: "It seems to me that a word of caution to our church folks through our publicity notes would be in order. Boys coming home from camps should be very careful in remarks as to their good times in camp. Others who are drafted and inducted into the army resent such remarks by C.O.'s It also creates a bad feeling in the home communities when such talk is broadcast by the home folks."

A word to the wise is sufficient.

—Orie O. Miller.

On Behalf of the Boys in Camp

Bro. Amos Horst, chairman of a camp advisory committee, would like to express a concern of that committee. As the period of service in camp continues indefinitely there is a continued opportunity for pastors of the boys to carry on correspondence with them. Many boys and pastors have already profited through this fellowship by letter. It is felt that this opportunity for helpful contacts should not be neglected.

At the same time friends, Sunday-school teachers, and acquaintances of camp boys could be of genuine help by writing an occasional letter.

The Conscientious Objector in Great Britain

"Between the position of the C.O. now and that twenty-five years ago the figures for men in prison show a marked difference. In the last war three out of every ten C.O.'s went to jail; now the corresponding figure is about 1 in 50." This statement appeared in the May, 1942, Bulletin published by the Central Board for Conscientious Objectors in London.

According to a bulletin issued by the Peace Section of the American Friends Service Committee, 48,586 men had been heard by local tribunals up to March 7, 1942. Of these 2,532, or 5% were given total exemption; 18,008, or 38%, were given conditional exemption; 14,238, or 29%, were assigned to noncombatant military service; 13,808, or 28%, were denied all claims as C.O.'s and assigned to full military duty.

By Feb. 28, 1942, the appellate tribunal had reviewed 14,082 appeals, and in only 219 cases did the appellate tribunal give the appellant's claim a lower status or varied the decision in favor of more military service.

187 appeals were heard from soldiers in the forces and discharge was recommended in 155 cases.

Camp Briefs

The North Fork Camp in California recently was commended by Mr. M. A. Benedict of the Forest Service, Sierra National Forest, for its satisfactory work in fighting forest fires.

"I have heard so many favorable comments about the work of your group at the fire in the Sequoia Forest," says Mr. Benedict, "that I want to express the appreciation of both the Sequoia and Sierra Forest for the fine way your group performed at the fire.

"Their willing and enthusiastic attitude was very refreshing and their work was of high caliber. I hope that you will express to them our keen appreciation of their efforts. . . ."

The Colorado Springs Camp recently assisted in sugar beet work for farmers. Several hundred dollars were earned and turned over to a post-war reconstruction fund. . . .

A new Mennonite camp has been approved at Luray, Va., and is now in preparation for opening.

Compiled by Grant M. Stoltzfus.

Released July 29, 1942

Relief Notes

A Glimpse of France's Food Situation

"In general, the food situation is not much better, although there is some fruit now and then. They say that this part of France formerly had an abundance of fruit. This year there is very little to be had on the market. There are a few cherries for sale now and then. In case there are cherries for sale there is a long row of people waiting so that a person gets tired waiting for them. In the restaurant we have many new carrots and even turnips already."

The above is an excerpt from Bro. J. N. Byler's letter of June 14.

Fortunes and Misfortunes in Paraguay

From Bro. Vernon Schmidt and Dr. John Schmidt word arrives telling of severe frosts in the Primavera and Friesland colonies and also in the Chaco. The Friesland colony suffered in particular because the tomatoes and other vegetables were badly damaged.

In the same letter both the Schmidts mention plans for road improvement, building of a telephone line, hospital construction, helping in the organization of the Bible School, etc. "The Chaco gives ever so many opportunities for planning," comments Dr. Schmidt.

Yet he asks: "Why stay here when I could do more enjoyable work some other place?" To answer his own question he quotes Romans 8:18, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;" and I Peter 4:12, 13, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

Alberta-Saskatchewan Conference

Report of the Alberta-Saskatchewan Mennonite Conference held with the Sharon congregation near Guernsey, Saskatchewan, July 9, 1942.

Ministerial Meeting

The ministry met at the home of Bro. Edwin Bowman in the afternoon of July 6 to consider the work falling within their range and to prepare for the program of Conference.

Since the brethren, C. J. Ramer and J. G. Hochstetler, have been ordained to the office of bishop in the past year, it was moved and carried that this Conference receive and recognize them in that capacity.

Since Bro. Howard O. Stauffer has been ordained to the office of deacon for the Mount View congregation in the past year, it was moved and carried that he be received as a permanent member of this Conference.

The following brethren were received as temporary members of this Conference: J. L. Stauffer, Harrisonburg, Va.; J. W. Hess, Akron, Pa.; C. F. Derstine, Kitchener, Ont.; F. J. Gingerich, Canby, Oreg.; Eli G. Hochstetler, Wolford, N. D.; Milo Kauffman, Hesston, Kans.; I. S. Rosenberger, New Dundee, Ont.

The request of Bro. O. Hershberger for a conference letter was granted.

In view of the problem existing in the Mountain View congregation, the Conference body, after an extended discussion and prayer, decided that the recommendation of the Executive Committee be accepted in that steps be taken to affect a full ministerial organization in the said congregation as a step toward correcting the existing problem there, and building up of the spiritual life of the brotherhood.

Resolutions committee: C. J. Ramer, J. L. Stauffer, H. J. Harder.

Nominating committee: Edwin Bowman, J. E. Kauffman, Alvin Steckley.

Open Conference

Morning Session

Singing was led by Bro. Alvin Steckley.

Bro. F. J. Gingerich read Phil. 1:1-11; 2:1-16 and led in prayer.

Subject 1. What is the mind of this Conference with regard to support for the brethren in the C.O. camps? By C. F. Derstine.

The brother presented quite a complete outline of the present status of the boys in camp, their varied sacrifices, their present and future need, and how that need may be supplied.

Resolution: Since some of our young brethren are being called into work camps, because of the principle of peace which they hold, and,

Whereas, they are called upon to sacrifice their wage-earning power, home relation, and must leave their present occupation, and,

Whereas, the Scriptures enjoin upon us as Christians to "Bear one another's burdens and so fulfill the law of Christ," "To do good . . . especially unto them who are of the household of faith," "That their abundance may be a supply for your want, that there may be equality," be it,

Resolved, that, as an evidence of goodwill and fellowship, this Conference appoint a committee represented by our deacons, and congregation committees of two be appointed by the congregation with the deacon as chairman, to create a "goodwill fund" that will be as a savings for the young men when they return; distribution to be worked out on a pro-rata basis. We further suggest that this fund be imbursed either by freewill offerings or by assessment.

The Conference sermon was preached by Bro. Milo Kauffman. Text, Acts 1:8. Theme: The Early Christian Church.

In spite of the Church today not manifesting the power that it might, yet this world would be a worse place than it now is were it not for the influence of the Church.

Jesus warned His disciples against the leaven of the then religious groups. The leaven of the Pharisees was formalism. In our full-Gospel standard we need to guard against becoming formal by losing the significance of the "all things" and thus lose power.

The leaven of the Sadducees was liberalism and that of the Herodians was worldliness. Israel lost their power as they adopted the standards of nations about them.

Why did the early Church have power?

1. They were composed of born-again members.
2. They were a praying Church. A ten-day prayer meeting was followed by a manifestation of power.
3. A Spirit-filled Church. The constant infillings following Pentecost gave them a limitless resource of power. As there was an emptying of sin and self, the Spirit came in as a rushing mighty wind.
4. An obedient Church.
5. A witnessing Church. They "went everywhere preaching the word."
6. They exalted a personal and risen Christ.
7. They were a giving Church. The growing interest in the Church in giving is gratifying.
8. They believed in separation from the world.
9. A Church of love. If the enemy can get the spirit of envy or hatred into the Church, their power has been affected.
10. A soul-saving Church. Their success was spoken of in terms of saved souls being added and multiplied. The present deplorable world condition opens a door of opportunity to the church.
11. The early church was further characterized as powerful, growing and hopeful.

Afternoon Session

Bro. Paul Voegtlin led the singing.

Bro. Abe Reist read Psa. 107:1-31 and led in prayer.

Subject 2. Unification of the Church in maintaining our hist faith. Discussed by Bro. J. L. Stauffer.

The worldward drift is not a local condition, nor is the drift evider the same way in all places.

It is the conviction of the Problems Committee that the burde stemming the tide of the drift lies with the ministers and parents.

The worldward drift is a conformity to that which is our enemy's.

We need a similarity of solution. General Conference provides privilege.

In all nature God clothes His creatures from within. Man was orig ly so clothed, but through sin lost this covering and a substitute need be provided. It is the duty of the Church to Christianize dress.

Testimonies were given to both the Conference sermon and above subject by the following brethren: Eli G. Hochstetler, I Miller, J. B. Stauffer, J. L. Stauffer, Milo Kauffman, H. B. Ra H. J. Harder, F. J. Gingerich, J. W. Hess, I. S. Rosenberger, Reist, J. G. Hochstetler, C. J. Ramer, Dan Slabach, M. D. Stutzr Edwin Bowman, Alvin Steckley, J. E. Kauffman, Marlin Brub H. O. Stauffer.

The congregation also gave testimony by standing.

The reports of the General Board members were given:

Publication, by H. B. Ramer.

Missions and Charities, by H. J. Harder.

Educational, by M. D. Stutzman.

General Conference, by J. B. Stauffer.

Delegate to Pacific Coast Conference, by Dan Slabach.

Delegate to Ontario Conference, by Isaac Miller.

Mennonite Board of Colonization, by Alvah Bowman.

Resolutions:

1. Resolved, that we express our appreciation for the int taken by General Conference in our work by sending into our mi representative of the General Problems Committee in the perso Bro. J. L. Stauffer, and hereby promise to give hearty and sy thetic support to the standards as they are outlined by General ference.

2. We, the Alberta-Saskatchewan Conference, hereby express itude and appreciation for the fellowship and counsel of the follo brethren: J. L. Stauffer, J. W. Hess, C. F. Derstine, Eli G. Hochst Milo Kauffman, Fred J. Gingerich, I. S. Rosenberger. We greeting to their respective congregations and conferences.

3. Be it resolved, that this Conference express their appreci to the Sharon congregation for their hospitality and Christian fe ship, and commend them for their interest and concern in the of the Lord.

Bro. Alvin Steckley gave a Deacons' report, which was accept

Bro. Steckley also gave a report as to the progress of the ch building at Westward Ho. It was moved and carried that an off be lifted by each congregation to assist the brotherhood at that in their building program.

Election of Officers

Moderator for next conference, C. J. Ramer.

Delegate to Pacific Coast Conference, Dan Slabach.

Delegate to Ontario Conference, H. B. Ramer.

District Mission Board Members:

- President, M. D. Stutzman.
- Vice-President, J. G. Hochstetler.
- Secretary, H. J. Harder.
- Treasurer, Jacob Brenneman.
- Colonization Board, Alvah Bowman.
- Sunday-school secretary and field worker, Ezra Stauffer.
- Member on Bible study committee for three years, Edwin Bow

General Board Members:

- Publication, H. B. Ramer, for four years.
- Educational, M. D. Stutzman, for four years.
- Member on relief committee of Gen. Mission Board, H. J. Ha
- Peace Problems committee, M. D. Stutzman.
- Member on Sewing Circle Exec. Committee, Barbara Stutzr

Place chosen for next conference:

Bro. J. G. Hochstetler brought an invitation from the Cr Mont., congregation. In view of the possibility of not being al cross the international boundary, a motion was carried that we a the invitation with the provision that should it be impossible to the boundary, the Executive Committee be instructed to provid other place. The Duchess congregation gave invitation.

Evening Session

Singing led by Bro. H. O. Stauffer.

Devotion by Bro. Eli G. Hochstetler, reading Isaiah 54.

Subject 3. A prophetic message was given by Bro. J. L. Sta

Fulfilled prophecy is the strongest proof of the truth of God's V and an uncontrovertible evidence of unfulfilled prophecy.

A knowledge of the future is an evidence of Deity.

With a comparison of a number of scripture passages Bro. St showed the relation of fulfilled and unfulfilled prophecy.

Conference closed with an evangelistic sermon by Bro. J. W.

Moderator, J. B. Stauffe

Secretary, M. D. Stutzm

Married

Hershey—Mellinger.—On June 14, 1942, Bro. ir Hershey of the Hershey congregation and ter Dorothy Mellinger of the Mellinger con-gation were married at the home of the de's grandmother, with whom she lived, by shop Abram L. Martin. May the Lord bless m in their new relation.

Lehman—Bowman.—On July 11, 1942, Bro. LeRoy Lehman of the Lancaster, Pa., con-gation and Sister Dorothy M. Bowman of New Holland, Pa., congregation were united marriage at the home of the officiating bishop, D. Stoner Krady. We wish them the rich ssings of our kind heavenly Father.

Obituary

Eby.—Sarah, daughter of the late Jacob and lia Martin and wife of Anon Eby, was born g. 7, 1864; died at her home in Chambers-g, Pa., July 11, 1942; aged 77 y. 11 m. 4 d. th was due to heart failure. She was not l for some time, but was able to be about il about four weeks prior to her death. She s a member of the Chambersburg Mennonite rch for many years, and attended church vices regularly. She is survived by her hus-d and many nephews and nieces. She was last of a large family to depart. Funeral vices were held at the home, July 14, by Bro. eph E. Lehman and at the Chambersburg nnonite Church by Bros. Walter Lehman, D. Kuhns, and Harold L. Hunsecker. Inter-t in the adjoining cemetery.

Holsopple.—Anna, only daughter of Daniel Anna (Zimmerman) Schantz, was born at fe, Iowa, Sept. 12, 1900. When a young she moved with her parents to Hydro, Okla., re she united with the Mennonite Church to ch she was faithful unto the end. Dec. 18, 3, she was united in marriage to Lewis A. sopple of Versailles, Mo., where they made r home. Their union was blest with 3 chil-n (John Raymond, Walter, and Clara Ann). was faithful to God and to her family, and loved by all who knew her. She passed y very suddenly July 19, aged 41 y. 9 m. 7 d. death was caused by heart failure. She es her husband and children, 1 brother (Al-Schantz of Hydro, Okla.), and many other tives and friends. Funeral services were at Mt. Zion Church July 21, in charge of J. R. Shank, assisted by Bros. C. B. Driver Leroy Gingerich. Text, Psa. 116:15. Bur-n the Mt. Zion Cemetery.

"Altho her voice it now is stilled,
And her work on earth is through,
Remember, she is now up yonder,
Watching and waiting for you."

Horst.—Sarah Alice Shover, widow of the late id D. Horst, was born in Franklin Co., Pa., 5, 1863; died at her home, Scotland, Pa., 27, 1942; aged 78 y. 8 m. 21 d. She was a ber of the Upper Strasburg Mennouite rch. She is survived by these sons and hters: Ellen Horst, Harvey Horst, Mrs. y Lehman, John Horst, Mrs. Sue Lehmau, iam Horst, Charles Horst, George Horst; by a sister (Ellie Shover), 18 grandchil-, and 2 great-grandchildren. Funeral serv-were held June 30 with services at the home at the Chambersburg, Pa., Mennonite rch in charge of Bros. Harry H. Witmer and old Hunsecker. Text, Psa. 71:9, 18. Bur-n adjoining cemetery.

"In our hearts her memory lingers,
But we know it's vain to weep,
Tears of love can never wake her,
From her peaceful, quiet sleep."

Landis.—Hannah M., daughter of Abram and (Moyer) Nice and widow of Nathaniel G. dis, was born Aug. 8, 1846; died suddenly 18, 1942, from a heart condition, aged 95 y. 10 m. 10 d. She enjoyed remarkable health for her advanced years. She was sitting in a chair when she was stricken with the heart attack. Her husband died in 1918, of influenza. She spent most of her childhood near Maiuland, Pa. She lived all her married life, until the summer of 1938, on a farm near Vernfield. She then moved to Hatfield, where she has been residing with her son-in-law and daughter (Mr. and Mrs. Rhine Laudis). Funeral services were held at the Franconia, Pa., Mennonite Church of which she was a member. Sermon by Bro. Menno Landis. Text, Phil. 1:23. Interment in the adjoining cemetery. Surviving are 7 children (Mrs. Sallie Detwiler of Telford; Abram N. Landis of Earlington; Hanuah, wife of Abram Freed, Telford; Emma, wife of Jonas Kratz, Souderton; Lizzie, wife of Wilson Kratz, Marwood; Martha, wife of John Mininger, Hatfield; Ella, wife of Rhine Laudis, Hatfield); also 42 grandchildren, 96 great-grandchildren and 21 great-great-grandchildren.

Ulrich.—Anna, daughter of David and Anna Reeser Ulrich, was born near Eureka, Ill., April 19, 1877; died July 15, 1942; aged 65 y. 2 m. 26 d. The family lived for a number of years near Metamora, moving to Eureka about 21 years ago. Following the death of her mother, 9 months ago, she had made her home with her sister, Mrs. W. N. Schrock. Since her youth she has been a faithful member of the Roauoke Mennonite Church. For more than 2 years her health has been failing. Easter Sunday was the last time she was able to attend church, and since then she has beeu confined to her home. She will always be remembered for her thoughtfulness, kind deeds, and generosity of giving to all. The motto she lived in the life was truly "It is more blessed to give than to receive." She was preceded in death by her father and mother. She is survived by 6 sisters (Mrs. Barbara Schertz, Mrs. Fannie Schrock, Mrs. Ella Schertz, Mrs. Viola Harnish, all of Eureka; Mrs. Emma Schertz, Fisher, Ill.; and Mrs. Elizabeth Schertz, Falfurrias, Texas), 4 brothers (Christian M., Peter N., David, and Emanuel, all of Eureka). She will long be remembered by her nieces, nephews, and a host of friends. Funeral services in charge of Bros. Ezra Yordy and Emanuel Ulrich. Texts, Johu 11:43; Psa. 90.

Oberholtzer.—Fianna Martin was born April 28, 1865; died July 1, 1942; aged 77 y. 2 m. 4 d. She was united in marriage to Jacob B. Oberholtzer. This union was blessed with 3 sons and 2 daughters (Lizzie, wife of Clayton Nolt, Millersville; Elmer, Bird-in-Hand; Ivan, Millway; J. Melvin, Lititz). One daughter (Alta) preceded her to the glory world 28 years ago. Thirteen grandchildren and 13 great-grandchildren remain. She was a member of the Groffsdale Mennonite Church. She passed away at her home of a complication of diseases after au illness of four months. She was much devoted to her family and home in which she will be greatly missed. One of the joys of her life was the family gathering at Christmas time. Funeral services were held July 4, conducted at the home by Bro. Eli Sauder, and at the Groffsdale Mennonite Church by Bros. Mahlon Witmer and Benjamin Wenger. Interment in the Groffsdale Cemetery.

"All is over, hands are folded
On a calm and peaceful breast;
All is over, suffering ended,
Now dear Mother is at rest."

Riegsecker.—Eva, daughter of Noah and Katie Kauffman, was born near Archbold, Ohio, Dec. 18, 1904; died at the Napoleon Hospital May 27, 1942; aged 37 y. 5 m. 9 d. Death was caused by uremic poisoning. Feb. 4, 1926, she was united in marriage to Jacob Riegsecker of Middlebury, Ind. This union was blessed with 5 sons (Walter, Edward, Richard, Marlin, and Junior Jacob—stillborn one day before her death). She was of a family of 7 sons and 4 daughters. One brother and 3 sisters preceded her in death. She leaves her husband, 4 sons, father and mother, 6 brothers, and a host of relatives and friends. In her youth she accepted Christ, as her personal Saviour and united with the Mennonite Church, in which faith she remaiued true until death. She was a faithful and loving wife and mother. She served not only her owu family, but was the help of her mother and father, and the one on whom they depended for the future. She will be greatly missed in the home, Church, and community. What to us is loss, to her is gain.

"In that far-away mansion,
Our Saviour has gone to prepare,
With the loved ones gone aud departed,
We know she will welcome us there."

Springer.—Valentine F., son of Nick and Katheryn Springer, was born at Nancy, Lorraine, France, Feb. 4, 1856; died June 24, 1942, at his home in Milford, Nebr.; aged 86 y. 4 m. 20 d. He was united in marriage to Magdalena Detwiler Feb. 13, 1881; who preceded him Feb. 3, 1942. To them were born 3 sons and 5 daughters. Besides his wife, 1 son and 1 daughter preceded him in death. He leaves 4 daughters and 2 sons (Kate Tossy, at home; Christian of Seward, Nebr.; Mary of Lincoln, Nebr.; Louise Meyer of Milford; Ed of Wayland, Ia.; and Emma Saltzman of Milford), 11 grandchildren, and 10 great-grandchildren, a brother (Christian N. of Milford), an adopted sister (Lucy Stahl of Lincoln), with many others who have lost a brother, neighbor, and friend. We mourn not as those who have uo hope. He united with the Mennonite Church near Gridley, Ill., in his youth, and remained faithful to his Saviour and the Church to the end. Of him it has been said, "He was one who never caused the Church any trouble." Services were held at the home by Bro. Amon Miller and at the church by Bro. Jos. E. Zimmerman. Text, II Tim. 4:6-8. Burial in the church cemetery.

"Gone into that light that shines so fair,
Gone from the earth of sorrow and care,
Resting those hands that did their best,
Gone, dear Father, gone to rest."

Strubhar.—Mary E., daughter of Joseph and Mary (Egli) Roth, was born near Wheatland, Mo., April 12, 1878; died July 16, 1942; aged 64 y. 3 m. 4 d. She accepted Christ as her Saviour iu youth and united with the Zion Mennonite Church near Hubbard, Oreg. She was one of the charter members of that church, being in the class of converts baptized at the organization of that church. She was a faithful member till death called her. Nov. 10, 1902, she was uuited in marriage to Audrew J. Strubhar. To this union were born 7 sons and 3 daughters. They with their father are left to mourn their loss: Ruth Naomi, Fred Ira, Martha Mae, Clifford Daniel, and William Nicolas all of Hubbard; Rollin Philip of Los Angeles, Calif. One daughter (Fannie Esther, Mrs. Paul B. Snook, of Trail, Oreg.); 1 son (Roy Amos of C.P.S.C. No. 4, Grottoes, Va.); 2 sons (Timothy Joseph, and Levi Andrew of C.P.S.C. No. 35, North Fork, Calif.); 3 brothers (Samuel, Levi, and Amos Roth), aud 2 sisters (Mrs. S. J. Nofziger, and Mrs. Dan Good, both of Albany, Oreg.), also survive her. She was ever known for her firm stand for what she believed to be right. She was patient and cheerful in her years of suffering till death, due to complications, released her. She often expressed her willingness to go or stay, just as her Lord willed it. Two sisters who died in babyhood, 1 brother (Daniel Roth), and 1 sister (Mrs. Henry J. Yoder), and her parents had gone before her to the glory-land. She will be missed by her family aud grandchildren and many friends. Funeral services were held July 20 at the Zion Mennonite Church, Bro. C. I. Kropf assisted by Bro. E. Z. Yoder conducting the services. Text, I Thess. 4:14. Interment in the adjoining cemetery.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

PROGRAM OF THE BIENNIAL MEETING
of the
Mennonite Publication Board

Eastern Mennonite School, Harrisonburg, Va.

SATURDAY, AUGUST 22

9:00 A.M. Bookstore Managers' Conference
1:30 P.M. Business Meeting of the Executive and Publishing Committees
7:30 P.M. Devotion
"Reading Maketh a Full Man" ..... J. Paul Graybill
The Church's Provision for Supplying Wholesome Literature ..... J. L. Horst

SUNDAY, AUGUST 23

9:30 A.M. Sunday School and Church Services in the various congregations as per assignments by the Virginia brethren
2:00 P.M. Devotion
The Effects of a National Crisis on Christian Literature Jess Kauffman
Strengthening Our Spiritual Defenses Through Literature ..... Amos Horst
A Message of Hope in a World of Despair, H. A. Diener
7:00 P.M. Theme: "Our Youth"
Devotion
Survey of the Needs of Our Youth ..... J. R. Mumaw
Literature That Will Guide Youth for Right Living and Loyal Service ..... E. E. Miller
"Wherewithal Shall a Young Man Cleanse His Way" Harold Zehr

MONDAY, AUGUST 24

9:00 A.M. Full Board Session
Devotion
Roll Call
Reading of Minutes
Topic: Chief Goals in our Publication Work, O. N. John
Report of Officers of the Board
Report of Officers of the House, and of the Editors
Report of the Publishing Committee
Report of the Tract Committee
Report of the Curriculum Committee
1:15 P.M. Devotion
Reports (continued)
2:30 P.M. Bringing the Child to Christ ..... Mary Roye
Our Future Sunday School Lesson Courses Paul Mining
4:00 P.M. Business Session of the Board
7:00 P.M. Devotion
Discussion Period: The Christian Worker Keeping Spiritually Fit
7:45 P.M. Theme: "Needs of the Home"
Suitable Books for Our Children ... Mrs. M. T. Brackbi
Inspiration and Guidance for Parents ... J. Irvin Lehma
Devotional Literature for All ..... Paul Er

TUESDAY, AUGUST 25

9:00 A.M. Devotion
Bringing the Message in Books to the Multitudes J. C. Fre
General Business
Election of Officers and Appointment of Editors
Practical Proposals for Increasing the Effectiveness of Mennonite Literature ..... Ellrose D. Zo
1:15 P.M. Devotion
The Need of and Responsibility for Research, Writing, and Publishing of Mennonite History ... Edward Yod
Our Publishing House, the Right-hand Support of Every Phase of the Church's Work ..... A. J. Metzl
Our Opportunity as a Board and Publishing House Oscar Burkhold
4:00 P.M. Adjournment

Announcements

ILLINOIS CONFERENCE

The Illinois Mennonite Conference will convene with the Waldo congregation near Flanagan, Ill., Aug. 25-27, 1942, as follows:

Ministerial meeting, forenoon and afternoon of August 25.

Church Conference, beginning on the evening of August 25.

District Mission Board meeting, S. S. Conference, and Young People's Sessions following.

Visitors welcome.

Moderator, J. N. Kaufman.
Secretary, H. R. Schertz.

—o—

ANNOUNCEMENT TO THE SEWING CIRCLES

Please send orders for cut garments to Miss Anna E. Mellinger, Gordonville, Pa., and send the finished garments to Bro. O. O. Miller, Akron, Pa. Quite a lot of expense and work will be saved by following these instructions, as parcels returned to the cutting room have to be reshipped to Akron, Pa., from which place the Relief clothing is sent abroad.

S. D. M.

GOSHEN INSTITUTE

All young people are invited to attend the Young People's Institute on the campus of Goshen College, Goshen, Ind., Aug. 5-9. To be assured a room in the dormitory send your reservation now to the undersigned. Be present for registration at 6 p.m., Aug. 5.

Paul Erb, Director,
Goshen, Ind.

—o—

INDIANA-MICHIGAN MENNONITE SUNDAY SCHOOL CONFERENCE

The Lord willing, the Indiana-Michigan Mennonite Sunday School Conference will hold its annual meeting with the Emma Mennonite Congregation, 5 miles north of Topeka, Ind., Aug. 11-13, 1942. This year marks FIFTY YEARS of Sunday School Conference in the District. Everyone is cordially invited to attend. Delegates will meet for business session at 8:00 o'clock Thursday morning. Every delegate is urged to be present.

For information about the program, or if you want to be met at the station, write to the Secretary of Sunday School Conference,

Amos O. Hostetler
Topeka, Indiana.

—o—

TWELVE DAY YOUNG PEOPLE'S INSTITUTE

August 12-23, 1942

To be held at Arbutus Park near Johnstown, Pa.

A Young People's Institute of twelve days' duration will be held at Arbutus Park near Johnstown, Pa., from Wednesday, August 12 to Sunday, August 23, D. V. A fine corps of Christian teachers is being secured, and the Institute program is quite inviting. Those who are anticipating a vacation sometime during the summer should plan to attend this Institute. Bible instruction, spiritual inspiration, Christian fellowship, rest, and wholesome recreation will be found at this Institute in a lovely environment of mountain scenery. For descriptive circular giving detailed information address C. F. Yake, secretary, Scottdale, Pa.

Young People's Institute Committee
Southwestern Pennsylvania Mennonite Conference.

—o—

OHIO S. S. CONFERENCE

The Ohio Mennonite Sunday School Conference will be held, the Lord willing, at the Pioneer Grove near Elida, Ohio, Aug. 18-20. The theme for the program is "Christian Nurture." The conference will open on Tuesday evening and close Thursday evening. For information concerning the program write to Loren King, West Liberty, O. Information concerning the place or other arrangements can be secured from J. B. Smith, Elida, O.

P. L. Frey, Chairman.
Loren King, Secretary.

Judas, Christ's betrayer, was thorny-ground Christian. Since he ha "the bag" it is not unlikely that th deceitfulness of wealth choked out th good seed of Jesus' teaching and mini try and cluttered and rendered usele his heart ground so that he descend to the utterly despicable, grovellin ignominious, sorry, and hopeless en that was his.

Good environment did not change h corruptness. "Environment must a ways remain a means to an end and n an end in itself." —T. L.

Table of Contents

385—Editorial
386—"I Will Give You Rest"
387—Question Drawer
388—How Best Promote Loyalty to t Church
Making the Gospel Known
389—Don't Strike Back
390—God's Hand of Love in Suffering
Confiding Trust
391—Sunday School Lesson
Bible Meeting Topic
392—Field Notes
393—Correspondence
394—Heart to Heart Talk (Poem)
"Thou Knowest Not"
What Some Outsiders Say
395—Sugar for Liquor Protested
Little Things from Life
396—Church School Day—Why?
397—Relief and C.P.S. Notes
398—Alberta-Saskatchewan Conference
399—Married
Obituary
400—Announcements, etc.

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

August, 1942

South America Number

Editorials

OUR missionaries are to be commended for their persevering efforts during 1941. The report of the year's ork in South America indicates careful planning, not a w problems, many prayers, and an appreciable progress. is gratifying to learn of their labors of love and we are ad to share the official report with the readers of CHRISAN MISSIONS in this issue.

As in all successful mission work, the labors of our outh American missionaries have been preceded by such renuous efforts as conferences, consultations, and committee deliberation and actions. This is a necessary part their mission program and activities. It is the kind of ork that requires the best of vital human energies. You ill be interested in examining the directory of this report see who is who in the various responsibilities. As you ad over the list of committees do not fail to give your pport to their activities by breathing a word of prayer behalf of their work.

You never need to be surprised to learn that missionies are having problems. The work in South America is exception to this. This port reveals nothing above the average in this spect but their difficulties ve been nonetheless real. e appreciate the courageous spirit reflected in ese articles describing eir approaches to the task evangelism. As you read rough this issue and find pressions in which you ise their deep concern for the solution of some problm, place that matter on your prayer list and make it a int of intercession.

There is evidence in these messages that our missionies themselves have been spending much time in prayer. ney have often come to places where they felt the force adverse and hostile influences. They too realized the tility of trying to meet such issues in the power of human ength alone. When they were driven to the secret closet intercession we might well have shared their burdens th them through prayer. This is the daily privilege of ose who remain at home. Brethren, pray for them.

Prayers are forerunners of progress. These reports give evidence of advancement. Blessings of the Lord are reported in every article. There is no sign of retreat. Our missionaries have the confidence of faith that their work will go on in spite of difficulties and adverse circumstances. People are responding to the appeals of the Gospel, converts are growing in grace, and the workers are experiencing the power of the Spirit in their living, in their teaching, and in their preaching. May God continue His supporting grace and give them all the spiritual strength they need.

To Our Missionaries in South America

We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings. . . .—II Cor. 6:1-5.

HERE is a description of true servants of God, of those who are messengers of the true Gospel. It is not necessary to have all of the experiences recounted in this passage, nor to face all of the circumstances enumerated here, to prove either our consistency or sincerity of profession. But they are the kind of experiences we may encounter in faithful witnessing for Christ.

Your labors on the field and ours in the homeland constitute a fellowship of Christian service. We are engaged together in a great mission of love which makes us all laborers with Christ. The deep concern which Missionary Paul expressed in this passage is that no Christian should receive the grace of God in vain. He would that every member become an active Christian worker. The Mennonite Board of Missions and Charities believed that you are that kind of person or you would not have been ap-

(Continued on page 412)

Table of Contents

Complete Twentieth Annual Report of the Mission in Argentina

SOUTH AMERICA NEWS LETTERS.....412

GENERAL SEWING CIRCLE COMMITTEE PAGE.....413

FINANCIAL REPORT OF GENERAL MISSION BOARD.....415

Calendar of Events - - 1941

January

2-3 The Brethren Hershey, Shank, and Litwiller are in Buenos Aires to help Webers find a suitable location to open a work in the outskirts of that big city.
4 The Swartzendrubers arrived in Pehuajo to take over the work after their furlough.
5 Baptism and Communion in Pehuajo in afternoon and the Brennemans gave their farewell messages to the congregation in the evening.
7 The Brennemans left on an investigation tour to decide in what district to locate.
11 Wedding of E. Tassone and Noemi Luayza in Alberti.
18 Baptismal services in French.
19 First meeting held in new section in the outskirts of Buenos Aires.
30 All-day Pastors' Meeting held at Pehuajo.
31 Annual Church Conference. To February 2.

February

1-2 Annual Church Conference.
3-5 Young People's Retreat in Pehuajo.
7 Anita Swartzendruber was taken to Buenos Aires for a month's osteopathic treatments for a dislocated hip joint.
10 Brennemans move to Villegas, a town about 108 miles north of Pehuajo.
20 Shank and Lantz leave for Paraguay to investigate the advisability of opening work in the capital of that country.
26 The work in Villegas was officially turned over to the Mennonite Mission by the Vice-President of the Alliance Missionary Society of Argentina.

March

2 First meeting held in rented hall in Villegas.
13 Evangelistic meetings held in French by Pablo Cavadore.
27 The district superintendents met in Bragado to prepare the yearly budget.
31 Farewell meeting in Pehuajo for Brother Shank.

April

1 Funeral of Mrs. D'Amato in Tres Lomas. She was the first member in this congregation and a real mother in Israel.
4 Brother Shank left Buenos Aires for North America.
11 Communion services at Pehuajo.
25 Ten days of evangelistic meetings began in Pehuajo. 20 confessions.

May

4 Ten days of evangelistic meetings began in Bragado. 20 confessions.
10 Ten days of evangelistic meetings began in Buenos Aires. C. Herrera in charge.
26 Ten days of meetings began in Carlos Casares in charge of Paul Rosenberg, a converted Jew.

June

During this month a representative of the British and Foreign Bible Society visited our various congregations.
6 First meetings began in town of Ameghino.
22 Farewell meeting at Bragado Church for Lois and Beulah Litwiller.
27 Lois and Beulah Litwiller sail for North America.

July

7 Brother Weber spoke to Spanish Speaking Ministerial Association of Buenos Aires on "The History and Peculiarities of the Mennonites."
8 Lauvers arrived at Buenos Aires after an extended furlough of 3 years.
10 Pastors' Meeting in Trenque Lauquen.
17 The missionaries met at Pehuajo for a day of counselling and planning.
18 Bro. O. O. Miller and son Albert visited with the missionary group at Pehuajo today. An enjoyable day was spent.
22 The Brethren Hershey, Litwiller, and Weber accompanied the Lauvers to investigate the Rojas Salto district.

September

8 Ten days of evangelistic meetings in Madero with Constancio Herrera in charge.
14 Baptismal services in Bragado.
27 Aurora Palumbo and Oscar Figueron are married in the Bragado Church.
28 Baptismal services in Buenos Aires.

October

1 Carmen Grace, a baby girl, came to brighten the Snyder home in Carlos Casares.
4 Juan Rodrigues and Victoria Wanne are the first couple to marry in the Buenos Aires Congregation.
5 Baptism and communion in Carlos Casares. Communion in Buenos Aires.
14 Tent meetings began in Villegas.
29 Tent meetings began in Ameghino.

November

One of the young men from Pehuajo Congregation graduated in Buenos Aires as Doctor of Medicine.
11 Bro. and Sister Samuel Miller arrived at Buenos Aires.
26 Litwiller was operated on for infected sinus at British Hospital Buenos Aires.

December

19 Elvira Armanino graduated from Buenos Aires medical Faculty as visiting nurse.
23-24 Christmas programs in most congregations.
28 Baptism and communion in Carlos Casares.
31 Watchnight services in most congregations.

Echoes from the Annual Conference - - 1942

Motto: "My all for Christ and His Church."

Conference Hymn: "I Love Thy Kingdom, Lord."

The Eighteenth Annual Conference of the Mennonite Church in Argentina was held at Pehuajo, Jan. 29 to Feb. 1, 1942. To those who were present it seemed the best conference they ever attended. As one entered the church from the front he was greeted by a large pennant across the wall above the pulpit with the motto, "My all for Christ and His Church," in letters 28 inches high. This immediately presented him with the challenge of whether his experience was in accord with the words.

The official body consisted of twenty-five delegates representing the different churches, twenty-one missionaries, and twelve Argentine pastors and workers.

ORGANIZATION

Moderator: L. S. Weber Secretary: Betty Luayz
Choristers: T. H. Brenneman, E. Pineyro, and E. V. Snyder.
Lodging Committee: Duilio Bottaro, Bro. and Sister Herrera.
Resolution Committee: T. H. Brenneman, Constancio Herrera, Carmen Palomeque.
Eats Committee: Bro. and Sister Swartzendruber, Bro. and Siste Gorjon, Bro. C. Holderman, Sister Q. de Luayza.
The meals were served "a la carta" at cost price.

ECHOES

T. K. HERSHEY: "After 25 years of testimony in the Argentine w have, at present, 536 members, 25 missionaries, eight married Argen

e couples who are workers, and nine single men and women work-
. Here in our Province there is a parish of 12,500 people for each
rker."

ONFERENCE SERMON BY W. G. LAUVER from Acts 1:8, he Incomparable Power of Christ in His Church. "The Church has limited and illimitable resources and power at her disposal. Why she sometimes faltering and weak? We still have not seen all that d could do with an individual who would give himself unreserved-over to His power."

After the sermon, time was given for a number of excellent testi-nies affirming the truth of this message:

V. SNYDER: Faith is the source by which the Church lives.
Faith is the source of what the Church believes.
Faith is the source through which the Church triumphs.

S. WEBER: "Some people want to keep Christ at the edge of the cumference of the Church . . . or outside altogether. But His place st be at the center . . . doctrinally and in our everyday living. If is not, then we are not the Church of the Living Christ."

LICIANO GORJON: "The Church has only ONE great task—ye, Preach ye, Teach ye, and baptize. Whether we have a job, a ition, or a profession THIS is our heavenly mission."

BANO LUAYZA: "Take away the false gods that are among you, sh yourselves, change your clothes, and get up, let us go up to hel."

REPORTS AND BUSINESS

renque Lauquen Church had the most baptisms—19.
Bragado Church had the highest attendance in S. S.—153.
Carlos Casares Church sold the st Bibles and Testaments—
.
ragado Church distributed the t literature—66,046.
ragado Church and S. S. re-ed the most offerings—1538-pesos.
was decided to translate and lish H. S. Bender's book, nno Simons, His Life and ers," to mark the 25th anni-ary of our mission this year.
egarding the old people in congregations, it was decided are for them locally as each gregation is best able, but to . a fund which could be used ch cases where local effort is insufficient.
he Old People's Home Committee: T. K. Hershey, Juan Battaglia, Agustin Darino.

(For the reorganization see the Secretary's report.)

BANO LUAYZA: "Let us this year, more than ever before, tax ur talents and capacities in the service of Christ and His Church."

ERUBINA de LUAYZA: "The women that came early to the lchre had forgotten about their washing, meals, ironing and ning, because the one thought that consumed them was CHRIST. as to them that He said: 'Don't be afraid, go and tell the news e brethren.'"

ITWILLER: "In so many of our churches nothing ever hap—nobody gives anything, nobody gets anything, nobody feels ning, nobody learns anything, nobody does anything. That was he early Christian church!"

LOS BARBOSA: "Are we aware of the lost condition of the le we do not reach with the Gospel? Who else will do this work do not?"

LO CAVADORE: "The Gospel is the great and only remedy for piritual palsy, leprosy, and fever of the present world. 'Behold, I l at the door and knock.'"

. BRENNEMAN: "The Sunday school is the teacher and one e most efficient evangelists of the Church."

DAY SCHOOL HOUR: 195 were present.
achers: Adult class, J. L. Rutt; Young People's Class, Ernesto Pineyro; 9-12 class, Erlinda de Herrera; 3-8 class, Laura Rivas; he review was given by Sister Carmen Palomeque.



Children's Meeting during Tent Campaign in Bragado

E. V. SNYDER: "The greatest problem our Young People have to contend with is themselves. This forms an excellent field for the cultivation of 'pearls.'"

T. K. HERSHEY: "Four remedies for Young People's problems: 1. Break with all kinds of sin. 2. Resist sin at its start. 3. Evade all occasion for sin. 4. Enlist every means of grace."

ANGEL PETROCELLI: "The Word and the Spirit of God are the unique and only means of spiritual culture and growth for our young people." (Dr. Petrocelli is the first medical doctor in our Mission.)

N. LITWILLER: "Will you let God do something in your life? He can make it new and worth while."

While Brother Pineyro beautifully sang an invitation hymn four souls came forward and accepted Christ as their Saviour.

RESOLUTIONS

1. To His Excellency, the Acting President of the Nation, Dr. Ramon Castillo, Buenos Aires, Government House:

The Annual Conference of the Mennonite Evangelical Church in the Argentine Republic, meeting in the city of Pehuajo on our twenty-fifth anniversary, affectionately greets his excellency and wishes to express its appreciation of the manner in which his excellency has guided the destiny of this country by pacific means.

We wish further to manifest our gratitude for the effort his excellency is putting forth to carry out the Constitution of this country which has permitted our church to work in liberty and in peace.

May God bless and keep his excellency.

2. Greetings were also sent to several of the other denominations and missionary societies working in this field.

3. Having accepted the challenge of the 12,500 souls for which each worker is responsible, we recommended that each delegate carry to his respective church the spirit of the Conference manifested in its motto.

4. Since there is a scarcity of capable workers who are ready to co-operate in this great task, we advise that special classes be started in every church in order that all of the members who so desire may receive a better preparation to win souls for Christ.

5. Confronting the special problems and challenges of our young people, we exhort them all to seriously consider the truths expounded in the various messages and to consecrate their lives to this great heroic task.

The following telegram was received from the Acting President of the Republic in answer to our "saludos:"

"By request of His excellency, the vice president of the Nation, in exercise of the executive power I express to you my gratitude for the amiable greetings with which you have favored him in your telegram of January 31.

Signed, Horacio Castillo, Private Secretary."

After the last evening session an informal testimony and sing-song was held in the patio. One of the young men said that he had resolved to win at least one soul for Christ during this year, and if all the members do the same we should have 1072 by next year.

BRAGADO DISTRICT REPORT

(Continued from page 406)

meeting every morning at 9:00 a.m., when those who can come meet for prayer. The other meeting is the prayer meeting after church services on Sunday afternoon. Many times as many as forty people stay for a prayer service as we plead with God for ourselves and for those who should be converted. As a result of this we have had the pleasure of seeing several conversions which were "hard cases," persons who had obstinately refused for years to yield to the Lord even though other members of their family were faithful Christians.

Carlos Casares

by Mary F. Snyder

LOOKING back over the year's work, we can say that by the grace of God something has been accomplished for Him. Yet we feel there is much more to be done. As we step out to the unknown tasks of 1942, our prayer is that more may be accomplished for the Kingdom. Just to watch the older and younger Christians grow spiritually brings joy, when we realize that after all the times we live in are difficult and test the faith and courage of God's children everywhere.

Attendance at both church and Sunday school has been encouraging. Sunday-school attendance has increased and a larger per cent of the pupils come regularly. Members' children are working for one hundred per cent attendance. Not so many new children have been reached. Two years ago, when the Catholic nuns first arrived, many of our Sunday-school children were sent to their doctrine classes on Sunday and were not permitted to attend here anymore. A few have returned. But we are looking for the increase to come from new contacts in other homes. With seventy-five per cent of the city population Jewish (which children seldom come to Christian services), and a large per cent of the remainder Catholic, we have left a very small range to draw from. But we thank Him for the privilege of teaching the Gospel to those interested. The new illustrations for the Sunday-school lessons help to build up lasting memories of the Bible Story.

Our church record shows one unique conversion during the year, several reclaimed, and a middle-aged couple baptized. The first mentioned is the husband of a former member. He is a blacksmith on a near-by farm. We have visited this home at times. Our monthly propaganda letter arrives there regularly as well as the church and Sunday-school papers. All are read. Bro. Jose Pisani was finally convicted that there was no other way to be saved except through Jesus Christ as his Saviour. That day he came to the mission home and spoke with the pastor about this. In the evening he remained for the preaching service and openly declared his faith in Jesus Christ. The Christian people were very happy. Later, after the necessary preparation, he was received into church fellowship. We praise God for these steps forward.

We feel that the work in the outstations goes slowly, but at the same time there seems to be a growing interest in spiritual things. The Gospel seed sown through tract distribution and visitation is being felt by the population and when the tent campaign can be launched we feel that souls will yield to the Spirit's call. Old members are faithful in attendance, bringing their families along. The towns of Moctezuma and Smith continue to be visited weekly. The children enjoy the Illustrated Lessons. I am sure the simple Gospel truth given out in this way will never be removed from their memories.

The work in the town of French was handed over to Casares in September. French is visited every third week with a Sunday service at 9:30 p. m. We return home around midnight after a very busy day. A very interesting audience generally awaits the pastor's arrival. A young Christian couple living in a near-by town, former members of this congregation, come down on the afternoon train to visit and distribute tracts. They also conduct a Sunday school early in the evening. There was a new chapel built at this place two years ag This is not the most convenient arrangement for the work in th town, but the best for the time being, since the first baptized membe were obliged to move to a neighboring town in search of work. Pra that from this small group new souls may be won for the Kingdo and that some person capable of ministering help to this needy fiel may be found. These four towns added to the responsibility of o missionary family makes a heavy load when car trips must be ma constantly in these strenuous times. This circuit of towns visited i cludes a population of 26,000 souls. Besides, the care of the Christia membership includes isolated members in the country whom we t to visit regularly by motor or by mail.

Not least in our year's program of mission activities is that carri on by our local colporteur. He is Don Frederico Protter, a Russia Lithuanian who has lived in the Argentine over thirty years. H loves the country and the country people. Each trip out seems bring him new friendships and more contacts among the people w are mostly indifferent to Biblical literature. The year 1941 has be his record year. He sold 128 Bibles (and that with the prices slight raised), 240 New Testaments, and over 2,000 portions and Gospe Besides the tracts he distributes, he is often able to converse with t people and give his personal testimony of salvation through Chri He is very happy in the Lord's work even though his health is ve delicate. But he prefers to spend his remaining days and the streng that is allotted to him from this time forward in the Master's servi So regardless of what it may cost either him or his wife, he continu to make his rounds by horse and sulky. The first horse was gettin old and tired, and so the Lord provided money for another, a l younger but badly in need of good care and feed. Don Frederico w fortunate in finding a good country friend who offered pasture, etc. just what was needed. So we praise Him who after all does provi for ALL our needs. Continue to remember at the Throne these va ous needs—as we trust and look to Him to provide all that is need to carry on His worthy cause. The work of distributing Biblic literature in the country areas is very necessary at these times. M must get acquainted with God anew through the reading of H Word and by accepting His Son Jesus Christ as their Saviour. He us carry forward this wonderful work of love.



Sunday School at Bragado, 1941

Salto

by William Lauver

THE work in Salto, which was started in September, 1941, is in new section of the field about seventy-five miles north of Braga The Methodists formerly claimed this as a part of their district though they never had a permanent work established in Salto.

The Lord has blessed the small beginning which was made duri the last few months of 1941, and souls have found their Saviour. W have had no baptisms thus far as it is always necessary to spend mu time indoctrinating the new converts in the fundamentals of the Ch tian life before receiving them into church fellowship. This is pecially true in a new work where the unconverted have not been a to observe Biblical Christianity in practice in the lives of believers

The tent meetings which were held in Salto and two other tow for which the writer and wife are responsible proved a great bless and brought the saving message of Christ before many who wo not have entered the halls where we hold our services. The opposit from the Catholic leaders has been very evident as they saw the int est which the Evangelicals had aroused. The effects of this opposit were especially noticeable in our Sunday-school work, where it cau a drop of seventy-five per cent in attendance. But we are sure His w and Word will triumph in many lives in spite of opposition.

From Salto weekly visits were made to Rojas and Arrecifes, wh were referred to in the former paragraph. Rojas is located 30 miles Arrecifes 18 miles from Salto. This meant a lot of traveling bu was a joy to witness in a small way to the thousands of souls in th three towns who are as sheep without a shepherd, and to see that each town at least some appreciated the efforts which were made their spiritual welfare. Many homes are open for visitation work people are eager to hear the message which Christ commands us take to every creature. The attendance in our preaching services all of these towns is encouraging, and we ask an interest in y prayers that under His guidance and blessing we may see great sults in 1942.

Buenos Aires

by L. S. Weber

THE present writer and his wife came to this large city, sometimes called "the Queen of the South," early in 1941 to look for a able location for the Mission. Previous to that date the Brethren willer and Shank had visited the scattered members and held serv- in a rented hall near the downtown district. It was discovered that would be difficult to interest new people among those living in a iness section.

After surveying several sections of the city we found a large resi- tial area without any Protestant church or mission. We settled e in Calle Tejedor 1087, using the front room of the house for a l, where we had our first meeting on January 19.

During the year there were two series of special meetings. The first , in the month of May, was held in the hall with the co-operation a young worker from the Bragado district, Brother Herrera and wife. The other campaign was carried on in one of the new tents the month of November, when it was still a bit cold and rainy. ite a number attended these special services, but very few new s have continued to come. We also had several open-air meetings ront of the Chacabuco Park near our hall.

Of the members who have come from the interior towns there are who come regularly, some because of the distance and others for : of interest. The four regular meetings of the week throughout year were: a children's meeting, prayer meeting and Bible study, day school and preaching services. The attendance in the latter s from 12 to 30. One person was baptized, two were received by r, and quite a few expressed their desire to fellowship with us, hat we can count on about seventeen members.

great part of the work has been to visit and encourage the mem- scattered in all parts of this vast city of nearly three million souls. ne of these cannot come to our services but they appreciate this inued contact with the Mennonite Church. We have also visited y sick people in at least ten different hospitals. A great number Gospel portions and tracts were distributed, and we trust that those are interested in the salvation of the lost of Buenos Aires will join praying for a bountiful harvest from the seed that has been sown.

Cool Refreshing Showers in the Hills of Cosquin

by D. Parke Lantz

WHEN the year 1941 came in the Holdermans—Calvin, Frances, and Larry—had just arrived in Cosquin and the welcome ting for them was a proof of the desire of our people for more ers in the service of the Lord. Even little Larry was soon making ds with those who helped him learn Spanish. Calvin and Frances learned the ways of the Cordobeses and even the accent, which uite different from that in the Province of Buenos Aires. They charge of the Young People's Meetings which met in their home Saturday night. They also taught Sunday school in La Falda and illa del Monte during the year. In a separate article you will be rmed more about the nursing work.

he missionary families, Brennemans, Hersheys, Hallmans, Lit- rs and Rutts, visited the work and co-operated while here preach- and teaching in the meetings. The new gospel tent was raised osquin first and here the preaching of the Word resulted in several essions for which we praise the Lord. In the other towns, Santa ia, Valles Hermese and La Falda, there has been a notable change e attitude of the people toward the Gospel and now they are more y to converse and to receive tracts, although some will not even to us. They have been instructed not to do so as they might be tway from their old religion. When the schools opened in March y of the families who had been here during the summer went to their homes and some of the converts went also. We encour- them to attend services in their town if possible and recommend- ed them to the pastor in charge so that they could continue receiving instruction. During the tent meetings in La Falda, Mr. Paul Rosenberg of the Hebrew Christian Alliance preached to Jews and Gentiles and we believe with very good results as some of the Jews said that they would attend the meetings for them in Buenos Aires where the Hebrew Mission has a Hall. Mr. Arthur E. Glass of the same Mission also preached for us and we were glad for their co-operation. Among the visitors from other churches we might name Baptists, Brethren, Dunkard, Methodist, Nazarenes, Pentecostals, Salvation Army, American Lutheran, and Dutch Reformed as also the representatives of the American and British and Foreign Bible Societies who are doing a splendid work of co-operation in evangelizing.

In May we toured the Provinces of La Rioja, Santiago del Estero, Catamarca, and Tucuman. The Brethren and Baptists have work in the capitals and also in some of the near-by towns but there are many large towns where the Gospel is unknown. The Brethren have one small tent out for about five months and do a good work. We are sorry that we cannot do the same as yet until there is some one to take charge of the meetings in Cosquin, La Falda, and Capilla del Monte.

Future prospects are indeed bright as God is on the Throne and we are all trusting in Him for the "Showers of Blessing we NEED." We trust that the class of converts will go on to baptism and continue studying their Bibles and as they have opportunity do personal work and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The need for a congenial home for sick Christians who come to the hills for their health is more and more apparent and we ask you to keep in mind that we may be used for His honor and glory in all the work that should be done here by His servants.

Tres Lomas

by Wm. E. Hallman

WE will begin this report where we left off last year. We told about five Sunday-school children who had accepted Christ as their Saviour, and had started the study of the lessons in preparation for baptism. Well, they are still studying, and two other children have been added to the class. The regular twenty lessons for applicants have been augmented in this case to include notebook work on Bible History, Bible Geography, and the drawing of maps. They all seem enthusiastic about their class and it rarely happens that one is absent from the regular Saturday afternoon session. Most of these teen-age applicants come from worldly homes, and we feel that a study program like that described above is essential before baptism, and much easier to give now than after they have become members. Upon the examination by the bishop of the district they will later be received into church membership. We urge those of you who are workers among teen-age children to pray with us for this group of Bible students.

This year has not qualified as a "big" year as did the year 1940, with the possible exception of the Sunday-school attendance. We had the highest average attendance of all the Mennonite Sunday schools in Argentina, but it made us work to do it. We praise the Lord for two former members who have come back into Church fellowship, asking forgiveness and promising more faithfulness. The one is the young mother who had lost her first child the previous year. Now she is back in "the fold" and takes active part in prayer meeting, putting to shame her older sisters. She is praying for the conversion of her husband who is interested and comes when he is home (he is a truck driver), but who has not decided as yet to accept Christ as his Saviour.

The other returned member is a widow who fell into a life of sin in another town. When she moved here her two daughters, who are hired girls here in town, were converted. They asked their mother how it would look for them to become members of the Church while their mother was still a backslider. She had mended her ways, but her connection with spiritualism hindered her from reuniting with the Church. One day, of her own free will, she asked Sister Hallman to come and pray with her and she obtained the victory. She was received into fellowship at the same time as her two daughters were baptized. It was certainly a meeting long to be remembered among

(Continued on page 412)

Pehuajo

by A. Swartzendruber

IT was December 17, 1940, when we landed in Argentina for the third time. The next day all the missionaries met at Bragado for the Annual Mission Council. At this meeting it was decided where the various missionaries would be placed for 1941, and for several reasons it was decided that we return to Pehuajo where we had been before going on furlough.

We came to Pehuajo on January 4 and on the next day we took part in baptismal services and communion here. The Brennemans, who lived here during our absence, left a few days later to visit certain districts with the view to later on deciding which of the towns visited they should live in.

We were glad to see the faces of a number of new people in the congregation and in April a series of evangelistic meetings was held. The congregation was inspired and strengthened and there were some twenty confessions. We started instruction classes for these converts, hoping that many of them would go all the way. Experience, however, has taught us that in a group there are always those who do not understand or else are not sincere when they make a confession.

May we give you a few examples: A certain man for whom the missionaries have been praying for years, and whose mother is a faithful Christian and prays for his conversion daily, made a confession during these meetings. We were all glad and even sent word to some of the other missionaries so they could rejoice with us. But—when we talked with him alone about the step he took and about preparing him for baptism, what a disappointment! Oh no, he did not mean that, he simply meant to say that he too believed in God and Christ and was expecting to continue to come to the meetings but not to be baptized or become a member of the Church.

Another woman who made a confession and came to one instruction class, upon being invited to come to the next class by one of the members answered, "Oh, I thought this was something altogether different from what I find it now," and she rather laughed at the idea of ever coming back to the Mission again. Just a few days later she fell over dead while working in her kitchen. God is not mocked. She had the privilege to get to HIM but did not think it of major importance. So many of those who make a start in the Christian life allow themselves to be lured away by some petty habit or custom or advice from a friend or relative.



Women's Meeting during Tent Campaign at Bragado

We were privileged to continue the cottage meetings which Bro. and Sister Brenneman had started in a country home. At this meeting we had an attendance of from twelve to sixteen, who showed much appreciation for the help received throughout the year. Even we looked forward with joy to the Monday night cottage meeting. Here questions were asked and answered in a simple, childlike way and all took an active part in the discussions.

When the time came for baptism we were, however, very much disappointed to find that only about half of those who had taken the studies were ready to be baptized. Some said, "Oh, no. We see that this is such an important step that we are not well enough prepared to take it. We still make too many mistakes in the Christian life to become members of the Church," etc., etc. We are hoping and praying for these to get to the place where they too can become members of the body of Christ. There were ten baptisms during the year, and recently a group of young people have become interested enough to attend some of the meetings quite regularly and we trust to be able to report the conversion of at least some of these by the end of 1942.

The indifferent ones are many and the workers few. We need your prayers, and new courage and zeal to go forward and overcome.

Bragado District Report

by N. Litwiller

THE Bragado District comprises the towns of Bragado, Mechita Alberti, O'Brien, Comodoro Pye. French has also belonged t this district for nine months of the year, after which it was turned ove to the Carlos Casares district where it rightfully belongs.

Mechita, Alberti, and French were in charge of Bro. and Siste Luayza. The work in Mechita is evidently holding its own, with ver good attendance at most of the meetings. As far as can be ascertaine the work in Alberti is not very prosperous. The few times that I wa there and the other times when I sent helpers, the attendance wa very small. The work in French was progressing nicely with the co operation of the local brotherhood, when the extraordinary happenec The entire brotherhood moved away, in search of work, and th Gospel work so far has not recovered from the slump. Bro. and Siste Pedro Lanik, talented members of the congregation, were asked t assume a definite responsibility for the work, which they did. Thi work was turned over to the Casares district in October.

Bro. and Sister Constancio Herrera are helpers in the Bragado di trict. Bro. Herrera's time was well taken up with Bible school studie caring for the work at O'Brien and Comodoro Pye and with colpor age and tract distribution. This young couple was also released t help in special evangelistic services in Pehuajo, Buenos Aires, and i the Salto district. In addition to the towns named, other villages wer visited periodically: La Limpia, Maximo Fernandez, Olascuag Warnes, and Dehenney. A co-laborer with Brother Herrera is Joqui Soria, who has already graduated from our Bible School. Brothe Soria is receiving a part of his support from the Bragado congreg tion. Bro. and Sister Pineyro are not only doing useful work in th orphanage but they have taken responsibility on the other side of th tracks here at Bragado. The reports in the "Voz Menonita" show th interest that is maintained in th work. There have been some co versions and baptisms late through this effort.

All these things, and in a dition the sincere welcome we r ceived after returning from th hospital made us feel that tru the work of the Lord is wort while, and there is nothing th brings quite so much joy as th assurance.

We praise God for the corps helpers who are not receiving a financial help from the Missio Their co-operation has made po sible the opening of the four Sunday school here in the ci Among these faithful brethren should like to mention R. Peru orria, who has given unselfishly of his time.

The activities that have taken most of our time during the year, addition to the regular church, Sunday school, and visitation wor have been regular trips to the Orphanage to give counsel and directio and regular Bible classes for the young people of the congregatio The students were divided into two groups, five in the advanced a fifteen in the beginners' class. This Bible work took much time b we were all assured that it was worth while. The young people society with its varied programs lost none of its vigor during the la year. A chorus has been formed and the young people have learned like to sing in four voices. A young man from Comodoro Pye w converted and baptized. He took his wife from the Bragado Cong gation and this young couple have been placed in charge of the Su day school in that place. After many years of sowing we see resul Praise the Lord!

We thank the Lord for His guidance during the year. I shou not want to close this report without mentioning the meetings th have become exceptionally dear to us. One is the workers' pray

(Continued on page 403)

Trenque Lauquen

by T. K. Hershey

THE departments of work at Trenque Lauquen may be listed as follows: Kindergarten and first grade; Young People's Meeting; Literary Society; Women's Meeting; Bible Study and Prayer Services; Instruction for Converts; Sunday School Work; and Preaching Services.

We believe that the kindergarten and school work is a worth-while



Young People at Bragado, 1941

venue to reach the children and parents also. They learn to know us and later will not believe the untruths that are circulated about the Protestants, or Evangelicals. It is a great opportunity to sow the gospel seed in their tender hearts. But during the past year the attendance was not so marked as in former years, as there is more competition. The city itself has organized a Model Kindergarten, spending thousands of pesos, and sends a bus to gather up the children. They have only a limited number of children and do not teach any grade work, and, although no charge is made, parents of children six and seven years old are more pleased if the children get some grade work before starting to the public school, which has placed the age at eight years for admittance. Our main teacher was one of the converts and was baptized during the year. Her helper was also a convert but because the latter's parents objected, she was not baptized. We trust she will be at a later time.

The Young People's Meeting is a weekly meeting. Our Printery prints a booklet each year containing fifty-two topics prepared by a committee appointed by the Annual Conference. It is used in all our Young People's Meetings. These topics are studied by old and young. Each lesson has ten questions which are assigned to as many members, who read the question and the Scripture reference attached and explain it. A leader and a speaker are appointed for each meeting for a period of three months. Usually, practical conclusions are arrived at in the open discussion. This is a helpful meeting and is enjoyed by all. The members feel it is their meeting.

The Literary Society meets every Saturday evening and is conducted principally for and by the young people of the Church. The organization consists of the pastor and three others who arrange the program, dividing it into three departments: Religious, Literary, and Social. In this meeting, generally much singing is done and new songs and choruses are learned. The attendance each Saturday evening is around twenty to twenty-five.

The Women's Meeting was organized to enlist more mothers and sisters for Christ and the Church. It meets twice a month with usually a native sister as leader who is president, and another who is secretary. This organization has been able to reach homes and mothers that would not be reached otherwise. The attendance, while not large, has been regular and interest has been manifested.

On Thursday evening the congregation meets for Bible study and intercessory prayer. For some months we turned this meeting into a Personal Worker's Study Class and prayer. Our members take their requests for prayer to this meeting. During the year we witnessed remarkable answers to prayer. Sick were healed and souls saved through intercessory prayer. We are hopeful that some personal workers may develop from this special course.

We, in Trenque Lauquen, aim never to be without a converts' class. Our class or classes, were large and very interesting. The Church has prepared a booklet of twenty lessons in which is found the most necessary and fundamental doctrines for beginners. We always use this booklet of twenty lessons for converts. Afterwards, the Eighteen Articles of Faith are taught, as well as a Questionnaire which is a review of all the lessons. The latter the candidate for baptism signs and he is then ready for entrance into the Church. From the classes in 1941 nineteen were baptized.

Last year two branch Sunday schools were organized in this town. The local congregation pays the rent. Both branch schools are in charge of native helpers. Although the attendance is not large in either one, it is quite good and gives an avenue of activities for the young people of the Church. They hold these two services at nine in the morning. At ten all return for Sunday school at the center.

Our regular preaching services are held every Sunday afternoon at 6:30. The attendance has been quite good during the year. Had it not been for the division at this place, our church house might be filled every Sunday. As it is, practically all of the benches are occupied. The past year we had several special evangelistic campaigns. It was due to this that our convert class was so large, when many decided to accept Christ.

Besides our local helpers, Sister Anita Cavadore, who was a worker and in charge of the work in 30 de Agosto, gave part of her time to the work in Trenque Lauquen. She was especially good help in the Women's Meetings, of which she was president and leader.

Bro. Pablo Cavadore, a native pastor and brother of Anita, in order that his son might be privileged to attend a higher school, moved from Pellegrini to Trenque Lauquen. Although living in Trenque Lauquen, he is still in charge of the work in Pellegrini and Passo—the one an hour's ride by train to the west, and the other about the same distance to the east of Trenque Lauquen.

La Falda, Capilla Del Monte, Nursing School in Cosquin

by Calvin Holderman

NEW work is always interesting in one way or another. The work in La Falda is quite new and it was our first assignment here on the mission field in Cordoba, Argentina. Some years ago the Brethren had a little Sunday-school work at this place but it was abandoned about five years ago. With the tent meetings some interest was revived and a few young people pledged themselves to serve Jesus. Two Armenian boys and one girl have proved quite faithful the past year. Their father runs a dry goods store and is very sympathetic with our work. He has allowed us to use free of rent a room in his house for Sunday school.

We got in contact with an old couple that lived up in the mountains who had known the Brethren missionaries when they had their work in La Falda. This contact proved to be very interesting at once. Brother Lantz had visited them once or twice a year to keep up the contact, although the road to their house was a stony trail that ended at the edge of a stream about one-half mile from their little one-room stone hut. Their only source of income was a few chickens and a few cents they earned by selling candles to visitors to a cave near by that had a small image of San Antonio in it to bless the ones who came to visit.

The first time we went to visit the mountaineers Don Antonio was quite crippled with rheumatism and hardly able to get around. A week or two later we learned from one of the towns people in La Falda that Don Antonio was quite ill. We went to visit him and found him unable to move. After helping all we could in a medical way we left word that they should notify us if they needed help. At this time there was a nephew staying with them.

The following night a telegram came saying he had passed on to

meet his Maker. I went immediately to make arrangements for the funeral. Bro. and Sister Lantz were away at this time and so I had to take charge even though my Spanish was very poor, due to such a short time of service on the field.

When I arrived everything in the house had been moved out into the yard so that the coffin would be alone in the room according to an Argentine custom. The neighbors had been called in to stay up all night. A few at a time stayed in the room while the rest drank mate, a native tea, and visited. Of course, candles were kept burning all the time at the head and foot of the coffin. After having a short service I told them I would be back the following day at noon with the trailer to take the corpse to the cemetery.

The coffin had to be carried almost two miles to where the car and trailer waited on a more or less good road. The little old wife did not go to the cemetery. The funeral train was made up of the car, trailer, a few men on horseback and a few walking. The women rode in the car while about ten men rode behind in the trailer with the coffin. Most everyone listened attentively to the service at the grave. A few were wailing over graves of loved ones that had died recently. The next day we took the little old lady to live with us until some relatives could make arrangements for her.

Now the work in La Falda looks quite promising with others attending regularly. We are praying that the tent campaign this year may bring more souls to the feet of the Master.

The work in Capilla del Monte is much more difficult because of the distance from the main station and the difficulty of finding a meeting place. We are hoping that the tent campaign in the near future will open up homes to the Gospel and give us a foothold among fanatical Catholics.

The need for a Christian nursing home is great but our plans did not prove to work out this year as we had expected because of a law against nurses without an Argentine certificate. No one pays any attention to it except the Catholics who would be able to use it against the Protestants. We were advised not to do nursing openly because of what might happen if the Catholic authorities found out about it. I am planning now to study a short while in a hospital here and then take the examination given to Argentine nurses in order to have authority, by law, to practice nursing.

Although we still have a language handicap we have enjoyed serving our Lord here and are encouraged to go ahead toward greater goals. We see still more clearly the need for consecrated workers in this field.

Alberti, Mechita, and French

by Albana Luaza

AT the beginning of the year I was in charge of three churches separated from each other by a number of leagues. My family and I resided in Alberti. Mechita was three leagues (approximately 9 miles) distant. In this town we held two meetings a week, one on Wednesday night and Sunday school at 10:00 a.m. on Sunday. In this town I had the privilege of overseeing the building of two rooms to be used for Sunday-school classes, a thing which was greatly needed in this church for many years. The attendance in Mechita has been good, the most faithful ones being a group of young adolescent girls who attend our meetings and the Sunday school regularly. Several of them made a profession of faith but only two of them were baptized. There are four other believers who expect to be baptized soon, and although I will not have the privilege to be with them I rejoice in the Lord for the desire expressed publicly in a meeting.

The town of French, where we built a beautiful chapel last year, is seventeen leagues (approximately 50 miles) distant from Alberti. I went regularly to this place every week unless the weather was too rainy. At the beginning of the year I baptized four believers in this town. In the month of September I bade farewell to these faithful and consecrated brethren. (French was transferred to the Carlos Casares district).

Before coming to Ramos Mejia where we now reside and are ready to begin the work of the Lord, it was our great desire to bid farewell to Alberti and Mechita with a series of meetings in the tent, but this desire of our heart could not be carried out. In Alberti there are some believers ready to be baptized and also a good Sunday school. The attendance at the evening meetings was always small.

In the month of December I had the privilege of co-operating in a series of tent meetings in Tres Lomas where I appreciated very much the hospitality of Bro. Hallman and his wife and with whom we recalled the beginning of preaching services in Pehuajo, Trenque Lauquen, Santa Rosa, and Carlos Casares. For our part we feel rejuvenated in our great field of labor. We expect to work unitedly with Brother Weber, his church being the Mennonite Church nearest to us, but we also maintain a friendly spirit with the Baptist brethren here in Ramos Mejia. "We wish," said one of them, "to set Ramos Mejia on fire from all four corners." That this fire may be kindled by the Holy Spirit is and shall be our prayer.

The Work in Pellegrini and Passo

Pablo Cavadore

(Translated by T. Brenneman)

AS in other years, the work continues without much change. At the beginning of the year it was decided that my residence be transferred to Trenque Lauquen and from there I could visit Pellegrini and Passo. I usually leave Trenque Lauquen to go to Pellegrini early Saturday morning and return Monday afternoon. On Wednesday I go to Passo and return on Thursday.

As in other years we continue to work the town of Pellegrini awaiting with patience the precious fruit which the Lord will cause His Word to bear. We do not have great triumphs to tell of but we can say that the brethren continue faithful and that we have received two more by baptism which give good testimonies to the Gospel. There are also others who have made a profession of faith and still others who do not attend our meetings manifest that they are in sympathy with our evangelical beliefs. May it please the Lord to turn this sympathy into a living desire to know Him that they may be converted and saved.

As I have stated on other occasions, Pellegrini is a town of little importance when compared with others in our field of labor. One of the causes of the slow progress of the work in this town is that we are always working with the same people. I mean to say that the same families are there now that were there in 1932 when we went to establish the work. Since that time until now not one family has come to establish itself in the town except the manager of the bank and the police officers which are frequently transferred. On the other hand we can count by the hundreds the families that have found it necessary in these ten years to move away seeking a better place to earn a living. Among these families were members and converts. Nevertheless we continue working and praying for our town, distributing literature and holding meetings, confidently expecting that the Lord will continue adding souls to His kingdom.

Passo: Passo is located about 40 kilometers (approximately 25 miles) from Pehuajo and in the same country. The evangelical work was begun there more than ten years ago by Brother Gorjon, at present pastor in Santa Rosa, and your servant. Since that time there have always been witnesses in that town. It fell to my lot to labor as pastor



Some Parents Who Consecrated Their Children on Mother's Day, 1941, at Bragado

re from March 24, 1930, to June 9, 1932, when I was transferred Pellegrini. I was very happy to begin to work again in Passo at beginning of last year in collaboration with Sister Gutierrez, our rker who lives in that town.

Passo is a town characterized by its religious indifference. It is a very poor town. There is a Catholic Church but hardly ever a dent priest as the parish is too poor to support one. In spite of all a group of people were converted under the preaching of the spel, and a church was established. However, with the passing of e some left the town and others passed beyond to a better life so the church membership was reduced to three persons. During the year, with work and prayers, we succeeded in getting a good- d group of people to attend the regular meetings. Already in the ng we could count forty or fifty persons who came to nearly all of services. The sad part is that during this period there were no con- ions. There was a group of young men who attended regularly showed interest, but who, at the coming of summer, went to work he country. Some of them are very much interested and we are ecting that when they return they will become converted. To we should add that during the spring and summer my visits to so were irregular due to the fact that I was called to conduct sev- evangelizing campaigns with the tent.

towns such as Passo, which are without their own means of ng, it is very difficult to maintain a good attendance of men and ng men, because in summer they work in the harvest and by the of March emigrate north to northern Buenos Aires or southern ta Fe to husk corn, and do not return until the winter is nearly . Thus our greatest opportunities are in the spring. I believe that year God will give us some souls. There are new people who e to church regularly and should be converted soon.

nowing that this report reaches the hands of many who are pray- and contributing to the support of the work, I take this opportu- to thank each of you in the name of the Lord for your efforts and ne same time beg that you continue to pray for the salvation of y souls.

America

J. L. Rutt

WE are glad to report that in spite of the increased difficulties there has been a forward movement in the Sunday school and ch services during the past year. There has been a spiritual awak- g on the part of the missionaries and of the most spiritual mem- The events that have occurred and those that are occurring have played a large part in this spiritual movement. Most of our bers are only as "babes in Christ" and therefore cannot grasp the hecies of the Word of God concerning the last days written of by t Paul and Saint John. Your unworthy servants have stressed er and the prayer life much more than in former years; i.e., that things must occur, but that "the end is not yet."

deep responsibility has gripped us as well as our faithful mem- of what we can and ought to do for the spiritual growth of lost . This has called us aside from secular duties to the dedication ne in intercessory prayer in behalf of lost souls. First we pray for who have been attending our services for years without making finite decision for Christ as their personal Saviour. Second we that each member may feel his responsibility to his children, ves, and friends. Third we pray for definite conversions among hildren who are attending our Sunday school from year to year. our tent meetings in the latter part of the year we were able to those who up until the present time were unreached. They brought to feel their need of Christ as their personal Saviour. the personal confessions in the tent services we are now teaching odly number the special lessons and we hope and believe that these we will be able to increase the number of members here derably.

e spiritual awakening on the part of the workers and a few of ithful members has played a prominent part in bringing many to seriously of living for Christ and for Him alone in these dark This spiritual awakening has taught them to think less of self more about the salvation of their sons and daughters, relatives, and friends as He soon will be coming again. We as your humble workers in this station ask an interest of you in North America in behalf of the work in America.

First Year in Villegas

T. H. Brenneman

IN the month of February, 1941, the writer with his family moved to the town of General Villegas, which lies more than one hundred miles to the northwest of Pehuajo. Our Mission had just arranged with the Christian Missionary Alliance Church to "trade" this city for the town of Maza which before belonged to the district of the Mennonite Mission. The last of February the remnant of the congregation that the Alliance Church had left was called together and officially given into our charge. The size of the group seemed to justify the renting of a hall in which we could hold meetings, our house not having a room sufficiently large to accommodate the interested ones. On the first Sunday in March the first meeting was held in the hall. It was conducted in the form of a Sunday school with fourteen souls present.

For several reasons the work has been difficult from the start, the greatest obstacle perhaps being the backslidden condition of the members who had been left as sheep without a shepherd. There had also been difficulties among the members as well as between the members and some of the former pastors, who, unfortunately, on leaving the city did not leave a good impression.

Another obstacle has been the fanaticism and opposition of the Catholic Church. The local leaders became more active than before



Don Antonio and His Wife by Their House. By looking closely you will see the only window, which is only a small hole in the wall. This picture was taken about a month before his death.

when they learned that the evangelical church was being re-established. Their followers were threatened with eternal punishment in Hell if they attended our meetings. Children of some of the public schools were obliged to attend Catholic services if they wished to pass their grade. It has also been impossible to secure a suitable hall combined with living quarters for the pastor's family, so the meeting hall and residence are separated by several blocks. This is considered by many a distinct disadvantage. All these things have not made the work easy but difficult. Nevertheless the Lord has heard the prayers of His people and is blessing the work.

One of the encouraging features of the work is the steady growth of the Sunday school, which now has an attendance of thirty-five or forty. The attendance also is quite regular and a definite growth in Bible knowledge and spiritual comprehension can be noted in the pupils. We also praise the Lord for an increased interest and attendance in the regular preaching services and prayer meetings. A number of souls have recently made public their desire to accept Christ as their Saviour.

In October one of the new tents was set up in Villegas for the first time and a ten-day series of meetings was held. Some expressed their desire to follow the Lord but the main result of the effort was the

reconsecration of the former members, the majority of whom had become quite worldly and had lost out spiritually.

Although there have been many discouragements the outlook for the coming year is brighter than it was last year. At present steps are being taken to receive those who wish to form a part of the Mennonite congregation which is to be organized in the near future. This, we believe, will be an added stimulus to the work. The members as well as the pastor solicit your prayers during the coming year that many may be won for Him.

Our Outstation, Ameghino. Knowing that three faithful members lived in this town thirty-five miles to the east of us, we began, at their request, to visit them and hold meetings in a room offered by one of them for this purpose. Considerable interest was manifested in the meetings, and so arrangements were made to set up the tent there and hold a series of evangelistic meetings the first part of November. Brother Gorjon was the evangelist and brought very interesting and powerful messages, with the result that about fifty persons manifested a desire to accept Christ as their Saviour. After the tent campaign a hall was rented and two weekly meetings, Sunday school and preaching services, are now held regularly. The attendance varies from twenty-five to forty and the majority of the adults are those who were converted in the tent. Some of these are of good families and show signs of becoming staunch pillars in the church of Christ. A number of them should be baptized during the coming year. The town of Ameghino is more receptive to the Gospel than some towns and needs to be remembered in your prayers.

The Progress of Evangelical Work in Santa Rosa

Feliciano Gorjon

Translated by T. H. Brenneman

AS I write this brief historical sketch of the Mennonite Evangelical work in Santa Rosa I do not pretend to give a history of its twenty years of existence in this prosperous and cultural city, the capital of the Central Pampa, but only of the last three years in which I have had the work in my charge.

Impediments and obstacles to the progress of the work: The evangelical work in this city does not enjoy a favorable atmosphere, and even less favorable circumstances for its expansion and development. Nevertheless the work lives; it lives and goes forward by the grace and power of God. In parenthesis I will say that this city is a stronghold, the bulwark of the Roman Catholic Apostolic Church. She has a monopoly on the consciences by means of the teaching in the primary and secondary schools. It offers in its schools the first and second year of the national and normal schools and is incorporated with the state schools.

The intellectual aspect of the city is another of the great impediments. It is not that intelligence is antagonistic to the church of Christ but that the so-called intellectuals and would-be intellectuals, I would say, throw overboard from the ship of life everything which they cannot understand or reason out even though reason itself reveals to them the great fundamental reality, that is, it teaches the existence of God and the immense and unsurpassed value of the regenerating and sanctifying power of the Gospel of Christ. This superficial intellectualism is born of pride, arrogance, and vanity.



Bible Coach and Trailer Loaded with Tent

The horizontal conversion of the members of this church is another impediment—the worst of all. When I took charge of the work in this city there were twenty-five members. Many of them had quit attending the meetings several years before and have not yet changed their complacent attitude toward the church of God. During the time Brother Hershey had charge of the work these continued but with much indifference. On July 26, 1939, Brother Hershey handed the work over to me. During the first two years I worked with enthusiasm and fervor with the believers (which were more cold than hot) with the fixed purpose of awakening in them the desire to live a deep and intensely spiritual Christian life. I tried, unfortunately in vain, to awaken in their hearts the desire for a sincere reconsecration in the heroic and self-denying service of God. But all these efforts were shattered by the indifference, and why not say it, the terrible unbelief on their part. No matter how much I worked with them and among them I was never able to get them to be more faithful and obedient to the Word of God. At present there are very few who attend the services. But in spite of the terrible and wretched testimony of the members, the church of the Lord continues to advance and grow.

Some successes attained in the year 1941: During the year Villa Santillan was worked and later it was decided to build a chapel. These plans were carried out and on the first of May (Labor Day) the chapel was dedicated with a successful and fitting service. The chapel is located in Villa Santillan, which is one of the most prosperous suburbs besides Villa Alonso. The church here consists of eleven members which are very faithful. They were baptized on December 1941. They all continue faithful to the Lord and to His Church.

A campaign with the evangelical tent: At present we are engaged in a great crusade of evangelization. We are working hard and with good success with the tent. So far in this campaign there are twelve converts. The evangelist on this occasion is Brother Snyder, pastor of the church in Carlos Casares. He has preached very interesting sermons which have been inspired by the Spirit of God. The campaign is still in progress.

In conclusion, I will say that the time will come when we shall have the central church full of faithful brethren. At present we are working, sowing the blessed Word of God with all earnestness and fervor. God will water these efforts and cause them to bear fruit to His honor and glory.

Bible Coach, Tent and Printery

T. K. Hershe

BIBLE COACH

THIS is the thirteenth year for the Bible Coach in our Missio It has given us good service. It has been explained many times these columns that it makes a home for the workers as it is equipp with kitchen and bedroom facilities. It has traveled thousands miles in the Province of Buenos Aires and the Territory of La Pamp It is still in good shape, but in 1941 it was used in only the weste section of our district.

TENTS

The first tent was purchased in September, 1933. It was set up ca season at one time or other in all our occupied towns. After eig years of service, it began to wear out and a new one was needed. was oval shaped, twenty-six feet by forty feet.

In the 1940 Annual Conference, the writer was assigned the subj of "Gospel Tent Work." After a survey of our own experience tent work, a compilation of facts concerning this method of evangeliz tion from other denominations was given. The statement was ma that we ought to have at least three tents, one for the Cosquin-Cordo District, and two for Province of Buenos Aires and La Pampa. the work extended to other towns, the call for the tent increase After some discussion it was decided that since the former tent, w

ting old and wearing out rapidly, that we should acquaint our thren at home with the situation.

Letters were written to the "Gospel Herald" making an appeal for ee tents. It was gratifying the way the brethren at home responded this call. Enough money came in to purchase the three tents de- d. The brethren in Cosquin have been using their new tent in ngelization campaigns in their district, and here in the Province Buenos Aires we divided the field into two zones—the eastern and western—placing one tent in each zone.

The new tents are smaller than the first one, making them easier to idle. They are twenty feet by thirty-three feet and oblong in shape. e Bible Coach is used with the tent in the western zone, and a all trailer was purchased for the eastern zone where the tent is iled and pulled by a Ford touring car. We certainly are grateful these new tents, and thank our heavenly Father and the Church making them possible.

TENT CAMPAIGNS

Both tents in the Province of Buenos Aires have been set up and ngelistic services held in them since November, 1941. Tent cam- gns were held in the following new places: Buenos Aires, Rojas, to, Arrecifes, Villegas, Ameghino, Fortin Olavarria, and in the er towns as Mechita, O'Brien, Bragado, Alberti, Passo, Tres Lomas, nerica, Pellegrini, Santa Rosa, Trenque Lauquen.

The brethren from all these towns inform us of large attendance, d interest, and many public confessions. Loud speakers are used advertise the meetings, and propaganda is made. Many people are acted to the tent that would not go to a hall or to a church.

Even with these two tents running, several of the towns will not be



New Tent Purchased 1941

to have a tent campaign this year. The result is that with our d progress of entering new towns and others that should be taken , we should have at least one more tent in our Mission. We are ing for it. The prompt response to our appeal for tents for the campaign reveals to us that another one for the 1942 campaign ich begins in November) might be possible. Will you pray and toward this end?

RAY FOR THE BIBLE COACH AND TENT WORK IN GENTINA.

PRINTERY

Busy Corner: The Mennonite Printery was kept very busy dur- the year 1941. Thousands of Gospel tracts besides some 180,000 mino Verdadero" ("True Way") and around 5,000 "Voz onita" ("Mennonite Voice") were printed and sent out from our ion Printery during the year, as well as all the necessary receipt lets, stationery, and other official documents of the Mission. Class sters and secretary's books for the Sunday school, the Annual ference, and other helps for our churches were printed in our tery. It has been a busy corner.

ew Song Book: The biggest item was the printing of a new song , entitled "Himnos de Algeria, No. 2" ("Hymns of Joy"). At our ference, the brethren Snyder, Weber, and Hershey were appointed t out this second edition. The supply of the first edition, Himnos lgeria, No. 1, was exhausted and had served its day. The new book one hundred and fifty-seven songs and fifty-four choruses, words only. The music is found in various church hymnals and chorus booklets. Our people are not acquainted with the singing of notes, therefore we are not ready to print music editions.

We printed 2,500 of them at a cost of about ten cents each, United States currency. It is a book four by five and one-half inches in size and fits nicely in one's coat pocket, bound in heavy paper with a cloth back. It is much appreciated and is now being used in most of our Sunday schools, Young People's Bible meetings, and children's meeting. There are seventy-two songs for children, which make it appropriate for use in working with them.

One of our printers has been working in the printery for thirteen years and the other one for eight years. Besides these two, one of our Orphanage boys is learning to set up type and to run the small printing machine. We do not do outside work, because these workers are kept busy printing for the Mission.

Our literature, especially the Young People's Topic Booklet, goes out to different South American Republics and to other denominations. It is a help appreciated by them and by our own people.

We take this opportunity to thank our dear brethren and sisters in the homeland for making it possible to print good Gospel literature. Especially do we thank the Hershey congregation near Intercourse, Pennsylvania, for their special interest in our printery. Their regular contributions make possible the spreading of the Gospel through the Mission Press. To all who contributed to this end, we say "Thank you."

Our special need is to have a new printing press or to have the old one overhauled. It has been running almost continuously for fourteen years with very little repair. We are praying that this one can be overhauled, which would cost upwards of $300.00, or that we will be able to purchase a new one which would cost perhaps five times this amount. Will you join us in prayer that this need may be realized, for we should continue to spread the Gospel through the printed page.

A Mennonite Orphanage in Argentina

N. Litwiller

THIS little institution on the edge of the city of Bragado experiences the problems and blessings of the majority of such institutions, no matter where they are. We have had a very happy year. There are thirteen inmates. We gave financial help to two more outside the home and exercised a tutorship over two others during the year 1941. Ten of the inmates are of school age and attend the regular public school.

Bro. and Sister Ernesto Pineyro are in charge of the home. Don Casimiro and his wife, Dona Natividad de Fernandez, are in charge of the truck farm. Two daughters of the truck farmer act as cook and helper respectively in the home. Hans Dehn, a student in the Bible School, sells the produce in town every morning before school begins. The children in the home receive good Christian training. They have regular family worship and all attend Sunday school either in the morning or the afternoon. Don Casimiro, the farmer, and Rone Assef, one of the older inmates among the boys, were baptized during the year, for which we praise the Lord. I should say that in addition to the Orphanage Brother Pineyro studies in the Bible School and he and his wife have made themselves responsible for a branch Sunday school and preaching point on one side of the city of Bragado. There have been several conversions in this place and a few have been baptized, for which we praise the Lord.

As workers we continually try to keep in mind the great purpose for which the Institution was built, and we trust that the efforts expended will be worth while. That purpose as we understand it is that boys and girls, orphans, who are taken in be given Christian care and training so that they may be converted and become faithful Christians. Then, too, it is our prayer that by the grace of God, some at least may be called to be real workers in the Mission. I make special mention of this point as the important factor—**the thing** that is uppermost in our minds. The length of the financial statement that usually accompanies a report on an Institution might lead some to believe that

finances are the important thing. It is true that the home cannot be run without money but we do not wish the length and details of finances to overshadow the great purpose which I have just named.

During the year we harvested about 5000 kilos of sweet potatoes, 70 bags of Irish potatoes, 4 bags of beans, 4 bags of peanuts. Brother Pineyro has taken special interest in the bees and we gathered 160 kilos of honey. This was all consumed in the home. Vegetables were a failure the earlier part of the year. Fruit was all frozen. 450 chicks were hatched but only 250 kept alive. We gathered approximately 200 dozen eggs. We harvested about 60 bags of corn and all was used on the place. Our light bill is very high due to repairs on the motor. The dentist bill was exactly 100 pesos or about twenty-three United States dollars. Operations, medical attention, medicines cost 175 pesos, approximately forty United States dollars.

In the section on statistics I shall give the financial report which may be interesting to the brethren at home. It is given in Argentine pesos and should be divided by four to give the approximate equivalent in United States dollars.

South America Clinic Report

Una Cressman

THROUGHOUT this past year we have had with us two of the patients that have been with us the previous year. The aged, blind lady finds herself more or less the same and needs about the same nursing care, while our other patient, Dona Catar, has made wonderful progress towards recovery. At present she is enjoying fairly good health and is able to help to take care of the others. Lately she has been found quite useful in taking over the responsibilities of the clinic when I was called into the home of one of our missionaries in a distant town for several weeks. We are glad for this help since at present there is only one nurse to carry on the program at home and for outside cases.

Just recently one of our patients was dismissed from our clinic after having been with us for several weeks. She was an elderly widow and a member of our church who had met with an accident and had to have her arm in a cast. We were sorry to learn that on account of some complications which had developed through delayed attention on her part by neglecting to see the doctor, and later, on account of carelessness on the doctor's part in neglecting to remove the cast, she had to return to the city hospital for special thermal treatments. We are hoping and praying that her hand may heal so that she will be able to use it again.

Besides caring for those who are in the clinic more or less permanently there were members who had come from other towns for short periods to receive treatment. Then, too, we have been giving our nursing service in the homes of some of our missionary families, and also on several occasions in the homes of several of our native members in the other towns.

Although our efforts in the field of nursing are still very limited we hope that some day, God willing, we may realize greater progress. May God help us to this end that we may be able to extend more widely our service to the needy in body as well as soul as an expression of His love toward the lost in sin that they might find in Christ, our Great Physician, the remedy for their sin-sick souls.

Editorial

[*Continued from first page*]

pointed to your present place of service. May God grant to you, and to us all, sufficient grace to perform our duties and to exercise our opportunities acceptably and effectively.

This is a time of salvation. We are living in a dispensation of personal evangelistic opportunities when all may be engaged in Christain work. The lost may find acceptance with God. It is no time to delay in giving our testimony. We are happy to believe that you are representing us in a noble work. May you give no occasion for offense in anv way lest our cause of missions should incur some discredit. And may we jealously protect our testimony at home that no offense may reach those "babes in Christ" whom you have led into the fold.

Some means by which the servants of the Lord commend themselves to the Cause of Christ are listed in the scriptures. Endurance proves the reality of faith. Afflictions, necessities, and distresses are the background of many great prayers and create opportunities to demonstrate the practical realities of trust in the living God. Stripes, imprisonment, and tumults are specific cases of enemy action against the Gospel wherein the Christian worker reflects the spirit of Christ and reveals the power of His sustaining grace. The labors, watchings, and fastings are characteristic of those who have soul-burdens and a deep concern for the lost. In all these things may you prevail against the forces of evil. Through God you shall serve valiantly.

TRES LOMAS

(Continued from page 405)

the members here in Tres Lomas. Her rheumatism hindered her from coming unless someone brought her, but now she says the Lord helps her to come to all the meetings, and it is a real joy to see her well, and take an active part in prayer meetings.

We regret the passing of one of the Church's most faithful members, Dona Laura D'Amato, but we are beginning to see a deepening in the spiritual life of the daughters as a result.

The number of members who have moved away during the year have almost offset the six who were baptized during the year, leaving one more at the end of the year than we had at the beginning. Thank you all for your prayers an behalf of the work in Tres Lomas.



SOUTH AMERICA

BUENOS AIRES

(June 10)

Activities of the Bible School

Since the early part of April the Bible school has been in session four half-days a week, with five regular students, one of whom is a converted Jew from the Cosquin district. He hopes to prepare himself to do evangelistic work among his own people, of whom there are very many in different parts of this country. Two of the others are already engaged in the Lord's work in an active way, but in order to become more effective they wish to continue their preparation. Because of the effects of the serious illness which Bro. Litwiller suffered in recent months, it was thought best that he should do little of the teaching for the time being, and that Bro. Snyder and the writer of these lines shoulder this task. We are able to secure rebates on the railway, which helps to keep the expense of traveling at a minimum. The courses offered this session are: Introduction to the O. T., Comparative Religion and Systematic Theology, by Bro. Snyder, Poetical Books of the O. T., Christian Ordinances and Practices, and The Book of Acts, by myself. In addition to this, one of our sisters in the Bragado church, who is a school teacher, has kindly consented to teach Spanish grammar and composition to the students. We would ask you to keep praying for this important part of the work of the Mission, and especially that we might interest more consecrated

ung people to train for active Christian vice.

In addition to the regular activities mened above, in a few of the congregations ere there are many young people, the tors in charge are teaching Personal Work d The Gospel of Luke to large and intered classes. This is done in at least two stans, Trenque Lauquen and Bragado.

finite Fruits in the City of Buenos Aires

The workers who have been struggling ng for over a year in this great city without ny results were made to rejoice last Sun- when a young married couple came out the Lord's side, in a regular service. They l agreed to take this step after attending ent services, and had the courage to do it a public way with a brief testimony when opportunity was given. Possibly the powl sermon which Bro. Pablo Cavadore ached on the need of the new birth, on a ent visit to our Mission, helped them to lly decide on this step. We are praying t others may follow their wise example.

On Saturday afternoon we have a children's eting to interest new children in the work. ey receive instruction in Bible stories, ans, and Scripture memory. Then they e a period for hand-work after the man- of vacation Bible school programs. They e the session with a short devotional and sionary story. Through this meeting we e enlisted a few new children for the Sunschool. Last Saturday the children were py to listen to a short lesson given by . Snyder, and on Sunday in the Sunday ol, which now meets at ten in the morn- Sister Carmen Palomeque held the chil- spell-bound with a good missionary y. The workers with others spent a few in the city to attend a S. S. convention. r Palomeque was one of the speakers on subject, "The Responsibility of the Church e Child." Among other things she emsized the need of getting the child con- ed in the early teens, and preparing him ecome a future worker in the Church.

he contract for the place we are renting is ly run out. The hall is rather small, holdonly about 30, so we feel that we should for a place with more capacity. Since ty places are so few and rents high in city, we would appreciate your prayers guidance in this matter. We want this ion to be a place of spiritual refreshment our members who move in from other s, as well as an evangelistic and teaching r for the many needy and lost souls in art of the city. We are grateful for your ant support and prayer fellowship.

L. S. Weber.

PEHUAJO

(June 17)

Winter in Argentina

ginning about May 25, we are experienhe coldest winter in this country since On the night of June 15 the therter registered 20 below freezing and quently all pumps and water pipes were n, and some did not thaw up all day. ground was frozen about 3 inches and ot thaw up for several days, where the rays of the sun could not reach it. But what we are more concerned about than water pipes and pumps is the multitude of people who are not prepared for such weather. We think of children in poor homes where they probably sleep on the floor on a few burlap bags and have a few old clothes to cover up with. Very few houses have any heat at all, and this is why very few people are comfortable at all and a great many are sick.

Special Meetings in Pehuajo

May 24, we began a 10-day evangelistic meeting here. We had invited Bro. J. Harrison for the occasion. During the ten days we visited nearly all of the homes of the members and some whom we expected to make a final decision during the meetings. The messages were very inspiring and helpful, but because of the cold weather setting in just at that time it was very difficult to secure new people and consequently our audiences were not what we had hoped them to be. There were not many visible results, but all enjoyed the meetings and were encouraged in the Christian life.

Week-end Visitors

Due to the physical condition of Bro. Litwiller, the writer was asked to take the regular preaching service in Bragado last Sunday night. Since Bro. Pablo Cavadore was holding special meetings in Trenque Lauquen at the time, it was possible for Bro. Hershey to come to Pehuajo and take our place here. Due to the rainy and cold weather, the Sunday crowds were rather small.

Will you, dear reader, join us in prayer in these trying times, so that we may be faithful under all circumstances?

A. Swartzentruber.



"In all things shewing thyself a pattern of good works" (Titus 2:7).

We are living in serious times. There are so many problems, many of which we fail to understand; yet life goes on and responsibilities keep coming to us all. Perhaps it was circumstances like these that prompted this message of Paul to Titus.

Whatever the circumstances, whatever the difficulty we are to meet, it is always safe to show ourselves "a pattern of good works."

In our homes, among our neighbors, in our churches, we have always this responsibility. Patterns of good works are always in demand, and the humblest of His children may feel his responsibility and carry on his task.

We rejoice in the message of the safe arrival in the homeland of the India missionaries who are home for their furlough. May God bless them. Let us pray too very definitely for those who are staying by the work which just now is especially trying.

HERE AND THERE

By Lydia Lehman

Last week another carload of clothing parcels came from our Pennsylvania cutting rooms. These were intended for Foreign Relief, but were sent to Anna E. Mellinger at Gordonville, Pa. Please note that all such parcels should be mailed to Clothing Depot, O. O. Miller, Akron, Pa. If this instruction is followed, it will save much extra work and writing and expense.

Frequently orders for cut garments are sent to us at Akron, Pa., headquarters. Please note that Akron headquarters **does not stock cut garments,** and all such orders should be sent direct to Miss Anna E. Mellinger, Gordonville, Pa. If this instruction is followed, your orders will be filled two or three days earlier; it will save us the expense and work of forwarding your order and also of informing you that we did so.

Recently a friend wrote about the day a number of sisters spent at a C.P.S. Camp doing some mending. May we suggest that many more take up this way of helping those at our camps? As time goes on, some things wear out and need to be replaced; some need mending; and we can do a big service in this way. Those who are living near enough to a camp can render a most valuable service, a service that will be most appreciated.

Camp kits are needed also for boys who come from places where these are not furnished for them. Please note that we advise those making camp kits to hold them and write to me, asking where they should be sent. We will then reply to you telling where they are needed. If this instruction is followed, it will also save much work and expense.

Keep on sewing for Relief when your home needs have been met.

Be sure to label your parcels clearly and fully so that we can acknowledge them. We are most grateful for your kind co-operation.—Sewing Circle Letter.

REPORT

Report of the Lakeview Sewing Circle of Wolford, North Dakota, for the year April 1, 1941 to March 31, 1942.

Cash on hand April 1, 1941	$14.02
Offerings	71.07
Money paid out for material, etc.	59.13
Cash on hand March 31, 1942	11.94
Average attendance	16
Garments made	86
Quilts made	5
Sheets made	9
Pillowcases made	6

Edith M. Graber, Secretary.

S. A. Statistics

TREASURER'S SUMMARIZED REPORT FOR 1941

(Amounts in Argentine Pesos)

Assets

Former balance as of January 1, 1941	$10,795.60
Received from General Treasurer	64,129.10
From local Churches for War Sufferers	440.00
Accrued interest	101.35
Total Assets	$75,466.05

Disbursements

General Mission Fund		$15,116.74	
Evangelist		17,882.00	
Orphanage		4,180.60	
Publication		540.00	
Bible School		550.00	
Bible Coach		695.00	
Clinic		900.00	
Nurse's Training		1,014.75	
New Tents		2,514.00	
Sewing Circles		526.00	
Steamer Fares		1,542.20	
Exchange Fund:			
Building and Property repair	$ 788.90		
Trips, Conference Committees, Missionary Conference	2,235.45		
Medical, Optical, and Dental	1,078.60		
Rents	3,993.40		
Equipment	772.75		
Investigation trip to Paraguay	574.80		
Various items authorized by Managing Committee	1,457.45	10,791.35	$56,252.64
Cash balance December 31, 1941			$19,213.41

Respectfully submitted,
L. S. Weber,
Argentine Treasurer.

AUDITORS' CERTIFICATE

Buenos Aires,
January 5, 1942

To the Mennonite Board of Missions and Charities
Elkhart, Indiana

Dear Brethren:

We, the officially appointed auditors of the Argentine Mennonite Mission, have carefully examined the books and records of the Mission Treasurer for the year 1941, and hereby certify that we have found them to be correct, and in accordance with the reports sent to the General Treasurer, as well as with the accompanying financial statement, which agrees with the deposit slips and balance on hand in the Buenos Aires Branch of the National City Bank of New York.

Signed:
A. Swartzendruber
Elvin Snyder
Auditors

FINANCIAL REPORT, 1941 MENNONITE ORPHANAGE

Receipts:

Sale of cattle	288.25	pesos
Sale of hogs	132.90	
Sale of vegetables	767.25	
Sale of chickens	71.00	
Sale of fruit	35.00	
Sale of eggs	52.00	
Sale of tree	2.00	
Donations—friends	177.60	
Help—relatives	75.00	
Refund	14.80	
From Mission	3,875.00	
Total	5,590.85	pesos

Expenditures:

Butter	73.50	pesos
Fruit	124.90	
Kerosene	68.65	
Groceries	805.30	
Shoes and repairs	153.95	
Meat	194.35	
1926 Ford	622.45	
Chicken Feed	60.05	
Chickens—new stock	59.15	
Labor and help	1199.20	
Washing	160.00	
Three hogs	45.00	
Two cows	300.00	
Milk	280.20	
Light	206.10	
Children out of home	349.00	
School	270.65	
Medical Dentist	275.00	
Bread	360.65	
Repairs	376.55	
Clothing	331.20	
Seeds, fruit trees	237.05	
Various	227.55	
Total	6780.45	pesos

Summary

Balance on hand, December 1, 1940		1419.15 pesos
Received from farm		1715.85
Received from Mission		3875.00
Total		7010.00
Expenditure	6780.45	
Balance on hand December 1, 1941		299.55

DIRECTORY AND STATISTICAL TABLES

N. Litwiller, Secretary

Managing Committee, Argentine Mennonite Mission:
President, T. K. Hershey; Secretary, N. Litwiller; Treasurer, L. S. Weber.

Department Secretaries:
English Publications, T. H. Brenneman.
Spanish Publications, T. K. Hershey.

Standing Committees:
Sewing Circle: Mrs. T. K. Hershey, Chairman; Mrs. E. V. Snyder Secretary; Mrs. J. L. Rutt.
Orphanage Committee: N. Litwiller, E. V. Snyder, L. S. Weber.
Publication: Hershey, Luayza, Snyder.
Bible School: Litwiller, Weber, Snyder.
Historical: Snyder, Hershey, Shank.
Pastors' Meeting: Swartzendruber, Snyder, Litwiller.
Old People's Home: Hershey, A. Darino, J. Battaglia.
Y. P. Retreat: Snyder, Litwiller, Brenneman.
Workers' Institute: Swartzendruber, Cavadore, Luayza.
Camp Ground: Swartzendruber, Hershey, Snyder.

MISSIONARY DIRECTORY FOR 1941

T. K. and Mae Hershey	Trenque Lauquen, F.C.O.	19
D. P. and Lillie Lantz	Cosquin, F.C.C.N.A.	19
Amos and Edna Swartzendruber	Pehuajo, F.C.O.	19
W. G. and Florence Lauver	Salto, F.C.C.N.A.	19
J. L. and Mary Rutt	America, F.C.O.	19
N. and Ada Litwiller	Bragado, F.C.O.	19
E. V. and Mary Snyder	Carlos Casares, F.C.O.	19
L. S. and Edna Weber	Buenos Aires, Tejedor	19
W. E. and Beatrice Hallman	Tres Lomas, F.C.O.	19
T. H. and Rowena Brenneman	Villegas, F.C.O.	19
Calvin and Frances Holderman	Cosquin, F.C.C.N.A.	19
Una Cressman	Pehuajo, F.C.O.	19
S. E. and Ella Mae Miller	Villegas, F.C.O.	19
Missionaries on Furlough		
J. W. and Selena Shank	Goshen, Indiana	19

SUPPORTED NATIVE WORKERS

Albano Luayza and wife	Carlos Barbosa and wife
Feliciano Gorjon and wife	Quintina Gutierrez
Anita Cavadore	Duilio Bottaro
Pablo Cavadore and wife	Juan Battaglia
	C. Herrera and wife

SPECIAL CHARGES

Financial Agent of Mission: T. K. Hershey.
Official Representative in U.S.A.: J. W. Shank.
Representative, Confederation of Churches, Argentina: L. S. Web

CHURCHES AND OUTSTATIONS

Name	Date of Founding	No. of Members	Supt. of District	Pastor
Pehuajo	1919	50	A. Swartzendruber	
Madero	1923	17	A. Swartzendruber	
Guanaco	1933	8	A. Swartzendruber	
Passo	1929	3	T. K. Hershey	P. Cavadore
Tres Lomas	1925	56	T. K. Hershey	Wm. Hallman
Tren. Lauquen	1920	54	T. K. Hershey	
30 de Agosto	1930	13	T. K. Hershey	Wm. Hallman
Pellegrini	1931	16	T. K. Hershey	P. Cavadore
Lonquimay	1933	7	T. K. Hershey	F. Gorjon
Santa Rosa	1922	16	T. K. Hershey	F. Gorjon
Villegas	1941	?		T. Brenneman

erica	1927	19	J. L. Rutt	
los Casares	1922	70	E. V. Snyder	
ctezuma	1931	12	E. V. Snyder	E. V. Snyder
nos Aires	1941	17	N. Litwiller	
th	1932	4		E. V. Snyder
roga	1934	26		C. Barbosa
nch	1936	13	E. V. Snyder	E. V. Snyder
gado	1926	68	N. Litwiller	
rien	1936	6	N. Litwiller	N. Litwiller
erti	1933	13	N. Litwiller	A. Luayza
hita	1926	13	N. Litwiller	A. Luayza
quin	1935	17	D. P. Lantz	
o	1941		N. Litwiller	W. G. Lauver

CHURCH STATISTICS FOR 1940—1941

	1940	1941
sionary pastors	10	12
ained Argentine pastors	2	2
Unordained pastors	2	3
Members at the beginning of the year	553	485
Total received during the year	48	109
Total lost during year	116	43
Net gain or loss	43	66
Membership at close of year	485	532

VARIOUS STATISTICS

	1940	1941
Number of Sunday schools	23	30
Average attendance of Sunday schools	692	778
Number of primary schools	4	4
Number of children in attendance	68	65
Sale of Bibles	211	260
Sale of New Testaments	583	515
Number of tracts distributed	282,010	336,671
Total receipts of churches and schools	$8,327.42	$8,819.68

FINANCIAL REPORT

Mennonite Board of Missions and Charities

JUNE, 1942

GENERAL

uron SS O, 23.99; Amos Zuercher, 10.00; An Ohio y, 60.00; Huron Miss Farm Club Mich, 100.00; nd Mrs Steve Plank, 50.00; A Bro and Sister Ia, ; Lower District Va, 46.50; Zion Hill SS Va, ; A Sis in the Faith Kans, 10.00; Beulah Nice, Oak Gr and Pl Hill Congs O, 233.74; A Bro and ich, 45.00; A Bro and Family Ind, 35.00; Harold nan, 3.00; D H Miller, 7.50; Arthur SS 2 Classes S Ill, 3.03; A Friend Ia, 25.00; Forks Cong Ind, Roseland Cong Nebr, 10.95; A Bro and Family .00; L E Miller, 5.00; Providence Cong Va, 21.10; d Mrs A P Hallman, 25.00; A Brother and Family 1.00; A Bro and Sister of Beech Cong O, 10.00; lam Kauffman, 10.00; Hopedale Cong Ill, 25.00; Ont, 35.00; Poole A M Cong Ont, 80.00; East A M Cong Ont, 51.62; A Bro and Sister O, La Junta Cong Colo, 14.00; Calvary Cong Kans, Mt Zion Cong Mo, 2.75; Crystal Springs Cong 3.95; West Zion Cong Alta, 39.65; Duchess Alta, Acadia Valley Cong Alta, 25.00; Medway SS O, Bethel West Liberty SS O, 79.47; South Union 150.84; Class No. 4 South Union SS O, 4.00; y SS O, 65.00; Sugar Creek Cong Ia, 157.91; River Cong Nebr, 25.00; Iowa City Cong Ia, L Deer Creek Cong Ia, 72.00; Manson Cong Ia, No Name, 20.00. Total 2,040.52

INDIA

NERAL—Mr and Mrs Ed M Yoder, 10.00; E heim, 25.00; Sue F Landis, 5.00; Gulfhaven SS 26.14; Detroit Miss Cong Mich, 2.50; No Pomona lif, 15.16; A Bro and Family Md, 100.00; Martins O, 6.00; D J Gingerich, 20.00; A Bro and Sister 25.00; Levi Bontrager, 4.00; Strasburg SS Pa, Y W Cl at New W Pa, 5.00; A Bro and Sister O, S M Carr, 5.00; A Family of 3 Mich, 60.00; Mr & P Swartzendruber, 100.00; A Bro and Family 0.00; Fairhaven SS Mich, 20.00; Linn SS Mo, Mrs J D Mininger, 3.00; Mr and Mrs J Y Smuck- Esther, 50.00; Int Friends of Pa, 15.00; Joe Mas- & Family, 5.00; Pitt Somer, 1.00; Albert Killius, Mr and Mrs J G Hochstetler, 5.00; 2 Sisters 10.00; Walter Hooley, 5.00; E Union SS Pri a, 20.00; A Bro and Sister O, 22.00; Mary R 9.00; Providence Cong Va, 3.00; Schertz Bros 00; A Bro and Sister Ind, 15.00; A Bro & Sister 35.00; Mr and Mrs A P Hallman, 25.00; Tuleta ex, 5.90; Laura Miller, 23.00; Mr and Mrs Con- rlson, 12.17; New Holland SS Pa, 100.00; A Pa, 15.00; A Sister Pa, 10.00; Salunga SS Pa, Indian Cove Cong Ida, 1.00; Zion Cong Ore, Filer Cong Ida, 13.14; Swamp Cong Pa, 22.81; SS Pa, 93.40; Hopedale Cong Ill, 75.00; East ible School Ill, 9.21; Hopedale Bible School Ill, Videman SS Ont, 44.72; Zurich SS Ont, 10.25; E B Ont, 25.00; Cedar Grove SS Ont, 17.29; r Cong Ont, 37.00; A Bro and Sister Pa, 5.00; Harner, 10.00; John C Liechty, 15.00; Bowne Mich, 16.31; Berea Cong Ind, 10.50; Yellow Cong Ind, 106.67; Lakeview Cong N D, 30.00; Montana Conference, 34.77; Fairview Cong N 0; Mt Zion Cong Mo, 5.00; Wilber Selzer, 15.00; rook Cong Colo, 10.00; La Junta Cong Colo, West Liberty Cong Kans, 44.50; Bethel Cong 0; Mt Pisgah Cong Mo, 10.50; Altoona Cong 30; Tressler SS Del, 1.55; Acadia Valley Cong 0.00; Ohio State S C Meeting, 25.28; General eting Ont, 69.90; Beech Cong & SS O, 117.00; Union SS O, 15.00; Martins Cong O, 19.00; Cong Ia, 26.08; Wood River Cong Nebr, 25.00; view Cong Nebr, 25.17; Milford AM Cong Nebr, A Bro Ia, 5.00; Pigeon Cong Mich, 20.84. al 2,269.53

A MISSIONARY—Maple Grove—New Wil- Cong Pa, 28.50; Friends Ohio, 150.00; Con- Cong Pa, 250.00; Lancaster District Board Pa, Blooming Glen SS Pa, 112.50; Willow Springs l, 45.73; Roanoke SS Ill, 75.00; Goshen Cong 30; Elkhart Cong Ind, 37.50; Sycamore Grove o, 29.51; Penna Cong Kans, 18.85; Spring Val- g Kans, 25.00; Hesston Cong Kans, 5.00; Penna Cong Kans, 5.00; Hesston Cong Kans, 50.00; Blough SS Pa, 10.00; Stahl SS Pa, 16.94; Salem Cong Alta, 37.50; Howard Miami S C Ind, 25.00; East Union S C Iowa, 20.00; Lower Deer Creek S C Iowa, 10.85; West Union S C Iowa, 15.34; East Union S C Iowa, 20.00; Hopedale S C Ill, 4.00; Tiskilwa S C Ill, 9.00; West Clinton SS O, 46.60; Lockport SS O, 44.36; Martins Cong O, 37.50; Sugar Creek Cong Ia, 112.50; E Fairview Cong Nebr, 65.06. Total 1,443.54

MISSIONARY CHILDREN—Morton S B S Pri Cl Ill, 2.00; Weaver SS Pa, 67.50; Masontown SS Pa, 10.95; South Union Pri Dept O, 8.01; Sugar Creek SS Cl Ia, 15.00. Total 103.46

EVANGELIST—C P Yoder, 100.00; Wideman YPM Ont, 25.00; Vineland YPM Ont, 150.00; Martinsburg SS Pa, 5.50; Beech Cong O, 60.00; South Union Cl No. 8, 7.00; South Union Cl No. 9, 27.25; South Union Cl No. 11, 13.50; South Union Cl No. 12, 15.00. Total 403 25

BIBLE WOMEN—Bowne SS Mich, 12.50; Vineland S C Ont, 8.00; South Union SS Cl No. 5, 12.50. Total 33.00

EDUCATIONAL—Rockhill SS Martin Wenger Cl Pa, 25.00; Lititz SS Pa, 25.00; T K Moyer Cl Pa, 25.00; Waterloo SS Ont, 25.00; Forks SS Ind, 3.00; Middlebury SS Ind, 27.80; Berea SS Ind, 1.00; Nappanee SS Ind, 8.00; South Union Cl No. 13, 12.50. Total 152.30

ORPHAN—Sue F Landis, 5.00; Bl Gl SS Mrs Jno Landis Cl, 18.00; Forks Cong Ind, 31.82; Lititz SS WW Cl Pa, 11.00; Freeport SS Cl No. 15 Ill, 36.00; E-town SS John Rutt Cl Pa, 11.00; Mrs Norman Moyer Cl Pa, 11.00; Blenheim SS Ont, 44.00; East Zorra YPM Ont, 11.00; Waterloo SS Ont, 24.00; Olive S B S Ind, 6.86; Bean Blossom S B S Ind, 2.86; Crumstown S B S Ind, 6.13; Crumstown Jrs Birthday Box Ind, 2.29; Yellow Creek SS Ind, 104.00; Shore SS Ind, 10.00; Mt Pisgah Cong Mo, 7.00; Martinsburg SS Pa, 5.00; South Union Cl No. 7 O, 11.17; South Union Cl No. 15 O, 18.00; Plain View SS 3 Sisters Classes O, 11.00; Sugar Creek Pri Dept Ia, 12.63; W Union Pri Dept Ia, 25.88. Total 425.64

WIDOW—Sue F Landis, 5.00; Mr and Mrs George W Beechy, 5.50; Locust Gr SS G's Cl Pa, 5.50; Oak Gr SS Cham Co Sis Cls O, 6.00; E-town SS Alta Nunemaker Cl Pa, 11.00; Shore SS Ind, 6.17; Sugar Creek SS Cl Ia, 22.00. Total 61.17

MEDICAL—Oak Gr and Pl Hill Cong O, 61.85; Lititz SS Pa, 10.00; Kidron S C O, 10.00; South Union S C Ohio, 10.00; Midland Sr S C Mich, 15.00. Total 106.85

FAMINE RELIEF—Goshen Col W M Soc Ind, 17.00.

LEPERS—Sue F Landis, 5.00; "S W" Ont, 25.00. Total 30.00

PERSONAL—Oak Grove Bible Sch O, 10.82.

Total for India 5,056.56

SOUTH AMERICA

GENERAL—E Petersheim, 25.00; Sue F Landis, 5.00; Gulfhaven SS Miss, 26.14; Detroit Miss Cong Mich, 2.50; A Bro and Sister Mich, 25.00; Strasburg SS Pa, 25.00; Albert Killius, 15.00; E Bend SS Cl Ill, 21.00; Levi Bontrager, 4.00; Providence Cong Va, 3.00; Shertz Bros, 50.00; Pleasant View SS O, 14.89; A Bro and Sister Mich, 35.00; Mr and Mrs T S Cripe, 5.00; J W Shank, 67.15; Laura Miller, 20.00; Pleasant Hill Cong Ill, 13.00; A Bro and Family Kouts Cong Ind, 30.28; A Sister Pa, 10.00; New Holland SS Pa, 100.00; Landis Valley SS Harry Diffenderfer Class, 5.00; A Bro and Sister Pa, 100.00; Landis Valley Cong Pa, 87.62; Indian Cove Cong Ida, 5.00; Souderton Cong Pa, 39.60; Vincent Cong Pa, 245.00; Doylestown Cong Pa, 62.36; Morton Cong Ill, 20.00; Weber Cong Ont, 15.75; Cedar Grove Cong Ont, 26.30; Biehn Cong Ont, 12.40; Hagey Cong Ont, 19.00; Bowne Cong Mich, 16.31; Hannibal Cong Mo, 4.93; Hesston Cong Kans, 5.00; Penna Cong Kans, 5.00; E Holbrook Cong Colo, 10.00; La Junta Cong Colo, 20.89; Oak Grove Cong Pa, 2.12; Altoona Mission Cong Pa, 5.00; Stahl Cong Pa, 6.22; Acadia Valley Alta, 30.00; Plum Creek Cong Nebr, 12.87; Wellman Cong Ia, 41.60; Milford A M Cong Nebr, 25.11. Total 1,320.04

MISSIONARY—Goshen College Cong Ind, 12.69; Pike SS Va, 40.00; Mt Clinton SS Va, 31.50; Arthur S B S Ill, .17; Conestoga Cong Pa, 250.00; E-town SS Pa, 103.40; E-town SS Benj Keener Cl Pa, 10.00; E-town SS Dora Aungst Cl, 5.00; Good's Cong Pa, 54.00; Lancaster District Board Pa, 150.00; Souderton SS Pa, 37.50; Hopedale Bible School Ill, 13.49; Wilmot A M Cong Ont, 50.00; Waterloo SS Ont, 112.50; Elkhart Cong Ind, 25.00; Pleasant Valley Cong Kans, 7.50; Mount View Cong Alta, 12.00; Oak Grove Y Women's S C O, 10.00; S Union S C Ohio, 5.00; Bethel Sisters Quarter Fund, 20.00; Columbiana & Mah S C O, 20.00; Blenheim S C Ont, 10.00; Markham S C Ont, 9.00; Martins SS O, 37.50. Total 1,056.25

MISSIONARY CHILDREN — Belmont SS Ind, 52.05; E-town SS Edith Witmer Cl Pa, 12.50; E-town SS Louella Keener Cl Pa, 6.25; E-town SS Alta Nunemaker Cl Pa, 12.50; E Petersburg SS Pa, 75.00; Wideman SS Ont, 16.85; Wideman SS Ont, 7.50; Cressman SS Ont, 11.00; Central SS G's Classes O, 25.00; Robert Baker, 5.00. Total 223.65

EVANGELIST—C P Yoder, 100.00; Carpenters Cong Pa, 7.00; Lititz SS Pa, 12.50; Waterloo SS Ont, 25.00; Shore YPBM Ind, 10.27; Forks SS Ind, 7.00; Middlebury SS Ind, 40.00; Berea SS Ind, 2.34; Nappanee SS Ind, 17.00; E Union Cong Ia, 100.00. Total 321.11

BIBLE READER—Loyal Workers Salford Pa, 16.00.

ORPHAN—Kitchener SS Inter Dept Ont, 8.22; Olive S B S Ind, 6.87; Lower Deer Creek S C Iowa, 8.58. Total 23.67

MEDICAL—Columbiana & Mahoning S C O, 20.66.

NURSE—Blenheim SS Ont, 20.00; Blenheim SS Ont, 40.00. Total 60.00

PUBLICATION—Hershey SS Pa, 32.00.

PERSONAL—Mr and Mrs Jno Stalter, 20.00; A Sister Va, 5.00. Total 25.00

Total for South America 3,098.38

AFRICA

Pigeon River Cong Mich, 85.40; Sue F Landis, 5.00; 2 Sisters Nebr, 5.00; A Bro and Sister O, 20.69; Mr and Mrs H Clifford Yoder, 35.00; East Bend Bible School Ill, 3.07; Acadia Valley Cong Alta, 40.00; South Union SS Cl 17 O, 39.75; Deep Run Cong Pa, 101.19.

Total for Africa 335.10

CITY MISSIONS

ALTOONA, PA.—Scottdale Cong Pa, 46.46; Dist SS Conf Pa, 10.60; Oak Grove Cong Pa, 1.15; Thomas Cong Pa, 22.57; Allensville Cong Pa, 43.02. Total 123.80

CHICAGO, ILL.—Berdene E Byler, 10.00; Ben S Gerig Ia, 20.00; Vernon Weaver, 10.00; Emerson Andersonn, 10.00; Dale Hirstein, 20.00; P A Friesen, 1.00; Jesse Roth, 10.00; J L Stauffer, 4.45; Goshen College Cong, 14.30; Roanoke Cong Ill, 42.00; Science Ridge SS Ill, 15.47. Total 157.22

CANTON, OHIO—Oak Grove & Pleasant Hill, 20.00; Beech Cong O, 36.00; Canton Cong O, 11.46; Canton SS O, 7.24; Fulton County YML O, 10.00; Leonard Hartzler, 5.00; Marjorie Nofziger, 1.00; Dallas Hamsher, 5.00; A Bro & Sister, 5.00. Total 100.70

CULP, ARK.—West Union Cong Ia, 29.75; M B of M & C Ind, 25.00. Total 54.75

DENVER, COLO.—Linn SS Mo, 2.10; Limon Cong Colo, 2.30; Ruth Diener, 10.00; Bethel & Syc Gr SBS Mo, 7.85; E Union Cong Ia, 58.00. Total 80.25

DETROIT, MICH.—Detroit Cong Mich, 13.95.

FORT WAYNE, IND.—Middlebury Cong Ind, 2.00; Levi Weaver, 1.00; Mrs Abe Kauffman, 5.00; Misc, 20.00; Middlebury Cong Ind, 52.50. Total 80.50

HANNIBAL, MO.—Goshen College Cong Ind, 1.84; W Union Cong Ia, 163.20; Sugar Creek SS Cl Ia, 1.50. Total 166.54

IOWA CITY, IA.—Linn SS Mo, 1.50; Sugar Creek SS Cl Ia, 4.00; Milford AM Cong Nebr, 23.79. Total 29.29

IOWA CITY BLDG. FUND, IA.—E Union Cong Ia, 76.06.

JOHNSTOWN MISSION, PA.—Masontown Cong Pa, 13.20; Oak Grove Cong Pa, 2.66; Dist SS Conf Pa, 10.60; Rockton Cong Pa, 7.00; Glade Cong Md, 5.38; Springs Cong Pa, 30.00; Pleasant Grove Cong Pa, 7.00; Apt Rent, 23.75. Total 99.59

KANSAS CITY, KANS.—Strasburg SS Pa, 10.00; Mt Zion Cong Mo, 1.50; Crystal Spgs Cong Kans, 3.95; Plum Creek Cong Nebr, 15.00; E Fairview Cong Nebr, 29.38; A H Olson, 4.00; Mrs A Leihy, 2.00; Marie Kaufman, 17.00; S B S Offg Kans, 8.67; Kansas City Cong Kans, 24.83. Total 116.33

LIMA, O.—Bethel SS Medina Co O, 63.56; Logan & Champaign Cos Miss Meet O, 56.31. Total 119.87

MEXICAN MISSION CHICAGO, ILL.—Metamora Cong Ill, 36.46; Belmont SS Cora Buzzard Ci Ind, 1.60; Mr and Mrs T S Cripe, 5.00; East Bend Bible School Ill, 6.63; Science Ridge SS Ill, 15.48. Total 65.17

OZARK MISSIONS, ARK.—Spg Valley Cong Kans, 10.00.

PEORIA, ILL.—Willow Springs Cong Ill, 55.80; C Brunk, 3.00; Wm Nofzinger, 5.00; Peoria Menn Ch Ill, 25.00; Sch Supplies, 1.60; A Friend, 3.00; Roanoke Sc Circle, 5.00; Morrison SS Ill, 10.00; W Nofzinger, 5.00. Total 113.40

ROCKY RIDGE MISS. BLDG.—A Bro and Sis Finland Cong Pa, 25.00.

TORONTO, ONT.—Floradale SS Ont, 60.00; Toronto Miss Cong Ont, 70.00; Wideman SS Ont, 28.88; Shantz Cong Ont, 16.06; Latschar Cong Ont, 29.00; Elmira Cong Ont, 25.00; Wanner Cong Ont, 20.00; Cedar Grove SS Ont, 20.00; Snyder Cong Ont, 15.90; Waterloo Cong Ont, 40.60. Total 325.44

Total for City Missions 1,757.87

CHARITABLE INSTITUTIONS

KANSAS CITY CHILDREN'S HOME.—Mountain View SBS Mont, 6.75; Freeport Jr Girl's S C Ill, 1.37; Bethel SBS O, 5.54; East Bend Cong Ill, 75.00; Hopedale Bible School Ill, 4.14; Milford A M Cong Nebr, 26.06; S B School West Lib Cong O, 1.40; Harvey Bender, 5.00; Prim SS Pigeon Mich, 4.00; Manson Cong Ia, 16.00; S B S West Union Cong Ia, 28.20; Martha Kauffman, 1.00; Bethel Cong Mo, 8.41; H A Diener, 1.00; Jacob H Miller, 1.00; S S Hershberger, 1.00; Norman Teague, 1.00; Jonathan Mast, 2.00; Herman Hershberger, 1.00; Mrs Sanford E Miller, 5.00. Total 194.78

ORPHANS' HOME, OHIO—Howard-Miami Co S B S Ind, 14.22; Glade Cong Md, 1.50; Tressler Cong Del, 1.50; Kaufman Cong Pa, 6.31; Harry Nice, 5.00; Ida Kauffman, 5.00; West Clinton SS O, 50.23; Logan & Champaign Cos. Miss Meet, 112.63. Total 196.39

MILLERSVILLE ORPHANAGE.—Sue F Landis, 5.00.

HOME FOR THE AGED, ILL.—East Bend Cong Ill, 75.00; Special Support, 716.05; Produce, 142.89; Maintenance, 8.55. Total 942.49

OLD PEOPLE'S HOME, OHIO—Special Support, 528.60; Produce, 48.13; Friends Ind, 8.00; A Bro Ohio, 1.00; A Bro and Sister, 1.00; A Bro Penna, 5.00; A Bro Ill, 5.00; Leickheim & Frey, 1.70; Strasburg SS Pa, 15.00; John C Liechty, 20.00. Total 633.43

HOME FOR AGED, PA.—Sue F Landis, 5.00.

OLD PEOPLE'S HOME, Md.—Strasburg SS Pa, 10.00.

LA JUNTA HOSPITAL, COLO.—Morton Cong Ill, 18.00; Kaufman Cong Pa, 6.31; Tressler Cong Del, 1.50; Glade Cong Md, 1.50; Income from Patients, 6,665.37; Endowment Income, 149.06. Total 6,841.56

LA JUNTA HOSPITAL NURSE—Howard Miami S C Ind, 15.00; Martins Creek S C Ohio, 5.00; South Union S C Ohio, 5.00; Blenheim S C Ont, 2.00. Total 27.00

LA JUNTA SHEET & BLANKET—Howard Miami S C Ind, 10.00.

Total for Charitable Institutions 8,865.65

OTHER FUNDS

ANNUITIES—A Bro Ill, 150.00; A Bro Kans, 100.00; A Sister Pa, 300.00. Total 550.00

AMERICAN BIBLE SOCIETY—East Bend Bible School Ill, 4.71; Plum Creek Cong Nebr, 15.00. Total 19.71

BOOKLET OF PRAYER—Bethany S C O, 3.50; Per Mrs. M C Lehman, 6.00; West Union S C Ia, .10; Hopedale S C Ill, 63.50. Total 73.10

BRAESIDE HOME ONT.—"H & EB" Ont, 10.00.

BOARD OF EDUCATION—Glade Cong Md, 1.50; Tressler Cong Del, 1.50; Kaufman Cong Pa, 6.31. Total 9.31

CHINA—La Junta Cong Colo, 20.00; Maud E Kelm, 22.50; A Bro Sis & Family Ind, 22.50; A Bro Sis & Family Ia, 25.00; A Young Sister Va, 1.50; A Friend & Family Ia, 25.00; East Bend Bible School Ill, 3.19; H & EB Ont, 25.00. Total 144.69

COMMISSION FOR CHRISTIAN ED.—Ontario District Board, 120.10; Lakeview Cong N D, 3.00; Crystal Spga Cong Kans, 17.00; Denver Mission Cong Colo, 3.55; Crown Hill SS O, 5.00. Total 148.65

CHURCH & MISSION NEWS—Cressman Cong Ont, 15.60; Detweiler Cong Ont, 5.00; Weber Cong Ont, 5.41; G G Marner, 1.00. Total 27.01

S W PENNA CONF FUND—Thomas Cong Pa, 22.57; Schellsburg Cong Pa, 2.50. Total 23.07

COLPORTAGE & TRACTS—Elkhart SS Cl No. 26 Ind, 10.00.

DISTRICT MISSION—Coalridge Mont Cong, 13.15.

EASTERN MENNONITE SCHOOL—Glade Cong Md, 1.50; Tressler Cong Del, 1.50; Kaufman Cong Pa, 6.31. Total 9.31

DAK-MONT DISTRICT CONFERENCE—Lake Region Cong Minn, 14.91; Red Top Cong Mont, 15.61. Total 30.52

GENERAL EXPENSE FUND—Annual S C Meeting Ont, 34.94.

ANNUAL MTG EXPENSE—Ont Board Meeting, 910.00.

HOUSE OF FRIENDSHIP—Wellesley A M Cong Ont, 5.00.

IND-MICH CONF FUND—Bethany Cong Mich, 7.41.

JEWISH WORK—"S W" Ont, 25.00.

JOHNSTOWN BIBLE SCHOOL PA.—Altoona Cong Pa, 5.00; Stahl Cong Pa, 6.21. Total 11.21

LOMAN MINN WORK—Spring Valley Cong Kans, 14.10; Bethel & Syc Gr S B S Mo, 7.85. Total 21.95

MEXICAN MISS TEX.—Goshen College Cong Ind, 8.89; 2 Sisters Nebr, 5.00; South Union Cl No. 1 O, 14.50; South Union Cl No. 6 O, 21.00. Total 49 39

MEXICAN MISS COLO.—Goshen College Cong Ind, 19.20.

MANITOU SPRINGS REP COLO.—Palmyra Cong Mo, 6.00.

GOSHEN COLLEGE—Ontario Board, 287.73.

MISSION LITERATURE—Schellsburg Cong Pa, 2.50.

MISSIONARY PREPARATION—A Bro Ind, 193.80.

NORTHERN MINN WORK—Goshen College Cong Ind, 14.16; Huron Miss Farm Club Mich, 50.00; Goshen College SS Ind, 5.09; A Bro & Sis & Family Ind, 20.00; Ray J Blake, 50.00; West Union Cong Ia, 27.25; East Bend Bible School Ill, 4.58. Total 171.08

OFFICE EQUIPMENT—E C Bender, 150.00.

PARAGUAY INDIAN MISSION—Goshen College Cong Ind, 11.02; 2 Sisters Nebr, 5.00; Nurses' Alum Assoc La Junta, 100.00. Total 116.02

RURAL MISSIONS—Weaver Cong Pa, 7.90; Kaufman Cong Pa, 20.16; Masontown Cong Pa, 14.48; Zion Cong Mich, 9.00; White Cloud Cong Mich, 9.00; Holdeman Cong Ind, 60.38; St Jacobs Cong Ont, 25.00; Blenheim YMCF Ont, 10.00; Waterloo Cong Ont, 42.25; Biehn Cong Ont, 34.00; Jay Livermore, 4.00; Blenheim YMCF Ont, 10.00; Mission Board Meeting, 77.43; St Jacobs Cong Ont, 25.00; Bean Blossom S B S Ind, 5.09. Total 353.69

PERSONAL—Spring Valley Cong Kans—12.50; Hesston Cong Kans, 2.50; Penna Cong Kans, 2.50; Roanoke YPBM Ill, 17.00. Total 34.50

SS FIELD WORKER—Hannibal Miss Cong Mo, 2.00; Crystal Springs Cong Kans, 3.00; Spg Valley Cong Kans, 5.41; La Junta SS Colo, 4.00. Total 14.41

SOUTH BEND MISS IND.—John Doe Jr Ind, 50.00.

SEWING CIRCLE LETTERS—Items as per Mrs A J Metzler Letter, 55.00.

SUMMER BIBLE SCHOOL—Fairview Sum Bible School N D. 15.74.

PINCKNEY BLDGS MICH.—Pinckney S B S Mich, 3.36; Pinckney Gospel Mission Mich, 6.64. Total 10.00

DISTRICT GENERAL—Maple Grove Cong Ind, 44.41; Clinton Brick Cong Ind, 16.30; Pigeon Cong Mich, 21.55; Howard-Miami Cong Ind, 75.31; Zion Cong Mich, 9.50; Clinton Frame Cong Ind, 100.36; Emma Cong Ind, 32.00; Hopewell Cong Ind, 75.00; Salem Cong Ind, 41.20; Anderson Cong Ind, 15.00; Fairview Cong Mich, 48.42; Shore Cong Ind, 36.94; Morrison Cove Cong Pa, 7.00; Weaver Cong Pa, 9.00; Casselman Cong Pa, 8.00; Dist SS Conf Pa, 4.24; Blough Cong Pa, 30.00; "S W" Ont, 15.11; Kitchener SS C Cressman Cl Ont, 35.65; Kitchener SS H Schiedel Cl Ont, 22.42; Kitchener SS Jr & Int Dept Ont, 3.67; Rockhill Cong Pa, 74.21; Norristown Evangelistic Mtgs Pa, 36.99; Norristown Miss Pa, 10.02; Lansdale Miss SS Pa, 60.23; Plain Cong Pa, 127.70; Towamencin SS Pa, 25.75; Deep Run Cong Pa, 109.41; Swamp Cong Pa, 18.74; Souderton Cong Pa, 50.00; Pottstown Mission Pa, 39.65; Bethel SS Ore, 4.41; Filer Cong Ida, 10.07; Sheridan SS Ore, 61.28; Mt Zion Cong Mo, 9.29; Spg Valley Cong Kans, 20.48; Manitou Spgs Cong Colo, 6.58; Penna Cong Kans, 17.26; Pleasant View Cong Okla, 23.10; Bethel Cong Mo, 14.21; Pleasant Valley Cong Kans, 15.00; La Junta Cong Colo, 24.36; Ruby Greaser, 1.00; Yoder Cong Kans, 59.27. Total 1,470.09

Total for Other Funds 5,083.18

RELIEF FUNDS

NONRESISTANT RELIEF—Wideman SS Ont, 16.85; Shantz Cong Ont, 18.18; Wideman Cong Ont, 68.00; Elmira Cong Ont, 89.96; Wanner Cong Ont, 52.90; Cedar Grove SS Ont, 25.69; Detweiler Cong Ont, 6.30; Andrew Bean, 25.00; Wellesley A M Cong Ont, 126.09; Poole AM Cong Ont, 40.00; East Zorra A M Cong Ont, 36.94; Blenheim Cong Ont, 58.26; "Ont No. 987", 5.00; Waterloo SS Ont, 60.00; Bothwell Cong Ont, 2.30; East Zorra AM Cong Ont, 161.91; Zurich SS Ont, 16.00; Wilmot Township District Ont, 45.00. Total 854.38

CIVILIAN SERVICE—Marion Good, 3.00; Milford Cong Nebr, 3.00; Olive Cong Ind, 255.00; Alpha Cong Minn, 75.00; S Union Cong O, 25.00; Masontown Cong Pa, 26.90; La Junta Cong Colo, 150.30; Denver Cong Colo, 5.35; Mervin Yoder, 5.00; Roy Yoder, 5.00; Lakeview Cong N D, 10.00; A Bro Ohio, 20.00; Jason Miller, 1.50; Holly Grove Cong Md, 32.86; No Pomona Cong Calif, 48.50; Elmer Hartman, 20.00; Franconia Dist Conf Pa, 1,145.34; Berea Cong Ind, 55.80; Beech Cong O, 42.00; Mattawana Cong Pa, 25.00; Gulfhaven SS Miss, 48.75; Britton Run Cong Pa, 10.00; Oak Gr & Pl Hill Congs O, 124.25; Allensville Cong Pa, 175.00; Pike Cong O, 2.00; Pleasant View Cong Ind, 46.20; Broken View Cong Nebr, 35.00; Winton Cong Calif, 50.00; Clarence Center Cong N Y, 38.00; Forks Cong Ind, 337.09; Rockville Cong Pa, 55.00; Metamora Cong Ill, 377.49; Sycamore Grove Cong Mo, 15.00; Roseland Cong Nebr, 11.25; E Fairview Cong Nebr, 10.00; E Fairview Cong Nebr, 142.35; Pleas Valley Cong Kana, 22.50; White Hall Cong Mo, 1.40; Sarah Young, 10.00; Portland Cong Ore, 11.10; Pleasant View Cong Ind, 1.00; Canton Miss Cong O, 184.33; Nappanee Cong Ind, 1.20; Pleas View Cong Okla, 20.00; Olive Cong Ind, 11.50; Kans City Cong Kans, 42.40; A Brother Ore, 2.00; Jonas Birky, 2.50; J G Hochstetler & Wife, 5.00; Mountain View Cong Mont, .30; Maple Gr Cong N W Pa, 47.45; Limou Cong Colo, 15.00; Protection Cong Kans, 61.10; C P S Camp No. 20 Pa, .90; Oak Gr & Pl Hill Congs O, 233.18; Manitou Cong Colo, 53.00; Liberty Cong Ia, 10.00; Martins Creek Cong O, 102.80; Pleasant View Cong Okla, 5.00; Ft Wayne Cong Ind, 36.58; Thomas Cong Pa, 40.00; Clarence Center Cong N Y, 34.60; Spring Valley Cong Kana, 10.00; La Junta Cong Colo, 22.50; Britton Run Cong Pa, 7.00; Grover Klingelsmith, 10.00; Bernice Klingelsmith, 10.00; Pleasant View Cong Mich, 4.00; Mt Zion Cong Mo, 7.05; Wittmer & Yoder Ch W Dist Ind, 1.50; Mt Pisgah Cong Mo, 20.00; Belleville Cong Pa, 221.45; Sweet Home Cong Ore, 10.50; Indian Cove Cong Ida, 2.60; Fairview Cong Ore, 22.50; Bethel Cong Ore, 1.00; Portland Cong Ore, 58.05; Dr Amalia Ziegler, 2.50; Science Ridge Cong Ill, 34.70; Clarence Center Cong N Y, 7.00; Kidron Cong O, 45.00; Milford Cong Nebr, 106.31; Maple Grove Cong Ind, 12.50; Pigeon Cong Mich, 61.04; White Cloud Cong Mich, 50.00; Bethany Cong Mich, 47.50; Goshen Cong Ind, 306.00; Olive Cong Ind, 181.89; Yellow Creek Cong Ind, 300.00; Northern Minnesota, 11.36; Yoder Cong Kans, 9.40; Hutchinson Miss Kans, 12.00; Hutchinson Miss Cong Kans, 19.96; Sycamore Grove Cong Mo, 22.54; Hannibal Mission Cong Mo, 20.36; Hesston Cong Kans, 51.23; Penna Cong Kans, 5.00; Calvary Cong Kans, 19.25; Limon Cong Colo, 10.00; Stahl Cong Pa, 18.50; Weaver Cong Pa, 22.17; Glade Cong Md, 62.62; Pleasant Grove Cong Pa, 28.00; Morrison Cove Pa, 85.00; Springs Cong Pa, 58.41; Kaufman Cong Pa, 190.00; E Union Cong Ia, 272.70; Sugar Creek Cong Ia, 331.44; Wood River Cong Nebr, 9.70; Iowa City Cong Ia, 17.68. Total 7,226.

AMISH CIVILIAN SERVICE—S E Clearspring Ch No. 21, 58.00; N E Middlefield OO AM Cong 50.00; Ind and O M B C Conf Ind, 266.93; E & W Dist OO Am Congs Ind, 142.50; Simon Knepp, 5.00; L E Miller, 10.00; N Middlefield Dist O, 25.00; Kidron Cong O, 165.00. Total 722.

AMISH WAR SUFFERERS RELIEF—S E Clearspring Ch No. 21, 32.00; No & So OO AM of Thomas Okla, 65.00; Dan J A Miller Ch O, 25.00; R M Troyer Ch O, 35.00; N W Dist So Ch Ill, 53.00; Simon Knepp 5.00; A Bro and Sister of the J B Peachey Cong I 10.00; N Marshall Dist No. 6, 25.00; W Center A Cong Kans, 225.00; OO Am Menn Cong Martins Creek O, 12.50; Wittmer & Yoder Ch W Dist Ind, 16.5 An Amish Brother, 40.00; S D Schrock Ch Va, 370.0 Total 914.

EUROPEAN WAR SUFFERERS RELIEF—M ford Cong Nebr, 24.70; Olive Cong Ind, 37.00; N Beachy, 10.00; Alpha Cong Minn, 235.00; So Uni Cong O, 61.50; Masontown Cong Pa, 54.00; La Jun Cong Colo, 5.00; Denver Cong Colo, 8.20; Bethel Co O, 13.00; Metamora Cong Ill, 100.00; Mervin Yod 5.00; Roy Frey, 5.00; David Yoder, 10.00; Ray Yod 5.00; Conestoga Cong Pa, 85.86; Rock Cong Pa, 45.5 Lakeview Cong N D, 20.00; Goshen College Cong I 7.00; Levi Bontrager, 6.00; Berea Cong Ind, 1.20; Beechy, 10.00; Beech Cong O, 1.00; Mattawana Cc Pa, 30.00; Sue F Landis, 5.00; Upper District V 40.00; Lower District Va, 151.20; Middle District 25.00; Gulfhaven SS Miss, 45.00; W Fairview Cc Nebr, 9.00; Britton Run Cong Pa, 10.00; E Hon ville Dist Ind, 74.00; Oak Gr & Pl Hill Congs O, 10.4 A Sister Pa, 10.00; Allensville Cong Pa, 145.00; P Cong O, 2.00; Hesston Cong Kans, 20.00; Mart S B S O, 3.00; D H Miller, 10.00; Hopewell Cong C 11.00; D J Gingerich, 20.00; Clarence Center Cong Y, 14.60; Rockville Cong Pa, 10.00; S D Miller, 25. Thurman Cong Colo, 51.40; Sycamore Grove Cong I 20.00; Pigeon Cong Mich, 13.00; U D Byler, 10. E Fairview Cong Nebr, 20.00; Levi S Schrock, 50. Pleas Valley Cong Kans, 27.00; White Hall Cong 4.00; A Friend and Family Ia, 25.00; Portland C Ore, 3.10; Canton Miss Cong O, 31.00; Nappanee C Ind, 17.10; Pleas View Cong Okla, 80.84; A Bro Family Ia, 85.00; Kans City Cong Kans, 53.10; A Ore, 3.00; Jonas Birky, 2.50; Mountain View C Mont, 1.70; Zion Cong Ore, 260.00; A Sis Wil S Cong Ill, 100.00; Protection Cong Kans, 55.00; C Camp No. 20 Pa, 10.60; Oak Gr & Pl Hill Cong 5.00; Providence Cong Va, 2.25; A Sister Va, 5. Palmyra Cong Mo, 13.25; Liberty Cong Ia, 20 Pauline Plank, 10.09; Mr and Mrs A P Hallman, 25 Pleasant View Cong Okla, 68.49; Mr and Mrs J M baugh, 30.00; Claude Atherton, 15.00; Britton Cong Pa, 23.00; Dr Adam Kauffman, 10.00; Mt Cong Mo, 19.00; Mt Pisgah Cong Mo, 26.00; S Home Cong Ore, 80.00; Portland Cong Ore, 123 Bethel Summer Bible School Ore, 10.34; Indian Cong Ida, 3.20; Filer Cong Ida, 14.41; Albany Ore, 30.00; Bethel Cong Ore, 80.80; Fairview Ore, 75.00; Lexington Cong Pa, 10.00; Ruth D 10.00; A Bro & Sis Towamencin, 10.00; A Bro, 5 Doylestown Cong Pa, 84.51; Henry Shelly, 20 Souderton Cong Pa, 5.00; Charles Fretz, 10.00; Hov L Kulp & Wife, 10.00; Mahlon A Souder, 10.00; Ch Detweiler & Wife, 10.00; Frank G Detweiler, 10 Henry A Bishop, 50.00; Leidy Fulmer, 25.00; Ep Gehman, 10.00; Jacob Musselman, 10.00; Jesse M 10.00; Edith Christman, 2.00; A Bro & Sister Plea Hill Cong Ill, 5.00; Hopedale Bible School Ill, 7 Metamora Cong Ill, 92.50; Clarence Center N Y, 33.00; Linn SS Mo, 3.25; Mr and Mrs Byler, 50.00; Thurman Cong Colo, 7.75; Maple Cong Pa, 96.05; Roy Roeshley, 10.00; Maple Cong Ind, 2.50; Clinton Frame Cong Ind, 8 Bethany Cong Mich, 40.50; Anderson S B S Ind, 1 Dakota-Montana Conf, 34.77; Yoder Cong Pa, Sycamore Grove Cong Mo, 49.89; Penna Cong 25.00; Hannibal Cong Mo, 10.25; Hesston Cong 48.69; Penna Cong Kans, 5.00; Mt Pisgah Cong 1.00; Casselman Cong Pa, 25.00; 38 Mission S B S 6.00; Scottdale Community B S Pa, 33.70; Mou View Cong Mont, 7.60; Sunny Side SS Pa, 2 Iowa City Cong Ia, 10.45; Pleasant View Cong 19.18. Total 4,0

Total for Relief 13,8

SUMMARY

Alberta-Sask Dist Board, 328.00; Dak-Mont Board, 189.90; Franconia Dist Board, 966.68; Il Dist Board, 748.35; Ind-Mich Dist Board, 1,76 Iowa-Nebr Dist Board, 1,663.20; Lancaster Dist B 1,064.87; Missouri-Kansaa Dist Board, 689.82; Dist Board, 1,235.48; Ontario Dist Board, 6,43 Pacific Coast Dist Board, 508.36; S W Penna Conf Board, 555.77; S W Penna SS Dist Board, 151.14; ginia Dist Board, 384.45; General S C, 372.61; Bd of Miss & Char, 22,986.47. Total 40,0

India, 5,056.56; South America, 3,098.38; A 335.10; City Missions, 1,757.87; Charitable Institu 8,865.65; General & Other Funds, 7,123.70; Relie CPS Funds, 13,810.04. Total 40,0

Respectfully submitted
and
Gratefully acknowledged
E. C. Bender, Treasurer
P. O. Box 574
Elkhart, Indiana.

GOSPEL HERALD

"the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

V. XXXIV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, AUGUST 13, 1942 (Herald of Truth Established 1864) No. 20

EDITORIAL

Neglect not the ancient landmark ch thy fathers have set."

—o—

With this advice agrees that of Jere- h when he said, "Thus saith the d, Stand ye in the ways, and see, and for the old paths, where is the good , and walk therein, and ye shall find for your souls."

—o—

ood advice. We cherish it for its dness; and especially so because e is a "thus saith the Lord" connect- vith it. But, sad to say, there are stian professors living today who saying the same thing that some did eremiah's day: "We will **not** walk ein."

—o—

these days most of our readers are king in terms of conferences. Sev- of our conferences have been held ntly, three are being held this week, several more are to be held in the future. It reminds us of what the man says: "In the multitude of sellors there is safety." Especial- this true when and where Jesus st is recognized as being one in the t, as the chief Counsellor among .

—o—

eaking of conferences, we think of conference resolutions. Looking to the conference described in Acts e are impressed with the thought conference resolutions are a neces- result of conference deliberations. n such deliberations are conducted e spirit of prayer, and the issues be- us discussed in the light of Scrip- they should be passed on to our egations, as they were in apostolic as "decrees for to keep."

—o—

e proper spirit is shown in our con- ces when we deliberate upon the s before us in the light of Scripture when the wording of our resolu- is in harmony with the Scriptures bearing upon our deliberations. It means not only God-honoring conclusions but it also enables us to come before our congregations with the message: "It seemed good to the Holy Ghost, and to us." Let us pray earnestly that the work of the Church—whether in conference or in congregations, whether in the home or in the foreign field, whether it affects the lives of individuals or of families—may at all times be carried on under the leadership of the Holy Spirit.

—o—

Self-interest a Destructive Incentive. —Among the many things of vital importance uttered by our Saviour while here on earth was this: "He said to **them all,** if any man will come after me, let him deny himself, and take up his cross daily, and follow me."

BIBLE TEACHING ON LOVE

III. "Love Thy Neighbour as Thyself"

". . . This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.—Matt. 22:36-40.

". . . if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.—Rom. 13:9.

All the law is fulfilled in one word, even in this: thou shalt love thy neighbour as thyself.—Gal. 5:14.

If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.—Jas. 2:8.

Some people seem to think that this is but a pious notion, beautiful in theory but impractical when applied to daily life. Blinded by self-interest, they fail to recognize the importance of the underlying principle involved.

The surest path to ultimate ruin is that of following the rule of self-interest. As an illustration, we have only to think of the once conquering nations—such as ancient Babylon, Persia, Egypt, Greece, Carthage, Rome, etc., that are now in ruins. In the days of their conquests they wrought destruction to their enemies; and none of them outlived the era of their conquests very long. It impresses us with the fact that this destructive policy worked both ways, first, against the enemy nations and peoples, afterwards rebounding on themselves.

Another illustration is that of the grasping policy of corporate wealth in former years (now rebounding on itself), and at the present time among labor unions (already quarreling among themsleves). The spirit of monopoly, whether fostered by Capital or by Labor, is first destructive to the classes that are called upon to suffer from the monopolistic policy of either Capital or Labor, but afterwards it rebounds to the injury of the monopolists. The spirit of monopoly, whether fostered by nations, by organized Capital, by organized Labor, or by organized religious cliques, develops a selfish nature which sooner or later brings the monopolists into conflict with one another and all suffer in the end. Every form of strife and mortal combat comes as a sure result of selfishness.

The sure rule that keeps us from the destructive tendency of selfishness is that of "Love thy neighbour as thyself." Follow this rule, and you are led into the healthful practice of "in honour preferring one another."

—o—

Our Harvest Field.—At this time of the year this is a live subject for many of our readers. We need not be reminded about the natural harvest of grain and of fruit having to be gathered in because of the waste that is sure to come in case of neglect, but too many people need to be reminded that there is an equally pressing need for us to be up and doing in attending to the great harvest of souls all about us. Christ gives us an idea of the immensity of this field when He says, "The field is the world." Let us see that in the part of the field that is within our reach, nothing will be lost because of our indifference to things spiritual or being too much engrossed in the things of this world.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

STRENGTH IN WEAKNESS

By George J. Lapp

My grace is sufficient for thee: for my strength is made perfect in weakness.—II Cor. 12:9.

For the last few weeks I have been reading a set of four books by Arthur T. Pierson entitled, "The Miracles of Missions." When one reads of the power of God in the transformed lives of souls in Burma, China, Madagascar, Africa, India, and other countries, how doors to hearts and groups of people were opened by divine intervention in the face of seemingly insuperable difficulty, he is more and more impressed with the truth of the words of the apostle Paul that our strength is made perfect in our own inability to accomplish what we would and that nothing is impossible with God.

This comes to us with double force in these days. The boast of power, the pride of human achievement, the ruthless reign of those who have suppressed their subjects, all have led men to disregard the will of Him who said, "All power is given into me in heaven and in earth."

But His resources are different from those of earthly powers. His angels encamp round about them that fear Him. Elisha could trust the valor of such an army (II Kings 6:17). King Hezekiah trusted the Lord to deliver him and his country in His own way (Isa. 37). The Lord delivered Israel at the Red Sea and brought them over Jordan in His own way. He opened doors for effectual evangelism during the time of the early Church in His own way. Fierce opponents of the messengers of the Cross have been vanquished by the manifestation of divine love and loyalty in the lives and attitudes of the servants of the Lord. The triumphs of the Cross compose one great blaze of heavenly Light right down across the centuries. Their heavenly glow, as we read of what was accomplished through the ministry of great but consecrated souls, causes us to stand in awe before His wonder-working power.

It was beyond human power to produce a Paul or Peter and their faithful contemporaries in the early Church. What human strength could produce a Livingstone, a Carey, a Duff, a Judson, a Moody, or any other great soul that could dare the risks and the uncertainties of bold adventure out into the unknown and yet trust implicitly in the guidance of the Lord and in His protection? What in man could have brought about the transformation in the lives of the most loathsome and barbarous heathen and could have produced places of Christian worship where heathen shrines existed before?

One could mention many incidents which clearly demonstrate the quiet, unobserved working of the Spirit of God where so much has been accomplished for Him. We ourselves wonder how it could be brought about. Jail sentences and legal imprisonments could not wipe out the crimes of the Karens in Burma. But the little chapels and the faithful spiritual service of the people of God could do more than the powers of State. Once the power and working of the Spirit had gained momentum in Madagascar, persecution and all the desperate attempts of opposing priests and astrologers could not stem the tide until from palace to hovel there rang out in songs of praise the glory of God instead of the doleful ringing of temple gongs. The ministry of the Word, coupled with that of mercy and kindness, wrought spiritual miracles in the hearts of the masses in those parts of India where the downtrodden were groaning under the hand of oppression. The Gospel brought a freedom to the people that legislation failed to do.

Then think of ourselves and what has been accomplished within us that could not have been done of ourselves. The Spirit of the Lord worked in our own hearts. He brought us to an acceptance of Christ, to confess our sins and seek their forgiveness, to seek cleansing through the blood of Christ, to appropriate His righteousness and to practice His presence and power. His strength has been made perfect in our weakness.

But we must acknowledge it as His strength, not our own. When at last a Christian king of Madagascar was crowned he laid it at the feet of Jesus and confessed that he was the ruler of only a little island while he in turn was a humble subject of the King of kings. When at the coronation of the King of England he knelt to receive the blessing of the Bishop he laid his crown aside in acknowledgment of a power higher than his which rules over all. We who are subjects of earthly authority are also subjects of a heavenly Kingdom whose rule is over all and whose laws are immutable. If the law of any land violates the laws of the Most High our highest duty is clear. We need not be weak in our loyalty to either power so long as they coincide in their requirements. Once the earthly power requires us to violate the laws of God He will give us the strength and the wisdom to remain loyal to Him.

His strength for ministry, for loyalty, for living, and for patient waiting for His coming will be given.

LIVING IN THE HEIGHTS

By Luella R. Moshier

In this world of everyday living ther is an unseen spiritual realm destine by God as the dwelling place for th souls of men during their journe through life. Just as He has placed ou minds in the uppermost part of ou bodies, even so He expects us to liv above the cares of this world with whic our material bodies are connected. Th necessary provisions have been mad and it is equally necessary that we a Christians take advantage of the wo derful privilege to "sit together in hea enly places in Christ Jesus."

We need to dwell in the heaven regions because our souls were made t live in this upper atmosphere, and w stifle and choke on lower levels. Th lower levels are so harmful and defilin that constant dwelling there has caus many a soul's eternal death. They co tain much to ruffle the spirit and tak away its peace and composure. The so of man must rest with nothing short its God. "Lord, thou hast been o dwelling place in all generations."

Need for Holy Living

Another need is the fact that life not easy—a fact we have all learn through experience. Difficulties, tria and disappointments often beset and b siege us in an effort to draw us from t skies. Thus it is the more imperati that we cling fast to our high positi lest we fall. It would not be for t soul's best welfare were life to be eas it is good when we can live above o troubles.

In connection with this thought so outstanding Bible characters come mind. It is impressive to notice wh great afflictions they were able to e dure because they so evidently liv above them. Joseph's heart and mi were free and on a lofty plane ev while his body was in prison. Re David's heart-throbs in the Psalms, a you will see at once the heights up which he dwelt even while suffering the hands of enemies. Where do y suppose Paul was at the time his let to the Ephesians was penned telli them so much about the heaven places? Naturally such a letter mig be expected after a Church conferen prayer meeting, or inspirational se ice, but no—he was in prison, and was so filled with his heavenly ex riences that he even called himself prisoner of Jesus Christ instead of Romans.

Our own natural tendency to evil another ample reason. Ever since entered the human race, people have flicted suffering upon one another that we cannot get through this without experiencing pain from so one's hands. We ourselves are gu of the same more often than we lik

nit. Not even among devout Chris-
ns can trouble of this type be avoid-
In fact, nothing hurts as much as
en Christian people are unkind to-
d us. Misunderstandings or misin-
retations inflict deep wounds, caus-
bitterness of thought followed by
on unless the soul lifts itself above
h petty things.

hese pictures are unpleasant, but
y are needful to show us the neces-
of living in the heights if we are
uccessfully serve our Lord and our
ow men, and to benefit ourselves.
re is another point besides neces-
; that is, there are numerous bless-
s to be derived from it. Were it not
Satan would not strive so hard to
p us from there. These high places
r opportunities far below our reach
he valley. Let us notice some of
n.

The Christian's View of Life

t once we realize our wide view and
outlook. We are astonished at the
ly perceptible hills of difficulties
on lower levels had seemed almost
rmountable. Our viewpoint of the
ld changes similarly to that of the
erfly when it flies over the places it
formerly crawled! We are helped
e things in their proper perspective
le matters assume their proper
portions in everyday living.

rom this desirable haven we see
y sights. We may see to the gates
he Celestial City, even as they ap-
ed to Christian and Hopeful from
Delectable Mountains. When the
rims inquired, "Whose Delectable
ntains are these? And whose be
sheep that feed upon them?" the
herds replied, "These mountains
Immanuel's Land, and they are
in sight of His City; and the sheep
are His, and He laid down His
for them." Not only were the pil-
is shown the beauties ahead, but
these peaks they were warned of
gers whose full course and end ap-
ed to them here.

Spiritual Health and Vigor

fe in the heights is healthful for our
stian experience. The air is fresh
invigorating. The purity of heaven-
reezes brings exquisite delight to
souls. The colder, strengthening
ls of adversity, too, may reach us,
they are refreshing and beneficial,
rting new courage within our
ts until we are able to face good or
like. The whole atmosphere is so
and wholesome after the sordid, de-
; elements in the world with which
re apt to become soiled by too close
imity. The filth in which the world
to wallow becomes nauseating to
senses which know the finer things
e.

e sit down together in heavenly
s in Christ; we have close and ten-
ssociations with divinity. The still, small voice easily speaks to us here in the quietude of our spirit. The world's clamor and din is far enough below that it can in no wise deafen our ears to the gentle tones of our Saviour as He whispers sweet words of love and counsel to us. Here He can reveal His will to us for we listen more closely to what He would tell us. This fellowshiping with Him affords some of the purest joys possible to man.

Rest in God and subsequent serenity of spirit are ours. Calmness and peace reign within instead of turmoil and anguish. We live triumphantly above the low, earthly, grovelling plane of life where everything hurts and is unhappy. With the peace of God ruling in our hearts we can rejoice and give thanks to Him in everything.

And now our fellow men appear in a different light to us. Our own faulty selves become almost painfully transparent to our eyes. No longer do we desire to hurt our offending brothers and sisters, but instead our feeling toward them changes to a Christ-like attitude. Now our eyes see all things covered with a mantle of Christian love and pity.

Finally, we enjoy unexplainable security. If we rise high enough we can be above the clouds and storms that sweep the valley so devastatingly. Even the menacing rumbles and the angry lightning flashes accompanying the blackest war clouds cannot disturb too greatly the calm in the heart of the Christian. To him it means the soon coming of the King of kings. The heart of the world—if it has any—would only become much distressed by such a thought.

May we yet consider how we may reach these upper regions. Sometimes it may appear a difficult thing. Though bound to a certain extent to the duties of life our minds need not likewise be fettered there. (A famous quotation from an English poet may serve to illustrate:

"Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage.
If I have freedom in my love
And in my soul am free,
Angels alone that soar above
Enjoy such liberty."

If Paul and Silas had not learned the secret of living outside and above their circumstances, how could they have sung praises to God from prison, not knowing what the morrow held in store?)

Affections Set on Things Above

Our affections must be set on things above; then our hearts and minds will be there. We can still perform aright the secular, ordinary duties of life though engrossed with the heavenly. The rainbow in the skies, though touching earth, can be our object lesson.

Absolute surrender to God's will is essential, for how else could one patiently live above the hard things in life that confront us at times? Knowing that He wills it so and being satisfied that it pleases Him will help to keep the spirit serene. This is of necessity a continual process. Paul found it so; he said, "I die daily."

The Spirit-filled Life

Sitting at the feet of Jesus makes us Mary-minded. We are not unduly concerned about temporal affairs. This constant fellowshiping is brought about through Bible reading, prayer, and meditation. Reading His Word and meditation on His promises will keep the spirit high. Especially must we believe every word, and believe that He is completely and absolutely able to perform His promises and just as willing as He is able. So often we grieve Him by acting as though He couldn't have meant us personally. Placing our burdens in the Lord's care is a marvelous help.

Our trials and difficulties can lift us if we allow them, for that is a purpose for which they are often sent. They serve to draw away our desire to dwell where these abound, and cause our hearts to yearn for the higher ground where they cannot cause us pain and suffering. These troubles that so often seem but striving to pull us down, when endured in the spirit of Jesus, are things that lead us upward. Victories help us on to higher things.

We come short of the heights we might attain by clinging too desperately to ourselves and the trifling things of time. If we live on a high plane our actions will correspond, and our lights will shine far down into the valley below to weary men. An unshaken confidence in God will help to hold us there. If this is lost, our peace of mind also departs and we come tumbling hurriedly down on an avalanche of sorrow and despair. That we have often failed, we well realize, but nothing daunted let us press onward and upward. Then may the prophet's words be true of us, "He shall dwell on high."

Lowville, N. Y.

—o—

EVIDENCES OF THE NEW BIRTH

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit" (John 3:8). "We **know** that we have passed from death unto life, because we **love** the brethren." We do not see the wind, but yet we know that it blows, because we can see the things moving. Just so it is in our life. Others will see that we are born of God, or born of the Spirit, for "by their fruits ye shall **know them.**"—**M. L.** Holtzapple.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

Letters from the Home Field

CHICAGO, ILLINOIS
(Mexican Mennonite Mission)

Greetings in Jesus' Name:—Notwithstanding the warm weather and all the summer attractions of a large and ungodly city, we have been having very good attendance in our Sunday school as well as in the evening services. Summer Bible school almost did not materialize this year, but after prayers and the Spirit's direction we found teachers to help. Our enrollment was 68 (better than last year) with an average attendance of 59. Through this channel several new families were contacted, some of whom have continued coming to Sunday school. Every day a missionary offering was taken, and a final contribution amounting to $4.40 was sent at their request to the leper work in India.

During the month of May, Mrs. Hershey and I, accompanied by five of our young Christians, visited the East Bend Mennonite Church near Fisher, Metamora, and Roanoke Mennonite churches and the Old People's Home, Eureka, Ill., where we gave missionary programs. This has contributed to the strengthening of our young Christians. They have expressed their desire to work even more for the Lord, finding great joy in doing so. We want to thank all of those who contributed to the offerings and who gave us such a warm reception.

May I take this opportunity also to thank everyone who had a part in making the lives of 51 boys and girls full of happiness while in your midst for two weeks of vacation. They returned to the city, full and running over with things to tell that happened while in the country. Two, since returning, have decided to follow Jesus and make Him their Saviour and Master. This very thing should be the objective in sending boys and girls to Christian homes for vacation. We can hope for no better results.

Our little mission has heard the call and has answered it by sending one of our faithful brethren, Juan Ramirez, to work among those of his own nationality in Ohio. In and surrounding the Mennonite community of West Liberty, 200 Mexican families have moved in to work in the beet fields. Most of them came from Texas. One of them has heard Bro. Amsa Kauffman preach. There, our brother teaches an adult class and preaches every Sunday morning in the basement of the South Union church. In the afternoon he speaks to people living at three different camps. During the week he visits as many as he finds at home, distributing Christian literature and reading from the Bible and having prayer. Whoever desires a Spanish Bible may have one for a small cost; and if they do not have the money, they may obtain it free. By the second Sunday in August, Bro. Ramirez will be aided by his three granddaughters—Edith Aguirre, Stella and Asenet Barajas—the first two being members of our mission, and are active. They will aid him by their singing, and teach these Mexicans new hymns and songs, most of which are foreign to them. Will you pray for God's outpouring of His Spirit on their work?

In a few weeks we shall begin instructing a class of converts, numbering 5 or 6. They are all boys and girls from our Sunday school. Four of them are from Christian homes, or second generation Mennonites. Remember this class, as well as our other work here in Chicago in your prayers.

Yours for the advancement of His kingdom.

July 31, 1942. Lester T. Hershey.

HUTCHINSON, KANSAS
(215 South Pershing)

Dear Readers of the Gospel Herald:—We can say with the psalmist, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" So often we act as if we deserved the blessings we receive every day, but they are the mercy of the Lord to us.

Since our last letter we were privileged to have Bros. Joe Hartzler, Jess Kauffman, Richard Showalter, Andrew Bontrager, Levi Miller (of Idaho), and H. A. Diener to bring us messages from the Word of God.

Sunday evening, July 12, two sisters from the West Liberty congregation told us about our mission work in Africa.

Sunday morning, Aug. 2, when Bro. H. A. Diener was with us, a sister was received into church fellowship by water baptism. She and her three young girls have been attending S. S. and church since last November. Remember her at the throne of grace, as she will no doubt have many trials.

We were privileged to have Bro. John R. Mumaw of Harrisonburg, Va., and also Bro. and Sister J. W. Shank to spend part of a day with us. We are always glad, when visiting brethren or sisters go through Hutchinson, to have them stop with us awhile.

A lady whom the mission folks have been visiting ever since the mission started, died last week. She was bedfast 12 years. She belonged to the Mormon Church, but always enjoyed having the Mennonites visit her. The Mennonites were about the only ones who took care of her during her last days on earth.

A number of our aged members have been on the sick list. Bro. David Brewer still is not a bit well. Sister Bates is some better. Sister Ellsworth, who fell several weeks ago, was again able to attend services Sunday. She was anointed. She is a sister who really has faith in the Lord's healing.

We wish to thank the Crystal Springs congregation for the provisions they have supplied us with for the mission home. May the Lord bless you for it.

Aug. 4, 1942. Elsie L. Selzer.

MILLERSVILLE, PA.
(Mennonite Children's Home)

Greetings in the Master's Name:—"There is no other way to be happy in Jesus but to trust and obey."

We have 16 children, ranging in age from four to seventeen. They are all well and happy, enjoying the summer months very much. We have had very warm weather, also much rain, but we thank the Lord for both rain and sunshine. Our crops are very good. It is God who showers these blessings on us, and to Him we give thanks.

The superintendent and trustees have finished their visitation work. They visited 11 foster homes, and were much pleased with the homes. It is almost a year since we are at the Home. We find it a good work for the needy children, and it is our aim for the welfare of the child to help him find Christ as his Saviour and to be of some use to the nation in which he lives.

One of the girls that came to the Home when she was eight years old has now become a worker in the Home. Praise the Lord. We have a cook now who was sent to us after much prayer and by the leading of the Lord.

We are praying for the Lord to touch some young brother and sister to come to help in this vineyard of the Lord. If you would like to join us in this work, and the Lord speak to you through this letter, just send us a message telling us about it. I am confident that you who are faithful in supporting the Lord's work by prayer, visits, and money will some day receive the greater reward. "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14).

Spare us one thought in the hour of prayer.

August 6, 1942. Julia S. Eberly.

LOMAN, MINN.

Dear Christian Friends, Greetings:—We have reason to rejoice and praise God for His never-failing presence as we draw near the close of another summer of Bible School privileges. God answered our prayers that we were not affected by gas rationing. Tires were our greatest concern, on one especially, but by fixing tires almost daily and the excess use of the tire pump we managed to get along.

Upon entering the work we again committed our cares to Him who has never failed. We have entered the fifth year of work by faith with many experiences. At times the Lord lets us come to the end of the road tries our faith; yes, these experiences are means of drawing us closer to Himself.

On one occasion this summer we were down to 65 cents and 135 miles away from home in Bible school, having the gas to buy and other expenses to meet. The Lord knew this and opened the very windows of heaven to pour out His blessings.

There were 10 of us teachers to start the schools, having two schools at one time. But at the end of the first week one of the workers was confined to the hospital for two days with tonsillitis, making it impossible to teach that week. This demanded a change in the class.

Upon opening the second schools, we taught three days, when Bro. Johnwilliam B

s called to camp, and that same day an-
er teacher received a telegram with a
ssage to come home—the grandmother had
d. This demanded changes in these schools,
to finish them.
When the third schools were opened, we
ndered what next. The second day another
her was called home, the father being se-
isly sick. More changes had to be made in
classes. We can not understand the Lord's
/s, but we may have patience like Job.
y thoughts are not your thoughts; neither
your ways my ways, saith the Lord" (Isa.
3).
Ve feel the children received more spirit-
food this year because they now know
ut God, about the creation, and about
ist, and are able to digest deeper spiritual
d. The interest was good, but the average
ndance was down some.
Ve indeed would have been glad for you
ee the closing programs, to hear the moth-
and fathers thank us for the continued
ilege of sending their children to Bible
ol. We also want to thank you for
your zeal and willingness to be directed
used by God in making this great work
ible. May God bless you according to His
es. Our prayer is that we may at all times
directed in using all to His glory.
he interest at one of the Sunday schools
decreased as usual in the summer. May
unitedly pray for this place, also for the
verts. These people are all near and dear
Christ, and to us. How we long to see
n all stand true to their promises to God
be led on in their Christian life to deeper
eriences.
lay we all do our utmost for Christ in
short time allotted to us.

Irwin Schantz.

PHILADELPHIA, PA.

(Norris Square Mennonite Church)

hanks to the gracious leading of the
d, there are now two established mission
rches in this city. This one is now known
the Norris Square Mennonite Church,
ted at 2147-51 N. Howard St., but is still
d in the telephone directory as the Men-
ite Home Mission, the name adopted
forty years ago when the missionary
ement was just beginning in our denomi-
on.
he other mission church, the Diamond
et Mennonite Church (1814 W. Diamond
, is the successor to the Mennonite Mis-
for the Colored on Dauphin St., which
begun by the folks at Howard St.
these Mission churches are mission sta-
s, why are they called "churches" instead
'missions?" In Philadelphia, the word
ssion" usually represents a sort of rescue
ion which collects money, old furniture,
paper, etc., and then does charity work
the proceeds. Unfortunately, too many
hese missions have become notorious for
ise of funds. "Charity rackets," they call
n. So, if you read about the Norris Square
nonite **Church,** you know why this new
e.
'e have just completed another term of
mer Bible School. In contrast to the de-
in Sunday-school attendance was the good interest and attendance at the Bible School,—higher than it has been for a number of years. Our Summer Bible School teachers took an active interest, visiting a number of homes.

Interest in the "Way" distribution is also increasing. This month we gave out over 3500 "Ways" in our neighborhood. Over twenty-five brethren and sisters helped. Fourteen came from the country at 5:30 in the morning to do their share. New homes were reached. One lady responded as follows:

"Dear Friends: I have read this Booklet and I cannot express my Thanks for the good soul who put it in my mail box. There is so much joy in reading about God and to feel that there is a place we can hope for when all is over with us here on earth. . . . I will be glad to pass this on to my friends."

LA JUNTA, COLO.

(Mennonite Hospital and Sanitarium)

Dear Herald Readers, Greetings:—The census report this morning shows 75. Our capacity is 70. The hospital is full when 75% to 80% of its beds are occupied. This indicates again our need for expansion. Recently a patient long given to alcoholism left with faith in God and a purpose to turn from his old ways. Pray for him. The new workers recently added are Mrs. Bertie Miller of Protection, Kans., and Mabel Schrock of Hutchinson. Mrs. Erma Henard, Mrs. Dorcas Boshart and Norma Shenk are substituting and relieving while some of our workers are going on vacation.

We recently have had the inconvenience of spontaneous combustion of coal we had stored for the winter. Except for inconvenience and small expense, no serious results were experienced, for which we are very grateful to our kind heavenly Father.

Our aged Brother Nunemaker, veteran minister past 94 years of age, is a patient sufferer in our hospital. He is yet quite strong, and his mental powers are remarkably preserved for one of his age. He would appreciate a message by mail very much from any interested friends.

Asking a continued interest in your prayers, we are

Yours for Christian care of the sick.

Allen H. Erb.

SACRAMENTO, CALIFORNIA

Dear Editor and Friends, Greetings:—Now that we are about to leave California, we wish to answer, through these columns, inquiries about our trip.

We enjoyed many appreciated visits, and church services with the brethren and sisters in the congregations along the southern coast en route west.

We reached Upland, Calif., Dec. 19, 1941, where we were at home until June 10. Here we felt blessed in serving this appreciative congregation.

We were loath to leave this people whom we learned to know, and love, a number of them with families of small children, and more so since they are without a pastor. We are praying for the man with a conviction from God who will in the near future say to the Lord, "Here am I," and go shepherd these people. Bro. J. P. Bontrager of Atwater, their bishop, will answer inquiries.

While in Upland we also had the pleasure of working two weeks with Bros. Glenn W. Whitaker, and H. E. Shoup, in Los Angeles, in their effort for the saving of souls.

In our stay with our son Ervin and family in Fresno, in June, we spent one Sunday with the congregation at Terra Bella; another day long to be remembered. One Sunday afternoon Ervins and we went to the C.P.S. camp at North Fork, where Bro. and Sister Leland Bachman are in charge, doing good work.

On Sunday, June 28, was the beginning of a few days spent at Winton Church and community. It was an inspiration to us to visit most of these members, and see their interest in the great cause. You recall that this is the home church of the ministers, Bros. J. P. Bontrager and Luke Weaver.

On July 1 we came to Sacramento, to our son Ethan and family. On the 4th he took us to the Camp at Camino on a short call. We were glad for the visit with Sister Brubaker, but sorry we missed Bro. Brubaker. It was nice to get a little peep into the camp life. We were impressed with the good spirit and interest in the work that is being done in both camps.

We expect to stop with the few members in Cloverdale on the 22nd, en route to Oregon. The Lord willing, we will spend some time in Oregon, also in Idaho, and stop with other churches en route East.

The Lord has graciously cared for us through unseen dangers and blessed us with health, for which we owe Him much praise and thanks.

We ask a continued interest in your prayers, that we be faithful to the Spirit's leading and to our charge.

While in Oregon, mail will reach us in care of Bishop G. D. Shenk, Sheridan, Oreg.

Wm. and Anna G. Jennings.

BLOOMFIELD, MONT.

Greetings:—On June 14 Bro. J. M. Kreider of Palmyra, Mo., was with us for communion. Because of rain and muddy roads, not all of our members were present.

Our revival meetings began June 16, with Bro. John Stoll of Wolford, N. Dak., as evangelist. The Word was preached with power. Several rededicated themselves anew to Him who has redeemed us.

A two-week Bible school was held at this place, with an enrollment of 25.

Bro. Milo Kauffman of Hesston, Kans., was with us Sunday morning, July 5, and preached for us.

Our pastor, Bro. Elmer Bontrager, was away several weeks, holding meetings at Wolford, N. Dak.

July 26, we had our annual outdoor song program, but because of the rain and cool weather not a very large crowd attended, outside of our own membership.

The Lord has been good to us this summer in sending an abundance of rain and cool weather. Crops are very good. The early wheat is ripening fast, but help for harvest is scarce. It reminds us of the words of Jesus when He spoke of the laborers being few in the Lord's work. Fannie Chupp.

God's Hand of Love in Suffering

By Titus Martin

VIII. THE UPWARD LOOK

(Psalm 121)

Life in its different phases has varying results upon the individuals, largely determined by the look or attitude we take upon it. It is very important how we view things—that we look at them in the true light, only possible with the eye of faith.

You may hear an account of a certain happening from different persons and it is altogether different. One magnifies the part not so good, while the other minimizes this and speaks of those things that are blessings in spite of the outward look to the contrary. To illustrate, we will give an account as two persons looked at the misfortune of a barn burning down just before harvest. One remarked it to be very sad, in that it happened just when the harvest was about to be gathered in. The other remarked that it would have been much worse later, when the harvest was gathered, then all would have been lost. As it was, the harvest was saved. Many present-day illustrations could be given that show the importance of taking the right view of life in its different phases.

Taking the wrong view of life has caused much sorrow and pain that could have been avoided if the right view would have been taken. The importance of the upward look is illustrated in the Bible, when Peter wanted to meet the Master on the water. Peter said, "If it be thou, bid me come"; and Christ said, "Come." As he started with his eyes on Christ, all went well; but when he began to look on the dangers about him (took his eyes off Christ) he began to sink. Thank God, as he began to sink, he again looked to Christ for help, and Christ was there to help.

A look on life that we are often guilty of, with no good effect on our own life, is that of looking upon the apparent blessings of others. The psalmist had this same trouble, and he says his feet were almost gone, his steps had "well nigh slipped," in beholding the blessings of the wicked. This condition was only remedied when he went into the house of the Lord, got the upward look, and looked at things in the light of eternity. Then he realized that in spite of the apparent blessings of the wicked, their lot was not to be desired.

To those of us who are afflicted, and may feel, perhaps, that we have more sorrows than even the wicked, let us not forget that they have their burdens too, and must bear them alone, as they have no Burden-bearer (as we have) to help bear them. Whatever our sorrow or affliction, self-pity does not help, but often hinders, and usually keeps us from the upward look from whence our help must come. Let us never forget the words as recorded in Peter, that these same afflictions are accomplished in our brethren, perhaps not identically the same, and yet of such a nature that their faith is tested the same as ours.

What are some blessings of the upward look? In time of trial we all need help to bear and resist the devil. The psalmist says, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Our only source of help is in God. One blessing of the upward look is that we are then looking to the only source of help possible. With our varied needs, even in our temporal life, we have no hope of their being supplied unless we go to the place where they have what we need. Thus also spiritually, how can we be helped unless we come to Him who is the only source of help? Paul, in Hebrews 11, relates many things which God did for His children through their faith in Him. He then continues, "seeing we also are compassed about with so great a cloud of witnesses," etc. Paul further exhorts us to "lay aside every weight" that would hinder us in our spiritual warfare, and then bids us look to Jesus who is "the author and finisher of our faith."

Christ is the Author of our faith and all implied therein, and He alone can finish it to a happy end in Him. Hence the need of looking to Him at all times. The upward look (looking at things in view of their benefit in our life and that of others, both now and eternally) helps us bear our burdens and makes us willing to be used as God sees fit. The poet puts it thus:

"Ready to suffer grief or pain,
Ready to stand the test,
Ready to stay at home and send
Others if He sees best."

In the future let us strive to take our eyes off self, our misfortunes, trials, and look to Jesus as the One who directs all good, permits all evil, and seek to let Him have full sway in our life, having this confidence that in the end it shall be well with them that fear the Lord. As we practice the upward look our fellowship with Him will become sweet and we can in spirit rejoice that we are worthy to suffer for Him.

May the blessings of the upward look, and the sweet fellowship with Him as given by the poet, be the portion of us all:

"Oh, I love to talk with Jesus,
For it smooths the rugged road;
And it seems to help me onward,
When I faint beneath the load;
When my heart is crushed with sorrow,
And my eyes with tears are dim;
There is nought can yield me comfort
Like a little talk with Him.

"Oft I tell Him I am weary,
And I fain would be at rest;
That I'm daily, hourly longing
To repose upon His breast;
And He answers me so kindly,
In the tenderest tones of love,
I am coming soon to take thee
To my happy home above."

New Holland, Pa.

—o—

SPIRITUAL RELATIONSHIP WITH GOD ESSENTIAL FOR A HAPPY HOME

By Hannah Yoder

Home is the oldest visible institution God instituted the home after the creation of man, male and female. His creation of man was in His own image, after His own likeness. God blessed them male and female, and said unto them "Be fruitful, and multiply, and replenish the earth." Thus husband and wife and children constitute the home.

A happy home is one in which Christ is at the head, and everyone is submissive to Him. What a happy place to stay where Christ is our Leader and Counsellor, and we can go to Him with all our problems of home life.

A London newspaper offered a prize for the best definition of the word "home." In a short time the office received over five thousand replies. One was that the ideal home is one that does not feel the pinch of poverty and privation; as much as to say, that a home is a place where there is plenty of money with convenience and comfort. Another one stated that education and culture produce the ideal home. But these fall short in giving the one and only description of a happy home.

Wealth is not essential for family happiness, for you can find some of the happiest families in just poor humble cottages. Neither can education and culture alone produce a happy home, for records from divorce courts show facts that among this class there are more divorce cases and childless marriages and unhappy homes than among any other class.

Love

There can be no real and full happiness without love and faith in Christ, the service of the Lord, to which Joshua pledges himself and his household, saying, "As for me and my house, we will serve the Lord."

Love needs to be nurtured in all the affairs of the home. The joyful obedience of happy hearts make joyful parents and a sunny atmosphere in the spirit of the home.

Love is the power that moves the universe. Love is the element that makes an ideal Christian home. "Wherefore we receiving a kingdom which can

(Continued on page 427)

Sunday School Lesson

Theme for the Quarter: Studies in Genesis

III. JACOB'S VISION OF GOD

Lesson for Aug. 23, 1942.—Gen. 28: 10-22.

Golden Text.—I am with thee, and will keep thee in all places whither thou goest.—Gen. 28:15.

Introductory.—Jacob was his mother's favorite, while Esau found greater favor in the eyes of his father. Several things happened which brought upon Jacob the wrath of his brother Esau, particularly that of Jacob and his mother deceiving Isaac, when the blessing was passed upon Jacob instead of Esau, the first-born. The mother fearing for Jacob after Esau had threatened his life, prevailed upon Isaac to send Jacob to her brother Laban's home in Padan-aram. The vision recorded in this lesson was one of Jacob's experiences while on the way.

Jacob's Vision (10-15).—Night overtaking Jacob while on the way from Beersheba to Haran, he prepared for the night, using a stone for his pillow. During the night he had a dream in which the Lord appeared in a vision. He saw a ladder reaching from earth to heaven, the angels of God ascending and descending upon it. The Lord appeared above this ladder and revealed to Jacob that the land about him would be his and his children's; that his descendants would be as "the dust of the earth;" that in due course of time he would bring Jacob back to his native land; and that in his seed "shall all the nations of the earth be blessed." As it will be remembered, was the identical promise which God had made to Jacob's grandfather Abraham; Jacob being in the line of succession through Abraham's child of promise, Isaac.

Effect of the Vision upon Jacob (16-22).—When Jacob awoke he was filled with emotion. It was something so wondrously precious that his words recall one of the words of Peter after the wondrous scene on the Mount of Transfiguration when he proposed to build three tabernacles; one for Christ, one for Moses, and one for Elias; "not knowing what he said." "How dreadful is this place!" he exclaimed; "this is none other than the house of God, and this is the gate of heaven." His joy was like the belief that "Surely the Lord is in this place, and I knew it not."

Jacob rose up early in the morning, and took the stone that he had put up for his pillows, and set it up for a pillar, and poured oil upon the top of it." We may say that he had not expected anything so glorious as this vision and the accompanying promise from God; but the vision having appeared he responded in a way that proved him worthy of the experience. "He called the name of that place Bethel."

Jacob's Vow (20-22).—"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

Some commentators have chosen to criticize Jacob for putting so many conditions into his vow. Whatever may be said along this line, we should not forget Jacob's inexperience before this inspiring vision; and all that is found in this vow gives evidence of a worshipful heart, a sincere purpose, and a spirit of loyalty and submission to the great God who showed him this vision.

Jacob was an imperfect man; evident both before and after this vision. His former deception of Isaac concerning the birthright, and his later dealings with Laban, were doubtless in his mind when he said to Pharaoh that "few and evil have been my days." But in the midst of his evident shortcomings we find evidences of the spirit of devotion and loyalty to God that we may well pattern after. The fact that God had brought this vision to him is an evidence of divine favor, confirmation of the divine revelation that of the two brothers, Jacob and Esau, "the elder shall serve the younger." Compared with Esau's record, that of Jacob stands at a premium.

The impressive vision which made such a profound impression upon Jacob should have a like effect upon ourselves. The reverential spirit manifest at the time of this vision, the trust in God manifest in his later meeting with his brother Esau, and his frequent references to the Deity in his conversations with others, especially in the time of sore trials, give evidence of a spiritual condition which God delights to honor. In the study of his life, may we avoid his shortcomings, pattern after his virtues, praising God for His many unmerited favors showered upon us, looking forward with a steadfast hope of some day meeting the Lord in the land of everlasting bliss where the shortcomings of earth will be forever unknown. —K.

A Precious Promise

God's promise to Jacob, "I am with thee, and will keep thee in all places whither thou goest," is a promise to us also, provided we choose to go in the way that He directs. This is Christ's assurance to all who accept Him as Saviour and Lord: "Him that cometh to me I will in no wise cast out."

Bible Meeting Topic

BURDEN BEARING.—Gal. 6:1-10.

Topic for August 23

MOTTO

"Bear ye one another's burdens."

OUTLINE STUDY

I. The Law of Christ.
1. Christ the great Burden Bearer.—Matt. 11:28-30.
2. He went about doing good.—Acts 10:38.
3. He bore our griefs and sorrows.—Isa. 53:4-6.
4. He came not to be ministered unto, but to minister.—Matt. 20:26-28.

II The Christian's Service.
1. In ministering to fellow Christians.—Gal. 6:10; I Cor. 16:15, 16.
2. In the spirit of the early Church.—Acts 4:32, 34; 2:44-46.
3. Such as Dorcas did.—Acts 9:36-41.
4. In the name of a disciple.—Matt. 10:42.
5. To the least of His.—Matt. 25:35-40.
6. The mission of spiritual help.—Acts 26: 17, 18; II Cor. 1:11; Eph. 6:18-20.
7. Bearing infirmities.—I Thess. 5:14; Rom. 15:1-3.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Help."**
2. Burden Bearing.
   a. Examples; Jesus, Dorcas, The Early Church, The Philippians (Phil. 4:15-18).
3. How We Can Bear Burdens—
   a. Of the sick.
   b. Of the poor.
   c. Of the sad and lonely.
   d. Of father or mother.
   e. Of brothers or sisters.
   f. Of Christian workers.
   g. Of the aged.
   h. Of the erring.

For Seniors.
1. Burdens That Must Be Borne.
2. Bearers of Our Own Burden.
3. Burdens We May Bear for Others.
4. The True Spirit of Burden Bearing.

PERSONAL THOUGHT

We need eyes of love that can see the needs of others, as well as hearts of love to move our hands in loving service to the needy.

SEED THOUGHTS

O Christ, Redeemer, Master! I who stand
Beneath the pressure of Thy gracious hand—
What is the service Thou wouldst have from me?
What is the burden to be borne for Thee?
I, too, would say, though care and fear exhaust,
"What matters it? Love counteth not the cost." —Sel.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Missions .....John R. Mumaw
Doctrinal .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

THURSDAY, AUGUST 13, 1942

Field Notes

Bro. Frank Horst of the Arkansas Ozark Mission field was scheduled to fill the pulpit at the Pennsylvania Church near Hesston, Kans., Aug. 9. N. E. K.

* * *

Bro. S. S. Hershberger of East Lynne, Mo., visited the Culp, Ark., mission field, July 25 and 26, preaching at Culp and at New Hope. N. E. K.

* * *

Bro. Chester K. Lehman of Harrisonburg, Va., is to conduct a series of meetings at the Finland, Pa., Mennonite Church Aug. 17-23. C. M. S.

* * *

Bro. Henry Landis of Chambersburg, Pa., a former worker in our Publishing House, is again with us for a few weeks, helping out in the linotype department.

* * *

During the past year seventeen new members were received into the Church through the instrumentality of the Mennonite Mission in Altoona, Pa.

* * *

Bro. J. M. Kreider of Palmyra, Mo., assisted Bro. Alva Swartzendruber of Hydro, Okla., in bishop work at Pryor, Okla., during the week of July 29-Aug. 2. N. E. K.

* * *

August 20-30 is the date set for a series of meetings at the Crown Hill Church near Marshallville, Ohio, with Bro. C. Z. Martin of Mountville, Pa., as evangelist.

* * *

Bro. D. A. Yoder of Elkhart, Ind., preached the conference sermon at the annual meeting of the Southwestern Pennsylvania Conference last week. His theme: "Ambassadors for Christ."

* * *

An interesting program of the eighteenth quarterly Bible meeting at the Marietta, Pa., Mennonite Mission, to be held Aug. 16, is before us. Speakers: Earl Mosemann, George R. Smoker, and Dorothy Smoker.

* * *

Announcement has been made of harvest meetings in the following congregations in the bishop district of Bro. A. O. Histand, Doylestown, Pa.:

Deep Run, Aug. 20, 9 A. M.
Plumstead, Aug. 22, 2 P. M.

* * *

Evangelistic meetings are to be held, D. V., at the Mennonite Gospel Mission in Coatesville, Pa., Aug. 15-24, with Bro. Harvey Shank of Pond Bank, Pa., as evangelist. Your prayers solicited. F. S.

* * *

Bro. Lloy Kniss and family of Dhamtari, India, at home on furlough, are now at home in their former congregation, the Stahl Church near Johnstown, Pa., actively engaged in the work of the Lord.

* * *

Among those in attendance at the Southwestern Pennsylvania Conference held at Masontown, Pa., last week were 12 bishops, 23 ministers, and 13 deacons. These represented 4 states and 4 conference districts.

* * *

Bro. Nelson E. Kauffman, of Hannibal, Mo., filled a number of appointments in the Lancaster Conference from July 30 to Aug. 2, principally at the annual workers' meeting held with the Landis Valley congregation. S.

* * *

The Anderson congregation near Ft. Wayne, Ind., has purchased a 30x60 tent, to be used in helping to spread the Gospel. If you feel a burden for this kind of work, your gift will be appreciated. J. S. N.

* * *

On his way to the recent meeting of the Missouri-Kansas Conference at Windom, Kans., Bro. Paul Hershey of Lyman, Miss., preached for the congregations in Hannibal and Palmyra, Mo. N. E. K.

* * *

Bro. and Sister Chris Reiff of Elkhart, Ind., attended the Missouri-Kansas Conference Aug. 4-7 and are spending two weeks visiting friends in Kansas and Missouri, filling several appointments. N. E. K.

* * *

Sister Margaret Horst of the Girls' Home in Reading, Pa., took sick while visiting and helping her sick sister near Lawrence, Kans. She is now convalescing at the home of her sister in Kansas City, expecting to return to Reading soon. N. E. K.

* * *

The following were some results of the Mo.-Kans. Conference election, Aug. 6: Asst. Moderator, Ivan Lind; Secretary, Menno M. Troyer; Associate Member of Ex. Com., Alva Swartzendruber; Pres. Mission Board, Earl Buckwalter. N. E. K.

A young people's institute will b held, D. V., at Kalona, Iowa, Aug. 19 23. Instructors: Nelson E. Kauffman Hannibal, Mo.; Paul Erb, Goshen, Ind. Ivan Lind, Hesston, Kans.; and Edwi Albrecht, Flint, Mich. An invitation i extended to all to attend. Cor.

* * *

A brother writes us from Orrville Ohio: "Bro. M. C. Lehman will be wit the Kidron Mennonite Church Monda evening, Aug. 17, to relate his expe riences concerning his recent trip t Germany, and other points about wa relief and missionary work."

* * *

An interesting program of the 39t annual Sunday school meeting an harvest home services at the Slate Hi Mennonite Church near Shiremans town, Pa., to be held on Sunday, Aug 16, is before us. Speakers: John S. Hes Donald Lauver.

* * *

Bro. J. D. Graber and family, recen ly returned from India, spent the week end over Aug. 2 with friends and rela tives in the vicinity of Detroit Lake Minn. Bro. Graber brought three me sages which were very much appre ciated. E. D. H.

* * *

Bro. J. W. Shank and wife, mission aries on furlough from South Americ are filling appointments this week in th following congregations in Missouri an Kansas: Mt. Zion, Wilson's Bend, Lic Creek, Kansas City, Pea Ridge—afte which they plan to move on to Goshe Ind. N. E. K.

* * *

The congregation worshiping i Chambersburg, Pa., Mennonite Chur was interrupted Sunday night, Aug. when a sharp lightning stroke left th room in darkness while Bro. Amos Ma tin of the Rowe Church was deliverin the evening message. The servic were continued by the use of oil lamp

* * *

Bro. Amos Gingerich and wife Williamsburg, Iowa, attended the Mo Kans. Conference at the West Libert Church near Inman, Kans. If previou plans carried, he with his son-in-la Bro. Nelson Histand of Culp, Ark served the West Liberty congregati on Sunday, Aug. 9. N. E. K.

* * *

Bro. Fred Brenneman, returned mi sionary doctor from India, now living Hesston, Kans., will be absent from h office for a month, serving at the Arb tus Park Institute, and serving at oth points east. His brother James will ca for his practice in his absence. N. E. K.

* * *

Bro. Edwin Weaver and family, r cently returned from India, are pla ning to spend the month of August wi Bro. W.'s mother near Hesston, Kan If previous plans carried he preach at the Hutchinson Mission in the mor

ıg of Aug. 9 and in the evening he and is family gave a program at Hesston.
N. E. K.

* * *

A group of our young folks living in 'ueblo, Colo., were favored with a visit om Bro. J. C. Driver of Garden City, Io., recently. At that time a Sunday :hool and young people's Bible meet- ıg were organized. This group is using vacated church as a place of worship. : is hoped this will continue to develop ; a mission station. N. E. K.

* * *

Sunday, August 16, is the time set for ıe beginning of tent meetings in Hunt- gdon, Ind. Thursday, Aug. 20, an all- ay meeting is planned, at which Breth- n Wilbur Yoder and Phil Frey will be ıe principal speakers. Brethren C. C. ulp and Wilbur Yoder will be the vangelists. Plan to spend some time ith us, either by prayer or presence.
J. S. N.

* * *

The meeting of the Mo.-Kans. Dis- ict Mission Board, in session in the onference tent near Inman, Kans., ug. 6, came to a sudden end, when the nt collapsed before an oncoming under storm. Providentially, no one as hurt and all found shelter before e rain began. Two sessions of con- rence were held in the church, but 'iday afternoon, Aug. 7, sessions con- ıued in the tent. N. E. K.

* * *

The young people's institute held at oshen College and sponsored by the llege and the Indiana-Michigan Sun- y School Conference closed Sunday ght, Aug. 9. The enrollment was 138, e best for several years. An outstand- g feature of the institute was an usual consecration service Saturday ening, when practically every attend- t rededicated his or her life to the rd with a personal statement by each.

* * *

Church School-day Handbook.—A meographed handbook of 45 pages, x 11, of helpful material for use in e observation of Church school-day is ailable and ready for free distribution. avoid duplication **only** the minister charge of a congregation, should send request, and state specifically the me of the congregation. Send all quests to C. F. Yake, Secretary Men- nite Board of Education, Scottdale,

* * *

We are in possession of an interesting gram of the harvest home and Sun- school meeting at the Mountville, , Mennonite Church on Wednesday, g. 19, with evening evangelistic meet- s beginning Aug. 16, in charge of . Mahlon Hess of Washington Boro, Speakers: J. C. Habecker, J. D. ser, Christian K. Lehman, Simon cher, Parke Book, G. R. Smoker, llis Kling, J. K. Charles, Charles stetter, Mahlon M. Hess.

Among recent visitors in the Publishing House and surrounding community are the following: Elam H. Glick and family, Samuel G. Glick and wife, Belleville, Pa.; J. M. Nissley, A. C. Showalter and wife, Anna P. Graybill, Anna Stover, Altoona, Pa.; Gayle Funston, West View, Pa.; Sally Vince, New Kensington, Pa.; M. J. Allen and wife, Greensburg, Pa.; Paul Prinkey and wife, Clarksburg, W. Va.; Ed. Kolb and family, Mary Gelnett, Twila Gelnett, Homer Livengood and family, Viletta Coblentz, Merle Kolb and family, Springs, Pa.

* * *

The Virginia Mennonite Conference met in annual session at the Springdale Church near Waynesboro, Va., Aug. 5-7. The meeting was marked by good attendance and interest and the discussion of live issues facing the Church. Visiting ordained brethren from other districts who attended this conference were: J. Irvin Lehman, Chambersburg, Pa., who preached the conference sermon; D. A. Yoder, Goshen, Ind., and John L. Horst, Scottdale, Pa., who attended as representatives of the General Problems Committee of General Conference; and E. F. Hartzler, Marshallville, Ohio, who is at present engaged in a series of meetings at Bethel Church, near Cootes Store, Va. H.

Correspondence

WOLFORD, N. DAK.

Dear Christian Friends:—"Out of the abundance of the heart the mouth speaketh." We will try to bring to you a few of the events that have taken place here recently.

Our sympathy was extended to our beloved brother, L. A. Kauffman, and family of Minot, who have been bereft of the youngest member of their family (Freddie). He was 17 years old and was drowned in the river last Wednesday. This again reminds us that we have no abiding city here; that some day we must meet our God face to face.

The ministerial body from here went to Minot to conduct the funeral services; also, a number of the young folks went along to sing.

July 26, a number of families from both churches here went to visit Bro. Daniel Miller, who had a paralytic stroke last winter, which left him almost speechless. He has been confined to his bed since that time.

Bro. Manasses Bontrager of Centerville, Mich., was there and gave us an inspiring message in the afternoon. He dwelt on the need of prayer, and requested that we especially remember the C.O. boys in camp. His sincerity and earnest plea drew us heavenward, and in closer fellowship with God.

June 28, Bro. Elmer Bontrager came here for a series of revival meetings. During that time we again could feast on the manna from above.

Following the week of conference, Bro. John Stoll went to Bloomfield, Mont., to hold revival meetings with Bro. Bontrager's congregation.

July 4 a group of young folks from Casselton, Minot, and Bloomfield were here. It is really uplifting to meet with God's people and have fellowship with them.

We earnestly request that you remember the work here at Wolford. In this season of turmoil in the world, we need unity in the Church. Often we wonder just what we ought to do (or not to do). But a very good rule to follow is found in Eccl. 12:13, 14: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Samuel Miller.

MECHANICSBURG, PA.

(Slate Hill Congregation)

Dear Herald Readers, Greetings:—We praise God for His continued blessings upon us at this place. Our summer Bible school was held two weeks, July 20-31. We had exceptionally good interest with an average attendance of 183, which was divided into 11 classes.

On Sunday, July 26, Bro. Ernest Bennett of Akron, Pa., gave us a very interesting account concerning relief work.

Two of our young men have been called to C. P. S. Camps.

Our Sunday school showed a marked increase in attendance this summer.

We are looking forward to having Bros. John S. Hess and Donald Lauver with us for our 39th annual Sunday school meeting and harvest home service, Sunday, Aug. 16, 1942. Mrs. W. M. Strong.

BEAVERDAM, PA.

Greetings of Christian Love:—Our first attempt at a summer Bible school proved a success.

Our largest attendance was 75; lowest, 63; average, 68. For teachers we used home talent. We gave our program on Sunday evening, July 12, to a well-filled house. We were pleased to have the Britton Run congregation in attendance.

We believe that our humble efforts have not been in vain. We praise the Lord for His goodness, and for His wonderful works to the children of men.

Sunday evening, July 26, Bro. William G. Detweiler and family of Orrville, Ohio, gave us a program.

Pray for the work at this place. Cor.

SALIX, PA.

(Pleasant Grove congregation)

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Sunday, July 6, Bro. Sanford Shetler preached for us again. It has been a great pleasure to have him with us.

On July 20, Bro. Miller of Grantsville Md., gave us a surprise when he walked into the church. He gave us two worth-while messages, preaching in the morning and evening.

Aug. 2, Bro. Lloy Kniss, a returned missionary from India, preached for us. Subject, "God's Will." It was a very inspiring message. We praise God for His protecting care over the Kniss family while on their return trip. E. L. H.

Miscellaneous

NOTHING LEFT BUT PRAYER

I heard an aged worker say,
"There's nothing I can do but pray;
My steps are feeble, vision gone,
I have no place to call my own.

"Years ago when I was young
I worked for God in fields far-flung,
The Gospel story then was told
And many came into the fold;
No jungle was too dense to pass—
But now my strength is gone, alas!"

Nothing left but prayer! I say,
Remember how from day to day
You were sustained because somewhere
A saint had given himself to prayer;
Someone before the heavenly throne
Had plead that God would keep His own.

Now the time has come for you,
With vigor gone and choices few
And all distractions fled away,
To take your turn to watch and pray,
And hold before the throne of grace
God's workers in some far-off place.

Such service angels feign would pay,
But God has planned a better way;
The greatest burden we can bear
Is that of bold, unceasing prayer.

——Sel. by Vergia M. Woods.

—o—

BISHOP ABNER G. YODER

By Simon Gingerich

Abner G. Yoder was a native of Iowa, born in the year 1879. His father and grandfather were ministers before him. His grandfather was bishop in the Amish Church and his father served in the same capacity in the Conservative Amish Mennonite branch of the Church. An aged bishop, with whom I was associated in my early ministry, who was a contemporary with the grandfather, said, "When Bro. Yoder was among us we did not need a concordance," as he could almost invariably cite the book, chapter, and often the verse number of the particular Scripture passage in question." A relative of mine who was closely associated with the father in the ministry gave this testimony of him that he was well versed in the Scriptures, logical in his thinking, and that he had a very pleasing but convincing way of delivery. With these characteristics prevalent in his ancestors, we might well say with the Psalmist, his lines had fallen in pleasant places, because he also possessed some of the same traits of character.

Brother Abner's birthplace and mine were only a few miles apart; but because our parents moved to different localities we grew to manhood separated by several hundred miles. Our association dates back to the early years of this century. As young ordained men we often met and were associated in conference work. As a young Christian Bro. Yoder was much concerned about the unsaved. He knew the religious status of practically every one in the community. He was ready to help spread the Gospel. He had a high regard for the Church and her officials. In his zeal for the evangelization of neglected communities he was careful to work harmoniously with the Church leaders. He was willing to forego some of the family comforts and social events of Sunday afternoons of his day in order to carry on the mission work at Daytonville, a small village eight miles away. (This was in the horse and buggy days.)

When in his normal health Bro. Yoder had a clear voice in the pulpit. As a minister he did not hesitate to preach his convictions. His messages were plain enough that no one need guess what he meant. He boldly denounced sin which was very repulsive to him in all forms. Tobacco using, indulgence in strong drink, following the fashions of the world, theater going, shows, fairs, and other forms of sin and worldliness were denounced in no uncertain tone. His boldness in denouncing these evils and reproving the sinner furnished fertile ground for the indulgent critic. Many of his messages were heart-searching and were the means of leading souls to Christ.

In conference work, Bro. Yoder was a congenial helper. He was much concerned that conference should commit herself on the issues of the day and legislate against the evil. He saw dangers that others failed to scent. My association with him on committee work helped me to appreciate him. No matter how complicated the problem or how uninviting the task, he was ready to do his duty. His attitude was, no compromise with sin or Satan, but mercy for the penitent and compassion for the needy and suffering. His ability was recognized by his conference and by the Church in general. At the time of his death, he was moderator of the Iowa-Nebraska Conference, chairman of the Kansas City Children's Welfare Board, chairman of the Local Board of the Iowa City Mission, chairman of the Winter Bible School Committee of southeastern Iowa, a member of the General Problems Committee of General Conference, and for a number of years served on the General Sunday School Committee. In all these activities his "seat will be empty," as well as in his own church and community.

To insinuate that our brother was a perfect man would be disregarding the mistakes he made and would be doing a great injustice to his modest spirit. May God grant that our departed brother's weaknesses may be nullified and his virtues magnified, as his life and his services linger in our memories.

Wayland, Iowa.

CANADIAN CONSCIENTIOUS OBJECTORS IN CAMP

By C. F. Derstine

(The Alberta-Saskatchewan Mennonite Conference was approached about the financial needs of C.O.'s in Camp. Bro. C. F. Derstine was requested to present the question to Conference. Following the discussion the Conference by united action requested the publication in the Gospel Herald for the benefit of their absent membership. The general principles only apply for C.O.'s on the American side of the International line.)

What C.O.'s Receive from the Government

After the call to service C.O.'s receive "medical examination." Following this examination, if health conditions are satisfactory, they are granted railroad ticket to Camp and allowance for meals en route.

On arrival at Camp the Government provides the billeting, the board, and all necessary equipment for service. The C.O.'s are paid a fee of 50 cents a day for labor. Necessary medical services are also provided.

After having served for a year a furlough home is granted, the government providing one third of the railroad expense.

What C.O.'s Receive from the Church

The Church has provided the registrant C.O.'s with guidance from the day of registration to the time of entrainment. Usually, some one has accompanied them from the home base to the Camp.

Thus far in the large "Montrea Camp" a spiritual adviser in the form o a "Camp Director" has been provided The spiritual needs have been supplie in other Camps as well. In all case guidance has been given the C.O.'s i the organization of their Camp activi ties. Here and there special speaker have been provided for their edificatio

What C.O.'s Receive from Home

This help from home varies accordin to the family interest and financia status. Adequate clothing is usuall provided, as well as the necessar supplies. Many special treats have bee afforded. On one occasion the write knows of brethren who carried quite number of cases of fruit and other sp cial treats on the train for consumptio en route.

Other Needs

Occasional Needs.—Periodically, a operation may loom up before entrai ment. This has been taken care of b the families involved. If this was n possible the local churches provid for the same. Other such occasion and unusual needs were met in t same way.

Wives of the C.O.'s.—The marri C.O.'s have been faced with the larg problem. Some even have been call upon to go to Camp with little childr left behind to be supported. In mo

ases such wives returned to their own arents, which is preferable. This is the ost normal procedure. Where this is ot possible, some stay with the husand's parents. Others were given ooms and work with kinsfolk. This is oth practical and affords a minimum of xpense. It is likewise true to the scriptural counsel of Paul to the Church in e epistle of Timothy. Some wives ork close to the Camp, in near-by ties. Some take on work in a shop, ffice, or factory.

The apostolic precedent in the care widows presents practically a similar tuation for the wives of C.O.'s who e deprived to a large extent of their sbands' support. The injunction of inspired apostle was that those **Who lieved and had widows** were to reve them; that is, parents, brothers, sters, uncles, aunts, cousins. The dict counsel is, **"Let them relieve them, not the church be charged."** The urch was to provide for "widows ined" who had nobody to look to for pport. The charge was further engthened by saying, that if any red not for their own, and those of eir own household, they had denied e faith and were worse than an infidel. The guard against full support for unger widows was that none were to granted it under sixty years of age. e reason for this prohibition was that ey might learn to be idle, busybodies, tlers, and wanderers from house to use.

The problem of wives is intensified ere some four or more children are t behind. In one such case the relans helped considerably, and the urch assists in the extra burden. This indeed a fine Christian gesture. "Bear one another's burdens." Where this tra need arises, the Church should sume her end of the need with liberaland Christian grace.

An Optional Christian Gesture

A strong feeling has risen in many arters that the young men who are led are receiving a very meager alvance; and that the young men and iers that are not called have the portunity of large wages and innes. This inequality, some think, uld not exist. Others believe that ring the war the excess profits should expended in "government bonds" and lief projects." Some of these bonds already finding their way to such rthy projects like our Christian colges. The suggestions have been made some that they are willing to share h the young men in Camp some of ir larger income. This is a fine spirit brotherliness.

Many of the young men on returning m the Camps after the war will not l it easy to get immediate employnt. Millions of soldiers and other rkers will need jobs as well. These may get the preference in many cases. Many young men on returning will want to start housekeeping. During their time of service they will not be able to save sufficiently for this worthy desire.

The feeling expressed in this Conference by quite a number is that a fund should be raised during war times for this purpose to be fairly and equitably distributed to the young men at the end of their service, according to the number of days served. (The Conference took action and by a unanimous vote declared themselves in favor of such a fund.)

The question of the raising and administration of such a fund needs careful consideration. The usual method in Mennonite circles has been the use of the regularly ordained deacons. The deacons could hold such a fund in trust. However, because there would be much involved in the raising of such a fund, as well as the administering of the same, it is our candid opinion that they should be supplemented by spiritual and capable brethren. Combined as a **Welfare Board for C.O.'s** they would undoubtedly receive the support of the larger part of the brotherhood in such a worthy task. With the assistance of one or two lay brethren, each congregation would contribute three members to such a Board. The Board could then appoint its Executive Committee, if they so desired. Such matters call for the careful consideration of your Conference. What has been given are but suggestions for your consideration. May the Lord guide in the deliberations and your final decision. The C.O.'s merit this financial and optional consideration.

The American Mennonite churches are showing their good will to the C.O.'s by paying all their expenses in Camp, which the American government does not pay, as in the case of the Canadian government. Consequently, they are sharing their incomes with the C.O.'s. The gesture of good will will mean much in the stabilization of the young men who have taken their stand for peace, good will to all men, and New Testament **nonresistance** of evil.

Kitchener, Ontario.

SPIRITUAL RELATIONSHIP

(Continued from page 422)

not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28). Psalm 128 gives us a picture of a happy family, one that feareth the Lord and walketh in His ways. If we truly and sincerely reverence God, we will seek to honor and worship Him with all our heart, soul, mind, and strength. Having founded the home on a spiritual basis, husband and wife labor together in both spiritual and temporal affairs, for the mutual support of one another, and of the children entrusted to their care.

In Psalm 1:1-3, the psalmist gives us a glimpse of a godly and happy man meditating in the law of the Lord. The study of the Word is very essential in making a happy home. This is the avenue through which we learn to know God and His will concerning our lives. The Church is depending upon the future generation, upon your boys and girls, and if you expect your children to stand for God and be used in His service in making up the future Church, it is essential that you teach them by precept and example, fully consecrating them to God and His service.

Obedience

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21) This shows us the oneness of Christ and the Father. So is a home where parents are one in unity, and peace and obedience are put in action. Obedience is very essential in a home. I once read an article where a certain person went to visit in a home. The father of that home asked his little six-year-old daughter to close the door. She replied, "I won't do it." Then the father said to the little girl, "Poor Papa will have to shut it himself then." She replied, "I don't care; I won't." A lady and her little boy heard the story told later, and the mother asked her son what he thought the little girl needed, supposing he would say, "A spanking." He answered her and said, "She needed a daddy." The writer went on to say that no man can bring a greater curse upon law and order than to turn such creatures out in the world. They are uncontrollable at six and outlaws at twenty. Some parents may think such remarks are just small things that are "cute" and "smart." The wise man Solomon tells us to "train up a child in the way he should go: and when he is old, he will not depart from it." "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise" (Eph. 6:1, 2).

Self-denial

This is very essential in a home. A grain of wheat must first die before it can be fruitful, because it contains the germs of life of the new plant which it must yield. John 12:24-26. Our Lord came to the hour of His self-sacrifice because He had willingly given Himself up to die for the salvation of man, and His own final glory.

I admire the example of the youth who took time off from his game to help an

(Continued on last page)

OHIO MENNONITE AND EASTERN A. M. JOINT CONFERENCE

Held at the Bethel Mennonite Church near Wadsworth, Ohio, May 26-28, 1942

The Ministers' session of Conference was called to order on Tuesday afternoon, 1:30 o'clock, by the moderator, Bro. A. J. Steiner.

Bro. E. O. Hilty led a short song service and Bro. S. E. Allgyer read Eph. 4:1-16 and led in prayer.

The roll was called by the secretary and a quorum was declared present.

The tentative program for Conference was presented and accepted by motion.

The following two subjects were then discussed:

Consistency in Maintaining Our Peace Testimony—by Bro. J. L. Horst, Scottdale, Pa.

Consistency in Maintaining the Bible Standard of Nonconformity—by H. A. Diener, Hutchinson, Kans.

The brethren Diener and Horst were the members of the General Problems Committee who were present at our conference.

Some of the thoughts given;

We have a peace testimony because our Lord had a peace testimony. We have a kingdom that is "not of this world." Our peace testimony was handed down to us. We ought to maintain it in time of peace and in time of war.

Paul preached and taught that to be a Christian means a changed life: a life different from the world. Be an example of the believers. "Adorn the doctrine of God." To maintain consistency does not mean, necessarily, that we use the same method but rather that we accomplish the same thing.

A lengthy open discussion followed, centering largely on the peace testimony question.

It was moved and supported that the Executive Committee appoint a committee of five brethren to further consider our position on the questions involved and present some recommendations to this body at a later session.

Committee: Maurice O'Connell, I. W. Royer, David D. Miller, Geo. M. Hostetler, and J. C. Frey.

Bro. Geo. M. Hostetler led in a closing prayer.

Tuesday Evening

First public session of Conference. Bro. Frank Byler led the song service and Bro. J. W. Oswald read I Jno. 1:1-19 and led in prayer.

The following committees were announced:

Resolutions—J. Y. King, Stanford Mumaw, and Wm. G. Detweiler.

Nominating—Rudy Stauffer, Elmer Yoder, and M. L. Troyer.

Subject—**The Doctrine of God—"Sin."** Maurice O'Connell, Lima, Ohio.

Sin affects all people. The word sin should strike terror to the hearts of people. Temptation, ignorance of the result of, and indifference lead to sin. Sin does not satisfy, but it separates from God. Thank God, there is a remedy.

Subject—**The Doctrine of God—"Salvation."** E. F. Hartzler, Marshallville, Ohio.

We are saved by pardon. We are bought back and set free. "The grace of God hath appeared to all men." It is through Christ. He is able to keep us.

Bro. E. B. Frey led in the closing prayer.

Wednesday Morning

Bro. Orrie D. Yoder led the song service and Bro. J. S. Mast the devotions.

The roll was called again.

The minutes of the previous meeting were read by the secretary and approved by motion.

The moderator led in a short prayer, after which Bro. N. E. Troyer preached the conference sermon.

Text, Jno. 10:10. "I am come that ye might have life and that ye might have it more abundantly."

Life was man's first, greatest, and most valuable endowment. Man forfeited the same, but God undertook to restore what man lost. The text gives God's method of restoration.

He **came**, to **give, life, abundant life.** Our opportunity and our responsibility.

There are problems in Conference wanting solution. The life of Christ in the soul solves many problems the Conference, etc., cannot solve. Problems: Modernism, Lack of Love, Church Splitting Ordeals, World Conformity, War Problems. The answer is **Life**, not conference resolutions. Note God's concern. Deut. 5:29; Isa. 48:18; Lu. 19:42.

Testimonies were given by the following Bishops: A. J. Steiner, S. E. Allgyer, Paul R. Miller, E. B. Frey, I. J. Buchwalter, Reuben Hofstetter.

The audience gave testimony by standing.

Bro. Aaron Mast led the closing prayer.

Wednesday Afternoon

Testimonies continued: (Ministers) Jonathan Hartzler, Elmer Stoltzfus, Eli K. Zook, Gabe H. Brunk, Christian Kurtz, M. B. Hostetler, Roy Kauffman. (Deacons) J. C. Frey, E. O. Hilty, John Zook, Eli D. Kramer, J. C. Kanagy.

Installation of new members: Bro. J. W. Oswald, Saegerstown Pa. (minister) and Bro. David Ramer, Elida, O. (deacon), were received by letter and Bro. Frank Byler, West Liberty, O., was received as a newly ordained minister.

It was moved and supported that we welcome the brethren Paul R. Miller and Reuben Hofstetter, conference members, who were recently ordained to the office of bishop, in their new calling and wish them God's richest blessings.

The Ohio Mennonite Mission Board gave the following report:

To the Ohio Mennonite and Eastern A. M. Joint Conference:

Greetings: The work of the Ohio Mennonite Mission Board during the last year has been mostly with our mission congregation at Britton Run, Pa., and the two mission stations, one in Meadville, Pa., and the other at Crab Apple, in Belmont Co., Ohio.

The Britton Run congregation has extended a call to Bro. Jacob Birkey of Clarence Center, N. Y., to locate with them and become their pastor. He has accepted the call and is locating there.

At Meadville, where Bro. Nelson King and the Baer sisters have charge, the work has been progressing. Eight precious souls have been received into church membership at this place.

There is one thing, however, which is giving us as a Board much concern. The building where our mission is located must be vacated because the landlady wishes to sell it. We have endeavored to find another place to rent in the vicinity of the mission, but because of the housing shortage we have not been able to locate a place as yet.

At Crab Apple the work has been growing. At present there are four members consisting of a mother, two of her children, and another young married man. The attendance here averages around fifty. At present services are being conducted in a miners' hall, but we hope to be able in the near future to hold our services in a room above a store. Bro. Rudy Stauffer, our field worker, assisted by Sister Elva and Bro. Dale Basinger, has the work in charge. Our great need here is to find a consecrated couple who will locate here and take charge of the work.

We ask that you remember the Mission Board in your prayers so that the Lord will send forth laborers for the harvest truly is great.

The Ohio Mennonite Mission Board.
David C. Steiner, Sec'y.

The report was accepted by motion.

The Committee on Insurance reported through its chairman, Bro. P. L. Frey, calling attention to the recommendation made in the former report.

The report was accepted by motion.

An offering was taken to help pay for the meals which were given free.

Subject: **Present World Conditions in the Light of the Scripture** Discussed by J. B. Smith, Elida, O.

Bro. Smith showed how that the prophetic Scriptures are being fulfilled in the present crises and how things are in preparation for the return of the Lord to set up His Kingdom according to the Word.

J. J. Hostetler led in the closing prayer.

Wednesday Evening

The meeting opened in the usual way with a song service and devotion.

Bro. J. B. Smith gave an oral report for the Committee on Literature. The report was accepted.

Subject—**The Doctrine of God—"Separation."** J. L. Horst, Scottdale, Pa.

The positive aspect of separation—unto God. Separation is a voluntary act on man's part. Examples—The Nazarite vow; Abraham from his kindred and country; Moses from Egypt. Rom. 12:1, 2; Cor. 6:14-18.

Subject—**The Doctrine of God—"Service."** H. A. Diener, Hutchinson, Kans.

Jesus declared He came into the world to serve. All men are servants. Rom. 6:16. Two kinds of servants: Those who serve willingly and gladly because of love to the master and those who serve because of a sense of compulsion.

Bro. Diener led in the closing prayer.

Thursday Morning

Bro. J. B. Witmer led the song service and Bro. E. J. Zook read Phil. 2:1-16 and led in prayer.

The special committee appointed at the beginning of Conference reported, and the following action was taken:

We, the Ohio Mennonite and Eastern A. M. Joint Conference, hereby ratify and endorse the actions taken by the Executive Committee in joint session with the Problems Committee at the Kidron Mennonite Church Dec. 20, 1941, and at the Canton Mennonite Mission March 24, 1942.

We wish to reaffirm that it does not appear consistent for our members who are conscientious objectors, to knowingly fail to register as such, voluntarily continue to work in generally recognized direct war defense shops, or to voluntarily purchase War Defense Bonds, Stamps, and such like.

We advise that members who work in factories or departments which manufacture munitions and implements of warfare such as tanks, guns, army planes, battle ships, etc., be recognized as having the same standing as those who take up noncombatant service.

We also recommend:

1. That our members endeavor to maintain at all times "a conscience void of offence" toward God and man.

2. That we keep in touch with members who may become involved in e war program, and
3. That we be fair, impartial, and prudent in our spiritual care over em.

It was moved and supported that a copy of the above action with ıer needed information be sent to all our Conference members.

The Treasurer, E. J. Varns, reported as follows:

Balance May 23, 1941	$231.87
Received during the year	226.70
Total	$458.57
Expenditures during the year	$317.94
Balance May 25, 1942	140.63
Total	$458.57

Secretary's Report:

During the past year the Executive Committee had five regularly called etings. In these meetings we took care of the regular work of Confer-e. A number of meetings were called relative to problems which arose ause of war conditions.

There were three deaths in our conference membership: D. M. Friedt, ıister in the Kolb-Longenecker congregation; Eli D. Yoder, deacon in Bethel congregation, West Liberty, O.; and Eli L. Frey, bishop in the lton Co. congregation.

There were five ordinations: two conference members were ordained to er offices—Paul R. Miller and Reuben Hofstetter, both as bishops; ee were newly ordained—Ira Kurtz, deacon in the Conestoga congre-ion, Samuel Kauffman, deacon in the Mattawana congregation, and Roy Stoltzfus, minister in the Millwood-Maple Grove congregation. e minister was relieved of his office (namely, Corsan Mast) in the Wal-Creek congregation.

Membership report (Church)

No. of members April 1, 1941			8708
Received during the year			
By baptism	209		
By letter	85		
By confession	39		
One congregation (Pike)	249		
Total gain		582	
Lost during the year			
By death	68		
By letter	123		
By withdrawal	157		
By expelling	31		
Total loss		379	
Net Gain		203	
Plus—Unaccounted for in reports		30	
Making a net gain of		233	
No. of members April 1, 1942			8941

There are now 107 conference members: 17 bishops; 62 ministers; 28 cons.

here are eight ordained brethren in the conference district namely, oy Stoltzfus, D. Walter Miller, Roy Detweiler, Raymond Peachey, nk Stoltzfus, Ira Kurtz, Samuel Kauffman and David Falb, who are Conference members.

here are errors in the report of ordinations, but this report is given n the reports sent in.

Gratefully submitted,
O. N. Johns, Sec'y.

he report was accepted.

onference appointees on various Boards gave oral reports.

he Problems Committee submitted the following report:

he Problems Committee held three meetings during the year. The was on Dec. 20, 1941, at the call of the Executive Committee of Con-nce. At this meeting we decided to continue as previously organized. result of our work has been reported in the minutes of the Executive mittee.

ur second meeting was at the Canton Mennonite Mission, March 24, 2. Opening prayer by E. F. Hartzler. We discussed a number of itions and needs in our district and then presented to the Executive mittee a list of problems as they came to our attention. Some of e have been given in the Executive Committee's report and some have included in the subjects on our program.

ıe next meeting was called by the chairman, at the Bethel Church 26, 1942. Meeting was opened with prayer by Stanford Mumaw.

ır discussions were concerning the following subjects:

Conditions in the Britton Run District.
Difficulties arising from our C.P.S. Camps.
Mission work in our district.
Our Spiritual Problem.

e were again invited to sit with the Executive Committee and con-some of these questions conjointly.

ır work the past year has not been very extensive, and therefore our ct is brief. However, we have the following recommendations to :

That we reaffirm the recommendations of last year's report.
That the Executive Committee of Conference, with the Executive nittee of the Mission Board, appoint one bishop brother to have charge l bishop work under the Ohio Mennonite Mission Board.

3. That we accept with favor the report of the representatives of the General Conference Problems Committee and work in harmony with their plan for the continued instruction of our members with the aim of instilling more conviction and the deepening of spiritual life and experience.

Committee: I. B. Witmer,
Stanford Mumaw,
E. F. Hartzler.

Report was accepted.

Election of officers, which resulted as follows:
Moderator, A. J. Steiner.
Asst. Mod., E. B. Frey.
Secretary, O. N. Johns.
Fourth and fifth member of the Executive Committee, Aaron Mast and N. E. Troyer.
Treasurer, E. J. Varns.
General Mission Board, Noah Hilty and Jesse Short.
Ohio Mission Board, Stanford Mumaw and Henry Wyse.
Publication Board, S. W. Sommer and Orrie D. Yoder.
Board of Education, D. D. Miller.
Trustees
Orphans' Home, John L. Yoder.
Old People's Home, Harry Mumaw.
Canton Mission, D. Walter Miller.
Lima Mission, Earl Yoder.
Altoona Mission, Uriel S. Zook.

Bro. E. E. Miller, president of Goshen College, presented the plans for sponsoring a new Theological course at the College and also their program for liquidating their present debt.

Subject—**Supplying Our Churches with Properly Ordained Men,** D. D. Miller, Berlin, O.

There is always a need. God supplies.
In properly ordaining men we need—
1. To have a long season of prayer.
2. To leave man's judgment to God's will.
3. To ordain only scripturally qualified men.

We have the material; let us put forth the effort.

Bro. A. J. Steiner led in the closing prayer.

Thursday Afternoon

Bro. Orrie D. Yoder led the song service, after which the audience unitedly prayed the Lord's Prayer.

The recommendations from the Problems Committee were reread and adopted by motion.

The following resolutions were adopted:

Whereas, the brethren—E. L. Frey, bishop; David M. Friedt, minister, and Eli D. Yoder, deacon—have been called from service on earth to heavenly service, we hereby extend our condolence to their families as well as to their congregations.

Whereas, the Problems Committee of General Conference has sent to our Conference two representatives, the brethren Harry Diener and J. L. Horst, to present to us its work and to encourage us in the solution of our problems, be it

Resolved, that we hereby express to the said committee our sincere appreciation for the visit, fellowship, and help of these brethren, and be it

Resolved, further, that we ask our own Problems Committee to co-operate with the General Conference Problems Committee in putting into effect in our Conference the suggestions and work of the said Committee.

Whereas, the Bethel congregation in Medina Co., Ohio, has very kindly entertained us during this session of Conference,

Therefore be it resolved that we express our heartfelt thanks to this congregation for their kindness and hospitality and assure them this kindness is appreciated and shall be remembered.

By motion the Committee on Literature was reappointed.

Subject—**Proclaiming the Doctrine of God.** Sylvanus Stoltzfus, Elverson, Pa.

This may be done by preaching, singing, living, making personal contacts or touches, and so forth.

An offering was taken for Conference expenses, which amounted to $61.31.

A surplus of $42.14 from the former offering was turned over to the Conference.

Subject—**Adorning the Doctrine of God.** P. L. Frey, Archbold, O.

The outward adorning is nothing without the inward adornment. We are a special folk, and may seem peculiar because of it. The cross of Christ suggests an easier way in life. The outstanding doctrine is salvation by grace through faith in Jesus Christ.

The entire group needs to adorn the doctrine of God. It is up to you and me to do it.

The following action was then taken:

To the President and Congress of the United States: We, the Ohio Mennonite and Eastern A. M. Joint Conference, in regular session assembled, May 26-28, 1942, near Wadsworth, Ohio, desire to express our high appreciation and gratitude:

1. For the provision of the Constitution of our beloved country, granting religious liberty to all people according to the dictates of their individual conscience.

2. For the renewed assurance and guarantee, since the outbreak of

the present war, by those in authority in State and Nation, that this freedom shall be maintained inviolate in the present emergency.

We wish in particular to express our heartfelt thankfulness to our honorable President Franklin D. Roosevelt, to his cabinet, and to the Congress of the United States and all officials serving under them in the war program, for the kind consideration and support they have accorded us as a peace-loving people and as those who in view of their interpretation of the New Testament Scriptures cannot conscientiously participate in the war program.

We hereby pledge the continuance of our sincere prayers that Almighty God may abundantly supply grace and wisdom for the arduous tasks that devolve upon "the powers that be" in these perilous times to the end:

1. That we as a people might continue to "lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:2).

2. That God may speed the day "when nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). And when His kingdom shall come and "His will be done on earth as it is in heaven" (Matt. 6:10), and peace and good-will prevail among all men. Luke 2:14.

A few timely closing remarks were made by the moderator, after which the audience joined in singing the song, "God be with you till we meet again."

Throughout the Conference there were a few ministers' sessions held in which the following business was done:

The minutes of the Executive Committee Meetings during the year were read, and were accepted and approved by motion.

Bro. Ben B. King made a good confession for his past transgressions and was forgiven and reinstated as a Conference member.

It was moved and supported that Bro. O. N. Johns with two other brethren be appointed and made responsible to see that the young brethren from our conference district who are in camp are contacted occasionally in the interests of their spiritual welfare.

The other two who were later appointed by the Executive Committee are, Aaron Mast and Henry Wyse.

The brethren, Diener and Horst, gave us an outline of their program for work as planned at present.

It was moved and supported that Bro. E. F. Hartzler be granted the privilege of ordaining a bishop in the Allensville, Pa., district, all things being in order.

A fine spirit was manifested throughout the Conference session, and the Lord's presence was felt. May the Lord bless the efforts that were put forth to His glory and the welfare of His cause.

Closing prayer by the moderator.

A. J. Steiner, Mod.
O. N. Johns, Sec'y.

Married

King—Yoder.—Bro. Trennis King of the Locust Grove congregation near Belleville, Pa., and Sister Arvilla Yoder of the Belleville congregation were united in marriage, May 30, 1942, in the Belleville Mennonite Church, Bishop Aaron Mast officiating.

Gindlesperger—Tedrow.—On May 25, 1942, Bro. Fred Dwight Gindlesperger and Sister Twila Jane Tedrow, both of Somerset Co., Pa., were united in marriage at the home of the officiating minister, Bro. H. C. Blough. May God bless them as they journey through life together.

Kulp—Landes.—On June 27, 1942, Bro. Wesley Kulp and Sister Marjorie Landes, both of the Salford congregation near Harleysville, Pa., were united in marriage at the home of the officiating minister, Bro. Elias N. Landis. May God bless them and direct their pathway of life.

Moyer—Hedrick.—On June 20, 1942, Bro. J. Ammon Moyer of the Deep Run, Pa., congregation and Sister Marian B. Hedrick of the Plain, Pa., congregation were united in the holy bonds of matrimony at the home of the officiating minister, Bro. Wilson Overholt. May the Lord bless and direct them through life.

Bontrager — Yoder. — On Sunday morning, June 21, 1942, Bro. Morris Bontrager and Sister Rachel Yoder, both members of the Yoder, Kans., Mennonite Church, were united in holy matrimony at the Yoder Mennonite Church, Bro. Andrew A. Bontrager, uncle of the groom, officiating. May the rich blessings of God attend them through life.

Holsopple—Blough.—On June 6, 1942, at the home of the bride's parents, Bro. and Sister John E. Blough, Bro. Elvin Lehman of Hollsopple, Pa., and Sister Rena Pauline Blough, both of the Blough congregation, were united in the bonds of holy matrimony, Bro. H. C. Blough officiating. May God's richest blessings be theirs as they journey through life.

Schaefer—Keener.—At the regular Sunday morning service at Weavers Church near Harrisonburg, Va., July 26, 1942, occurred the marriage of Sister Mary E. Keener of Harrisonburg to Bro. Sidney A. Schaefer of Castorland, New York. Bro. John Mosemann delivered the sermon, after which Bro. S. H. Rhodes performed the ceremony. May the blessings of God attend them through life.

Bontrager—Miller.—At the Emma Church near Topeka, Ind., on Sunday afternoon, May 3, 1942, occurred the marriage of Bro. Orva Bontrager of the Maple Grove congregation and Elizabeth Miller of the Emma congregation. The sermon was preached by Bro. O. S. Hostetler and the ceremony was performed by Bro. Edwin J. Yoder. May the Lord's richest blessings be theirs through life.

Obituary

Bergey.—Abram, son of Christian Bergey, of Bothwell, died July 25, 1942, at his home after an illness of over two years. He is survived by 2 brothers (Frank and Nathanael), 1 sister (Priscilla), his wife (Cora Moyer), and 2 sons (Cecil and Allan), both of whom are married and have families. Bro. Bergey was in his 69th year. He was a member of the Mennonite Church since 1902, and was married to Cora Moyer in 1903. He was appreciated and respected in the community as a Christian. Many attended the services at the Bethel Church, conducted by Bro. J. W. Witmer of Hespeler and Bro. Arnold E. Gingrich of Bothwell. Burial in the Purcell Cemetery.

Berkey.—Harry M., son of the late Emanuel and Lovina (Thomas) Berkey, was born May 16, 1879, in Bedford Co., Pa.; died of cancer June 22, 1942, at the Memorial Hospital in Johnstown, Pa.; aged 63 y. 1 m. 6 d. He was married Aug. 7, 1898, to Mary Gindlesperger. To this union were born 3 children (Frieda, married to Harry C. Blough; Sadie, at home; and Ruth, married to Merle Yoder), all of whom, with his wife and 7 grandchildren, survive. He is also survived by his mother (Mrs. Lovina Berkebile), 1 sister (Mrs. Rose Donges), and 1 half sister (Mrs. Howard Brown), all of Friedens, Pa.; and many other relatives and friends. He was preceded in death by his father, 1 brother, 4 sisters, and 2 grandchildren. He united with the Blough Mennonite Church over 48 years ago and remained faithful until death. Funeral services were held June 25 at the home by Bro. Harry Y. Shetler after which the remains were taken to the Blough Mennonite Church, where services were held by Bros. Harry Y. Shetler and John A. Lehman. The body was laid to rest in the cemetery adjoining the church.

"I cannot say, and I will not say
That he is dead, he is just away;
With a cheery smile and a wave of the hand,
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be since he lingers there."

Birky.—John J., youngest son of Jacob and Magdalena (Hochstettler) Birky, was born Feb. 12, 1868 near Tremont, Ill.; died at his home in Shickley, Nebr., July 28, 1942; aged 74 y. 5 m. 6 d. At the age of 7 he moved with his parents to Cass Co., Mo., then in January, 1891, he went to Kansas. At an early age he accepted Christ as his Saviour and was a faithful member of the Mennonite Church. Dec. 2, 1891 he was married to Nancy Jane Lantz at Oberlin, Kans. To this union were born 3 sons and 4 daughters. April 8, 1907 his wife passed away. In March, 1910, he with his family moved to Shickley, Nebr., where he has lived ever since. Feb. 14, 1915 he was married to Mary Good of Hopedale, Ill. He leaves his companion and 5 children (Mrs. Lulu Boshart of La Junta, Colo.; Mrs. Elsie Roth of South English, Iowa, Mrs. Ella Augustine and Elmer of Shickley; and Mrs. Ruth Horsch of Fooslan Ill.), 21 grandchildren, 3 sisters (Katie, Mar and Elizabeth Birky of Shickley), 1 brothe (Chris of Eureka, Ill.), 3 nephews, and 2 niece He was preceded in death by 2 grandsons, 2 in fant sons, 3 brothers, 1 sister, and 2 nephew He was much interested in the work of the Lor always willing to do his part wherever he wa needed, and always attended church servic when health permitted. He took sick Dec. 1939, and has been failing ever since. He wa bedfast the last 7 weeks and often during th time wished he could go home. Funeral servic conducted by the home ministers. Text, Ma 13:33. Interment in the adjoining cemetery.

"Our lives will be lonely, dear Father,
Without your sweet smile and your cheer;
Words fail to express how we'll miss you,
And those prayers in behalf of us here."

Clements.—Frances, daughter of Mr. a Mrs. John Pletcher, was born in Elkhart C Ind., July 1, 1869. She was united in marria to Noah Clements Jan. 12, 1886. To this uni 1 son (Samuel) was born. She was convert and united with the Mennonite Church in t spring of 1910. She remained faithful un death, and as long as she was able she was fait ful in her attendance of services at the churc For a number of years she was afflicted so th much of her time was spent at her home Elkhart. A number of months ago she beca bedfast and on the morning of July 29 she pea fully passed on to her reward. Her husba preceded her in death March 20, 1937. She survived by her son Samuel of Elkhart, 1 gra son, and 1 sister (Mrs. Sarah Fisgus of Gosh and many other relatives and friends. Fune services held at the Olive Church conducted Bros. C. A. Shank and D. A. Yoder. Burial the cemetery adjoining the church.

Hartzler.—Dorothy Ann, daughter of Mah and Alma Heatwole Hartzler, was born Mar. 1942 at the home of her grandparents (Mr. Mrs. S. C. Hartzler) near Wakarusa, Ind., died of pneumonia July 14, 1942. She is s vived by her paternal and maternal grandp ents, her parents, and her great-grandfat (minister J. B. Hartzler of Marshallville, Ohi also many other relatives. Funeral serv were conducted at the home by Warren Sha

d at the Holdeman Church by Silas Weldy d D. A. Yoder. Burial in the Olive Cemetery.

low taken away in spite of prayers,
Our Dorothy Ann so lately lent us;
hat joy she brought, how light were cares,
When the sweet smile so cheered us."

Groff.—Polly, daughter of the late Mr. and rs. Benjamin Bricker, was horn April 15, 52; died at the home of her son Benjamin on ne 29, 1942; aged 90 y. She was married to nry Groff in 1893, and resided in Roseville, t., until the death of her husband in 1925. e was a member of the Mennonite Church. rviving are her son Benjamin (with whom resided), 3 grandsons, 2 sisters (Mrs. J. S. twiler of Windsor, Ont.; and Mrs. Ephraim ssel of New Hamburg, Ont.), and 2 brothers lenno, of Roseville, and George G. Bricker, of le, Mich.). Funeral services were conducted the Detwiler Church on July 1, in charge of os. Manasseh Hallman and Moses Bowman. xt, I Cor. 15:57.

Glick.—Salinda, daughter of the late Jonathan l Anna Mast, was horn in Lancaster Co., Pa., rch 22, 1872; died May 23, 1942, at her home Narvon, Pa.; aged 70 y. 2 m. 1 d. She was ted in marriage to Samuel Glick, Jan. 8, 95. Fourteen children were horn to this un- , three of them preceding her in death. Sur- ing her are her husband and the following dren: Elam of Parkesburg; Lena (wife of rry Musser), of Honey Brook; Sarah (wife Elmer Stoltzfus), and Mary (wife of Job ltzfus), both of Elverson; Lydia (wife of Da- C. Lapp) of Gordonville; Menno of Rich- d; Alvin of Morgantown; Roy, at home; lvin, Churchtown; John, Boyertown; Minnie fe of Roy Stoltzfus), Douglassville. There survive 33 grandchildren; a sister (Bar- a, wife of David Summers, of Allensville), 1 brother (John L. Mast, of Belleville). had heen a member of the Mennonite urch since she was 18 years old. She was hful to her church and a wonderful mother wife. Much of her time was spent reading Bible during recent years, which seemed to great treasure to her. She had a meek and t spirit and always showed great interest love for her family and for her fellow men. had a friendly handshake and smile for all m she met and her kind words and deeds never be forgotten. Many acts of kindness e done which brought cheer and comfort to e in distress. She was sick five weeks, and improving slowly when suddenly the Lord ed her home. Her last words, which were ank you, Daddy," were spoken to her hus- d after he picked her some flowers outside porch. Funeral services were held at the e by Bro. David Yoder, and at the Cones- Church by Bros. John S. Mast and Chris- Kurtz. Interment in adjoining cemetery.

st on, dear Mother, thy labors are o'er,
ose loving hands will toil no more;
faithful mother, true and kind,
friend on earth like you we'll find."

—By the Family.

auffman.—Freddie Leon, son of L. A. and ie M. (Sharp) Kauffman, was born March 1925, near Coalridge, Mont.; died July 22, ; aged 17 y. 4 m. 12 d. Death was caused lrowning. All that could he done hy lov- hands, in the way of artificial respiration to no avail. God in His wisdom saw fit to him to Himself. In the fall of 1930 he to Minot, N. Dak., with his parents where ved at the time of his death. At the age of e confessed Christ as his Saviour, united the Mennonite Church Oct. 11, 1936, and a faithful member at the time of his death, njoyed regular attendance at Sunday school church. He was of a kind and happy dis- ion and made friends wherever he went. sudden death was a shock to the family as as the entire community. We humbly sub- to God who never makes a mistake. He s his sorrowing parents; 6 brothers (Leslie ebanon, Oreg.; Clayton of Albany, Oreg.; Ernest of Fort Collins, Colo.; Roy of Cloverdale, Calif.; Clifford of Bloomfield, Mont.; and Morris at home), 5 sisters (Mrs. Neil P. Yoder of rural Minot; Mrs. Harold Steckley of Alhany, Oreg.; Leah Belle, Lucille, and Nellie at home), an aged grandmother of Fairview, Mich., 11 aunts, 2 uncles, 6 nephews, 5 nieces, besides many other relatives and friends. Three brothers and 1 sister preceded him. His absence will he keenly felt in the home, in the church, and in the community. Services were held at the home conducted hy Bro. Floyd Kauffman and at the church conducted hy Bro. Eli Hochstetler of Wolford, N. Dak., assisted hy Bro. John Stoll also of Wolford, and Bro. Ralph Petry of Surrey.

"Freddie, dear, you're not forgotten,
Though on earth you are no more;
Still in memory you are with us,
As you always were before."

Miller.—Polly, daughter of the late John E. and Fannie (Kaufman) Woods, was horn in Cambria Co., Pa., Sept. 18, 1875; died at her home in Somerset Co., Pa., May 19, 1942; aged 66 y. 8 m. 1 d. She was united in marriage to Jeremiah Miller Dec. 1, 1896. To this union were horn 3 children of whom 2, with her husband, survive as follows: Verna, Mrs. Ledger Baer; Mary, Mrs. Paul Shetler. One son (Lavan Lamoure) died in 1906. She is also survived by 1 grandson, a numher of nephews and nieces, and many other relatives and friends. She was preceded in death by a brother (Levi Woods) and a sister (Mrs. Kate Spory). She had heen a member of the Davidsville Lutheran Church for ahout 26 years. Funeral services were held May 22 at the home, and at the Blough Mennonite Church by Ludwig C. Mortensen and H. C. Blough. The remains were laid to rest in the cemetery adjoining the church.

Riegsecker.—Theophilus, son of Christian and Anna Riegsecker, was horn near Archbold, O., June 6, 1864; died July 14, 1942; aged 78 y. 1 m. 18 d. His companion, Frieda, daughter of Peter and Sophia Goldsmith, was horn near Basil, Switzerland, May 27, 1879; and died July 13, 1942, only 20 hours before her husband, aged 63 y. 1 m. 16 d. Jan. 10, 1899, they were united in marriage. This union was blessed with 8 sons and 1 daughter. One son (Samuel) and 4 grandchildren preceded them in death. Together they leave 7 sons (Harmon of Wauseon, O.; Lewis of Archbold; Edward, Clarence, Benjamin, Theophilus, Jr., Glen); and 1 daughter (Mrs. Amos Mast), all of Fayette, Ohio), 24 grandchildren, and a host of relatives and friends.

Theophilus was also preceded in death by his parents, 1 brother, and 4 sisters. He leaves 1 hrother (Christian) and 1 sister (Mary Short) hoth of Archbold. Frieda was preceded in death hy her parents, 2 half hrothers, and leaves 1 hrother (John of Toledo) and 3 sisters (Mrs. Mott Hill of Wauseon, Mrs. Emma Nofziger of Archhold, Mrs. Joseph Rashley of Delta), her stepmother (Mrs. Alberta Goldsmith), 7 half hrothers (Jacoh of Fayette, O.; Ernest, Harry, Peter, Jesse, Samuel, Edward), and 2 half sisters (Mrs. Amiel Waldvogel and Mrs. Alva Weber) all of Wauseon, O.

For some time their health had been failing, hoth suffering from arteriosclerosis, and on July 2, Theophilus suffered a stroke of paralysis after which he steadily declined until he passed away. Frieda, who was alone with her hushand when he suffered the stroke, was greatly shocked, which hrought about coronary failure, resulting in her death.

Soon after their marriage they accepted Christ as their Saviour and united with the Mennonite Church near Archhold, of which they were memhers at the time of her death. Funeral services were held at the Central Mennonite Church near Archbold conducted by Bros. Henry Wyse, E. B. Frey, and Walter Stuckey. Text, Psa. 116: 15. Interment in Pettisville Cemetery.

"Parents dear, you're not forgotten,
Though on earth you are no more;
Still in memory you are with us
As you always were before.
'Neath our eyes you slowly faded,
Growing day hy day more frail,
Till God in His heavenly wisdom
Called you gently home."

Rudy.—Jacoh Buchwalter, eldest son of Daniel L. and Esther (Buchwalter) Rudy, was born near Dalton, Ohio, Nov. 7, 1859; died July 19, 1942, following a lingering illness of heart disease; aged 82 y. 8 m. 12 d. Dec. 25, 1884, he was united in marriage to Mary, daughter of Bishop Michael and Maria Horst. According to the will of God this alliance was permitted to exist for nearly 58 years and was hlessed with 7 children, only 1 of whom has preceded him in death; namely, Emma Wenger. He is survived hy his wife and the following children: Harry B. Rudy, Warren, O.; Wade H. Rudy, Orrville, O.; Mrs. Inez Shisler, Mrs. Alice Douglas and Mrs. Mae Davis of Dalton, O.; and Jay B. Rudy of New Philadelphia, O. He also leaves 2 brothers (Albert Rudy of Dalton and Christian Rudy of North Canton), 1 sister (Mrs. Mae Steele of Smithville), 1 uncle (John Buchwalter of Dalton), 11 grandchildren, 10 great-grandchildren, and many other relatives and friends. In 1885 he joined the Martins Mennonite Church. As a memher of this church he was loyal, faithful, and active until the infirmities of advancing years causcd limitations. During his active years he served the Church as a trustee and as treasurer. He also rendered much service in the erection of the present church building. As a citizen of the community and as a neighhor, he was held in high regard. Twenty-five years of service he gave to the schools of Baughman Twp., serving as a member of the Board of Education. His entire life before retirement was spent in farming. Funeral services were conducted July 22 at Martins Church near Orrville, Ohio, by Bro. I. J. Buchwalter, assisted by Bros. A. J. Wengerd and P. G. Pinkerton. Interment in Martin Cemetery.

"So live that when thy summons comes to join
The innumerable caravan, that moves
To that mysterious realm, where each shall take
His chamher in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, hut, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
Ahout him, and lies down to pleasant dreams."

Shettler.—William Edward, son of Edward and Mary (Troyer) Shettler, was horn near Crystal Springs, Kans., Aug. 29, 1907; died at his home near Wellman, Iowa, July 27, 1942; aged 34 y. 10 m. 28 d. In 1924 he moved to Iowa with his parents and lived in and around the Wellman community until his death, which was caused by an electric shock after a dynamite hlast at the limestone quarry near his home. Dec. 31, 1931, he was united in marriage to Gertrude Hochstetler of Kalona, Iowa. To this union were born 4 children (Joan Lucille, Marline Grace, James Edward, and William Ralph). In his youth he accepted Christ as his Saviour, uniting with the Mennonite Church, in which faith he died. In the recent past he renewed his covenant with the Lord and received much joy and satisfaction in the service of the Lord as a devoted husband and father and as an ardent Church laborer, especially as a Sunday-school teacher. He leaves 4 children, his father and mother, 3 sisters (Elsie, Mrs. Dennis Miller of Kalona, Iowa; Verda, Mrs. Edwin Layman; and Grace, Mrs. Austin Miller of Dayton, O.), 3 brothers (Ernest of Wellman; Earl of Fairhanks, Alaska; and Milford of Wellman), and many relatives and friends. Fifteen hundred people attended the funeral, which was conducted at the East Union Mennonite Church hy W. S. Guengerich, Geo. S. Miller, Gideon Yoder and Edward Diener.

"The call was sudden, the shock severe,
We little thought that death was near;
And only those who have lost can tell
What a parting is without farewell."

Relief Notes

Items from England.—An unusually interesting letter from Bro. Peter Dyck is dated July 23 and comes from Wolverhampton, England. In it he mentions that Sister Edna Hunsperger is assisting at "The Woodlands," the Mennonite Home for evacuee old people. Of this Home he comments: "In a world whose bottom seems to be knocked out by hatred and mistrust 'The Woodlands' stands as a testimony of the fuller and richer life all peoples are meant, to live."

Sister Elfrieda Klassen is at the "South Meadows" which is the Mennonite Home for convalescent children and babies. Of her work she says: "Everything is going fine at 'South Meadows.' Naturally, it is very different from what I was used to, but I expected that, and I do think that after a while I shall like it very much. I certainly am not disappointed. There is enough work to keep us going from morning till night. . . ."

Excerpts from a Relief Bulletin on France.—"On April 14 we weighed all the 113 children eating at the canteen. At the close of the Easter vacation two weeks later we weighed them again. The figures show that 102 of the 113 children had lost from one pound to three pounds in weight during this period of absence from the canteen, during the two weeks. When the Prefet was advised of this fact, he at once undertook measures to secure the continuation during the summer of all the school canteens."

"There are stories of the care with which weight charts are kept by community leaders. Sometimes the children march once a week to the only scales in town in the railroad station or drug store. A gain of as much as a pound becomes an occasion for general rejoicing.

C. P. S. Camps

Statistical Report as of July 30, 1942

Number of Camps in Operation	Camps	Campees
Mennonite	13	1572
Quaker	12	1035
Brethren	10	1048
Catholic	2	68
Cooperative	1	15
Totals	38	3738

No. on Detached Farm in New York, Wisconsin, and Connecticut	21
No. on Administrative Duties	15
No. in Hospital Service	41
No. in Porto Rico Unit	11
Total number of boys in Civilian Public Service	3782

Mennonite Central Committee Camps

# 4 Grottoes, Virginia	147
# 5 Colorado Springs, Colorado	135
# 8 Marietta, Ohio	67
#18 Denison, Iowa	147
#20-40 Sideling Hill-Howard, Wells Tannery, and Howard, Pa.	184
#22 Henry, Illinois	120
#24 Hagerstown, Maryland	123
#25 Weeping Water, Nebraska	146
#28 Medaryville, Indiana	142
#31 Camino (Placerville) California	129
#33 Fort Collins, Colorado	101
#35 North Fork, California	129
Total	1572

Camp Briefs

During July, 1942, a total of 253 boys arrived at Mennonite camps. . . .

From a number of the camps it is reported that extensive canning of fruits and vegetables has taken place. Campees have done the work in many cases, working over time. . . .

At a few of the camps, boys are selected by the technical agency to assist in specialized work, such as surveying, experimentation, meteorology, etc. . . .

Due to the shortage of rubber and gasoline, Selective Service System has issued a memorandum stating that government trucks are no longer available to the camps for recreational, educational, or religious trips.

Compiled by Grant M. Stoltzfus
Released August 5, 1942

Announcements

MENNONITE PUBLICATION BOARD

The Mennonite Publication Board will hold its Biennial Meeting at the Eastern Mennonite School, Harrisonburg, Va., August 22-25, 1942.

The public sessions of the meeting will begin on Saturday evening and continue until Tuesday afternoon. The Board Meeting proper is on Monday and Tuesday.

Simon Gingerich, Pres.
O. N. Johns, Secretary.

Getting to The Publication Board Meeting

1. Harrisonburg is located on U.S. #11, which is the Greyhound Bus Route between Washington, D. C., and Knoxville, Tenn. via Winchester, Va. Six Greyhound buses leave Washington, D. C., each day for Harrisonburg, Va.

2. Pennsylvania Railroad to Harrisburg, Pa., and take Norfolk & Western trains at 7 a.m. or 11:25 p.m. arriving at Elkton, Va., at 1:50 p.m. or 5:05 a.m. These trains will be met if notified in advance.

3. Chesapeake & Ohio Railway trains leave Cincinnati, Ohio, 12:01 p.m., 6:01 p.m., and 9:45 p.m., arriving at Staunton, Va., 11:18 p.m., 4:13 a.m., and 8:36 a.m. One C. & O. train leaving Toledo, Ohio, arrives at Staunton, Va., 8:36 a.m.

4. All coming on B. & O. trains from West and arriving at Martinsburg, W. Va., on morning train, take local train at 8:55 a.m. for Shenandoah Junction, thence on Norfolk & Western train to Elkton, Va.

Some afternoon B. & O. trains make Blueridge bus connections for Harrisonburg, Va., via Winchester, Va.

Those coming on C. & O. to Staunton, Va., will be met at the station. All coming to Harrisonburg will be met at either bus or railroad station.

Advance notice of arrival will be very much appreciated. Notify: Lewis S. Martin, Harrisonburg, Va. Phone 1482W.

ILLINOIS CONFERENCE

The Illinois Mennonite Conference will convene with the Waldo congregation near Flanagan, Ill., Aug. 25-27, 1942, as follows:

Ministerial meeting, forenoon and afternoon of August 25.

Church Conference, beginning on the evening of August 25.

District Mission Board meeting, S. S. Conference, and Young People's Sessions following.

Visitors welcome.

Moderator, J. N. Kaufman.
Secretary, H. R. Schertz.

ONTARIO S. S. CONFERENCE

The Ontario Mennonite Sunday School Conference will hold its 53rd annual sessions with the Waterloo Mennonite congregation, located on Erb St. West, in Waterloo, Ont., on August 30 and 31, 1942. Programs and travelling information may be obtained by applying to the undersigned.

Oscar Burkholder, Secretary.

ONTARIO A. M. S. S. CONFERENCE

The Ontario A. M. Sunday School Conference will be held, D. V., at the St. Agatha A. M. Church, beginning Saturday evening Sept. 5, continuing all day Sunday, the sixth and on Monday (Labor day), the seventh. Everybody welcome. Come praying. For further information, write to

Peter Nafziger, Secy.,
Baden, Ontario.

OHIO S. S. CONFERENCE

The Ohio Mennonite Sunday School Conference will be held, the Lord willing, at the Pioneer Grove near Elida, Ohio, Aug. 18-20. The theme for the program is "Christian Nurture." The conference will open on Tuesday evening and close Thursday evening. For information concerning the program write to Loren King, West Liberty, O. Information concerning the place or other arrangements can be secured from J. B. Smith, Elida, O.

P. L. Frey, Chairman.
Loren King, Secretary.

The "Pioneer Woods" is located a half mile north of Elida. Those coming on Route 3 North will turn south at Gomer and continue in that direction for three miles, then follow signs. Those coming on Route 30 South will turn north at sign a half-mile east of Elida and proceed in that direction for one mile to the grounds. Any one coming by rail or bus will please communicate with Bro. James Stalter, Route 3, Lima, Ohio. J. B. S.

SPIRITUAL RELATIONSHIP

(Continued from page 427)

old feeble lady across a crowded stree When asked by his companions whethe she was his mother, he answered, "N but she is **somebody's** mother;" and h hoped that somebody would be kin enough to help **his** mother when h couldn't be present.

If we would all treat elderly people as we would like to be treated, when w get old, how different would be the l of many aged people who are now u happy and unappreciated by their rel tives.

A home where God is honored an loved is really "Home, Sweet Home."

Montgomery, Ind.

Table of Contents

417—Editorial
418—Strength in Weakness
Living in the Heights
419—Evidences of the New Birth
420—Letters from the Home Field
422—God's Hand of Love in Suffering
Spiritual Relationship with God Esse tial for a Happy Home
423—Sunday School Lesson
Bible Meeting Topic
424—Field Notes
425—Correspondence
426—Nothing Left but Prayer (Poem)
Bishop Abner G. Yoder
Canadian Conscientious Objectors Camp
428—Ohio Mennonite and Eastern A. M. Jo Conference
430—Married
Obituary
432—Relief and C.P.S. Notes
Announcements, etc.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXIV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, AUGUST 20, 1942 (Herald of Truth Established 1864) No. 21

EDITORIAL

"Give attendance to reading."

—o—

"Search the scriptures; for in them e think ye have eternal life."

—o—

And in them you WILL have eter- al life; provided you read them dili- ently, prayerfully, obediently to the Vord and the will of the Lord.

—o—

Besides reading the Scriptures, we e also helped by reading other litera- re that is in harmony with the Word God, written in defence and promul- tion of the standards of the Gospel Christ.

—o—

And this reminds us that besides the id of literature just described, there another kind of literature with hich our country is flooded that is bversive in its nature, anti-Scriptural its teaching, destructive to spiritual e and growth. "From such turn a- y."

—o—

The character of our reading matter ermines largely the character of our ng. In one respect, man resembles an ar glass. What gets into our heads is e to filter down into our hearts. If a are wise, you will keep the Bible as foremost book in your library and on center table of your home, and see to hat all the literature that comes into ir home is in harmony with (at least antagonistic to) its standards and chings.

—o—

By the time this reaches the eye of readers, there will be some of our ple who will have started for Har- nburg, Va., where the Mennonite olication Board is to be in session n Saturday evening of this week il Tuesday afternoon of next week. may be of help to this meeting in ways: (1) by attending it from inning to end; (2) by joining the army of intercessors in its behalf, in case they can not attend. May the Spirit of the Lord be the controlling power of this meeting.

—o—

A Striking Contrast.—There is as much difference between a conciliatory attitude and compromise as there is between love and liberalism. The first is prompted by the prayer of Christ for unity (Jno. 17:17-21) and Paul's plea in behalf of abstaining for the sake of others (Rom. 14); while world com-

BIBLE TEACHING ON LOVE

IV. "Love one another"

Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.—I Pet. 1:22.

We know that we have passed from death unto life, because we love the brethren.—I Jno. 3:14.

Be kindly affectioned one to another with brotherly love; in honour preferring one another.—Rom. 12:10.

As touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.—I Thes. 4:9.

Love the brotherhood.—I Pet. 2:17.

promise means the sacrifice of Christian principles and doctrine for the sake of becoming one with those who are unwilling to make the Gospel of Christ the rule of their lives. Conciliation means "love thy neighbour as thyself;" "in honour preferring one another." World compromise means the giving away of the things which God has commanded us to "keep." (Jno. 14:15). There is a world of difference between churches uniting by ignoring doctrinal differences and churches uniting because they are one in faith, united in their loyalty to "all things whatsoever" our Lord has commanded us.

—o—

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man."

Our Stewardship.—The first thing to remember in connection with our stewardship is that both we ourselves and all our possessions belong to the Lord. That means that if our lives and our possessions are upon the altar of the Lord we have no choice as to the disposition of the service and money entrusted to our care, only as a consecrated mind and loyal heart decide where the money should be placed that it may yield best results for the Lord's Cause.

As to our income some tell us that one tenth of it belongs to the Lord. To this we agree—provided it is understood that the other nine tenths likewise belong to the Lord. As the psalmist has said, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." That part of it that is included in our stewardship should be devoted to the furtherance of the Lord's Cause, whether given for mission purposes for the care of the needy, for the support of our own families, for educational purposes, or for any other cause which we may conscientiously support to the glory of God. As to what per cent of our income should be devoted to this, that, or some other cause, this should depend entirely upon circumstances, the only determining circumstance being the question as to where this money should be placed where it may serve the Lord's Cause to best advantage.

In our meditations upon our responsibility as stewards of God, we should remember the divine reminder that "Ye are not your own." Our time, talents, and possessions are a sacred trust, and should be conscientiously applied, thrift and economy practiced, so that what we do will be to the glory of God, applied in a way and in a place where it will do the most good. As for your money, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

Sermon Outlines

"TREASURE IN EARTHEN VESSELS"

By Stanford Mumaw

Text.—II Cor. 4:7.

I. **The Light of the Gospel**—"This treasure."
1. Christ, who is "the brightness of his glory, and the express image of his person" (Heb. 1:3).
2. Jesus' statement, "I am the light of the world," implies that this world is a world of darkness. Isa. 9:2.
3. God is the Author of light. II Cor. 4:6.
4. Jesus said to His disciples, "Ye are the light of the world."
5. To "shine as lights in the world."

II. **The Frailty of the Agent**—"earthen vessels."

Three Possible Examples:
1. Earthen vessels (unburnt) as they come from the potter's hands. Moulded for the Master's use. Jeremiah's lesson. Jer. 18:1-6.
2. Burnt vessels (having gone through the fire).
   a. Baptism of the Holy Ghost and of fire. Matt. 3:11.
   b. Fire removes dross, gives temper and hardness.
   c. Need of a Heaven-sent Holy Ghost revival.
   d. This has reference to our bodies.
3. Broken vessels. (Story of Gideon).
   a. Typical of our broken wills.
   b. Death knell of the self-life.
   c. "They that are Christ's have crucified the flesh."
   d. Jesus came, not to live but to die. He that is not ready to die for Christ is hardly ready to live for Him.

III. **The Excellency of Power**—"of God."

Three Observations: I Cor. 1:17; 2:4, 5.
1. The Gospel has dissipated the darkness of the human heart by a power which can only be ascribed to God.
2. It has surmounted all types of obstacles with power and rapidity.
3. Its triumphs are beyond the accomplishments of men.

Dalton, Ohio.

WHAT GOD SAYS OF HIS OWN WORD

1. He gave it to us.—Psa. 68:11.
2. He expects us to read it for guidance.—Isa. 30:21.
3. It shall prosper and succeed.—Isa. 55:11.
4. By His Word creation came about.—II Pet. 3:5.
5. Should be in our hearts.—Jer. 20:9.
6. It makes "live-wires" of men.—Psa. 119:50.
7. Alive and powerful, revealing the heart.—Heb. 4:12.
8. We are born again by His Word.—I Pet. 1:23.
9. It has marvelous cleansing power.—Eph. 5:26.
10. It never fails.—I Kings 8:56.
11. Every Word of God will be fulfilled.—Ezek. 12:28.
12. It shall stand forever.—Isa. 40:8.

—R. W. L. in The Biblical Digest.

SOME PREACHERS' PROBLEMS

(Reproduced from May 6, 1937, number of the Gospel Herald.)

A problem is a proposition or condition submitted for our solution. It may be easy or hard, depending upon how many difficulties there are involved in it and how well we are equipped to cope with said difficulties.

Every problem confronting us should be accepted as a challenge rather than as a reason for discouragement. In fact, it is the wrestling with difficult problems that brings out the best there is in us—as every plucky school-boy or school-girl well knows. And what is true of school problems is also true of Church problems. Every one of such problems confronting us should spur us on to rise a little higher, pray more earnestly, apply ourselves more diligently, to the end that we may, by the grace of God and the leadership of the Spirit, reach a happy solution.

We want to discuss, briefly, a few preachers' problems. While the ministry includes but a minority of the entire membership and readers generally, every minister's problem is something of vital concern for the entire membership, as the work of the ministry is inseparably connected with the interests of the Church. Members can help ministers solve their problems, and vice versa.

1. **The Financial Problems.**—We mention this first, to get it out of the way. Ministers, like all other members, ought to be subject to the divine decree: "In the sweat of thy face shalt thou eat bread." All our Christian service—whether it be preaching, personal work among saved and unsaved, janitor work, Sunday-school work, mission work, or any other work for the Lord—ought to be "without money and without price." So far as remuneration is concerned, nobody owes us a cent for what we do for the Lord. It helps a minister to have a taste of the same problems that his members must wrestle with, as it enables him to enter into their problems more sympathetically and helpfully. The other half of this problem is, that whenever the Church calls for any one's time (whether minister or other worker) to an extent that he thereby becomes unable to support himself or his family, in whole or in part, the Church thereby assumes the responsibility of seeing that this support is made possible. Members should bear in mind that the faithful minister is called upon to do many things that the ordinary member is not, and that the closer they stand by him in making it possible for him to discharge his full duty toward his congregation and the cause of Christ in general the more they are helping themselves as well as their ministry. To the minister and his congregation there comes this admonition: "Bear ye one another's burdens, and so fulfill the law of Christ."

2. **The Problem of Helpful Standing before the Church and the World.**—One of the scriptural qualifications of the bishop is, "Good report of them which are without." The same applies also to all other Church officials. This "good report" of the minister's standing and life depends upon three things: (1) his own personal life and conduct; (2) the way his members represent him to the outside world; (3) the character of his neighbors. We have a right to expect every minister to live an exemplary Christian life. But that is only part of the problem. We have seen the influence of some very well-meaning ministers nullified by the attitude of some super-critical members. They magnified their minister's faults, misrepresented his motives, complained at his blunders, paid little or no attention to his pleadings, and held him responsible for all the aches and ills of their congregation. With his being discredited in the eyes of all who gave credence to such damaging propaganda, he has a hard row to hoe, to say the least. Some say that where a competent minister does his duty he will be spared such opposition and persecution. Perhaps so. But where will you find a minister more competent and faithful than Christ was? If in spite of His perfect life and many admirable qualities His enemies got Him on the cross, we need not be surprised to see some very high grade ministers suffer in the face of similar propaganda on the part of those without and within the fold. You can help your ministers in their problems by giving them loyal support, by holding them up before the Throne, and by doing through personal sympathetic contact what others try to do through uncharitable criticisms and fault-finding.

3. **The Problem of Church-building.**—Every faithful shepherd of his flock is burdened for the growth of his congregation in numbers, and growth of members in spirituality. How can this be done? Here are a few things that will help: (1) A worthy example for others to follow. (2) A prayerful effort at sermon preparation, to the end that the congregation may be continually nourished with wholesome Gospel food. (3) A close contact between the minister and every member of his congregation. (4) A sympathetic co-operation between the ministry and members. (5) A constant Bible-reading, praying habit,

e end that the whole congregation ıy be built up "in the most holy faith.") The maintenance of an evergreen ıngelism in the congregation. (7) A rden for the salvation of the lost, and the spiritual upbuilding of the saved. here pastor and congregation move ward along these lines, the problem Church-building is reduced to a ıimum.

The expression, "a few ministers' blems," used near the beginning of s message, is literally carried out, as discussed only three among many blems. As said before, the word oblem" should inspire rather than re us. Let us take hold with a will, p near to God, remember His prom- that He will never leave nor forsake own, keep free from every entangle- ıt with things worldly or anti-scrip- ıl, improve every opportunity to do d, and look to God to direct us a- ıt. Remember the promise, "Be thou hful unto death, and I will give thee own of life."

—o—

W. J. BRYAN ON GOSPEL PREACHING

Villiam Jennings Bryan said: "I de- my minister to preach every Sun- the simple gospel. 'The old, old y' never wearies the average congre- ɔn if it comes from a devout mind preparation in the message.

want my minister to be abreast of times on all new theological ques- s and research, but I do not want to bring them into the pulpit.

want my minister to act on the be- that Christ's gospel is the surest for all social and political evils, and his best method of promoting tem- ıce, social morality and good citi- ıip is to bring men into the church.

ı a word, I want my minister to ıasize in his lifework the declara- of the most successful preacher, : 'It pleased God by the foolishness reaching to save them that be- '"—Exchange.

—o—

e talk Jesus Christ on Sunday. But much do we talk Jesus Christ to an ed world during the time between lay morning and Saturday eve- —I. S. Mast.

—o—

RETROSPECT

By Edith Graybill

re so very close to this old world,
have such little time for things worth while;
end our energies to gather pelf,
with earth's flitting toys our time beguile.

ow that soon shall dawn eternal years,
every man shall then from God receive mpense, according to his works,
rding to the deeds we now achieve.

And we believe it, but the best of us,
Are far too busy with the cares of earth;
We concentrate one moment on our God,
And hours spend in thoughts of little worth.

We see the falling tear, it moves our heart;
We plan to bring some sunshine to that one;
And then go on, amid our usual toil,
And fail to do the good we could have done.

We see our brother fail, his faith grow weak,
And we would lay a helping hand upon his arm;
The world crowds 'round us, with its myriad cares;
Our brother sinks to greater sin and harm.

We know that multitudes are lost and doomed,
The heathen too, from us, must hear God's Word;
And opportunities for good pile 'round our door,
Our work crowds in, and we neglect the Lord's.

So life goes by, eternity draws near,
And we must leave behind the things of earth.
We toiled so hard for things that pass away,
Our moments, oh so few, for things of worth.

New Holland, Pa.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain the stand which the Mennonite Church takes on fire insurance. Is fire insurance on the home and home furnishings all right? If so, why is life insurance wrong, in comparison with fire insurance? —A Friend.

Some of our oldest members remember the time when the Mennonite Church followed the practice and teaching prevailing among the people of God during apostolic times. Briefly stated, this practice and teaching may be described thus:

1. Individual self-support—whether by the use of hands, feet, mind, or tongue.

2. Family support. When some one became needy, the support was furnished by some member or members of the family, or by near relatives.

3. Church support. Where the first two means of help were lacking, and especially where there were many people in dire need (as was the case with the poverty-stricken church in Jerusalem) the needed support was extended by the Church.

The advantage in this kind of a setup consists in this that it fosters a trust in God rather than in human institutions, to say nothing of the fact that it draws the people of God into closer touch and warmer fellowship with one another.

During the past generation or two there has been a movement among Mennonites in the direction of fire insurance through mutuals. In a number of our conference districts there is an aid plan through which those suffering from fires are aided systematically by those belonging to the mutual aid plans. Possibly the greater part of our families adhere to these aid organizations. As a rule, fire insurance in old-line companies is tolerated, though not encouraged, among our people.

Comparing life insurance with property insurance, we recognize this difference: There is a money value to property, and it is right to deal in property according to these values. The moment that you place a money value upon human beings, and make that the basis of business dealings (as is the case with life insurance) you are making merchandise of human life. It is right to deal in property; it is not right to deal in values placed upon human life.

*

If a woman sees an error among brethren and an oversight among leaders, and as a consequence souls are at stake, does she err when she writes to leaders and explains the situation? her object being to labor for the welfare of never-dying souls, not to criticize or rebuke. Would the following scriptures offset her promptings and confine her to prayer as the only privilege and source of help, on woman's part: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (I Cor. 14:34). **"Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence"** (I Tim. 2:11, 12).

—A Seeker after Truth.

In our humble opinion, none of the texts quoted have any bearing on the question raised. In the same chapter in which Paul exhorts women to keep silent in the churches he twice exhorts men to keep silent. It is conditions that he had in mind, not laying down arbitrary rules. Under the circumstances described by our questioner, we take it that a woman has the same rights as a man has under similar circumstances. When Paul writes, "If a man be overtaken in a fault, ye which are spiritual restore such an one," he says not a word about sex distinctions. Women, as well as men, should do all they can to help others get rid of their faults, whether it be through prayer, through direct testimony or exhortation, through letter writing, or through personal counsel with church leaders as to best ways or means of saving sinning members from the error of their ways. "As we have therefore opportunity, let us do good," is a rule for both men and women.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

Our India Missionaries

S. C. Yoder, Secretary

Mennonite Board of Missions and Charities

A load of anxiety was lifted from the hearts of relatives and friends a few weeks ago when a message from New York brought to them the welcome news of the safe arrival of our missionaries from India. Some six weeks earlier a cable informed us that they had left India. A few weeks later an undated cablegram from an unnamed South African port informed us of their arrival at that place. No doubt many were eagerly waiting for this word and were thankful to their heavenly Father for this another manifestation of His care for His own.

This group consisted of J. D. and Minnie Graber, Edwin and Irene Weaver, Lloy Kniss and their families and George and Ida Beare and Sarah Lapp, all of whom are now at home for an indeterminate furlough. It is hardly possible that they will be able to return to their field before the close of the war. What the situation will be after that, no one can foresee.

This leaves a group of only twenty American missionaries to carry on our work. Among them is one doctor, Jonathan Yoder, who is assisted by Indian helpers. For a number of years we have had no American nurse on the field and they have had to depend on Indian nurses. At present there is hardly a chance of getting anyone to the Orient for the duration of the war and our Mission must depend on native help.

With this shortage of workers, the question naturally rises as to why so many missionaries returned at this time. It certainly cannot be because of a lack of interest in the work to which some of them have given almost a lifetime and to which all of them have given many years.

Up to the time of the invasion of Burma there was no serious thought of reducing our missionary force in India. Those whose furloughs were due had decided to stay because no new workers could be sent out. Until then neither the government of the United States nor of England urged the withdrawal of any missionary personnel. But with the invasion of Burma things changed. India was placed in a very precarious position. In April an invasion of the country seemed certain. The British navy lost a part of her fleet in that region in an encounter with the Japanese. The government moved out of Madras and evacuation orders were carried out in parts of South India. The American Consul issued letters to all United States citizens urgently advising all Americans not essential to the war effort to leave the country on a ship which the government was making available for transportation to the United States.

When the invasion did not materialize, our Mission thought a general withdrawal of our workers would be unwise or uncalled for. However, they decided recognition should be given to the Consul's advice and, as a token of compliance with the request of the officials, that some of our personnel should leave.

Then the matter of who should go and who should remain became a question. Those whose furloughs were due were mostly second-term missionaries and preferred to remain. Others felt the same way. It was finally decided that the logical thing to do was for those to return to America whose furloughs were due. This would make a group of seasoned missionaries available to return to the field as soon as the way opens after the war. It was also decided that, in case of invasion, those who remain on the field are to follow the example of the missionaries in Burma, where they moved out ahead of the invaders to escape internment.

Reference is frequently made to the foreign missionaries in China who stayed at their post after the country was invaded by the Japanese and questions are raised as to why the missionaries in Burma and India should not do likewise. No doubt this will be done where it is possible. The situation in China, however, is altogether different from that in the country where our missionaries are. In India the population is unfriendly to the government as well as to all foreigners from the west. In China the opposite is true. There the population and the local government is friendly to the missionaries. Because of this antiforeign feeling the presence of a Japanese army would seriously embarrass not only the missionaries but it might work a hardship on the local Christians should they remain loyal to American friends.

In consideration of all the factors involved, the Executive Committee of the Mission Board feels that the India Mission acted wisely in taking the steps it did. What the future holds for those who are staying by the Indian Church we cannot say, but we have confidence in the Providence of God who is greater than the world and all its problems, and in behalf of our missionaries and the Church in the Orient we claim the promise spoken by the great Prophet of Israel many years ago:

"Fear not for I have redeemed thee,
I have called thee by my name; thou art mine.
When thou passest through waters, I will be with thee,
And through the rivers, they shall not overflow thee.
When thou passest through the fires thou shalt not be burned,
Neither shall any flame kindle upon thee."

——o——

I like to give credit to a man while he is living; not to wait till he is dead, and then put bouquets on his casket.—Sanford Shetler.

City Missions

COATESVILLE, PENNA.

(Mennonite Mission)

Dear Herald Readers, Greetings:—"Exa ye the Lord our God, and worship at h footstool; for he is holy" (Psa. 99:5). Tl Lord has been so good to us, far above wh we deserve. Truly **Jesus never fails.**

Our summer Bible school closed on Frida July 31, with an enrollment of 232. Due gas and tire rationing the enrollment was n so high this year as previous years, but t attendance was fair.

We felt quite handicapped this year wh we realized that Bro. S. G. Shetler could n be with us during summer Bible school, account of illness. We surely did miss hi both in the school and the home. But eve one seemed to work together fine, and t Bible school went on.

The revival meetings begin Aug. 15, D. at the mission church, with Bro. Har Shank as evangelist. Will you pray for th meetings?

There are so many folks here that just not seem to be interested. Satan has lul them to sleep. Will you remember the l in this wicked city, that they may awak spiritually and flee to the One who alone bring peace and joy in their lives?

We wish to thank all who are helping support the work here by your prayers, a also materially.

Aug. 6, 1942. Ada M. Stoltzfu

HANNIBAL, MISSOURI

(Mennonite Gospel Mission)

Dear Fellow Workers:—During the mo of July we did much visiting in the hospit for several of our sisters were patients. ter Lee has been there for more than a mo She continues to give her testimony for Lord, speaking for Him as opportunity fords. The periods of devotion held in ward have brought conviction to oth There is great opportunity in hospital istry.

The Local Board in its July meeting proved the painting of the inside of church, and placing a ceiling in the basem Part of the painting has been done.

Bro. and Sister Chris King, Nora King, Elda Bixler all of Canton, Ohio, with S Fannie King of West Liberty, Ohio, visite the Mission during July. Bro. King ass with the painting. Sister Nora King, a mer worker, spent almost a week here vis among the members and in the Mission h

We feel the need of each member bei witness and worker for Christ, so in prayer meeting we have begun the stud Personal Work. This study is stimul interest in the souls of others, and we feel the Lord will bless every effort.

Bro. J. W. Shank and wife are expect meet with us on Wednesday evening of week, to give us a children's meeting a message on mission work in South Am

Both our workers were able to visit homes for a week's vacation each, Hilda Brenneman going to Kalona, and Sister Laura Umstattd to Monroe Mo.

Bro. and Sister A. R. King, their daughter ulah, and Sister King's mother spent Sun- y, Aug. 2, at Hannibal. Their presence was encouragement to the congregation.

Will you continue to pray for the work of e Lord at Hannibal? Your fellowship in e past has been greatly appreciated.

Aug. 11, 1942. Nelson E. Kauffman.

Africa

MUGANGO STATION

We have been praying for many weeks for e meetings which are now in progress here Mugango. The Lord has sent to us a na- e Bible woman from Mwanza to witness ong our women and girls. The Lord will- g, she will spend several weeks among us re at Mugango and in Majita land. She work as one of them, for she speaks the jita language. We know, because of such omises as Mark 11:24, that the Holy Spirit speaking to and will continue to convict hearts of some of our professed children God who are so cold and indifferent.

We tremble when we realize how much lden sin is among us. We praise Him be- use the Holy Spirit has condemned some arts until they have confessed hidden sins— ir many hidden sins of which we knew thing. Even some, whom we had hoped re on the way to victory, have revealed ir gross hypocrisy. And now we are ask- God in faith that the Holy Spirit may con- ue to work in these hearts until they bear it of true repentance, and until they know at true godly sorrow means. Our God NNOT fail us. If these souls go no ther than merely to confess their sins they still not on the side of victory and glory. en Pharaoh said, "I have sinned"; but he ew nothing of godly sorrow, and he only dened his heart the more.

We know some of our boys and girls, some our mothers, yes, even some of the teach- and church elders, are still hiding sin they are denying it, going on with a bold, ocritical attitude. "Our God . . . is able . and he will deliver" (Dan. 3:17)—able deliver them from the power and deception the Evil One and make them vessels that ll yet glorify His precious name. No nder our God cried out to the children of el: "I am full of the burnt offerings . . . calling of assemblies, I cannot away h . . . Your new moons and your appointed its my soul hateth; . . . I am weary to bear m. . . . Put away the evil of your doings n before mine eyes" (Isa. 1:11-16). Such ocrisy is loathsome to our God—so-called ristian service rendered by those having rts of deception and corruption!

Our God is still holding out His scepter, ging to grant large petitions to His pray- children, and to manifest Himself among n in His great and marvelous ways which have not yet seen. He will be magnified ng the heathen. Praises to our God, some ican hearts in Musoma District have ught great honor to His dear name, and know that many other professing Chris- s will yet turn from their sinful lives, : God for a pure heart, with a sincere ging to glorify His name. The battles raging, but our Captain is CHRIST. He has conquered, and will yet conquer! We are not afraid to trust Him!

May 22, 1942. Phebe Yoder.

South America

VILLEGAS

(July 16)

Dear Christian Friends: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair" (II Cor. 4:8).

In these perplexing and difficult times, we Christians may become discouraged; but such a feeling of despair should not belong to the Christian. Our faith is often too weak and our courage lacking, but let us not be distressed; for we have a God who knows, who leads, and who will undertake for us if we only allow Him. No man ever faced more difficulties than the apostle Paul, yet he could say, "We are perplexed, but not in despair." Yes, when the obstacles seem insurmountable in our mission work and distress us, let us remember that we have the same God who delivered Paul. How comforting that we can thrust the tangles of life into God's hands and leave them there.

At present we are enjoying a welcome change of mild weather after the long siege of intense cold. We are experiencing the driest weather since we came to Argentina. Cisterns and wells are going dry, and the pasture has all dried up. Many dairy farms are closed, due to the scarcity of milk. Many men are left without employment who depended upon farm labor to make their living. Large numbers of farm laborers have resorted to hunting as a means of livelihood. If the drought continues much longer the crop situation will be serious. One family of our own group have been the victims of misfortune during the past year so that they are in dire circumstances. We are lending them as much material help as possible. They lost their cow and their horse, then came the dry weather with hard frosts which ruined all the crops of their truck farm. The other morning he came to our house relating his bad luck, adding with moistened eyes that now his landlord threatened to put them out of the house if he doesn't pay his rent and he doesn't know what he will do. They need your prayers that their faith may not waver despite their adversities. Before their horse died this family with their three sweet alert girls were regular attendants at Sunday school driving six miles in an open cart often against a strong bitter wind which did not dampen their spirit in the least. They have no way to attend Sunday school now and we certainly miss them.

Last Thursday Bro. Brenneman and Bro. Miller, with several of the native brethren, attended a district Sunday-school meeting at Trenque Lauquen. They reported a profitable and inspirational meeting. We feel that this service was beneficial to our brethren for the increased interest which they are manifesting in the work of the S. S. We are thankful for the interest in our Sunday school despite the decline in attendance due to the severe cold weather. Recently we organized the Cradle Roll department. We are planning to convert the large yard back of the hall into a playground for the children, and to arouse more interest among those who do not attend S. S. After the play hour, which will be some afternoon of a week day, a Bible lesson will be given.

The Catholics have been very active since the evangelical pastor and his family have arrived in Villegas. During the last two weeks they have been conducting a special campaign with the help of three of their "missionaries," priests from Buenos Aires. They are holding evangelistic meetings in the evenings,—special meetings for men, women, and children. They have persuaded a number of our S. S. boys and girls to go to their church, but we are trusting that when the enthusiasm wears off they will return to our S. S. again. This strong Catholic opposition makes our work doubly hard, but "thanks be to God which giveth us the victory through our Lord Jesus Christ." Today was a special day for the Catholics in Villegas and a grand celebration was held in honor of the virgin Carmen the "patrona" of the town. Once a year her statue is taken out of the church and paraded over the town. It is placed on a decorated platform which is carried on the shoulders of four boys. Thousands of people, with the bishop, several priests, and nuns, participate in this parade walking in front of the virgin and shouting, "Long live the virgin Carmen; long live the Catholics." We are grieved to see the multitudes placing their confidence in images instead of the living God. It was also a special day for us, for our generous landlord gave us the half of a 16 lb. dressed turkey as he wanted to celebrate the virgin's day. Our family and Bro. and Sister Miller participated in a real turkey dinner. We enjoyed the fellowship of the Millers, and will surely miss them when they are transferred to another town. They are making satisfactory progress with the Spanish and we are happy to say that they are already assisting us in the work.

The work is progressing nicely in our outstations of Ameghino and Piedritas. It makes our hearts rejoice to see the marvelous change the Gospel has wrought in the lives of a number of individuals, and for their personal testimonies.

We thank you for your prayerful and material support, and ask a continued interest in your prayers that we may be faithful to the work that has been entrusted to us.

Rowena Brenneman.

COSQUIN, ARGENTINA

Greetings in His Name:—"Watch therefore: for ye know not what hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:42, 44).

A letter from Bro. W. G. Lauver informs us that he still suffers from rheumatism. He also asks prayers for his health and for the work in the Salto district, which is large enough to keep another missionary family occupied.

We are glad to report that Capilla del Monte, 30 miles farther north from here, where we have been visiting and holding meetings for three years, now has a resident

(Continued on page 444)

God's Hand of Love in Suffering

By Titus Martin

IX. SOME BLESSINGS OF AFFLICTION

(Hebrews 12:11)

To human nature it does not seem as if afflictions would have any blessings in them. To this agree the words of Scripture where it is said: "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Again, the Scripture says that the trial of our faith is precious. What makes it precious to God, since He says He does not willingly afflict the children of men? Is it not what He works through it that can not be done any other way?

I believe that the purpose of affliction is to purify, to strengthen the faith of the individual, to show to others what the grace of God will do for those under test.

Job, whom God called "a perfect man," was severely tried and tested to prove to Satan that he would hold his integrity under the most unfavorable circumstances. At the time Job could see no blessing, but afterward he said that formerly he had known God by the hearing of the ear, but now his eye sees Him. He was drawn closer to God (one of the purposes of all trial) and his material blessings were double that which they had been before. Again, what makes it precious to God is that that which it works is eternal—always of more value than the most precious things of time.

It is well to think on some of the blessings that affliction works for us. The psalmist says that it was good that he was afflicted that he might learn God's statutes. He learned to know the Word better, or to apply God's promises to his individual needs. To many of us, I believe, there are scriptures that are very precious because of affliction. I know of one who often read Psalm 121 in his affliction because it just seemed to fit his need, and it is still very precious today. Others may need some other scripture, and thus it behooves us to search the Scriptures, for therein is strength and comfort for the weary soul.

Again, the psalmist says that affliction had stayed his wayward feet. This blessing is also evident today. James says that "the trying of your faith worketh patience." If afflicted and tried, and in due time the afterward blessings come, it gives us more patience if again afflicted to wait for them. We might mention here that God is never in a hurry, but lets it do its work unless we hinder it, so in the end it will do the most possible good.

If the refiner of metal would hasten his work and not take out all the dross, the metal would not be as strong as it should be. A ship, in whose construction such inferior material were used, would not be able to endure the storms. Likewise our refiner (God) regulates the refining process in our life, so that we may meet victoriously the storms of life that may be our portion.

In the Corinthian letter we are told of affliction and comfort, and we are able to comfort others with the same comfort we were comforted with by God—a gift which too few have, and which is sadly needed in this sin-cursed and troublesome world. In Hebrews we are told that we are chastened so that we might be partakers of His holiness. To be made more like Him is the one purpose and blessing of all trial. It is written of Christ that He was made "perfect through suffering." Do we as His children need any less to become like Him, so that others as they look at us may at least in part see His image portrayed in us? In the parable of the vine we are told that God prunes the fruitful branch that it might bear "more fruit." One blessed thought, kind reader, if you are severely tried (if God's hand seems heavy upon you) is that you are a fruitful branch and He desires more fruit, and additional fruit is a possibility or He would not afflict you. Though severe, do not forget that Love has hold of the knife and He does not make one cut that is not absolutely necessary.

Again, we are assured that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." That which we see is temporal, and that which we do not see is eternal.

Sometimes, as we look at others, as well as reverses as they come in our own life we wonder why—we fail to see any blessing. Just now I think of one who for a number of years has been afflicted, sitting on a chair day and night. The husband laid away his first wife, and now his second wife is this way. I wonder why, since he seems such a faithful person. We can only say that the God of love allows it, and while not now, in the coming years when faith gives way to sight we shall understand, as the poet puts it, why "clouds instead of sun were over many a cherished plan."

The greatest of all blessings is that of which the Scriptures speak, saying that "if we suffer with him, we shall also reign with him." We shall be heirs of God, and joint heirs of Jesus Christ—if not in this life, when we share heaven's glory we shall then praise Him that He has counted us worthy to suffer for Him. The innumerable throng which John saw in a vision while on the Isle of Patmos, he was told, "are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." May this be the portion of all whom God has counted worthy to suffer for Him.

New Holland, Pa.

A BRIDE'S PRAYER

By Vada Stutzman

Dear Father, now I come to Thee,
A humble, grateful bride;
Be ever near me through the years,
Oh, be my constant guide.

Help me, O God, to do Thy will,
Let nothing come between;
When cares and sorrows come to pass
Lord, let me on Thee lean.

O Father, help me e'er to be,
A Christian wife and mother;
Oh, may our home be filled with love,
O God, for one another.

Help me to overlook the things
That may bring clouds of sadness;
And in their stead, oh help me spread
Kind thoughts of Christian gladness.

Give me an understanding heart,
Let wisdom be my guide;
These favors, loving Father, grant
To me, a new-made bride.

Valley City, Ohio.

"BUDS" FOR THE KINGDOM

And Jesus called a little child unto him.—Matt. 18:2; Isa. 40:11.

As I look over the obituaries in this paper I read of many dear jewels being called from a world of sin and strife to a bright, peaceful land above.

We too have been asked to give a dear little jewel whose passing has shadowed our home. We can fully sympathize with those who are mourning the loss of their dear little ones.

When children die, people talk of a life unfinished, of buds broken off before their bloom. But how do we know that it was not the bud God wanted? We never gather a bouquet but that we think the buds the finest part. A bud is just as perfect as a flower, only it is not a flower. But shall not God be permitted to have buds in His bouquet whose fragrance is to perfume the altar in the temple above?

An acorn is just as finished as an oak. A cherub is as perfect as an archangel.

What mother thinks the darling babe or laughing boy of three, any less perfect or beautiful than grown-up men and women? Is there not about them, rather a grace that is peculiarly their own? And how dark our life would be without them. And shall God have no babes, no children, in His beautiful house of

(Continued on page 443)

Sunday School Lesson

Theme for the Quarter: Studies in Genesis

X. JACOB SEEKS GOD'S HELP

Lesson for Aug. 30, 1942.—Gen. 32:1-2, 24-30.

Golden Text.—God is our refuge and rength, a very present help in trouble. Psa. 46:1.

Introductory.—Jacob's dealings with s uncle Laban were so unsatisfactory at he resolved to take his family and ove back into his own country. But ıe problem stared him in the face; ımely, How shall he face his brother ɜau? Could it be that Esau had got-n over his determination to eke out ngeance upon him for taking away s birthright? His heart sank within m as he faced the probable results of ain meeting his brother face to face. e had but one recourse, and that was roll his burden on the Lord, to im-ɔre His protection and His guidance. is in this role that we find him in the ɜson before us.

Jacob's Vision at Mahanaim (1, 2).—ɜre, as on previous occasions, Jacob ınd the Lord taking the initiative. acob went on his way, and the angels God met him." As Jacob saw these gels he exclaimed, "This is God's st." It put fresh courage in him to ɜss on, trusting in the Lord.

Preparations for Meeting Esau (3-8). Jacob sent messengers to Esau, in-ming him of his near approach to s native country, giving a brief ac-unt of his career while in Laban's untry, and some idea as to the live ɔck he was bringing with him. To s message Esau sent word that he ɔuld meet Jacob, accompanied by four ndred men. Jacob was greatly dis-ssed not knowing what Esau wanted th so many men. Was it to visit upon ɔb his long cherished vengeance? is, doubtless, is what drove Jacob ser to the Throne.

Jacob's Wrestling with the Lord (9-).—"And Jacob said, O God of my fa-r Abraham, and God of my father ac, the Lord which said unto me, turn unto thy country, and to thy dred, and I will deal well with thee: m not worthy of the least of all thy rcies," were the opening words of ɔb's pleading with God. He prayed deliverance from the hand of Esau, om he feared was coming to do him m, reminded God of His former ɔmises, doubtless trusting in the Lord make all these promises good. ough the outlook seemed alarming, find that in all things connected with se trials the saying that "all things rk together for good to them that e God" was verified. God knew just what Jacob needed to bring him to where he ought to be.

Night of Prayer (24-30).—That night he spent at Peniel. Atfter sending his family and property across the brook, he found himself alone wrestling with an angel in prayer. "And Jacob was left alone; and there wrestled a man with him until the break of day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of his thigh was out of joint." Following this, the man said, "Let me go, for the day breaketh." Jacob replied, "I will not let thee go, except thou bless me."

This night's experience proved a crisis in Jacob's life. He had wrestled all night in his own strength, but neither of them prevailed. But when the angel had broken his thigh and he found that his strength was gone, he wrestled in the strength of the Lord and prevailed. There can be no such thing as prevailing prayer so long as we wrestle in our own strength. It takes the strength divine to equip us to fight the battles of life.

Jacob's life of prayer and trust in the Lord, notwithstanding his apparent shortcomings, was what saved him for a life of usefulness. God saw in him his redeeming qualities. But the lesson is lost on us if we fail to apply it to ourselves. As we read on in the following chapter, we find that Jacob's meeting with Esau was quite satisfactory. The brothers met in peace, the fears which Jacob had entertained were not realized, and God was glorified in the outcome of the meeting between the brothers.

In all our problems of life and in all our wrestlings with God in prayer, let us never lose sight of the fact that God takes first place in every blessing showered upon us. Taking Jacob's experience in this instance as an example, the first that attracts our attention is the appearance of God's host. It was God's way of saying to Jacob, "Look this way, if you are looking for protection and for a blessing." Next, we see Jacob wrestling with God in prayer. But his fears were not calmed until he had spent a night in wrestling with the angel, had his thigh dislocated, and finding his strength gone he leaned upon God's powerful arm and came out victorious. What God did for Jacob He can do for us. The credit for the results in this case belongs not to Jacob but to the Lord. The secret of the victorious life is thus expressed by the prophet Zechariah: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—K.

The Secret of Victory

Men speak of wrestling with God in prayer; but as in Jacob's case it is more often God who must wrestle with us to bring us to give up self-will, so that His spiritual blessing can be with us.

The surrender to Christ which brings victory does not mean giving up things, this, that, or the other, but the giving up of self, of all confidence in self, and trusting only Christ and His will.—Edward Yoder.

Bible Meeting Topic

CULTIVATION OF THE DEVOTIONAL LIFE.—Psalm 34

Topic for August 30

MOTTO

"Bless the Lord, O my soul!"

OUTLINE STUDY

I. Helps in Cultivating the Devotional Life.

1. Prayer.
   a. Instant.—Rom. 12:12.
   b. Unceasing.—I Thess. 5:17.
   c. United.—Matt. 18:19, 20.
2. Bible study and meditation.—Ps. 1:1-3; Ps. 119:14, 15.
3. Spiritual conversation.—Mal. 3:16; Heb. 3:13.
4. Attendance at a place of worship.—Heb. 10:24, 25.
5. Faithful obedience in all things.—I Jno. 3:19-24.
6. Devoted service for Christ.—I Cor. 15:58; Heb. 12:28.
7. Abstinence from everything irreverent or grieving to the Holy Spirit.—II Cor. 6:17; Eph. 4:29-31.
8. Being occupied in worshipful worship.—Col. 3:16; Eph. 4:19, 20.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Serve," connected with "Lord," or "God."
2. Helps in Making Our Service of God More Earnest.
   a. Praying to God.
   b. Thinking about His Word.
   c. Talking reverently about God.
   d. Singing in the right spirit.
   e. Making the most of times and places of worship.
   f. Heeding God's Word.
   g. Working for the Lord.
   h. Turning from what grieves God.

For Seniors.

1. A Truly Devotional Life.
2. Assign or Study the Various Points of the Outline Study.

PERSONAL THOUGHT

O my soul! What is your response to all the evidences of the mercy and grace and power of God?

—o—

Always carry with you into the pulpit a sense of the immense consequences which may depend upon your full and faithful presentation of the truth.—R. S. Storrs.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Missions .....John R. Mumaw
Doctrinal .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

THURSDAY, AUGUST 20, 1942

Field Notes

Bro. Hiram Weaver of Harrisonburg, Va., began a series of meetings at Zion Hill Church near Singers Glen, Va., on Sunday evening, Aug. 9.

* * *

An ordination service is announced for the Marietta, Pa., Mennonite Mission Sept. 6, at which time a deacon is to be ordained.

* * *

The congregation at Millersville, Pa., is looking forward to an all-day meeting, to be held Aug. 6. Speakers: Harvey Shank, Henry E. Lutz, and Christian K. Lehman.

* * *

The Missouri-Kansas Mission Letter, dated Aug. 12, reveals that since 1938 the annual contributions to the cause of missions in that conference district have increased from $6,716.11 to $13,080.58. The Lord be praised.

* * *

Bro. C. M. Ferster of Philadelphia, Pa., is expected to preach the harvest sermon at Bally, Pa., on Saturday afternoon, Sept. 5, and give a talk on the work in Africa at the same place in the evening. Welcome to all. E. W. K.

* * *

Harvest home services are announced for Stricklers Mennonite Church near Middletown, Pa., on Saturday afternoon, Aug. 22. Bro. Henry Garber of Mt. Joy, Pa., is expected to bring the message. Everybody invited.

D. Z. M.

* * *

About a thousand people attended the funeral of Bro. S. G. Shetler at the Stahl Mennonite Church, in the Johnstown district, on Friday of last week. Among the attendants were nearly all the ministering brethren in Bro. Shetler's home conference district, as well as many people, ministers and others, from other districts. The obituary notice will appear in next week's Gospel Herald, D. V.

Saturday, August 22, is the date set for an all-day meeting at the Landis Valley Mennonite Church near Neffsville, Pa. Besides local talent, Bros. John E. Lapp of Hatfield, Pa., and John A. Kennel of Parkesburg, Pa., have been secured as speakers.

* * *

The members of the Relief Committee under the Mennonite Board of Missions and Charities held a meeting at Goshen, Ind., on Wednesday of last week, in the interest of suffering humanity within reach of our church and mission organizations.

* * *

We are in receipt of an interesting program and circular calling attention to a dedicatory service at the C.O. camp near Marietta, Ohio, at which time the new chapel is to be dedicated. We are glad to see this evidence of attention paid to the spiritual side of life. The Lord add His blessings.

* * *

"Our Church Schools."—This book, just off the press, composed of about 40 large-sized mimeographed pages, was laid on our desk one day last week. It is full of interesting reading matter. Those interested in having a copy may secure one by writing to Bro. C. F. Yake, Scottdale, Pa.

* * *

The Indiana-Michigan Sunday School Conference, held at the Emma Church near Topeka, Ind., last week, was well attended, with good interest. Among those in attendance was Bro. J. R. Mumaw of Harrisonburg, Va., who was scheduled to begin a series of meetings at the Emma Church immediatcly after the conference.

* * *

A brother writes us from Wayland, Iowa: "Bro. J. D. Graber and family of India are spending a few days here this week. He spoke at the church last night (Aug. 12) to a large and appreciative audience and expects to fill another appointment tonight. This is his home community, and every one seems glad to hear him."

* * *

Bro. Levi M. Weaver was ordained to the ministry in the Landis Valley Church near Neffsville, Pa., on Thursday of last week. Bro. Arthur Ruth of Chalfont, Pa., preached the ordination sermon, and Bro. Amos S. Horst, the home bishop, had charge of the services. The Lord bless our dear brother in his labors in the ministry.

* * *

The Young People's Institute, held at Arbutus Park near Johnstown, Pa., was opened Wednesday of last week, with an initial enrollment of 132; a record attendance for the beginning of the institute. All the teachers and officials listed on the program are present, and good reports have reached our ears. The meeting is scheduled to close next Sunday evening, Aug. 23.

We are in possession of an interesting program of the 53rd annual session of the Ontario Mennonite Sunday School Conference, to be held at the Mennonite Church in Waterloo, Ont., Aug. 30 and 31. Besides speakers from the home conference district, Bro. and Sister F. S. Brenneman, missionaries on furlough from India, have been secured as guest speakers.

* * *

Bro. S. G. Shetler of Hollsopple, Pa., one of our most widely known evangelists and Bible school teachers, answered the heavenly summons and passed to his reward on Tuesday evening of last week. The funeral was held last Friday forenoon at Stahl Mennonite Church where he had served as minister and bishop for many years. May God comfort the bereaved, and raise up others to fill the vacancies in the Church left by our brother's passing.

* * *

An important meeting is scheduled for Zion Church near Broadway, Va., to be held Friday afternoon and evening, Aug. 21, just preceding the Publication Board meeting at Harrisonburg. This meeting is to be a conference on **The Home.** Theme for the afternoon session, Helps for Parents; for the evening session, The Children of Our Church. These subjects are to be discussed by speakers attending the Publication Board meeting at Harrisonburg. M.

* * *

Brethren D. A. Yoder, Elkhart, Ind., H. E. Lutz of Mount Joy, Pa., E. B. Frey of Archbold, Ohio, and John R. Mumaw of Harrisonburg, Va., spent Tuesday of last week in the Publishing House and vicinity. The first three, together with Brethren J. L. Horst and A. J. Metzler of Scottdale, were on committee work looking after the interests of our Civilian Public Service camps. The latter left Tuesday evening for points farther west, expecting to attend the Ohio and the Indiana-Michigan Sunday school conferences.

* * *

Civilian Bonds.—We are in receipt of a copy of a letter from the Peace Section of the Mennonite Central Committee signed by Bro. O. O. Miller, Executive Secretary, and Bro. Jesse W. Hoover Peace Section Secretary. Six items are listed, to be sent to some minister or other leader in each of the Mennonite congregations. The literature explains in detail the opportunity for conscientious objectors to subscribe for civilian bonds, instead of bonds to finance any enterprise connected with war. The plan proposed is worthy the consideration of all nonresistant people.

* * *

Among recent visitors in the Publishing House and surrounding community are the following: Verna Zimmerman La Junta, Colo.; Benjamin Good and wife and daughter Miriam, Mary Krei

er, Orrville, Ohio; Ezra H. Good, Ilton, O.; Levi Linder and wife, and Elda Linder, Alliance, Ohio; Edward ey, Archbold, Ohio; D. A. Yoder, khart, Ind.; H. E. Lutz, Mt. Joy, Pa.; hn R. Mumaw, Harrisonburg, Va.; niel H. Rohrer, Lancaster, Pa.; Cora ller, Salisbury, Pa.; John H. Mosenn and wife, Grottoes, Va.; Milton lb and wife, Orrville, Ohio; Sara rckhalter, Selma Bixler, Pearl Geiser, lron, Ohio; Owen Witmer and wife l daughter Mabel, Dalton, Ohio; niel L. Martin and wife, Wooster, io; Mrs. Heber Good, Salem, Ohio.

—o—

Correspondence

MATTAWANA, PA.

Dear Herald Readers, Greetings:—"The er soweth the word" (Mark 4:14). The s, precious truths from God's Word, have n faithfully sown here in our church in ible school held July 20-30. Bro. Mahlon s of Lancaster County was principal, and following assisted as teachers: Ruth rman, Linnie Peachey, Ella and Martha r, Mina Glick, and Hannah Kauffman, f Belleville, Pa.; Anna Mary Smith, Cuma ner, and Ruth Yoder of this place who e from her employment in Reading. Tonrollment of pupils was 132; average atance, 114; lowest attendance, 100; and ct attendance, 81. Two missionary offer- given by the children amounted to 57.

he evening of July 30, a program was n by the school, which was attended nany parents and friends. Five of the ls who had taken a four-year course re- d diplomas.

evious to the above school being opened, ble school was held for two weeks in the ren Church which closed on July 17. church is about three miles from ours, this school also had good attendance. e who attended there were able to attend th places.

n the evening of June 14, Bro. S. E. All- of West Liberty, Ohio, was here and gave nteresting, practical message. Text, II 1:9, 10.

ayer meetings held each week in homes been well attended. A few of our mem- are not enjoying good health. In the ng of July 28, Bro. Aaron Mast was at hurch to talk to the brethren regarding n bonds. Cor.

GUERNSEY, SASK.

(Sharon Congregation)

eetings of Christian Love:—Since our riting, we enjoyed the rich blessings of a erence, held July 7-9.

nday, July 5, Bros. Abram Reist and Miller conducted the service. They pre- the hearts and minds of all of us in g forward to the coming week.

e Conference attendance was exception- arge—approximately 55 from distant , including representatives from a ma- of the Mennonite conference districts, ll as many friends from neighboring unities.

All parts of the program commanded rapt attention, which was the evidence of careful and prayerful preparations.

The Conference sermon was delivered by Bro. Milo Kauffman of Hesston, Kans. Text, Acts 1:8. The power of the early Church was cited and applied in comparison to the available power for the challenging opportunities facing the church today.

Bro. J. W. Hess of Akron, Pa., remained as our evangelist. He gave a short doctrinal lecture each evening, followed by the evangelistic sermon, bringing in simplicity and clarity the facts from God's Word concerning upright Christian living and the redemption of man's eternal soul.

The summer Bible school commenced July 29, with Bro. Dan Schlabach as principal assisted by a staff of five teachers. Classes were held all day on alternate days.

May these spiritual infillings be a means of spurring us on. Pray for us as we pray for you.

Fern Burkhart.

BREMEN, OHIO

Greetings:—A number of young people from the Sharon congregation, Plain City, O., rendered the program for our Quarterly Mission Meeting on May 3. We greatly appreciated their talks and fellowship.

Communion services were held here June 21, in charge of our newly appointed bishop, Bro. N. E. Troyer of West Liberty, O. At this time two young people sealed their vow by water baptism.

Due to failing health, our former bishop, Bro. E. B. Stoltzfus of Hudson, O., has been compelled to relinquish his work at this place. Our prayer is that the Lord will richly bless him in his declining years.

July 13-24, we were again permitted to have a summer Bible school. Bro. Joe A. Yoder of West Liberty, O., was director of the school. We had an enrollment of 51 pupils; average attendance, 44 (which was lower than previous years due to the tire situation). Transportation was not furnished this year. Teachers: Bro. and Sister Frank Byler, Bro. Freeman Fisher, Sisters Ruth Plank and Mary Helen Headings, of West Liberty, O.; Sisters Mildred Morris and Marcella Good of this place. A program was given by the children, with a sermon following by Bro. Frank Byler, who also brought the message the Sunday morning previous.

Aug. 2, we were again made glad by the presence of Bro. Daniel Shenk of Denbigh, Va. We were encouraged and strengthened in the faith through the message brought by our aged brother who used as his text, Isa. 3:10, "Say ye to the righteous, that it shall be well with him."

Pray for the work and the workers at this place.

Aug. 2, 1942. Kathryn Good.

MORRISON, ILLINOIS

We have been enjoying some refreshing rains after a short dry spell.

Our elderly deacon, Bro. Daniel H. Deter, was very ill during the spring, but his health has improved considerably. Now that his health has improved, he is able to attend church services occasionally.

We were pleasantly surprised, June 14, to have Bro. Will Brenneman of Chicago, Ill., accompanied by four others—Bros. Vernon and Melvin Weaver of South English, Iowa, and Bros. Frank Petras and Elvin Nice of Chicago—to stop in to worship with us. Bro. Brenneman brought us the morning message. In the afternoon Bro. Brenneman left for Iowa City where he had planned to help with Summer Bible school there. We very much appreciated their presence.

May 17, we were privileged to partake of the communion. We are grateful for the privilege.

That we may be faithful in teaching the Gospel to the lost, is my prayer.

Aug. 3, 1942. Mrs. Aaron Nice.

ALPHA, MINN.

Dear Herald Readers:—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

The evening of June 25, Bro. Nelson Kauffman of Hannibal, Mo., came into our midst and brought us an inspiring message. He also spoke of the Mission Board Meeting in Canada that he had attended.

The evening of July 14, the Byler Quartet from Virginia gave a program in song to a full house.

July 21, Bro. Elmer Landis went to C.P.S. Camp at Denison, Iowa, he being the first of our boys to be called. May we remember all our boys in the various camps that they stand true.

Plans are being arranged for the Iowa-Nebraska Conference which will be held at this place the first week in September. Those planning to come by train or bus notify Bro. Jas. Bute, Alpha, Minn.

We ask an interest in your prayers that we may be found faithful when He comes.

August 4, 1942. Mrs. Ed Hartzler.

LACOMB, OREGON

Greetings to Gospel Herald Readers:—Just closed a three-week tent meeting here on Sunday, Aug. 2, with no confessions. We also had a two-week summer Bible school, July 20-31. The first day the attendance was 16. It did not fall below that any day, and the last two days the attendance was 29. Enrollment, 35. The children took a real interest, and many of the parents, with the children, heartily invited us back next year. Some of the children wished it would last all summer. We feel that the Bible school was a success and blessing to all, workers included. Our hearts were sad to see so many in need of Christ but not willing to accept Him as their Saviour.

We expect to begin a similar service of tent meetings and summer Bible school, beginning the week of Aug. 10. Please pray for the work and workers. We expect Bro. and Sister Ernest Bontrager and Sister Florence Wolfer as helpers here in the Lacomb district for the summer Bible school, also tent meetings in the evening. We will be located in a small park about three miles northeast of Lacomb.

Please note our change of address for mail until further notice.

Yours in His service,
Bro. and Sister James Bucher.

Aug. 6, 1942.

Miscellaneous

MONDAY'S PAPER

Gone are those Sabbaths, when the very air
Seemed hushed to quiet and repose,
When all the roads that outward led went to
The house where prayer and praise uprose.

Within the walls of home there was a calm,
As in a holy presence; thoughts of gain
And care were put aside to ponder well
How much men labor for is vain.

For little children there was time to learn
What childish minds may know of things
Eternal, and the family chorus sang
The songs of age-old worshipings.

Gone are the Mondays which succeeded days
So spent, when with new heart and mind
The daily task was taken up again
With hands made stronger and more kind.

Now Sunday comes, a day of rush and speed;
Of careless mirth, far wandering;
Of gay, yes, of debasing revelry;
Of turmoil and of squandering.

And Monday comes; a bitter, weary day,
With no new strength for youth or age,
And headlines in the Monday papers scream
Their lurid news across the page.

—Clara Aiken Speer.

Sel. by a brother.

—o—

AMBASSADORS IN CHRIST'S STEAD

By Mabelle Hathaway

What is an ambassador? And what is his work? Webster says that he is a diplomatic minister of the highest order, sent by one sovereign power to another. He is also known as a representative, one who stands for another, chosen to do the work and will of another.

The representative is selected by the person or persons who desire to be represented and is sent wherever his work is to be done. For instance, the United States appoints ambassadors to foreign countries, choosing persons deemed qualified to correctly represent the Government sending them. These representatives do not altogether rely upon their own judgment, being chosen to represent not themselves but the appointing government.

Our subject is, "Ambassadors in Christ's Stead"; in other words, representatives of Christ. While Christ was here on earth He fulfilled the mission for which the Father sent Him. It was not the Father's will or plan to keep Him here for all time, but He did want the work which Christ had begun to be carried on. So He chose disciples who would take His place and His work and represent Christ to those who knew Him not. All down through the ages He has been calling for workers in His vineyard, and today all who have heard and accepted this call, accepting Christ as their Saviour and Lord, are ambassadors or representatives of Christ.

Do we realize the responsibility that is invariably ours as a result of our experience of salvation? How did we become ambassadors? Christ says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." The call from sin is a call to service. We are saved that we might be the means in God's hands of saving others. We should be so glad that Christ called us from a life of sin that we would gladly and willingly tell others about Him.

We are not only chosen by Christ, but we are also sent out by Him. Part of Christ's prayer was, "As thou hast sent me into the world, even so have I also sent them into the world" (Jno. 17:18). We may say, "Oh, He had reference to His disciples." But notice, He says further: "Neither pray I for these alone, but for them also which shall believe on me through their word." That includes us today; and also includes our commission to go out into the world to witness for our Lord.

Being sent into the world, we are not to become like the world. We are working for, representing, the heavenly King. The man who is sent as a representative into a foreign country does not become a citizen of that country, but simply does his work there. Even so we, as citizens of the heavenly Kingdom, dare not imbibe the world's pattern instead of God's pattern. It won't work.

It is our privilege as workers for Christ to have the same power in our lives that He had, for His promise is that we may have His continual presence with us. He has given us our Commission in Matt. 28:18-20—"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." (The marginal rendering in my Bible explains the thought of teaching all nations to be that of "making disciples of all nations.")

It is not only the work of an ambassador to present the message and plans of the one whom he represents, but he must present them in a way that they will be accepted, or he has failed in his mission. As ambassadors for Christ we should represent Him to the world in such a way that they will want to accept Him and His plan of salvation, or we have failed in our mission. We must represent Christ as He really is—a kind, loving, sympathetic, gracious, merciful Saviour whose burden it is "to save his people from their sins," to bless their lives and make them happy. How can we do this? By the very lives we live.

For illustration, let us suppose a good and great king who wishes all the people in his kingdom to know and to love him. To do this he chooses men to make him known throughout the kingdom. If these messengers should prove to be wicked and cruel, the people would naturally decide that the king himself is that kind of man. But if these messengers are sympathetic, showing love and kindness wherever they go, the people would say, "Our king is good and loves us; we will serve him gladly." Just so the world today is judging our Christ by the lives of His professed followers. What kind of Christ are we representing before the world? What conception are they getting of Christ by the kind of lives we live?

Let us not forget that we are the representatives of Christ. Are we careless and unconcerned about the lost and needy ones about us; thus giving them the impression that the Christ whom we profess to serve is not interested in their souls? Are we overly anxious or concerned about the cares of this world, thus giving them the impression that our Christ is not able or willing to take care of us? Or do we conduct ourselves in a silly, giddy way, thus detracting their thoughts from the seriousness of life? You have probably heard the remark concerning the lives of some professing Christians: "If that is what you call religion, I don't want any of it." I admit that this expression is sometimes made to justify or to hide the guilt of the sinful critic, but I fear that too often there is some foundation for the remark. Let us be careful, lest we become stumbling blocks in the way of sinners who might by our consistent living and witnessing be won for Christ. True Christian ambassadors live a consistent, light-shining life wherever they are.

As ambassadors for Christ we have greater responsibility than any worldly ambassador ever had. Our message is of greater importance, in that it affects the never-dying souls of men and women, both in this world and in the world to come. In II Cor. 5:18-20 we read: "All things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, by ye reconciled to God."

The world today is away from God and lost. God, through Christ, has provided a way whereby they may be brought back and reconciled to Him.

o us as Christians is given the work representing Christ in bringing about at reconciliation. We are responsible r giving messages as God has given e message to us. God said to Ezekiel: When I say unto the wicked, Thou alt surely die; and thou givest him t warning, nor speakest to warn the cked from his wicked way, to save his e, the same wicked man shall die in s iniquity; but his blood will I require thy hand." The true ambassador ust present the God-given message, d not try to change it to please the ople.

Ambassadorship often brings trials d persecutions. Paul, in his endeavors bring the Gospel of salvation to ers, suffered many persecutions. In h. 6:18-20 he says: "Praying always th all prayer and supplication in the irit, and watching thereunto with all severance and supplication for all nts; and for me, that utterance may given unto me, that I may open my uth boldly, to make known the mys- y of the gospel, for which I am an bassador in bonds; that therein I y speak boldly as I ought to speak." We receive strength and encouragement for our work by keeping in touch h our Commander. It is a blessed vilege to report to Him our joys, sor- vs, disappointments, and all that con- ns us, knowing that whatever con- ns us is a concern of His. The closer keep in touch with Christ through yer and Bible study, the more we l be like Him, the better we can resent Him, and the greater will be influence for Him.

'almyra, Mo.

—o—

THE CONFERENCE AT MASONTOWN

By George S. Keener

reetings to all Herald Readers:

irst, a word from our own home munity. The Lord has been good us, blessing us with health and ngth, and favoring us with plentiful vers and fruitful seasons. We praise holy name.

feel like David once expressed him- "I have been young, and now am yet have I not seen the righteous aken, nor his seed begging bread." was my privilege, recently, to at- the annual meeting of the South- ern Pennsylvania Conference, held lasontown, Pa. We praise God for rethren who are at the head of this . We heard the truth of God de- d when Bro. D. A. Yoder preached onference sermon, and all the breth- who had a part in the program ex- ed themselves in the same Spirit. God help us all to be emptied of to become more and more filled the Spirit, saying with Paul that by the grace of God we want Him to be magnified in our bodies, whether by life or by death. Under such circumstances, "For to me to live is Christ, and to die is gain."

One more thing I want to recall about this Masontown Church. When I was but a small boy my father lived on a farm south of Mellinger's Church near Lancaster, Pa. One day my father came home after attending Conference and said to my mother: "Today I saw and met the youngest bishop I ever met. He was Bishop John N. Durr of Masontown, in the Southwestern Pennsylvania Conference district. He was ordained minister and bishop before he was twenty-one years old."

I never thought that Brother Durr and I would ever be in one common work—which was the case when I had the bishop oversight of the Mennonite congregations in Franklin County for over seven years.

Let us have love one for another, as Christ had for us. Christ says, "By this shall all men know that ye are my disciples, if ye have love one for another."

Hagerstown, Md.

—o—

AN OPEN-AIR SINGING

By Bernard B. Kautz

Approximately seven hundred auto owners used their cars and closely rationed gasoline to bring about 3,500 people together to the tenth annual open-air singing sponsored by the Millwood and Maple Grove Amish Mennonite congregations. It was held near Atglen, Pa., July 26, in the hillside meadow of Bro. Joseph G. Kennel's 'Maple Lane Farm.'

It was a beautiful Sunday afternoon. The atmosphere was humid and the sun seemed hot as it beat down from almost directly overhead. However, it was many degrees cooler in the shade of the young maple and oak trees where the folks were sitting on improvised plank seats, tree stumps, and large stone boulders. Occasionally a gentle zephyr would blow through the trees and serve as a fan to cool the gathering. At the lower end of the woods was a small wooden rostrum with a latest type of microphone on it; which was wired to a well placed sound distributing system that furnished a lot of satisfaction to the audience. Off, a little to one side (chained to a tree) stood a thermo-lined tank truck filled with fresh water and piped with spigots for drinking purpose. It was a very popular and much appreciated piece of equipment.

The singing consisted of hymns of praise, thanksgiving, encouragement, hope, etc., selected from Life Songs #2. Bro. Isaac G. Kennel served as moderator. Brethren Abner Stoltzfus and Marcus Beiler were the song leaders, who called on many visiting choristers from the neighboring congregations. Hymn number 235, "Lead Me, Saviour" (a favorite song of Bro. Amos Stoltzfus, who served these congregations in the capacity of deacon and minister for nearly a half century and who passed to his reward in the very recent past) was sung with special meaning. Six visiting ministers were called upon (between songs) for a few words of admonition and encouragement. Nine states (Pennsylvania, Delaware, Maryland, Virginia, Florida, New York, Ohio, Indiana, and Illinois) were represented in this gathering. Although the greater number present were young people, all other ages, from those over 'three score years and ten' to some babies only a few tender weeks old, were present.

The main object of this gathering was to bring glory to God—through our Lord and Saviour Jesus Christ—in song. But that didn't hinder it from serving a number of other useful purposes, such as: a reunion of some families and old friends (with opportunities for making new ones) and affording an enjoyable season of Christian fellowship with those "of like precious faith" with us. Every one present could truthfully say after they left the meeting, "It was good for us to be there."

Lancaster, Pa.

"BUDS" FOR THE KINGDOM

(Continued from page 438)

high? Must all wait till they be grey, and then go tottering over the threshold of that upper Home? Or shall not rather the glad, gleesome children, with flowing hair and merry, laughing eyes, go smiling through the doorways to meet "their angels" who "do always behold the face of their Father in heaven?" Cannot God be as kind to them as we can, and watch them as tenderly?

How beautiful heaven must be!

God's Garden

"God's garden had need of a little flower,
It had grown for a time here below;
But in tender love He took it above,
In more favorable clime to grow.

"It must have been marred that He left it below,
Although we had tended with care,
Had tilled and watered and hedged about,
Watching each petal fair.

"There with His smile for sunshine,
It will grow to perfection of bloom;
No withering blight or destructive storm
To crush out its sweet perfume.

"Perhaps, sometimes, in the quiet hours,
We shall notice its sweet perfume
Steal softly down from the heavenly place,
Till it seems to fill the room.

"Then the earthly spot will seem less bare,
As we think of the time to come,
When we shall enter the garden fair,
And find our transplanted bloom."

—Sel. by a Sister.

ANNOUNCEMENT

Of Christian Workers Training

adopted by

Mennonite Commission for Christian Education and Young People's Work

A REVISION

Nature of the Revision

● The original six units of the former Elementary Teacher Training Course were carried over into the new Christian Workers Training.

● Rather than specify the courses a student must take to earn a certificate he is now allowed to select his own courses from a long list of studies.

● This program of training provides for a larger variety of study interests with six divisions of courses from which the student may choose his studies.

● The studies which formerly constituted the Mission Study Course are now included in this new program of training.

● Instead of concluding the offerings of the training program upon the completion of six units the number of courses now offered to the student has greatly increased his opportunity for additional study.

Reasons for the Revision

● To meet the growing need for the training of every member in the congregation for greater efficiency in our Christian testimony to the world.

● To counteract the unfortunate feeling of so many people in their attitude toward the Elementary Teacher Training Course which led them into thinking that the training course was for teachers only.

● To prepare members to participate more effectively in Christian service. The enlarged scope of Christian activities for every member of the congregation calls for an enlarged program of training.

● To satisfy the calls for a more flexible program of training, one that meets the requirements of both regional and congregational groups. This is designed to fit into the winter Bible school curriculums, also.

● To meet the demands for a training program that is simple in its administration and has only general requirements for the completion of courses. This can easily be sponsored by the average congregation.

COURSES NOW BEING OFFERED

Division I—BIBLE STUDY
- Introduction to Bible Study
- Bible Geography
- Old Testament Law and History
- Old Testament Poetry and Prophecy
- New Testament Survey
- Life and Teachings of Christ
- Studies in the Acts of the Apostles

Division II—BIBLE DOCTRINE
- Doctrine of God
- Doctrine of Man
- Doctrine of the Church
- The Christian Life
- Christian Evidences
- The Doctrine of Nonresistance
- The Doctrine of Nonconformity

Division III—MISSIONS AND EVANGELISM
- The Bible and Missions
- India Missions
- Africa Missions
- South America Missions
- City Missions
- Rural Missions
- History of Mennonite Missions
- Personal Evangelism
- China Missions

Division IV—CHRISTIAN EDUCATION
- The Christian Nurture of the Child
- The Christian Nurture of Youth
- Principles of Teaching
- The Teaching Work of the Church
- Christian Nurture in the Home

Division V—CHURCH HISTORY
- Church History Survey
- History of the Mennonite Church
- The Mennonite Church at Work

Division VI—CHURCH MUSIC
- Hymn Appreciation
- Rudiments of Music
- Chorister Training

THESE COURSES MAY BE TAKEN

In Sunday-school normals
In winter Bible schools
In summer Bible schools
In ten-day Institutes
In young people's Bible meetings
During the Sunday-school hour
In special training classes
In week-day Bible schools

A descriptive folder will be issued later (fall 1942). For further information write to the Secretary of Christian Workers Training, Huber A. Yoder, 114 Chapman Ave., Elkhart, Ind.

WITH OUR MISSIONARIES

(Continued from page 437)

worker. On June 28 Bro. Pablo Cavadore, with his family and sister-in-law Celena (who suffers from asthma) arrived, and on July 1 moved into a house in a good location, a part of which will be remodeled and used as a room for services. Bro. Pablo has been working in the Mission for 20 years, and is ordained. We believe he will be useful in the Lord's service in the hills of Cordoba. We also hope that Celena will be benefited by the change of air from the Pampas.

Cold weather came early this year, and brought several snowstorms and many very hard frosts. We are grateful for plenty of wood, costing about $5 per ton. Gasoline has been getting scarcer and now will be rationed, although the price will not be changed at present. We are now paying about 22 cents per gallon. Our Ford car has a speaking platform for open-door meetings. A loud speaker would be a great help. We believe you could help in providing for this need. We are holding cottage meetings in three other towns and we are expecting to hold tent meetings and afterwards Sunday schools and Bible classes.

One young man, member of the Church, has been kept busy distributing tracts and selling Bibles at the time he is inviting people to the services.

All the services are held during the day, while the weather is so cold, and even then few people come out to the meetings. But the weather will soon be nice. Will you all join in prayer for the work and workers in South America?

Lillie F. Lantz, Cosquin, FCCNA.
July 1, 1942. Argentina, S. A.

—o—

Unselfishness is the fundamental quality of every noble soul and of every hope of happiness.—Sel.

—o—

Relief Notes

A Year in the Chaco Mennonite Colonie

Dr. John R. Schmidt's labors in the Chaco have now extended over one year. In retrospect, Dr. Schmidt's recent letter summarizes his impressions of the Chaco and tells of his services there.

An unusually dry season has caused a virtual failure of the cotton crop. The cotton crop and the fruit trees were further damaged as a result of frost. Only the kaffir crop, the sweet potatoes, and beans were of a fair yield. He states: "The incomes have been much too small to bring most families through, if it had not been for the financial aid from M.C.C. at various times and especially the sending of the clothing."

Dr. Schmidt's medical services have been of a considerable variety. His filing system has accumulated the records of some 1200 persons. Over 1350 people have had eye examinations and 750 of them received prescribed medications. Besides the 3 operations which he helped his brother (Dr. Herbert R. Schmidt) to perform, he has performed at least 12 minor operations himself.

Further needs of the colony come to the mind of Dr. Schmidt as he refers to the plans for road improvement, as he mentions the names of books Bro. Nicoli Siemens desires for the Bible school, and as he makes a note requesting additional medical equipment.

Plans for Children's Colony Progressing

The colony for children, reported by Bro. Joseph N. Byler in his cable of July 21, has begun to take care of 90 children. By October it is hoped that 120 children can be provided for. The home is located on a plot of 15 acres, 12 of which are under cultivation of vegetables. "It is one of the most complete gardens I have ever seen," comments Bro. Byler. Besides vegetables the colony also has its own chickens, ducks, rabbits, and cows.

Bro. Byler expresses the hope of securing a Mennonite nurse from Switzerland to help in caring for the little ones.

CIVILIAN PUBLIC SERVICE NEWS

The Recent Camp Directors' Conference

Aug. 5 and 6, nine of the twelve Mennonite camp directors met for a two-day conference at Winona Lake, Ind. Along with the general directors (Brethren H. A. Fast, Albert Gaeddert, M. C. Lehman), members of the Mennonite Central Committee were also present.

From the first devotional period to the closing prayer of the conference, a long list of camp problems and policies were discussed in a frank and open way. The need for an unmistakable witness to our nonresistant tenet was the keynote discussion on the agenda. All subsequent discussions, whether on camp discipline problems or government property responsibilities, were carried on with this objec-

(Continued on page 447)

SOUTHWESTERN PENNSYLVANIA CHURCH CONFERENCE REPORT

The Mennonite Church Conference of the Southwestern Pennsylvania District convened in its sixty-seventh annual session at the Mennonite Church at Masontown, Pa., Aug. 4, 1942, on the dates arranged for by last Conference.

The song service was led by M. B. Miller and devotion by J. M. Nissley, reading Eph. 4:1-16.

The roll was given and the following members were present at one or more sessions of Conference:

Bishops: Daniel Kauffman, James Saylor, Isaac Metzler, A. J. Metzler, D. I. Stonerook, M. B. Miller, Roy Otto, Aldus Wingard.

Ministers: Hiram Wingard, C. A. Graybill, Joseph Saylor, J. M. Nissley, Harry C. Blough, Chester M. Helmick, John L. Horst, Irwin L. Holsopple, Sanford G. Shetler, John A. Lehman, Paul M. Roth, Roy Kinsinger, Resley Tressler, Harry Y. Shetler, Charles Shetler, Newton Weber.

Deacons: L. D. Yoder, John F. Harshberger, Levi H. Weaver, Chas. M. Honsaker, Sem K. Nash, C. B. Shoemaker, Myron Livengood, W. E. Replogle, Frank Townsend.

A motion was passed extending honorary privileges of conference to all visiting bishops, ministers, and deacons. The following ordained visitors were present: Bishops—D. A. Yoder, Elkhart, Ind.; Geo. W. Keener, Hagerstown, Md.; I. S. Mast, Johnstown, Pa.; Ministers—Lloy Kniss, Dhamtari, India; Stanford Mumaw, Dalton, Ohio; Norman Martin, Marion, Pa.; John F. Grove, Waynesboro, Pa.; Deacons—Charles Martin, Hagerstown, Md.

Installation services were then held, at which time the following brethren, who were ordained since last year's meeting, were admitted to Conference: Ross D. Metzler, George R. Smoker, ministers; Elmer Miller, deacon.

The appointment of the following committees was ratified by Conference:

Nominating—J. M. Nissley, Aldus Wingard, Charles B. Shoemaker.

Resolutions—Lloy Kniss, Paul Roth, Myron J. Livengood.

Then followed the Conference Sermon by Bro. D. A. Yoder, Elkhart, Ind., who used as a text II Cor. 5:20. The theme was: "Ambassadors for Christ." The following are a few of the points emphasized: It is a good thing for us as Conference members to remember our high calling and the work and responsibilities connected with it. Our commission as ambassadors was given by Christ Himself. Matt. 28:19; Mark 16:15. Christ is Himself the Example of carrying out this commission. John 9:4. Our responsibility is threefold: to God, to the Church, and to a lost world. We should teach the church in general. We must teach the things that are pleasing as well as those that are not. It is not enough to teach the love of God; there are other things that need to be taught. It is much easier to preach about heaven than of hell, but one is as much a reality as the other. We should champion not only those doctrines and practices that are pleasing to us, but the peculiar and distinguishing doctrines as well. If we fail in this we are untrue both to the Church which has called us and to ourselves. Our motive as ambassadors should be that of love. II Cor. 5:14. That love of Christ should be the ruling passion in our lives. Eph. 3:19.

Testimonies to the Conference Sermon were given by the following brethren: Roy Otto, John L. Horst, Myron Livengood, Norman Martin. The congregation gave testimony by a rising vote.

Conference opened at 8:00 on Wednesday morning for a business session, at which time a number of matters were taken care of and actions taken which appear in classified form elsewhere in this report. At 9:30 song service and devotion were conducted. Bro. James Saylor read I Cor. 3:5-23 and Isa. 41:10-20 and led in prayer. The first subject on the program, "The Value of Doctrinal Teaching in the Homes, the Sunday School, and Preaching Service," was discussed by Sanford G. Shetler. A resolution covering this stirring message will be found later on in this report.

The second subject on the program for this session was "The Christian Church and Her Relation to the World." It was discussed by Roy L. Kinsinger. An appropriate resolution on this subject appears elsewhere in this report.

The Wednesday afternoon session was opened with a song service led by C. A. Graybill. Bro. Aldus Wingard led in devotion by reading Isa. 37:1-23 and leading in prayer.

This was followed by a business session, during which time reports were heard and other business transacted.

After this business session Bro. D. A. Yoder, a representative of General Problems Committee of General Conference, gave a report of the work of this Committee as delegated to it by General Conference. He urged greater unity among our conferences and ordained men to maintain the Biblical principles of our church. It was especially urged that the church unite in its efforts to stem the present worldward drift. A resolution on this matter appears under Resolutions.

Election of officers concluded the afternoon meeting. After a recess the Conference reconvened for its concluding business session.

The final session of Conference convened at 7:00. Bro. C. A. Graybill led in song and Bro. Harry Shetler read Phil. 4:1-13, 19, 20, and led in prayer.

The first subject of the evening, "Back to the Cross," was ably discussed by Bro. Stanford Mumaw, and a stirring message, "A Bright Hope in a Dark Future," by Bro. A. J. Metzler made a fitting climax to a most helpful and inspirational conference.

After appropriate resolutions were read, Bro. Daniel Kauffman led in the closing prayer, upon which the Conference was adjourned to meet next year, Lord willing, in the Johnstown District.

Reports

Following is a list of reports submitted to Conference and appropriate action was taken upon them:

Church membership Report
Treasurer's Report.
Report of Johnstown Bible School.
Young People's Institute Committee Report.
Report of Committee on Rearranging District Meetings.
Mission Board Report.
Report of Home Bible Study Director.
1942 Financial Report.
Sunday School Conference Report.

These reports appear in full in the full report of the Conference printed in pamphlet form.

Statements, Recommendations, and Resolutions

1. Moved and passed that the recommendation under Action 3, page 14, of the 1941 Conference minutes, concerning the Conference Building Fund, be continued another year.

2. Moved and passed that John L. Horst be appointed editor for Church Conference on the staff of the "Southwestern Pennsylvania Conference News" for the coming year. It was further moved and passed that he also be designated as editor-in-chief of this organization for the coming Conference year.

3. Upon motion action was taken that the Executive Committee of Conference, in collaboration with the editorial staff of the "Southwestern Pennsylvania Conference News," work out a plan for financing and distributing this paper.

4. Moved that we grant the Mennonite Board of Education the privilege of soliciting our congregations in behalf of their Debt Reduction Program.

5. Moved and passed that we grant the request of the Scottdale congregation to ordain one or more ministers during the coming year, as the congregation may decide.

6. Moved that we grant the request of the Stahl congregation to ordain a minister, and also to ordain a bishop in such manner as is approved by the Executive Committee.

7. Moved that we ask all congregations to lift one offering in the first half of this Conference year, from which an amount equal to 3 cents per member shall be given to General Conference and the remainder retained by our Conference treasurer in our conference fund.

8. Since, because of the intensive military effort on the part of our Government, involving even the civilian population, this war presents to us new problems in the carrying out of the principles of nonresistance, and since uniformity of action among our congregations is desirable, be it

Resolved, (1) That we as a conference district again declare ourselves in harmony with the statement of the General Conference, which statement was drafted in 1937 at Turner, Oregon, and entitled, "Peace, War, and Military Service."

(2) That we call special attention to items 1 to 7 under "Our Position in Military Service,"—more specifically item 4 which says, "We cannot knowingly participate in the manufacture of munitions and weapons of war either in peace time or in war time."

(3) That we exercise diligence in teaching our people in this matter from the Scriptures and exercise careful discipline and carefully guard against compromise in any form.

(4) That we hold ourselves ready at all times to help the distressed or wounded and stand ready to offer shelter in our buildings to those deprived of this in case of invasion or any other disaster. Brethren and sisters are advised not to sign pledges or agreements in respect to such aid to be given, but to be ready at all times to serve the needy as needs present themselves to us.

9. Request of the Mission Board to ordain a minister as assistant pastor for the Altoona Mission was approved by this conference.

10. Resolved, That we as a conference extend to the Masontown congregation our sincere appreciation for the cordial manner in which they have entertained Conference in their homes and also on the church grounds.

11. Since, in the wisdom of God, Bro. S. G. Shetler has been kept from these Conference sessions through sickness, therefore be it

Resolved, That we extend greetings of Christian fellowship to Bro. Shetler and state that as Conference members we have missed his fellowship and counsel and are praying for his spiritual and physical welfare.

12. Since God has seen fit during the past Conference year to remove from our midst Sister Alice Nissley, wife of Bro. J. M. Nissley, and Sister Fannie Saylor, wife of Bro. James Saylor, therefore be it

Resolved, That we express our sorrow and extend our sympathy to Bro. Nissley and Bro. Saylor by having a copy of this resolution sent to them by the Conference Secretary.

13. Moved and passed that the recommendations of the Committee on Rearranging District Meetings be adopted, with the proviso that if, in the judgment of the Executive Committee of Conference, the exact time of the meeting should be shifted a day or a week, the said committee be empowered to make the change.

14. Since we have had a number of brethren and sisters in attendance from our sister conferences, be it

Resolved, That we express our appreciation for their presence and for the help given by a number of them in discussing subjects and also in taking part in open discussions.

Questions and Answers

I. **The Value of Doctrinal Teaching in the Home, the Sunday School, and the Preaching Service.** Discussed by Sanford G. Shetler.

Since all Bible teaching is Bible doctrine, and

Since, in the life of the consecrated Christian, doctrine and practice are inseparable, Jas. 1:22, and

Since doctrinal teaching develops the conscience and produces spiritual growth resulting in obedience to God's Word, II Tim. 3:16, 17, and

Since the apostles gave much place to doctrinal teaching, Acts 5:18, and

Since all Bible doctrine heads up in Christ, Col. 2:9, therefore be it

Resolved, That we give our people a positive understanding of the doctrines of the Bible by more definite, systematic, clear, and expository teaching; and that all parents, Sunday-school teachers, and ministers strive for a closer co-operation in these matters.

II. **The Christian Church and Her Relation to the World.** Discussed by Roy Kinsinger.

Since the Church is in the world, but not of the world, John 17:15, 16; 18:36, and

Since the work of the Church in the world is to witness of God's mercy and judgment, Acts 1:8, and to give light to the lost, Matt. 5:13, and

Since the church will eventually be victorious in Christ, Matt. 16:18, and

Since the present time is marked by extreme darkness and danger, II Tim. 3:1, 2; 4:3, therefore be it

Resolved, That we as a church take heed to our actions as strangers and pilgrims in the world;

That we give ourselves to fervent and regular prayer for our government and rulers, Rom. 13;

That we make greater effort in efficiently testifying to the illuminating and saving power of the Gospel, and in effectively warning the disobedient and ungodly of God's coming judgment.

III. **The Work of the General Problems Committee of General Conference.** Discussed by D. A. Yoder.

Whereas we, the Southwestern Pennsylvania Church Conference, in session at Masontown on this 5th day of August, 1942, are burdened because of the evident increase in Church problems relative to the maintaining of Bible and Church standards, and

Whereas Bro. D. A. Yoder has so forcefully reminded us of the condition of the Church and exhorted us to continue to work and pray that through the power of God the backward trend in loyalty to the true standards of the Church might be stopped, and that we strive faithfully to maintain these standards, we therefore

Resolve anew (1) To uphold loyally the standards of God's Word as interpreted by our beloved Church and to pray God for power and guidance to go forward in this task;

2. To express again our acceptance of the statement of standards as prepared by the General Conference;

3. To strive toward unity of standards with our sister conferences, at the same time recognizing that there are differences in local circumstances and therefore in the solution of problems, but refusing to compromise on the standards of God's Word;

4. To express our appreciation to the members of the General Problems Committee in offering their assistance in the solution of our problems;

5. To encourage the leaders of our congregations to keep in touch with the members of the said Problems Committee in the solving of their problems.

IV. **Present-day Conditions a Challenge to Consistency.** Discussed by Lloy A. Kniss.

Since, because of military upheavals in all parts of the world, our Christian people are more scrutinizingly watched by the world, II Cor. 3:2, and

Since the present conditions are peculiar to these latter days, and

Since there is such a great dearth of spirituality among professing Christendom, Jude 18, 19, and

Since man's institutions are failing, and

Since men's hearts are failing them because of fear, Luke 21:26, be it therefore

Resolved, That we rest in the security of an Almighty God, Prov. 18:10; and uncompromisingly and consistently practice the principles of the true spiritual life as found in God's Word.

V. **Back to the Cross.** Discussed by Stanford Mumaw.

"The Cross has been called the plus sign of a minus life." My life was minus but Jesus made it plus.

The Cross is the sign of God's love to us, I John 4:8, 9;

The Cross stands for the condemnation of the world, II Cor. 5:14;

The Cross stands for the power of God unto salvation, I Cor. 1:18;

The Cross stands for our atonement, Rom. 5:11;

The Cross of Calvary sets forth the imperative ideal for life, Gal. 6:14.

VI. **A Bright Hope in a Dark Future.** Discussed by A. J. Metzler.

A dark future was predicted by Christ and the prophets, Matt. 24 and 25, Luke 21. No former period of history compares with present day conditions in the world. Sins that once were not known among professing Christians are now very common among those in the Christian Church.

The church is largely to be blamed for the dark condition in the world today. Rev. 3:15, 16; Matt. 5:13-16. The Devil is working harder because he knows his time is short. Rev. 12:12.

God's Word will always remain supreme. We need to go to God's Word for light, for certainty, for hope. The Church of Jesus Christ will never be overthrown, although Satan and all Hell are arrayed against it. Matt. 16:18. The Holy Spirit is a permanent, personal Guide for all believers. Luke 24:29; Acts 1:8. The Return of the Lord is a sure hope for every believer. I John 3:2, 3; Heb. 6:18-20; 9:28.

Appointments and Elections

Bishop Oversight:

Schellsburg, I. K. Metzler; Rockton, D. I. Stonerook; Blough, A. J. Metzler; Owen Station (Del.), Milton Miller.

Members on Committees:

Ministerial Committee (3 yrs.), J. L. Horst.

Sewing Circle Advisory Board (3 yrs.), Harry C. Blough.

Young People's Institute Committee (3 yrs.), C. F. Yake, Sanford Shetler.

Associated Sewing Circle Ex. Com. (3 yrs.), Katie Thomas.

Home Bible Study Director (1 yr.), Paul Roth.

Peace Committee: John L. Horst, Hiram Wingard, Roy Otto.

Committee for Rearranging District Meetings: J. L. Horst, Paul Roth, M. J. Livengood, Harry C. Blough.

Library Committee (3 yrs.), David Alderfer.

Member Board of Education (4 yrs.), Geo. R. Smoker (1945).

Member Board of Missions and Charities, J. M. Nissley (1943).

Member Publication Board (2 yrs.), J. L. Horst (1944).

Member Johnstown Bible School Board (3 yrs.), Ellrose D. Zook

Delegates to General Conference:

Charles Shetler (Hiram Wingard, alternate); John Lehman (Harry Shetler, alternate); Paul Roth (Roy Kinsinger, alternate).

Standing Committees:

Johnstown Bible School Board: Roy Kinsinger (1943), Roy Ott (1944), Ellrose Zook (1945).

Sewing Circle Advisory Board: Myron Livengood (1943), S. G. Shetler (1944), H. C. Blough (1945).

Associated Sewing Circle Ex. Com.: Rhoda Dayton (1944), Lin Ressler (1945), Katie Thomas (1946).

Young People's Institute: A. J. Metzler, Roy Kinsinger (1943), U. Grant Weaver (1944), C. F. Yake, Sanford G. Shetler (1945).

Ministerial Committee: S. G. Shetler (1943), M. B. Miller (1944), J. L. Horst (1945).

Ministers' Library Committee: Sanford Shetler (1943), Joseph M. Nissley (1944), David Alderfer (1945).

Conference Officers (Term expires 1944):

Moderator, D. I. Stonerook.

Assistant Moderator, Daniel Kauffman.

Secretary, C. M. Helmick.

Assistant Secretary, John L. Horst.

Treasurer, Sem K. Eash.

Chester M. Helmick, Secretary.
John L. Horst, Assistant Secretary

CIVILIAN PUBLIC SERVICE NEWS

(Continued from page 445)

ve in mind. The work of the camp pastor, ublic relations problems, furloughs, camp ıorale—all these were also discussed as spects of the camp program.

Bro. Harold S. Bender's report on his ecent tour of Mennonite camps showed ıat though much good educational work ras done, there is now a need for revision nd improvement. On the basis of his recmendations, a new educational program is eing projected for the coming year.

A highlight of the conference was the ession in which Paul Comly French, xecutive Secretary of the National Serve Board for Religious Objectors at Washıgton, D. C., sat with the directors and resented helpful information to them.

Col. Lewis B. Kosch of Selective Service ystem was a welcome guest for two sesons. His good spirit brightened the meetıg as he clearly presented the side of elective Service System in the churchovernment relationship of the camps. he colonel expressed his sincere appreation for the co-operation given by the ennonites and assured the group of conıued government confidence in the Menonite-administered camps.

It was this reassurance of mutual conlence, together with a renewed underanding of the camp issues, that made the nference a means of help to all who tended.

Camp Briefs

C.P.S. Camp #45, at Luray, Va., will en August 18 with Bro. Glen Whitaker ıd Sister Whitaker of Los Angeles, Calif., camp director and matron respectively.

Bro. H. H. Brubaker, director of the mino, Calif., Camp, is planning to return the African mission field. Bro. Leland achman and Sister Bachman will transr from the North Fork, Calif., Camp to mino, where Bro. Bachman will assume rectorship.

Bro. Samuel Goossen is going to North rk as director and Bro. Albert Bohrer transferring from Cascade Locks Camp Oregon to North Fork, where he will rve as assistant director.

Bro. Ralph Hernley will soon transfer m the Henry, Ill., Camp, where he has en assistant director, to the Howard, Pa., mp, where he will assume directorship. ster Hernley, who has been dietitian at nry, will perform similar duties at ward.

10 more boys have been transferred from e Denison, Iowa, Camp to farms in Dodge ., Wis.

20 Grottoes, Va., boys have been apved for work in the Staunton, Va., ntal hospital.

7 boys from Grottoes, 3 Sideling Hill 'ells Tannery, Pa.) boys, and 1 Marietta y have been transferred to Beltsville, l., the Federal Research Center.

Compiled by Grant M. Stoltzfus.

Released August 12, 1942.

—o—

Married

ishel—Zook.—Dorothy Zook, daughter of and Mrs. Abner Zook of Larned, Kans., and l T. Rishel, son of Mr. and Mrs. J. P. Rishel Rozel, Kans., were married on Sunday, Aug. n the Zook, Kans., Methodist Church, A. M. of Larned officiating.

rilow—Sommer.—On June 2, 1942, occurred marriage of Bro. Floyd Crilow and Sister ıa Sommer, both of the Martins Creek congation near Millersburg, Ohio, Bro. D. D. er officiating. May God bless them through and make them a blessing to others.

Obituary

Erb.—Elizabeth C., daughter of the late Joseph and Esther Habecker, was born Nov. 26, 1865; died July 18, 1942; aged 76 y. 7 m. 22 d. She was married twice, first to Bro. Henry H. Haverstick, minister of the Habecker Church, who died in 1916. Later she married Harry E. Erb, deacon of the Bossler Church, who died Jan. 16, 1940. She is survived by the following stepchildren: Harry S. Haverstick, Mrs. Paul N. Mann, Amos Erb, and Mrs. Harry Gunderman. The following brothers also survive: John, Pre. Jacob, Charles, Amos, and Harry Habecker, all of Lancaster Co., Pa. Sister Erb lived in Manor Twp. in her earlier years, later at Rohrerstown, then at Elizabethtown, where Bro. Harry Erb and she rendered faithful services at the Bossler Church in their office of deacon. Shortly after Deacon Erb's death, she went to live with her brother, Charles Habecker, where she passed away—in the same house where she faithfully nursed her own mother until God called her hence. Funeral services were held July 21, at the Miller Funeral Home, Elizabethtown, Pa., by Bro. Simon E. Garber, and at the Bossler Church by Bros. Christ Lehman and Noah W. Risser. Text used was her selection, Luke 23:28. Burial in the adjoining cemetery.

Johnson.—Ida May, daughter of Amos and Elizabeth Holdeman, was born near Freeport, Ill., March 27, 1892; died at her home near Detroit Lakes, Minn., July 29, 1942; aged 50 y. 4 m. 2 d. She accepted Christ when still a young girl and became a member of the Mennonite Church, to which she was faithful until death. She was united in marriage to George M. Johnson Sept. 21, 1911. To this union were born 12 children: Floyd of Guymon, Okla.; Harold of Detroit Lakes; Elmer of Cheyenne, Wyo.; Ralph of Davenport, N. Dak.; Earl, at home; Ethel (wife of Albert Moser), Rochert, Minn.; Ruth (wife of Guilford King), Detroit Lakes; Kenneth, Casselton, N. Dak.; Alice, Fay, Marie, and Grace, at home. There also survive 3 grandchildren and 2 brothers (Joseph of Freeport, Ill., and Leonard of Reserve, Mont.). She was preceded in death by her husband and 1 grandson. She had seemed to be enjoying good health until the early part of May, when she took to her bed. She spent two months and two days in the hospital, during which time she patiently endured her lot. Investigation proved her case to be cancer. When she learned she could not get well, she expressed a desire to return to her home. She spent two weeks there until the time of her death. She was well known in the community, where friends and neighbors looked to her for kind help. She will be especially missed by the Church she served, and the family of children she loved and cared for. We shall miss her, but do not wish her back. Her sufferings are ended, and she is at peace with the Lord whom she loved. Funeral services were held Aug. 2 at the home by J. C. Gingerich, and at the Lake Region Church by Elmer D. Hershberger assisted by J. D. Graber.

Lauver.—Mary Emma, daughter of the late Pre. William and Elizabeth (Shelley) Graybill, was born near McAlisterville, Pa., Feb. 5, 1870; died July 14, 1942. Oct. 29, 1895, she was united in marriage to Jacob M. Lauver of Cocolamus, Pa., to which union were born 1 son and 5 daughters. Her husband and the following children mourn her departure: William G., Argentina, S. A.; Esther M. (wife of Bishop Nevin Bender), Greenwood, Del.; Lura I. (wife of John Slabaugh), Greentown, O.; Alma G., (wife of Michael Wert), McAlisterville, Pa.; Mary E. and Gladys M., at home. Twenty-five grandchildren and the following brothers also survive: Eli Graybill of Thompsontown, Pa.; Bish. Wm. W. Graybill and John Graybill of Richfield, Pa.; and Pre. Clayton A. Graybill of Martinsburg, Pa. Two brothers preceded her in death (Shelley Graybill of Richfield and Pre. Simon E. Graybill, of Freeport, Ill.). She accepted Christ and united with the Mennonite Church at the age of sixteen, and continued faithful until death. She was a faithful wife and mother, and was greatly concerned for the cause of the Lord. She was much help to her husband in his calling as a deacon in the Church. Her health had been failing for some years, and last November she suffered from the effects of a light stroke which left her rather feeble. She was able to attend church for the last few months. July 13, she suddenly became very sick with a severe pain which resulted in her weakened heart giving way. She could speak to us very little, but once she said, "I want to go up home tonight." After about 27 hours of suffering the Lord took her "up home." Funeral services were conducted at the home by Bro. Menno Brubaker and at the Lauver's Mennonite Church by Bros. Jacob G. Brubaker of Cocolamus, Pa., and Joseph M. Nissley of the Altoona Mission. Text, "There remaineth therefore a rest to the people of God."

"Sleep, Mother, sleep:
Thy children, bitter-sorrowing, round thee weep,
Recalling all thy tenderness and truth,
Thy loving care, guarding their careless youth,
Thy sweet example showing thou hast trod
Daily that narrow path which leads to God.
Sleep, Mother, sleep."

—The Family.

Myer.—Ira W., son of the late Elias and Annie (Witmer) Myer, was born Aug. 14, 1887, in Paradise, Pa.; died July 11, 1942, at his home near Bird-in-Hand, Pa.; aged 54 y. 10 m. 27 d. He united with the Mennonite Church in his youth. He was actively engaged in church work as long as health permitted. He was assistant superintendent of the Stumptown Mennonite Church for a number of years. He was united in marriage to Nettie M. Landis Feb. 16, 1911. To this union were born 12 children: I. Willard, Monterey, Pa.; Miriam, wife of H. Landis Hoover, Lancaster, Pa.; Landis, Bird-in-Hand, Pa.; Ethel, wife of Melvin L. Sauder, Goodville, Pa.; Reba, Martha, Elma, Ruth, (Elizabeth, died in infancy), Caleb, Floyd, and Glenn, all at home. Also 6 grandchildren, 2 brothers, 6 sisters, and a host of relatives and friends mourn his early departure. We humbly submit to One who doeth all things well. Funeral services were held July 14 from the late home, with further services at the Stumptown Mennonite Church, in charge of Bros. David Landis and Elmer Martin. Text, II Tim. 4:7, 8. Burial in adjoining cemetery.

"Remembrance of thy smiling face
Makes us think of one loving and pure,
And, through our tears, we simply trust
We'll meet again on that celestial shore."

—By the Family.

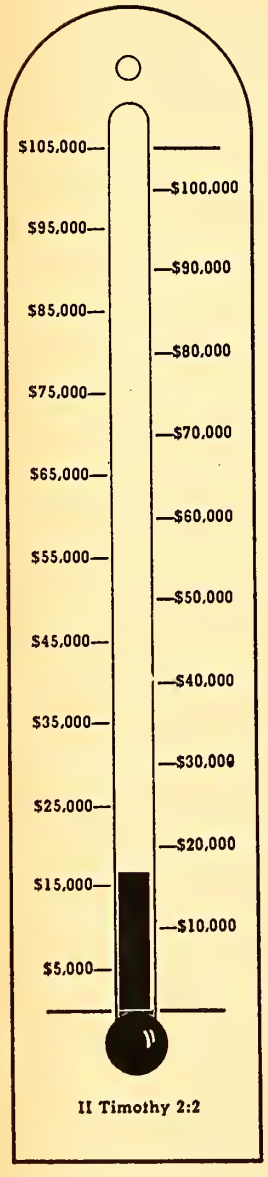
Unzicker.—Sara Elizabeth, daughter of Dora and Jacob Conrad Herwig, was born near Valley Forge, Mo., Oct. 5, 1862; died July 31, 1942; aged 79 y. 9 m. 26 d. She took sick suddenly on Sunday evening after a blessed day in Christian life and experience, and was unconscious for 5 days until the end came at the setting of the sun. Dec. 2, 1880, she was married to John J. Unzicker who preceded her over 7 years ago. To this union were born 10 children (Melvin of South Gate, Calif.; Reuben and Chester, who preceded her in death; Elva of Rockport, Tex.; John of Galesburg, Ill.; Edgar of Van Nuys, Calif.; Loretta of Falfurrias, Tex.; Willard of Washington, D. C., and Amos and Viola of Tuleta, Tex.). She leaves 8 children, 19 grandchildren, besides a host of friends. Soon after her marriage she united with the Mennonite Church and was faithful in her daily devotional life with the Word and prayer. Funeral services were conducted at the Walker Funeral Home, Beeville, by Bros. H. F. Reist, E. S. Hallman, and A. H. Kauffman. Burial in the Beeville Cemetery.

—o—

He that hath no rule over his own spirit is like a city that is broken down, and without walls.—Prov. 25:28.

Freeing Our Colleges of Debt

(Report for July)



I. **Total cash received for July (U. S. funds) $7,218.49**

II. **Canadian Funds received for July, $200.00**

III. **Total July contributions per receipts 280-523 inclusive, $7,418.49**

IV. **Total cash contribution to date on debt reduction program, $16,664.65**

V. **Additional pledges as of July 31, $24,728.50**

GOSHEN AND HESSTON COLLEGES SEEK

1. To provide an opportunity for all worthy Mennonite young people to receive training in Christian higher education.
2. To provide good faculties and adequate buildings and equipment to maintain fully accredited institutions.
3. To provide:
   (a) at Goshen a broad curriculum leading to a Bachelor of Arts degree.
   (b) at Hesston a curriculum in general education on the high school and junior college level.
4. To provide training for Christian work, teaching, business, and music and pre-professional training in medicine, engineering and dentistry.
5. To establish the habit of intellectual honesty and of the scientific approach to the solution of problems.
6. To promote research in the fields of Mennonite history, education, sociology and economics.
7. To lead students to a consciousness of the personal presence of God and a strong intelligent faith in Him.
8. To develop habits of speech and conduct among students and faculty on and off the campus in harmony with Christian ideals and practices.
9. To prepare our young people to be loyal witnesses for Christ and to consecrate their lives to the service of God through the Church as pastors, layworkers and missionaries.
10. To meet the needs of each individual student and to assist him in the solution of his problems.
11. To plan and execute a program in line with the policies and standards of the Mennonite General Conference.
12. To encourage all students and faculty members to study the Bible as a means to a deeper spiritual life and as a preparation for increased usefulness in the Church.

Ernest E. Miller, President, Goshen College
Milo Kauffman, President, Hesston College

MENNONITE BOARD OF EDUCATION
Debt Liquidation Committee
Orie O. Miller, Chairman.

EASTERN MENNONITE SCHOOL

Opening date.—Aug. 31, 1942. Registratio of day students in the high school begins 8 a. m., and of boarding students at 1 p. m Meetings of college students and of Bib students for matters preliminary to registr tion at 1 p. m., followed by registration. Th announcement displaces that of the catalog

Transportation.—Students arriving by b or train should notify the school of the tim of their expected arrival, so that arrangemen can be made for conveying them to the scho The Greyhound Bus operates a line throu Harrisonburg, which connects with the C. O. R. R. at Staunton. Students coming the B. & O. can make bus connections f Harrisonburg at Martinsburg. The near N. & W. point is Elkton, where bus servi to Harrisonburg is available.

Departments.—High School with wide cu riculum including art, business education, i dustrial arts, home economics, music, ag culture, etc.; Junior College with strong c partments in art, Bible, biology, chemist education, English, German, history a social science, Latin, mathematics, music, a physics; and Bible School with large cho of electives in book study, doctrine, Chr tian education, N. T. Greek, church histo and missions. Four-year Bible College cou leading to Th.B. degree.

Standards.—Upholds conservative sta ards of the Mennonite Church. Strong e phasis is given to the development of spiritu life, evangelism, and wholesome Christ activities.

Chester K. Lehman, Dean,
Harrisonburg, Va

—o—

BE NOT WEARY

Then, fainting soul, arise and sing;
Mount, but be sober on the wing:
Mount up, for heaven is won by prayer
Be sober, for thou art not there.
Till death the weary spirit free,
Thy God hath said, 'Tis good for thee
To walk by faith, and not by sight.
Take it on trust a little while;
Soon shalt thou read the mystery righ
In the full sunshine of His smile.

—Selected.

—o—

To Adam and Eve, Paradise was Ho and to all the good and noble among t descendants, Home is Paradise.—Shoema

Announcements

ILLINOIS CONFERENCE

The Illinois Mennonite Conference will convene with the Waldo congregation near Flanagan, Ill., Aug. 25-27, 1942, as follows:

Ministerial meeting, forenoon and afternoon of August 25.

Church Conference, beginning on the evening of August 25.

District Mission Board meeting, S. S. Conference, and Young People's Sessions following.

Visitors welcome.

Moderator, J. N. Kaufman.
Secretary, H. R. Schertz.

—o—

IOWA-NEBRASKA CONFERENCE

The Iowa-Nebraska Conference will be held this year, D. V., with the brotherhood at Alpha, Minnesota, Sept. 2 to 4 inclusive.

The Bishop Council will meet on Monday evening, Aug. 31. The Ministers' Meeting is called for all day Tuesday, Sept. 1. Wednesday all day and Thursday morning will be devoted to Church Conference. Thursday afternoon and evening and Friday will be devoted to a Workers' Conference.

Anyone coming by train or bus should notify C. J. Garber, Alpha, Minn. A cordial invitation is extended to all to enjoy these conference sessions with us.

Wm. R. Eicher, Secy.

—o—

ONTARIO A. M. S. S. CONFERENCE

The Ontario A. M. Sunday School Conference will be held, D. V., at the St. Agatha A. M. Church, beginning Saturday evening, Sept. 5, continuing all day Sunday, the sixth, and on Monday (Labor day), the seventh. Everybody welcome. Come praying. For further information, write to

Peter Nafziger, Secy.,
Baden, Ontario.

—o—

ONTARIO S. S. CONFERENCE

The Ontario Mennonite Sunday School Conference will hold its 53rd annual sessions with the Waterloo Mennonite congregation, located on Erb St. West, in Waterloo, Ont., on August 30 and 31, 1942. Programs and travelling information may be obtained by applying to the undersigned.

Oscar Burkholder, Secretary.

Table of Contents

433—Editorial
434—Sermon Outlines
Retrospect (Poem)
Some Preachers' Problems
435—Question Drawer
436—Our India Missionaries
City Missions
437—Africa
South America
India
438—God's Hand of Love in Suffering
A Bride's Prayer (Poem)
"Buds" for the Kingdom
439—Sunday School Lesson
Bible Meeting Topic
440—Field Notes
441—Correspondence
442—Monday's Paper (Poem)
Ambassadors in Christ's Stead
443—The Conference at Masontown
Open Air Singing
444—Announcement of Christian Wor
Training
Relief Notes
445—Southwestern Pennsylvania Confere
447—Married
Obituary
448—Announcements, etc.

CHRISTIAN DOCTRINE

A Bimonthly Supplement to the Gospel Herald

PAUL ERB, EDITOR

August, 1942

An Honest Man

HE LOOKS not to what he might do, but what he should; justice is his first guide; the second law of his actions is expedience. He had rather complain than offend, and hates sin more for the indignity of it than the danger; his simple uprightness works in him that confidence which ofttimes wrongs him, and gives advantage to the subtle, when he rather pities their faithlessness than repents of his credulity; he hath but one heart and that lies open to sight; and were it not for discretion, he never thinks ought whereof he would avoid a witness; his word is his parchment, and his yea his oath, which he will not violate for fear or for loss. The mishaps of following events may cause him to blame his providence, can never cause him to eat his promise; neither says he, T h i s I s a w, but T h i s I s a i d.

¶When he is made his friend's executor, he defrays debts, pays legacies, and scorns to gain by orphans, or to ransack graves; and therefore will be true to a dead friend because he sees him not. All his dealings are square and above the board; he bewrays the fault of what he sells, and restores the overseen gain of a false reckoning. He esteems a bribe venomous, though it comes gilded over with the color of gratuity. His cheeks are never stained with the blushes of recantation; neither does his tongue falter to make good a lie with the secret glosses of double or reserved sense; and when his name is traduced, his innocency bears him out with courage; then, lo, he goes on the plain way of truth, and will either triumph in his integrity, or suffer with it. His conscience overrules his providence; so as in all things, good or ill, he respects the nature of the actions, not the sequel. If he see what he must do, let God see what shall follow. He never loads himself with burdens above his strength, beyond his will; and once bound, what he can he will do; neither does he will but what he can do.

¶His ear is the sanctuary of his absent friend's name, of his present friend's secret; neither of them can miscarry in his trust. He remembers the wrongs of his youth, and repays them with that usury which he himself would not take. He would rather want than borrow, and beg than not pay; his fair conditions are without dissembling; and he loves actions above words. Finally, he hates falsehood worse than death; he is a faithful client of the truth; no man's enemy; and it is a question whether more another man's friend, or his own. And if there were no Heaven, yet he would be virtuous.

--Joseph Hall, 1608.

Editorials

The Twin Perils

KING HEZEKIAH found it necessary to break in pieces the brazen serpent that Moses had made. Once a living, vital symbol of God's healing forgiveness, it had become to the children of Israel an idol to which they burned incense. Forgetful of its true spiritual meaning they had fallen into idolatry of the form. Hezekiah called it "Nehustan," that is, "It is only brass!" Because the form of the serpent was put to evil uses, was it therefore evil?

Here again we need to plead for the Golden Mean. The error of Israel is the error into which we also fall. We are threatened by twin perils, the peril on the one hand of rejecting all manner of form and outward symbolism and the peril on the other hand of making the form everything — a religious end in itself. God knew that we need these forms, these outward embodiments of spiritual truth. In more than one sense of the term the Word must become flesh before our faith can lay hold upon it. Spirit and form are two inseparable aspects of our life. If we think we are rejecting some form we are probably simply retreating to another. We need forms of worship, forms of prayer, forms of service, but the unspiritual life of man is always inclining away from spiritual significance to meaningless and cold formality. We make for ourselves graven images to which we offer the obeisance of our hearts. Again and again we need to be told, "Nehustan—It is only brass." One of the great problems of the Christian life is to maintain the correct balance between form and spirit.

Table of Contents

WAIT—*Crowell* 451
THE ECONOMIC LIFE OF THE MENNONITE COMMUNITY
Guy Hershberger 452
FULLNESS OF JOY—*Milton Brackbill* 455
PEACE—*Richardson* 455
LIVING OUR SPIRITUAL HERITAGE—*Millard Lind* 457
THE LORD'S DAY—*H. W. Stevanus* 458
DESTRUCTIVE SILENCES—*Brunk* 458
HEAVEN, THE ETERNAL HOME OF THE SAINTS .....
Allen Ebersole 459
"KEEP THYSELF PURE"—*Dr. G. D. Troyer* 460
THE CHRISTIAN'S DUTY TO GOVERNMENT
Edward Yoder 462

Keeping the Covenant

IN CONNECTION with the various covenants which God gave through the course of human history we see another illustration of how God's blessings to man are conditioned on man's faithfulness to the terms God has given. God made a covenant with Adam and Eve, with Noah, with Abraham, with Israel at the time of Moses, with David, and He has made a covenant with the New Testament believer. A covenant is by its nature mutual. It represents a coming together. God covenants to do certain things, but He also asks those with whom He enters into covenants to meet certain conditions for the blessing. Now we can always count on God's doing what He said He would do. So far as God's part is concerned our blessings are foreordained, but the sovereignty of God never violates the sovereignty which He has given us—that of the human will. God's covenant is never broken, but it cannot be fulfilled except as we fulfill our part of the covenant. Israel was unfaithful and God had to bring upon them th curses which were consequent to their evil deeds. Go covenants to give us salvation through Christ, but tha blessing is ours only if we fulfill our part, which is faith i Christ. Man's disobedience cannot make the Word o God of none effect, but man's disobedience and man's fai ure to meet conditions can defeat God's purposes of grac for him. For all God's covenants are grounded in H grace, and grace which becomes compulsion would no mor be grace.

"Love Not the World"

NO SUBJECT is more closely related to the conduct o the life of God in the soul than that of unworldlines for love of the world is the deadly enemy of the Christia life, at the same time charm ing with its eyes and killin with its fangs. Our exp rience certainly agrees wi the Word of God that Christian cannot be a lov of this world.

But what is the wor which we are not to lov It is not this earth with i beauty and glory: the brig greenness of springtim promise, the lush richne of summer's verdure, t aching beauty of autum color, the arresting stillne of winter whiteness. The beauties of the earth do not lu us from God. They speak to us of Him, the Creator. N should we refrain from loving man as such, for God lov the world, and He wants us to love all men, to honor the to have respect for their personalities. To be a saint not to ignore or despise our fellow human beings. Neith are we of the world if we love the myriad relationships f human affairs and human activities. We are sent into t world in order that we might help men. In one sense the term our Lord was very much a man of the wor that is, He knew men, had contact with them, was int ested in them.

The world which we are not to love consists of t various expressions and manifestations of the sin natu of man in his fallen state. We are to have no sympat with the unspiritual, to find no congeniality in the soci of the godless. The Christian is not of this world of ev In fact he is hated by those who do not accept his Lo and his Christian way of life.

The difficulty in defining worldliness, of course, lies the difficulty of distinguishing between normal and in cent human expression and the various expressions of s Some things are innocent and Christian within limits, b beyond those limits they are sin. It will always be nec sary for us to have a good deal of charity in judging worldliness and the unworldliness of other people. Bu we are trying to think the thing through for ourselve and it is our own unworldliness that we should be chi

concerned with—then we may know that if we have gotten to the place where we find no line drawn between us and non-Christians in matters of our delights or our recreations, the furnishings of our homes and the details of our dress, the control of passions and appetites, the conduct of business and professional life, then we are worldly. An unworldliness that does not separate us from the sinful world has no reality and no efficacy.

The Value of Commitment

IN NON-CHRISTIAN lands there is a class of people who are called secret believers; that is, they have been mentally convinced of the truth of Christianity, but they have never come out in an open confession of Christ as Saviour and Lord. There is probably much of the same sort of thing in Christian lands. There are people who do not see why they need to confess Christ before men or why they need to commit themselves concerning their faith, and their loyalty to Christ. One can recognize the possible honesty of such a position. But the Scriptures clearly teach that a faith which does not come out into the open is not a true faith. Jesus asked His disciples to commit themselves: "Whom do ye say that I am?" Paul taught us that "with the mouth confession is made unto salvation," and the Scripture speaks of "those who have overcome by the word of their testimony."

Our convictions and our beliefs need in some way to become vocal both for our own good and for the good of others. We probably will never make a success of the Christian life unless we let other people know that we are forsaking our sins and following the way of Christ. There is tremendous strategic value in an expression of consecration, in an affirmation of our loyalty to Christ. It is of importance, too, that we learn to express our beliefs. A conviction that has not found itself into an oral or written affirmation is probably not yet clear and definitely held. Such an affirmation clarifies it for the affirmer. It lets other people know where he stands. This has testimonial value and in case we are wrong it puts us in the way of criticism from those who are wisesr and more experienced. It is our opinion that there is a considerable lack in the life of the Mennonite Church on this matter of commitment. We probably learn to know what the preacher thinks, but lay expression is more rare than it ought to be. True, we want to have the confessions in the heart, but why shouldn't they also be upon the lips? The disciples said they could not but speak the things which they had seen and heard, and a vital religious experience and a thorough doctrinal persuasion will certainly grow stronger through the right kind of expression.

The First Christian or the Christ?

WAS JESUS a Christian? Or was He the Christ? For the one is not equivalent to the other. There are those who do not want to be driven into a corner upon the question of the unique deity of Christ, and the complete fulfillment in Him of the Old Testament promises. They simply want to see Christ as a great teacher, a great prophet who came to bring us a better way of living. He was the founder of "The Way." By walking humbly with God and by showing love, mercy, and justice to man, He showed us how to live.

Now Christ did demonstrate in the world, far better than any other person ever did, how God would have us live. He was a great ethical teacher, and He did state and demonstrate principles which, if carried out, would revolutionize human living. But He could do this only because He was the divine Son of God, because He was the promised Messiah, who was to bring redemption and salvation into the world. The "Way" of life He taught becomes possible only because He brought a life, and it is impossible to follow Him as a Teacher unless we have been redeemed by Him as Saviour. He did say, "Follow me," but He gives to His followers the dynamic required for such following. Paul could only say, "Follow me, as I follow Christ," and the heart of Paul's system of teaching was not the ethics of Christ, but salvation through Christ. The cross is the only entrance to the schoolroom of our Lord. And the world will not live the way He taught until they accept the salvation He brought.

In company, guard your tongue; in solitude, your heart. Our words need watching; but so also do our thoughts and imaginations, which grow most active when we are alone.—SPURGEON.

Your daily duties are a part of your religious life just as much as your devotion.—BEECHER.

Persecution has not crushed the church; power has not beaten it back; time has not abated its force; and what is most wonderful of all, the abuses and treasons of its friends have not shaken its stability.—BUSHNELL.

Dost thou love life? Then do not squander time, for that is the stuff life is made of.—FRANKLIN.

Do today's duty; fight today's temptations; and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—CHARLES KINGSLEY.

WAIT

If but one message I may leave behind,
One single word of courage for my kind,
It would be this—Oh, brother, sister, friend,
Whatever life may bring, what God may send,
No matter whether clouds lift soon or late,
Take heart and wait.

Despair may tangle darkly at your feet,
Your faith be dimmed, and hope, once cool and sweet,
Be lost; but suddenly above a hill,
A heavenly lamp, set on a heavenly sill
Will shine for you and point the way to go,
How well I know.

For I have waited through the dark, and I
Have seen a star rise in the blackest sky
Repeatedly—it has not failed me yet.
And I have learned God never will forget
To light His lamp. If we but wait for it,
It will be lit.

—Grace Noll Crowell.

The Economic Life of the Mennonite Community

By Guy F. Hershberger

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon. . . . Therefore take no thought, saying, What shall we eat, or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6:24, 31-33).

IN these words Jesus tells us that everything which the Christian does, including the making of his living, is focused upon the Kingdom of God. After Zacchaeus came down from his tree he discovered that he had been serving mammon. So he changed his program, gave half of his goods to feed the poor and restored fourfold what he had received dishonestly. In order to serve the Kingdom of God, the Christian's living must be made in an honest way and if it brings him more income than he needs he must share it with others who have less than they need.

When Paul preached at Ephesus the silversmiths learned that the kind of business one is in may keep him out of the Kingdom of God. We must eat to live, of course, but the Prophet Amos condemned people who lived chiefly to eat. From the Apostle Paul we learn that if we have a legitimate earthly calling we should be diligent, not slothful, in that business. But the Scripture says that Simon and Andrew "forsook their nets and followed him." So it must be God's will that some men forget about an earthly career and give full-time service to the work of the Church. The Scripture also commands servants to be obedient to their masters, and masters to give their servants that which is just and equal; so there must be a Christian way in labor relations. The Christian must not exact from others what belongs to them. He must rather share his own goods for the sake of others. To such an extent was this spirit of sharing carried in the early church that "they had all things common," "neither said any of them that ought of the things which he possessed was his own." And from this we must learn that the Church is a brotherhood, a fellowship, in which each member is concerned with the social and economic as well as the spiritual welfare of every other member of the group.

Every Mennonite, if he is a good one, in addition to reading his Bible will also examine the history of the Mennonite Church to learn how his forefathers understood the Scriptures and how they applied them in the building of the Church. The early Mennonite Church, we find, was not a universal or state church, as was common in that day, but an intimate community of personal believers, much concerned with each other's spiritual, social, and economic welfare; a fellowship; a brotherhood, like the church of the first century. Some of the Anabaptists actually owned their goods in common as did the early church. But those who did not do so, nevertheless maintained that all property belongs to the Lord and Christians are simply His stewards. Brethren with means were constantly admonished to remember the needs of the poor. An Anabaptist writer of the group which practiced communal living said: "The Christian community of goods is for the purpose of providing for the needy believers who may be old, sick, crippled and unable to support themselves, so that they be furnished with the necessaries of life the same as the others." Under this system also all questionable occupations and business practices were eliminated. It is not at all surprising to read the following from an early Anabaptist writer: "Now, as Christians should not practice vengeance, they may not make the means by which others may practice such vengeance and destruction, lest they become partakers of their sin. Therefore we do not make swords, spears, guns, nor other such weapons. But what is made for the daily need and use of man, such as knives, axes, hoes, etc., we may and do make.

In order to understand the Mennonite Church we must keep in mind two fundamental facts: First, that the Church is a fellowship, a brotherhood, a Christian community in which the members live in close, intimate touch with each other. Second, that this brotherhood is deeply concerned with the entire life of its members, spiritual, intellectual, social, and economic. And then it must be remembered that these two factors reinforce each other. That is, the Christian community is concerned with the welfare of its members, and vice versa, as the members labor for each other's welfare they strengthen the Christian community and the principles for which it stands. The Mennonite Church has been able to maintain the principle of nonresistance as well as it has, largely because its vigorous Christian community life has fostered the spirit of nonresistance. And if the Christian community fellowship should begin to break down the principles of the Church would suffer accordingly. Sociologists have a name for intimate, face-to-face fellowship like the Mennonite community. They call them "primary groups," and they generally agree that the primary group is the most efficient social agency known for the refinement of the selfish, lustful drives which are present in the lives of human beings. The family is perhaps the best illustration of the primary group.

And, according to the Mennonite way of thinking, the Church is simply a large family where God is the Father and where the children think of each other as brothers and sisters. The weekly service in a rural Mennonite Church is more than a worship service. And conferences are more than meetings for transacting the business of the Church. The Sunday service is the weekly reunion where the immediate family keeps intimate relationships alive and fresh. The district conference is the annual reunion where the cousins and their children keep in touch with each other. And General Conference is the great reunion where the entire Mennonite family reunites so that brethren from Oregon do not forget that those from Pennsylvania are members of the same family, and both of them remember that the folks in between are their brethren also. These periodic gatherings of the brotherhood help to preserve those intimate personal relations so necessary for the type of life which characterizes the Mennonite Church. And as long as the brotherhood retains this intimate type of life it will not be so easy to give up the historic principles of the church.

During the past seventy-five years, however, our American civilization has undergone a tremendous change. Many people living today have in their lifetime witnessed a complete revolution in industry, in agriculture, and in transportation.

And the most important effect of these changes has been to take much of our life out of the area of primary experiences, giving it over to secondary experiences and relationships which go with large-scale industrial organization. The social order prior to 1865 favored the primary group. While the old village blacksmith or wagon shop was not so efficient as the modern factory with its power machinery, yet in that homely old establishment the employer and his workingmen at least knew each other personally and intimately and enjoyed the advantages that go with primary group

lationships. But today, at the River Rouge Plant of the Ford Motor Company where some of our brethren have worked with 85,000 other employees there is little opportunity for primary intimacies. Here in the large-scale secondary group, where human relations are impersonal and where men no longer work with their neighbors, the tendency is to weaken the feeling of interdependence among neighbors. And it has the same effect upon the church. When all the members of a congregation live in a neighborhood group and work together it is natural to exchange help and lend aid in case of fire, sickness and death, and in so doing the Mennonite ideal of the Christian community is strengthened. But when the members of the congregation work at thirty different places in factory, farm, office, or schoolroom, mutual aid and active Christian community brotherliness do not come so naturally or so easily. On the other hand, it is precisely in such situations as these that brethren are most likely to affiliate with labor unions and other organizations which employ methods out of harmony with the principles of the Church. It is natural for them to do so, since their fellow workers are doing likewise, since their grievances against the employer are often just, since these harsher, cruder methods fit in naturally with the large-scale, secondary social organizations, and since their lack of daily contact with the members of the congregation removes the stimulus necessary for the encouragement of the opposite type of life.

For the same reason it is also in situations such as these that brethren are most likely to invest their money in stocks and bonds of corporations whose business ethics are out of line with the principles of the New Testament as much as are those of the labor unions. And for the same reason again it is in situations such as these that brethren are most likely to feel the need of commercial life insurance or some similar device to provide a measure of economic security. Here we must remember that the end which life insurance seeks to serve is legitimate enough. The objection to it is that life insurance companies organized on a commercial basis have the profit motive uppermost, employing methods as harsh and crude as those of labor unions and monopolistic business corporations generally. And while they are giving their aid to Christian people they tend to break down the solidarity of the Church. The security sought by the investor is legitimate enough, but we believe that according to the New Testament way, and the Mennonite way, this security should be sought through the mutual helpfulness of the Christian brotherhood and not through commercial corporations whose affairs are directed by the profit motive.

Up to this point this discussion has attempted to set forth: 1) the Scriptural teaching concerning the economic relations of the Christian; (2) the primary group life which has enabled the Mennonite Church to maintain this Scriptural standard as well as it has; (3) present-day influences which tend to weaken our Mennonite primary group life, and through that the Scriptural principles for which Mennonitism stands. But the Christian is not interested in a mere rehearsal of the forces of opposition. He is not content to bemoan the giants which stalk about the land. He is concerned rather with ways and means of overcoming them. And it seems to me that there is, after all, much in our present situation to encourage us. During the past seventy-five years, while the industrialization of America was taking place, the world has also grown more militaristic. And yet today the problems of the conscientious objector seem to be more satisfactorily solved than at the beginning of the period. During the American Civil War the nonresistant record of the Mennonite Church was not any too good, largely because the Church was unprepared to meet the issue. But since that time the church has experienced an awakening, spiritually, intellectually, and in organized effort to promote the work of the Church. And experience has shown that when an awakened church girds up its loins and in an organized way presents its case to the authorities of the land, the religious convictions for which it stands will be given consideration.

For this reason, the members of the Committee on Industrial Relations are resolved, as God gives them strength, to do what they can to prepare the church that she may successfully cope with the problems arising out of our industrial civilization. But if they are to succeed there must be a further awakening of the brotherhood to the needs of the hour. On the war question we are awake, and up-to-date, but on this question of strengthening the Christian community we are not. Perhaps one reason is that the social changes affecting our community life do not strike the entire church at an even rate of speed. Our Old Order Amish brethren and some of our Mennonite communities are not troubled with insurance and kindred questions because their simple rural community life and their intimate face-to-face relationships continue nearly as they did fifty years ago, with the result that the old methods of mutual aid also continue more or less undisturbed by the current social change. If an Amish brother's barn burns, the deacon drives around to the neighbors and collects the money to repair the loss. That is all there is to it. The congregation is its own insurance company and it functions without any organization, not even a president or a treasurer. But when members of a Mennonite congregation are scattered over a radius of twenty miles, some living in the city under influences altogether different from those prevailing in the simple rural community of fifty years ago, this spirit of helpfulness and mutual aid is going to break down unless the church is awake to the need of new methods adequate to cope with new conditions.

In the Mennonite Church today the primary group spirit which seeks the economic and social welfare of each member cannot remain alive without an increase in organized effort. Unfortunately this fact has not always been realized, with the result that on unionism and insurance and a number of other questions the undesirable camel has his head pretty well under the Mennonite tent. And the only way to get him out is for the church to look after the economic and social welfare of its own people so well that there will be nothing for the camel to do. Whenever this happens he will leave. When the old unorganized methods of mutual aid were no longer able to function in our Mennonite communities, those who needed the aid began to look elsewhere for it. And, too often, the church merely drew up resolutions against the evils of life insurance without recognizing that new needs had arisen; that the old methods of aid could no longer function; that if worldly, commercial methods of mutual aid are not to prevail the church must adjust its program to the new conditions. And in the case of labor unions the church was satisfied too long with vague statements about the worldly character of the institution and began much later than it should have to understand the movement and deal with it in an intelligent and constructive way.

As I see this question of the Christian making his living in a world of social change, the great issue today is: How to build and strengthen the intimate community of personal believers so that the members will be more concerned with each other's spiritual, social and economic welefare than in the promoting of individualistic business projects. The issue is: How to perpetuate the Mennonite conception of the Church with its primary relationships so that the distinctive features and principles of Mennonitism may remain strong and virile in a world of large-scale secondary organization.

To meet this issue successfully is no easy task. It will require the united and prayerful effort of the entire church and only with the blessing of God can it succeed. Furthermore, I do not know the answer to all the questions which may arise in connection with the issue. But I have a list of nine suggestions for the Church to think about.

1. We must have a ministry with a strong faith in the mission of the Mennonite Church. And if we are to have this, our ministry must know the history of the church. I do not mean that they should be specialists in the study of history, but I mean that they must have an acquaintance with the history of the church, its ideals, and its traditions, not merely of the past generation, but from the sixteenth century on. Writers on Christian doctrine and Christian life must be familiar with the doctrinal writings of Menno Simons and Pilgram Marpeck. And the preachers' sermons should be replete with illustrations and quotations from Mennonite writers. Catholic writings are full of reference to Thomas Aquinas. Calvinists are always referring to Calvin and Lutherans to Luther. And therefore it seems too bad that Mennonite preachers and writers should devote so little attention to their own leaders and lean so heavily on Moody and Spurgeon and Gordon and Torrey. A true Mennonite Church cannot be perpetuated without a ministry that understands thoroughly the heritage of the church.

2. In cities to which Mennonites have migrated to make their living, churches must be organized to meet the needs of these members. If rescue missions are maintained in these same cities they shodld be carried on as separate projects, in most cases at least, because rescue missions and congregations for the care of rural Mennonite migrants to the city require different methods of work. Each of these two tasks is big enough for one minister to carry on and I believe it can be shown that the two types of work do not mix well. It usually happens that while the mission is bringing a few souls from the city into the mission church, another few, and sometimes more than a few, who had been baptized in a Mennonite Church are moving to the city eventually to join some other church, or perhaps no church at all. Today the Mennonite Church has not yet learned how to operate city churches, but it is essential that she learn it soon if her members continue to move to the city.

3. In every Mennonite congregation, rural and urban, we must have a brotherhood indoctrinated in the principles of the church, and sensitive to the encroachment of the social order upon the Mennonite way of life. This means a brotherhood which understands the Mennonite ideal of the Christian community and which understands not merely that the church has a rule against life insurance, labor unions, and working in munitions factories, but has an intelligent understanding of why and how these forces militate against the life of the Kingdom of God. Members of such a brotherhood will be ready to lose their jobs rather than violate their Christian principles and they will be actively interested in promoting a church life which is a holy life, a life of discipleship.

4. In the church at large and in every congregation there must be adequate organization to strengthen the ties of the religious community on every front. Every member must learn that when he is in need of some co-operative aid the Christian community is there to provide it. In case of loss by fire, storm, or any other cause, the church must be organized to care for the need, and members should be interested in this program to such an extent that they will think of going nowhere else for help to supply the need. In facing the exigencies which come in times of sickness and death the Christian community should be organized to take care of these matters so well that here also the members can avail themselves of the church's facilities and need not be tempted to get their aid from other sources. The Stewardship Committee of General Conference is laying the foundations for some constructive work along this line, but its efforts have only begun. Here is a great work which requires the wholehearted support of the entire brotherhood.

5. In the field of industrial organization there must be a thorough program of education to instruct the membership of the church as to the true significance of labor unions, to the end that each member may follow a consistent policy with regard to these matters. Experience shows that labor organizations are just as responsive to the conscientious objections of nonresistant Christians, once they understand these objections, as is the United States government. In recent years the General Conference Committee on Industrial Relations has signed numerous agreements whereby nonresistant workers are excused from union membership with the privilege of making a contribution, in lieu of union dues, to some worthy charitable cause, where the money is not used for union organization and promotion, or the financing of strikes. Once the church learns the technique of solving the union problem, and the brotherhood develops the conviction that this technique must be actively promoted, the labor organizations of the country will respect our position. But as long as we merely play with the question, we need not expect any important results.

6. We must remember that the most effective testimony of the Mennonites in times past has been given through the group, and not merely as individuals. It has not been a matter of a few individuals here and there preaching their message, but rather of the entire brotherhood maintaining a faith and living a life, collectively, which was a testimony to the entire world. In the World War it was not merely the conscientious objector in the military camp who testified to the principle of nonresistance. It was rather the entire church standing together that gave this testimony to the world. And with our present Civilian Public Service program supported by the folks at home we believe the church has a greater opportunity than ever to give a collective testimony to the principle of nonresistance. Therefore, I would suggest that in the field of industry also there are both individual and collective ways of witnessing. The individual way is for the factory laborer to take a stand against union membership and to give up his job for conscience' sake if need be. But there is also a way in which the entire group can unitedly give its testimony to the Christian way of life in industrial relations. This is through the operation of industries in various rural communities which in every detail, from management to labor, exemplify the way of making one's living taught in the New Testament. We have the capital to finance such undertakings; we have the labor to do the work; we have the capacity needed for management; all we need is a vision of the worth-whileness of the task and the determination to undertake it. Once we have the vision, money going into the stocks and bonds of industrial corporations using questionable methods or into other enterprises, wise or otherwise, will flow into undertakings such as these. And once this happens, brethren will labor to contribute it here in preference to places where the contribution from the Christian and ethical point of view will be less worth while. A Christian community giving its testimony in this manner should be able to make a much greater impression upon the materialistic world in which we live than a few individual workers in a factory merely refraining from union membership. Furthermore, such an industry could specialize in products which in themselves are in line with Mennonite principles and its workers would not need to be embarrassed with the problem of working in war industries.

7. In giving its testimony to the world the Mennonite

Continued on page 464

Fullness of Joy

By Milton Brackbill

[N John 15:11 we have these words: "These things have I spoken unto you, that my joy might remain in you, and hat your joy might be full." I John 1:3, 4: "That which we ave seen and heard declare we unto you, that ye also may ave fellowship with us: and truly our fellowship is with the 'ather, and with his Son Jesus Christ. And these things 'rite we unto you, that your joy may be full." Luke 2:10: Behold I bring you good tidings of great joy, which shall e to all people." Then Peter writes, in the description of ur wonderful salvation, in I Peter 1:8, "Ye rejoice with joy nspeakable and full of glory."

It would seem very much that God means for us to have ullness of joy here as well as in the future, although He oes assert that we may be "in heaviness for a season." I be- eve that our fullness of joy here will just simply be a mat- er of a smaller capacity than we will have over in glory.)ur capacity here is limited. We are finite; some day we 'ill be infinite like Him. When we have bodies like His and re entirely conformed to Him then I believe our capacity 'ill be larger and our joy will still be unspeakable and full f glory.

SCRIPTURAL EXPRESSIONS DENOTING JOY

Many words are used in the Scriptures to indicate joy. 'he word "happy" is used in Scripture in a different way han the world uses it. "Behold, we count them happy which ndure" (James 5:11): "If ye know these things, happy are e if ye do them" (John 13:17).

Again we find the words "good cheer." "Be of good cheer; have overcome the world." Jesus used these words often. omeone told one time about a person who wrote a postal ard to a friend and did not get everything she wanted to ay on the side on which she was supposed to write, and so n the address side she said, "Be of good cheer." The postal uthorities stamped over it, "Contrary to regulations." ometimes we get the idea that to be of good cheer is con- rary to regulations.

There is another word, "glory," that is used quite a few imes and that bears out the same meaning as "joy." "God orbid that I should glory save in the death of Christ." We ave the word "blessed" used in the Old and New Testa- ients. The Beatitudes are the blesseds." The word is sim- ly translated "happy" or "happiness." The first Psalm is ull of it. The man is not happy, is not blessed, that goes s he pleases, but he who does as the Lord directs is blessed.

"Gladness" is another word. "Thou hast put gladness in- o my heart." It is according to regulations to have glad- ess in the heart. It is the Lord Jesus who makes us glad. think J. B. Smith says, "The Lord Jesus was the 'gladdest' an that ever lived. He loved righteousness better than the est of us and hated wickedness more than the rest of us."

Another word is "delight." "Delight thyself also in the ord." If we delight in God He delights in us. The Lord elights in His people. He does not delight in the world but n His people. All these things tell us the same story and hey certainly do emphasize the fact that Christian joy is a eality.

Christian joy is not happiness in the sense that the world ooks at it. As far as the world is concerned happiness is ound up with things that appeal to the senses. The world xpects to be happy because certain things happened or be- ause certain things did not happen. Our happiness is inde- endent of circumstances. Some people say, "Don't expect oo much and then you won't be disappointed. "Live with- n your income, travel, go places, and do what you want to do." Someone said he thought happiness depended on a good digestion and a hard heart. The world's viewpoint must be rejected as inadequate.

We ought not to expect to be happy all the time. I asked a young girl not so long ago if she was happy and she said, "No." I asked her if she had any right to be happy and she said she did not. I find in my life that I should not expect a constant flow of happiness like a song. I do not think God intends that at all. I face this and so must you. Can I be happy day in and day out when sin is the way it is? Can I be happy when friends weaken and die? Can I be happy when I see a whole world at war? Do I have any right to be happy continually and have no burden? The apostle says there will be some seasons in our lives that we will be in heaviness. God has given us an ability to cry and have a heavy heart for the sins and welfare of others. That is how it should be with all of us. What is Christian joy then?

THE JOY OF THE LORD

Galatians 5:22 tells us the whole story. The fruit of the Spirit is joy. Joy is the outcome of Christian living in your heart and mine. It is the proper adjustment; it is the right relationship. God says that that is what we have through Jesus Christ. "In his presence is fullness of joy." When we are yielded to Him we can expect a deep-seated satisfaction and joy which is more than than just simply coming under a physical sensation. It is a sense of well-being that nothing can overthrow. You can get your seasons of depression but He has power to impart strength. "The joy of the Lord shall be your strength." When we are right with God, when we have joy, it does impart strength to us. Everything goes wrong when you are out of humor and nothing goes right unless you have something satisfying on the inside.

In Hebrews 12:2 we see that joy has power to enable us to endure suffering. "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

A man found a treasure in the field and for joy he sold all he had that he might gain that treasure. This joy, this treasure that we have in Christ, is enough to fill the whole horizon of our life so that we do not need anything else. No real child of God that is yielded to God needs to be entertained. I give plenty of room in my life for my friends and for things that are of the nature of recreation, but I have nothing for things that are mere entertainment. We do not need Christ AND this and that or the other thing. He fills the whole life.

JOYS OF THE CHRISTIAN

Sins Forgiven.—There is the joy of sin forgiven. You can-

PEACE

If sin is in the heart,
The fairest day is foul, and sad the summer weather,
The eye no longer sees the lambs at play together,
The dull ear cannot hear the birds that sing so sweetly,
And all the joy of God's good Earth is gone completely,
If sin be in the heart.

If peace be in the heart,
The wildest winter storm is full of solemn beauty,
The midnight lightning flash but shows the path of duty,
Each living creature tells some new and joyous story,
The very trees and stones all catch a ray of glory,
If peace be in the heart.

—Charles Francis Richardson.

not be happy if you have a heavy burden on your heart. Suppose you had been to a doctor and he had said, "If you want to know the truth I will tell you; you have an incurable disease. If you had come sooner I could have helped you, but I cannot do anything now for you. We have made great strides with this disease, but when it is left too long we cannot do anything for you." Then if you would hear someone talk about joy would you be likely to say, "It is all right for him to talk about joy, but he does not know the sorrow I have." We had a man in our congregation and at least two doctors told him he had cancer and they could not do much for him. That man was in terrible shape, and if you had seen him at two o'clock in the morning you might have seen him on the streets walking and walking, trying to quiet his nerves. That man was under a terrible burden. God touched his body and the disease went away. We are talking about sin. "Behold, they brought to him a man sick of the palsy . . . ; Son, be of good cheer; thy sins be forgiven thee" (Matt. 9:2). That tells volumes in a few words. Sin is at the bottom of everything. Unless we have our sins forgiven there can be no real joy in the heart.

Assurance.—We have the joy of assurance. Some people have no assurance that they are saved. They see others have assurance and think that perhaps they are just making themselves believe that. In Luke 10:20 we see that joy is connected with assurance. "Rejoice, because your names are written in heaven." The seventy returned saying, "We had a great time, the Lord was with us. We saw devils get out and go. We did wonderful works in your name." And Christ says, "Do not rejoice in that; rather rejoice that your names are written in heaven." We can have assurance if we will take the trouble to find out. If you read the First Epistle of John and you are honest you will come away either with assurance or without assurance. I am so glad God does not tell us, "You just wait and when you get to the gates of Heaven you will know."

Temptation.—We have the joy of temptation too. "Count it all joy when you fall into divers temptations." It is so hard to take a test that way. You do not call it all joy when examinations come around. You are afraid they will show up what you do not know. That is what they are given for, and that is why God gives us these tests.

The story is told of a blacksmith tempering iron for vital work. He would take his iron and put it into the fire, bring it out while hot, pound it, strike it, hammer it a long time, plunge it in the fire again, etc. A Christian man, who had suffered much, watched him at his work. "What are these pieces here in the corner?" he asked. "That is the scrap pile. If the iron cannot take the tempering and breaks, it goes on the scrap pile," the blacksmith replied. The Christian man saw the picture of himself in it all. He went away, praying, "Lord, you can hammer me, put me in the fire, do anything, only do not throw me in the scrap pile."

Tribulation.—We have joy in tribulation. "We glory in tribulations also; knowing that tribulation worketh patience" (Rom. 5:3). Paul gloried in his tribulation because he received grace to cover it all. One of the happiest men I know is one with both hands and both eyes gone. The ones who have gone through all kinds of trials and tribulations are happy. Another man who had joy in face of tribulation was one who was in jail and while he was in prison was converted. We went to have communion with him. The happiest man in that prison then was not J. D. Mininger or Milton Brackbill. It was that man whom God had saved in prison. He had renewed him and that man had a joy in his heart that was much deeper than my own.

Consecration.—There is the joy of consecration (Phil. 2:5), the joy of knowing that you are in the center of God's will, the joy of being in the place God wants you to be, saying the things He wants you to say. The greatest joy comes in saying yes before He tells you what He wants you to do and where He wants you to go. Saying, "I will take the cup of salvation," is consecration, with all that it holds in a life of service.

Duty.—There is joy in duty. If you have to do things that you do not want to do there is no joy in that, but there is joy in getting down to good hard work when you are prompted by love. When a young fellow gets married and takes a wife he promises to care for her all the rest of his life. It is a labor of love. There is joy in that.

Self-denial.—We may know the joy of self-denial, the joy of taking up the cross and following the Lord Jesus Christ, the joy of feeling that you do not have to have what everyone else does. The world is terribly hard on us in that respect. You cannot go downtown without seeing a lot of things you ought to have. There is a joy in feeling that there are many things you do not have to have. I think you have heard the story of a real Christian shouting for joy in front of a jewelry store window. He would say, "Hallelujah, praise the Lord!" Someone came up and said, "I am surprised at you for saying 'praise the Lord' for such worldly things as that." He said, "You do not understand. I never knew there were so many things I could do without!"

Fellowship.—Then there is the joy of fellowship, the joy of sharing. In the story of the Prodigal Son the father said, "Come on in. Here is my son who was lost and is found." Our joy has to be shared. It does not taste good unless we get it out to someone else.

Soul-winning.—That brings us on to the joy of soul-winning. "What is our hope, or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" It is the joy of knowing that the Spirit of God has sealed His work on another heart. One of our boys at home was telling us about his joy in winning a soul. He said, "I hope it never wears off."

Persecution.—Folks years ago had the joy of persecution. There is no reason why we cannot have it too. I believe we will get a full measure of that.

Seeing Jesus.—There is the joy of seeing Jesus. A certain missionary going to India wrote me a card and said, "I will see you again (the Christian is the only one who can say that with assurance)." I may never see him again on this earth, but I am going to see him again. The Lord Jesus says, "I will see you again." Do not forget that the Lord Jesus has some matters to take up with us again. So many of these things are real joys.

One of the most touching stories I read in this past year was the story of a wealthy business man who lost his house in the Chicago fire. He was completely wiped out and could not get back on his feet again. Friends of his heard of his tragedy and invited him over to England. The wife and the four children went over and stayed quite some little time. On the way back the ship they were on was caught in a storm and was wrecked. His children were drowned and his wife was an invalid the rest of her life. This man met his wife at New York city and took her back to his humble dwelling. He said he had never had any greater joy in the Lord in all his life. Nothing left of the world's goods, children gone, he sat down with his dear dying wife by his side. Very shortly after that he sat down at his desk and wrote:

> "When peace, like a river, attendeth my soul,
> When sorrows like sea billows roll;
> Whatever my lot, thou hast taught me to say,
> It is well, it is well with my soul."

[Message given at Harrisonburg, Virginia and stenographically reported by Betty Weber.]

Living Our Spiritual Heritage

By Millard Lind

'N the fore part of the sixteenth century a certain young man was going through the fires of a spiritual struggle. e had been born to poor peasant parents who recently had sen from their poverty far enough to give their son a uni-rsity education. In the schools this youth encountered the esh currents of the new learning of his time. These new rrents and his course in law, however, failed to give him ace of soul. Meeting the crisis of his life, therefore, he de-ded to enter a monastery. In the Augustinian monastery s dissatisfaction and unrest continued to grow. Someone s recorded his anguished cry, "Oh my sin, my sin, my n!" It was not until he pushed away the scholastic learn-g of the church of his time and searched the New Testa-nt that he slowly began to receive the force and convic-n of a long-lost truth. That truth shook the heart and ul of Luther; that truth shook the soul of the whole of rope. It was the truth that salvation is not by works t by faith in Jesus Christ.

In the same part of the sixteenth century at Zurich, Switz-and, another man began to preach a similar Gospel. He s different from Luther in that he was reared in a higher cial strata. Because of this he had developed a polish ich Luther failed to possess. Zwingli also searched the ripture and he too found the truth of salvation by faith in us Christ. He, however, emphasized another truth. That th was the authority of the Scripture and obedience to sovereign will of God.

Zwingli succeeded in swinging the whole of Zurich to his ed, but among the young university men who crowded ut him there was a rift of opinion. If we could trans-nt ourselves tonight back to about January 21, 1525, to a tain spot in Zurich, we would see a group of these dis-ters kneeling in prayer before Almighty God. Conrad bel, the leader of this group, had spent a total of six rs in the universities of Paris, Basel, and Vienna. He and comrades had been led by Zwingli to the New Testa-nt, where they also had found the principles of salvation faith in Jesus Christ, the authority of Scripture, and obe-nce to the sovereign will of God. But they found more n these truths. Zwingli also found more than these, but refused to follow his findings. They with Zwingli real-l that the New Testament Church was a church com-ed only of believers who had accepted salvation by faith esus and who bowed to the authority of Scripture and sovereign will of God. This group, which on January 21, 5, sought in this prayer meeting for the guidance of God, sed to compromise with Zwingli in his acceptance of the e church—a church to which both believer and unbeliev-elonged. From this meeting they came, an organized ip founded upon this third principle which they knew taught and practiced by the early church—the principle the Church is a fellowship of believers.

s this group stood upon this principle and looked out n the surrounding world, they realized, as also the early ch had realized, that three things would be demanded em. First, they realized that the church must be non-ormed to the world. This was necessarily true if they to live a life obedient to the sovereign will of God. nd, they realized that they must practice true brother-l and love among the members of the church. This they must be more than the mere expression of pious senti-ment. Indeed, one of the questions they asked the applicant for baptism was "whether they, if necessity required it, would devote all their possessions to the service of the brotherhood, and would not fail any member that is in need, if they were able to render aid." Third, they realized that the principle of peace, love, and nonresistance must be applied to all human relationships.

This foundation principle of the fellowship of true believers was beaten upon and severely tested in the years which were to follow. About two years later Conrad Grebel died of the plague. Others of that prayer group were persecuted and martyred. Of the many who rallied to the challenge of their truth, thousands were burned at the stake, drowned in the river, pulled to pieces on the rack. Those who survived were driven and scattered throughout Europe and finally the world. From Berne, Switzerland, they fled to the Alsace, to the Palatinate; from the Palatinate to colonial America, to Russia; from Russia to the United States, to Canada, to Mexico, and to South America.

As we, their descendants, look back upon their long record, our hearts thrill at their indomitable spirit. They were our ancestors; we are their sons. But I wonder if we should not hesitate to take upon ourselves this honor—to call ourselves their sons? I remember the answer of Jesus to the Jews when they prided themselves that they were the sons of Abraham. Jesus said to them, "If ye were Abraham's children, ye would do the works of Abraham." Would that we could realize what Jesus tried so hard to teach the Jews—that they who would be heirs to a spiritual heritage must experience that heritage in their hearts.

There are forces working today which would keep us from experiencing our heritage. They come to us over the radio, through the newspaper, in the textbook, through personal contacts. They are forces which beat against the foundation principle of salvation by faith in Jesus Christ; which question the authority of the Scripture and the sovereignty of God; which challenge the right of the Church to be composed solely of believers, to be nonconformed to the world; forces which would break up all semblance of true brotherhood and love among members; which would breed hatred, unrest, and resistance to our fellow men.

How can we meet these forces which threaten us from without? How can we secure this heritage to ourselves and to those who come after us? Other groups are being successful in their efforts, and we wonder at their successes. The Catholic Church is able to hold her youth; is able to win converts to her belief. In the United States in the past year she has won 240,000 new converts. How can we have similar success? In our hearts we know how. We can have similar success only if we make similar sacrifices; only if we expend similar effort. We must expend a similar effort to indoctrinate our youth, to acquaint the outside world with our heritage.

I have reminded you of our heritage. I have showed also that they who would be heirs of that heritage must live it out in their lives. Again, I have pointed out forces which would keep us from that heritage. Shall we permit this heritage to slip from us, or are we willing to expend the energy to meet these forces, to live our heritage, and to hand it down to those who come after us?

[A graduation oration delivered at Goshen College, May 15, 1942.]

The Lord's Day

By H. W. Stevanus

GOD made no mistakes in His creation, nor in His teaching; neither in His example is there any imperfection, and where disobedience has not interfered, there is perfect harmony, unity, and perfection.

Every law of God has in it some good for His creation and in its finality will, if obeyed, bring glory to the Creator. The laws of nature which rule the heavens above us are laws which cause perfect harmony among the planets, thus giving us day and night and different seasons without which man could not exist on the earth. Then, too, we have moral laws which keep men from destroying each other; and most important of all are the spiritual laws and precepts which are for man's own good now and in the Eternal World. Each of these last-named laws applies to some particular phase of man's life and if obeyed will bring him happiness, success, salvation, and eternal life. As Paul declares, the law is a schoolmaster to bring us to Christ.

If the above statements are true, then we ask the question, why did God say to the Israelites: "Remember the sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the sabbath day and hallowed it"?

In a few words we may say that God gave the Israelites this commandment and example for their highest good and also that His own name might be glorified on the earth. When they obeyed they were the most blessed people on earth but when they disobeyed they were scattered, and thus we have today a witness of the suffering of their race as being among the terrible tragedies of our time, partly because they profaned the Sabbath Day.

In the new dispensation we also profess to keep one day out of seven, which we call the Lord's Day. The day which released our Saviour from the tomb, the day when the disciples were gathered together, the day when John was in the spirit on the Isle of Patmos—this day we call the Lord's Day.

Again we ask, Why the Sabbath Day and why the Lord's Day? There are at least two main reasons why God has set apart one day out of seven wherein man is to cease from his labors. First, because it is for man a day of rest. Man needs it and those who obey will live longer and better, and will accomplish more than those who have no day of rest. Beasts of burden and even, it is said, steel machinery will last longer and will run more days if allowed one day of rest in seven. Pilgrims who migrated from one state to the other in early days testified to the fact that horses, allowed to res on the Lord's Day, made the journey more quickly an landed in better condition than those who traveled withou such rest.

All manner of work which can be avoided should be lef for the six work days, for our own bodies need rest, ou servants and our children need it, and so do our beasts o burden.

Then, too, my personal belief is that each of the week day represents a period of time and so does the seventh day o the Lord's Day as we keep it now. The day of rest is typ ical of that period of time when the Lord Jesus reigns su preme on the earth and the earth shall have rest from si and Satan. It is also typical of our eternal rest. When th labors of earth are done we shall enjoy an eternal day of res

Secondly, it is a day of worship. One of the great sins o our day is forgetting God. God knew why when He said, "I it thou shalt do no work." Strange as it may seem, yet it a proven fact that our natural, legitimate, and necessary to for six days in the week has a tendency to make us forg God and if continued indefinitely for a period of time inclu ing the seventh day, will bring us speedily into a heathe atmosphere, where the true God is forgotten.

The nations of the world are, because of greed, lust, ar war, disregarding the Lord's Day. Forgetting or delibe ately ignoring the Lord's Day as a sacred day is rapid helping the youth of our land and other lands to disrega other laws of God and the final result is nations without G being cast into Hell.

Our modern living seems to necessitate work on the Lor Day. Our travel and transport tion systems, our way of food d tribution, and other urgent nee of the world seem to compel so to work on the Lord's Day. I a not able to answer the why's of this work nor to explain how it happened, neither do I profess know how to lead out of all t Lord's Day desecration, but thi do know, that it is of man and contrary to God's will and is gainst the best interests of the habitants of earth.

We know, also, how some of present circumstances have co about for a period of over fo years. The automobile indus has rapidly invaded the Lor Day and is one of many examp of the gradual process which dustry uses to destroy the sacr ness of our day of worship. cause of the cars, many sh stores, and stations do business the Lord's Day to take care of millions of careless Sunday tra ers. The underworld demands s action; the unconverted think i good; and the Christians in many cases are also guilty tolerant. God is grieved and gradually loses his respect things sacred.

See page

Destructive Silences

A scarecrow stood in a field one day
Clothed in rags,
Stuffed with hay;
Blackbirds and crows from early morn
Chattered and scolded, and riddled the corn—
But never a word said he.

A preacher stood in the stand one day
Stuffed with Greek
And philosophy;
Around him thronged the proud and gay,
Drifting, drifting the downward way—
But never a warning gave he.

Little he studied and less believed,
Of eternity's night
Or the heavenly day.
Expecting no grace—had nothing received,
The people were pleased—the Spirit was grieved.
Not a saving word said he.

Here were they who worshiped their gold,
Living in pleasure
Oppressing the poor;
The rich and the proud were here in the fold,
The poor and the humble out in the cold,
But never a word said he.

He held his position throughout the year,
While error flourished
And truth was torn.
Black forces of evil had nothing to fear
While the Gospel was riddled that saints hold dear—
For never a word said he.

—George R. Brunk,
In THE SWORD AND TRUMPET.

Heaven, the Eternal Home of the Saints

By Allen Ebersole

)ERHAPS we can think together more clearly about the marvelous subject of Heaven if we first define a few rms. A striking word in the above title is "eternal." It gnifies something that is not in the scope of time, some- ing that is everlasting, and something without a begin- ng or end. But the most significant word in the title is ome." What a lovely touch of meaning that imparts to e word Heaven! Home is the abiding place of one's af- tions, the abode of a family, the native land or place for ich we long when we need rest. The word "saints" may em exclusive, but it includes all who have had their sins shed away by the blood of the Lamb, and have been re- nerated, and are being sanctified, by the Holy Spirit.

[t is a significant fact that should be mentioned in the be- ining that the Bible is the only primary source of knowl- ge concerning Heaven. Anything not founded on Scrip- e is only man's fancy and is not to be trusted in by any- e who would gain Heaven, the eternal home of the saints.

THERE IS A HEAVENLY HOME

All people sometime during their life think of the here- er. For the child of God this is expressed in Heb. 13:14, or here we have no continuing city, but we seek one to ne." What a comfort, and what an incentive, the thought Heaven is to the Christian amid the cares of this world! finite assurance of there being a home in Heaven is given Jesus Himself when He said, "In my Father's house are ny mansions: if it were not so, I would have told you. o to prepare a place for you" (John 14:2). Two things reassuring in this verse: Jesus Himself is preparing man- ns for those who believe in Him: these mansions are def- ely located in "my Father's house." Thus we see that aven is definitely a place. It is a spiritual reality. Paul s inspired to write these words in II Cor. 5:1, "For we ow that if our earthly house of this tabernacle were dis- ved, we have a building of God, an house not made with ds, eternal in the heavens." Note the definiteness and itiveness of this plain statement.

WHAT IS HEAVEN LIKE?

)ne question concerning Heaven we often consider is : What is Heaven like? In Rev. 21:10-21, we have a de- ption of the "holy Jerusalem." And in other Scriptures e are given glimpses of Heaven. But these descriptions st necessarily be in physical terms so that we can under- id them. What a condescension for God to describe spir- l realities in physical terms! Let us not limit God by our k, physical understanding, or become factional because he differences in our understanding, of these Scriptures erning Heaven. For it is not the size of Heaven, nor materials from which it is made, nor the golden streets, the pearly gates, that make Heaven heavenly. Nor is it order of events before we get there, but it is those who and those who will be there, that really makes Heaven a renly place.

JOYS OF HEAVEN

very precious thought is that given in Luke 10:20, twithstanding in this rejoice not, that the spirits are ect unto you; but rather rejoice, because your names are ten in heaven." How that should thrill us to know that very moment we accept Christ our names are written in ven! And how careful we should be that we keep our clear to mansions in the sky! The certainty of those being in Heaven who accept Christ and are "faithful unto death," is clearly given in these Scriptures: "And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also" (John 14:3); "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:24); "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). That God is in Heaven is a primary conception with all of us, but I think Solomon gives a fine touch of meaning in his prayer at the dedication of the Temple, as recorded in I Kings 8:30: "And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive." Heaven is God's HOME! His "dwelling place!" And it is from Heaven our forgiveness comes. Christ is also in Heaven. He is now interceding on our behalf; "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34). The experience of Stephen bears this out. He then prayed, "Lord, lay not this sin to their charge" (Acts 7:55, 56). Paul, who heard these words, later admonished us to remember that Christ is at the right hand of God, Col. 3:1. The Holy Spirit, through whose indwelling Stephen saw this heavenly vision, and through whose leading we in this life are "guided into all truth," will also be in Heaven. We will then understand the mystery of how He was indwelling the believers while we were upon earth. But of all those who shall be in Heaven, Christ will be the first whom we shall want to see. There is reality in that song which says, "but I long to see my Saviour first of all." The thought of Heaven is always accompanied by the thought of angels. Two very interesting references to angels are these: "To an innumerable company of angels" (Heb. 12:22); and, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18:10). But just what the angels will do in Heaven when the redeemed get there, we shall not attempt to solve now, but let us turn to the fourth consideration.

WHAT WILL WE DO IN HEAVEN?

What will we do in heaven? We find difficulty in keeping the physical from predominating in our thinking on this phase. A mother was explaining to her little daughter that in heaven we will not get tired and need to sleep and eat as we do now on this earth. Tears began to come into the child's eyes as she said, "But mamma, I just know I'll get so hungry!" There are three things clearly taught in Scripture that we will do in Heaven. Rev. 7:9-12 clearly pictures the praise we shall give to God and Christ for the wonderful salvation and love which saved us from eternal punishment. In Rev. 7:15 we find the second thing mentioned, "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." I believe this service is closely connected with the praising mentioned in verse 12, and will be continuous. It most certainly will not be a servitude as we know service here on earth, but will be a joyful, boundless, bubbling forth of spontaneous praise and service. But

Continued on page 461

"Keep Thyself Pure"

By Dr. G. D. Troyer

THESE words of Paul refer to the physical as well as to the spiritual, for it is difficult to be spiritually pure unless the physical body remains pure as well. To me it is difficult to say just where the physical stops and the spiritual begins. For this reason I feel it is better to treat them together. However, by request, I will deal more with the physical in this discussion.

These words, of I Tim. 5:22, "Keep thyself pure," augmented with Phil. 4:8, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, if there be any praise, think on these things," should be the high ideal of every young man and young woman.

God has endowed us with wonderful faculties, viz., the mind, the body, good health, the power to reason, and to choose our associates, books and vocations. If we would preserve these God-given faculties, make the most of our lives, and make our lives tell for Jesus and humanity, we would do well to take care of the resources God has entrusted to us.

The brain is the seat of the mind, the organ of thought. We think either right thoughts or wrong thoughts. Either we bring the mind into and keep it in proper channels and preserve the purity of thought, or we permit it to run on and on uncontrolled. It is our duty to take care of the mind. Retain the power to blush. Recognize the alarm on the faintest suspicion of evil. Some may call you green, but thank God you are. It is better to be green and unacquainted with the ways of sin and dissipation, than to have to look backward in after years and behold the scar and yellow leaf of a blighted life. Be not deceived into thinking that in order to help others out of sin, you yourself must have tasted of the ways of sin. Make certain that the purity of the mind is preserved.

Take no chance with sin and sinful thoughts. Sin is treacherous, contaminating, contagious, destructive of purity, and its first point of contact is the mind. Keep your thoughts pure. Read good books and good literature. Maintain lofty ideals. Make your brain the storehouse of right thought and right motives. Do not allow it to dwell on the low, the base, and coarser things. Begin early in life to cultivate right thinking. This will lead you to right speaking and right doing. Keep Satan on the outside.

Recently, in spending a day in Chicago, I was made to tremble for the young generation. Sin, vice, and crime on every side. It would seem that it is hardly safe for young people to be turned loose without a chaperon to protect them. We are told that almost every night, in certain sections, girls from the ages of 14 to 18 are taken to their home by police, too drunken to take care of themselves. We say that is horrible, and so it is, but here in the country we are not too far removed from sin and vice to rest easy and do nothing about it. We ever need to be on guard. Each of you may have for your protection the most powerful policeman that ever lived, the Christ-life within, pure thoughts, a clean mind, and a determined will. A heart, a mind, a life such as this, is invulnerable in proportion to the sincerity, depth, and the fulness of the spiritual life. We dare not trust in the exterior, artificial lines of defense. The world of fire between us and the wickedness of the age is spiritual life and health, a pure heart and mind. Do not permit Satan to make use of your mind to his advantage, for his advantage is our destruction.

If you would get up in life, whether in school, in business, in the church, in the home, in matrimony, in society, or i any other honorable activity of life, see to it that the ten dency of your mind is upward, always to the better, noble and higher things of life, and avoid the downward tenden cies. In this way you will be able to render the best an highest form of service to God and humanity, to the poo and lowly as well as to the lofty.

Now I want to draw your attention to another phase life, as great as any of these already touched on, that of se A good and well-meaning Christian once said, "I find it har to reconcile sex with the purity of Providence." He couldn understand why God arranged for sex anyway, why som thing else might not have been worked out just as well, wh children might not have come in some other fashion. Loo at all the harm sex has involved. Most all the deviltry history that was not done for money was done for sex. Su folks talk as if our adept Creator was once caught nappi and botched a job. No, God in His great wisdom knew wh was best for us. It is we who are too dense to get the beau and purity from sex as we should. All through the ages w have missed the mark. The Christian stream has been po luted. It has gone dirty in the age of hush. We were su posed to keep our mouths shut. Just recently a young ma ried couple came to my office enquiring about sex. Th lady made the statement that in her home they were nev allowed to ask any questions about sex or where babi came from. She came from a very good home, but this is good index of many homes just like it. We are not to gi sex away. We breed youngsters in fatal ignorance. The children are always asking questions. We don't answ them, the church does not answer them, the state does n answer them, the school does not answer them, father a mother do not answer them. But they do not go unansw ed. They get answered. But they get answered wrongly stead of rightly. They get smudged instead of washed. Th get answered blasphemously instead of reverently. Th get answered so that the body is suspected instead of bei trusted. A boy who knows nothing asks a boy who kno nothing. A girl who knows nothing asks a girl who kno nothing. They grow to be a young man and young wom and get married. They have become familiar with sex cumstances. They become parents. They have done t best they knew how. But they never learned sex. They w lost in the wilderness. They took sex like men take whisk They breathed the atmosphere of hush. They did not ref sex. But though embracing its privileges, they still seem to regard it as something not to be gloried in. The le said about it, the soonest mended. Parents say to childr "You'll know about it soon enough," or, "Whatever start you thinking about such things?" So it goes. The more y look at the mess we have got sex into the worse it see Someone has got to tell the truth. Someone will have give sex its dues.

We hear someone talk about body and soul as if he kn just where one stops and the other begins. I don't know can't see anything in the things you call spiritual more m velous than what you call the physical birth of a baby fr a mother. Maybe you know all about it. I don't and I h helped hundreds into the world. It is mysterious. To m is the supreme demonstration of the spiritual. For, of the phenomena with which the human race has to do, t of the highest importance, so far as the well-being of race is concerned, is that which has to do with sex in n and woman.

A large percentage of all the physical ailments in m

nd and womankind arise from errors in sexual life, and ese are but trifles compared with the mental and spiritual sasters which come upon humanity from the same source. any of the ills and crimes and misfortunes arise because of e ignorance in which the rank and file of the race are rced to live. It is neither wise nor right that the essential atters of human life should always remain a stumbling ock and a rock of offence for the children of men. We are ming to see that sex is no more unclean and to be denied scientific knowledge of, than any other part of the human dy, such as the eye, the ear, or whatsoever.

Then every young man and every young woman should ow as much about sex and its functions in the human race about any other part of their body. This information giv- to him purely and reverently will not only help him to ep pure, but also encourage him with the desire to keep s body healthy and noble.

The boy and girl at teen age begin to make many phys- l changes. Many things that had been dormant now be- me active. The boy as he develops becomes awkward and nid. The girl becomes more bold and makes advances that ay prove dangerous without the wise mother's help. It is ll and advisable for father and mother to have a heart-to- art talk with their children. They need special help just this time to find themselves. Teaching received before- nd goes a long way in determining conduct when they ch this age. Impress upon them Titus 1:15: "Unto the re all things are pure, but unto them that are defiled and believing is nothing pure; but even their mind and con- ence is defiled."

How many of our pure girls and boys have gone from the untry to the cities and got diseased! The impure city men d women are constantly looking for them and can imme- tely spot them. Just as Paul said, "their mind and con- ence is defiled," and it is their desire to pull as many oth- s as possible into the pit of filth with them. One's char- ter is not long hid from social circles in which one moves. Parents, don't think that your child is so innocent and es not think about such things. A child is born with sex d is sex-conscious from the time he is born. The other day veral boys about 9 or 10 years old were walking down the eet and one was overheard saying, "When I'm 19 years l I'm going to get married." Their minds are very active d we must help them to keep pure. Warn them of the sin masturbation. They often get the habit innocently. Both ys and girls must be warned. They look up to the grown ople, and want to be like them. Help them to find good ociates. Instruct them in purity.

Let us take a look at the rank and file of the young people today, the condition in which the rank and file of young ople live. We find them well dressed, maybe educated, ays present in worldly amusements, seldom present in rch and Sunday school, usually conceited and flirty, in- iably resenting discipline and most of them smoking and ne of them drinking. They look smart to our boys and ls and our children aspire to become like them.

f ever parents had a duty to instill and teach self-respect, f-mastery, and development to their children it is today. f-respect is the supreme court of individuality; it is the nest pride of trusteeship over self. Self-respect has a fine ntempt for whatever is low and petty, mean and vulgar. raises man to his loftiest level of living. It is not self- nceit. Self-conceit loves to strut. It is not self-esteem. f-esteem tries to boast, or "blow its own horn." Such are -love, while self-respect is insulated from all these. Self- pect has a certain reserve and a reverence for the fine dig- y of the individual self.

elf-mastery is one of the first essentials of life. One can- attain real power until he has attained self-mastery— not only until he can control his passions, but until he can dominate his environment and be greater than his surroundings. Nearly all the tragedies of life are caused by lack of self-mastery. How then can we acquire it? Our first step is to let Jesus become our life pilot. We must master the secret of right thinking. Then we are able to protect ourselves from mental enemies as well as the physical ones. To give no expression to a passion is the surest way to kill it. If passions, no matter how great, are continually suppressed, they will atrophy and die from lack of expression. Too few realize that to make life a success, we must make every day a success.

Fisher, Illinois.

Heaven, The Eternal Home

Continued from page 459

the thing which most often comes to mind when we think of Heaven is rest, which is mentioned in Rev. 14:13: "that they may rest from their labours." We shall first find rest in praising and serving God and Christ. It will not be a mere physical rest, for we read in Rev. 7:16, 17, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." We shall rest from the presence of sin. What a blessed rest! What a welcome relief! To be no longer in the presence of sin will certainly be a rest for the children of God. Further description of this rest is given in Rev. 21:4, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away"; and in 22:15, "For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

"Heaven is a prepared place for a prepared people," is a statement we often hear but fail to realize its truth and reality. We have opportunity to prepare for Heaven only while here in this earthly life. There is no other time given for us to prepare. When death comes, it is too late to prepare for Heaven, for death deals only with the physical body. Our personalities are not changed by death. What a searching thought that should be for us! If our greatest joy and delight here is to be in the center of the Lord's will and to bring praise and honor to His name, we are ready for death to usher us into Heaven. Another very precious thought about Heaven is that we shall know each other over there. We will not only know those whom we knew in this life, but we shall know all who are in Heaven. I think this is clearly taught in Luke 16:22-31, where we notice that the rich man in Hell even recognized Abraham in Heaven whom he had never seen on earth. Just as it will be one of the greatest blessings of Heaven to know all who are there and Christ who died for us, just so it will be one of the greatest sufferings in Hell to know all the sinners who are there and to realize that the love of God offered through Christ has been forever removed because it was rejected too long and too often. But earthly relationships will be so far superseded by the spiritual realities of Heaven that broken family circles will not mar the joy and beauty of Heaven. Witness the words of Jesus to the Sadducees in Matt. 22:29, 30, "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." It seems logical to conclude from these words that if there will be any ties between individuals when we get to Heaven, it will be that we have fellowshiped together in serving and in worshiping the Lord while here upon earth. But if those expe-

Continued on page 464

The Christian's Duty to Government

By Edward Yoder

(Notes on Romans 13:1-7)

THIS passage from the Epistle of Paul to the Romans is a famous one; one that is frequently quoted in support of the view that the Christian owes unconditional obedience to the civil government in time of war. The passage is worth quoting in full. For a fresh view of the passage, we take the liberty of giving it here as rendered in a modern translation:

"Everyone must obey the authorities that are over him, for no authority can exist without the permission of God; the existing authorities have been established by him, so that anyone who resists the authorities sets himself in opposition to what God has ordained, and those who oppose him will bring down judgment upon themselves. The man who does right has nothing to fear from the magistrates, as the wrongdoer has. If you want to have no fear of the authorities, do right, and they will commend you for it, for they are God's agents to do you good. But if you do wrong you may well be afraid, for they do not carry swords for nothing. They are God's servants, to execute his wrath upon wrongdoers. You must obey them, therefore, not only to escape God's wrath, but as a matter of principle, just as you pay your taxes; they are God's ministers devoting themselves to this service. Pay them all what is due them—tribute to the man entitled to receive it, taxes to the man entitled to receive them, respect to the man entitled to it, and honor to the man entitled to it." (Goodspeed).

As stated, this passage is an important one. It happens to be the longest single passage in the New Testament that treats on the subject of the Christian's relation to civil government. It is the text which is perhaps more often quoted than any other by military-minded Christians in support of the proposition that Christians owe full and unqualified compliance with all the secular demands of the 'powers that be.' Many Christians assume that the apostle's words authorize and require that Christian citizens take their part in everything a government may do or thinks it must do for protecting its own interests, including the waging of wars.

At this time particularly many conscientious Christians are confronted with this passage of Scripture and are seriously wondering what is their duty in the critical time of their nation's history. Perhaps they wonder just what all the Apostle Paul may have meant when he urged every soul to submit to the authorities that are over him. They are perplexed to know just how his apparently unqualified advice on submission to rulers can be reconciled with the nonresistant teachings of Jesus, or even with Paul's own teachings, which both immediately precede and immediately follow these particular verses.

We shall not attempt in this article to give an exposition of the passage in question. All that is attempted here is to take note of some things and certain facts that may have a bearing on the interpretation of the passage and on its application to the problem of the Christian believer's duty to government. Paul certainly was guided and inspired by the Holy Spirit to write what he did on this subject. But it is a fact also that he wrote as he did and with the precise emphasis he did because of certain conditions that existed at the time he wrote. Though he lays down broad general principles, he was nevertheless giving advice and instruction to people who lived under specific conditions and amid particular surroundings. The instructions which he gave were meant to be practiced at the time they were written as well as later.

If we believe that Paul's words about civil government were in any wise conditioned by the practical situation with which he was dealing at the time, then we need also to recognize the fact that in order to grasp the apostle's sense and meaning, we must try to understand as fully as we can the circumstances under which he wrote these words. The words taken by themselves and apart from any reference to conditions then existing cannot convey to us the apostle's mind nor the Holy Spirit's intention. This is an important step in the interpretation of the passage in Romans. Equally important, of course, is the study of this passage in the light of other Scriptures bearing on the subject, especially from the teachings of Jesus.

In this article we shall attempt to point out some of the conditions which existed in the Roman Empire at the time the apostle wrote to the Romans, especially those particular conditions which are known to have affected the Christians and the Church from about the years 50 to 70 after Christ. From these special conditions we may be able to have a better understanding of the reasons which led Paul to write just as he did and to write with the special emphasis he used here.

These more or less general observations should be of help to those who wish to study intelligently this passage of Scripture, and who want to discover more exactly what the apostle may have had in mind when he gave the instruction to Christians, that they must obey the authorities over them.

First, we may note the time of writing of the Epistle to the Romans, and a few facts about the political conditions then existing in the Roman Empire. Paul wrote to the Roman Christians about the year 57, at a time when he was spending several months at Corinth while on his third missionary tour. The Roman emperor at the time was Nero. This emperor ruled from the years 54 to 68. He died at the age of thirty-two years, after a reign of fourteen years, according to which reckoning he came to the throne in 54 as a youth of eighteen years. It so happens that Nero is known to posterity chiefly for his cruelty and his monstrous vices. It is true that the major part of his reign, and particularly the last part, was marked by some of the worst crimes of which a human being is capable, as well as by an inhuman persecution direct against the Christians. It is from these fa that Nero derives his deservedly evil repu tion in later history.

But not so often are we reminded of t fact that the early part of Nero's reign w eminently peaceful and orderly. The fi five years that Nero ruled were highly ben icent and prosperous for the empire. Th were the years when he was still a youth a was largely under the influence of his frie and tutor, the Stoic philosopher Seneca. was only after the first five years of his rei that Nero cast off the influence of his teach and began to give free reign to the m base and vicious traits in his character. was, accordingly, in these early years of Ner reign that Paul wrote his Epistle to the R mans. This fact should no doubt be kept mind when we read the apostle's unqualifi instruction to the Christians, that they m be subject to the government over them a should regard it as ordained of God. Whe er Paul would have written in exactly t same vein and with the same emphasis years later, when the Roman government h begun to martyr Christians, we cannot kn Writing to Timothy at a later time, his o instruction is that Christians should pray rulers and all in authority, that they mi be unmolested in the living of a quiet a godly life. (I Tim. 2:1, 2).

Then further, we should consider the ture of Paul's contacts with officials of Roman government up to the time he wr his Letter to the Romans. The Book of A records a number of these contacts, all which place the Roman authorities in a g light. At Paphos, for example, the Rom proconsul personally summoned the missi aries, Barnabas and Saul, to his court, w he heard of their presence in the town. was greatly impressed by their message a by the work they did and evidently accep the faith they preached (Acts 13:7-12).

At Philippi in Macedonia, the petty offic of the town, in their hasty zeal to placate persons whose nefarious business had b ruined by the apostles through the expuls of an evil spirit from a young slave girl, flogged and imprisoned Paul and Silas. the jailer to whom they were entrusted converted and he showed special kindnes the missionaries. No sooner did the p officials learn of the fact that the missiona were legally Roman citizens than they them free, apologizing to them, and esco them personally from the prison (A 16:16-40).

At Corinth the Roman proconsul refu point blank to take any action against P on the ground of complaint brought by Jews who were jealous of the apostle's cess as a preacher of the Gospel. The Ro official's impartial attitude proved to be a tection to Paul and helped him in plan the Gospel and founding the Church Corinth (Acts 18:12-17).

At Ephesus the local officials, called

chs, who served under the Roman govern-ent, gave Paul their help and protection hen his life was in danger from the mob Acts 19:30, 31). On these and doubtless on her occasions Paul as a missionary of Christ und the officials of the Roman government is protectors against the fanatical jealousy Jews and the frenzy of local mobs. The ostle enjoyed many practical benefits from e fact that he possessed Roman citizenship mself. The excellent Roman roads and agoing vessels by means of which he trav-ed widely, and the law and order which he und wherever he went, were of great serv-e to Paul as a Christian missionary. It was erefore quite natural that he should speak preciative and commendatory words of is beneficent government. In his own ex-rience up to this time it proved to be the strument through which God gave pro-ction to the good and punishment to the il. He had found the imperial government be truly a withholding or restraining pow-, which held in check evil forces that were rking against the spread of the Christian spel. Cp. II Thess. 2:5-7.

In general the Roman government of that ne was tolerant toward all religions, special- those of long and recognized standing. ne Jews were recognized by law and were otected in the practice of their religious es and ceremonies. As was natural under e circumstances, the Christians in the early ars were generally identified with the Jews the outside world. At first its adherents d all been converts from Judaism. Chris-ns were regarded as a sect among the Jews, d the Jewish opposition to the Christian ssionaries was looked upon by government icials as a sectarian dispute over "words and mes and a law" (Acts 18:15). Accordingly, earliest Christians enjoyed legal protec-n under the Roman government quite as ugh they had been a sect of Jews.

It was the zealous and far-reaching mission-labors of the Apostle Paul which over a iod of time began to change this situation. founded, as we know, many churches t were composed largely of people gathered m among the Gentiles, congregations of ristians who did not observe the Jewish s and ceremonies. Especially after the year when the mission to the Gentiles had been ctioned and blessed by the council at Jeru-m, it came about that the Christian Church s more and more freeing itself from its ish background, and was more and more ning to be publicly recognized as a body arate and distinct from the Jewish syna-gue.

This changing situation, as could be plainly n by farsighted missionary statesmen like l, would sooner or later inevitably bring the question of what should be the legal us of the Christian Church in the Roman pire; would it be recognized as an allowed gion, or suppressed as an illegal one. The ish faith, as stated, had a legal standing he empire, and it was becoming ever more r to the government and the people of empire that the Christians were really a and separate body whose status still re-ned to be defined.

seems clear from the evidence in the k of Acts that when Paul made his famous appeal to the Roman emperor (Caesar), about the year 59, he had something more in mind than merely a means for securing his personal safety (Acts 25:9-12). It was his hope, we believe, that he might have the opportunity to plead personally before the emperor Nero for the legal recognition of Christianity as a permitted religion in the empire. He no doubt hoped to be able to win for the Christian faith a standing similar to that which the Jewish and other religious faiths enjoyed. He wanted to obtain legal permission for himself and others to propagate this faith without hindrance from others. When Paul reached Rome in the year 60 he found he had to wait a long time for his appeal to be heard and decided upon. Meanwhile he was kept in custody with only limited freedom. The "defence and confirmation of the gospel" of which Paul wrote to the Philippians (1:7, 16) evidently refers to his appeal before the emperor for the legal recognition of Christianity. But it was a serious matter; and the emperor and his counsellors took a long time for gathering evidence and making a decision. The Scriptures do not tell us specifically the outcome of Paul's appeal, though we may infer that after two years he was at least temporarily set free. Seemingly the final decision was made later and was evidently unfavorable to Christianity, Paul being among those who were martyred soon after the persecution of Christians was started by the Roman government. It seems likely that the changing situation of the Christian Church as Paul saw it at the time he wrote to the Romans was partly the occasion for his teaching on the Christian's duty toward the government, as we shall more fully point out below.

Another phase of the situation amid which Paul lived and wrote was the general Jewish resentment and restiveness under Roman rule. The patriotic Jews of that day, not only in Palestine but in the cities of the empire, were notoriously bad citizens. They disliked to see their ancestral land under the dominion of uncircumcised Gentiles. They hated the idea of paying tribute to a heathen ruler. This was the dangerous question, we may recall, of paying tribute to Caesar, which once was put to Jesus by His enemies (See Mark 12:13-17). The underground movement for revolt against Rome was already making itself felt and was growing steadily at the time Paul wrote this letter to the Roman Christians. Before another twelve years passed from the time of his writing, this desperate revolt actually broke out into open rebellion and war in Palestine, a rebellion which had to be put down by the Romans in a bloody conflict which ended with the destruction of Jerusalem and of the Temple in 70 A.D.

Among the Jews who became Christians there may have been a tendency to sympathize with or even join in the generally hostile attitude of the Jewish patriots toward the Roman government. It would be entirely natural that some should do so. In the midst of such a situation we can readily understand that Christians, specially Jewish Christians, were in need of advice and careful instruction as to their duty to submit to the rule of the government which then existed. The Apostle Paul was directed by the Holy Spirit to lay down for their guidance in this passage the broad principle that the Christian must never be hostile or defiant toward the government under which he lives, and that he must not take part in organized resistance against government, nor work for the overthrow or subversion of established government as instituted by God.

The Apostle Paul, as we know, always took on himself responsibility for the guidance and discipline of the Christian congregations which he had been instrumental in founding. In view of the various circumstances mentioned above, we can partly understand his great concern that the Christians should learn to take the correct attitude toward government and its authority. He wanted them to detach themselves as completely as possible from the fanatical patriotism of the rebellious, unbelieving Jews. The nationalistic aspirations of the Jews could be no part of the interests and loyalties of those who followed Christ, who declared that His kingdom is "not of this world."

Furthermore, in view of the legal standing of the Christian faith in the Roman Empire, which was still to be determined, the apostle was also concerned that Christians everywhere (and especially at Rome, where their conduct would be subject to close observation by the government) should be careful to prove themselves to be orderly citizens and subjects of the government, not working against the established order of society. Their conduct should be above reproach and Christian in all respects, so as not to place in jeopardy the possibility of obtaining legal permission to spread the Gospel further under the protection of the Roman government. Hence it is that Paul, in that part of his Epistle which is devoted to exhortations on practical Christian conduct, devoted this section to giving instruction on the attitude that Christians should take toward civil rulers and those in positions of civil authority.

It should be noted in passing that Romans 13:1-7 is a practical instruction addressed to Christians. Paul is not giving advice to government officials, nor is he formulating a complete theory of the place and purpose of human government in relation to the Church. Evidently he was not thinking of a government at war but only of the normal police and judicial functions of its officials. To take his admonition to be obedient to rulers in an absolute and unqualified sense is to mistake the apostle's meaning, we may be sure.

The above are some of the factors that should be taken into account when one attempts to interpret and apply Paul's instruction in Rom. 13:1-7. There were these existing conditions which would seem to have some bearing on his meaning and thought, that shed some light on the particular emphasis which we find placed here on the idea of the Christian's obedience to the government as ordained of God. Not only was the apostle concerned that the Christians should by their conduct give the infant church a good reputation in the eyes of the Roman government, but, as already pointed out, Paul's own experience from contacts with this government were such as to make him in all sincerity think and speak highly of it. He was evidently hopeful that Christian missionaries would in due time come to be recognized in

their own right as entitled to legal protection in the work of propagating the Gospel of Christ. Though Paul did write in this connection of human government as established of God, it is significant to note that in the Revelation of John, which was written later, earthly governments, especially those that persecuted and martyred Christians, are represented as ravenous beasts. Circumstances appear to have determined to some extent how the Christians regarded rulers and government.

These same considerations also may help to account for something that we feel is lacking in Paul's instruction at this point. Seemingly he left out of account the possibility that the government, "the powers that be," might become anti-Christian or openly hostile to the Christian faith and its propagation. He speaks of rulers as the rewarders of those who do what is good. Nevertheless Paul himself lived to see the day when this same government began to punish those who did right, to punish Christians for the faith they held and propagated. He himself suffered martyrdom under the government which he had described as "ordained of God." The fact that he placed no qualification on the duty of obedience to rulers in this passage did not mean that he would not qualify it in actual practice. Evidently in practice Paul agreed with Peter when he informed the rulers at Jerusalem, that it is necessary always "to obey God rather than man," whenever the demands of the two conflict with each other (Acts 4:19; 5:29).

Paul's instruction in Romans 13:1-7 is vital for the guidance it gives the Christian in one phase of practical Christian living. We should study his words carefully and try to grasp their true significance. Let us not make them say more than the apostle meant to teach by them. In order to offer some help toward an interpretation and a better understanding of this important passage from the Scripture, the above brief notes are given here. May we as followers of Christ in these days of increasing governmental demands upon the population search the Scriptures more carefully and intelligently than ever to learn the will of God and our duty toward government under the circumstances in which we live.

The Mennonite Community

Continued from page 454

Church must not forget that it is primarily a rural church and that its greatest collective testimony must come out of the life of the rural church community. Anyway, when it is all said and done, the primary group can thrive much more easily in a rural environment than anywhere else, and for that reason we have a fine opportunity ahead of us. Therefore every Mennonite rural church community must have a well-organized, forward-looking program of community building, a program which will keep the brotherhood in intimate, face-to-face association. There must be a faithful and able leadership capable of keeping the brotherhood working and playing together, thinking and studying together, singing, praying, and worshiping together. The thought and energies of all the members must be focused on the life of the Christian community. The community must be interested in making it possible for all who need land for farming purposes to get it. There must be provision whereby men with money to invest can do so in some community enterprise, agricultural or industrial, which will provide work and a livelihood to the members of the community. The community should provide ample opportunity for the expression of people who enter professions such as medicine and nursing as well as teaching. The typical large Mennonite community should have its own hospital with a Mennonite doctor at the head and staffed with Mennonite nurses; and the hospital should be the center of an integrated, cooperative community health and medical program in which the medical needs of all the members receive equal attention, the whole being paid for through a common fund to which each member contributes his share according to his ability.

8. A program such as this would challenge the talented and trained young people of the church to give a life of service to the community. Too long has the idea prevailed that when a Mennonite young man or woman has trained his mind to do some worth-while work a bit out of the ordinary that he must go to the city and away from Mennonite contacts to perform it. The trained youth and the church have both been responsible for developing this idea, with the result that too many of our best and ablest young people have been lost to the church. The time is here when the Mennonite Church must come back to its original idea of the Christian brotherhood, the holy community, where all the members, whether rich or poor, educated or uneducated, work together with one common purpose to serve the Kingdom of God.

To be concluded in the next issue

[An address given at the Mennonite General Conference, August, 1941.]

Heaven, The Eternal Home

Continued from page 461

riences are remembered they will be blessed ones to us only because in Heaven we can give perfect praise and service to God forever! How much these thoughts should help us to appreciate the blessing of worshiping and serving the Lord now.

As one conclusion to this discussion, may we consider Paul's conclusion to the fourth chapter of I Thessalonians where, after describing the second coming of Christ, he says "Wherefore comfort one another with these words." The study of prophecy and of Heaven should bring comfort and encouragement to believers rather than a division in their fellowship because of differences of opinion as to the order of events. Let us notice anew what the Jews lost and what Christ suffered because they put the wrong interpretation on Christ's coming and looked for an earthly kingdom. May we not neglect the study of prophecy but let us be careful in our studies and discussions that we are led to give better service and worship here on earth, and thus be prepared to enjoy and participate in the blessings of Heaven.

For a final conclusion, may I use the words with which the discussion of "That Blessed Hope" is concluded by Dr. J. C. Wenger. It seems to me that the thought here is one which all Christians should endorse and be united in teaching: "At the end of the world, on the 'last day,' Jesus will appear to raise the dead and judge the world. The day of Grace will be closed. The heavens and earth will "pass away" and there will appear a new heaven and a new earth. The believers in Christ will be taken to a glorious eternity with God, while all the unbelieving and disobedient will be cast into an eternal hell, being separated from God and exiled during His wrath. For the believer the Return of the Lord is a 'blessed hope,' and results in increased holiness of life. For the unbeliever, it is 'Doom's Day.' Behold, NOW is the day of salvation."

Ft. Wayne, Indiana.

The Lord's Day

Continued from page 458

John said: "I was in the spirit on the Lord's day." Herein lies the real blessing of the Lord's Day in relation to worship. Every day is God's day but the Lord's Day, like the tithe, has a special place in His program for man. A happy Christian in the Spirit on the Lord's Day will, like John, bring untold blessings to man and will do more to keep the day sacred and win the lost to Christ, than all the laws that could be made to keep farmers from the field and men from the shops and traders from the market places. Oh, for consistency on the part of every Christian in relation to the Lord's Day! Then and then only shall we enjoy the full blessings provided and thus we shall be prepared to lead the weary and heavy laden to the One who gives rest and peace.

Breslau, Ontario.

He who cannot forgive others breaks the bridge over which he must pass himself.—GEORGE HERBERT.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXIV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, AUGUST 27, 1942 (Herald of Truth Established 1864) No. 22

EDITORIAL

"Upon the first day of the week, when he disciples came together to break read, Paul preached unto them."

—o—

It is a practice among the disciples of Christ that is still being kept up. Two things need to be encouraged: (1) Keep his practice going. (2) Do your best, both by precept and by example, to get people into the practice of keeping all the benches in the house of the Lord occupied on the first day of the week.

—o—

One of the Scriptural admonitions which all Christian professors should heed is that of "not neglecting the assembling of ourselves together, as the manner of some is." When people get careless about attending church services regularly on the Lord's day, it is only a question of time until they will grow careless about all other things pertaining to life and godliness.

—o—

"Our Youth and Their Future."—On his subject our brother, John E. Lapp, favors us with an illuminating article in which many will be interested and, we trust, profited. The article is quite lengthy, but every line is filled with live, edifying thought. The message is of special interest to young people, and to those whose burden it is to direct the youth of our young people into proper channels. It is upon the future of our young people that the future of our church depends.

—o—

It ought not to be necessary to convince any one that the Bible is true. The facts of history prove it. Archaeology proves it. Arguments against the authenticity of the Bible as the Word of God stand only in the absence of men of faith who are well informed. No sooner is a theory against the authenticity of the Bible established in the minds of skeptics than some excavations of ancient relics prove that the men of science, falsely so-called," and not the Bible itself, are found to be in error. Look in whatever direction you will, and you will find plenty of Christian evidences that the Bible is true. Paul struck the key-note when he paid his respect to the opposers of the Gospel of Christ, saying, "Yea, let God be true, but every man a liar." Looking at the whole Bible from beginning to end, we can say with Christ concerning the Word of God: "Thy WORD is TRUTH."

—o—

"I am doing the best I can," is the apologetic response which some people make the sympathetic friends who try to get them to forsake their sins and turn to God. So saying, they add one more sin to the list of sins of which they are already guilty. We are doing the best we can only when we follow the rule of always doing right and never knowingly doing wrong. That means that we have accepted the Lord Jesus Christ as our Saviour and Lord, that we have forsaken our sins and are living a life of "righteousness and true holiness"; that so far as we have the light we are living up to it, obedient to the commandments of our Lord, doing all we can to bring sinners to the Lord and encouraging Christian professors to "walk worthy of the vocation wherewith ye are called"; living a faithful, loyal, pure and holy life. On the other hand, "to him that knoweth to do good, and doeth it not, to him it is sin." When we shall stand before the judgment bar of God we shall be judged, not by what we say we are but by what the all-knowing God knows us to be.

—o—

In our loyalty to the Scriptural doctrine of nonresistance there are two things that we should avoid: (1) the idea that because we believe in nonresistance we should antagonize the Government under which we live in times of war; (2) the idea that while God commands nonresistance to the Church He directs nations to rule through carnal force, war in case that become necessary. In regard to the first error mentioned, we should remember that the spirit of submission (which is the life of the doctrine of nonresistance) forbids resistance against our own as well as against enemy nations. Let us meekly submit to what is laid upon us, even if that means persecution or other forms of suffering. In answer to the second, let us not forget that there is a difference between the directive and the permissive will of God. For illustration of God's directive will, read God's directions to His people as found in the Gospel of Christ. For an illustration of His permissive will, let us notice that (for reasons which we may or may not understand) He often permits things to come upon us that are contrary to His plain instructions to His own people. Examples: the devil afflicting Job; delivering His people Israel into the hands of heathen nations; permitting the terrible persecution following the death of Stephen. Nowhere in the New Testament do we read of God commanding nations to do what He forbids the Church to do.

—o—

"Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

BIBLE TEACHING ON LOVE

V. "Love not the World"

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—I Jno. 2:15.

Demas hath forsaken me, having loved this present world.—II Tim. 4:10.

Know ye not that the friendship of this world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.—Jas. 4:4.

Pure religion . . . is this . . . to keep himself unspotted from the world.—Jas. 1:27.

Our Youth and Their Future

By John E. Lapp

At the time of this writing, such uncertainty pervades throughout the world that one might consider himself presumptuous to give a forecast of the future of our youth. There are, however, certain principles which we have learned and there are certain trends that we see, which make it possible to write a few thoughts on this subject.

Christians have always given a prominent place in their thinking to youth. Youth is important to the present and future life of the Church. Every phase of church life gives due recognition to youth. Every movement of major importance in the Church and nation has been successfully "put across" by those who have spent their lives in molding and guiding youth. It is certain that the Church of tomorrow is bound up in the youth of today, and that the results of proper or improper guidance and teaching of today's youth will be plainly evident in tomorrow's Church. The gap between mature Christians and young people seems to be constantly growing smaller. Sometimes those more mature in years do not help as they ought to reduce that gap in the proper way, by retaining the principles of the Bible and the faith and practices of the Church as they should.

SPECIAL ADVANTAGES ENJOYED BY CHRISTIAN YOUTH

1. Being reared in a Christian home.

In most cases our young people enjoy the advantage of being reared in a Christian home. A Christian home influence is conducive to the proper attitude towards God, man, the Church, and all environment. The one who spends his childhood days under such influences generally has a refined character, is fitted to live in society, and to assume the responsibilities devolving upon the future members of the Church. Those born and reared in Christian homes usually have a good moral background, which is a valuable asset in developing the physical powers and the powers of the will. In most cases there is a good spiritual background plus proper spiritual training, which makes a young person more conscious of God as his Maker and Jesus his Saviour, thus giving him the proper balance in life. Again, we think of the training received in a Christian home. It is quite true that army discipline itself is good for some young men because they lack the background of a well-disciplined home, have never learned the way of self-denial, self-control, and self-discipline, but usually discipline under such conditions breaks down the individual morally and spiritually. This should not be true of any Christian home, and especially a Mennonite home. Every one of our young people coming from a Christian home should certainly enjoy this blessing for life: namely, being reared in a well-disciplined home.

Timothy was a model young man, the product of a well-disciplined family. The home life was nearly ideal. As a child he had learned the Holy Scriptures. His grandmother and mother were diligent in his training that their faith should be imparted to him. He had a conversion that was real, which every child brought up in a Christian home should experience right in the home. When he left his home to accompany Paul on the second missionary journey, his friends had a good testimony for him. Acts 16:2. He had learned at home to be unselfish and carried this virtue with him into the Christian life. Phil. 2:20. Some folks never learn to co-operate with others; this Timothy learned, no doubt at home. I Thess. 3:2. He had learned to be fearless in standing for the right. Heb. 13:23. Paul gave him a charge while he was still a young man, to "war a good warfare." I Tim. 1:18. His name is linked with the name of Paul in II Cor. 1:1, Phil. 1:1, etc., as an honor to one who learned to "bear the yoke in his youth." Timothy is therefore an example of what can be accomplished with children in a Christian home.

2. Christian fellowship in the Church.

Most of our children have been carried as infants into the public worship and instructive activities of the Church. They have never known different than to spend Sunday morning and evening in the house of God, and attending week-day meetings as well. This has made church-going a habit—a good one, too. It has also placed within them a desire to be present and enjoy fellowship with God's children in preference to worldly associations. The special privilege of Bible teaching usually creates the desire for the solid and soul-satisfying—more so than the light, trashy, amusing things of life. Meeting often with fellow Christians is the means of having ties of close friendship to bind the young folks of a Christian community close together. The Christian associations in the Church afford a place where young people can learn, while growing to maturity, to carry out the "all things" of the Gospel. With the increase of Christian activities, a place is provided for young people to engage in Christian fellowship. Nothing can ever take the place of Christian fellowship as we know it in the Church, and no one should ever allow anything to rob our young people of this privilege.

3. Familiarity with work.

Society drones are the products of unoccupied children. Work, the desire for it, and the ability to do it, may be called a Christian virtue. Work is a blessing, and Christian young people ought to be thankful for the privilege of being taught to work while young. Those who accomplish the most in life are those who have learned to work while quite young. One of the blessings the Mennonite Church enjoys, is a large body of young people who have ability to work, and can adapt themselves to various kinds of work and business. When many young people were walking the streets in search of a job, the New Deal provided camps and projects such as C.C.C., N.Y.A., etc. Mennonite youth did not need to resort to those types, but generally found something to occupy themselves and provide for their needs. Today the hundreds of Mennonite young men in C.P.S. work camps are a living testimony to the fact that our young men would rather work than be idle, rather do something constructive for nothing, than to do that which is destructive for wages.

4. Better educational advantages.

The home is the place where children are educated. This is especially true in Christian homes, where parents recognize their obligation to train their children in the ways of right living, before the worldly system of education begins to affect them. In most cases Christian young people try to make better use of their opportunities than worldlings do. Instead of sports, it is study. Instead of amusements, it is work. Instead of wasting time in loafing at unbecoming places, it is using the time in self-improvement. If we begin to think of the advantages of a Church school, we are led to think of the physical, moral, and spiritual benefits—the last the most important—but the greatest spiritual possibilities in life come to those who have strong bodies and have not weakened the will through dissipation. If Christian youth do not have a high school or college education, they may still surpass their non-Christian fellows who have because of home training, Bible knowledge, and Divine Wisdom from above.

5. Preparation for society.

The world is filled with those who are called "misfits" in society. This is true because of a lack of preparation to live with others. Christian home training prepares young people by training them to respect their seniors. The breakdown in America is tremendous. Parents obey the children instead of the children obeying the parents. This has caused a disrespect for authority in home, school, Church and State. Those only are prepared to live who show proper respect for their seniors. Christians with proper training and practice of self-discipline will also have proper respect for those of the opposite sex. The worst thief is the one who robs another of his or her virtue. Christian young people ought to be trained to live in society without encroaching upon the rights of others or robbing others of their due.

Another mark of Christian training is courtesy. If one is prepared to live in society, he will be courteous at all times. Only those who are courteous at home will be courteous in society. Christian young people also dress respectably so that they "fit" with all decent groups. The young Christian should always dress different than the world, always according to the established order of the Church. If he does and his life is exemplary in respect and courtesy, he will always be favored by any group. The world still recognizes those who have conviction, and courage to live in "such a time as this" according to their convictions.

he writer recognizes that not all, but possibly the majority of our ng people, enjoy the special advantages of Christian youth as given ve. We invite any having young people in their charge to see that y may enjoy these blessed privileges. "Speak to this young man" woman). Zech. 2:4. A number of different types of young peo- are mentioned in the Bible, and we are in duty bound to "speak" ach type. The thoughtless young man of Eccl. 11:9, the foolish young man of Prov. 7:7, the deserted young man of I Sam. 30:13, the ungrateful young man in II Sam. 18:5, the self-righteous young man that Jesus spoke to in Matt. 19:20, the fearful young man in Elisha's presence, II Kings 6:17, and the diligent young man of I Kings 11:28—any young man or woman of any type in your charge, deserves all the advantages mentioned above. Will we give them?

[To be continued next week]

UILDING FOR THE FUTURE

By Lena Kreider

here is a beautiful song which starts something like this:—

didn't come here to stay always,
I'm just passing through;
m bound for a home beyond the skies,
A house beyond the blue."

nother poet sings:

'm a pilgrim, and I'm a stranger,
can tarry, I can tarry but a night."

ll of this reminds us of the one fact ch no man doubts: we must some leave these frail, feeble, sinful ses of clay, whether we would or , and go where we have never been re; whither we go we shall stay, al- s.

hank God, the Father and Ruler of "House beyond the blue" has made ossible for all to go home to Him n the task assigned us here is finish- He gives each one the power and ortunity to choose where he will go n He says, "It is enough," and we t drop everything and go.

here are two places to which men t the journey's end. The manner of r workmanship and material used in ding determines that. The great ster Builder, the Lord Jesus Christ, ks: "Whosoever heareth these say- of mine, and doeth them, I will n him unto a wise man, which built house upon a ROCK: and the rain ended, and the floods came, the winds blew, and beat n that house, and it fell not; for as founded upon a rock. And every that heareth these sayings of mine, doeth them not, shall be likened a foolish man, which built his se upon the sand: and the rain de- ded, and the floods came, and the ds blew, and beat upon that house it fell; and great was the fall of it" tt. 7:24-27).

he first thing to consider in planning building is the foundation. Every- builds something—some kind of acter, good or bad; one that will d strong and unharmed amid the ns of life which certainly do come ll; or one that falls and crumbles y as though it had only sand under- h it.

is a great and very important task Master has assigned us, but He has imply told us to build and then left work away alone in the dark. He has given specific blueprints or patterns, so that we cannot fail, if we follow directions. Furthermore, He is the great Master Builder and works with us, ever teaching, directing, and doing for us what we cannot do ourselves. In fact, everything depends upon Him and His power working in and through us.

The Master Builder is also the foundation of a substantial life building. We must build upon Jesus Christ; He must be "the chief corner stone." "Other foundation can no man lay, than that is laid, which is Jesus Christ" (I Cor. 3:11). However beautiful our characters may appear to be, however noble the lives we live may seem, if we fail to build upon the immovable Rock of Ages there will come a day when our house will fall, "and great will be the fall of it."

This building begins in childhood, even before we are born. How our parents and ancestors still farther back built their lives has a tremendous bearing upon the way we are inclined to build. Thus it is easy to see that it is very important that you and I build right, so that succeeding generations may build right.

How can a little child build a house unconsciously? Yet it does. One of our great men has truthfully said, "The child is father of the man." By this he meant to say that the kind of child you are tells pretty well what kind of man you will be. He who forms habits of honesty, courtesy, gentleness, purity, reverence for things divine in childhood, is building a good foundation for a noble, beautiful, useful, Christ-like character.

Do you wish to be strong, honorable, useful men and women? What do you want to be doing ten or fifteen years from now? No child would say he wants to be a drunkard in the roadside ditch. Not one wishes to stand behind the penitentiary bars. All would shrink with horror from the thought of becoming a despised, useless outcast or beggar. We want to be men and women who are respected, admired, wanted, needed. Say, there are no idle men in the greatest field of service in the world. We are not overcrowded with doctors, nurses, preachers, Christian fathers and mothers, Christian workers who dare to build upon the Rock (Jesus) a building strong, immovable, indestructible, that shall prove a shelter in the time of storm, a refuge of safety and comfort, a mighty fortress that will stand when the hosts of sin and powers of hell assault. "Upon this rock, I [Jesus] will build my church," says the Lord Jesus Christ, and this church is made up of individual builders, Christian men and women and Christian boys and girls. In our building the foundation of course comes first. Jesus in our hearts, He the director of our lives, we are ready to proceed with our individual structure; for although others have a large influence over us as to how we build, and with what we build, we are nevertheless responsible for our own work.

Of what do we wish to build our houses?—of "wood, hay, stubble"? Would such a house prove serviceable,

TITHING

1. It is Scriptural—approved of God in the Old Testament and supported by Christ's words in the New.
2. It is a good start in the individual's life.
3. It is spiritual, for personal faith is called into play.
4. It is businesslike, for there is definiteness, progressiveness, and system.
5. It is a crushing blow against selfishness.
6. It causes the giver to take the initiative in Christian giving, rather than holding back one's response until the money appeal is made.
7. It commandeers all alike in quality giving.
8. It frees the church from the disgrace of deficits.
9. It enables the church frequently to plan for an enlarging work.
10. It safeguards the spirituality of the church by eliminating drives for money.
11. It establishes the individual as a financial steward, accountable to God.
12. It gives confidence in the practice of prayer.
13. It awakens thought as nothing else, regarding time and service for God.
14. It elevates worship to the high plane of rounded out sincerity.
15. It makes giving principle and no longer a spasmodic expression.
16. It is likely to result, as it has with many others, in our giving being more than a tenth of all our receipts.
17. It means less of the comforts and pleasures of life that money can purchase, but the power to enjoy those that are left is expanded.
18. It creates in our lives a commanding position over others in the matter of giving. We can use the most effective weapon of example.
19. It makes us twofold before God, our hand held out to give as well as receive.
20. It destroys the domination of circumstances.—Selected.

substantial, and everlasting? Shall we use bricks, precious stones, solid blocks of stones, strong and everlasting; or would we use gold, silver, and pearls? It costs less and pays richly to build with the best, though the work is indeed harder. Every scripture verse we learn and put to practice daily is a golden stone in our building; each noble thought, each kindly deed, each act of service for Jesus done out of pure love and gratitude to Him, is a gem in its walls. The house we build is made up of countless little things. Deeds of sympathy and helpfulness, obedience, patience, faithfulness in our prayer life, unselfishness, reverence for God's house, cultivation of a meek and quiet spirit in itself of great price in the sight of God, and other Christian graces all need to have places in the walls of our character house that it might not only be durable but really beautiful.

Without faith our house would have no windows and would be dark and deadly. Without hope we would have no courage or determination to build. Without love all our efforts would be vain, and meaningless—an empty structure that never could withstand the storms that must certainly come to one and all.

It is exceedingly important that we constantly recognize and respect the Master Builder's orders, that we remember, when we deviate from His pattern that we are making a mistake that will ever mar the beauty of our lives and bring us certain shame and sorrow. The closer we follow His specifications the more beautiful the finished building will be.

We do not like overbalanced or lopsided houses. Crooked buildings are never attractive. There are folks who would be very useful and who are badly needed, people who have outstanding qualifications for noble Christian service in fields that are sadly in need of faithful workers, but they just cannot be used in that particular field because they have built lopsided houses—have failed to use strong, faultless timbers in every part. They are like the ship builder who used one worm-eaten board in his ship. It wouldn't matter, he thought, as no one would ever know it was there, hidden far down inside the body of the ship. It sailed the seas for a long time. But one time there came a storm, and the ship sprang a leak! Why? Not because the wind, fearful as it was, was too mighty, but because of the wormy board that was in itself weak, and which contained live worms that ate their way into other boards, thus weakening the whole ship—and it was lost! Thus one little pet weakness allowed a place in our character building may, by and by, wreck our whole lives,—will at least rob us of blessings only faithful service for God can bring.

As we build, Satan and his agents are always near, suggesting ways and materials other than those which the Master has specified. Or they stand around and make fun, as they did of Nehemiah when he built the walls of Jerusalem. Let us heed them not, as did Noah when he was building the ark. Let us take care that we do not use any of their material which is always counterfeit and faulty, and certain to bring us to grief.

There is nothing so sad as an old man, white-headed and feeble, a slave to some evil habits. However much he would like to be a Christian, he is so bound with the chains of appetite that he lacks the manhood to resist. He did not build aright in youth—never learned to make himself do as he knew he should. Denying the flesh that which appeals to it, yet is harmful, is a very important part of a building that will stand in the evil day. "A hoary head is a crown of glory, if it be found in the way of righteousness," says the wise man; but if found in unrighteousness it is sad. If our young people could only realize how much their happiness depends upon the way they do and think and work in youth! If you are willing to take advice from those who are farther along life's pathway, then you have learned by re experience and will never be sorry; an when you reach the declining years ar your building is nearly finished you ca look at it with assurance and joy th you have done your best, not with shan and grief.

The world puts so much stress up trifles—until she buries the worth-whi things and forgets what they are. B we are reminded to "approve thin that are excellent." We should satisfied to build nothing but the mo beautiful, useful, honorable lives p sible. Nothing but the very best ma rial should satisfy us.

We are not permitted to know wh lies in future days for us. That wou not be good for us. The Master has t us enough so that whatever comes o work will stand secure and strong builded upon the Rock. Should perse tion, sword, troubles, wars, etc., co we need not fear. God will keep H own if we cling to the Rock of Ages. watchfulness and prayer we keep t destroyer away, and the thief of souls cannot break into our house a destroy.

"Tell me does your building stan
On the rock or on the sand?"

Palmyra, Mo.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

BROTHER LAPP IMPROVING

Several weeks ago we published an item of news telling of the serious illness of Bro. George J. Lapp, missionary in India. We are glad to note that he is gradually improving. From a letter dated July 14, written by Sister Lapp to Bro. S. C. Yoder, secretary of the Mennonite Board of Missions and Charities, we copy the following excerpts:

The attack must have come on him while he was in the garage working on the car. I had gone to a village with the Bible women and when I returned he was in the bath room and I saw that he had taken off his overalls for they were all perspired. He had put on other clothes. He went into the bedroom and when I got there he said he was not feeling well and would lie down. I saw that he was very lame and he complained of pain in his whole right side. I thought he was just tired and hot for he often did complain of a weakness in his right side when he was tired. He lay down and almost at once became semi-conscious. He was very slow in answering my questions. Once he said that he felt as though something had struck him on the top of the head. That, with his drowsiness, made me think of a stroke so I called up Dr. Yoder and fortunately was able to get him at once. He came out and said that was what had happened. He was partly conscious and knew we were packing up to leave for he reminded me of different things to bring along. He never lost consciousness entirely. He has been proving every day. His right side was affe but yesterday and today he was able to s with his right hand. He was also able to b his teeth with that hand. The Managing C mittee is meeting today and last evening Friesen came in and he and George discu the revised budgets for Dondi and Sankra then this morning John brought the budgets for approval. Dr. Yoder says this a very light attack and we are hoping f full recovery. We know there are man the homeland who are praying for him.

We ask a continued interest in your p ers that if it is the Lord's will, He may gi many more days of service for Him in land.

We thank the Lord for his impr ment. May it continue until he has l entirely restored to normal health.

—o—

READING, PENNA.

(Mennonite Gospel Mission)

Greetings to all:—We are still ende ing to hold forth His Word in this city.

June 26, at our Quarterly meeting, Harry Shreiner and Moses Gehman bro us very helpful messages. We are loo forward to our next Quarterly meetin Oct. 3, 4, when Bro. Sanford Shetler give us a number of studies in Proverb

The Mission Board bought the prope 1609-1611 Fairview Street. After some ations we will have a larger assembly and also an apartment for several work

e in that part of the city, about two miles m our Windsor Street Church. The Sun- y school was started in this same building out ten years ago.

We had summer Bible school at this place two weeks, with an average attendance 92; also one at Windsor Street Church two weeks, with an average attendance 92. At the closing program a number of rents were present. Bro. Noah Good ought a short message on "The Need and lue of Studying God's Word."

We just closed our summer Bible school Neversink Street Mission for Colored. is was the first school at this place. The erest was fair, with an average attendance 48. Two boys are under instruction at s place. Pray for them, that they may be thful witnesses in this needy community.

We are holding a monthly service at the rks County Almshouse on the last Thurs- y evening of each month, which is seem- ly highly appreciated. One old man asked a Bible. We gave him one, and he prom- d to read it faithfully.

We also had the privilege to hold two serv- s at the Home for Friendless Children, an denominational institution caring for out 75 children. They teach the children ipture passages and verses by memory. was an inspiration to listen to what they taught in their daily devotional period. r home pastors, Bros. Noah Good, Arthur od, and George Horning brought mes- es at these special services.

Pray for us and spend a day with us.

Aug. 14, 1942. Abraham L. Gehman.

South America

PEHUAJO

(July 22, 1942)

Dear Readers of the Gospel Herald, Greet- s:—We are drawing toward the end of other busy day here, as this is the day when the missionary men and the native pastors n the Buenos Aires district have gathered a pastors' meeting. All were present ex- t Bro. Lauver who could not be here on ount of his health. In a letter from Sister uver the other day she says that he is ering from a rather severe gastric disturb- e. We pray that he may soon be restored is normal health.

This afternoon we also had a special wom- s meeting at which time we made use of two students from Buenos Aires who are nding a two-week vacation here with us. ey came to help all they can in the work e. They not only prove themselves to be efficient in the Church and S. S. work are just as willing to help in the more ial tasks which have to be done in every e. We are glad to have this privilege to these talented young girls especially in er to boost a spirit of interest and service ng our young people. Maybe it would be nterest to you to know that one of these lents is Rosita Gamaleri who had been lying here in Pehuajo last year preparing elf to enter a midwifery school. But since e were three times as many applicants ake this course as they could receive, she nd herself among the many unfortunate ones who were turned back. At the present time she is taking a nurses' training course in one of the hospitals and also some Bible study which they give in the institution where she rooms and boards. Besides that, she also helps Bro. and Sister Weber in their S. S. work. In all, she finds her time very well occupied. The other senorita who is with us is a student in the same institution where Rosita is. She comes from Chile and is a very willing worker in whatever task there is to do. Moreover, she proves herself very capable. Her aim is to prepare herself to do missionary work among the people in her country. In the women's meeting she gave a very interesting talk of the work that is being done among the Chileans. Everybody seemed to be inspired by her message.

You may already have read in other letters from our missionaries that we have experienced an unusually cold winter. This, of course, had its effect on our S. S. attendance. There were those who did not have clothing to come. This gave me an idea to make use of some of our women who had time and were able to knit. I bought wool and asked them whether they wouldn't like to help to dress some of these children who were interested in our S. S. but were not able to come for lack of clothes. Of those whom I solicited help in giving their time I found a ready response. In a short time they had three sweaters knitted. Among the girls in my S. S. class I found some very good knitters, in fact, nearly all of them could knit so I had them knit the sweaters for three smaller children.

They met in my house every Saturday afternoon for a few hours to get knitting instructions from Dona Catar, a patient in the clinic here. Afterwards they carried their work with them and knitted in their homes during the week. Since I myself am not very practical in knitting, I did the sewing. For the girls I made woolen skirts; for the boys, trousers to wear with the sweaters. In all we had six outfits, which went to two families. If you could have seen the happy faces of these children who probably never had anything but second-hand clothes in their lives (and not much of that) you would have thought like we did, that all the time, thought, energy, and money were spent in a worthwhile way. How nice it was to see them in S. S. Two of them are members of my class. I could write a story on both of these girls which would make you appreciate them and their efforts as they represent the older ones in these two homes of large families, but space will not allow. After the knitting was done the girls still had enthusiasm left and asked for more work. Now I have them meet here as always and am trying to teach them to sew. I had some of my own patches and some were left here by others which I hardly knew what to do with so they are patching them together for a quilt. There are many people in need of bedding too. This way of contact and getting them interested to do things has resulted in more regular attendance and more wide-awake interest in my S. S. class. They are beginning to feel more free and have more confidence.

Visiting in the homes and making contacts with the parents of these children has helped to gain a more sympathetic attitude from them in regards to our efforts in S. S. attendance. Like Paul, may we allow ourselves to be made all things to all men, that we may by all means save some. Una Cressman.

Africa

Nyabasi Station

Dear Christian Friends: — At the present time we are looking forward to having Bro. Stauffer and one of the elders from Shirati with us shortly to bring us messages in the dedication services of the new church. The work on the building will be completed shortly, and we will be able to seat about one-hundred-fifty comfortably. We are also busy making plans for our conference which will be held in about six weeks. We are looking forward to times of real blessing.

The Spirit has been working and some of the church elders who were possibly a bit indifferent seem to have gotten a new vision. We could sense in times past that some were seeking to follow their own wills, and we look forward with real anticipation to working together with those who will probably be seeking the will of the Lord as never before. Even though this letter will be read after conference, will you pray that this spirit may continue to be manifest among us? It will also be a time of special fellowship because some of the sisters have not been off the stations for half a year due to the difficulties in travel, and the meeting of fellow missionaries and sharing of experiences should prove a special blessing to them.

For a time we had a bit of relief from the pressure of the medical work. As is usual in this type of work, there will be times when there are a number of seriously ill patients to care for, and then again there will be periods when the work is not so heavy. During the past week, however, we have had five patients whose conditions were rather serious. One was a native police officer who was beaten with clubs over almost every portion of the body. He could not be moved to the hospital because of the seriousness of his injuries, so he was left in the care of a government dresser and he has been improving.

The officer shot another man through the abdomen, apparently in self defense. This man arrived at the hospital thirty-six hours after the injury, so we felt that he could not possibly recover without an operation, and with an operation the outcome was very doubtful. He was operated on, but succumbed to the severe peritonitis which he had developed, about five hours after the operation.

We are building five houses now, each of which will have beds for two patients. These we expect to be permanent. The ones which had been built before were built as natives build at a cost of probably two dollars each. They have served their purpose, and we cannot use them much longer.

The sisters on the station have been spending considerable time in village work lately. There appears to be an increased interest on the part of our native women. The women's meeting, which meets weekly, is fairly well attended and a few are coming to school, for which we are thankful.

Yours in His service,

June 16, 1942. Noah K. Mack.

God's Hand of Love in Suffering

By Titus Martin

X. LIVING BY FAITH

(Hebrews 10:38)

Life is full of perplexities, sorrows, and disappointments. There is much that has a tendency to destroy our peace, and, according to the flesh, give cause for worry. This comes to all people, and especially to those who are afflicted and are weak in the body. This calls for faith in the One whom we know can, in spite of all the complex situations in life, overrule all for the good of His children. In that which we can see, we need no faith. If our granaries are full we need no faith to believe that our temporal needs will be supplied. But when our cruse is getting low, and the prophet comes and asks for some of it, with the promise that it shall not waste till it can be replenished (as in the case of the poor widow)—this is where faith comes in. It is said of Abraham that he believed in hope against hope. God promised him a large posterity, and yet he had no children, and both he and Sarah his wife were past age when according to the flesh they could have children. Yet when God said they should have a son he believed it, and the apostle says it was "accounted unto him for righteousness." With all the promises God has made to us as His children, we must, like Abraham, believe that He can and will fulfill them and patiently wait for them.

We should likewise not make the mistake Sarah made in that she tried to hasten God's promise. Though her device did not keep God from fulfilling His promise, she made herself a lot of trouble, and did not enjoy the blessing as much as she would have, had she patiently waited in faith for it. Since the promised son did not come as soon as desired, she give her maid to Abraham to wife and had a son that way, to her sorrow afterwards. From this illustration, I think, we can see that God can and does fulfill His promises, notwithstanding how impossible of fulfillment they may seem to our finite minds; and anything we may do to hasten it, is only likely to hinder the full blessing to us when in His time and way it does come. So the first requisite in living a life of faith is to believe in an Almighty, All-knowing, All-seeing God, who can and does fulfill His promises.

Another danger we are prone to get into is to believe these promises for the other person, but fail to apply them to ourselves, perhaps feeling so insignificant that we feel we are unnoticed by the Lord.

"God is no respecter of persons," and He loves all His faithful children. If you live up to the light you have, though you may realize this light to be imperfect, you have a right to claim all His promises in His revealed Word and let them be your comfort and stay.

Why has God chosen that man needs to live a life of faith, and not so ordered things that we can always see from beginning to end, and so live a life of sight, instead of often walking in the dark by faith? There are a number of reasons, I think, that we in our finite minds can see that He has chosen the best way. No doubt, when we shall know as we are known in the glory world we shall know many more. First, it would have the affect that we would forget God. To Israel it was said that if all goes well they should beware lest they forget God. Today, when all goes well, there is great danger lest we forget God. If trials and reverses come in our lives and we cannot untangle life's tangled threads, it has the effect of making us look to a higher power to help us, and thus we are helped to think upon God. As He helps us through our perplexities it should, and does redound to His praise and glory.

Another reason why it is better to live by faith rather than by sight is that we do not load on today the burdens that may come on the morrow. Recently I talked with a man in the hospital who was there about ten weeks, who had undergone much suffering because of an accident, but seemed on a fair way to recovery. He said, "If I had known all I would have to go through from the beginning I could not have stood it." Since he did not know, he had to live one day at a time, and day by day God gave grace that he came through victoriously, whereas, if he had known all from the beginning it would possibly have crushed him down and the end would not have been well. I believe all of us would make the same mistake, if we knew what was on the morrow, of loading its burdens on us today, and thus crush ourselves down. God gives grace one day at a time. Then again, if we saw some of the unpleasant things that are in store for us in the future, we might try to avoid them, and thus some of God's greatest blessings for our lives (which He has chosen to sanctify us and make us more like Him, and which can only be ours through affliction and the clouds of life), would not be our portion.

Again, if we would not hinder it, we might, like Sarah, try to bring it about in our own way, with the result that the blessing would be marred, if not altogether lost.

More reasons might be given, but this should be enough to show that God has, and always does choose the best way fo His children. Let us have faith in Hi wisdom and love, and always look t Him for guidance and help in life's path way. Then, if all around us there ar clouds of sorrow and pain and the wa seems dark, if we keep our eyes on Hi we shall at all times see a gleam of ligh God is light, and if we at all times loo to Him we need never walk in darknes as He becomes the light of our life. A we walk by faith in this light, we wi be blest and become a blessing; and will lead us on to a happy end in Chri Jesus, where faith will then give way t sight, and we shall know as we a known.

"How firm a foundation, ye saints of the Lor
Is laid for your faith in His excellent Wor
What more can He say than to you He ha
said—
Who unto the Saviour for refuge have fle

"Fear not, I am with thee, O be not dismaye
For I am thy God, and will still give th
aid;
I'll strengthen thee, help thee, and cause th
to stand,
Upheld by my righteous, omnipotent har

"When through the deep waters I call th
to go,
The rivers of sorrow shall not overflow;
For I will be with thee thy troubles to ble
And sanctify to thee thy deepest distress.

"That soul that on Jesus hath leaned for
pose,
I will not, I will not desert to his foes;
That soul, though all hell should endeav
to shake,
I'll never, no never, no never forsake."

—George Keith

New Holland, Pa.

——o——

EXPRESSION OF THANKS

We wish to thank Alta's many frien for the great number of kindnes shown her when she was ill.

The family also wishes to expr their sincere thanks to the many frien and relatives for their kindness a sympathy extended to us at a time wh it was very much appreciated.

John M. Hertzler and famil

* * *

Dear Christian Friends:

As I am unable to thank each c personally, I want to take this means f thanking all who were so kind in se ing me so many nice birthday gifts the recent past, also for your kindn and sympathy shown during the sudd passing of my beloved husband, Mel S. Horst, who departed this life months ago. May God bless you all.

Martha M. Hor

* * *

Bro. Benjamin R. Stauffer of M heim, Pa., who suffered extensive juries in an automobile accident, wis to express his appreciation for the ca sent to him and for the visitors w at the hospital and at home.

Sunday School Lesson

Theme for the Quarter: Studies in Genesis

X. THE ALCOHOL PROBLEM: PAST AND PRESENT

Lesson for Sept. 6, 1942.—Gen. 13:3; 19:23-25; Deut. 32:31-33; Amos 6:1-7.

Golden Text.—The way of the ungodly shall perish.—Psa. 1:6.

Introductory.—The lesson before us is submitted as the temperance lesson for the quarter. The texts selected are most striking, and the lessons to be learned are numerous and impressive.

The Wickedness of Sodom (Gen. 13:13).—"The men of Sodom were wicked and sinners before God exceedingly." This was the description which the writer of Genesis gives of the city near which Lot had cast his lot, and into which he moved later on. Of his own choice he had selected this community because it was a well-watered country and the prospects for money-making were very attractive. What is meant for Lot and his family will be brought out in the next paragraph.

The Cities of the Plain Overthrown Gen. 19:23-25).—However favorable this country may have been for the man given to money-making, it was a very unfavorable community for those whose supreme desire it is to serve the Lord. Because of the wickedness of Sodom and Gomorrah, God revealed to Abraham that He would destroy the cities of the plain—a clear indication that that whole country was inhabited by wicked people showing what a grievous blunder "righteous Lot" had made when he chose to move into such surroundings. Lot, however, was given the opportunity to escape, which he did with that part of his family that was willing to go with him. On the way to Zoar his wife looked back upon the burning city of Sodom and became a pillar of salt. Lot and his two daughters escaped to Zoar where it became evident that they themselves had become more or less affected with the sins of Sodom. Let the fear of God, not the lure of earthly gain or glory be the motive power that guides your life.

The Fate of Sodom and Gomorrah a Warning to All (Deut. 32:31-33).—This is a part of what is known as "the song of Moses," rehearsing a number of things connected with the history of Israel, sounding forth the praises of God for His merciful kindness. A part of this message has reference to the fate of Sodom and Gomorrah. To us it brings the message that we are to think of the fate of the people of these cities of the plain, only as it stands out as a warning to us lest we follow their sinful example. It was true in the days of Sodom and Gomorrah, as it is at the present time, that "The soul that sinneth it shall die." There is a mighty and fearful judgment awaiting all who follow in the steps of the Sodomites, or indulge in other sins. Of all such our Saviour spoke, saying, "Except ye repent, ye shall all likewise perish." The fate of Lot and his family is an impressive reminder to those who do not wish to be classed with the extremely wicked people of earth yet are not averse to mingling with them. The Bible refers to him as "righteous Lot." No doubt he had not the least idea of allowing himself to be defiled with the sins of Sodom. He saw his opportunity for accumulating wealth, and this drew him into a community inhabited by sinful people. Whatever may have been his subsequent motives, we finally find him in the city itself apparently an honored man there. But his gain was only temporary. When the angels revealed to him what should become of the wicked city, he had already lost part of his family. And the subsequent career of his wife, of his two daughters, and of himself was anything but commendable. Let every one of us beware lest in our yearning for the riches, pleasures, and glories of this world we are drawn into worldly associations which bring about our ruin. We may go into wicked communities as missionaries of the Cross and devote our energies in the work of saving lost souls for God, but to go there because we can make more money there than we can where we are, means danger to all and ruin to many.

Woes of Self-indulgence (Amos 6:1-6).—Read these words of warning carefully, then meditate. This is the class of people to whom the prophet appeals: "Ye that put far away the evil day and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol and invent to themselves instruments of musick like David; that drink wine in bowls, and anoint themselves with the chief ointments," etc.

Does this fit your case? Some say that the prophet is simply warning against living a life of ease, luxury, and self-indulgence. Correct. But let us not close our eyes to the enumeration of the specific things which belong to such a life. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to THE GLORY OF GOD"; not to the gratification of your own sinful lusts and desires. The prophet's warnings to Israel are very much needed by ease-loving, pleasure-seeking, flesh-gratifying, covetous Americans.—K.

The Results of Wickedness

We need but compare the fruit of the people of God with the fruit of those who reject God and refuse to know Him, and we shall see that Moses spoke a truth for all time when he compared the rock of the enemies of God as against the Rock of the people of God. Even the enemies of God know the difference and see the superior character of the ways of God. Their vine, representing the inner life brings forth "grapes of gall," and the juice of these grapes of gall is like the "poison of dragons and the cruel venom of asps."—J. R. Shank.

Bible Meeting Topic

FAVORITE BIBLE LEADERS (Jr.)—Deut. 34; Josh. 1:1-18; Acts 12:1-9.

Topic for September 6

MOTTO

"A chosen vessel."

OUTLINE STUDY

I. Prophet Leaders.
1. Elijah.—I Kings 18.
2. Isaiah.
3. Jeremiah.
4. Daniel.

II. King or Governor Leaders.
1. David.—II Sam. 5:1-5.
2. Hezekiah.—II Kings 18-20.
3. Nehemiah.—Neh. 1, 2.

III. Apostle Leaders.
1. James, Cephas (Peter), John.—Gal. 2:9.
2. Paul.—Acts 9:15-22.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word. **"Shepherd."**
2. Favorite Leaders.
   a. Choose one and give a history or story of his work.

For Seniors.
1. The Things That Constitute a Bible Leader.
2. Describe the Work of One Favorite Bible Leader.
3. God's Purposes in Spiritual Leaders.

PERSONAL THOUGHT

Do I fully appreciate the service and the responsibility of my leaders?

SEED THOUGHTS

Daniel's Leadership

"Standing by a purpose true,
Heeding God's command,
Honor them, the faithful few!
All hail to Daniel's band!

"Many mighty men are lost,
Daring not to stand,
Who for God had been a host,
By joining Daniel's band."

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Missions .....John R. Mumaw
Doctrinal .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication tc
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

MENNONITE PUBLICATION BOARD

Executive Committee.—Simon Gingerich, D. D. Troyer, O. N. Johns, Lewis S. Martin, A. J. Metzler, C. B. Shoemaker.

Simon Gingerich, Wayland, Iowa, President
D. D. Troyer, Goshen, Ind., Vice President
O. N. Johns, Canton, Ohio, Secretary
Lewis S. Martin, Harrisonburg, Va., Treasurer
Oscar Burkholder, Breslau, Ont.
J. C. Clemens, Lansdale, Pa.
E. G. Gehman, Harrisonburg, Va.
J. C. Gingerich, Detroit Lakes, Minn.
John H. Gochnauer, Manheim, Pa.
Henry Hersbey, Intercourse, Pa.
Amos S. Horst, Akron, Pa.
J. L. Horst, Scottdale, Pa.
Jess Kauffman, Hesston, Kans.
J. Irvin Lehman, Chambersburg, Pa.
Aaron Mast, Belleville, Pa
A. J. Metzler, Scottdale, Pa.
David D. Miller, Berlin, Ohio
E. E. Miller, Goshen, Ind.
Omar Miller, Molalla, Oreg.
Homer F. North, Nappanee, Ind.
H. B. Ramer, Duchess, Alta.
J. R. Shank, Versailles, Mo.
J. W. Shank, Goshen, Ind.
C. B. Shoemaker, Scottdale, Pa.
S. W. Sommer, Millersburg, Ohio
Milo Stutzman, Kingman, Alta.
Edwin J. Yoder, Topeka, Ind.
Harold Zehr, Rantoul, Ill.

THURSDAY, AUGUST 27, 1942

Field Notes

The Lord willing, an all-day meeting will be held in the Manheim, Pa., Mennonite Church on Labor Day, Sept. 7. Everybody welcome. S. H. L.

* * *

A Harvest Meeting will be held, D. V., at the Plain Church, Lansdale, Pa., Sept. 5, with Bro. Christian K. Lehman of Lancaster, Pa., bringing the harvest message.

* * *

Evangelistic meetings are to be held at the Mennonite Gospel Mission, Spring Mount, Pa., from August 29 to September 6, with Bro. Martin Weaver of Annville, Pa., as evangelist.

* * *

The Lord willing, the annual all-day Christian workers' meeting will be held at the First Mennonite Church, Altoona, Pa., beginning Saturday evening, Oct. 3, and continuing all day Sunday, the 4th. Your presence solicited. N.

* * *

The Lord willing, revival services will begin at the first Mennonite Church in Altoona, Pa., Sunday evening, Sept. 13, in charge of Bro. Martin Weaver, Annville, Pa. Your prayers solicited in behalf of the meeting. J. M. N.

* * *

Bro. E. C. Bender, treasurer of the Mennonite Board of Missions and Charities, reports the following contributions for the month of July: for Missions, $14,657.00; for Relief and C.P.S., $13,487.49; total, $28,144.49.

* * *

A brother writes us from Akron, Pa.: "The Lord willing, a brother will be ordained to serve the Lititz, Pa., congregation on Thursday, Sept. 3, at 2 P.M. The prayers of interested persons will help in these important duties."

* * *

A brother writes us from Lansdale, Pa.: "Bro. C. K. Lehman of Harrisonburg, Va., closed meetings Sunday evening, Aug. 16, at the Lansdale Mission, and is continuing at the Finland Mission this week."

* * *

Monday, September 7, is the time set for the annual all-day workers' meeting at the Welsh Mountain Samaritan Home Mission near New Holland, Pa. Speakers: J. Paul Graybill, Mahlon Zimmerman, S. M. Stoltzfus, M. C. Lehman, Elmer Martin, Simon Bucher.

* * *

Bro. J. C. Clemens of Lansdale, Pa., whose severe accident and consequent serious condition was reported in these columns a few weeks ago, is improving at a satisfactory rate, and hopes are entertained for his complete recovery. We praise the Lord.

* * *

Bro. C. Z. Martin, Mountville, Pa., is to serve on the program of the Ontario Amish Mennonite Sunday School Conference, which meets Sept. 5-7, following which he is to begin a series of meetings at the Wellesley Church in Ontario.

* * *

The Kansas City Mission is now conducting the third Vacation Bible School for this summer. The enrollment is over one hundred and the interest is good. Our informant adds: "Pray that the seed sown may, in due season, bring forth fruit in the hearts of the children." Y.

* * *

Bro. Richard Berkey was ordained to the ministry on Sunday, Aug. 23, to serve the little flock at Adair, Okla. The services were in charge of Bishops Alva Swartzendruber and J. M. Kreider. May the Lord bless our brother in his labors and the congregation which he has been called to serve.

* * *

The secretary of the Mennonite Board of Education would like to have for his files a good printed copy of the Constitution of the Board, which was revised at Middlebury, Ind., Feb. 22, 23, 1932. Anyone having a copy which he would be willing to give should write to Bro. C. F. Yake, Scottdale, Pa., before sending it.

* * *

Bro. F. S. Brenneman, missionary on furlough from India, is spending a month in the eastern states, attending a number of public meetings, and filling appointments in many places. Among these gatherings are the young people's institute at Arbutus Park near Johnstown, Pa., the Publication Board meeting at Harrisonburg, Va., and the Sunday school conference in Ontario.

* * *

It gives us pleasure to note the improved health condition of Bro. Newton S. Weber. As many remember, he was compelled to give up his work at the Ft. Wayne Mission because of failing health, but since he has been living at Springs, Pa., he has been gradually improving. Congregations interested in securing his services as evangelist may write him at his present address, Salisbury, Pa.

* * *

Bro. Simon Gingerich of Wayland, Iowa, president of the Mennonite Publication Board, spent part of Thursday and Friday of last week in the Publishing House. Here he was joined Friday morning by Brethren D. D. Troyer of Goshen, Ind., and O. N. Johns of Canton, Ohio, members of the Executive Committee of the Board. Together with two other members of the Board, Brethren A. J. Metzler and C. B. Shoemaker, they left Friday noon for Harrisonburg, Va., the place of the meeting of our Publication Board over the past week-end.

* * *

Summer Bible Schools.—The season during which summer Bible schools are being held among our churches and near-by communities is drawing to a close. Believing that our readers would be interested in a tabular report of all schools reporting, we have asked Bro. C. F. Yake to compile such a report for publication. Those reporting will please send their reports at once to the secretary of their conference district. This tabular report will probably appear in the Gospel Herald in about a month, sooner or later.

* * *

Clergy Fares.—For a number of years the Western and Southwestern Passenger Associations have been more generous with traveling clergymen than the Eastern Passenger Association has been, in that the rate for clergymen was only one half the rate of other travelers while the Eastern Passenger Association charged one half the pullman or first-class rates. A recent announcement on the part of these western associations states that after September 1 their rates will be the same as those of the eastern association, or approximately 1,65 cents per mile.

Correspondence

PETERSBURG, ONTARIO

(Geiger Congregation)

Dear Herald Readers:—The congregation this place was privileged to have Bro. C. C. ılp of Brethren, Mich., conduct a series meetings May 10-20, with an all-day service ıy 17. Bro. Stephen Peachy of Zurich, ıt., assisted at the all-day meeting. During se meetings seven souls confessed Christ, ıile several others renewed their covenant h God.

uly 19, five of these were baptized and eived into the church. Five others from village of Baden are under instruction. e young man was received by letter.

During the summer months we were privi- ed to have the following brethren with us: s. J. L. Horst of Scottdale, Pa.; J. W. Shank, gentina, S. A.; J. B. Martin, Waterloo, t.; and several local ministers who preached us in our pastor's absence. Our bishop, . M. H. Roth, and wife are spending ut ten days in the Markstay mission field. ree of our young men are at present serv- in camp in British Columbia.

ug. 6, 1942. Irene Good.

FRESNO, CALIFORNIA

Ve were very happy to have 5 Mennonite s in our home on Aug. 8 and 9, from the rth Fork, Calif., C. P. S. Camp. They e Arthur Freyenberger, Kalona, Ia.; Max ley, Ligonier, Ind.; Wilson Ross, Ed- ds, Mo.; Henry Miller, Ohio; Norman k, Michigan.

Ve trust more of the boys will be free to us as opportunity presents itself.

lorth Fork is 45 miles north of Fresno, f.

Ervin and Alice Jennings.

ug. 10, 1942.

WESTFORD, PENNA.

(Sunny Side Congregation)

/e had many spiritual feasts since our last ing.

arly in May Bro. A. J. Steiner of North a, Ohio, brought us a message, at which we had counsel meeting. Two weeks , Bro. Paul Miller of Charm, Ohio, ght the message, when we held our com- ion services. May 31, we had our joint lay-school meeting at Britton Run.

ne 15-23, Bro. I. S. Mast held meetings, hich time we received many helpful teach- and much encouragement.

ly 4, we had an all-day meeting, the ıary Department giving part of the pro- ı. Bro. Jesse Short of Archbold, Ohio, Bro. Zook of New Wilmington, Pa., were t speakers.

ly 12, Bro. Ira Yoder of Clarence Center, ., preached for us.

ly 19, Bro. David Steiner of North ı brought us the message. On Sunday ing, July 26, the young folks of our con- ation witnessed in song in the United ıren Church in Norrisville.

ıg. 2, the Harold Oyer family worshiped us, Bro. Oyer giving the message.

We enjoyed all these visits very much, and welcome others that may care to come. We also had other denominational visitors from our immediate community, also a number from Erie.

Our sewing circle meets only every other month, on account of the rubber situation, but sewing is distributed every month, so the work is accomplished anyway.

We had rain every week this summer, but crops look well.

Remember us at the throne of grace.

Aug. 11, 1942. Maude Shetler.

LEETONIA, OHIO

May 25, a group of seventy-five children and young people met at the Leetonia Church for our fifth summer Bible school. The attendance for the term reached 86, which was only a few less than last year. Securing enough teachers from our small congregation has been impossible, but we are thankful that there are others who have been willing to come in and help us.

A number of our pupils are regular attendants of other churches and for this reason the school has not contributed materially to the attendance at our other services. However, we believe that every honest effort at sowing the precious seed will be blessed and bear fruit.

The attendance at our regular Sunday morning services is a little lower than it was several years ago. Two families moved to Harrisonburg, Va., and boys have gone to camps.

Our Sunday evening service is not largely attended. A rather small per cent of our membership meet and have interesting meetings.

Attendance at our sewing circle meeting is good and interest in relief work is encouraging. A number of our sisters attended the state Women's Missionary and Sewing Circle meeting, held in Portage County in June. They report a good meeting.

Whatever our part in the various activities of the Church, let us be faithful to our tasks, that the spread of the Gospel may not be hindered in these times of need of His Word.

Aug. 12, 1942. Esther L. Yoder.

CONWAY, KANSAS

(West Liberty Congregation)

Dear Herald Readers, Greetings:—The Lord has been very good to us in giving us abundant blessings, both spiritual and temporal. We had the privilege of conducting two summer Bible schools this year. The one held with the home congregation did not have as large an enrollment as in previous years, but the attendance and interest were very good. The second school was held in Windom. This was the first school ever held at that place. The attendance was small, but we praise God for the interest manifested.

We were glad for the privilege of having Bro. John R. Mumaw, representing the Commission for Christian Education, with us the evening of July 12. He told us about the work of the Commission, then spoke on the subject, "Building of the Church of Tomorrow."

The Missouri-Kansas Conference was held here Aug. 4-7. Many are the blessings we received from this Conference. We were glad to have some of our visiting friends remain wth us over Sunday. We appreciate the encouragement and inspirational messages given by the following brethren on Aug. 9: Amos Gingerich, Williamsburg, Ia; Nelson Histand, Culp, Ark.; and George Holderman, La Junta, Colo. May the Lord's guidance be with them in their respective fields of labor.

Aug. 12, 1942. Cor.

LA JUNTA, COLORADO

(East Holbrook Congregation)

Dear Readers of the Herald, Greetings:—We have been helped much by the messages brought to us at various times during the summer season by the following visiting brethren: Bro. P. A. Friesen, Bro. J. W. Shank, Bro. Joe Driver, and Bro. Milo Kauffman. Bro. and Sister Driver remained in the community for some time, visiting their daughter, Mrs. Harvey Snyder, and friends.

A few people from our congregation attended the conference at Inman, Kansas during the first week in August.

Our Christian Workers' group meets twice each month. The purpose of these meetings is for fellowship, training, and service.

The people in this valley have reasons to praise the Lord for temporal blessings as well as spiritual ones. There has been an ample supply of rain and irrigation water and the crops are good.

At this writing our brother minister, J. M. Nunemaker, who is now 94 years old, is in the hospital in feeble condition.

Aug. 16, 1942. Ed Kauffman.

LOUISVILLE, OHIO

(Beech Congregation)

Greetings to the Herald Readers:—Praise be to God for the blessings bestowed upon us at this place. Our pastor, Bro. O. N. Johns, conducted our revival meetings which began May 10. These messages were brought to us at our regular Sunday morning and evening meetings for a month. Due to war conditions, the congregation thought it best to have them with our regular Sunday services. Several young folks dedicated their lives to Him during these meetings.

June 21, our annual Children's Day program was given during the morning service.

June 28, the Sideling Hill Chorus rendered an inspiring spiritual program to a large crowd which assembled in our church.

July 6, summer Bible school began with a good attendance throughout. The smallest attendance was 144. The group was divided into ten classes, with Bro. Johns in charge.

Many of our young folks attended the young people's institute held at Sebring Camp near Sebring, July 23-27.

In the evening of July 15 about 300 members of our Sunday school assembled at Hoover Camp near North Canton for an outing. The messages of the program in songs and talks were inspirational to a Christian group in a war-torn world.

Baptismal services are scheduled to be held some time during the month of September.

Aug. 19, 1942. Mrs. Paul W. Yoder.

Miscellaneous

"YE CANNOT SERVE GOD AND MAMMON"

By Mollie Schrock

Oh, why are the sons and the daughters
Of Adam so vain and so gay;
And why are they growing more haughty,
More worldly and proud every day?

But why do we ask, or e'en wonder,
Why fashion and folly do reign
Over those who are seeking the honor,
Of this world's extended domain?

Old Satan, that dreadful deceiver,
The father of folly and sin,
Is leading them on in his pleasure,
Because he is reigning within.

E'en some who profess to be Christians
And talk of religion within,
Still show by their outward adorning,
That with Jesus they never have been.

They say that it makes little difference;
That clothing which looks gay and bright
May be worn by the best of the Christians,
If only the heart is alright.

The Apostle declares in plain language,
As plain as with words can be told,
If any are void of Christ's Spirit (Rom. 8:9)
They do not belong to His fold.

He speaks too of outward adorning;
Of plaiting the hair, and he told
Of putting on costly apparel (I Tim. 2:9),
And of dazzling of pearls and of gold.

In like manner also that woman
In modest apparel be adorned;
For thus it is right and becoming (I Peter 3:3, 4),
And not to this world be conformed.

All those who are led by the Spirit,
Abhor what is idle and vain;
They have no desire to wear it,
And bring their dear Saviour to shame.

Now those who profess to be Christians,
And still love what Christ has condemned,
Are not yet possessed of His Spirit,
Are not yet just what they pretend.

Peoria, Ill.

—o—

TOWN OR COUNTRY

By John S. Umble

(Prefatory note: At the present time there is considerable interest in the question as to whether our people should encourage the establishment and development of congregations in the city or whether the Mennonite Church should take steps to establish and promote rural congregations. One hears the statement that the city is inimical to the Mennonite way of life. The present article is an attempt to make a contribution to the thinking on this subject.—J. S. U.)

The question of whether the Mennonite way of life can prosper better in a rural or in an urban environment involves several other questions. Is there anything in rural life that in itself guarantees the success of the Christian way of life? Is it environment that promotes Christian living or are other factors more important?

When one questions the power of Christianity to find root and to flourish in the city, he needs to remember that all of the Pauline churches seem to have been founded in the great centers of population—Ephesus, Corinth, Rome, and other cities. Even before the beginning of Paul's ministry, great Christian churches were flourishing in Jerusalem and Antioch.

On the other hand, a rural environment in itself does not seem to guarantee the right relation with God or with one's fellowman. The Garden of Eden certainly corresponded to what we now would call a rural setting. Cain and Abel probably lived in the country at the time of the first violation of the principle of human brotherhood.

The experience of the Mennonite Church likewise shows that living in the country does not of itself insure the prosperity or perpetuation of Mennonite congregations. Ohio alone has a number of examples of rural congregations which have passed from history leaving only a little country cemetery to mark the site of a once promising rural church. Ashtabula, Ashland, Fairfield, Franklin, Seneca, Williams, and Wood are Ohio counties where Mennonites once organized a congregation and built a meetinghouse which no longer exists. Pennsylvania, Indiana, and Illinois furnish well-known examples of the failure of Mennonite churches to survive in rural communities.

It is true, to be sure, that many of the largest Mennonite congregations are located in rural communities and special problems seem to arise in maintaining a Mennonite congregation in the city. On the other hand, Elkhart, Ind., and Lancaster and Scottdale, Pa., furnish outstanding examples of live, active Mennonite congregations in American cities.

The Amish, on the other hand, the fastest growing group descended from the original Swiss Brethren, are entirely rural. They have probably kept as nearly as any other one Mennonite group the ideology and the organization of the Swiss Brethren in the two fundamental principles of that faith: obedience to the Word of God, literally interpreted, and fostering a spirit of brotherhood.

Research by the late John Horsch, and more recently by Robert Friedman of Goshen, has shown that these two principles of obedience and brotherhood were the outstanding tenets of the faith of the Swiss Brethren. The Amish concept of a congregation is a brotherhood obedient to the Word of God in all phases of religious, social, and economic community life. This concept of true Christianity emphasizes the spirit of brotherhood and implies in a broad and very literal sense such precepts as, "Bear ye one another's burdens, and so fulfill the law of Christ." This "law of Christ" is "a new commandment I give unto you, that ye love one another even as I have loved you."

This spirit of brotherhood, love of the brethren, permeates the individual Amish congregation as well as the larger Amish community. It manifests itself in deeply rooted customs, so deeply rooted that they are as much a part of the community life as attending church. These customs implement the spirit of brotherhood and help to keep it a live, active force in the community.

When an Amish home is destroyed or damaged by storm or fire, the brotherhood helps the brother who has suffered loss to rebuild or repair his home. If other calamities overtake him these are not considered his own individual concern but the concern of the entire brotherhood. When sickness and death invade his home, the members of the brotherhood lessen his burden of grief in every possible way. They temporarily take over the management of his home and farm, they do the chores, they cook the meals, they attend to all the arrangements for burial. This is carrying out in a very literal fashion the precept, "bear ye one another's burdens."

Because the Amish have been able to maintain the two cardinal principles of their faith, obedience to God and practice of the principle of brotherhood, and because they live in the country, one might reason that living in the country of itself enables them to retain and promote their basic Christianity. But is this necessarily true? Is the fact that they live in the country, or is the fact that they have "kept the faith," what has helped them to maintain through the centuries the cardinal principles of their faith: obedience and brotherhood?

Is there anything to show that the same principles might not be and can not be preserved in an urban community provided there is the same obedience and the same love of the brethren? Is what a Christian community lives the primary question, or how it lives? If Amish congregations continued to live in the country and at the same time sacrificed the two cardinal principles of their faith—obedience and brotherhood—could they preserve the faith of their fathers?

This article is not making a plea for a wholesale migration to the city. It is simply trying to say that merely living in the country does not mean that it will be good. As rural life and urban life are organized in America, rural life seems to offer certain advantages for the development of Christian character and of a high type of community brotherhood. But unless the advantages are understood, realized, and seized upon then jealously guarded and developed, country life may fail as utterly as city life to build a solid, coherent, godly community.

Living in the country and trusting

a rural environment to build a strong Christian congregation will result in failure. No matter whether Mennonites live in the country or in the city, if they do not practice the cardinal principles of the faith of their spiritual ancestors—obedience to the will of God and the fostering of a real spirit of brotherhood among the brethren—there can be no strong Mennonite community.

Perhaps it might be useful instead of advocating a back-to-the-farm movement for Mennonites, to study how the spirit of brotherhood might best be cultivated among both rural and urban populations. How can we bear one another's burdens, share in each other's trials, find more time for visiting, study ways of working together, get a better understanding of what really constitutes a brotherhood of Christian believers and what the obligations of the individual and the group are in this relationship?

Study on these points might help us to drop some peace-destroying isms, lead us back a bit nearer to the "faith of our fathers," and provide means of strengthening the bonds of love and unity. One thing is certain. Merely encouraging the building of rural communites without a correct understanding of the advantages that such a community might bring for promoting obedience and brotherhood and without determination to practice obedience to God and love of the brotherhood, will have little avail in building Mennonite communities strong in the "faith once delivered to the saints."

Goshen, Indiana.

—o—

WHAT LEADING MEN HAVE SAID ABOUT SECRET SOCIETIES

Howard Crosby,

Chancellor of the University of New York. Pastor of Fourth Avenue Presbyterian Church.

1870:—"We have no hesitation in writing secret societies among the blackeries of the earth."

1886:—"The secret lodge system belongs to despotism and not to democracies. Whatever in it is not babyish is dangerous."

Richard S. Storrs,

Pastor of the Church of the Pilgrims, Brooklyn.

"My judgment and feeling are both strongly opposed to the secret lodge system. I heartily agree with what Dr. Howard Crosby has so forcibly said about it."

John Wesley,

Founder of the Methodist Church, one, 1773.

"I went to Ballymena and read a strange tract that professes to discover 'the inmost recesses of Free-masonry,' said to be 'translated from the French original, lately published at Berlin.' I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Free-masonry!"—N. Y. Christian Advocate, Feb., 1884.

Alexander Campbell,

Founder of the "Christian" Church, or the "Campbellites."

"I know no temperance, Odd-Fellow, or Freemason fraternity that does not recognize a brotherhood with the world. Christians, though in the world, are not of it. Any union, then, for moral purposes with the world that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ."

William Otterbein,

Founder of the United Brethren in Christ.

"A Freemason cannot be a Christian."—Christian Cynosure.

—o—

Relief Notes

Clothing Reaches Europe

Last April a shipment of five tons of new and used clothing was made to France. The clothing, valued at $11,000, was sent on a Portuguese vessel.

Because of the hazardous journey by sea, and because of the acute need for clothing in France, it is especially gratifying to learn that this shipment has reached Lisbon, Portugal, and will proceed from there to a French port. Sister Lois Gunden, in a recent letter, expressed the hope of distributing this clothing among the people whom our workers are serving in France.

A Month's Work in England

During June Bro. John E. Coffman reports that a total of 634 persons were helped by the Mennonite relief projects in England. Around 100 of those were given full-time relief. Among the 100 were the children at Wickhurst Manor Nursery Home, the Basque Spanish children in Plymouth, the aged bombees at "The Woodlands," and the children of the South Meadow Home in North Wales.

Bro. Coffman, in his letter of July 30, besides reporting the activities for the past month, projects into the future as he contemplates new centers of activity and mentions possible fields of service which he feels would express the Mennonite desire to serve a war-stricken nation.

C. P. S. Camps

A Challenge to All of Us

A government technical man at one of our camps recently said when speaking of the camp boys: "These boys have had a profound influence on us. We have worked with them during this time and there have been no fist fights, no profanity, not even a cutting word from one to another."

The director who reported this statement comments thus: "Naturally this made me happy, but at the same time it made me thoughtful. I wondered whether in the long drag of the extended period of service, the morale would hold and the influence continue to be profound. In the evening I shared the statement with the boys at our prayer meeting and said I thought it should be both an inspiration and a challenge to us."

Information for Medical Students

Information has reached the Akron, Pa., office to the effect that Selective Service System is willing to appeal for II-A classification for IV-E men who are in good standing in medical schools. This is done in individual cases and is not a blanket provision. It is first necessary for a man to get IV-E classification in order to establish his sincerity. Having attained this, there is then the prospect of securing II-A classification.

For further information on the above, and for data on possible internship in U. S. Public Health Service Hospitals, interested persons are invited to correspond with the Mennonite Central Committee, Akron, Pa.

Camp Briefs

On August 23 the Marietta, Ohio, Camp dedicated its new chapel. Bro. H. A. Fast delivered the dedicatory sermon.

Bro. Roy Miller, campee, has been selected as educational director at the Sideling Hill Camp, Wells Tannery, Pa.

Sister Elsie Rempel, R.N., Hillsboro, Kans., is the newly-appointed nursematron at the North Fork, Calif., Camp.

Contributions to C.P.S.

Various inquiries come to the M.C.C. office regarding special contributions to C.P.S.

In planning contributions to C.P.S., churches, mission societies, young people's groups, and others should remember the **$2.00 "tithe"** per church member per 6 months **comes first.** Without it, C.P.S. breaks down. Some churches and church groups wish to contribute something beyond this "tithe." Such contributions are very welcome. Money contributions should be sent through usual church channels to the M.C.C. office at Akron. For distribution of gifts in kind it would be best to inquire at the Akron office. **Extra** donations above the "tithe" could be designated for clothing replacement in cases of need, for medical care not covered by M.C.C. provisions, camp kit supplies, educational needs, and special projects. Canned food, fresh vegetables and fruits are also very welcome provided arrangements are made for necessary transportation. Before delivering food supplies the director of the particular camp for which the donation is intended should be contacted.

Released August 19, 1942.
Compiled by Grant M. Stoltzfus.

—o—

Special Meetings

FRAZER, PA.

Minutes of Annual Bible Conference held at the Frazer Mennonite Church June 13 and 14, 1942.

Organization. — Mod., Shelly Musser, New Holland, Pa.; Chor., Leidy Hunsicker, Blooming Glen, Pa.; Secy., Dorothy Smoker, Malvern, Pa.

Topics Discussed.—(Saturday evening) "My Kingdom is Not of This World," Chester Helmick, Pinto, Md.; "Prayer," Melvin Bishop, Blooming Glen, Pa. (Sunday A. M.) Message to Children, Sister Helmick; "The Christian Home," Bro. Helmick. (Sunday P. M.) "The Divine Authority of

the Scriptures," Bro. Helmick; "Loyalty to Christ," Bro. Bishop. (Sunday evening) "The Privileges and Perils of Today," Bro. Bishop; "The Soul's Greatest Need," Bro. Helmick.

Thoughts Gleaned.—"My kingdom is not of this world." This attitude of Jesus ought to settle the question for me as to whether or not I should fight. The Government owes several things to the Christian Church: (1) not to be a terror to good works; (2) can offer to help the Church if it chooses; (3) not to interfere with the worship of God. Christ is the Head of the Church, not the foot. My responsibility to the Government: (1) to be subject; (2) to pay tribute; (3) to pay custom; (4) fear to whom fear, honor to whom honor; (5) owe no man anything; (6) not to do works of evil but to put on armor of light; (7) pray for the king.

We need food for the body for nourishment; we need prayer for the soul for nourishment. Reasons for prayer: (1) for all men; (2) for kings and all in authority; (3) pray everywhere. Essentials to true prayer: (1) holiness of heart; (2) fervency of spirit; (3) If His people humble themselves,—pray,—seek His face,—turn from wicked ways,—then will God hear. Sometimes, instead of praying, we ought to be acting. Prevailing prayer (1) pleads the promises of God, (2) confesses its unworthiness, (3) asks definitely.

We'll never have a better civilization until we have better homes.

The saddest experience in the life of a young person—to be dead and not know it. Jesus always quoted the Bible. The whole plan of salvation hung on Jesus' reply to Satan at the time of His temptation. The Word satisfied the doubts of John the Baptist. God's Word is like a cube, always right side up, no matter which way it is turned.

Need of Loyalty to Christ: (1) Change of heart necessary first of all. (2) Seek those things which are above. (3) Be holy, (4) Submissive one to another. (5) Bear the fruit of the Spirit. (6) Regular time for the Word of God. (7) Regular time for prayer.

Modern inventions are a great help, but there are many dangers and perils connected with them. Money, salary—can be a grave peril. There are perils in industry, in schools, even our church schools. We have greater privileges of Church activity than ever before. If we don't take advantage of our privileges, we will find ourselves face to face with great perils. Does the world know that we are wearing the uniform of a soldier of Christ?

We all need Jesus. Paying bills, supporting the family, going to church, being a great religious teacher is no passport to heaven. Secretary.

JOHNSTOWN, PA.

Report of the annual Mission Meeting of the Johnstown District, held at the Weaver Mennonite Church, July 4, 1942.

Organization.—Mod., U. Grant Weaver; Asst. Mod., Harry Y. Shetler; Secy., Aravella Knavel and Fannie E. Thomas; Treas., L. H. Weaver; Chor., Harold Thomas.

The following subjects were ably discussed by the following speakers:

Our Appreciation of the Privilege in Observing This Day in a Religious Way, Aldus Wingard. It is a wonderful privilege to be found in the house of the Lord on a day that is set aside by the world as a patriotic day. "Whosoever will," may worship Him in this day of ours. An empty church spells tremendous waste. A waste of electricity, time, janitor's efforts, etc., if church is only half filled. A business firm would either close down or make an heroic effort to increase their business. Neither can a church afford to use only half of its efforts, but must be about the Lord's business. Love of pleasure chokes out the desire to go to the house of the Lord.

Mission Sermon, J. L. Horst.

Text—John 3:16. This is a great text that tells us great things.

Eight Greats of John 3:16

1. Greatest Giver—"For **God** so loved."
2. Greatest Gift—"That He gave His **only Son."**
3. Greatest Object—"So loved the **world."**
4. Greatest Motive—**"So loved."**
5. Greatest Simplicity—**"Whosoever believeth."**
6. Greatest Purpose—To offer **Salvation** to the World.
7. Greatest Inclusiveness — **"Whosoever."**
8. Greatest Destinies—**"Not Perish** but have **everlasting Life."**

A selfish person will never make a missionary. Two thirds of the people of the world are yet heathens. The medical profession wants everyone to be benefited by new remedies, therefore we as Christians should be willing to go out and give the only remedy for sin to a lost and dying world. The greatest mission of the Church is to teach **all** men and **all** nations.

Factors that Contribute in Making Each Congregation a Stronger Missionary Center, J. L. Horst. Acts 11:19; 13:1-4.

(1) Have missionary minded leaders and the ncongregation will be missionary minded. (2) Teach missions in your church. (3) In order to be a missionary center a congregation must be willing to sacrifice; in other words, be willing to give most active workers. (4) To be a missionary congregation they must have the spirit of giving. (5) A missionary congregation must be spirit filled.

Our Duties and Privileges in Mission Work, I. S. Mast.

(1) Our duty to save all "Israel." (2) "Fear God and keep His commandments is the whole duty of man." (3) II Cor. 5. It is our duty to be an ambassador for the Lord. (4) Our duty to stay away from evil as far as we can. "Yield not to sin, but to God." (5) Our duty as God's children to love fellow men, even the unlovely. (6) Our duty and privilege to feed the hungry, visit the sick and clothe the naked. (7) Have the privilege of distributing Christian literature in our mission activities. (8) It is our duty to reason "Christ" with lost souls and lead them to Christ.

The subjects discussed in the evening were as follows: Our Opportunities as Young People in Mission Work, Harold Thomas; Scriptural Teaching on Giving, John A. Lehman; Retrospective and Prospective View of Mission Work in the Mennonite Church, I. S. Mast. Secretary.

WINDOM, KANSAS

Report of the semiannual Sunday School Conference held at the West Liberty Church on July 19, 1942.

Organization.—Mod., A. J. Miller; Chor., D. Lloyd Miller; Secy., Virginia Showalter.

Devotion, by George R. Zook.

Children's meeting, by Jess Kauffman.

Spiritual Encouragement I Received from Sunday School as a Child (Three-minute talks by S. D. Miller, Henry Coop-rider, and Ada Zimmerman.

As I grow older I appreciate the verse in Psalms: "I was glad when they said unto me, Let us go into the house of the Lord," more than I once did. The enthusiasm of our parents in bringing us to Sunday school every Sunday, and the lives and testimonies of our teachers have had a great influence on us. The association with Spirit-led Sunday-school workers is a means of great spiritual encouragement to me.

Modern Agencies that Destroy the Moral and Spiritual Welfare of the Sunday School, by Jess Kauffman.

1. Indifferent attitude of adults concerning the spiritual needs of children. Individuals who did not accept salvation as children, seldom do later.

2. Competition to Sunday school. The larger the per cent of non-Christian people becomes, that much greater is the evil influence that surrounds the Christian. Many mission attendants have no strong home influence to keep up their interest in spiritual things.

3. Dearth of Spirit-filled teachers. As time goes on we will be more and more in need of Christian leaders and teachers.

4. Inclination of men to be lovers of their own selves. The world advocates looking after one's own self only. We must be aggressive in our Sunday-school work if we are to be effective.

Because of these destroying agencies, and our being near the end of an age, we must be diligent in our teaching. The children of our present generation must be taught thoroughly. Moses received efficient teaching as a young child or he would not have been able to withstand the influence of Egypt.

We now have the opportunity of teaching the Bible. It may not always be thus. If we are inclined to think that our efforts are fruitless, we have Christ's promise to rest upon, "Lo, I am with you alway."

Secretary.

PALMYRA, MISSOURI

Report of the Quarterly Sunday School Meeting held at the Pea Ridge Mennonite Church, Palmyra, Mo., July 26, 1942.

Organiaztion:—Mods., J. F. Kreider, John M. Yoder; Chor., Oney Hathaway; Secy. Vernon Yoder.

Program and Speakers:—Theme: "Life's Dutics and Responsibility." Devotion (Eph 4), Walter Fenton; Our Duty and Responsibility to (1) Our Fellow Men, Harold Kreider; (2) the Church, Oney Hathaway (3) God, Hannah Bissey; Respect for Authority (I Pet. 2:13-25), J. M. Kreider Discussion of the Sunday School Lesson Ira Buckwalter; Sermon, "The Necessity of Surrendering All" (Rom. 12:1), John M Yoder; Special Song, J. F. Kreider Family Theme: "The Challenge of Present Conditions to the Christian." Devotion (I John 3), David Hathaway; Children's Meeting Nora King; World Conditions in the Light of Scriptural Prophecy, Harry Buckwalter The Courage to Maintain Our Conviction in the Face of Opposition, Hilda Brenneman; Special Song, Hannibal Mission Quartet; The Place of Evangelism in the Present World Crisis, Nelson E. Kauffman How I Can Help Spread the Gospel, Vern Kreider, Mary Fenton; Self-Control, Ira Buckwalter. Devotion (Eph. 4); What Shall We Do When the Wind Is Contrary Leslie Hathaway; Hearing and Responding to God's Call, M. Lena Kreider; Sermon, "Son, Remember," J. M. Kreider.

Thoughts Gleaned.—We are our brother's keeper. We are to be faithful and obedient to our Church. Our duty to God is service; our responsibility, how to serve "Fear God and keep His commandments." What we do for Christ is a privilege, not only a duty. Our life should shine for Him as a city set on a hill. It is a teaching of the Bible to honor those in authority. As long as we are asked to do something by the Government that is not against the will of God, it is our duty to obey. Those who have made a full surrender and serve Him wholeheartedly have peace. We should remember our covenants. Those who hide behind the cross of Christ are safe. Prophecy is being fulfilled today, as was told by those of old. Christ gives

(Continued on last page)

Virginia Mennonite Conference

August 4-6, 1942

Held at the Springdale Mennonite Church, near Waynesboro, Va.

Wednesday Afternoon

The meeting was called to order by the Moderator, Truman H. Brunk.

The songs were led by John H. Shenk.

The devotional reading from II Cor. 3: -4:15 and the prayer were led by S. H. Rhodes.

The Address of Welcome was delivered by Joseph R. Driver.

The bishops of the various districts gave their reports and indicated the following total memberships:

Northern District	1181
Middle District	1210
Southern District	403
Warwick District	270
Fentress District	185
Tennessee District	28
Total	3277

The conference sermon was delivered by J. Irvin Lehman of Chambersburg, Pa., with the theme taken from the third chapter of First Corinthians. In discussing the subject BUILDING THE CHURCH he used points in the following order:

Introduction
Christ is the foundation.
Each conference, congregation, and person is an integral part of the Building of Christ.

I. Take heed as to persons.
1. Be careful what persons are used in the building—regenerated persons.
2. Be careful that such persons walk in the Spirit.

II. Take heed as to doctrines.
1. Blood atonement.
2. Supernatural work of regeneration.
3. God's providential workings in the hearts of men.

III. Take heed as to method.
1. In demonstration of the Spirit and of power.
2. In recognition of and respect to the Cross of Christ.

Conclusion—Rewards and consequences of building.
The folly of using perishable material.
False teaching may result in loss of souls.
"Well done, thou good and faithful servant."
Joy in those who are saved by our ministry.

The testimonies which followed the sermon were given by Joseph R. Driver, S. H. Rhodes, John L. Stauffer, Truman H. Brunk, John H. Shenk, Joseph D. Heatwole, Ray Emswiler, Warren A. Kratz.

The roll call indicated a quorum present to do business.

The Moderator announced the death of A. B. Burkholder.

It was moved and seconded that we receive the following brethren, ordained to the ministry during the past year, into this conference: Warren A. Kratz, Ray Emswiler, John H. Shenk, and Joseph D. Heatwole. Carried.

The revised Rules and Discipline were read by the Secretary.

The minutes of the Preliminary Session of Conference were approved by action of the conference.

The Secretary read the appointments of two Committees:
Resolutions: J. Ward Shank, J. Early Suter, and Perry Showalter.
Nominating: H. B. Keener, John Alger, and Clarence Huber.

The report of the Revisions Committee was introduced by its chairman, R. W. Benner. The Conference constitution was read and after discussions and some revisions of the first six articles, they were approved by the conference.

It was moved and seconded that we adopt the policy of electing to each of our boards one representative for every three hundred members or fraction thereof, in each bishop district. Carried.

The closing prayer was led by Timothy Showalter.

Adjournment.

Thursday Morning

The songs of this session were led by Orrie D. Yoder.

The devotional scripture was selected from Matthew 6 with Timothy Showalter reading verses 24 to 34 and leading in prayer.

Several of the bishops offered admonitions to conference members.

The Revision Committee read the remaining articles of the revised conference constitution. After making several alterations, articles II to XIII were adopted by vote of conference.

544.—The secretary read a recommendation from the Committee on Arrangements suggesting the following names to indicate the districts of this Conference: Northern, Central, Southern, Warwick, Fentress, and Tennessee. It was moved and seconded that we leave the former name designating the Middle District stand. It was moved and seconded that we amend the motion to say that members of conference from that district only shall vote on this motion. Carried. The main motion was carried.

The slate of nominees presented by the Committee on Arrangements was approved by conference and resulted in the following elections: Virginia Board of Missions and Charities: John Alger, Lewis S. Martin, J. Ward Shank, Jacob A. Shenk, Paul Good, Oliver Keener, Warren Kratz, Daniel W. Lehman, Hiram Weaver, E. F. Heatwole, Jason Weaver, Henry Shenk, Amos D. Wenger, John Shenk. Virginia Property Aid Plan: Henry M. Brunk, Edgar Cline, Howard D. H. Showalter, Charles C. Turner, Elmer Brunk, Wayne Driver, John E. Heatwole, Ralph Heatwole, Dan Shank, D. R. Martin, Ira Showalter, J. J. Hostetter, Timothy Wenger, Solomon Blosser. Virginia Automobile Aid Plan: James Gross, Robert Messner, Mark Showalter, H. D. Weaver, E. J. Burkholder, John D. Burkholder, Jr., Daniel W. Lehman, Kent M. Shank, Dan Showalter, Justus Driver, Jason Weaver, Sam F. Hostetter, Abram Wenger.

Topic—MAINTAINING CHRISTIAN RELATIONSHIPS WITHIN THE BODY. This subject was discussed by Paul Good.

The report of the Conference Treasurer was read and accepted.

John F. Garber, Chairman of the Jewish Evangelism Committee, presented a report of work which was accepted by vote of conference.

H. B. Keener, Chairman of the Home Relations Committee, read a report of their work. It was accepted by action of conference.

The Church Polity Committee presented a report of their inactivity. The report was accepted.

The report of the Industrial Problems Committee was accepted as read by their Chairman, John R. Mumaw.

The report of the Board of Missions and Charities was read by its Secretary-Treasurer, J. Ward Shank, and accepted by the conference.

The report of our representative to the Board of Education was accepted.

The closing prayer was led by D. A. Yoder.

Thursday Afternoon

Songs were led by Richard Martin.

Ephesians 6:10-20 was used by E. F. Hartzler in conducting the devotional period.

The revised constitution of the Mission Board was read and changed in a few additional places. It was decided to place the provision of the Committee on Jewish Evangelism under Article VIII. It was moved and seconded to leave matters of arrangement and editorial changes with the Revision Committee. A motion was passed for its adoption as revised.

The report of the Automobile Aid Plan was read by its Secretary-Treasurer, John D. Burkholder, Jr. It was accepted by action of conference.

Question—**Will this conference reconsider Action Number 534?**

545.—The consideration of Action Number 534 was opened by John Alger. It was moved and seconded that we rescind the action. Carried.

Question—**What method of procedure does this conference recommend to stem the tide of worldly styles in dress which threaten the purity of the church?**

The question was opened by Joseph R. Driver.

In response to this question the following resolution was adopted:

546.—Resolved, That we re-affirm our position as stated in former actions relating to attire, especially those references contained in a Restatement of Vital Biblical Principles adopted in the conference of 1935 and in Action Number 488 adopted in the conference of 1936.

Be it further resolved, That we ask our parents to give more diligent attention to these matters in the home and urge them to teach more faithfully and to exercise a parental discipline that will promote these standards among our people.

Furthermore, since this problem is continually with us we urge our ministry to be ever diligent in teaching the principles of modesty and simplicity in attire.

Additionally, we believe our ministry and deacons should engage in a fuller personal ministry among the members of their congregations, endeavoring to establish confidence and to secure mutual understanding between ministry and laity.

We counsel an humble and considerate attitude on the part of our officials and a spirit of mutual understanding and co-operation on these problems between our ministry and membership at large to the end that souls may be saved and the purity of the church be maintained.

The revised constitution of the Automobile Aid Plan was read and adopted with revisions.

Adjournment with prayer by A. D. Heatwole.

Thursday Evening

Songs were led by Dewey Emswiler.

Scripture reading and prayer were conducted by J. Irvin Lehman.

D. A. Yoder and John L. Horst, representatives of the General Conference Problems Committee, were present to speak on behalf of the interests of General Conference.

After these brethren presented their messages the meeting was closed with prayer by D. A. Yoder, a song, and a benediction by John L. Horst.

Friday Morning

The songs were led by Otis Yoder.

Ephesians 4 was read by Aldine Brenneman who also led us in prayer.

In response to the discussion of the topic **Maintaining Christian Relationships Within the Body,** the following resolution was offered by the Resolutions Committee and accepted by vote of conference:

547.—Resolved, That as Christian brethren in the midst of perilous times, we be very careful to maintain the proper Christian relationships under all circumstances. Let us exercise wisdom, forbearance and charity in all Christian love and courtesy.

A report of the Ministerial-Support Committee was read by Jason H. Weaver. Accepted.

The Nominating Committee presented a slate of nominees which, after dropping two names by request of Conference and inserting two others, resulted in the following elections: Moderator, Truman Brunk; Assistant Moderator, John F. Garber; Secretary-Treasurer, John R. Mumaw; Fourth and Fifth Members of the Executive Committee, S. H. Rhodes and John L. Stauffer; General Mission Board Representative (for 4 years), Hiram Weaver; General Conference Arranging Committee, S. H. Rhodes; Publication Board Representative (for 4 years), E. G. Gehman; Board of Education Representative (for 4 years), John L. Stauffer; Christian Workers Conference Committee, George R. Brunk—Chairman (for 3 years), Ray Emswiler—Secretary (for 2 years), Amos D. Wenger—Member (for 3 years), J. R. Driver—Member (for 2 years), Moses Slabaugh and J. Ward Shank—Members (for 1 year); Peace and Industrial Relations Committee, John R. Mumaw—Chairman (for 3 years), R. W. Benner (for 2 years), Perry Showalter (for 1 year); Home Relations Committee, H. B. Keener—Chairman (for 3 years), George R. Brunk (for 2 years), Jacob A. Shenk (for 1 year); Board of Trustees of Eastern Mennonite School, Jacob A. Shenk, D. A. Blosser, and Ira Showalter (each for 4 years); Delegates to 1943 General Conference, Timothy Showalter, E. G. Gehman, Aldine Brenneman, Warren Kratz, John F. Garber, John H. Shenk, Clarence Huber.

The Peace Problems Committee gave a report through its Chairman, Chester K. Lehman. Accepted.

The report of the Property Aid Plan was read by Roy Heatwole, Secretary-Treasurer. Accepted.

The revised constitution of the Property Aid Plan was read. After making a few changes and insertions it was accepted. It was moved and seconded that we grant to the Property Aid Plan the privilege of electing a Treasurer who is not a member of the Board for this coming year. Carried. This and another insertion providing for a Conference Evangelist in the Conference constitution approved by action of conference completed the report of the Revision Committee.

John H. Alger, President of the Board of Trustees of Eastern Mennonite School gave his report. Accepted. John L. Stauffer, President of the School, followed with his report. Accepted.

The report of our representative to the Publication Board, Ernest G. Gehman, was read and accepted by action of conference.

It was moved and seconded that we lengthen the term of office of the representative to the Publication Board for a period of four years. Carried.

It was moved and seconded that we make the same provision for the office of the representative to the General Mission Board. Carried.

The closing prayer was led by Moses Slabaugh.

Friday Afternoon

The songs were led by John H. Shenk.

The devotional period was conducted by Warren A. Kratz with the reading of Romans 12 and by leading in prayer.

The Conference Evangelist's report was read and accepted.

Question—**To what extent may nonresistant people participate consistently in local defense activities?** The discussion was opened by J. Ward Shank.

548.—The following resolution was adopted by vote of conference:

Resolved, That we declare anew our appreciation of our country and of the rights and privilcges we enjoy under its constitution and government.

We also declare our interest in its welfare both in time of war and peace, and our aim to contribute largely in those ways which strengthen the moral fiber of our nation.

With respect to our position on military service and related matters, we direct attention to a statement on Peace and War and Military Service adopted by the Mennonite General Conference in 1937.

We desire, furthermore, to co-operate in such practical measures as will work for the general welfare, such as contributing to the relief of suffering, conservation and development of national resources and in such other ways as will help and not hinder the national program, in so far as it does not conflict with our conscience as governed by our interpretation of the Word of God.

Topic—THE CIVIC RELATIONS OF NONRESISTANT PEOPLE was discussed by George R. Brunk.

The report of our representative to the General Mission Board, Hiram Weaver, was read and accepted.

The report of the Sunday-school Secretary, Ray Emswiler, was read and accepted.

The Committee on Hospitalization Plans gave their report through L. P. Showalter. Accepted.

It was moved and seconded that we hold over the question related to worldly and foolish practices associated with weddings until our next annual conference. Carried.

The Resolutions Committee proposed the following resolutions which were adopted by vote of conference:

Inasmuch as it has pleased our heavenly Father to remove from our midst a faithful minister and aged brother, A. B. Burkholder, Harrisonburg, Va., be it resolved, That we humbly submit to the divine will and express our sincere sympathy to the bereaved family.

Resolved, That we, the members of the Virginia Mennonite Conference desire to hereby express our appreciation and sincere thanks to our brethren and sisters of the Southern District for the courtesy, kindness, and hospitality shown us during this session of conference.

The minutes were read and adopted.

A season of prayer was led by Joseph R. Driver.

After singing, "A Mighty Fortress," we were led in a benedictory prayer by J. Snively Martin.

Adjournment.

Members of conference who were present this year are listed below:

BISHOPS:—S. H. Rhodes, John L. Stauffer, Joseph R. Driver, Truman H. Brunk.—4.

MINISTERS:—R. W. Benner, Clayton Bergey, Aldine Brenneman, George R. Brunk, S. H. Brunk, Perry A. Burkholder, Dewey Emswiler, Ray Emswiler, John F. Garber, Ernest G. Gehman, Wilmer Geil, Paul Good, Amos Heatwole, E. F. Heatwole, Joseph D. Heatwole, Melvin J. Heatwole, Leonard H. Jones, H. B. Keener, Oliver Keener, Earl Hartzler, Warren A. Kratz, John E. Kurtz, C. K. Lehman, J. Snively Martin, John R. Mumaw, E. C. Shank, James T. Shank, Jacob A. Shenk, Lewis P. Showalter, Timothy Showalter, Moses Slabaugh, Otis Snead, J. E. Suter, Franklin Weaver, Hiram Weaver, Joseph H. Weaver, Amos D. Wenger, C. M. Grove, John H. Shenk.—42.

DEACONS:—John Alger, Junie Bridge, Alpheus Burkholder, F. A. Driver, Enos Heatwole, Clarence Huber, Simon G. Huber, Boyd L. Shank, James H. Shank, Jacob A. Shenk, Perry Showalter, Jason H. Weaver, Jacob P. Wenger, Henry Holsinger, Timothy Wenger —15.

Visitors from other conferences who were present are, Bishops D. A. Yoder, E. F. Hartzler. Ministers: John L. Horst, Orrie D. Yoder, Otis Yoder, J. Irvin Lehman.

John R. Mumaw, Secretary-Treasurer.

Married

Burkholder—Horning.—On June 28, 1942, at the home of the officiating bishop, Bro. Amos Horst of Akron, Pa., Bro. Benjamin Burkholder of the Martindale congregation and Sister Grace Horning of the Ephrata congregation were united in holy matrimony.

Bomberger—Heller.—On June 30, 1942, at the home of the officiating bishop, Bro. Amos S. Horst of Akron, Pa., Bro. Martin Bomberger of the Erb congregation and Sister Verna M. Heller of the Hammer Creek congregation were united in holy marriage.

Binkley—Eshleman.—On June 11, 1942, at the home of the officiating bishop, Bro. Amos S. Horst of Akron, Pa., Bro. David Binkley and Sister Luetta M. Eshleman, both members of the Lititz, Pa., Mennonite Church, were united in marriage.

Haarer—Lantz.—On July 26, 1942, Bro. Aldine C. Haarer and Sister Irma Lantz, both of Shipshewana, Ind., were united in the holy bonds of matrimony at the home of the officiating minister, Bro. Leonard Haarer, brother of the groom. May the Lord bless and direct them through life.

Yoder—Slagel.—On Sunday evening, May 10, 1942, at the Bethel Mennonite Church near Ashley, Mich., Bro. Carl K. Yoder of the Plainview congregation near Aurora, Ohio, and Sister Fern Slagel of the Bethel congregation were united in marriage, Bro. J. Kore Zook of St. Johns, Mich., officiating.

Kaufman—Miller.—On July 12, 1942, in Sharon Mennonite Church near Plain City, Ohio, occurred the marriage of Bro. James Eugene Kaufman to Sister Freda Irene Miller, both members of the Sharon congregation, Bro. Abram Kaufman officiating. May the Lord richly bless this union.

Kenagy—Harder.—On July 12, 1942, Bro. Orlie Kenagy of the Bethel congregation near Garden City, Mo., and Sister Lois Harder of the Mt. Pisgah congregation near Cherry Box, Mo., were married at the Mt. Pisgah Church, Bro. J. M. Yoder officiating. May the rich blessings of God attend them through life.

Bontrager — Miller. — On Saturday evening July 25, 1942, Bro. Charles Bontrager of the Clinton Brick congregation near Goshen, Ind. and Sister Carol Miller of the Prairie St. Church, Elkhart, Ind., were united in marriage at the home of the officiating minister, Bro. Samuel S. Miller, Middlebury, Ind.

Koch—Horst.—On Aug. 8, 1942, Pre. Roy S. Koch and Sister Martha Horst, both of the St. Jacobs congregation, were united in holy matrimony at the St. Jacobs, Ont., Mennonite Church, Bishops Jonas Snider of Waterloo and Oliver D. Snider of Elmira officiating. May God's richest blessings be theirs as they journey through life.

Obituary

Blough.—Ammon, son of the late Peter and ly (Weaver) Blough, was born Dec. 20, 1880, Somerset Co., Pa.; died July 14, 1942; aged y. 6 m. 24 d. He was married April 13, 1902 Rebecca Lohr. To this union were born 5 dren of whom 4, with his sorrowing compan- survive, as follows: Harley, intermarried h Sally Spangler of Davidsville, Pa.; Mabel Rebecca, at home; and Esther, married to vid Mishler of Johnstown. One son preceded in death. He is also survived by 1 grand- d, 1 brother, 3 sisters, as well as many oth- relatives and friends. He united with the ugh Mennonite Church over 40 years ago was a regular attendant and a faithful sup- ter of the church until the end of his life. death came very unexpectedly, by being run by his tractor while he was moving his shing outfit. Funeral services were con- ted July 17 at the home by H. C. Blough, r which the body was taken to the Blough rch, where further services were conducted the home ministers, H. C. Blough and John Lehman. Text, Jno. 14:1-3. An unusually e concourse of people attended the service. body was laid to rest in the cemetery ad- ing the church.

shleman.—Anna Y., daughter of John and (Barley) Yingling, was born July 9, 1891; July 21, 1942, at the Lancaster, Pa., Gen- Hospital after an illness of eight months; 51 y. 12 d. She was united in marriage to rison Eshleman Jan. 25, 1912, who preceded in death Jan. 19, 1940. She leaves her par- and the following children: Ida, Arlene, n, Raymond; also many other relatives and nds. She accepted Christ as her Saviour in youth and remained faithful until death. h all her suffering she bore it patiently. She a good, faithful mother. She will be greatly ed by all who knew her. Services were ucted at the home by Bro. Christ Brubaker at the Willow Street, Pa., Mennonite Church ro. Jacob Harnish. Burial in the adjoining tery.

lives are so lonely, dear Mother,
ithout your sweet smile and your cheer;
ds fail to express how we'll miss you,
nd those prayers in behalf of us here."

—By the Family.

ertzler.—Alta Sara, daughter of John M. Lena (Swartzentruber) Hertzler, was born Morgantown, Pa., April 14, 1921; died July 942; aged 21 y. 3 m. 9 d. She was a mem- of the Conestoga Mennonite Church. Alta the last two school terms at Goshen Col- Goshen, Ind. Here she learned to know have many friends. She became ill while llege. Besides her parents, she is survived sisters and 1 brother: Grace (wife of Jo- B. Stoltzfus) of Sadsburyville; Mabel (wife ristian T. Landes), Hatfield; Linda (wife ilbur Lapp), North Wales; Ralph S. of son; Erma (wife of Frank Stoltzfus), El- n; Cora L., at home. The funeral was July 26 at the Conestoga Church, conduct- the home ministers. Bishop John S. Mast ht the message. Burial in the cemetery ing the church. She will be greatly missed r family and friends, yet we believe what is loss, to her is gain.
from our midst a dear one has taken,
loved her, we miss her;
he has gone to dwell eternally in heaven,
ere there is no suffering, sorrow or care."

ng.—Samuel B., son of David H. and Bar- (Zook) King, was born June 30, 1861, near ington, Ill. His early manhood was spent ingston Co., where, on March 5, 1885, oc- his marriage to Anna Smith. In August t year they moved to Larned, Kans., where ook up the rigors and hardships of pioneer Ten years later the family moved to Har- o., Kans., which for 47 years has been home. Though of a strong and rugged constitution, yet strength gave way and cancer of the pancreas brought his life to a close Aug. 2, 1942; aged 81 y. 1 m. 3 d. Besides the many relatives and friends who will miss him, are his widow and the following children: Mrs. Emma Risser, Hesston, Kans.; Frank D., Chicago; Elmer R., Eureka, Ill.; Mrs. Grace Shellenberger, Wichita, Kans.; Alvin B., Hesston; Samuel M., Dhamtari, India; Chancy B., Camp Roberts, Calif.; and Mrs. Bessie Yoder, Kalona, Ia.; 23 grandchildren, 3 great-grandchildren and 2 brothers (E. J. and B. J.) also survive. Ezra W., the oldest son, preceded him, also 3 brothers, 2 sisters, and 3 grandchildren. Earl Buckwalter, with the assistance of F. U. Moyer, D. D. Zook and Edwin Weaver (just returned from India), conducted the services at the house and the Pennsylvania Mennonite Church. We thank the Lord for answered prayer and comfort given.

—The Family.

Landes.—Lizzie Ann, daughter of the late William and Barbara Smith, was born Oct. 23, 1872; died June 19, 1942; aged 69 y. 7 m. 26 d. She was united in marriage in 1891 to Henry T. Landes. Thirteen children were born to this union. Surviving her are her husband and the following children: Elsie (wife of Ephraim Hallman), Washington Square; Willie, of Collegeville; Mary (wife of J. Leroy Fuhrman), Collegeville; Henry, of Alburtis; Cora (wife of Ulysses Moyer), Souderton; Jacob, of Telford; Maggie, Ivan, and Wilson, of Hatfield; Jonathan, of Montgomeryville; Lizzie (wife of George Foster), Harleysville; Barbara (wife of Paul Henninger), San Francisco, Calif.; Mae (wife of Warren Kriebel), Souderton. There also survive 63 grandchildren, 8 great-grandchildren, 2 sisters, and 2 brothers. She had been a faithful member of the Upper Skippack Mennonite Church. She had a meek and quiet spirit, patient in her severe suffering, and calling on the Lord Jesus to take her to His happy home. We as children miss her very much, but we know that our loss is her eternal gain. Services were held at Upper Skippack Mennonite Church, June 23, 1942.

"Rest on, dear Mother, thy labors are o'er,
Those loving hands will toil no more;
A faithful mother, true and kind,
No friend on earth like you we'll find."

—The Family.

Landis.—Abraham B., son of the late Benjamin and Fanny (Bassler) Landis, was born in Lancaster Co., Pa., Dec. 7, 1861; died at the home of his granddaughter, Mrs. Amos Sauder, near E. Petersburg, Pa., July 31, 1942, after a lingering illness; aged 80 y. 7 m. 24 d. He was a faithful member of the East Petersburg Mennonite church for many years. He was preceded in death by his wife (Ida Elizabeth Landis), 1 grandchild, 1 great-grandchild, and 6 sisters. He is survived by 3 children (John J. Landis; Bertha E., wife of Harry N. Frank of E. Petersburg; and Sanford A. Landis), 12 grandchildren, 13 great-grandchildren, 1 brother (Benjamin F. Landis), 1 step sister (Mrs. John Hoffmaster of Millersville). Funeral services were held Aug. 3, at the home of his granddaughter, conducted by Bro. John Gochnauer, and at the E. Petersburg Mennonite Church by Bro. Frank Kreider. Text, II Tim. 4:7, 8. Interment in the adjoining cemetery.

"Father, dear, you're not forgotten,
Though on earth you are no more;
Still in memory you are with us
As you always were before."

—The Family.

Randolph.—Winifred Jane, daughter of Alves and Nancy (Sitton) Sharp, was born Aug. 15, 1861; died June 25, 1942, after a brief illness at the Bethany Hospital, Kansas City, Kans. Her parents came many years ago from the East and South and settled at Maryville, Mo. She was the second child of a family of twelve. She moved with her family to Clay County while very young, and in 1886 married Orvel Randolph. To this union were born 7 children. Four passed away in early childhood. Surviving are her 3 oldest children (Olive Randolph Colby, Alves P. Randolph, and Nancy N. Brown), 10 grandchildren, and 2 great-grandchildren. One grandson preceded her in death. Her husband preceded her in December, 1911. In 1906 she united with the Mennonite Mission in Kansas City, Kans., having been introduced to this faith by her sister (Mrs. Rebecca Dickey) who passed away some years ago. Sister Randolph was devoted to her children and grandchildren. Her devoted Christian life shall long be remembered by all who learned to know her. Bro. Yoder and Bro. Horst of the Kansas City Mission conducted the funeral. Text, Zech. 14:7. Interment at the Maple Hill Cemetery, Argentine, Kans.

"Weep not that her time is over,
Weep not that her race is run;
God grant that we may rest so calmly,
When our work, like hers, is done.
She is not dead, she is only risen,
To live with God whom she has known."

Sauder.—Ruth, infant daughter of Samuel E. and Lydia (Hollinger) Sauder, died Aug. 11, 1942, at her home near Goodville, Pa.; aged 1 d. Besides her parents, she leaves these brothers and sisters: Mildred, Edna, Leroy, Bertha, Dora, Miriam, Lawrence, Erma; also the maternal grandparents (Mr. and Mrs. Samuel Hollinger of Goodville), and the paternal grandfather (Harry E. Sauder, Terre Hill, Pa.). Brief services were held at the home and in the Weaverland Cemetery (where interment was made) conducted by Bro. Aaron Weaver. Text, Psa. 126.

"Full blooming flowers alone will not do,
Some must be young and ungrown;
So the frail buds He is gathering too,
To beautify His throne."

Shetler.—Samuel Grant, son of the late Jacob and Amelia (Kaufman) Shetler, was born Jan. 13, 1871; died Aug. 11, 1942; aged 71 y. 6 m. 28 d. He is survived by the following children: Luella (wife of Harry E. Miller), Goshen, Ind.; Rosella (wife of Jno. M. Bachman), Creston, Mont.; Goldie (wife of Jno. Sala), Creston, Mont.; Margaret (wife of Calvin E. Kaufman), with whom he resided at the time of his death; and Sanford G. (married to Florence Young), Hollsopple, Pa. He is also survived by 16 grandchildren, and 1 great-grandchild; also by 1 sister (Mrs. Louisa Hostetler). His wife, Maggie Jane (Kaufman) Shetler, and 2 children (Ralph and Rena Shetler) preceded him in death. He was baptized into the Mennonite Church Dec. 13, 1892, at the Stahl Church, Bishop J. N. Durr officiating. May 20, 1894, he was ordained deacon, and April 18, 1897, minister, Bishop Jonas Blough officiating in both services. Feb. 28, 1915, he was ordained bishop by Bishops J. D. Misbler and J. P. Bontrager, at the Hopewell Church, near Hubbard, Oreg. He was greatly interested in the welfare of the Church, and engaged in many activities. His passing will create a vacancy in many places. He was a much loved pillar in the Church. During the two days before the funeral over 800 persons came to the Kaufman home to view the mortal remains. The funeral was attended by over 1,000 persons. There were present 28 ministers, 12 bishops, and 9 deacons, as well as many other church workers. While our brother was conducting summer Bible school at Grantsville he collapsed one evening in the meeting and his condition became worse again after a slight improvement from treatment, and he passed away peacefully at the end. He was one of the pioneers in the starting of both winter and summer Bible schools in our church. He founded the Pacific Coast Bible School at Hubbard, Oreg., in 1921. Also another such school was founded at the Stahl Church in the Johnstown district in 1922. Last year, the twentieth term of the Johnstown Bible School, he was principal. He conducted many two-week winter Bible schools in other churches. At the time of his death he was in charge of the Stahl Church, and had

bishop oversight of the Stahl and Elton churches and of the Johnstown City Mission. The funeral services, conducted at the home and at the Stahl Church, were in charge of Bros. Lloy A. Kniss, Robert Dayton, John L. Horst, and Jas. Saylor. Text, Rev. 14:13. Others who were present and added comforting words were Abram Metzler, S. C. Yoder, J. Irvin Lehman, Roy Otto, Allen Erb, Daniel Kauffman, Roy Kinsinger, and Irvin Stonerook. The body was laid away in the Stahl Cemetery. Besides our departed brother's much appreciated service to the Church as a bishop, minister, teacher, and evangelist, he also served the community as a successful schoolteacher for over 40 years. He taught a teachers' training normal in Conemaugh Township for more than twenty terms. Many of the persons at the funeral services were at one time or another pupils in some school that he taught. It was touching to see the small children, with those who were one time small children, coming into the home to view the body, standing by the coffin and weeping as they paid their last tribute to a beloved schoolteacher. In the flyleaf of his Bible was found written the following verse which aptly describes his attitude toward discouraging incidents which came up in his work:

Don't Give Up

God can read each falling tear,
He knows the heart that's needing cheer,
He sees the path that's hard and drear,
Don't give up for He is near.

—Aug. 9, 1935, Coatesville, Pa.

SPECIAL MEETINGS

(Continued from page 476)

power to face opposition. We are to preach the Gospel at all times, regardless of the conditions that may exist. Do not stop evangelism because of a crisis. We may spread the Gospel with prayer and giving and by the life we live. When we have obtained the self-controlled life we have overcome one of the largest tasks in life. We are enabled to rise above the storms and tempests of life through prayer. When the winds of life are contrary and we feel like giving up, let us call upon Christ in prayer. Those who heed the call to repentance will hear the call to service. Faithful acceptance of the first call places one in the school of preparation for the second call. What a contrast! the rich man with much of the world's goods—Lazarus, nothing. Death comes and Lazarus in Abraham's bosom—the rich man in hell! TODAY is the day of salvation!

Secretary.

—o—

EASTERN MENNONITE SCHOOL

Opening date.—Aug. 31, 1942. Registration of day students in the high school begins at 8 a. m., and of boarding students at 1 p. m. Meetings of college students and of Bible students for matters preliminary to registration at 1 p. m., followed by registration. This announcement displaces that of the catalogue.

Transportation.—Students arriving by bus or tram should notify the school of the time of their expected arrival, so that arrangements can be made for conveying them to the school. The Greyhound Bus operates a line through Harrisonburg, which connects with the C. & O. R. R. at Staunton. Students coming via the B. & O. can make bus connections for Harrisonburg at Martinsburg. The nearest N. & W. point is Elkton, where bus service to Harrisonburg is available.

Departments.—High School with wide curriculum including art, business education, industrial arts, home economics, music, agriculture, etc.; Junior College with strong departments in art, Bible, biology, chemistry, education, English, German, history and social science, Latin, mathematics, music, and physics; and Bible School with large choice of electives in book study, doctrine, Christian education, N. T. Greek, church history, and missions. Four-year Bible College course leading to Th.B. degree.

Standards.—Upholds conservative standards of the Mennonite Church. Strong emphasis is given to the development of spiritual life, evangelism, and wholesome Christian activities.

Chester K. Lehman, Dean,
Harrisonburg, Va.

Items and Comments

The eighteenth Amendment is said to have closed 177,000 saloons, and the twenty-first Amendment is said to have opened 436,000. That is how we have made progress.—International News Service.

Movies and Liquor.—The American Business Men's Research Foundation is conducting an investigation to determine whether the moving picture industry is being used by the liquor interests for propaganda purposes. Seventy-four per cent of the 114 pictures investigated show 250 "drinking scenes," and in only 16 is there distinct disapproval.—Christian Cynosure.

A Good Song Spoiled.—We recently met a minister of the Gospel who said he once entered a place where the Spiritualists were holding a meeting. He picked up what purported to be a hymn book and read this version of an old song, "When the Pearly Gates Unfold." The way the purported hymn book had it was as follows:

"I have found a life worth living;
This dear world is much to me;
All its pleasures are augmented,
Since discarding Calvary."

Divorce is on the rampage in our country. It is said that among the States Texas led in 1940 with 27,500 divorces. Other states that followed in their order were California, Ohio, Illinois, Michigan, Missouri, Florida, and New York. It happens that Reno has ceased to be conspicuous as the mill that grinds out divorces. The principal causes of divorce are given as incompatibility, cruelty, desertion, drink, and adultery. With our country in danger and our homes in danger, we are in a bad way.—D. Carl Yoder.

Church Membership in the United States.—According to tabulations made from the last census of the United States, 62,000,000 people are associated with some church. 34,000,000 were found to be Protestants and 22,000,000 Roman Catholics. 4,000,000 were reported to be Jews, and 2,000,000 all other religions. Authorities seem to agree that only about one half of this number, or 31,000,000 attend church at all and only one fourth, or about 15,500,000 attend with any regularity. This number could probably be divided again in determining the number that attend Sunday evening services. This leaves a total of well over 100,000,000 that need to be evangelized in our United States.—Selected.

Then and Now.—Some people tell us that because the people of God served in the armies of Israel in wars to overcome the enemies of God, the same should be done by the people of God at the present time. This argument would have greater weight if the same miraculous power of God were in evidence today that was in evidence when wars were waged in the days of Moses and Joshua and David. In those days the people of God prospered when they followed the Lord, and suffered disastrous defeats when they forsook Him. Today victory is invariably on the side of the nations that command the greate armies and the most destructive weapo of warfare. There is little, if any, reser blance between the description of wars found in the books of Joshua, Judg Kings, and Chronicles and the descriptio which men give of present-day wars. M still pray for victory, but there is not t direct connection between prayer and vi tory that there was in the days of t patriarchs.

Indians in Brooklyn.—More than 200 M hawks or Iroquois Indians have settled Brooklyn, N. Y., and have services in th own language at certain times in t Cuyler church. The American Bible S ciety has recently printed the Gospel Luke in their language.—The Gospel Mi ister.

—o—

Announcements

GOSHEN COLLEGE

ANNOUNCEMENTS FOR OPENING THE FALL TERM, 1942-43

Freshman Days, August 29-September 2

Saturday, August 29, 7:30 p.m. All freshm are expected to be present for a meeting w Administrative officials to receive instructi regarding the Freshman Days' program.

Registration

For Seniors, Juniors, and Sophomores September 1, 8 a
For Freshmen ..... September 2, 8 a

Classes Begin

For Seniors, Juniors, and Sophomores September 2, 7:45 a
For Freshmen ..... September 3, 7:45 a

Ernest E. Miller, President

—o—

IOWA-NEBRASKA CONFERENCE

The Iowa-Nebraska Conference will be h this year, D. V., with the brotherhood Alpha, Minnesota, Sept. 2 to 4 inclusive.

The Bishop Council will meet on Mon evening, Aug. 31. The Ministers' Meetin called for all day Tuesday, Sept. 1. Wednes all day and Thursday morning will be devo to Church Conference. Thursday aftern and evening and Friday will be devoted t Workers' Conference.

Anyone coming by train or bus sh notify C. J. Garber, Alpha, Minn. A cor invitation is extended to all to enjoy th conference sessions with us.

Wm. R. Eicher, Secy.

—o—

ONTARIO A. M. S. S. CONFERENCE

The Ontario A. M. Sunday School C ference will be held, D. V., at the St. Ag A. M. Church, beginning Saturday even Sept. 5, continuing all day Sunday, the si and on Monday (Labor day), the seve Everybody welcome. Come praying. further information, write to

Peter Nafziger, Secy.,
Baden, Ontari

Table of Contents

465—Editorial
466—Our Youth and Their Future, I
467—Building for the Future; Tithing
468—Mission News from India, Reading, South America, Africa
470—God's Hand of Love in Suffering, X
471—S. S. Lesson; Bible Meeting Topic
472—Field Notes; Correspondence
474—"Ye Cannot Serve God and Mamm (Poem)
Town or Country?
475—What Leading Men Have Said abou cret Societies; Relief Notes; C. I Camps; Special Meetings
477—Virginia Mennonite Conference
478—Married; Obituary

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXIV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, SEPT. 3, 1942 (Herald of Truth Established 1864) No. 23

Four Days at Harrisonburg

Ordinarily, we would call the meeting that we attended "the regular biennial meeting of the Mennonite Publication Board." But during the past few years there has been a change in the time of the Board Meeting, so that instead of meeting in the same years that the Mennonite General Conference meets we now meet in the alternate years.

* * *

This year we met in the spacious rooms of the Eastern Mennonite School, located in Parkview, near Harrisonburg, Va. Talking of meeting in Virginia, it is not necessary to speak of the warm Christian fellowship that we enjoyed, for the generosity of our Virginia people is proverbial.

* * *

It was on Saturday morning, Aug. 21, that two committees, the Executive and Publishing Committees of the Board, met in the main building of the School. The Publishing Committee was in session the forenoon, while part of this time was devoted to a meeting between Executive Committee members and book store managers.

* * *

The afternoon was taken up by meetings of these two committees; part of the time in joint session, the rest of the time in separate meetings. Among other things, important work was prepared for the further consideration in subsequent meetings of the Board.

* * *

In the evening we all met in the assembly room of the School. It was the first public meeting of the Board. Among other things, two subjects were discussed, as follows:

1. "Reading Maketh a Full Man," by J. Paul Graybill.
2. The Church's Provisions for Supplying Wholesome Literature, by J. L. Horst.

These topics were discussed in a wholesome way, and we all felt like expressing ourselves, as did Peter on a certain occasion, "Lord, it is good for us to be here."

* * *

Sunday morning found us in different churches in the Shenandoah Valley and outlying mountainous districts. In all these places Sunday school was held as usual, followed by preaching services. Following is a list of congregations favored by Gospel messages from visiting ministers:

Congregations	Messengers
Weavers,	Oscar Burkholder.
Bethany,	H. B. Ramer.
Bank,	Daniel Kauffman.
Morning View,	D. D. Troyer.
Buck Horn,	Harold Zehr.
Zion,	H. A. Diener.
Eastern Mennonite School,	Simon Gingerich.
Harrisonburg,	Paul Mininger.
Zion Hill,	O. N. Johns.
Raleigh Springs,	H. F. North.
Mt. Herman,	J. C. Gingerich.
Hebron,	I. B. Witmer.
Springdale,	Edwin Yoder.
Mt. Herman, (W. Va.),	J. R. Shank.
Peake,	J. Irvin Lehman.
Lindale,	J. L. Horst.

* * *

Sunday afternoon found us again in the assembly room of the school. The time was taken up in song and devotional services and the discussion of the following subjects:

1. The Effects of a National Crisis on Christian Literature, by E. G. Gehman.
2. Strengthening Our Spiritual Defenses through Literature, by H. F. North.
3. A Message of Hope in a World of Despair, by H. A. Diener.

* * *

The Sunday evening session was devoted to the general theme of "Our Home," discussed under the following heads:

1. Survey of the Needs of Our Youth, by J. R. Mumaw.
2. Literature That Will Guide Youth for Right Living and Loyal Service, by E. E. Miller.
3. "Wherewithal Shall a Young Man Cleanse His Way?" by Harold Zehr.

* * *

The roll call, on Monday morning, revealed that nearly all the Board members were present, either in person or by proxy.

* * *

Bro. O. N. Johns, secretary of the Board, favored us with an illuminating discussion on "Chief Goals in Our Publication Work." Following is a list of "chief goals" named:

1. Doing the King's business.
2. Disseminating the whole Gospel.
3. To all people (as many as possible).
4. To help strengthen or upbuild the Church.
5. To serve or work in co-operation with the various agencies of the Church.
6. To help safeguard the Church.
7. To help unify the Church.
8. To give a balanced Biblical teaching on controversial subjects.
9. Our Church papers or periodicals in all our homes.
10. Our publications to be the best possible to be had.

Conclusion: Our work—all for the glory of God and the welfare of the Church.

* * *

Among the things that occupied considerable time of Monday forenoon meeting was that of the usual reports of the officers of the Board, of the officers and editors in the Publishing House, and of the managers of our branch book stores. The reports of House officials, editors, and book store managers are printed in pamphlet form, which were distributed among those attending the meeting.

* * *

After listening to these reports we were favored with a discussion of two subjects, as follows:

1. Bringing Christ to the Child, by Mary Royer.
2. Our Future Sunday School Lesson Courses, by Paul Mininger.

* * *

While the meetings were going on we meditated, at times, on the absence of former workers in our biennial meetings who were absent this time because the Lord had called them home. Among these we may name Brethren J. S. Shoemaker, Jonathan Kurtz, D. J. Johns, S. H. Miller, Abram Metzler, L. J. Heatwole, George R. Brunk, A. D. Wenger, S. G. Shetler, J. H. Mosemann, A. I. Yoder, J. K. Bixler, A. D. Martin, Levi Mumaw, M. H. Shantz, John Horsch, J. A. Ressler, and others. Their memory still lingers with us.

* * *

Usually, in writeups of this kind, we list the number of ordained men present, during all or part of the sessions. This year we are able to list the names of 14 bishops, 48 ministers, and 9 deacons. Of these, 33 were from Virginia, the rest from other states and provinces. Nearly all our conference districts were represented.

* * *

One of the sights that attracted our attention was the rising structure of the new auditorium on the campus to the east of the School.

Considering the improvements on the buildings and grounds during the past year, both the School and the brotherhood in Virginia and elsewhere deserve especial credit for their contributions which made these improvements possible. May the blessings of the Lord be added to this enterprise.

* * *

Monday evening's meeting opened with a brief period of open conference, with our minds centered on the subject, "The Christian Worker Keeping Spiritually Fit." Bro. Sanford Shetler had charge of this discussion period, and called upon the following brethren who favored us with a number of pointed remarks: Joe C. Gingerich, Orrie D. Yoder, F. S. Brenneman, and Edwin J. Yoder. Such periods of Scriptural meditations and testimonies, when directed by the Holy Spirit, are always spiritually edifying. The remainder of the evening was devoted to a discussion of the following subjects:

1. Suitable Books for Our Children, by Ruth Brackbill.
2. Inspiration and Guidance for Parents, by J. Irvin Lehman.
3. Devotional Literature for All, by Paul Erb.

It will be noted the discussions of the evening before were centered around a similar theme—that of youth. Where suitable provisions are made for the proper nourishment of our children and young people, the question of keeping the home supplied with wholesome literature for all members of the household will probably be the result.

* * *

As a result of the report of the Nominating Committee of the Board and the election following this report, the following constitute the official body of the Board for the coming biennium:

Executive Committee: President, Simon Gingerich; Vice President, Homer F. North; Secretary, O. N. Johns; Treasurer, Lewis S. Martin. Brethren A. J. Metzler and C. B. Shoemaker, General Manager and Secretary-treasurer of our Publishing House, are ex officio members of this committee.

Publishing Committee: Oscar Burkholder, Harry A. Diener, Paul Erb, J. Paul Graybill, J. Irvin Lehman, J. L. Stauffer. The editor of the Gospel Herald is the ex officio chairman of this committee.

* * *

Appropriate resolutions were adopted in memory of Bro. John Horsch (German editor in the Publishing House and outstanding Mennonite historian) and Bro. D. J. Johns (for many years member of our Publishing Committee), whom the Lord called home since our last regular meeting.

* * *

During the last session of the meeting, Tuesday afternoon, part of the time was taken up in finishing the business affairs of the meeting, after which we were favored with a discussion of the following subjects:

1. Bringing the Message in Books to the Multitudes, by J. C. Fretz.
2. Practical Proposals for Increasing the Effectiveness of Mennonite Literature, by Ellrose D. Zook.
3. The Need of and Responsibility for Research, Writing, and Publishing of Mennonite History, by Edward Yoder.
4. Our Opportunity as a Board and Publishing House, by Oscar Burkholder.

* * *

The generous hospitality extended us by the people in the vicinity of the Eastern Mennonite School, and also by the authorities in the School, was acknowledged by an appropriate resolution and adopted by a standing vote of appreciation.

* * *

Quite impressive was the closing talk given by Bro. D. D. Troyer the retiring Vice President of the Mennonite Publication Board Brother Troyer has given many years of faithful service, both to the Board and to the Church at large, and now gives way for the services of a younger man. We thank the Lord for his life, and our prayer is that God may bless his efforts to promote the cause of Christ and the Church until he receives the final summons, "Come up higher."

* * *

The meeting was closed with a benedictory prayer, and with this service passed into history. A bright spot lingers in our memory as we think of the warm fellowship enjoyed, on this and on former occasions, with the brotherhood in the Shenandoah Valley. May we be alive to our opportunities and responsibilities, and through the instrumentality of the printed page be the means of leading many from the realms of darkness into the glorious light and liberty of the Gospel of Christ.

Our Youth and Their Future

By John E. Lapp

(Continued from last week)

Some Modern Hindrances to the Development of Our Youth

It is quite evident that our Christian youth do enjoy many blessings which non-Christians cannot appreciate, but there are a number of modern hindrances to the development of character and preparation for life which our young people face today.

1. **The present school system.**

In eastern Pennsylvania we still have the evidence that the Church was responsible for the introduction of educational systems into the American Life. There are still a number of schoolhouses located on the church grounds of some of the older congregations. These schools were used until a very few years ago. Christopher Dock, the pious school teacher of the Skippack, who lived only ten miles from the writer's home, introduced the first set of rules for schoolteachers in America. Two hundred years ago the Mennonite Church was concerned about the education of her own children. With the increase of industrialization on the farm and in the factory, less attention was given to child education and it is only in recent years that there has again been an awakening of interest.

The public school system of the United States was begun with good intentions, served a very useful purpose, and is still a blessing to the nation at large. For Christians, however, the ideal should always be to adhere to the Divine Plan. The Bible places the responsibility for teaching and training children upon the parents in the home and upon the Church also, but nowhere is it intimated that this responsibility shall be delegated to the State.

In our present school system our children are faced with un-Biblical teaching. Their contacts are often with those of low moral standards and it is almost unbelievable how a child from a pious Christian home will be attracted to associate with one of low moral living. Another important matter to be concerned about is the emphasis placed upon interscholastic sports, gymnastics, socials, plays, etc. The writer has observed how a number of young persons who have become greatly interested in these activities have lost their interest in the spiritual values of life. The school problem is a large one, but the writer does not consider it a hopeless one.

2. **The present trend of industrialization.**

The movement from farm to industry is not a healthy one for nonresistant and nonconformed people. The best place to live the simple, Christ-like life is on the farm, close to God's earth. The movement from farm to city, either to live or to work, has been steady for a number of decades. Today we are faced with the problem of making a livelihood without violating our conscience by making war material. The writer believes it is possible to maintain the simple standards of the nonconformed and nonresistant life in the city, but is sure that these standards can be more easily and completely upheld by remaining rural people who till the soil.

The present-day economic set-up in the United States is making it increasingly difficult to establish an independent business. With all of the necessary tie-ups, one may be more happy not to enter in the commercial field.

Another problem one faces who thinks of entering the employ some industry is that of labor organization. There is hardly a pla in any one of the larger industrial organizations unless one violat the Christian's position by uniting with a labor organization. With that can be thought of in industry that is contrary to Christianity, it still possible that Christian youth can be prepared for a place, b the place of importance, and most likely for the Christian, is unque tionably on the farm.

3. **The spirit of hyper-activity.**

The writer is indebted to a speaker whom he heard use this phra It seems to be very descriptive of the age in which we are living. Th

irit of hyper-activity is the robber of the meditative spirit. "Isaac ent out to meditate in the field at the eventide." Gen. 24:63. Our rents and grandparents used to have time to meditate in the eve- ng. Today the farmer has work from early dawn until bed time. The siness man and employer has duties far into the night in connection ith his business. The eight-hour-a-day employee has an automobile th a radio in it, for going to and returning from work, a social func- n for every evening which lasts far into the night. The minister church leader has so many committee meetings to attend and so ny functions to perform that even for him time for meditation is ne.

All of this is noted by our young people. They are brought up in environment of "hyper-activity" which is breaking down the sim- e life to which the generation past was accustomed. It is the cause many nervous breakdowns and often results in mental disorders. is is also not a hopeless problem for youth, if they can be taught to vé a "quiet hour" each day, one in which they are "alone with God."

4. **The amusement craze.**

Life is a serious thing. Life itself comes from God as a sacred trust every human soul. Life, if it is worth while, is lived with the con- ousness of being in the presence of God and being responsible to m for every thought, motive, word, and action. The present means satisfying the carnal nature of man which longs for entertainment d amusement, by hearing things of that kind over the radio, by going see plays and entertainments of various kinds (in school and else- ere) is robbing youth of the seriousness of life. It is still possible the twentieth century to enjoy life, to keep a sense of humor, with- t forgetting the seriousness of living and the presence of God with

5. **The moral breakdown.**

The writer feels that there has been a moral breakdown since the of man, but that at certain times the world's moral sense is higher ause of a spiritual revival which has its effects upon the world, and er at other times because of war, prosperity, and a lack of revival wer. At the present time a number of conditions exist which tend break down the moral standards of Christian young people. ongst these we mention the following: (1) reading matter that s young people of sober, pure, and sane thinking; (2) a looseness tongue with all kinds of evil suggestions from both sexes and even m older folks; (3) community practices which make it difficult to intain Christian standards of morality and purity; (4) a breakdown eserve.

The writer was reared in an atmosphere of reserve and modesty. ny things which were heard in other homes were never heard in writer's parental home. The burgess of our town said to the ter recently, "There is nothing more beautiful than a blushing girl." went on to say, "Girls don't blush any more, but your Mennonite s still do." He knew that the breakdown in reserve is responsible the loss of the "maiden's blush." In some parts of the Church, ng people think it is all right to marry whom you please. At one e the congregation cannot be adequately supplied with ministers, ause of such mixed marriage practices, weakening the spiritual and conviction of the members. Some conference districts have n tremendously weakened because of a failure to "marry, only in Lord." The moral problem is one to be faced courageously by istian youth.

Present-day Church problems.

he writer does not feel it to be an admission of weakness that we e church problems. He rather feels that if there were no prob- s, the Church would be self-satisfied, lukewarm, spiritually dead. ay be that the problems which face us, and someone to remind us hem, will keep us spiritually alive.

he first thing to mention as a problem is the lack of unity in doc- e. On so many points we seem to differ. In so many ways our isters are giving teaching which is opposite. Why? No doubt eason is a self-educated ministry. Our ministers are not seminary ied to "all speak the same things." Nor is the writer suggesting this would be the remedy. It might, however, help. Our young le would be blest, if the Church were united in doctrine, and yet lack of unity itself may serve the valuable purpose of stirring up individual to a more careful study of doctrine.

nother problem is the lack of unity in practice. In travelling one always (and most Mennonites do) visit with Mennonites in other erences and states because of their Christian hospitality. One thing that is always a problem to the young mind is, Why a different practice? In one conference district the water in baptism is applied a little differently from the manner in another conference district. In one district the ordinance of feetwashing is observed before communion, in another after communion. In one district listening in to other folks talking on the telephone is thought of as being sociable; in another the same practice is un-Christian. In one conference, members dress differently from another, etc., etc. Why all the difference? There are a number of contributing causes, and this difference may be a hindrance to many; but it should be a challenge to all, to adhere to the practices which are in harmony with the Bible teachings.

Another church problem is that of insubordination. Christ established the Church with authority, and this had always been recognized in Mennonite circles. The cause of past church divisions was the spirit of insubordination. The same thing, and an increased disrespect for authority, is the result of the influence of non-sectarian groups, who disclaim all right for a church to exercise authority and carry out her discipline. Youth needs to be challenged to rally round the Cross and defend and uphold the standards of its Church.

7. **War influences.**

The war has brought with it some more hindrances, and yet these may become the means of developing a stronger Church with stronger youth. Conditions are abnormal, we must admit. Young people need to change plans for future life. Young men are called from home and the normal course of life. Schooling and marriage are interrupted. Preparing for life vocation is halted. Contacts with the home church are reduced, etc., etc.

The local community organizations are more threatening to the position of the Church, than for young men to be called from home into C.P.S. camps. The local set-up is so subtle that unconsciously the Church may lose her peace principles through the unequal yoke and a possibility of closer military control of local community organizations. All of this (which has been pointed out as modern hindrances to the development of Christian youth) may become, under careful guidance, the stepping-stone to a more stalwart group of men and women, whose lives may add much to the moral and spiritual backbone of the future Church.

The Future of Our Youth

After thinking of the special advantages of Christian youth and the modern hindrances to their spiritual development, one must recognize that life is serious for youth to face; but the outlook is not hopeless.

1. **The future of our youth depends upon the attitude of the Church toward their problems.**

There is no panacea for all the problems of youth. In some communities young people do not have many activities in which to take part. Someone sees a need and presses his idea, thinking that all of the problems of youth will be solved with the introduction of this new activity. After the introduction, the sponsor suddenly finds that his vision and suggestion was not the panacea for all the ills of youth, but with this introduction, some new problem has arisen with even greater proportions. The Church needs to take the proper attitude toward her youth, and even this is not going to solve all of their problems.

The writer feels that there is much room for improvement and much could be achieved by having a more united purpose amongst the church leaders. It seems evident that we are more careful in our planning for youth than we were in the past. We are more earnest in our teaching program, but we as a church are woefully lax in administering wholesome discipline. We have too much of the idea that discipline is something which must be administered in doses to take sudden effect, and in a manner in which pain is inflicted. A wise parent is careful not to inflict too much painful punishment. Sometimes the reason it becomes necessary to inflict painful punishment upon children is because matters have been left go too long, whereas careful guidance and kindly correction would have served the same purpose in a better manner. May it be true in the Church that we will refuse to exercise discipline until matters become serious and then apply disciplinary methods in large doses with much pain? It seems quite evident to the writer that this has been and still is too often the case. We are so short-sighted that we refuse to see the dangerous effects of certain trends until too late. Then suddenly we wake up, action is taken, offences are caused, wounds are inflicted, members are

lost, and everybody is unhappy as a result of a laxness and looseness in discipline. Will we as a church learn lessons from past experiences, and with our planning and teaching also properly guide and discipline carefully, wherever an issue is small, to avoid serious complications in our church life?

If we expect our young people to grow and prosper spiritually, our Christian parents ought to be awakened to their sense of responsibility, and the need for a united conviction amongst them. Some parents have settled convictions for the good of their children; others have weak convictions, and still others have seemingly no convictions. It is a pity that some children are brought up in a convictionless environment. If a movie is shown in school for entertainment, some parents have no scruples against it, and without question give the children a dime for the movies. **Mennonite money used for movies!** In a given community a few parents with conviction can have much discomfort in their family circle because of convictionless parents in neighboring homes.

The writer is hopeful for the future of our youth because there seems to be a general concern for youth and a general awakening to meet their needs. If this continues, and careful thought and planning is given to properly nurture them spiritually, providing the proper activities for them, the Mennonite Church ought to be a stronger church in the future, and should nobly perpetuate the Bible faith of our fathers.

2. **The future of our youth also depends upon their ability to face difficulties.**

Nonresistant Christians are misunderstood, their faith is questioned, their sincerity is doubted, their peculiar way of life is scoffed at by the misinformed. This misunderstanding, this doubt of sincerity, this scoffing, mocking, and unpopularity has resulted in a weakening of conviction, a loss of principle, and a discarding of faith in practically all European countries. If Mennonites did not stand the test in Europe and lost out on nonconformity and nonresistance entirely, what will be the result of this war-time testing to the Mennonites of U.S.A.?

The test begins in school life. With the increase of the military emphasis in the school, the Church must increase her program to counteract these subtle school influences. In some cases, if young people refuse to co-operate in those things which savour of military, or anything which violates the Christian principles of separation, modesty, and chastity, they find it difficult to receive passing grades. Will we help our young men and women to "be strong in the Lord, and the power of his might" so that they may "watch . . . stand fast in the faith, and quit . . . like men, be strong" (I Cor. 16:13)?

This testing time does not end with school life, but continues throughout the whole span of life. The selection of a life vocation and a life partner may be the determining factors in the ability of youth to face difficulties. There is no point gained by going into difficulties to develop immunity. The means of immunizing one individual may be the means of robbing ten others of their faith. The future of our youth and their relationship with the Lord may depend upon their willingness to remain on the farm. The commercial world may control more wealth, but "the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:10). To avoid the unequal yoke and all connection with militarism, young men and young women do well to remain on the farm.

3. **Our youth and their future contributions to the life of the community.**

When Cain asked, "Am I my brother's keeper?" he suggested a responsibility toward others. In any community each individual has a duty toward the entire group living in that area. The Christian has the special duty entrusted to him to let his light so shine before men, that they may see his good works, and glorify his Father which is in heaven. Matt. 5:16. Jesus said: "Ye are the salt of the earth." The more devout Christians there are in any community, the better the place is for living. Take all the Christians out, and there is nothing left which is worth-while and wholesome.

The Christian does not make his important contributions to the community by linking up in their programs, but by supporting the worth-while community projects, such as hospitals and other worthy institutions. A Christian who lends a helping hand in repairing damage, relieving needs, sympathizing with the sick and sorrowful, is an asset to any community. Someone has said: "The world is dying for a little bit of love." This is true today, and a helping hand and a tender, sympathetic heart are the best means to gain and retain the good will of a community.

4. **Our youth, the future home-builders.**

Home is a sacred institution, a tender spot in the memory of every child who has been reared in a Christian family. In a **real home** there exists a warm family tie. The world has lost this tenderness and warmth of the family tie; and it is up to our youth to perpetuate the original plan of God and the Christ-sanctioned ideal, marriage "in the Lord" between one man and one woman, without any divorce or re marriage. In this age, when mankind wants pleasure without care, it is up to our young people to establish homes into which children are welcomed and tenderly nurtured. Our youth will provide the nursery for the future church; hence it is important that they have high Christian ideals, to perpetuate the principles and practices of Christ and His apostles.

5. **The future Church, the Church of our youth of today.**

Many of our young men and young women have come into the Church as boys and girls before they could understand the difference between churches. After a number of years in the Church, youth finds himself in a dilemma wondering, Am I in the right church? Why am I a Mennonite? Is there not another church which offers me the same advantages and which teaches and practices the "all things" of the Gospel?

The Church leaders today must carefully guide our youth through the questioning period of life, so that each one may become thoroughly grounded in the Bible faith and practice of the Church. Then, and then only, can we successfully perpetuate the blood-bought heritage of the Church. Then the future Church will be one giving expression to the New Testament teachings of the Gospel of Christ: simplicity of life, separation from the world, Biblical nonresistance, and the observance of all the Christian ordinances.

If our youth embrace the Biblical faith of our fathers and have a clear understanding of the faith, being members because of an inner conviction instead of custom or family background, the future Church will be one of spirituality. Inner conviction dispels formality and promotes spirituality of life. The future Church will be one of united purpose. Divided opinion will be swallowed up in the desire to re establish the spiritual vitality and stability of the model Church described in Acts 2:41-47. With this inner conviction the future Church will be a church of activity and testimony. As in the early Church fellowship will be constant, missionary activity and power will be manifest, and, like the scattered Church of Acts 8:3, the Gospel testimony will be given everywhere.

May the body in which our youth find their church home today, be the church in which they will be actively and nobly engaged in Christian service tomorrow.

Hatfield, Pa.

DOES CHURCH REGULATION FURTHER THE PROGRESS OF THE CAUSE OF CHRIST?

By J. R. Shank

In hearing an evangelist of a certain denomination fearlessly renounce sin and point to the way of salvation in Christ, and in the same service make a bold appeal for members of all denominations to join his church regardless of their preference for some other church, one is made to ask the question, Is our time-tested plan of regulation and discipline and requirement for unity in faith and practice, in those who are admitted to full fellowship, aside from the principles of the Scripture? Do we, by holding to this regulation, hold back the progress of the cause and hinder the salvation of souls?

In no uncertain way and without hesitancy, I would answer, **Church regulation is not only a Scriptural duty but it is a positive help to progress of the Cause of Christ.**

When the apostolic Church had difficulty in making the transition from what was still belonging to the law of Moses and what was strictly Christian they called for a consideration of the matter and drew up resolutions that made the truth clear, and called for forbearance and concession on both sides. And when the matter was settled by

Scriptural principles, from that time forth the missionaries as well as the Jerusalem Church stood by these decisions. "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily" (Acts 16:4, 5).

Our Saviour rightly condemned the Pharisees in emphasizing the "traditions of the elders" of the Jews along with other practices which they had instituted in which the "commandments of men" were made to supersede the Word and command of God. Where these traditions were beside the intent and spirit of God's command, Jesus ignored them because they were making the commandments of God "of none effect" (Matt. 15:1-9; Matt. 12:1-8; Lk. 15: , 2). We may well learn this lesson which the Saviour taught us and take earnest heed thereto.

But in our learning this important esson we do not dare to throw away he important lesson exemplified and aught by Christ and His apostles conerning the way of peace and unity in all hat builds up and preserves the obedince of the body to the principles and ommandments of the Lord as revealed the Word (Mk. 9:50; Rom. 14:19-21). Division is a mark of carnality, and alls for such exhortation and rebuke hat would lead to a deeper spiritual fe. The ideal set forth is "that ye all peak the same thing, and that there be o divisions among you; but that ye be erfectly joined together in the same mind and in the same judgment" (I Cor. :10).

There are commands that cannot be tered because they are the commands the Lord in His Word. But there may e regulations that are optional to the hurch when they do not involve some rinciple or command of the Word of od. For example, it is unessential hether the meeting of the Church beins at 10'oclock or 11 o'clock so far as he measure of time and the setting of appointment is concerned. But it ould be a serious violation of a prinple of unity if any one of the members ould not submit to the time chosen by e Church as the most expedient (cf. cts 2:1). It is evident that, **when the hurch has taken a proper course in aching a decision, it is the duty of ery brother and sister to "be perfect- joined together in the same mind and the same judgment."**

Formalists may stress the outward servance of feet washing, communion, e devotional covering, baptism, plain tire, without regard to the spiritual imrt. Extreme spiritualizers, on the her hand, would do away with all tward observance, declaring that "when the heart is right all else is right" without any observance of forms. It is evident to common sense that both are wrong and lead away from the purpose of God's commands. We cannot ignore the outward expression without losing the spirit for which it has been instituted. The stress upon the form without the spirit calls loudly for the proper emphasis of spiritual teachings while we observe the forms.

Unessential (to the spirit of observing the devotional covering) as the **color** or the **exact form** of the veil may be, it is important in the preservation of unity and the promotion of the **understanding** of the **sign** that there be some agreement as to these nonessentials that the observance may have its fullest edification and blessing. Those who clamor for a change, to escape peculiarity before the world and seek to change the accepted standards of the church are as far out of the line of duty and love as are those who insist that other communions, who do not carry out all the nonessential details as we do, are in the wrong. The Christian spirit is to promote the spirit of unity and love and submission and fellowship throughout the Church by obedience and sanction of the accepted standards for maintaining all the ordinances and restrictions and ways of carrying out the mission of the Church. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18).

In applying the above standards to the matter of forms of dress the same principles apply. The essential principles of Scripture for the dress of the Christian must not be lost sight of, namely: purity, modesty, simplicity, sex distinction, economy, nonconformity, unity. When the Church has prayerfully adopted standards which they see are in harmony with these Scriptural requirements, though there may be some variations of pattern which would not violate them, it is the part of our spiritual union and fellowship to have respect and obedience to the accepted standards. And, further, **it is the duty of the Church to make regulations which help her members to further the spirit of Scriptural attire and other Christian principles.** (Compare Acts 6: 1-6; 15:1-31).

Just as the missionaries who went out from Antioch preserved the unity of the churches by delivering the decrees of the Jerusalem conference to the churches in all the places where they preached (Acts 16:4, 5), so our missionaries today should keep in mind the principles and spirit of scriptural teachings and practices, and as far as it is expedient and possible, maintain a fellowship of "the same mind and the same judgment" in every place where new churches are established. On the other hand, as this extension work is done in the regions beyond, and there are found customs among the people not out of harmony with Scripture, yet not in exact accord with ours in this land, we do well to be satisfied with foreign believers if they meet all scriptural principles in their lives. But even so, our missionaries do well, if necessary to introduce new customs among them, that they introduce those that savour of the Christian rather than the heathen and idolatrous spirit. By so doing we may promote unity of practice, as far as environment and circumstance will warrant, with the churches at home.

"But you would gain a larger membership in new fields at home if you did not insist on the people keeping the regulations of the Church," says some one. Let us see if that objection will hold good. Experience has taught that it is not true, that those who refuse, on the excuse of the peculiarity, are **those who have not surrendered to Christ** in other things and would be unfit for the fellowship of the Church. Again, we have sister denominations who have "let down the bars" with the hope of greater gain. Their empty pews and waning congregations eloquently admonish us that their supposed remedy is false. Again we may observe that **where a church maintains an "all around" spirituality with faithful and Scriptural discipline, that she has greater influence for the winning of souls, and keeps out more of the halfhearted unsurrendered type of people who "leaven the whole lump"** (I Cor. 5:6). Many of the larger denominations today are hopelessly leavened and are harbors of many forms of evil, such as: divorce, war, secrecy, gambling, ungodly amusements. Their leaders are poisoned with modernism in varying degrees which saps the power and vitality out of the believer's life. Jesus rebuked the churches of Asia for lack of discipline and regulation saying, "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate" (Rev. 2:14, 15). "Because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols" (Rev. 2:20).

Shall we in our day weaken the Church for service and delude the souls of men with deceptive compromise

through our failure to regulate the Church according to the Scriptures? "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (I Cor. 3:11-13).

Versailles, Mo.

God's Hand of Love in Suffering

By Titus Martin

XI. SUFFERING FOR HIM

(Phil. 1:29)

"The disciple is not above his master." These are the words of Christ to His followers. What could they expect to suffer after He should leave them? While here on earth, the Master suffered many things, and we as His followers should not expect to fare any better. As we meditate on the life of Christ we can readily see His path through life was one of much suffering. He was born in a poor family, and as there was no room for Him in the inn, He was born in a stable, and in His first home He shared with the beasts in the stall. Again, because of His supernatural birth (being born of a virgin) He had to suffer for being thought born out of wedlock. His life from birth was often in danger, as Herod and many others at different times through life tried to take it. His life was one of poverty, as He said on one occasion: "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." We might go on and mention many things wherein He suffered, till He came to the place He suffered being made sin for us who knew no sin, that we might be made the righteousness of God in Him, by giving His life on the cruel cross.

The reader, as he meditates on Holy Writ like Isaiah 53 and similar passages, will readily see that the Master's life was one of much suffering, and that it was not because of His sin, or for His benefit (except the praise He shall receive through the redeemed who accept Him) but because He so loved the unlovely who because of sin were alienated from all that is good, and could not help themselves.

The servant is not above his Master. If Christ had to suffer for us, is it not reasonable to conclude that we should be willing to suffer for Him? We all know the world could never have been redeemed without His suffering, neither can the world be brought to Christ without our suffering. As our missionaries go to the foreign fields to bring the message of salvation to the lost, it has to be brought in our living first. This calls for much sacrifice and suffering, for they have to come down largely to the level of the heathen (not in sin) so a point of contact can be made, and thus gradually get the message of salvation across. Christ says we have not chosen Him, but He has chosen us that we should bring forth fruit. In His discourse on the parable of the vine (He being the vine and we the branches) He draws the lesson from nature that the pruning knife must sometimes be used rather severely. From this He infers that the Father, who is the husbandman, must sometimes do the same to His children.

God has chosen us and endowed us with gifts to bear fruit, and witness for Him. We have different gifts, and we can expect our calls in life to be such that these gifts can best be used. To illustrate: one that does not have a gift of singing will hardly be called to be a chorister; one not gifted for teaching will hardly be called to be a teacher. God knows our gifts, and the work He has planned for us, and thus will so order and use the pruning knife for our good and the good of the work He has planned for us.

From this we can see why our life's pilgrimage may appear so much different from that of some others. Possibly if we knew all, we would see they suffer just as much as we do, but perhaps along different lines. Our lot in life may be to suffer the privation of bodily health for a season (yea, perhaps for life) to become better comforters to others, and show what the grace of God can do to those under test. Others may suffer financial reverses so that God can prove to us that He does supply our every need and give others the privilege of practicing the blessed grace of giving. Others may be called to suffer being blamed unjustly, and thus show to the world the spirit of the Master in that they do not revile but rather say, "Father, forgive them; for they know not what they do," and thus heap coals of fire upon their heads, which often results in the spirit of conviction coming upon them and may possibly lead to their salvation. Whatever our line of suffering may be, it is a part of divine wisdom for our life, to the end that the work He has planned for us might be most effectively done. We must accept it as from Him and let it do its work, and not rebel against Him, or we may have to suffer, and not receive the benefit for which our suffering was intended. One blessing in all suffering is, if it makes us weak in ourselves, it puts us in the position that Christ's power can effectively work in us. In the future, if suffering comes our way, let us accept it as God's loving plan for our life, realizing that we are not called for something He did not experience Himself; His life was also one of suffering. As it is written of Him that He was made "perfect through suffering," it will likewise work toward that desired goal in us if we do not hinder it. May our lives be yielded as clay in the hands of the potter.

New Holland, Pa.

—o—

A HOME-MAKER'S PRAYER

Here is a prayer to which all true home lovers will say "Amen." It is offered by a mother who has several small children and much to do.

"Dear Lord: Help me to be a true homemaker. May I have the strength and the will to do the humble tasks that make a home fit abode for my loved ones. Clean floors, clean sheets, good food, a cheery fire—may my willing hands make these things possible.

"But, Father, let me remember that man does not live by bread alone, that these material things but make a setting for life's real treasures of mind and spirit. Give me patience and understanding and kindness and humor and love in abundance and a charity for all folks.

"May the spirit of happiness, of joys and sorrows shared, of unity, and the peace that passeth understanding, linger here. Help me ever to keep the path to Thee open, and easy to find for the little ones in my keeping. And let there be lots of laughter here.

"And lastly, Lord, help me ever to remember the stranger within our gates. May there ever be warmth on our hearth to share with him.

"Dear Lord, is this too much for one so weak and so full of faults to ask? At least may it be a goal towards which to strive for to Thee all things are possible. Amen."—Sel. by a Sister.

—o—

EXPRESSIONS OF THANKS

Bro. John W. Weaver of New Holland, Pa., gives expression of "heartfelt thanks to my friends for the many cheering messages and greeting cards" during his prolonged illness in the last seven months. He has made "much improvement during the last month."

The family of the late Bro. Amos B. Stoltzfus, for many years a faithful minister in the Millwood congregation near Gap, Pa., express their "sincere thanks and appreciation to the many friends and relatives for their kindness and sympathy extended to them during this time of bereavement."

—o—

God knows, and loves, and cares. We see the march of time only for the past and present; God sees the whole picture of history in one glance, and in His infinite wisdom plans the details of each individual life.—W. B. M.

—o—

All Scriptural doctrine heads up in Christ.—Sanford G. Shetler.

Sunday School Lesson

Theme for the Quarter: Studies in Genesis

XI. JOSEPH SOLD INTO SLAVERY

Lesson for Sept. 13, 1942.—Gen. 37: 23-36.

Golden Text.—Charity envieth not.—I Cor. 13:4.

Introductory.—One of Jacob's shortcomings was his partiality for Joseph in preference to the rest of his sons. Doubtless he had good reasons for regarding Joseph as being better than his brethren, for his record shows him as being far ahead of them in excellence of character. But, as we look at it from our viewpoint, he might have given due recognition to the merits and demerits of his sons without showing the partiality that he did. As it was, by his partiality he provoked Joseph's brothers to become envious of him, which moved them to sell him into slavery. Joseph relating his dreams added to their hatred of him.

The Conspiracy against Joseph (12-22).—Joseph's brothers were herding their father's flocks in Shechem. Jacob sent Joseph to see how his brothers were faring and to bring word back to the father. When they spied him afar off they said, "Behold, the dreamer cometh." Then and there they determined to get rid of him by killing him. But Reuben prevailed upon them to spare his life and to put him into a deep pit—expecting to rescue him later, while his brothers were not about, and return Joseph to his father. He doubtless shared the other brothers' dislike of Joseph, but did not share with them their murderous design.

Joseph Sold to a Company of Midianites (23-28).—When Joseph came to his brothers, they stripped him of his coat of many colors, and cast him into an empty pit. Later they sat down to eat, not caring what might be the feelings of their terribly mistreated brother in the pit. Doubtless Reuben was not there, as we shall notice later on. While they were eating they spied a company of Ishmaelitish merchantmen who were on their way to Egypt. Now a bright (?) idea suggested itself to Judah's mind. Why not, instead of killing that boy, sell him to these Ishmaelites, and thus make a little money out of it? He proposed that to his other brothers, and they readily entered into the conspiracy. They lifted Joseph out of the pit, and sold him for twenty pieces of silver. It was a murderous, merciless, mercenary plot; but what was that to them, just so they could get rid of their hated brother and have little pocket change besides? The hand of the Lord was in this, as Joseph afterwards told his brethren, though that did not make their sin one whit whiter. It was one of those cases where God caused "the wrath of men to praise him."

Reuben's Great Grief (29, 30).—"Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go?"

As noted before, Reuben had not entered into their murderous plot against Joseph. He tried to be diplomatic, in that he proposed that Joseph be put into a pit, instead of killing him, expecting to rescue him later and thus save his life. The mistake that he made was that he did not at the time show his brothers the great sin of their murderous designs and boldly espouse the cause of their younger brother who was being plotted against. But now it was too late, as Joseph was gone, and he felt that he had reasons to believe that his sinning brethren had carried out their nefarious plot to murder him.

Jacob Mourns the Death of His Favorite Son (31-35).—Joseph's brothers took that coat of many colors, dipped it into the blood of a kid which they had killed for that purpose, and brought the bloody garment to their father Jacob. They told him that they had found the coat and pretended not to know whether it was Joseph's coat or not. And when the grief-stricken father rent his clothes in bitter grief, they were hypocritical enough to pretend to comfort him. Thus through the sin of lying and hypocrisy they thought to cover up the sin of envy, of treachery, and of murder. This was the mournful wail of the grief-stricken father: "Joseph is without doubt rent in pieces. . . . I will go down into the grave unto my son mourning." He clothed himself in sackcloth and "refused to be comforted."

Joseph Sold into Slavery (36).—The Midianite merchantmen carried Joseph into Egypt, and there sold him into slavery. But the Lord was with Joseph; and after about thirteen years of slavery, prison life, and cruel persecutions, the Lord so overruled that Joseph became the actual ruler in Egypt, the savior of his own people. The heartless sale of Jacob's favorite son had turned out to be a triumph for the Lord. The story of Joseph calls to mind the testimony of the inspired writer: "If God be for us, who can be against us?"

In selling Joseph into slavery, his brothers not only showed their contemptible lack of character, but they were also the unwitting tools in God's hands through which the Israelite nation was spared under God's protecting care, and the world has a rich object lesson teaching us that "all things work together for good to them that love God."—K.

Bible Meeting Topic

EVERLASTING PUNISHMENT.—Matt. 25:41; Rev. 20:10.

Topic for September 13

MOTTO

"How shall we escape if we neglect?"

OUTLINE STUDY

I. The Punishment Described.
1. Wrath.—Rom. 2:5.
2. Torment.—Lk. 16:28; Rev. 14:10.
3. Second death.—Rev. 21:8.
4. Everlasting fire.—Matt. 25:41.
5. Bottomless pit.—Rev. 9:2.
6. Unquenched fire.—Mk. 9:48; Lk. 3:17.
7. Lake burning.—Rev. 21:8.
8. Outer darkness with weeping and gnashing of teeth.—Matt. 8:12.
9. Furnace of fire.—Matt. 13:42.
10. Blackness of darkness.—Jude 13.

II. Duration of the Punishment.
1. Everlasting or endless.—Rev. 14:10; Matt. 25:41; Jude 13.
2. Undying worm with unquenched fire.—Mk. 9:48.

III. The Consequence of Sin and Rejection of Salvation.
1. The vengeance and wrath of God eternally abiding upon the wicked.—II. Thess. 1:9; Jno. 3:36.

IV. The Proportion of Punishment.—Luke 12:47, 48.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Punish."**
2. The Punishment of the Sinner.
   a. Sin will be punished.
   b. Wrath abides on those who reject Jesus as Saviour.
   c. The punishment is terrible.
   d. There is no hope to escape from it.
   e. It is everlasting.
   f. The place of punishment is called—
      Hell.
      Bottomless pit.
      Lake of fire.
      Outer darkness.

For Seniors.
1. The Certainty of God's Wrath against Sin.
2. The Nature of the Punishment.
3. The Everlasting Duration.

PERSONAL THOUGHT

O Lord, how glad we are that we have been warned and have a deliverance from eternal punishment!

SEED THOUGHTS

Yet there must be no consciousness of cowardice in proclaiming the doctrine of future retribution, however awful its delineation may be. Fear is a legitimate motive to which we may appeal, and while it may be classed among the lower motives, it is nevertheless true that it is the only motive that will effectively move some people to action.—Evans.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Missions .....John R. Mumaw
Doctrinal .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

THURSDAY, SEPTEMBER 3, 1942

Field Notes

Bro. H. B. Ramer, Duchess, Alberta, spent the week-end over Aug. 30 in Lancaster Co., Pa., visiting and filling appointments; if previous plans carried.

* * *

Bro. B. B. King of Elida, Ohio, began a series of tent meetings in North Scottdale last Sunday, to continue until the work is apparently done. Your prayers solicited in behalf of the meetings.

* * *

Change of Dates.—The date of the beginning of Hesston College and Bible School has been postponed a week, as seen in the announcement found on last page.

* * *

A brother writes us from Souderton, Pa.: "Harvest home services are to be held at the Rocky Ridge Mission, Sellersville, Pa., with Bro. Stanley Beidler as guest speaker."

* * *

An interesting program of the 86th monthly Bible meeting at the Mennonite Mission in Columbia, Pa., is before us. Instructors: John H. Reinard, Elmer Yoder.

* * *

A Sunday school and harvest meeting is announced for the Providence Mennonite Church, to be held all day and evening, Sept. 3. All are invited to attend. E. B. G.

* * *

Bro. Christian K. Lehman, Millersville, Pa., is to preach at the Salford Church, Harleysville, Pa., on Sunday morning, Sept. 6, and is to conduct an inspirational song service at the same place in the afternoon.

* * *

Evangelistic meetings at the Blough Church near Hollsopple, Pa., were scheduled to begin Aug. 27 and continue until Sept. 6. Bro. Jesse Short of Archbold, Ohio, is the evangelist. Your prayers solicited.

A brother writes us from Chambersburg, Pa.: "Bro. George Ernst, a minister nearly ninety years old, preached to an appreciative audience in the Chambersburg Mennonite Church on Sunday morning, Aug. 23."

* * *

Bro. I. E. Burkhart of Goshen, Ind., spent last week in the eastern end of the Southwestern Pa. Conference district, laboring in the interest of the debt-raising campaign now being fostered by the Mennonite Board of Education.

* * *

Bro. J. W. Shank and wife, missionaries on furlough from South America, worshiped with the brotherhood at Leetonia, Ohio, on Friday night of last week. From there they came on to Scottdale, where they are at the time of this writing.

FAMILY ALMANAC

At this time we are again asking the co-operation of our readers so that we may have up-to-date information for the revision of the Ministerial Directory of the 1943 Mennonite Family Almanac. After consulting the Ministerial Directory of the 1942 Mennonite Year Book and Directory, kindly make yourself personally responsible to send in information concerning the following:

1. Names and addresses of newly ordained bishops, ministers, and deacons.

2. Names of ordained members removed by death or otherwise.

3. Changes in addresses of ordained men.

We will appreciate your sending in this information at once, so that the Ministerial Directory will be as complete and accurate as possible.

Address

Family Almanac, Scottdale, Pa.

* * *

The women's and girls' missionary groups, Eastern Ohio district, held their annual meeting at the Kidron Mennonite Church on Thursday, Aug. 27. The meeting was well attended and the program was inspiring and helpful. J. J. H.

* * *

A brother writes us from Petersburg, Ont.: "The Lord willing, Bro. C. Z. Martin of Mountville, Pa., will be the guest speaker at the Ontario Mennonite Sunday School Conference, beginning Saturday evening, Sept. 7, at the St. Agatha A.M. Church."

* * *

A brother writes us from Groffdale, Pa.: "An all-day harvest and Bible meeting is to be held at the Groffdale Mennonite Church on Sunday, Sept. 6. Instructors: Edwin Weaver (returned missionary from India), David Landis, Clayton Keener, John L. Wenger. Everybody welcome."

* * *

Bro. J. M. Nunemaker of La Junta, Colo., well known to many of our readers, one of the few Mennonite preachers over ninety years of age, passed to his eternal reward on Saturday last week. The Lord comfort the bereaved, and raise up others to take his place in the service of the Lord and the Church.

* * *

Brethren I. W. Royer, O. N. Johns, Stanford Mumaw and J. J. Hostetler, faculty of the Canton Bible School, were in session all day Thursday, Aug. 27, to arrange curriculum and plan for the coming winter term of six weeks Bible School, which is to be held at the Canton Mission following the Holidays. H.

* * *

Elsewhere in this issue will be found an article entitled, "The Organization of a Mennonite Nurses' Association." The Nurses Committee, composed of Sisters Maude Swartzendruber, R.N., and Verna Zimmerman, R.N., wish to thank the ministers throughout the Church for their splendid co-operation in sending names of nurses in their respective congregations.

* * *

Bro. C. L. Graber of Goshen, Ind., spent Thursday of last week in Scottdale and vicinity. The object of his visit was to labor in the interest of the present effort to raise $105,000 to lift the debt now resting on the Mennonite Board of Education, together with the support of the two schools now under the Board; namely, Goshen College and Hesston College and Bible School. He left Friday morning for Masontown, Pa.

* * *

Gospel Book Store at Goshen.—We are in possession of an interesting program of the dedication exercises and good literature program connected with the opening of Gospel Book Store, 119 Lincoln Ave., Goshen, Ind., Sept. 4 and 5. This program is to be rendered at three different places, as follows:

Friday afternoon, Goshen College auditorium.
Friday evening, Yellow Creek Church
Saturday evening, Clinton Frame Church.

* * *

"Our Mennonite Literature and Book Service."—This 30-page booklet, containing the reports of the officers and editors of the Mennonite Publishing House and of the managers of the five book stores operating under the auspices of the House, was distributed among those attending the recent meeting of the Mennonite Publication Board near Harrisonburg, Va. There are still a number of these booklets on hand at the Publishing House that will be distributed free of cost to all who desire one or more copies, as long as the supply lasts.

Recent visitors in the Publishing House and vicinity include the following: Alta Wenger, Bareville, Pa.; Ida Gingerich, Emma Miller, Earl Yutzy, Plain City, Ohio; O. N. Johns, Canton, Ohio; Irene Hershberger, Walnut Creek, O.; D. D. Troyer, Mary Royer, J. E. Burkhart and daughter Charlotte, Goshen, Ind.; Edwin Yoder, Topeka, Ind.; Fred A. Driver, Andrew J. Burkholder, Truman F. Showalter, Waynesboro, Va.; Orlo Brenneman, B. B. King, Elida, O; Ruth G. Good, Mary G. Good, Naomi G. Good, Norman G. Good, Spring City, Pa.; Edna M. Maloney, Pottstown, Pa.; Charles S. Yoder, Phoenixville, Pa.; J. C. Fretz, Kitchener, Ont.; H. F. North, Nappanee, Ind.; Melba Brenneman, Norma L. Brenneman, Lima, Ohio; Louis Amstutz, J. F. Geiser and wife, Allen Geiser and wife, Daniel Geiser, Eli Nussbaum and wife, Apple Creek, O.; Sylvester Lehman, Ada R. Nussbaum, Kidron, O.; Goldie Gerber, Orrville, O.; J. W. Yoder, Huntingdon, Pa.; Alice Yoder and daughters, Johnstown, Pa.; J. W. Shank and wife, Pehuajo, Argentina; P. P. Gerber, Dalton, O.; Harold Lehman, Lancaster, Pa.; Menno Horsch and family, West View, Pa.; Mary Esther Hostetter, Barrs Mills, Ohio.

(Continued on last page)

—o—

Correspondence

SPRINGS, PENNA.

Greetings to all the Herald Readers:—We can praise the Lord with our whole heart for His many benefits bestowed upon us.

We recently reorganized our three organizations: the Sunday school, the Young People's Meeting, and the congregation in its semiannual business meeting.

A group from the Grottoes C.P.S. Camp rendered us a program July 25. Their subject was "God's Priorities." Two topics were discussed and there were several selections in song.

Our first two brethren from this congregation have gone to camp. Bro. Ray Hershberger is at the Sideling Hill Camp and Bro. Albert Kolb is at the camp in Marietta, Ohio.

We enjoyed a lively summer Bible school, with an enrollment of 104 and an average attendance of 99. Bro. Mark Stauffer was the principal and was assisted by local teachers. A program was given on the last Friday in the evening to a large audience.

Quite a few of our number attended the conference held at the Masontown Church. Let this be our prayer: "It is good for me to draw near to God."

Freda L. Maust.

* * *

HIGH RIVER, ALBERTA

(Mt. View Congregation)

Let us praise the Lord for all His goodness toward us. A bounteous harvest is in prospect here, though it will come later than usual. This district has had fifteen inches of rain since April 1. Our Annual Conference was held at Guernsey, Saskatchewan, July 7-9. Bishop C. F. Derstine of Kitchener, Ont., was appointed as a delegate to visit all the congregations in the conference district prior to conference. He also spoke at Calgary. His messages to us, on June 28, were timely and interesting. We were reminded that God overrules in the affairs of nations and that wars are often a judgment upon sin. If there were a mighty turning to God and a forsaking of sin, how speedily the world situation would be changed.

We are glad to have our home minister, Bro. Isaac Miller, and wife with us again.

Our Summer Bible School (July 27-31) was held for one week instead of two, with classes being held both forenoon and afternoon, thus making possible about the same amount of teaching as formerly. Bro. H. O. Stauffer was in charge, and the attendance was about 30.

Our evangelistic meetings were held from Aug. 5 to 13, with Bro. J. W. Hess of Akron, Pa., as evangelist. He brought live messages from the Word. Although there were few visible results, yet we believe that through this servant of God much good has been accomplished.

I must appear before the military authorities today and so may be absent from this place for a time, but God has promised that His grace is sufficient.

Aug. 17, 1942. Albert Guengerich.

* * *

EXELAND, WISCONSIN

Dear Herald Readers, Greetings:—July 23, Bro. Amon Birky and wife and three daughters from Shickley, Nebr., came in our midst to work in the Lord's vineyard for a time. We appreciate their help and presence.

Aug. 9, Bro. Elmer Hershberger from Detroit Lakes, Minn., came and preached for us. The Sunday-school officers also were organized for the balance of the year.

We invite ministers and visitors to this place. We ask an interest in your prayers for the work here.

Mary Sinclair.

* * *

ALLEMANDS, LA.

Dear Christian Friends:—Today marks the close of a two-week summer Bible school, with good interest. Number on the roll, 40; average attendance, 30. There were 3 classes, taught by local teachers. The children are better acquainted with the Bible stories now, so it was easier this year. They love to sing the little choruses and hymns. We praise God that these young people are willing to study the Word.

June 1-5, a week of summer Bible school was held at the Akers, La., Mennonite Church. Number on the roll, 26; average attendance, 21. This is a new field, and the work looks encouraging. The interest was fine and the Sunday-school attendance has been from 30 to 40. Bro. Henry Tregle, minister in charge there, gives good reports of interest and attendance at church services.

The very impressive dedication services, held April 26, will long be remembered. The visiting ministers present at this service were Bros. E. S. Hallman, Tuleta, Tex., S. S. Hershberger, Harrisonville, Mo., and Paul Hershey, Gulfport, Miss. The dedication sermon was preached by Bro. Hallman. Text, "This is none other but the house of God, and this is the gate of heaven" (Gen. 28:17). The attendance that day was about 80. There were two sessions, morning and afternoon. The church building is very nice and debt-free! The people appreciate having a church building. We want to thank again all who gave to this building fund and remember the work and workers at Akers and Allemands in your prayers.

Your brethren in Louisiana,

Aug. 21, 1942. per John E. Wenger.

* * *

MEADVILLE, PENNA.

We praise God for His continued blessings upon the work at this place. Although there is conflict and much unrest in the world in general, we are thankful that we as His children have a peace which is not affected by world conditions.

Our Summer Bible School closed on July 10. Both attendance and interest were good. Our enrollment was 120. Bro. Jesse Short of Archbold, Ohio, was in charge. Along with conducting the Bible school, Bro. Short held evangelistic services every night, preaching the Word with power. Believers were strengthened and sinners were warned. There were several confessions, but there are many living careless, indifferent lives who need salvation but are not willing to accept Him. Will you pray for them that many may seek the Lord while they still have the opportunity to do so?

Our attendance in Sunday school is higher than it was last year through the summer months, but the average attendance for the year is somewhat lower.

One of our problems at the present time is that of securing a place for worship. The building where we are located is for sale and may be sold at any time. The condition of the building is such that we could not stay here through the winter months anyhow unless there is repairing done. We ask those of you who know the value of prayer to pray earnestly that God will open a way that His work may be carried on in this part of His vineyard.

We wish to thank all of you who have helped in the work here by your prayers and by your help in a material way.

114 Race Street. The workers.

August 20, 1942.

* * *

TAMPA, FLORIDA

Dear Friends:—Vacations for workers as well as for Sunday-school pupils have left their mark on the attendance at services this past month. It is encouraging to see the pupils eager to come back to Sunday school upon their return from vacation. The other day one of our Junior boys said, "I am going to try to make my attendance regular again." We are grateful for that, and pray that others may experience the same desire.

The C.P.S. boys who were in Florida a number of weeks awaiting passage to Puerto Rico have now gone there by plane.

In your hour of intercession, remember Tampa. Speak a word for the workers, for our Christians, and for the unsaved.

Aug. 27, 1942. M. Irene Stauffer.

Miscellaneous

TAKE MY LIFE AND USE ME

By Vada Stutzman

Take my life, dear Jesus,
Use me in Thy work;
Use me in Thy service, Father,
Never let me shirk.

Teach me ever Thy way,
May Thy will be mine;
That my light may ever, Father,
In Thy lighthouse shine.

Take my heart, O Saviour,
Make it clean and white;
Fill it with Thy sunshine, Father,
Ever warm and bright.

Lord, alone I perish,
I cannot find my way;
Take my hand and lead me, Father,
Never let me stray.

Fill my heart with kindness,
With that Christian love;
Fill me with Thy Spirit, Father,
Sent from heaven above.

Keep me, ever keep me,
Close within Thy fold;
That I may ever sing Thy praises
In that City paved with gold.

Valley City, Ohio.

—o—

ESSENTIALS TO HAPPINESS

I. Introduction

By Glenora E. Swartzendruber

The subject, "Happiness," is always a good subject for meditation. It is always appropriate and timely, but just now it seems to take on a new and greater significance. This year it seems more important than ever to think about the essentials to happiness.

Just now, in a very literal way, the world is on parade. It is a parade of broken dreams, blasted hopes, discouragements, and broken hearts. In short, it is a parade of unhappiness.

At first we might question, "How can we hope to find happiness with world conditions as they are?" Fortunately for us, conditions in the world are such that we are not enticed to look for happiness there. If it were a time of world-wide prosperity and peace we might become confused in our sense of values. The fundamentals and essentials to happiness never change, and are not influenced by changes of conditions and circumstances as much as we are often led to suppose. Happiness is something to experience and radiate from within rather than something to absorb from outward circumstances. We should be concerned, not only how to be happy ourselves, but also how to make others happy.

There is a human tendency to try to find a way **out** rather than the way **through** difficulties, some way to escape the unpleasantness of the moment. Individuals get drunk or try other stupefying means to put the mind to sleep, as they try to "forget it all." Often suicide is resorted to as an attempt to "end it all." Others "do the town" in a giddy whirl of mad, frivolous, riotous pleasure —anything to escape the impending sequel so inevitable in their chosen path. Homes break up through divorces, and communities have "splits." Nations have divisions and civil wars, and world wars give vent to world-wide unrest.

Another way the world has in dispensing of its broken dreams is to sell out. The pawnshops are overstocked with the tools and instruments representing what was once an ambition or the jewelry and gifts once given as a compliment, but which now mark the morgue of blasted hope. Once there was a goal ahead, but the price to reach it was too much to pay; so they cashed in on what was left. It is interesting to try to imagine the story back of the articles in a pawnshop. If we knew the real stories, many of them would be pathetic. What a different story could have been told if there had been a consideration of the way **through** instead of merely a way **out**.

Much of the world's happiness is in the pawnshop. It has been sold out for whatever enjoyment can be had out of life. There has been every effort to compensate for the loss of happiness. Others try to reclaim it by superficial means. Some cry, "Peace, Peace! when there is no peace." Others boast, "It can't ever happen to us." Still others bluff, "Not if I can help it." For the most part, however, the gloom of pessimism permeates as many lament that even for those who would redeem it, "happiness" is marked, "sold out."

At a time like this the world, instead of considering the essentials to happiness, is given over to panic and hysteria, and how much we as Christians are in peril of being overcome by the gloom of forebodings. (In her Christmas greeting card a friend wrote to me, "I have neglected to write to you; there is so much trouble and confusion that sometimes a person can't think straight. My boy is stationed in California doing government work.") We too are likely to forget our "access by faith into this grace" (Rom. 5:2). Like Hagar of old, although we may hold a child of promise in our arms, we too are ready to "cast the child under one of the shrubs" and cry, "Let me not see the death of the child." The water in our bottles is "spent" and tearful eyes cannot see the "well of water" until God opens our eyes (see Gen. 21:19); but let us also learn a lesson of victory from Hagar. "She went, and filled the bottle with water, and gave the child drink."

We cannot hope to find happiness in the world, but what plan for happiness can the world expect to find if it looks to the Church to find it? Are we also included in the great pageant of unhappiness that we see in the world? In the question of happiness, are we also "conformed to this world?" Or are we on this point especially obeying the positive command, "but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable, and perfect, will of God" (Rom. 12:2)? "When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person" (Job 22:29).

Just now all of life's values are involved and the Christian testimony is at stake. However vague and efferves cent our ideas as to the essentials t happiness have been, they may hav sufficed in the past; but now we canno afford to hazard our own tranquillit nor the peace and happiness of other by being misguided and mistaken i our understanding of the principles fundamentals, and circumstances whic form the basic factors that contribut to the essentials to happiness.

We should regard the grace of happ ness as a trust put into our keeping. "(Timothy [you and I], keep that whic is committed to thy trust" (I Tim. 6:20) It is one of "the lower lights along th shore" that we should keep bright an shining. How tragic if we should let be "the light that failed!"

New Carlisle, Ohio.

—o—

THE ORGANIZATION OF A MENNONITE NURSES' ASSOCIATION

For the past few years the nurse present at the Mennonite Board Missions and Charities met at an i formal meeting to discuss matters common interest to nurses.

At these meetings the subject forming an organization of all nurses the Mennonite faith was mentioned ar discussed.

In the spring of 1941 at Yoder, Kan the group appointed two people to ser on a committee to make definite pla for an organization. These individua were Mrs. Maud Swartzendruber, R.N La Junta, Colo., and Miss Verna Zi merman, R.N., Ephrata, Pa.

The following program was outlin by the above committee:

1. Obtain the names and addresses of Mennonite graduate and student nurses. (Th was accomplished through the co-operation our ministers and bishops throughout t Church.)

2. Send a letter to each nurse, stating t purpose and possibility of such an organiz tion.

3. Prepare a constitution for presentati at the meeting at Kitchener, Ont., in t spring of 1942.

4. Write a letter to the Peace Commit of the Church, presenting the problems the Mennonite nurses during a wartime cri

The above procedures were carri out. The ministering brethren gave

earty response and manifested an in-erest in the work.

A constitution for a Mennonite Nurses' Association was drawn up with he following points as the object of the rganization:

1. To provide an agency through which Mennonite nurses may be able to speak and ct corporately in matters of common in-rest.

2. To initiate and promote a program by hich Mennonite nurses may give a portion free service to the indigent needy.

3. To encourage and assist in the forma-on of an association of Mennonite nurses in very conference district of the church roughout the United States and Canada.

4. To guide, instruct, and encourage Men-nite young women who are interested in king up nursing as a vocation, as well as ose students already in various schools of rsing.

5. To formulate a program for Mennonite rses as conscientious objectors during a artime crisis.

This constitution was presented to a oup of nurses who met on the con-rence grounds at the annual Mission oard meeting at Kitchener, Ont. Sev-al doctors and also some of the minis-ring brethren were present at the eeting.

The meeting was called to order by ster Ellen Coffman, R.N., of Vineland, nt. After the devotional period Sis-r Coffman called for nominations for airman of this meeting. Sister Selena mber Shank, returned missionary m South America, was elected chair-an.

Sister Shank then called upon Sister rna Zimmerman, R.N., who present-the constitution to the group. After me discussions and several altera-ns, the constitution was provisional-adopted, awaiting the final adoption the next annual meeting in the spring 1943.

After the above procedure was carried t the following officers were elected:

sident—Mrs. Maud Swartzendruber, R.N., La Junta, Colo.
e President—Ellen Coffman, R.N., Vineland, Ontario.
.-Treas.—Verna Zimmerman, R.N., La Junta, Colo.
viser—S. C. Yoder Goshen, Indiana.

t is the purpose and aim of the Ex-tive Committee to encourage nurses various conferences to organize and ts be more closely united, which may ve as an encouragement for their ritual welfare and provide a means more active service for the Lord.

t is the desire of the committee that nurses respond wholeheartedly in s work, thus broadening the Chris-n nurse's testimony.

he married nurse's support is solic-l in this work.

ny nurses who are interested in this anization may write to any one of Executive Committee for further rmation.

A cost charge of ten cents will be made to anyone desiring a copy of the constitution, which may be obtained from the secretary.

Verna Zimmerman, R.N.,
Sec.-Treas.
1018 Bellview Ave.,
La Junta, Colo.

SELF-CONTROL

By Lena Swartzendruber

Self-control, as found in I Corinthians 9, means temperance or avoidance of extremes. There is a call for self-control in many walks of life. All appetites and desires of the flesh, whether good or ill, need either to be totally abstained from, or, if good, to be used in such a manner as will serve the purposes for which they are given of God.

Self-control strikes the keynote for the Christian growth in good character. It implies the moderation and self-restraint which saves one from doing foolish and unseemly things. It suggests that which constructs and builds up the good in people.

Our thought-life should be controlled. When people practice self-control they tend to take life seriously. They act in ways that are poised and dignified instead of foolish and frivolous.

Food and drink are necessary for life and health, but they also need to be controlled. God made man with such bodily sensitiveness that the taste of good food and drink gives him a degree of pleasure and satisfaction. Because this is true, some people come to live primarily for their physical appetites. They live to eat, or to drink, or to be amused.

Like animals, such people know no higher law or duty than seeking for food. This is classed as gluttony, and is not right in God's sight. Bodily cravings and appetites, when out of control, are said to make war upon the soul. But when appetites are controlled, the spiritual life can flourish.

Then there is need for control along the line of clothing. God gave man clothing because it was necessary. We have a right to be decently clothed. But we sometimes wonder what some people think clothes are for. We know they need not be made for show. If we would all practice self-control and common sense, our ministers' sermons could often be different. One wonders why a Christian needs to be told what not to wear.

Then we see so many new inventions for labor-saving or for fixing up our homes, and there too should be practiced self-control. We should ask ourselves, "Is it necessary?"

Then there are ambitions to get ahead. They too need to be controlled. We should always be sure our business deals run in accordance with God's will.

When we think of self-control we often think of our temper; and that is one of the first things that should be controlled. Yet we all know it's not easy at times. Often we are caught saying our nerves are bad, and it might often be temper instead of nerves. A lot of us can be nice and calm when everything goes well, but when a little riffle comes along, then what? The Bible says, "Be ye angry and sin not. Let not the sun go down upon your wrath." But we are glad that if we sin we have an advocate with the Father who will forgive us our sins if we but confess them and ask for pardon. It would be hard to mention everything and everywhere that we need to practice self-control.

Whatsoever ye do in word or deed, do all to the glory of God.

Our life would be a complete failure if we were to depend on our own determination and strength.

"In all thy ways acknowledge him, and he shall direct thy paths."

Pigeon, Mich.

LOVING THE BEST AND NOBLEST ABOVE ALL THINGS

By George J. Lapp

The fifth century learned sage, Boethius, wrote, "It is of sin that we do not love that which is best." The apostle Paul (in I Cor. 12:31) wrote, "Covet earnestly the best gifts." When the prodigal son returned to the father's house the father ordered the servants to bring the "best" robe and put it on him. The sacrifices of Old Testament times were to be from the best of fowl and beast. God gave the best for the world when He sent His only begotten Son.

In our love of the best and noblest we should not consider advantage or disadvantage, gain or loss, honor or dishonor, praise or scorn, favor or injury, popularity or ignominy as factors of either contributing or subtracting value. We can place no value on either material things or human values. They only count as we hold them in trust as good stewards of Jesus Christ and exercise our stewardship in the light of highest spiritual values.

We should "count all things but loss for the excellency of the knowledge of Christ Jesus" and be willing to cast aside everything earthly and merely human if need be in order to win Him and obtain the infilling and overflowing of His love in our hearts and lives. Wherein is the value of the best and noblest that we should love them?

1. They represent quality. They are God-given and could be nothing but the best. We consider quality as essential in everything. The plainest must be of the best quality of texture, cleanliness, endurance, and structure. We must rise above the cheap, the fragile, the frivo-

lous, the glitter, or the gloss of either life or substance. Our tastes must be for the modest but for the neat, plain and complete.

2. The thoroughgoing has its place in the best and noblest. The apostle James taught us (1:4) that we must "let patience have her perfect work, that we may be perfect and **entire**, wanting nothing." The apostle Paul prayed (I Thess. 5:23) that the whole spirit and soul and body might be preserved blameless unto the coming of our Lord Jesus Christ. All this implies a most thoroughgoing renovation and establishing of the life in the light of divine teaching. We must have a thoroughgoing knowledge of the divine will concerning ourselves. The technician must be careful of the smallest detail and know the laws that govern every substance and their relations in order to know how to govern or produce chemical and physical changes in substances.

As men and women of the Book we must be thoroughgoing in our study and knowledge of the Bible. Thank God that it has become an open book and that each one can study it for his own spiritual welfare. There are people of other communions who put us to shame with their thoroughgoing knowledge of the Word. Read it. Re-read it for the knowledge of the will of the Lord to be obtained; for the manner in which the living Truth warms our hearts; for a greater consciousness of our priceless possession of eternal life in Christ Jesus; and for the correction of anything in our own lives and relationships that may not be in accordance with the divine will. It may not be so much that we know, but how well we know what we have learned.

Thoroughness implies a depth of sincerity. Every fiber of our being must be devoted to our own and others' spiritual welfare. These are grim days. Men and women are abandoning themselves to the grim tasks of achieving triumphs for their countries at every cost. Should we not at the cost of any personal interest abandon ourselves in a thoroughgoing manner of life wholly devoted to the Captain of our salvation?

3. The best and noblest also implies **unselfishness**. The introvert who thinks only of himself and his own interests and the individual who with an inferiority complex continually attempts to prove his worth or ability cannot live the self-less life nor consider service or values from an unselfish standpoint. It takes an unshaken confidence in Him whose we are and an implicit trust in His presence and power. We must snap out of ourselves and devote our lives wholly for others. Then it is that we in turn reap the largest benefits for ourselves and accumulate those experiences and spiritual riches that more than compensate for what we considered loss from entire consecration. It is difficult for us to understand that he that **leaves** all also **receives** all. But he does. This has come into the experience of those who left all to follow Him. None of us who have come into an appreciation of this mystery would go back to a selfish attitude.

I would love only the noblest and best in life. I would possess an absolute distaste for the sordid, the mean, and the unworthy. I would not that the earthly or fleshly gain possession of my thoughts and desires. I want them to rise to those heights where they rest in the will of our Father which is in heaven. If it is His will that I have the substance to use for Him, I want to be a good steward of all that He entrusts to me. He has blessed me in the giving of His life for me; therefore what dare I withhold from Him? Nothing can separate me from the love of Christ and shall I not be willing to devote my all to Him? Dhamtari, C.P., India.

CITY MISSIONS

ALTOONA, PENNA.

Greetings:—We have many reasons to thank the Lord for the blessings given us.

During the summer months, instead of having our midweek services in the Mill Run Chapel, we are holding two cottage prayer meetings in the homes of the community.

On Saturday, July 25, Bro. Hiram Wingard and Charles Fredrick of Johnstown, Pa., audited the Altoona Mission Treasurer's accounts. They stayed with us for the Sunday services. Bro. Wingard brought the message at Altoona in the morning and at Mill Run in the afternoon. Sisters Anna Stover and Anna Graybill attended the Institute at Arbutus Park, reporting a profitable time while there.

On Sunday, Aug. 30, we have planned in all of our services to carry through the theme of Christian Education, using our home talent and Bro. Elmer E. Yoder of Allensville, Pa., as guest speaker.

Lord willing, Bro. Menno Brubaker of McAlisterville, Pa., will be with us for Sunday, Sept. 6.

Our annual revival services will be in charge of Bro. Martin E. Weaver of Annville, Pa., services to begin Sunday, Sept. 13.

Our Annual Christian Workers' Meeting is to be held Saturday evening, Oct. 3, and all day Oct. 4. We crave an interest in your prayers in behalf of these meetings, that the church may be strengthened and that souls may be saved.

Bro. and Sister John C. Layman, Denbigh, Va., the parents of Mrs. Aaron Showalter, came as a pleasant surprise to stay a few days. Sister Margaret Stonerook of Martinsburg, Pa., visiting in Altoona during the last ten days, has allowed herself to be used in our services. Bro. Lester Wismer and two sons of Souderton, Pa., spent Wednesday evening, Aug. 19, in our cottage prayer meeting.

The Stahl Sisters' Sewing Circle furnished the monthly provisions; the Mattawana Circle in July. We surely do appreciate these fresh vegetables that are brought in monthly

Cash Value Clothing from Sewing Circles

Cross Roads and Lauvers	$8.50
Bethel	3.93
Louisville	2.25
Crown Hill	2.66
Conestoga	2.00
Metzler's Jr.	1.15
Belleville and Allensville	2.00
Maugansville	4.87

Many thanks for your support. We crav a continued interest in your prayers.

August 26, 1942. Joseph M. Nissley.

KANSAS CITY, KANSAS

(Mennonite Gospel Missions)

Dear Fellow Christians:—Daily we are im pressed with the greatness of God. May H continue to declare His strength among th people.

Our summer Bible school, our third fo this year, is coming to a close. We prais God for the cool weather; also for the faith ful and experienced teachers who have com to help us. They are: Trusie Zook an Lydia Driver of Garden City, Mo.; Elizabet Yoder of Hutchinson, Kans.; and Berth Troyer of Conway, Kans.

Among recent visitors were the followin ministers who brought us helpful message —G. D. Yoder, Director of Camp Denison Ia.; Bro. and Sister J. W. Shank, S. A. mi sionaries on furlough; E. M. Yost of Green burg, Kans. Bro. Yost, besides preaching a all three of our stations on August 16, als performed the marriage ceremony of Rozel Hickman of the Morris district and Menn Holdeman of Greensburg, Kans.

Our prayer meetings are well attended, an a splendid interest is manifested. We prai God for this, as we feel the strength of th congregation depends largely upon the pray meeting.

We were reminded again of God's unlim ited resources when we received a good-size donation from a lady whose child attends on of our Sunday schools. It came just as w needed it to carry on our Bible school.

Thus, again and again, God fulfills H promises to supply our every need. We si cerely thank God and these donors for the gifts.

We often mention that those who give their support, both materially and by the prayers, perhaps little realize just how muc they are doing toward the salvation of th lost in Kansas City.

One of our workers, Sister Martha De weiler of West Chester, Ia., had to leave for the present because of her health. W ask an interest in your prayers that she m be restored to normal health.

Another worker, Sister Anna Histand, w spend several weeks' vacation at her home Doylestown, Pa.

We were made to think again of the im portance of accepting Christ when He cal A cottage prayer meeting was held in th home of a very poor old couple who were e joying average health. In less than tw weeks from that time the husband was fou dead from a heart attack. For years the people have been contacted, but as far as know he died unsaved. Will you pray th

s wife will be willing to accept Christ, and so that our witnessing may be more effec- ve?

Sister Mildred Loucks of Canton, Kans., ent several weeks in Kansas City, making nnets for our sisters. She filled more than rty orders while here. Her services were eatly appreciated. May God bless her in is service for the Church.

We heartily invite any going through ansas City to stop at the Mission Home, d if possible make a few calls with us, so to acquaint yourselves better with the work re.

We covet your continued prayers, that God e us to His glory and for the salvation the lost in Kansas City.

Aug. 26, 1942. Mamie Yoder.

—o—

Special Meetings

KALONA, IOWA

Report of Independence Day Meeting ld July 4 at the Lower Deer Creek urch. Subject, "Our Sunday Evening eeting."

Subjects Discussed.—Why Have a Young ople's Bible Meeting? Ivan Headings; e Parents' Part in Young People's Bible eting, Silas Horst; The Minister's Re- nsibility to the Church and Community Sunday Evening, Jacob F. Swartzen- ber; Developing Interest in Reaching e Lost of Our Communities through the nday Evening Meeting, Nelson E. Kauff- n; Improving Our Young People's Bible eting Organization, Mary King; En- raging the Use of the Bible in Meetings, rman Smucker; Providing Helps for paration of Assignments, Harold Bren- man; Extension Activities Connected h Our Young People's Bible Meeting, G. Marner; What I Like about Our ung People's Bible Meeting, Majorie M. der, Cordelle Reade; Overcoming Temp- ions to Miss Sunday Evening Services, n W. Gingerich; Should There be a mon on Sunday Evening? Leroy rock; Sermon, Nelson E. Kauffman.

Organization.—Mod., Herman Yoder; st. Mod., Henry M. Yoder; Chor., Kath- Yoder.

Thoughts.—There was an enthusiastic cussion of the problems relating to the nday evening services. Conviction was pressed that our parents are largely ponsible for the interest (or lack of it) our young people's Bible meeting. The nister cannot evade his responsibility this phase of Church work. If he is e leader of the congregation, he must l. At some time during the week the rch must discharge its responsibility the community in which it is located. chief need, so far as organization is cerned, is not a larger quantity but a ter quality. There is a great need for e use of the Bible by all attending the eting. Much help may be given to the tings through providing more and er helps for the preparation of assign- nts. There are abundant opportunities extension activities in our community. eriences of those who enter open doors sufficient proof. We have some young ple's Bible meetings among us that are much alive, and others that are in a dent state. There must be a remedy the decadent ones. A sermon on Sun- evening would help to stimulate in- st in the service, provided it is one feeds the soul. Expressions of appre- ion came from many for this program. imilar one would be helpful in other munities. Nelson E. Kauffman.

ELIZABETHTOWN, PA.

Report of the Harvest Home and Sunday School Meeting held at the Risser's Mennonite Church near Elizabethtown, Pa., Aug. 1, 2, 1942.

Organization:—Mod., Earl Mosemann; Chors., Robert Garber, Walter Habecker; Secy., Anna E. Heistand.

Program:—Devotion; Harvest Sermon, John S. Hess; Song Service and Devotion; The Unchanging Gospel in a Changing World, Harvey Shank; Sermon (I John 4: 7, 8), John S. Hess; Devotion; Sunday School Lesson, John S. Hess; The Need and Value of Promptness in the Service of the Lord, Harvey Shank; Our Opportunities and Responsibilities as Sunday School Workers, John S. Hess; Song Service and Devotion; Talk to the Children, Earl Mosemann; Steadfastness (I Cor. 15: 58), John S. Hess; The Infilling of the Holy Spirit, Harvey Shank; Song Service and Devotion; Youth Dedicated to the Service of God, Harvey Shank; Evangelistic Sermon, John S. Hess.

Thoughts Presented.—Only a thankful heart can praise God. Harvest time, both naturally and spiritually, should be a time of great rejoicing. Where God blesses in a very definite way, individuals are responsible. Sometimes God varies His blessings to remind us of our dependency on Him. Only 8% of the people in the United States attend services Sunday morning, and only 3% in the evening. We are now living in the days of apostasy. There is no better force than that of brotherly love. Virtue is a hidden treasure. It is more than kindness and mercy that God shows unto us; it is divine love.

If we would be as zealous in spiritual things as we are in natural things, there would be a great revival in the religious world! We should always be prompt in obeying the Holy Spirit. Promptness is one of the necessities of the Sunday school. The early impressions of life are always the strongest. We should always be encouraged to know that the labors of God's children are not in vain and that they will be taken into account on the resurrection morn.

The greatest danger facing our youth is worldly influence. God has a plan for every life. It is hard to trample over a consecrated mother's prayers. We need to have God-given convictions and stand by them. Satan's work is that of procrastination. None of us would be saved were it not for the grace of God. Thanks be to God for His unspeakable victory which we receive after we have wholeheartedly given our selves over to God.

Secretary.

WAYNESBORO, VIRGINIA

Report of the Mission Program held at Springdale Church, Aug. 5, 1942. "Measuring Our Mission Field as Embraced by the Virginia Conference."

Organization.—Mod., Chris Miller; Secy., Viola Brydge; Chor., H. J. B. Campbell.

Program and Speakers.—Devotion, Ernest Swartzentruber; "The Regions Beyond" (II Cor. 10:16), Extending Our Rural Work, Earl J. Hartzler, Onego, W. Va.; "O Jerusalem, Jerusalem" (Luke 13:34), Reaching the Lost in Our Cities, John H. Shenk, Knoxville, Tenn.; "Who Is My Neighbour" (Luke 10:29)? My Personal Responsibility, Ernest G. Gehman, Harrisonburg, Va.

Thoughts Gleaned.—(Topic I) Our mission field is the world, and we need not be crowded for space. He fully emphasized the importance of self consecration for this rural work. He gave as main points for this work, personal contact, and second-mile religion which is "love." The work in West Virginia consists of 8 different Sunday schools and 11 workers, under Middle District. Bro. Hartzler also stated that Kentucky is an open field for mission work and the people are hungry for the true Gospel.

(Topic II) He brought out points for Jesus' lamentation over this city: "A special field" because: the people had rejected Him; the city going to ruin; His city a special concern. "A special people": Jewish people—those that killed the prophets and stoned those who were sent unto them. Especially emphasized the reaching of the Jews, that unless they acknowledge the Messiah they must be eternally lost. What is needed most to point the lost to Jesus Christ is compassion for them.

(Topic III) Jesus says that the price of one soul is inestimable—more than can be expressed. He challenged that each hearer would feel more responsible for this personal work. Secretary.

MANHEIM, PENNSYLVANIA

Report of the Harvest Home and Sunday School Meeting held at Kauffman's Mennonite Church near Manheim, Pa., Thursday, Aug. 6, 1942.

Organization.—Mod., Daniel Sensenig; Chors., Harry Swarr, Richard Kling; Secy., Glenn Miller.

Subjects and Speakers.—(Morning Session) Devotion (Deut. 8), William Heisey; Sunday School in Everyday Life, Amos Weaver; Harvest Sermon (Neh. 8:10), Henry Lutz. (Afternoon Session) Devotion (Psalm 104), Abram Risser; Children's Meeting, Abram Kilheffer; Christian's Nonresistance Vs. Pacifism, John Kennel; I Timothy 4:12, Elmer Yoder; Is the Sunday School Fulfilling Its Mission? (II Kgs. 2:5; 4:38), D. Stoner Krady. (Evening Session) Devotion (Dan. 3:1-30), Charles Hostetter; Challenge to Youth in Times Like These, Noah Good; Sermon (Gal. 6:14), Elmer Yoder.

Thoughts Gleaned.—A Christian should be a Christian every day, not only on Sunday. There should not only be teaching in the mind, but also in the heart. I Tim. 4:16; Tit. 2:7. A teacher should have intercessory prayer for his or her pupils every day. We should show the love of God by sharing our blessings with others. Prepare the heart and sow good seed for a rich spiritual harvest. Gal. 6:7. Let others know where we stand for the hope that is in us. I Pet. 3:13, 15. Who should harm us when Christ is on our side? His Kingdom is not of this world. If it were, then His servants would fight. Every believer should be an example of what God wants us to be: In word (Tit. 2:7; I Pet. 5:3; Acts 11:26; 4:13); in conversation (Phil. 3:20; 1:27; Eph. 4:22; II Pet. 2:12; I Pet. 1:15); in charity (I Cor. 13; Rom. 13:10; I Cor. 4:12; Col. 3:12). "Keep thyself pure." Teaching is to cause to know. Lev. 10:11; Deut. 6:6-9; Psa. 78:6; Ezek. 44:23; I Tim. 4:11; II Tim. 2:25. In reality a Sunday-school pupil only receives instruction the total of two days out of a year in a forty-minute class period! Memory work should be stressed more. We need faithful teachers. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Youth is challenged to live a life of service. Be willing to be used; willing to accept an humble lot; willing to work with aged, and be able to work in unity. Give the best that you have. Live up to your heritage. Live the whole Bible. Live for God and others, not self. Accept cheerfully any difficult lot. Practice careful speech and virtuous conduct. "He that doeth these things shall never be moved." "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Saying "No" to self is bearing the cross. Secretary.

SILVER SPRING, PENNSYLVANIA

The annual Harvest Home and S. S. Meeting of the Chestnut Hill Mennonite Church was held Saturday, Aug. 8, 1942. Earl Mosemann was moderator and the speakers were Henry Lutz and Charles Hostetter. Choristers, Harry Swarr and Robert Garber.

Subjects Discussed.—The Blessings of Living in a Land of Christian Privileges; Heaven's Reserve; What S. S. Pupils Should Expect from Their Teacher; Book Study in Ephesians; Harvest Sermon.

Thoughts Gathered:—A reserve is for a definite purpose in the future. You can't find a reserve in the world today compared to the reserve in heaven for our inheritance. The indwelling Lord is our security. A saint is one who is set apart for God. God is the author of our salvation, the Son laid the foundation, and the Holy Spirit laid the superstructure. The Church is an example of the manifold grace of God. If we have the seal, we have the promise. The Church should give to the world a testimony of the nature, purpose, and will of God. We should be the great confession of God. The test of how much we are of God's world is our influence in this world. If we are to walk according to God's eternal plan, we must apply God's eternal power. When we teach men the Gospel we are on a foundation that God can honor. Every pupil should expect his teacher to be spiritual, a Christian, an example, a leader, joyful in serving God, separate in life, loyal to the Church, interested in the need of souls, a friend and to know his Bible. The reason people do not confiide in God is because they don't recognize His blessings. The fact that God is blessing us makes us responsible. The most fitting acknowledgement of His blessings is yielding to Him. Secretary.

—o—

Relief Notes

A New Road for the Mennonite Colonies

For some time the Mennonite colonies, Menno and Fernheim, in Paraguay, have been in the prospect of having a road built along the boundary between the two colonies. Bro. Vernon Schmidt reports having surveyed a given area as a preliminary measure. "I am quite pleased with the possibilities of this road project," he states in his August 9 letter. Difficulties in the work are: lack of a tractor and other efficient equipment. Under these handicaps the work will of necessity progress slowly.

Both Vernon Schmidt and Dr. John Schmidt refer to an accident which befell the latter while he was helping with the road work. A piece of limb, falling from a tree top, struck Dr. Schmidt on his forehead and he narrowly escaped a serious injury.

Bro. Vernon Schmidt's letter mentions attending a baptismal service for ten Hutterites and Dr. John Schmidt reports that the Bible School has started with 37 pupils.

—o—

C. P. S. Camps

Distribution of Mennonite Boys According to Branch

Old Mennonite	627
General Conference	276
Old Order Amish	192
Conservative Amish Mennonite	50
Mennonite Brethren	87
Church of God in Christ Mennonite	48
Central Conference of Mennonites	29
Old Order Mennonite	27
Brethren in Christ	25
Mennonite Brethren in Christ	14
Mennonite Kleine Gemeinde	4
Krimmer Mennonite Brethren	12
Evangelical Mennonite Brethren	11
Hutterian Brethren	7
Defenceless Brethren	7
Missionary Church	3
Reformed Mennonite	2
Old Order River Brethren	1
Total	1423

(The above was as of July 31, 1942)

Camp Briefs

Bro. Walter Schmidt, campee, has been chosen business manager at the Howard, Pa., Camp.

Bro. Delvin Kirchhofer of Bluffton, Ohio, has returned to Grottoes, Va., as educational director.

19 boys from Grottoes, Va., have reported for work at the Western State Hospital, Staunton, Va.

Present prospects are that a new camp will be opened at Belden, Mont., near Glacier National Park, some time in September.

PEACE SECTION NOTES

Appealing Cases

Increasing war pressure is reacting more and more prejudicially against the C. O.'s in certain areas. There is increasing difficulty for our people to get a IV-E classification from some local draft boards. The proper procedure in making appeal in such cases is simply to ask the local board for the privilege to sign the proper application on the back of the regular questionnaire, (Form 40). Or it may also be accomplished by writing a letter to the Appeal Board. This should be done within the ten-day period provided for the taking of appeals.

We are continuing in our attitude of discouraging appeals on other grounds than conscientious objection. Public resentment can very readily be aroused in such a situation.

A number of cases where C.O.'s have been turned down by the local and appeal boards and finally by the Presidential Appeal Board and have refused induction into the armed forces, they have stood trial before a federal court. In every case from our M.C.C. constituency with which we are acquainted, these C.O.'s who have been sent to prison have been paroled in a short time to a C.P.S. Camp. If you are acquainted with any exception to this, where C.O.'s have not been paroled after the necessary thirty-day quarantine and the time needed to clear the parole application, you will do such men a service by informing us of the case. We may be able to assist them. —Jesse Hoover.

Compiled by Grant M. Stoltzfus
Released August 26, 1942.

—o—

Married

Yoder—Wideman.—On Sunday evening, Aug. 9, 1942, Bro. Leslie Yoder and Sister Naomi Wideman, both members of the Salem congregation near Tofield, Alta., were united in marriage in the Salem Church by Bro. J. B. Stauffer. May the Lord bless this union.

Smoker—King.—On Dec. 20, 1941, Bro. Raymond R. Smoker and Sister Margaret Grace King, both of the Maple Grove congregation near Parkesburg, Pa., were united in marriage at the Maple Grove Church by Bro. John A. Kennel. May the Lord bless this union.

Stauffer—Guengerich.—Bro. Maynard Stauffer of Tofield, Alta., and Sister Erma Guengerich of High River, Alta., were united in marriage on Sunday afternoon, May 31, 1942, at the Mennonite Church near High River, Alta., Bro. J. B. Stauffer, father of the groom, officiating. May the Lord bless this union.

Yoder—Kauffman.—On Aug. 11, 1942, at the home of the bride's mother, Bro. Philip E. Yoder of the Bethel congregation, West Liberty, Ohio, and Sister Eldora Kauffman of the Sycamore Grove congregation near Garden City, Mo., were united in holy matrimony by Bro. W. R. Hershberger. May God's richest blessings attend them through life.

Charles—Bucher.—On July 15, 1942, at the home of the bride's parents, Bro. and Sister Bela Bucher, occurred the marriage of Bro. Raymond Charles, the young minister of the Chestnut Hill congregation, to Sister Anna Lois Bucher of the Stony Brook congregation, Bro. Richard Danner of Hanover, Pa., officiating. May the richest blessings of God attend them in their lives and in their labors for Christ and the Church.

—o—

Obituary

Becker.—Minnie K., daughter of John W and the late Amanda (Kready) Becker, was born in Lancaster Co., Pa., on May 26, 1906 died in the Lancaster General Hospital Jun 14, 1942, after an illness of fourteen days aged 36 y. 19 d. She was of a kind and happy disposition and made friends wherever she went Her death was a shock to all who knew her She was a member of the Hernley's Mennonit Church. Surviving are her father and a so (Carl Waltz), and 2 sisters (Mrs. Norman F Wenger, and Mrs. Amos Waltz). Funera services were held from her late home and i Hernley's Mennonite Church. Interment in th adjoining cemetery.

"Sister dear, you're not forgotten,
Though on earth you are no more;
Still in memory you are with us,
As you always were before."
—The Family.

Burkey.—Alvin, son of Peter and Mary (Stie der) Burkey, was born near Milford, Nebr Nov. 30, 1897; died of cancer at the Brya Memorial Hospital at Lincoln, Nebr., Aug. 1942; aged 44 y. 8 m. 9 d. In his youth he ac cepted Christ as his Saviour and was a faith ful member of the Fairview Mennonite Churc His mother preceded him in death Jan. 2 1910, and also a sister (Viola) March, 190 March 11, 1920, he was united in marriage t Mary Roth of Milford. He is survived by h sorrowing companion, 1 son (Warren Benja min), 2 daughters (Eilene Marie and Mary Jane, at home), his aged father and stepmothe and the following brothers and sisters: John Joe, Arthur, Will, Edd, Ray, Elmer, Leste Clara Hostetler, all of near Milford, and En ma Hostetler; also one half brother (Irvin Broken Bow), 2 stepbrothers, 1 stepsister, an a host of nephews, nieces, and other relative and friends. He enjoyed good health all h life until two years ago, when his health bega to fail. He then submitted to an operation an seemed to regain his health for a time, aga taking sick in May, 1942. He submitted to a other operation but to no avail. Through a his sickness, his wife was his constant compa ion. All that loving hands could do was don He was much concerned for his family and chi dren, was a kind companion, a loving fathe and an obedient son. Through all his sufferin he was kind and faithful to the end.

"Weep not that his trials are over;
Weep not that his race is run;
God grant that we may rest as calmly,
When our work like his is done."

Erb.—Jacob, son of Daniel and Caroli (Croyal) Erb, was born March 16, 1869, ne Millersburg, Ohio; died Aug. 6, 1942, at h home near Hubbard, Oreg.; aged 73 y. 4 m 20 d. In the spring of 1889 he with his pa ents moved from their former home in Ohio a farm home near Hubbard, Oreg. In the sam community he resided for more than fifty-t years. He leaves 2 sisters (Amanda and S

e) and 1 brother (Albert D.), all of Hubbard, ith a numher of nephews and nieces, relatives id friends. Nearly fifty years ago he accept- Jesus as his personal Saviour, was haptized id became a memher of the Zion Mennonite hurch, being one of the last remaining char- r members. During the last twenty years he as a memher of the Bethel Mennonite Church, ntil his death. Funeral services conducted at e Zion Mennonite Church hy C. I. Kropf, J. Gingerich, and William Jennings. Text, Thess. 4:14. Interment in adjoining cemetery.

Gingerich.—Jacoh M., son of Christian and eronica Mayer Gingerich, was born in Baden, nt., Feh. 28, 1874; died at his home near Low- lle, N. Y., Aug. 9, 1942; aged 68 y. 5 m. 9 d. ov. 27, 1902, he was united in marriage to dia Lehman of New Bremen, N. Y. The rly and greater part of his life was spent in e community of his birth. March 21, 1922, moved with his family to Lowville, where he ed until his death. Death was due to heart uhle, from which he suffered a number of ars. However, he was ahle to he about most the time. Last April he suffered from a ght stroke, hut almost completely recovered. cently he was again stricken with a serious rt condition which led to his death. In youth he consecrated his heart to the rd. Nov. 23, 1930, he was ordained to the nistry in the Amish Mennonite church, and Nov. 20, 1938, the Lord again called him to greater responsihility when he was ordained hop in the same congregation. In this ca- city he served faithfully until the Lord called n home. He considered his calling a great ponsihility, and had a deep concern for the lfare of the Church. He is survived by his e and 7 children (Simon, Mrs. Eli Erh, Pre. en, Andrew, Mrs. Levi Schrag, Harvey and ne, all of Lowville). He also leaves 6 grand- ldren; 1 son and 1 daughter preceded him death. Funeral services were held Aug. 12, the home by Bro. C. M. Nafziger, and at the ish Mennonite Church near Lowville by Bro. jamin Gingerich of Baden, Ont., in German Bro. Lloyd Boshart in English. Interment the Croghan Cemetery.

"Father, thou hast left us lonely,
Thy helping hands, we miss them so;
But God saw best to take thee
Over on the other shore."

roff.—Maria, daughter of the late Isaac Magdeline (Binkley) Rohrer, was horn e 14, 1848; died July 10, 1942; aged 94 y. d. Her hushand, Milton Groff, preceded her leath 28 years ago; 1 son, Clayton, died 5 rs ago; also 1 son and 2 daughters who died nfancy. Surviving are 3 daughters (Minnie wife of Theodore L. Forney, of Bareville, whom she lived; Amy, wife of Henry E. linger, Gordonville; Martha, wife of Phares Landis, Lancaster), 2 sons (Milton S., Lan- er; and Jason R., of Manheim), 37 grand- lren, 32 great-grandchildren, and 1 brother ayne B. Rohrer, Lancaster, Pa.). She was ithful member of the Stumptown Mennonite rch for many years, and she was seldom ab- when health permitted. She had a kind loving disposition that made others enjoy g in her company. Funeral services were July 13 from her late home, conducted hy s. John Charles, Benjamin Wenger, and r Myer, and at the Stumptown Mennonite rch by Bros. Elmer Martin and David Lan- Text, Rev. 22:12. Interment in adjoining tery.

"All is over, hands are folded,
On a calm and peaceful breast;
All is over, labors ended,
Now dear Mother is at rest."

—A Daughter.

uffman.—Katherine Zook Kauffman was in Mifflin Co., Pa., Dec. 24, 1847; died 10, 1942; aged 94 y. 7 m. 17 d. At the of three years she moved with her parents awrence Co., Pa., where she spent the remaining years of her life. In her youth she accepted Christ as her personal Saviour and was a faithful member of the Maple Grove Mennonite Church until death. On Nov. 11, 1869, she was married to David Kauffman who preceded her in death 34 years ago. This union was hlessed with 6 sons and 3 daughters, of whom 4 sons and 2 daughters remain: Saloma Hartzler, of Fairview, Mich.; Tillie Zook (at whose home she lived); Daniel, Ahraham, Harry, and Lewis, all of Lawrence Co., Pa. Jacoh Z., Elizaheth Moose, and 1 infant son preceded her in death. Thirty-six grandchildren, 64 great-grandchildren, and a host of other relatives and friends also remain. Funeral services were held Aug. 12 at the Maple Grove Church in charge of Bro. A. J. Steiner of North Lima, Ohio, and the home ministers. Text, II Tim. 4:7, 8. Burial in the Mennonite cemetery.

Lantz.—Levi Franklin, son of David and Sarah (Hartzler) Lantz, was horn near Mottville, Mich., Dec. 2, 1868; died near North Webster, Ind., Aug. 7, 1942. In youth he moved with his parents to Missouri. There he grew to manhood and united with the Mennonite Church, of which he remained a faithful memher until death. Feb. 18, 1896, he was united in marriage with Sarah Mast. To this union were born 6 children. Of these 1 infant son preceded him in death. Except for the past nine years which were spent near North Webster, Ind., he lived the greater part of his life in the West, the family having moved to Colorado hecause of the illness of a son. He leaves his wife, 5 children (Sherman of La Junta, Colo.; Maurice of Portland, Oreg.; Mrs. Ethel Ewan, Burbank, Calif.; Mrs. Beulah Hartzler, and Parke of North Webster), 1 aged sister (Mrs. Melissa Trimble, the last of a family of 7), 1 sister-in-law (Mrs. Josie Lantz of Delphos, Ohio), 7 grandchildren, and a host of other relatives and friends. A loving hushand and father, and a kind friend, he will live long in our memories.

Maust.—Savilla, daughter of the late John and Matilda (Hershberger) Folk, was born at Springs, Pa., Nov. 21, 1858; and died at her home Aug. 16, 1942; aged 83 y. 8 m. 25 d. On Dec. 15, 1878 she was united in marriage to Simon L. Maust. They shared the joys and sorrows of home life a little over 55 years, when Grandpa was called to his eternal home. Grandma lived her entire life in the Springs community. For the past several years one of her grandsons made his home with her. She was in fairly good health for one her age, and on Saturday evening had studied her S. S. lesson, preparatory to attending Sunday school and church services the following day. When she did not arise at her usual time, she was called but did not answer. Then it was discovered that sometime during the night her soul had quietly slipped away to be with God. It seems she never awoke from the sleep that came to her when she retired. She looked well to the ways of her household. On her tongue was the law of kindness, she worked willingly with her hands, and her children (grandchildren too) could arise and call her hlessed. She was highly esteemed in the home, Church, and community, where she will he greatly missed. In these sunset years of life she often longed for heaven, where her hushand, 2 sons, 1 daughter, and 5 grandchildren were awaiting her coming. She was also preceded in death by her parents, 4 brothers, and 5 sisters. Surviving are 3 sons and 1 daughter (Norman S. and F. Homer of Springs, Harry L. of Scottdale, and Mrs. Orpha Rodamer of Grantsville, Md.), also 17 grandchildren, 17 great-grandchildren, and 3 brothers (Milton of Fredonia, Pa., Wilson and Christian of near Grantsville, Md.), hesides many other relatives. She hecame a memher of the Springs Mennonite Church in early womanhood, and remained a faithful memher. She was always interested in her church and its activities, attending every meeting she possihly could. The services at the home were conducted hy Bro. Newton Weher, and further services at the Springs Church were in charge of Bro. Roy Kinsinger and Bro. Weber. Text, Job 5:26. A large concourse of friends and relatives gathered to pay their respect to one who was loved by everyone. Her body was laid to rest in the adjoining church cemetery.

—A Granddaughter.

Oswald.—William James, son of Walter E. and Nora Hershberger Oswald, was born at Burghill, Ohio, June 9, 1923; died at St. Elizabeth's Hospital, Youngstown, O., Aug. 13, 1942, following an accident; aged 19 y. 2 m. 4 d. He graduated from North Lima High School in May, 1941, and attended Goshen College during the term 1941-42. The last nine years of his life were spent in this community. Sept. 9, 1934, he united with the Midway-North Lima Mennonite Church, faithfully serving in the Sunday school and young people's meeting, and took a prominent part in both the senior and junior choruses and in several quartets. He is survived by his parents, 1 hrother (Charles Evan), 2 sisters (Lillian Rita and Anna Marie), at home; 1 grandfather (Daniel W. Hershherger, Sugarcreek, O.), 1 stepgrandmother (Sarah Oswald, Millershurg, O.), and a host of other relatives and friends. Funeral services which were very largely attended were conducted Aug. 16, at the home, and at the Midway Mennonite Church in charge of Bros. A. J. Steiner, Paul Yoder, and David Steiner. The body was laid to rest in the Midway Cemetery.

Ruth.—Mary K., daughter of the late Abraham and Elizaheth Moyer, died Nov. 6, 1940; aged 89 y. 4 m. 25 d. She united with the Mennonite Church in her younger years. Her hushand (George H. Ruth), and the oldest of the family, a daughter (Lizzie), also 1 grandchild, preceded her to the glory world. She is survived by 4 children: Henry, of near Mainland; Abram, near Franconia; Vincent, of Franconia; and Emma (wife of Allen M. Nyce), of near Harleysville, with whom she had made her home for the last three years, leaving the home on the same date she came. Death was caused hy pneumonia. She was very patient in her sickness, which lasted ahout 12 days. Often she expressed thanks to the ones who waited on her and cared for her, since she could not help herself. She also leaves 10 grandchildren and 17 great-grandchildren, and 1 hrother (Abram Moyer, of Sabetha, Kans.), and 1 sister (Lizzie, widow of the late Henry M. Nyce, of Franconia). She was able to attend services when weather permitted. Her last words were: "Now I commit myself to the Lord," which were spoken in the evening, and at 1 o'clock the next morning she quietly passed on. Funeral services were conducted from her daughter's home and the Franconia Mennonite Church in charge of the home ministers, Bros. Elwood D. Derstine and Menno B. Souder.

"God in His wisdom has recalled,
The hoon His love had given;
Though the body slumbers here,
The soul may be safe in heaven."

Stehman.—Annie M., widow of the late Hiram W. Stehman, died July 31, 1942, at her home in Landisville, Pa.; aged 83 y. 3 m. 20 d. She was preceded in death hy a daughter 53 years ago, and hy her hushand 5 years ago. There survive the following children: Daniel B., Mrs. Harry B. Hiestand, Mrs. Harry L. Mumma, Anna B., Harry B., and Phares B. Ten grandchildren and 15 great-grandchildren also survive. Through the influence of her life of patience and thoughtfulness for others, there remains a stream of pleasant memories. Funeral services were conducted Aug. 4 at the home hy H. G. Kauffman, and at the Landisville Mennonite Church hy C. W. Frank and Henry E. Lutz. Interment in adjoining cemetery.

"There is a home of sweet repose,
For those with care oppress'd,
When sighs and sorrowing tears shall cease,
And all be hushed to rest."

Items and Comments

A new deepest place in the Atlantic Ocean was recently located 60 miles north of Cape Eugano, East Coast of Caribbean Island, Hispaniola. Depth given at 28,680 feet, nearly 5½ miles deep.—The Friend.

Lovers of Pleasure spent in 1941, according to the Federal records at Washington, $6,500,000,000 for gambling, $6,000,000,000 for liquor, $1,500,000,000 for tobacco, $1,000,000,000 for cosmetics, $100,000,000 for chewing gum, $14,000,000 on card playing, $1,885,000,000 on moving pictures. "Shall not the Judge of all the earth do right" in the great day ahead?—California Bulletin.

The governor of Indiana has issued an order urging strict enforcement of liquor regulations as related to auto drivers. The executive of the public safety department of that state reported that the licenses of over 4,500 drivers convicted of drunken driving had been suspended during the year. This is an increase of 48 per cent over 1940 and 250 per cent over 1938.—The United Presbyterian.

History is repeating itself. In World War I, men who had been pacifists before that war began were finally won to the idea of defending and justifying that war vigorously on the ground of making that the war to end all wars. Now we are hearing the same kind of arguments in support of World War II, by the same class of people. The first World War failed in its purpose. What of the present World War?

Big Tobacco Firms are facing Federal action as result of misrepresentation and false advertising of cigarettes, it is reported. The charges against Philip Morris was that they had said their cigarettes caused no throat or nose irritations and that their superiority was recognized by eminent medical authority. The Reynolds company had alleged that Camel cigarettes aided digestion, gave a "lift" in energy, and in general that the smoker of Camels was thereby quickened from fatigue to animation.—Kokomo Tribune.

Too Much Food.—We have heard much in recent years in America about malnutrition and undernourishment, but now comes a University of Chicago physiologist, Dr. Frederick Hoelzel, who says America should concern herself much more over her well-fed millions than the under-fed. He says that overeating does more damage to our national health than does undereating. "The Roman banquet probably sealed the fate of the Roman Empire, and French food and wine were very likely factors in the fall of France," Dr. Hoelzel asserts. "Too much food, or excessive catering to the appetite, can weaken an empire just as surely as it can ruin an individual." Iconoclastic Dr. Hoelzel also declares that, despite the importance of vitamins, an aggressive warfare against overnutrition is more important in America than a campaign to enrich our foods by the addition of vitamins.—Good Health Magazine.

—o—

Announcements

HESSTON COLLEGE AND BIBLE SCHOOL 1942-1943

The opening date has been postponed to Sept. 15, instead of Sept. 8, as announced in the catalogue.

As in previous years, four years of high school work will be given; also junior college work, and a two year Bible course. Both the college and academy work are credited by the State Board of Education.

The Hesston College faculty is composed of well trained Christian men and women who have an interest in the young people of the Church.

The prospects for a large enrollment are gratifying. Young people are invited to attend. Some parents and young people are realizing that it may be quite difficult in these war times for our young people in public schools, and have already decided that this year our young people should be in Church schools if possible.

Hesston has had an exceptionally good Winter Bible School the past few years, and is planning for another good term, beginning Dec. 29. If you cannot attend the full year, plan now to attend the Winter Bible Term.

For information write the President,

Milo Kauffman,
Hesston, Kansas.

—o—

CANTON BIBLE SCHOOL

The Canton Bible School Board announces plans for the six-week short term of Bible School to be held at the Canton Mission this winter.

Registration: Monday, Dec. 28, 1942.
Ministers week: Jan. 18-22.
Christian Life Conference: Jan. 22-24.
Closing day and Commencement, Feb. 5.

The following have been appointed as Faculty: I. W. Royer, Principal; O. N. Johns, Registrar; J. J. Hostetler, Business Manager; Stanford Mumaw; Mrs. J. J. Hostetler (Matron).

The curriculum will consist of Bible book studies, Doctrines, Church History, Music, Missions, Prophecy, Christian Psychology, Ethics, Christian Worker's courses, Bibliology, Public Speaking, Evangelism, and others upon request.

Outstanding features of the school are: Morning watch, practical work, contacts with other Mennonite churches, and Christian fellowship.

Diplomas are granted by the Board for the satisfactory completion of three years work. Credit may be transferred from other schools for graduation. Special certificates given for completion of Teacher Training courses.

A. J. Steiner, Chairman.
J. J. Hostetler, Secretary.

—o—

ONTARIO A. M. S. S. CONFERENCE

The Ontario A. M. Sunday School Conference will be held, D. V., at the St. Agatha A. M. Church, beginning Saturday evening, Sept. 5, continuing all day Sunday, the sixth, and on Monday (Labor day), the seventh. Everybody welcome. Come praying. For further information, write to

Peter Nafziger, Secy.,
Baden, Ontario.

—o—

SUMMARY OF THE YEAR'S WORK AT THE MILLERSVILLE CHILDREN'S HOME

MILLERSVILLE, PA.—It is now one year since the charge of taking care of the Home has been placed upon us. In this short time there have been many experiences that cause us to rejoice. A few problems presented themselves but we are glad to say that these have been adjusted satisfactorily. It has been our pleasure to admit twenty-three children to the Home. During the year we contacted 29 homes that were supplied with children who never had been in a foster home, and 25 homes that were supplied with children that had been returned for various reasons. This makes a total of 54 new homes contacted. In our annual visit we visited 114 homes in Lancaster and surrounding counties, covering a total of 1150 miles in nine days. This is a work of inspection, but we rather feel it to be more of a visit of encouragement to both children and foster parents. The brotherhood has remembered us well in supplying us with the necessities required to operate a children's home. Thank you for it. Quite a number have again asked for empty fruit jars to can fruit and vegetables for the Home. Such help is greatly appreciated. The Lord has prospered the work during the year, although there was a shortage of help. How much more could be accomplished if there were more laborers!

The Lord has given us the visible evidence of six children who have confessed Christ as their Saviour and united with the Church.

We thank the Lord for giving us strength, health, and all the provisions for a joyous life.

We have a nameless application for a girl and trust that this will come to the attention of the one who applied.

Bro. and Sister G. S. Eberly.

—o—

"Hold Fast Till I Come"

Oh, spirit o'erwhelmed by thy failures and fears,
Look up to thy Lord, tho' with trembling and tears:
Weak faith, to thy call seem the heavens only dumb?
To thee is the message, "Hold fast till I come."

Hold fast when the world would allure thee to sin;
Hold fast when the tempter assails from within;
In sunshine or sadness, in gain or in loss,
To falter were madness; oh, cling to the cross.

Thy Saviour is coming in tenderest love,
To make up His jewels and bear them above.
Oh, child, in thine anguish, despairing and dumb,
Remember the message, "Hold fast till I come."—Mrs. E. W. Griswald.

—o—

FIELD NOTES

(Continued from page 489)

An instruction meeting is to be held at the Vine Street Mission, Lancaster, Pa., on Labor Day, Sept. 7. Speakers: Elmer Hershberger, Sanford Shetler, John Hiestand, Abner Stoltzfus, Daniel Wert.

N. W.

Table of Contents

481—Four Days at Harrisonburg
482—Our Youth and Their Future
484—Does Church Regulation Further the Progress of the Cause of Christ
486—God's Hand of Love in Suffering
A Home-maker's Prayer
Expression of Thanks
487—Sunday School Lesson
Bible Meeting Topic
488—Field Notes
489—Correspondence
490—Take My Life and Use Me (Poem)
Essentials to Happiness
The Organization of a Mennonite Nurses' Association
491—Self-Control
Loving the Best and Noblest of All Things
City Missions
493—Special Meetings
494—Relief and C.P.S. Notes
Married
Obituary
496—Items and Comments
Announcements, etc.

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

September, 1942

Editorials

THE next issue of CHRISTIAN MISSIONS is to be devoted to the interests of our Mission in Africa. We are very ppy to share these reports of our foreign mission work ith you. We have had the annual report of India and of outh America and are now anticipating the interesting port from Africa.

This number carries a few of the addresses that were ven at the annual meeting of the Mennonite Board of issions and Charities held in June at Kitchener. While e review of our relief work is not quite up to date we be- ve you will appreciate the summary of activities which rother Bender's message presents. You will want to ad Sister Lehman's message to catch the enlarged vision the work our sewing cir- s are doing. The message China by Brother Miller significant at this time en many of our people e thinking in terms of our ssionary obligation to the saved of that ancient but eatly disturbed nation. It ll do you all good to see e march of men toward ristless graves as presented in Brother Detweiler's mes- ge on the soul need of the whole world.

For some time we have been wondering how many of r people are reading the financial report of the Men- nite Board of Missions and Charities. It has been sug- ted that perhaps so few actually read it that the space ld be used to better advantage for the printing of other ding material which would interest a larger group. If have any convictions on this matter as to whether or the report should continue to appear in CHRISTIAN SSIONS, the editor will be glad to hear from you. Since t month's form of reporting was not too satisfactory are presenting this month's report in the former style.

Table of Contents

THE GOSPEL IN CHINA—*Ernest E. Miller* 498
CONSECRATED SEWING CIRCLE WORK—*Lydia Lehman* 500
REVIEWING OUR RELIEF WORK—*H. S. Bender* 502
THE FIELD IS THE WORLD—*William G. Detweiler* ... 504
NEWS FROM AFRICA (506); INDIA (507); CITIES ... 508
FINANCIAL REPORT OF THE GENERAL MISSION BOARD 510

o Our Missionaries at Home

O win souls for Christ is to be engaged in the highest of earthly callings. We are called to be holy ones and e been sent out to win others to the way of holiness. akes no particular designation from the church; it re- es no ordination, and no special consecration service nter into this type of service, to win souls for Christ.

Among the several methods of personal soul-winning veryday witnessing. The life we live is a vital testimony winning people to Christ.

Another means of soul-winning is the verbal testimony, telling people about your conversion and inviting other people to see that in you there has been an experience such as they need. In that form of testimony we must conscientiously seek to magnify the Lord Jesus Christ.

Intercessory prayer is another. It is becoming urgent that we solicit active intercessors for the cause of Christ. In a certain congregation there is an active intercessor. She is praying for missionaries and is interested in a number of other people who need prayer support. She feels definitely called to this form of service. Few of her friends and schoolmates ever thought of her life as telling for Jesus around the world. She had been a very quiet and yet devoted girl.

The next type of personal soul-winning might be called literary evangelism — writing personal appeals to those whom we have learned to know. Responding to inquiries, writing to some friend who may be slipping, or to one whom you chance to meet is a noble service. Here is an opportunity to do personal work at long range. You cannot approach them in person, but you can write to them. Over and over people refer to personal letters that were such a blessing to their souls. You have opportunities to do personal work in writing letters.

Another type of personal work is visitation and personal appeals. Doing personal work involves going from house to house, visiting with persons at their place of business and meeting them on the streets or highways. By going from home to home, you have a unique opportunity to do visitation work and approach people about matters concerning their personal relationship to the Lord.

The entertainment of friends in your home can be made a form of service to others. There may be times when you will want to express your hospitality to them and in that way seek an opportunity to present Jesus Christ. You may even want to use this entertainment as an approach to them on some other and future occasion. This is one of the ways by which you can gain the confidence of people.

We also mention vocational contacts, sometimes referred to as contact evangelism. That may also apply to social contacts. Jesus engaged in that. You will have many opportunities in your vocational contacts with other people. You meet people in the shop, in the factory, working with them day after day. How one needs to be alert to

Continued on last page

THE GOSPEL IN CHINA

By Ernest E. Miller

IT IS significant to have this subject on the program of the Annual Meeting of this Board. To my knowledge it has not appeared before. It is an indication of the increasing interest of our people in the Far East. In our work of missions and relief, the world which lies across the Pacific has been largely ignored. Our concern has been with Europe because our own history was intertwined with that of the European nations. Yet China has a recorded history older than Europe's and her population is twice as great.

It remained for Pearl Harbor to thrust the Far East into the consciousness of American people. We, in America, suddenly realized that what was happening in the Orient may have far more to do with our future destiny than the outcome of the war in Europe. Because of this the ordinary man of the street today speaks readily about India, Burma, Malay, and China. There is a sudden widespread interest in the things of the Far East. It is a bit difficult to understand why we as a Mennonite people have not long since included the millions of lost people in China as a part of the "all" nations referred to by Jesus when He said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

China may well claim to have been one of the first inhabited spots on the earth. It has a legendary history of fifty centuries. In the days of Abraham, China had "already existed longer than the total life of Egypt, Babylon, Persia, Greece, Rome, and Britain." Its authentic history begins "1500 years before the founding of Rome, 700 years before the exodus, 300 years before the call of Abraham." It has seen the rise, power, wane and fall of all the world empires; it was hoary with age and shining with splendor before any of the existing nations were known.

China proper has an area of nearly 3,000,000 square miles and a population of about 425,000,000. Outer China, including Manchuria, Mongolia, and Tibet, has a grand total of 4,480,992 square miles, one and one half times that of continental United States, and a population of about 460,000,000, more than three and one half times that of the United States.

It should be said, however, that China has never had a careful census. The extent to which China is actually in control of, or in vital relation to, Mongolia and Tibet is questionable. Due to the undeclared war on the part of Japan since 1937, much territory along the seacoast and along railroads and rivers is now under Japanese control. The Chinese government has been driven to Chungking in China's great west. There is, then, at the present time a "Free China" and an "Occupied China."

RELIGIONS OF CHINA

UNTIL recent years, China has had three great religions. They were: Taoism, Confucianism, and Buddhism.

Taoism is native to China. It is supposed to have arisen out of the teachings of Lao-tse, a philosopher who lived about the time of Confucius and who, by the superstitious, is supposed to have been born an old man with white hair. He taught the virtues of a simple, back-to-nature life. Present-day Taoism is largely a cult of magic.

Confucianism is the great moral code of China. Its influence was widespread and has long continued so. Confucius was a scholar and a teacher who gathered many disciples around him. He lived about five hundred years before Christ. His disciples followed him as he traveled from place to place visiting the courts of princes to advise them upon government. Like Plato, who lived about the same time, he believed in philosopher kings. He lived in a time of political corruption and moral decline. Confucius' great concern was to establish order in society. He succeeded in impressing upon the Chinese mind the superimportance of morality, of right human relationships. He was elevated as a man of wisdom and rank to the highest place in Chinese society. The highest virtue, according to Confucius, is deference to one's superiors. This teaching is responsible for the practice of ancestor worship and the supreme place of the family in the social order of the Chinese.

The Buddhist religion was the third great influence in Chinese life. It entered China from India, largely as the result of visits to that country by Chinese scholars, who brought back the Buddhist teachings with them. The Buddhist teaching about life is pessimistic. It holds out no hope for the social improvement of the lot of mankind. Individuals can escape the sorrows and pains of earthly existence only by suppressing all their desires, for "desire is the root of all evil."

Philosophical Buddhism is a complicated and profound teaching. But popular Buddhism, which is practiced by the common people, has degenerated into superstition. A Buddhist temple is a place one visits when sickness or ill-luck has touched someone in the family. If the gods in the Buddhist temples are not answering prayer for wealth or health, then the Taoist temple can be visited, but it is just another place of the same sort. Just as one tries out different medicines and different doctors, so one goes to different temples seeking the fulfillment of one's needs. Most modern educated families have little time for either Buddhism or Taoism. When I was in China in 1927 I already saw many Buddhist temples which had been deserted. A Chinese said to me at that time: "It is not a question as to whether China shall believe in one of the three religions or in Christianity. It is rather a question as to whether they will have the Christian religion or no religion at all."

THE MISSIONARY MOVEMENT IN CHINA

BUT our main concern is with the missionary movement in China. The first Protestant missionary to China was Robert Morrison. He was sent out by the London Missionary Society and traveled by way of America because of the refusal of the East India Company to carry him. He



eached Canton in 1807. His great achievement was the anslation of the Bible into the Chinese language. With ie help of two Chinese and through the medium of Latin, ie task was accomplished after eleven years, most of which me was spent in seclusion. Day after day the tedious work ent on. Because of the feeling against foreigners it was azardous for the Englishman to show his face in the pub- streets; so, except for rare occasions he remained within ie rooms where he worked and lived. What strange urge ept Morrison at this table? What did he dream would me of all his work? When asked by the skeptical mer- ant on whose sailing vessel he had embarked for the Ori- t, "And so, Mr. Morrison, you really expect to make an pression on the great Chinese Empire?" he replied: "No, r, but I expect God will."

Let us see what God did accomplish. It is October, 1933 just one hundred fourteen years after the completion of orrison's translation. In the dining room of the execu- ve mansion of the head of the Chinese National Govern- ent, thirty men are seated at a long table. They are the nner guests of Generalissimo Chiang Kai-shek and his ife, who are presiding as host and hostess at the ends of e table. In the group are Chinese Christian leaders and ristian missionaries. They have been invited to Nanking, e national capital, for conference on the co-operative serv- e the Christian forces may render in the reconstruction of ina.

The dinner came to a close and one of the missionaries dressed General Chiang. He was Dr. Carleton Lacy, ex- utive secretary of the American Bible Society in China. his hands he held a finely bound copy of the Mandarin rsion of the Bible, encased in a box of sandalwood. As concluded his address, and presented the book to his st, the Generalissimo responded with a sentence in Chi- se and then nodded to his wife to speak in his behalf. adame Chiang arose at her end of the table. She spoke in glish, perfected in the years she spent in study in the ited States:

> In the early days of the revolutionary movement in our country, when Dr. Sun Yat-sen was working for the overthrow of the corrupt Manchu dynasty, my father was a printer in Shanghai. He was an enthusiastic supporter of Dr. Sun and printed his books and articles when it was mortally dangerous to have anything to do with his movement. He also printed Bibles, for he believed that Jesus Christ was the greatest revolutionist the world has ever known. General Chiang and I appreciate deeply this beautiful gift.

Robert Morrison, living in obscurity and danger in slum- e quarters in Canton, had wondered, as he came to the l of his life, whether as many as a thousand Chinese uld have accepted the Christian way of life when a cen- y had passed. How amazed he would have been had he n able to sit with these guests of the head of the Chinese vernment and hear from them that five hundred times t number had, in little more than one hundred years, ome disciples of his Lord.

here is not time and this is not the occasion to review letail the great Protestant missionary movement in Chi- But that movement grew during the century until at peak some 10,000 foreign missionaries were engaged in ging the Gospel to the multitudes living in that great d. China had, before the outbreak of the present war, a istian population of about four million. Of this number e million were Catholics and one million were Protes- ts. Following the outbreak of Japan's undeclared war China in 1937, a number of missionaries returned to their ve countries in the United States, England, Sweden, Germany. Some returned because their home govern- nts suggested that they do so. Others remained on in na until the Chinese Christians begged them to leave.



The Japanese inflicted very severe and cruel punishments upon the Chinese so that they would request the missionaries to leave. A large number are, however, still in China today. According to the June bulletin of the office of East Asia, there are 774 missionaries still in Occupied China and 676 in Free and Indo-China. The General Conference Mennonites and the Brethren churches have missionaries in Occupied China from whom they have had no word for a number of months. The missionaries who have moved back into Free China are carrying on relief and evangelistic work in temporary stations hoping that eventually they may again be able to go back into their former territory.

GREAT NEEDS OF CHINA

THE physical needs of China at the present time are very great. Hostile armies have done their work and they are doing still more. Shanghai, Chungking, Hankow, Canton, and Nanking have been slashed by bombs and guns. Ninety per cent of Chinese industries have been lost. A third of the country has been overrun. One hundred million people have become refugees, with fifty million among them near destitution and starvation. More than two million babies are orphans. This is in striking contrast to the eight or ten million refugees in Europe. The whole situation beggars description and its total impact is beyond our comprehension. It means that a population equal to nearly half that of the United States are without homes. Food, shelter, and medicine are urgently needed and as soon as the highways are again open to carry these supplies we shall surely want to do our part.

There is also great spiritual need in China. Rev. Gih, a native missionary from China, who spoke on different occasions to Mennonite groups, told us last year just before he returned to China that:

> in China alone there are about 250,000,000 people who have not heard the name of the Lord Jesus Christ. China is still a challenge to the Christian world. If we in China would have a revival as great and powerful as on the day of Pentecost, that is, 3,000 conversions a day, and if the revival would go on for months and years—3,000 conversions daily—do you know how long it would take to convert all of China? It would take more than 450 long years. Here is China with her millions, waiting and calling for the Gospel—a challenge to the Christian world. Yes, we Chinese are grateful for what the western Christians have done, not because we are worthy of your help, but because we are in need. So I make the plea for the millions of unsaved people in China. We have about 7,000 missionaries in China, but if we divide the population among them every one would be responsible for reaching and saving about 70,000 souls. Have you ever heard of a city in America of 70,000 people which had only one church and one minister? How blessed it is to be born and to live in America with so many privileges of the Gospel. People in China are not Christians because they have not had a chance to hear the Gospel. You have churches and missions, radios, magazines, tracts, every way and means possible for you to hear the Gospel; but in China, especially in the interior, you can walk for days with-

Continued on page 505

CONSECRATED SEWING CIRCLE WORK

By Lydia Lehman

FAR up in the north country a Christian missionary was speaking to his Indian friends of consecration. Presently, as he spoke, an old Indian chief arose, walked forward, and laid his tomahawk at the missionary's feet saying, "Indian chief give his tomahawk to Jesus Christ," and sat down.

Still the missionary spoke on of the love of God in Christ Jesus; of the gift of His Son for us and of His claim upon our lives. Rising from his seat the old chief walked forward once more to the front, and, unwrapping his blanket from his shoulders, he laid it at the preacher's feet, saying, "Indian chief give his blanket to Jesus Christ," and again he sat down.

But still the messenger preached on concerning the love of God in Christ. He showed how God had sent from Heaven His choicest gift that He might come to earth to redeem the lost, to give Himself for us.

Presently the old chief was seen to disappear from the meeting. By and by he came leading his pony to the tent door. He tied it to the stake and again walked up the aisle. Facing the missionary he said, "Indian chief give his pony to Jesus Christ." Once more he took his seat. He had given all he had—all the **things** he had. Have some of us, too, given only our possessions to Christ? And now as the missionary preached of the God who spared not His only Son, but freely gave Him up for us, he pressed upon his hearers the claims of Jesus Christ upon their lives. Still the message kept sinking into their hearts.

And then the old chieftain arose for the last time. He walked forward with tottering steps to the front of the tent. He kneeled down reverently, and, with tears streaming down his bronzed cheeks he said with trembling lips, "Indian chief give himself to Jesus Christ."

God's Word changes this order; it tells us in II Corinthians 8:5 that the early Christians "first gave their own selves to the Lord" and then brought their gifts.

The Lord does not have need of our gifts, for "Are not the cattle upon a thousand hills" (Ps. 50:10) His? Is not the earth the Lord's and the fullness thereof; "the world and they that dwell therein" (Ps. 24:1)? Then "what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

Man is prone to forget God and God has to call us back. The confusion, the uncertainties, the suffering and misery existing in today's world, may have been brought upon us because of negligence in our walk with God and in our consecration to His service. The following came to my notice recently:

"A preacher in bombed and war-torn England preached a heart-searching sermon recently. Among other things he said, 'We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing; now the seashores are barred, no picnics, no bathing. We have preferred motor travel to church going; now there is a shortage of motor fuel. We have been ignoring the ringing of church bells calling us to worship; now bells cannot ring, except to warn of invasion. We have left the churches half empty when they should have been filled with worshippers; now our churches are in ruins. We would not listen to the way of peace; now we are forced to listen to the way of war. The money we would not give to the Lord's work is taken from us in higher taxes and high prices. The food for which we forgot to say thanks now is unobtainable. The services we refused to give under God's control, now are under the nation's control. Nights we would not spend watching unto prayer, now are spent in anxious air raid precautions. The evil of modernism we would not fight; now we see what Germany, the seat of this teaching, has produced.'"

What a warning there is in these words to proud, God less, sensual, pleasure-crazed, liquor-cursed America! Are you and I guilty of bringing about this terrible condition in which we are living today?

In the days of the prophet Amos life was somewhat complicated too. Men lived in cities, land was no longer free for pasture for their flocks and herds. The rich lived in luxury, oppressed the poor, sold the poor for a pair of shoes. God was not pleased with their tithes and songs and lip worship and offerings. They were an abomination to God given as a hypocritical peace offering which might cause Jehovah to overlook their misuse of property and their oppression of the poor and needy.

Malachi denounced their perfunctory and unwilling service. "You pretend to give while your gifts are only the things you do not want to have yourselves," he said in effect. Jesus set about to bring men to a sense of stewardship, to lift them from an act to an attitude, to motivate a system that had become utterly devoid of spiritual meaning. God is more than the owner; He is the Father. That raises stewardship to the dignity of partnership.

Then, whether I scrub floors, or wash dishes, or dig ditches, or teach school, or become an office stenographer, or preach the Gospel, or whatever it may be, if that service is as unto the Lord, in the name of Christ, in partnership with the Father, that service will be honorable; it will be blessed of the Lord and it will be a blessing to many. The Psalmist tells us in Psalm 51, "For thou desirest not sacrifice else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise."

For over forty years the Mennonite Church has had sewing circles. It was the constraining love of Christ and vision on the part of a group of devoted Christian women of the great need all about that gave occasion to the birth of the Sewing Circle. That Christlike spirit of wanting to share our blessings with unfortunate and needy people anywhere in the world, together with the consciousness that all we have is the Lord's, has kept alive this activity of the Church. Not only alive, but like a tree planted by the rivers of water, it has grown to great lengths and breadth



and heights, keeping evergreen by sending forth its blessings to needy humanity and carrying with it much joy, cheer, and comfort to a lonely, forsaken, discouraged, disheartened people.

The Sewing Circle was prompted, cradled, and nurtured with a missionary purpose, which is its only excuse to exist and operate today. It is not the purpose of the Sewing Circle to meet for a social gathering or to hear and take part in a lot of gossip that does more harm than good, or to make wedding and baby gifts for various friends of the circle members, but, according to our constitution, "the purpose of this organization shall be to foster the missionary spirit in the district by aiding foreign and home missions, charitable institutions, and the needy within the sphere of its influence."

Fulfilling this purpose, the Sewing Circle has made for itself an important place in the Church today that reaches out to the uttermost parts of the world. This organization has provided a way whereby our sisters can give expression to their desire, willingness and ability to serve their fellow men. Throughout these years the Sewing Circle sent relief to such places as Constantinople, Belgium, France, Germany, England, Spain, South America, India, to all the numerous home institutions (charitable, mission, schools, hospitals, etc.). At that time these dear sisters—a number of them have gone to their reward—hardly realized to what extent this work would grow.

Today India has eight organized sewing circles, carrying on in the same manner as we are doing here at home but in a smaller way. It is a beginning for them and centering in very different environment, but with God's blessing on consecrated service, who knows what the result will be?

Sewing circle work must be consecrated to the Lord if it is going to be successful and serve its purpose. By consecration we here mean "to make or declare something sacred, or set apart, dedicate or devote to God's service or worship." Consecrated sewing circle work is work set apart or dedicated to God's service.

Consecrated leadership is most essential. Leaders chosen by God, filled with love and zeal for their work, and willing to be led by the Holy Spirit are the only ones who will help this building to be a substantial, beautiful, useful, and perfect structure in the end. Such love and zeal will be contagious among the members and the work will cease to be drudgery. Attendance at Sewing Circle will no longer be compulsory duty but a privilege of service for the Master. The work will no longer be dull, but full of interest, overflowing with opportunities to serve those less fortunate. Consecrated service will outrule all indifferent giving, inferior work, careless attitudes, and spur us on to do and give our best for the Master, in the name of Christ.

The goal of all this service is greater spirituality, both of the giver and doer as well as of the receiver. In I Corinthians 9:27 Paul says, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." How sad it would be if at the end of the road of all this service we would hear the Master say to us, "I was an hungered and ye fed me not; I was naked and ye clothed me not." May we carefully guard our spiritual growth, which can come about only through close fellowship and communion with God. The devotional hour in our circle meetings is the most important of all. Without God's blessing on our work we might as well close down the circle work, but with His blessing upon our mites thousands will be helped. Bringing before God in prayer that army of men and women who have consecrated their all to His service and are being spent day by day in teaching and living God's Word is one of the greatest privileges. Prayer is a powerful weapon, for prayer changes things.

It is thrilling to be one of that large group of thousands of sisters who are lending a helping hand in serving their fellow men and are thus building this temple of Christian service, not to be completed until Christ comes to claim His own. May we pray earnestly and pray zealously, doing faithfully and humbly and cheerfully the things our hands find to do.

Thousands of dollars have been given, tons of clothing have been made and sent to wherever there was a need. This was done at the expenditure of much time, strength, sacrifice, and money. Services have been rendered and provisions given in canning for charitable institutions, schools, hospitals, etc. Women give a day here and a day there to help clean dormitories and other church institutions. During the past two years opportunity was given to serve the needy in war stricken areas, and the response is more than gratifying. As if the windows of heaven had been opened, there has been a continuous flow of clothing from all over the United States to the Akron clothing depot.

To help bring cheer and a ray of hope to those whose dear ones have been taken from them and killed in the war, whose homes have been destroyed by air raids, whose children are starving in their very arms, who have lost all hope and feel God has forsaken them, the Mennonite Central Committee has made a label, stamped on all garments going out, which reads like this:—"Mennonite Central Committee—; Size —; —Years; 'In the Name of Christ.'"

This, friends, is a challenge to each sewing circle member to do her work "In the name of Christ."

Let us think of the sewing circles as building a structure, a temple of Christian service, each circle forming a brick in that building, with a definite purpose to make that brick as perfect as possible.

But this does not tell the story. In what spirit did we do all this?

Jesus commended the widow for giving her mite and said she gave more than those who gave of their abundance. Why? Because she gave all she had in His name. The widow's oil kept supplied. Why? Because she gave the last she had in His name—ready to lie down and die.

Peter and John had no silver nor gold to give but they gave what they had—healing power in His name—and the Lord blessed it.

The lad unselfishly and gladly gave his little lunch and he was fed and over 5000 more hungry people were fed because Jesus' blessing was upon it. For without Him we can do nothing.

Continued on page 509

---

sewed today. The room was large and light,
And many of my friends were there.
made a dress—a size fourteen, the pattern said—
And wondered, as I sewed, what girl
n what far-distant land would wear it.

) daughter of mine, what stress of time or circumstance
Could cause the women of an alien land
'o sew for you?
For your sake, in that dress of blue
tucked a scarlet belt and handkerchief.

took my turn at table and machine,
And as I cut and stitched, I breathed a prayer:
Dear God, take care of two girls, turned fourteen."

REVIEWING OUR RELIEF WORK

By H. S. Bender

AND I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." It almost seems as if we can see the pale horse riding over the plains of the world to kill with sword and with hunger and with death. Jesus said, "The poor you shall always have with you," but I do not believe He meant the poor that come with sword and with hunger and with death. I do not think He was speaking about the subjects for our relief work. However, I believe He looked forward to the judgment day and indicated that among all the other things men shall be judged for one is the question of what they have done with those who are hungry and weak. Apparently, as that is going to be one of the points of judgment, he must have looked forward to



a continuing need of that sort. So I believe that in the vision of Jesus, He saw in this world a prospect for a frequent need of that sort.

As I review our relief work the first thing I see is the growing need. Five years ago it was China that began a long war on top of all the other calamities. In fact, it has been so long ago that we have forgotten about it. Then was the war in Spain. When that was about over, then came Ethiopia, and then Poland, and then France. Year by year the pale horse kept on riding farther and faster. Then came Norway; and then Russia and Greece and India, and I think I hear the hoofbeats of the pale horse still riding.

THE GROWING NEED

IT speaks in the passage quoted above of "the fourth part of the earth." There is a growing need that we could not believe a few years ago. What has happened would have seemed impossible then, but as we have gone over these years we have almost become hardened to it. I am not sure how much we can be shocked any more in view of what has happened, and who knows where it will come next? We have been shocked beyond comprehension. There is a growing need in area, but there is a growing need also in intensity. Of course, there are those who lose their homes by bombing and other destruction of war, but perhaps we cannot see the growing need and shortage of materials of all kind. Gradually the monster of this war is eating up the food, the raw materials, the clothing, the medicines, the things that man uses to meet the ordinary necessities of life. More than that, he is using up the man power, and in many places there are gradually fewer and fewer men to work, and those have less strength because of poorer food. The submarines are sinking the boats that carry the supplies and materials for men. Bombs are destroying the organization man has built. Gradually they are using up transportation, and even the movement of crops in occupied territories becomes difficult. And as all these things go on, those who suffer from these needs suffer more and more day after day. The food supply gets shorter, the climate gets more difficult through lack of adequate clothing, the weakness and anguish and sorrow become more burdensome.

As Bro. M. C. Lehman said, upon returning to this country, "You can gradually see the effects of malnutrition coming out on the children." After months and months of poor diet, children's teeth begin to dissolve, there are evidences of rickets, they become stunted, and they cease to grow. It is cumulative. The pale horse is riding constantly. There is a growing intensity of needs other than physical needs. The spread of hate, of revenge, sabotage, opposition, murder, assassination, the anguish that tears men's souls to pieces and makes them hate their fellow men, the increasing calamity lists until the officer goes out to post more than twenty-five death notices—killed at one time. The heartbreak grows. So the intensity of the need is growing, but that is familiar to all of us.

THE GROWING RESPONSE

YOU are not so much interested in all that, as you are in learning of the growing response that is coming from our people. There seems to be a rising tide of love, of sympathy and of reaching hands going out into the needy world. The clothing depot piles full of clothing that our sisters send in. The clothing can be shipped out by tons, until when five tons go out to Paraguay we can give each family five pieces of clothing—a dress for every girl, a coat for every boy, and so forth. We can send clothing by the ton to England and to other places, or as our treasury is filling up with the gifts that come from countless hands and hearts, our problem is to spend it wisely. We started out with a vision of relief work—a need of some thousands for relief. They were afraid we might not get it and it might cut down other contributions. In the last five years the stream of gifts coming out of hearts of love and concern mounts up to a balance today of over $27,000.00 in the Emergency War Sufferers' Relief Fund and more is coming in. We sent out a form letter to all bishops and suggested that they might contribute one dollar per member. Within three months, they responded with over one dollar per member. We scarcely have time to make up a report before it is due. We had some difficulty a few years ago to find workers, and now the problem is not to find workers, but to find work to do. Tonight we could take out of our files the records of at least twenty-five younger men and women who would be glad to give service in relief work if there were opportunities. There are 1500 young men in our C.P.S. camps and many of these would be ready to go into relief work if they had a chance. It does our souls good, doesn't it, to feel the opportunity moving. We do not need to try to persuade ourselves to help. We have that impulse to help. One of

the signs of vitality in the Christian church is reading the Bible and listening to its teaching, and we are happy for that growing response.

GROWING DIFFICULTIES

IN the third place, however, I see growing difficulties. As the need increases, we have growing difficulties as an organization to reach the field of need, and then transportation facilities are closing down on us. We have difficulty in shipping supplies and buying food. Our relief work in France would be enlarged if we could buy food. We are running out of food—milk, vegetables, and oil. It is difficult to get there under the Red Cross as they have gotten farther into war. And one by one, as German armies have advanced and occupied territory, the areas have closed down on us. We thought we would have a chance to send a relief organization to China, but it closed down when the Japanese took the Burma Road and did not want Americans to go through. And that is the tragedy of it. There is an urge to give, and as we look out the need is there, and somehow the doors are being closed. We have a struggle to continue. As we look at this situation, what vision do we have into the future relief program of the Mennonite Church? I would like to say a few words for the future as the Relief Committee sees it, as the Mennonite Central Committee sees it, and as I believe many of you would like to see it.

THE FUTURE

IN the first place, we are going forward with a confident faith that we do have the equipment in the church, the funds, the workers, and the organization to do the very best, and the most we can do, as the doors are opened.

In the second place, we are going forward in the faith that the work now going on can be continued in some form or other throughout the entire year. We have raised the question, "How soon will we have our workers being called from France?" We have often gotten cables from France asking whether they should come home. We want to keep them at the front line of need if we possibly can. We are going on in the faith that if the Lord has us in His program, according to His will, the time is coming when we can expand with our abilities and our needs. Several people have said to me, "Shouldn't you make plans for after the war is over?" and perhaps, "Shouldn't you lay up supplies and funds and clothing?" and, "Have you started to think where you would organize?" Those things all concern us, and it seems to me that if this General Conference and the Relief Committee have this conviction regarding future opportunities for relief work, even if we have surplus right now, we shall have an opportunity to use this surplus and much more soon, when the door is opened. I am looking forward when the war is over, if not before, to the time when some





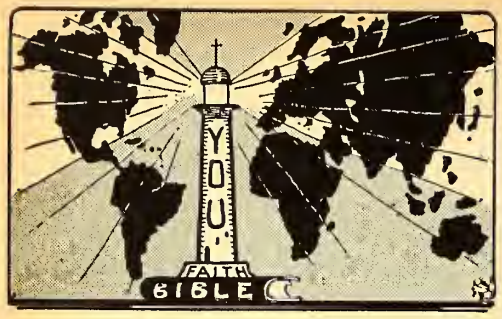
possible service like this could be carried on—first of all to the Mennonites all over the world who are in need. We hope we can help those in Russia before the war is over, also those in Holland, Switzerland and other places. Four reasons why I think we want to serve these Mennonites are:

1. Because they are of the household of faith.
2. Because, along with our program of relief, there must go a witness of something more than physical needs—and I think we can have a witness for them.
3. We want to go where there is the greatest need for testimony along the line of our testimony for peace and nonresistance, and love and faith.
4. I would like to see relief work go where there is a possibility or hope for mission work to arise, because it seems to me that the Christian witness and service is one whole piece—not one of segments.

We are going out into the world as disciples of Christ, to serve in His name and I think, for the moment, we are holding the cup of cold water. In dealing with those who are hungry or in relieving those who are suffering, whether we are serving revengeful souls or peaceful men, the greatest need after all goes deeper than the superficial material need. It seems to me our relief work belongs in the midst of this whole program of Christian witness—in every respect as our missionaries. We want them to be where they are as Christians and witnesses. We want them to speak to men's hearts. I am glad to be a part of a church where they want to make relief and service one part of the program of Jesus Christ our Saviour. I am glad I do not belong to any group that feels it must go into a humane or good will program out into the world without the Lord Jesus Christ, and we should be happy beyond comparison if, when our work is over, there should also be a growing out of that experience the knowledge of the love of God through this work that leads men to faith, devotion and salvation, and leads to the building up of the church. I think no finer thing could happen in our relief program in China than to have it result in mission work in China. I would like to see a continuing witness when the relief needs are past. May God grant that to our relief program. If we could call in our relief workers from abroad, they would say as Sister Lois Gunden said, "I am happy to be in France for another year even though the dangers are great and the discomforts are great," because she feels that she is one of the outposts of the Mennonite Church and she wants to stay. May God grant that while the pale horse rides over the plains of the world, also the King Emmanuel may go out and ride with him.

A message delivered at the annual Mission Board Meeting held at Kitchener, 1942.

Goshen, Indiana.



THE FIELD IS THE WORLD

By William G. Detweiler

I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Psalm 40:1-4.

MANY of you can say the same with the Psalmist. You can face this present age and its problems with hope and joy because of the fact that you have the Lord Jesus Christ. He has pulled you out of the miry clay and established your goings, and now you have a song in your heart. You can go out and witness and tell others what Jesus Christ means to you. What would we do without the Word? What would we do without the Lord? This world would be very dark indeed if it were not for Jesus Christ. Some day we will see the Lord Jesus, and that may be soon. There are many without the knowledge of Jesus Christ who know nothing about salvation, and who are in ignorance about the merits of Jesus Christ. I hope we shall have a growing burden for those who know not the Lord Jesus Christ.

You remember one time Peter had a vision. Jesus had said to him, "I want you to tell all nations; I want you to tell every creature that I died for their sins." Peter seems to have been unmindful of that part. He was satisfied to remain around Jerusalem until he had that vision. It seems that all the disciples had been content to live around Jerusalem. We need to have a vision such as Peter had.

The field is the world. It is not our own families and not our own communities, nation, nor race, but the field is the world. Friends, I wish somehow we could see as God sees. I wish we could be placed in Heaven and see as God sees the race of humanity, the ungodliness, the coldness, the indifference, the lack of concern on the part of the Church in bringing the Gospel to every creature.

Too many of us are like Peter. We need an enlarged vision from the pulpit, in our missionary conferences, in our Sunday-school conferences, and in our homes. We have been taught that the Gospel is to be taught to every creature, but we have not done it. Why have we not done it? It is a most serious thing about which we have been entirely too unmindful. The world is the field. The Lord expects the Christian church to evangelize the world. Jesus said, "Go tell the Gospel to every creature." Unless we do our part to bring the Gospel to every creature, we are guilty of one of the greatest of sins. Unless you and I bring the Gospel to others, we cannot say to the Lord that we love Him with all our mind and strength. The Church is guilty of no greater sin than her failure to evangelize the world.

And yet, in a comparatively short time, what shall we say at the judgment? How will we face the Lord with the fact that there are more heathen today than ever before, despite the fact of all our missionaries? We must bring the Gospel to every creature. We as Christians are responsible to bring the Gospel to every creature, and this can be done. We have lost the Biblical conviction that if you are outside the Lord Jesus Christ you are lost. One reason is because we have lost the fact that everyone outside the Kingdom is eternally lost. I do not believe that those who have never heard of the way of the Lord Jesus Christ can be saved. The Scripture speaks on this: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Friends, if no man can come unto the Father but by Jesus Christ, how can we make alibis today? If the heathen are saved without the Gospel, it is foolish to take the Gospel to them. If the masses of heathen are saved without the Gospel, why should we take it to them? Just as surely as we take the Gospel to them, we place responsibility upon them. Some will even then reject the Gospel and be lost. We need to maintain a sensitive conscience as to our duties to the heathen.

One time a delegation came back to Canada from a missionary conference in Jerusalem. One man said, "At last a missionary conference was held without a map showing the mission stations but one showing the unoccupied fields marked in black." Brethren, I wish to say this tonight: I believe we ought to paint it as black as we can. Let us not look over to Asia or the further corners of the world; let us look right here at home as well as abroad. I wonder whether one reason why the Lord has closed the doors in some countries is not because of our unfaithfulness in bringing the Gospel to them while the doors were open?

I would like to give you some pre-war statistics. Let us begin at home first of all. One of the shocking things is



his—the unconcern of parents for their own children. How an any father put first of all the mental, the physical, the ocial, and the educational before the spiritual? More parnts want to give their children a start financially and sially than want to give their children a spiritual start.

This story is told of a certain father. It was in seedtime nd camp meeting time had come around. All the fields exept one had been seeded, but the father prepared to go to ie camp meeting. The boy protested saying that the field ıould be seeded. The father said, "It can go." So the boy ent with the father. The boy was saved during the camp ieeting that day. Later he was deathly sick and the father as very glad he left the field go because it meant the salation of his boy.

Now may I come to the American nation. Less than half ie United States' population is on the church membership sts. About forty per cent of the people are on the church oll, and about sixty per cent are not even church members. o you know that there are more than twenty million Cathics in the United States? I am made to feel that there is very great field for all of us. I cannot speak so much of anada, but I will give you some more statistics about the nited States. In Colorado, Oregon, and New Mexico there e whole counties without a church. There are thousands our great northwest, in our mining regions, who have no ance to hear a sermon except over the radio. In Montana ere are 1600 school districts without the oversight of a stor. There are millions of children who are not in any nday school at all in the United States. You say, "Some these folks are too hard to reach." I wish we had the me enthusiasm as some of the false religions do. They ve more nerve and boldness than most of our Mennonites ve. We would be ashamed to go around to doors and sell give away literature, and Satan gives these folks their urage to go on. May the Holy Ghost give us a boldness at will exceed theirs.

In Philadelphia every second person was born outside the ited States and half of the native-born had foreign partage. Again it is said that one fifth of the rural people America attend church. Does this percentage give us a allenge? I wish we would see that the field is the world d that it begins at home and branches out to the utmost rts of the earth.

May I give you just a few more things. Could the hean world be marshalled in a column two abreast, four t apart, marching three miles an hour, eight hours every rking day, it would require fifty years for them to pass. that time there would be a new generation and they uld have to march three abreast; therefore, making a tinual line generation after generation. There are about heathen dying every minute. In twenty minutes 1660 ls have gone down to Hell, who never heard of Jesus rist. Does that mean anything to you? Let me put it s way. If the heathen who die in one year were buried e by side, four feet to a grave, there would be eight rows graves from New York to San Francisco. Some of these s were dying 83 a minute while Mennonites were deing about such things as young people's meetings, hooks eyes, and whether they should wear one suspender or . Some of these folks went down to Hell while some of were chasing after pleasures, preaching a social Gospel, ning money, and taking things easy. How are we going ace God in the judgment? May God give us an increasassion for souls. It is one of the greatest issues conting us today.

here are today in the world 1,800,000,000 people. May bdivide that number. There are approximately 476,000, Catholics and 207,000,000 Protestants, making a total of 000,000 people. The Lord knows how many of that number really know Him. There are approximately 209,000,000 Mohammedans, 150,000,000 Buddhists, 350,000,000 Confucianists, 230,000,000 Hindus, 15,000,000 Jews, 136,000,000 Animists, 25,000,000 Shintoists, 51,000,000 miscellaneous groups, making a total non-Christian population of 1,166,000,000. Now what does that mean? That means this: In the world's population today only about one out of three professes the name of Jesus Christ. May I say, however, in giving statistics that the ratio of missionaries in most of these countries is very low in proportion to population. For instance, there was one missionary for every 38,000 in the Philippines; in China, 1 for 55,000; in Manchukuo 1 for 111,000; in the Netherland Indies, 1 for 132,000; Indo-China, 1 for 500,000; India, Siam and Burma, 1 for 58,000; Africa, 1 for 20,000. Those are some of the cold facts that stare us in the face.

How are we going to meet the challenge? In the first place, we need to get a new vision of Calvary. We need to come to God and ask Him to take us afresh to the cross. We need to be shown the exceeding sinfulness of sin that took Jesus there. We cannot be cold and indifferent to the lost of the world. Second, we need to repent for our sin. I think God will hold you and me responsible in as far as we have failed to bring the Gospel to every creature. Third, we need to ask for a new vision of our responsibility and opportunities. We need to ask Him for a passion for souls.

Orrville, Ohio.

THE GOSPEL IN CHINA

Continued from page 499

out seeing a church building and without meeting a Christian. Please give the Gospel a chance. The churches in America send out one missionary for every 400 ministers at home. The very least a Christian should do is to tithe, and this would mean that the Church could send great hosts of missionaries into different parts of the world.

Rev. Gih suggests giving a tithe of our Christian leadership to China. This is a challenging suggestion. The Methodist Church has recently been asked to supply 500 ministers as chaplains in the Army. Since we believe in nonresistance and will not be asked to supply chaplains for the Army, might it be expected that a tenth of our ministry be appointed definitely to the task of bringing the Gospel to "all" nations? Indeed this would greatly extend our missionary work at home and abroad.

GREAT OPPORTUNITY IN CHINA

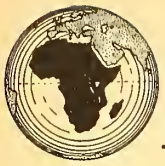
NOT alone is there spiritual need in China. There is also great opportunity. I returned from the Far East in 1937. That is less than five years ago. At that time Rev. Oldham and other leaders of the missionary world began to say that China was a great field ripening unto harvest. The sufferings of the people in these intervening years have made her even more so. A missionary authority on the Far East now says:

Christianity has opportunity in China today, the like of which has not appeared in a thousand years. Multitudes are asking to be instructed in the Christian way of life and Chinese church leaders recognize that there is a possibility of a turning to Christianity on an unparalleled scale and they say they cannot meet the opportunity unaided.

In the "Evangelical Christian" of February of this year one of the missionaries remaining on in China observes: "When God closes one door He usually opens another. In spite of war and evacuations we will be facing the greatest day of Chinese missions in the great hinterland of China, which will probably influence the future of Christianity in all Asia and perhaps Russia."

The American Bible Society recently cabled to its home

Continued on page 508



AFRICA

BIBLE INSTITUTION MEETINGS IN OUTSCHOOL DISTRICTS

SHIRATI STATION.—It has been the conviction for some time among most of our mission group that there is a need for more thorough teaching of the Word in our outschool sections and also for getting the Word to others. Our much building work and reduced staff, together with some other factors, has resulted in some negligence in going out with the Word. This year a more determined effort on the part of the missionaries, with reduced need for station building, has marked the beginning of frequent outschool Bible Instruction Meetings for this section. We held a two-day meeting in January, another in March, another in April, and we will leave tomorrow to go to our farthest outschool, twenty-one miles from here, for a two-day meeting. At these meetings some are encouraged to go from the station church to help in the meetings, and services are held all day and evening giving simple, plain Bible teachings on specific subjects, such as Eternal Life, the New Birth, Christian Joy, etc. Also time is given to singing and testimony meeting. It was with joy that I heard one of our native teachers say after the last meeting, "Oh, Pastor, this is the best work. Let's give our time to it." Attendance and interest have been good and I feel it will work a real spiritual gain in the church. In conjunction with these meetings time is given to get out into the villages in several bands and do village work. The need for this kind of specific teaching of the Word is realized when you will remember that the African is very religiously inclined and the practice of missions in the past of giving a new name at baptism has greatly aided in Satanic deceptions and counterfeits. Spiritually-minded missionaries now view the practice with disfavor. The Roman Catholics and all other missions that are after numbers rather than a real experience of salvation in the heart have made good use of such counterfeits in the land. It is not easy to show up the fallacy of empty religion to these people. During the past days an old woman near the Mission was very ill. I called to see her and tried to show her the way of salvation. She had come to the mission services some time in the past. After some explanation of the precious Gospel of Christ and prayer we left her. A few days later when I called to see her again I found it the last opportunity to give the Gospel. She was going fast. Again after trying to show her in piecemeal conversation the salvation we have in Christ she lisped, "Give me a name so God can count me." Much of that kind of work is done among the people and she hoped for it too. In another day she died. God only knows how much light she got but we want to give much time to getting the true message out among the people while we can.

Heavy rains this season have made travel more difficult. Mud and high streams have prevented any long trips thus far. Gardens are good and there is promise of plenty of food for this part of the country for this year. The government has put pressure on for more planting.

In our own midst there has been recognition of a spiritual need that has called some to special prayer. God has begun to answer in convicting some of past sins and others are exposed in His own way and flee from our midst to avoid judgment. We have been very conscious of the truth of Ephesians 6:12 during the past months. Every Sunday finds some in the church here in the afternoon prayer meeting praying for a fear and trembling among us for sin. God is hearing.

In answer to a plea and special prayer to God the local markets have been changed from Sundays to Wednesdays by consent of the chiefs. It was very manifest that it was by the hand of our God. This permits our members to attend market without doing so on Sundays.

To God be the glory,

May 13, 1942. Elam W. Stauffer.

—o—

GLIMPSES AT THE MEDICAL WORK

The medical work has had no significant growth in number of patients recently but we praise the Lord for developments which have occurred. By permission of the Mission three additional boys were taken into the work. These are all baptized Christians. Sickness had kept Nathaniel away from the work several months and, with the possibility of other unforeseen events happening, it was considered wise to have others get training in the medical phase of our mission work. We hope the time may come when there will be opportunity for faithful Christian young men with a sufficient medical training to be used in some of our outlying districts in combining medical and evangelistic efforts.

Classes have been started with those who are in the medical work in order to give them definite instruction along with the practical part of the work. A boy coming in from native surroundings does not have even the practical knowledge in handling things about the hospital that we who have been brought up in ordinary American homes have. Handling glassware, keeping things clean and in order, working about a stove, and many other things we consider commonplace have little place in the average native home.

In the present needs which have arisen the government has asked that we furnish two boys with medical training to help in the army medical corps. This naturally brought our nonresistant stand to the attention of the authorities in a way in which it had not occurred before. Several of us missionaries have appeared before the local authorities in person and we have had very satisfactor contacts in this way. We are thankful fo officials who are willing to listen and wh are willing to allow the mission work to g on as unrestricted as possible. Following th most recent discussions, it seems likely tha any boys who may be called from ou medical work may be placed in civilian ser ice which would closely correspond to wha is being done in America.

Some time ago a man came to the ho pital to stay. He apparently had an i curable disease and had no friends. He gra ually grew weaker and in a few weeks die The Word was presented to him along wit others when he first came, and later as h became too ill to listen with the other patien we spent considerable time reading to hi and explaining God's Word and prayin with him. His heart opened and we belie he grasped truth enough to be saved. Aft death he was buried here and in marked co trast to usual native custom there was r relative present to mourn for him. H poverty was shown when we opened a leath pouch which contained his earthly weal and found the equivalent of about thr American cents and two rusty bent nails. B we have confidence that he found the rich of salvation.

At present another man in almost simil condition is lying in one of our medic houses. He worked with some fisherm and when they saw he was sick they left hi near here and went on their way, apparent forgetting about him. God's Word has four some response in his heart. At first he wou not admit that he was a sinner, but after number of personal interviews he now sa Jesus is his Saviour.

An elderly native woman died in a nea by native village the other day. Some mont ago she had been troubled with rheumatis and had gotten some medicine at the hospit Then someone advised that a native doctor called. He made a pointed iron very h and pierced each hip, saying he would g at the root of the trouble. From that day s was not able to walk. Apparently this nati treatment destroyed the main nerves supp ing the legs and after that her legs were e tirely helpless. Huge ulcers developed and s died a slow death. Earlier she had come the Mission, and in this sickness the w opened to bring the Word to that villa Bro. Stauffer had the privilege to give h the last message on the morning before h death and at that time her expressions i dicated that she had a hope for the future.

We are trusting that in the medical wo we may be able to more definitely help so spiritually. At times it seems the visi results spiritually are not large, but we joice in souls that have found the Lord. W want the medical work in the Lord's o way to fit into the mission program of increased evangelistic effort.

Sara and Merle Eshleman.

—o—

God who at sundry times and divers manners spake in times past un the fathers by the prophets, hath these last days spoken unto us by Son.—Heb. 1:1, 2.



INDIA

CONDITIONS AT LANDOUR

ANDOUR.—On March 23 the Friesen mily and I left Dhamtari for the Landour ll station. After three days of very crowded aveling we reached our house at Mt. Pellier, it our heavy luggage was left behind. We ceived it almost two months after our rival.

Clara had gone in the school party about o weeks before and was in the boarding but d the privilege of coming out to see us the y we arrived. We were located high up the hill and so had a wonderful view of e plains, and with just a few minutes' alk we also had a view of the snow-capped ountains.

Just eight days after our arrival Gene Wel- n came to the Friesen home. Both mother d baby got along very well and were on home from the hospital. Bro. Friesen ent just a month with the family and then urned to his work on the plains. Clara me out of the boarding on April 14 and s with us till June 16.

This station was very crowded this year. ny who wanted to come were not able to d a place to stay. There are two reasons this condition. First, many missionaries re not able to go on furlough, and ond, there were many who had come from rma, Malaya and Thialand. I feel that had a very fine group of missionaries and atmosphere was deeply spiritual. The llogg Church, which serves the commu- y, had been enlarged and yet each Sunday rning it was filled, which meant that more n 200 were in attendance. And the crowd s mostly adult, for the Junior Church and nday school meets the hour before the ular service and the children from the ool do not attend because of lack of room. ring the Junior Church and Sunday school ur the Adult Bible Class met in the Lan- ge School room and I can say I never nded a class that was so strictly Bible dy. The leader is a rural evangelistic mis- ary and a man of deep convictions and was very encouraging to me to see the e number who attended this class, for it wed a hunger for the Word of God which ruly the one unfailing tool of the mission- The classroom would not hold all who hed to come and so many sat or stood on steps outside or in any space beside the ing accommodations.

During May and June there were two ventions or conferences with record at- lance. The first was wholly given to pening of spiritual life and the second a missionary conference in which the blems relating to the building of the urch in India were taken up. Also a ion of the time was given to the mission- program as affected by present world litions. Having those present who had e through the happenings in Burma and r places made us very keenly aware of what we were enjoying in India up to the present time. Though the situation was very tense for a time, yet one heard very little war talk. There were, however, many prayer groups all over the hill and I cannot doubt that God heard our prayers for the continuance of the work of His Kingdom in India.

Woodstock School, which in reality is the center of Landour Station, is full to capacity and has not been disturbed in any way except that prices of foodstuffs have gone so high or food is so difficult to get that it is very hard for them to continue at the regular rates. But they know that missionaries have the same income so would also find it hard to spend more. At present there is only one child in the school from our Mission, and Bro. and Sister Miller are the only missionaries there at the time. Bro. Miller is in the Language School. With Sister Friesen and her two children I left Landour on June 25. Sister Friesen had left from her home in Sankra but returned to their new home at Drug. I came here to my own bungalow but today I have sent the first of my things to Balodgahan and expect to go there tomorrow to take up the work which had been carried on by Sister Sarah Lapp and Sister Beare. When we came to India in 1910 our first home was in Balodgahan and so I may be closing my service there also. I am thankful to be able to return to the work and feel I had a very pleasant and profitable vacation. I feel I have much responsibility in the work before me, but my trust is in Him who has called and He never fails.

We ask your prayers for the small group left to carry on at this time.

Mina B. Esch.

THE 1942 HOT SEASON

DHAMTARI.—This hot season was unusual in many respects. It began early and ended late, if it has ended, and it seemed that the heat became more intense as the days passed by. Usually during this hot season there are some local showers and more variation in the temperature. Rains began on June 19 and there were several showers during the next couple days. The farmers at once got busy at rice sowing and many fields are looking green already. A lull in the rains for a short interval has made sowing conditions very favorable and now more rainfall is welcome. It was also unusual to have quite a number of missionaries and their children on the plains during most of May, some awaiting the announcement of their sailing date for furlough. Furthermore, the threatening circumstances in which we found ourselves early in the hot season were indeed unusual. We praise God that for some reason the invader has apparently left the shores of India, for the time being at least. We also praise Him for safe arrival at Capetown of the boat carrying the missionary party and trust that their safe arrival in America will soon be announced.

Our second communion service of the year was held on Sunday, May 10, in charge of Bishop J. D. Graber. A goodly number were present to partake in this service and it was fitting that one of the last services in which our bishop served before going on furlough should be a communion service. On the first Sunday in June a class of twenty young people were received into the church by water baptism. Bro. Haider, the pastor, together with Bro. Graber had recently visited the homes of the congregation and this class was one outcome of these visits. All of this class came from Christian homes and are attending our schools. I am asking you to pray for all that they might be true followers of Christ, enjoying the full blessings that He has to offer and having a concern for the lost about them. I would ask you especially to remember two in this group who are orphans and who will this week enroll in our high-school department.

Both the Normal School and High School government examination results have been recently announced. We are glad to learn that those from our school appearing in these examinations did well and our desire is that they might do just as well in meeting the tests of life as they leave our institution.

June 29, 1942. S. M. King.

MISSIONARIES FROM BURMA

DARJEELING.—The rain seems to have started now. Every day we have a good shower of rain and sometimes it is so good that it continues all day long and into the night. In fact sometimes it pours. I do not believe I have seen the rain come down as hard and fast as it has several times since we are here.

The two youngest of Vogt's children, Virgil and Elva Mae, have whooping cough. Virgil seems to be over the worst of it but Elva Mae really coughs very hard just now. We hope she may soon be over the worst of it too. There has been lots of whooping cough in the Mt. Hermon school this year, so that nearly all of those who have not had it before are getting it now.

Dr. Yoder came up the beginning of June for a month's vacation. It will not be long now until it is time for us to go back to the plains again. The cool air and the change of environment, work, etc., helps a person a lot. We are always eager to get back to our homes where our work is. This year there will be quite a change when we get back. The missionaries that went home all left since we left the plains, and so it will seem rather strange to have fewer missionaries.

We are hoping and praying that the rains may have started on the plain. There has been such a serious shortage of rain and all the people are anxiously waiting for rain to relieve the situation.

There are only two families from our mission here at this time. Jay Hostetlers will be coming when we go down. They want to spend the rainy season here this year. Their children are now in boarding school.

Continued on last page

THE GOSPEL IN CHINA

Continued from page 505

office: "Great demands for Bibles and Testaments in Free China. Supply quickly exhausted." A study of the report of the American Bible Society revealed that in 1899, 56,000 Bibles and Testaments were sold; in 1909, 99,000; in 1919, 120,000; in 1929, 125,000; in 1939, 234,000; while last year China bought 8,705,616 volumes and portions of Scriptures. These figures are most significant.

Several factors seem to have helped to bring about this greatly increased receptiveness of the Chinese to the Gospel. There is wide opinion that this new receptiveness is due, first of all, to the faithful work of those missionaries who remained at their posts. Joy Homer writes in the "Christian Century," (April, 1940):

> During a conversation with the writer not long ago, Madame Chiang Kai-shek remarked that the missionaries of China, by sticking to their posts during air raids and Japanese occupation and rendering great services to those who are wounded and destitute, have done more toward spreading Christianity in these short months of warfare than in many years of past endeavors. She did not exaggerate. Coolies and farmers and housewives as well as scholars and aristocrats have, since the war, found an exciting new confidence in Christian foreigners —an almost unquestioning faith.

The reporter concludes with this incident:

> Last week, as we were walking beside a woman missionary through the narrow streets of her interior city, a child in peasant dress came running up to her, bursting with inquiry. "Are you going to leave when the Japanese come?" she asked. The missionary shook her head. No, she would stay. "All right," said the child, very matter-of-factly, "I'll tell mamma. She says if you won't go, she'll not go either."

A well-informed Chinese editor has recently stated:

> The old prejudice against Christianity has gone. There is a new desire on the part of many people to find out more about Christianity and its message for present day life. Christian literature is easily read; Christian leaders are sought after for service and counsel by Government officials. The restriction on religious education in Christian schools has now been removed. The part played by missionaries in dangerous situations and in occupied areas has been significant.

Madame Chiang Kai-shek, in her recent book "This Is Our China" says:

> Many people today are thrilled when they read of how Morrison, with a Chinese teacher, worked on his translation of the Bible while imperial edicts were sending guards to arrest him. We see something heroic in the way he labored, risking his life so that the rest might have the benefits in terms understandable to them. Today, however, missionaries are working under even greater hazards of death than those which harassed Morrison. I know only too well how they have stood their ground and saved hundreds and thousands of our refugees in the face of Japanese bayonets, artillery, bombs and unbridled lusts.

A second factor responsible for this increased receptiveness to Christianity is the influence of China's political leadership. The situation in China in this respect is unparalleled in any great mission field of the world. In India the political leadership is not Christian. It is definitely Hindu. In Japan it is Buddhist. In Persia, Egypt, and the Near East it is outstandingly Mohammedan. In South America it is Catholic. In China, on the other hand, although the Christians represent only a very small minority of the population, yet the proportion of leaders in the affairs of the nation who are Christian would be more than one in twenty. This is significant in terms of the total Christian movement in China. And I believe it will be helpful to an understanding of this factor if I refer to several of these leaders.

Dr. Soong was the father of the Chinese Republic. He died in 1927. His successor is Chiang Kai-shek. That name has become a household word throughout the western world. Chiang was not, as was Dr. Soong, a believer in the Christian religion but in 1927 he married a sister of Dr. Soong's widow. Miss Soong was a daughter of Christian parents and reared in a Christian home. Her father was Charles Soong who had earlier secretly printed Bibles in Shanghai. Most of her education has been secured in the United States, where she was graduated from Wellesley College in 1917. Her mother, a remarkable Christian woman, was greatly concerned that she was marrying a man who was not a Christian. Chiang was too honest, however, to agree to become a Christian in order to win the confidence of the mother but he did promise her before the marriage that he would read the Bible and make a sincere study of Christianity. This agreement he has faithfully kept. And probably because of this he decided to declare his allegiance to Christ.

General Chiang has spoken several times to the Chinese people over the radio on, "Why I Believe in Jesus." He gives missionaries of all persuasions every facility to carry on their work and in recent months gave them preferential passage on his airplanes.

It would be a mistake to idealize this man or to question the rise or fall of the Christian cause in China by his success or failure. But it is a matter of great moment at a time of world-shaping events that the head of the largest nation of the world has openly asserted his loyalty to Jesus Christ.

James Yen is another outstanding Christian leader of modern China. Jimmy came out of the home of a poor illiterate farmer. He was in attendance at a Christian Mission high school, where, under the influence of James Stuart, the boy decided to become a follower of Christ. Eventually this consecrated, intelligent young man found his way to America where he took advanced degrees at Yale and Princeton.

It was during his stay in America that the first world war broke out. Responding to a call he went to France to work among the Chinese Labor Corps. He found that these Chinese farmers, most of whom had been recruited by the Allies, were lonesome and unhappy. Hardly any of them could read or write and they had no way of communicating with their relatives at home. Jimmy's offer to write letters for them was enthusiastically received.

From this experience in France, Jimmy Yen became so deeply concerned over the problem of illiteracy of his own people that when he returned to China he inaugurated the Mass Education Movement. He picked up the work initiated by the missionary, extending his plan beyond mere literacy to a full-rounded program of rural reconstruction. The spirit of Christ was the driving motive of the undertaking. As Yen said: "The Word must be made flesh and dwell among men. Christian ideals must be embodied in the lives of persons who are willing to live among the people in order to re-create them."

In five years' time over ninety per cent of the people in the nation where he inaugurated his campaign, were led out of their "book blindness" into the light that shines from the printed page.

When Japan struck at North China in the summer of 1937, the headquarters of Ting Hsien were destroyed and his work had to be transported nearly a thousand miles to Chungking, Jimmy Yen's native province. Despite the war this movement is gathering momentum. He is now the head of a new institute for the training of mass education workers. In a few short years the boy who came out of a peasant home with its dirt and ignorance, has traveled through Christian school to the leadership of a national movement of 400,000,000 peoples.

WHAT WE CAN DO

T remains yet to indicate what practical things can be done. You will say, "Yes, your report is interesting. But, there anything we can do about it now?" In reply I ould like to say that in the first place it is possible even ow to send money for the relief of the destitute in China. nited China Relief is now engaged in raising several mil- on dollars for relief in Occupied and Free China. A com- ittee of churchmen has been appointed to distribute these nds. The officers of this committee are Arnold B. Bogt, presenting the Friends Service Council; Maurice E. Vo- w, American Church Mission; and C. B. Rappe, Amer- an Methodist Mission. These men are now all in West ina and are supervising relief work. This committee in ina has already received and is expending, since Japan s declared war on the United States, a total of $250,000. e relief work includes emergency feeding, clothing, nsportation, medicine and the caring of refugees. Le- d Brubaker, Secretary of the General Mission Board of e Church of the Brethren and for a number of years a issionary in China, writes me that:

practically all of the funds disbursed by the United China Relief have been through organized mission channels. This has been their policy almost from the beginning. I would say that once the China Relief money has arrived in China the most of the dollar goes directly into relief work. Personally I feel this method of disbursing these funds is very commendable. We have two missionaries in Free China. They are contacting former members of our Church who had to flee south out of Shansi when the Japanese arrived. They will be doing relief work insofar as funds are available.

t seems to me that, with relief funds accumulating in r various offices to the amount of some $50,000, it would t be inappropriate for us to make some contribution to work of this Committee until such time as we ourselves able to send a relief unit to China. Such donations would t only help to relieve the immediate suffering of millions homeless, starving people but it might also serve as a y of creating good will which would be helpful in secur- a later opportunity to carry on our own relief and mis- n work.

he second specific thing we can do is that we can begin w to lay aside funds looking toward the sending out of a mmittee of representatives of our own Church to do re- work in anticipation of establishing, at some later time, ermanent mission of the Mennonite Church. Students at church schools have already made such money dona- s and these are now being held by the treasurers of our rds in anticipation of the day when the way opens to ke that possible. Our missions in India, South America, Africa have all been opened only after individuals and ups had planned and prayed and secured funds. We will d to do the same thing for China.

ertainly I would consider it a great opportunity lost if Mennonite Church would not be prepared to move for- d just as soon as this door opens. I should like to urge t we begin now to prepare for the new offensive in carry- the Gospel to the lost of all nations. "Go ye therefore, teach all nations, baptizing them in the name of the her, and of the Son, and of the Holy Ghost: teaching n to observe all things whatsoever I have commanded : and lo, I am with you alway, even unto the end of the ld." That verse is still the Great Commission.

very command of Christ is an imperative for us, but e are some imperial commands left to us, around which whole ministry centered. Matthew 28:19, 20 is the t charter of the Christian Church. It is the imperial mission for the Mennonite Church. It is imperial by y test, by the presence of its giver, by the occasion of tterance, by the task which it proposes, by the power that it produces. Here, in a real sense, human beings are called to be fellow workers with God in His program of redemption.

No Christian can look out across the world today without a feeling of great concern. Millions of dollars' worth of missionary property has been destroyed. The church buildings in Malay, in Java, in Burma, are no more. This catastrophe is discouraging to our financial minds. But, I believe the Gospel is today still the hope and the only hope of millions of Christian refugees hiding in the swamps of Mandalay, the jungles of Malay, or the caves of the hinterland of China.

Christian friends, there can be no blackout of foreign missions. True, war makes the Christian's job harder. But the command for us to go, to tell, to teach, is not blacked out by this war. It is made more urgent than ever. We need not alone to hold our lines but we must be busy training new reserves. We must be prepared to open up new fronts for Christ.

On the back page of a recent issue of the "Reader's Digest" there appeared an article under the caption, "The Red Cross Was Ready." It stated that a few minutes after the first bombs fell on Pearl Harbor the Red Cross was in action with hundreds of volunteers at their posts ready to care for the wounded and the suffering. The question confronting us is whether the Mennonite Church will be ready to assume her role in the great task which will follow the present destruction. Following the last war forty-six young men went to France; twenty-six young men and two women went to the Near East; while others went out to Russia. Some of them never returned. I know something of the mind of our young people and I believe they will again be ready not in groups of one and two but in tens or hundreds to enter that open door. They are even now sacrificing to secure the training so that they will be efficiently prepared to enter those great and grave needs.

But, what about us who mold the policies and collect the funds? Will we have the vision and the spirit of sacrifice to make it possible for them to enter into the desperate needs of a sinful world? Or are we paying for the preservation of the lives of our boys only so that we can again have them back on our farms or in the businesses we have built up for them, or in other ways use them only to satisfy our own selfishness?

Speech given at the Mission Board Meeting at Kitchener, June, 1942

Goshen, Indiana.

CONSECRATED SEWING CIRCLE WORK

Continued from page 501

Said an American visitor to General Booth, "Tell me what has been the secret of your success." The General hesitated a second. Then tears came into his eyes, as he replied:

"I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities. But from the day I got the poor of London on my heart and caught a vision of what Jesus Christ could do with them, on that day I made up my mind that God should have all of William Booth there was. And if there is anything of power in the Salvation Army today, it is because God has had all the adoration of my heart, all the power of my will, and all the influence of my life."

Lord, help us to learn that the greatness of a man's power is his measure of surrender. Help us to consecrate all there is of us to Thy service. Amen.

A paper read at the annual meeting of the General Mission Board, June, 1942.

Akron, Pa.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

JULY, 1942

GENERAL

An Elk Co Sister Ind	2 00
A & W Ind	5 00
Chappell Cong Nebr	25 00
Wagler Family O	25 00
Harry Gascho	10 00
Forks Cong Ind	38 79
Menno J Yoder	10 00
Rock SS Pa	85 00
Providence Cong Va	5 00
Goshen College SS Ind	40 22
Susie Gilmore	4 00
A Brother Md	100 00
W Evergreen SS Ia	50 00
Rollin Jantz	10 00
Oak Gr & Pleasant Hill Congs O	98 36
Clinton Brick Cong Ind	37 00
Sonnenberg SS O	115 91
Mr and Mrs Tillman Yoder	28 00
L E Miller	5 00
Dr and Mrs Adam Kauffman	10 00
Lindale SS Va	18 56
Lower District Va	10 00
Belleville Cong Pa	287 00
Mr and Mrs Lester Byler	50 00
Mt Zion Cong Mo	2 00
Palmyra Cong Mo	12 50
Crystal Springs Cong Kans	19 47
Mountain View Cong Mont	3 38
Mrs. Forgen	10 00
Cedar Grove Cong Ont	25 00
A R Burkholder	13 00
Bro & Sister Moses Baer	36 00
Bright Mission Ont	80 00
N W Clinton Cong Ind	72 85
East Bend SS Class Ill	7 18
Sugar Creek Cong Ia	161 08
Manson Cong Ia	55 45
Pleasant View Cong	7 96
Leetonia SS O	20 56
Central Fulton Co O	133 20
Martins Creek SS O	50 00
Bethel West Liberty SS O	67 74
	1,847 21

INDIA

GENERAL

A Bro & Sis Chamb Cong Pa	5 00
A Brother O	5 00
A Brother O	10 00
A Brother Pa	25 00
Ben Slagell	30 60
Detroit Miss Cong Mich	8 25
Gulfhaven SS Miss	29 20
Rudy Bontrager	4 00
Providence Cong Va	5 50
H G Erisman	10 00
Upper Deer Creek SS Ia	30 00
A Sister Belleville Pa	5 00
A Bro & Sister Pa	22 00
Levi Bontrager	5 00
Matt 6:3 Kans	20 00
Marion and Williamson Cong Pa	38 75
Reiffs Cong Md	325 00
Chambersburg Cong Pa	200 95
Canton SS & Cong O	17 51
Kidron SS A C Hofstetter Cl O	5 00
Blanche Brenneman	20 00
Kidron SS Welcome Cl O	20 50
Mr and Mrs Amos Gingerich	100 00
Kolb & Longenecker Congs O	25 00
A Brother O	55 00
Cedar Grove Cong Lit Soc Pa	15 00
A Sis E Bend Cong Ill	5 00
E Bend SS Bertha Zehr Cl Ill	8 00
A Brother Md	25 00
Lower District Va	27 50
Zion-Trissels SS Va	105 60
E Chestnut St SS Pa	25 61
Maple Grove SS Pa	83 76
E Chestnut St Cong Pa	51 36
Servants of the King of Kings Pa	2 00
A Bro & Sis Ia	64 25
Howard Prinkey	1 00
Casselman Cong Pa	6 00
Mt Zion Cong Mo	50
E Holbrook Cong Colo	10 00
Bethel Cong Mo	9 80
La Junta Cong Colo	10 52
Lexington Cong Pa	123 39
A Bro & Sis Pa	100 00
Katie D Nice	10 00
Plain SS Pa	50 00
Salem SS Alta	54 38
Alta-Sask Conf	69 58
Ont 14	25 00
Snyder Cong Ont	28 55
Waterloo Cong Ont	85 00
Floradale Cong Ont	24 50
Wanner Cong Ont	31 20
Shantz Cong Ont	14 65
Olive Cong Ind	56 17
Leo Cong Ind	21 85
Bethel Cong Mich	47 00
Bethel S B S Mich	6 07
East Bend Cong Ill	160 00
Metamora SS Ill	43 54
Freeport Cong Ill	176 00
Salem Cong Nebr	24 38
Milford AM Cong Nebr	42 00
E Fairview Cong Nebr	45 30
Wellman Cong Ia	43 64
Fairview Cong Ore	124 67
Harrisburg Cong Ore	42 50
Zion Cong Ore	90 61
Bethel Cong Ore	6 35
Oak Grove W L SS O	110 81
Quarterly Miss Meet O	62 42
Martins SS O	26 51
No Names Md	76 00
	3,295 23

INDIA MISSIONARY

A Bro & Family Ind	13 00
Maple Grove—N W Cong Pa	31 25
Martins Creek SS O	25 00
Mr and Mrs Mark R Hertzler	35 00
Millersville SS Amanda Shertzer Class Pa	10 00
Sycamore Grove Cong Mo	48 70
Penna Cong Kans	14 47
Spring Valley Cong Kans	25 00
Hesston Cong Kans	50 00
Loyal Workers Salford Pa	112 50
Salem Cong Alta	37 50
Clinton Frame SS Ind	112 50
Goshen Cong Ind	54 78
Elkhart Cong Ind	37 50
Morton SS Ill	85 82
Willow Springs Cong Ill	76 04
Sugar Creek Cong Ia	112 50
Manson Cong Ia	38 50
Central Fulton Co O	75 00
West Clinton SS O	49 57
Martins SS O	37 50
Lockport SS O	50 52
Jno Harnish SS Class Pa	4 50
Lower Deer Creek S C Ia	12 34
West Union S C Ia	17 18
Leo S C Ind	25 00
Nappanee S C Ind	25 00
Middlebury S C Ind	25 00
Clinton Frame S C Ind	25 00
Howard-Miami S C Ind	10 00
Salem S C Ind	25 00
	1,301 67

MISSIONARY CHILDREN

Fairview SS Mich	45 00
Glen E Yoder	10 00
Rockton B S Pa	3 50
Mr and Mrs Perry J Miller	10 00
Loyal Workers Salford Pa	56 25
Middlebury S B S Ind	25 06
Waldo SS Ill	75 00
Oak Grove SS O Jr Dept	20 56
	245 37

EVANGELIST

J H Eigsti	25 00
Kidron SS Mrs Delvin Gerber Class O	31 75
E Petersburg SS Harry C Swarr Class Pa	42 00
Hess SS Pa	50 00
	148 75

BIBLE WOMEN

Mrs Dan Teuscher's Class Ill	18 00
Willing Worker's Cl O	22 00
L D Hunsicker Cl Pa	12 50
A Sister Ont	25 00
Howard-Miami SS Classes Ind	8 30
Sugar Creek SS Cl Ia	7 86
Bethel W L Old Sis Cl O	12 50
Thomas S C Pa	12 50
Weaver S C Pa	25 00
Martinsburg S C Pa	12 50
	156 16

EDUCATIONAL

Rockhill SS Martin Wenger Cl Pa	25 00
Mellinger SS Fund Pa	45 00
Wm M Moyer Cl Pa	25 00
Clinton Frame SS Ind	18 00
Locust Grove SS Mich	4 00
Maple Grove SS Ind	1 50
Forks SS Ind	6 00
Howard-Miami SS Ind	20 00
White Cloud SS Mich	1 50
Yellow Creek SS Ind	20 00
Hopewell SS Ind	10 00
N Goshen SS Ind	10 00
Emma SS Ind	16 80
Holdeman SS Ind	16 00
Olive SS Ind	20 00
Ft Wayne SS Ind	10 00
Leo SS Ind	15 00
Bombay SS Mich	2 50
Fairview SS Mich	20 00
Berea SS Ind	6 00
Pigeon SS Mich	10 00
Cady SS Mich	1 50
Beech Cong O	28 00
	331 80

ORPHAN

A Bro & Family Ind	9 00
A Bro & Sister Kans	9 00
Belmont SS Birth Offgs Ind	9 00
Forks Cong Ind	29 81
Willow Springs SS Pri Dept Ill	9 00
No Goshen Cong Ind	36 00
Detroit Miss Mich	11 00
Chambersburg SS Pa	33 00
Associated S C Lanc Conf Pa	88 00
E-town SS Mrs E B Burkhart Class Pa	11 00
E-town Mr and Mrs E O Brubaker	11 00
E-town SS A Sister Pa	11 00
Bossler SS YM Bible Cl Pa	10 00
Paradise SS Mabel Buckwalter Class Pa	25 00
Paradise SS Elizabeth Benner Class Pa	44 00
Paradise SS Sam'l Ressler & Aaron Metzler Cls Pa	44 00
Paradise SS Sue Metzler Cl Pa	25 00
Strasburg SS Prim & Beginner Class Pa	11 00
The Sisters Mt Joy Cong Pa	22 00
Millwood SS Pa	11 00
Landisville SS Prim Cl No 1 & 2 Pa	11 00
Manheim SS Pa	22 00
Mt Joy SS Good Cheer Cl Pa	44 00
Mt Joy SS Sisters Bible Cl Pa	44 00
Mt Joy SS Norman Ebersole Cl Pa	44 00
Mt Joy SS Emily Kraybill Cl Pa	44 00
A Bro & Sis Pa	20 00
Mt Pisgah Cong Mo	4 00
Towamencin SS Pa	44 00
Wm M Moyer Cl Pa	11 00
Olive SS Ind	112 42
Shore SS Ind	10 02
Waldo SS Ill	31 00
Plum Creek Cong Nebr	11 00
W Union Pri Dept Cong Ia	21 52
Sugar Creek Pri Dept Ia	13 86
Bethel Medina Co Cl No 5 O	9 00
Bethel Medina Co Cl No 7 O	11 00
Bethel Medina Co Cl No 8 O	11 00
Bethel Medina Co Cl No 9 O	9 00
Bethel Medina Co Cl No 10 O	11 00
Bethel Medina Co Cl No 11 O	11 00
Bethel Medina Co Cl No 13 O	9 00
Bethel WL By A Sister O	11 00
	1,028 63

WIDOW

Mattawana SS Pa	5 50
Metamora SS Cl No 13 Ill	11 00
Helping Hand Cl O	11 00
E-town SS Edna Ebersole Cl Pa	5 50
E-town SS Alta Nunemaker Cl Pa	11 00
A Bro and Sis Pa	5 50
Shore SS Ind	10 00
Martins Creek SS Cl No 3 O	11 00
Bethel Medina Co Cl No 1, 2, 3, 4 O	5 50
Bethel Medina Co Cl No 6 O	5 50
Bethel Medina Co Cl No 12 O	5 50
Martins Creek SS O	11 00
Bethel W L Young Womens Cl O	5 50
	103 50

MEDICAL

Truth Seekers Cl O	35 50
E Bend SS Mabel Schrock Cl Ill	12 00
A Bro in Christ Ill	10 00
Marion SS Pa	40 00
A Sister Kinzers Cong Pa	15 00
Catlin SS Kans	10 00
Lower Deer Creek S C Ia	7 40
	129 90

FAMINE RELIEF

Meckville S B School Prim Cl Pa	2 00
A Sister Ont	20 00
	22 00

LEPERS

Chicago Mex Bible School Ill	4 40
Total for India	6,767 41

SOUTH AMERICA

GENERAL

Detroit Miss Cong Mich	8 25
Gulfhaven SS Miss	29 21
Providence Cong Va	2 50
H G Erisman	10 00
J M Kurtz	75 00
Canton SS & Cong O	17 51
Mr and Mrs Amos Gingerich	99 98
A Brother O	55 00
A Sis E Bend Cong Ill	5 00
Marion SS Pa	50 00
Thomas Cong Pa	11 60
Springs Cong Pa	15 00
Howard Prinkey	1 00
Mt Zion Cong Mo	50
E Holbrook Cong Colo	10 00
La Junta Cong Colo	10 52
A Bro & Sis Pa	100 00
Deep Run Song Service Pa	86 00
Salford SS Pa	88 30
Plain SS Pa	50 00
Providence Cong Pa	18 00
Mary D Nice	10 00
Alta-Sask Conf at Guernsey Sask	69 50
Zurich SS Ont	8 60
Vineland SS Ont	35 78
Waterloo Cong Ont	23 45
Olive SS Ind	65 30
Science Ridge SS Ill	34 24
Roanoke Cong Ill	33 45
W Fairview Cong Nebr	21 62
Milford A M Cong Nebr	42 00
Filer Cong Ida	10 96
	1,098 27

MISSIONARY

Holdeman SS Ind	112 50
Bossler SS Pa	56 13
Strickler & Shopes SS Pa	33 00
A Fam from Central Cong Elida O	125 00
A Bro & Sis Fla	75 00
Pleasant Valley Cong Kans	37 50
Souderton SS Pa	37 50
Mount View Cong Alta	12 00
Mountain View Cong Mont	25 36
Snyder Miss Ont	115 00
East Zorra A M Cong Ont	75 00
Kitchener YPM Ont	15 00
Elkhart Cong Ind	25 00
New Castle Bible School Ill	8 75
Martins SS O	37 50
	790 24

MISSIONARY CHILDREN

Britton Run S B S Pa	1 00
East Bend Cong Ill	15 70
Belmont SS Ind	8 00
Rockton S B S Pa	3 50
W Liberty SS Prim Dept Kans	150 00
E-town SS E O Brubaker Cl Pa	3 13
E-town SS John Hertzler Cl Pa	3 13
E-town SS Paul Garber Cl Pa	6 50
E-town SS E O Brubaker Cl Pa	12 50
Kitchener SS Ont	15 00
Wanner SS Ont	15 00
Ft Wayne S B S Ind	7 42
Middlebury S B S Ind	25 06
Freeport Bible School Ill	33 35
	299 29

EVANGELIST

Mattawana SS Pa	7 55
E Bend SS Cl No 5 Ill	2 35
A Brother Pa	30 00
Kidron SS A C Hofstetter Cl O	20 00
E Chestnut St SS Mrs O G Hess Class Pa	12 50
Clinton Frame SS Ind	37 00
Leo SS Ind	35 00
Locust Grove SS Mich	9 00
Maple Grove SS Ind	3 00
Forks SS Ind	14 00
Howard-Miami SS Ind	40 00
White Cloud SS Mich	3 50
Yellow Creek SS Ind	43 00
Hopewell SS Ind	25 00
N Goshen SS Ind	20 00
Emma SS Ind	30 00
Holdeman SS Ind	35 00
Ft Wayne SS Ind	15 24
Bombay SS Mich	5 50
Fairview SS Mich	40 00
Shore YPBM Ind	10 02
Berea SS Ind	11 46
Pigeon SS Mich	20 00
Cady SS Mich	3 50
W Union Cong Ia	174 64
	647 26

ORPHAN

Frazer Cong Pa	131 22
E Chestnut St SS Anna Newcomer Cl Pa	6 00
	137 22

NURSES' TRAINING

A Bro & Sis Ont	50 00

PERSONAL

Strickler SS Girls Bible Cl Pa	18 54

PUBLICATION

A Bro & Sister Ia	12 00
Total for South America	3,052 82

AFRICA

Amos Kurtz	5 00
Bombay Miss S B S Mich	4 70
A Brother O	55 00
Howard Prinkey	1 00
Alberta-Sask Conf	69 50
Alpha Cong Minn	15 10
Total for Africa	150 30

CITY MISSIONS

ALTOONA, PA.

SS Conf Pa	6 00
Pinto Cong Md	18 00
Howard Prinkey	1 00
Schellsburg Cong Pa	4 00
Allensville Cong Pa	30 00
	59 00

CHICAGO, ILL.

Goshen College SS Ind	3 20
Morrison SS Ill	20 30
Waldo Cong Ill	30 70
Ben S Gerig	20 00
Ind Brother & Family	15 00
Wilford Ulrick	1 00
Maurice Leinbach	1 00
Edith Eiman	7 00
Ellis Unzicker	10 00
Jesse Roth	5 00
Jerry Shank	1 00
Dwight Weldy	10 00
Paul Shank	10 00
	134 30

CANTON, OHIO

Bethel Cong O	33 00
Oak Gr & Pleasant Hill O	10 00
Beech Cong O	1 00
Canton Cong O	14 10
Canton SS O	8 10
Willing Workers O	4 00
Sarah Stoltzfus	2 00
Special	6 00
Bethel Medina Co O	82 20
West Clinton SS O	45 30
	205 70

DENVER, COLO.

Broken Bow Cong Nebr	7 60
Margaret Horst	1 00
Central SS Archbold O	105 20
	113 90

DETROIT, MICH.

Middlebury Cong Ind	53 70
Detroit Miss Mich	5 60
Harold Brenneman	3 00
	62 30

FORT WAYNE, IND.
ton Frame Cong Ind 2 00
HANNIBAL, MO.
Zion Cong Mo 1 50
Pisgah Cong Mo 3 75
os R Kurtz 3 00
8 25
IOWA CITY, IA.
m Cong Nebr 11 86
od River Cong Nebr 12 06
n Creek Cong Nebr 28 00
eer Creek Cong Ia 70 00
Fairview Cong Nebr 30 21
rman Cong Colo 8 65
160 78
OWA CITY BLDG. FUND, IA.
eer Creek Cong Ia 10 00
JOHNSTOWN, PA.
fman Cong Pa 17 80
risons Cove Cong Pa 13 00
y Brook SS Pa 18 90
risons Cove Pa 10 00
nas Bible School Pa 10 00
nas Cong Pa 23 21
ver Cong Pa 12 75
ver (July 4 mtg) Pa 13 24
o Cong Md 18 00
ard Prinkey 1 00
fman Cong Pa 20 00
tdale Cong Pa 25 61
Rent 47 50
231 01
KANSAS CITY, KANS.
tal Springs Cong Kans 19 47
nd 2 00
e Kaufman 4 51
an Yoder 3 00
Albrecht 10 00
38 98
LIMA, OHIO
Clinton SS O 41 30
XICAN MISS., CHICAGO, ILL.
o & Sis Chamb Cong Pa 5 00
ont SS Mrs Cora Buzzard
Class Ind 2 95
w Creek Cong Ind 52 41
r Creek SS Cl Ia 5 00
o Cong Ill 30 75
Cocanower SS Cl Ind 18 50
114 61
PEORIA, ILL.
Toll 40
ce Ridge SS Ill 21 16
Goldhammer 5 00
a Miss Ill 25 00
dale Cong Ill 40 00
91 56
PORTLAND, ORE.
y Cong Ore 26 15
iew Cong Ore 81 38
nd Cong Ore 6 51
Cong Ore 63 55
177 59
TORONTO, ONT.
n SS Ont 8 50
dale Cong Ont 14 68
iler Cong Ont 7 00
r Cong Ont 8 20
Miss Ont 15 60
d Snyder 5 00
58 98
for City Missions 1,450 54

CHARITABLE INSTITUTIONS

ANSAS CITY CHILDREN'S HOME, KANS.
& Sis Chamb Cong Pa 5 00
on Cong Mo 2 00
Creek SS Cl Ia 13 00
y Cong Ia 32 00
5:33 5 00
B Weaver 28 00
Leasa 1 00
Evergreen SS Ia 50 00
illiam Boyer 10 00
eorge Mock 2 00
Pigeon Mich 9 51
n Yoder 10 00
Miller 1 00
168 51
ORPHANS HOME, OHIO
Basinger 1 00
mous 20 00
Dept Pigeon Mich 1 00
Pigeon Mich 9 51
Linder 2 50
Cong Pa 7 50
nan Cong Pa 2 12
bury S B S Ind 25 05
68 68
ME FOR THE AGED, ILL.
Support 947 40
e Sold 78 40
tock 101 90
nance 16 00
ge 100 00
1,243 70
LD PEOPLE'S HOME, O.
Support 642 05
e Sold 47 68
1 87
691 60

LA JUNTA HOSPITAL, COLO
Income from Patients 7,494 65
Casselman Cong Pa 2 12
Endowment Income 137 50
Blough Cong Pa 7 50
Iola Miller 3 00
Roanoke Cong Ill 33 45
Earl Buckwalter 1 00
Salem Cong Nebr 10 78
7,690 00
LA JUNTA HOSPITAL—NURSE SUPPORT
Zion S C Ore 5 00
Leo S C Ind 10 00
Clinton Frame S C Ind 10 00
Middlebury S C Ind 10 00
Mo-Kansas S C's 7 15
Martinsburg S C Pa 4 00
Salem S C Ind 10 00
Kouts S C Ind 5 00
61 15
LA JUNTA SHEET & BLANKET FUND
Clinton Frame S C Ind 5 00
Mo-Kansas S C's 7 60
Salem S C Ind 10 00
22 60
NEW NURSES HOME FUND
Nightingale Staff 13 00
Interest on Fund 7 80
20 80
Total for Charitable Institutions 9,967 04

OTHER FUNDS

ANNUITIES
A Bro & Sister Ind 800 00
A Bro Okla 200 00
1,000 00
AMERICAN BIBLE SOCIETY
Blooming Glen Cong Pa 136 83
ADMINISTRATION EXPENSE
C J Garber 1 00
ADAIR AUTO REP. ADAIR MISS., OKLA.
West Liberty Cong Kans 7 50
BOOKLET OF PRAYER
Rovilla Yoder 2 40
Crown Hill S C O 1 00
Kidron S C O 50
3 90
BOTHWELL BLDG., ONT.
Clarence Center Cong N Y 57 37
BRAESIDE HOME
Receipts for month of July 1,986 00
BOARD OF EDUCATION
Kidron SS Welcome Cl O 20 50
Blough Cong Pa 7 50
Russel Yoder 5 00
Casselman Cong Pa 2 12
35 12
CHINA
Goshen College SS Ind 13 07
A Bro & Sister O 10 00
La Junta S B S Colo 15 55
Ila Zink 2 00
A Sis E Bend Cong Ill 5 00
Va Dist Board 4 00
49 62
COMMISSION FOR CHRISTIAN EDUCATION
Wilmot A M Cong Ont 20 03
COLPORTAGE AND TRACTS
Leo Cong Ind 25 39
Holdeman Cong Ind 61 62
Elkhart SS Cl No 26 Ind 10 00
97 01
CULP MISSION
Mt Zion Cong Mo 1 00
Mt Zion Cong Mo 8 00
9 00
EASTERN MENNONITE SCHOOL
Blough Cong Pa 7 50
Casselman Cong Pa 2 12
Eccl 11:1 Ia 2 00
Souderton Cong Pa 25 00
36 62
EVANGELISTIC
Salem Cong Alta 75 00
No Names reported 41 15
116 15
GOSHEN COLLEGE, IND.
Canadian Contributions 2 00
HESSTON COLLEGE, KANS.
Sycamore Grove Cong Mo 17 28
Jacob Brenneman 100 00
No Names Reported 100 00
217 28
HOUSE OF FRIENDSHIP
East Zorra A M Cong Ont 7 50
Wilmot A M Cong Ont 10 00
Wellesley A M Cong Ont 5 00
22 50
IND.-MICH. SS CONF.
Howard-Miami SS Ind 20 00
JEWISH WORK
A Bro & Sister O 5 00
JOHNSTOWN BIBLE SCHOOL
Springs Cong Pa 15 00
Thomas Cong Pa 11 60
26 60

LANCASTER MENN. SCHOOL
Eccl 11:1 Ia 5 00
LEXINGTON SEWING CIRCLE
Plain SS Pa 25 00
MISSION AID FUND
Rockhill SS Pa 25 00
MISSION LITERATURE
Pleasant Grove Cong Pa 3 50
MEXICAN WORK, COLO.
Goshen College SS Ind 8 45
A Bro O 55 00
63 45
MEXICAN WORK TEXAS
Goshen College SS Ind 7 60
E Bend SS Bertha Zehr Cl Ill 8 00
Isaiah Litwiller 5 00
Souderton Cong Pa 46 55
Yellow Creek Cong Ind 52 40
Beech SS O 80 74
Amos Kurtz 3 00
203 29
NORTHERN MINN. WORK
Goshen College SS Ind 9 20
Eccl 11:1 Ia 2 00
Souderton Cong Pa 25 00
Pleasant View Cong Mich 12 62
Alpha Cong Minn 16 43
65 25
NORTHERN MICH. RURAL
Pigeon Cong Mich 27 11
OZARK MISSIONS
Spring Valley Cong Kans 10 00
PLAIN JR., SC PA.
Plain SS Pa 25 00
PERSONAL
Spring Valley Cong Kans 12 50
Robert Showalter 30 00
Mt Zion Cong Mo 5 00
Roanoke YPBM Ill 14 31
Mothers Cl No 10 Skippack Pa 62 00
123 81
PARAGUAY INDIAN MISSION
Goshen College SS Ind 2 25
PEACE PROBLEMS COMMITTEE
Mrs Mary A Lasater 25 00
RURAL MISSIONS
Rockton Cong Pa 6 64
Cressman Cong Ont 21 27
Geiger Cong Ont 15 00
Blenheim YMCF Ont 10 00
Latschar Cong Ont 42 00
St Jacobs Cong Ont 26 00
White Cloud Cong Mich 8 95
Bowne Cong Mich 14 75
144 61
STUDENTS' AID FUND
Roy Strubhar 10 35
S. W. PA. CONF. FUND
Pleasant Grove Cong Pa 3 50
DISTRICT GENERAL
Owen Lehman Family 30 00
Kaufman Cong Pa 15 05
Masontown Cong Pa 11 66
Pinto Cong Md 14 35
Stahl Cong Pa 14 25
Hopewell Cong Ore 25 36
Quarterly Mission Meeting Ore 83 62
Filer Cong Ida 7 92
Skippack Cong Pa 35 00
Rockhill Cong Pa 75 00
Springmount Mission Pa 56 40
Hereford Cong Pa 260 06
A Bro & Sis Pa 100 00
Boyertown Cong Pa 37 45
Haycock Mission Pa 107 47
Providence Cong Pa 25 00
Vincent Cong Pa 280 00
Skippack Cong Pa 31 00
Rocky Ridge Mission Pa 30 72
Mt Zion Cong Mo 12 45
Hesston Cong Kans 35 10
Bethel Cong Mo 3 50
West Liberty Cong Kans 29 00
Pleasant View SS Okla 25 00
Manitou Springs Cong Colo 9 50
Pleasant Valley Cong Kans 15 00
La Junta Cong Colo 23 14
Yoder Cong Kans 48 61
Cressman Cong Ont 19 26
W H Lehman 8 80
Maple Grove Cong Ind 35 17
Bowne Cong Mich 20 00
Howard-Miami Cong Ind 74 53
Leo Cong Ind 26 23
Emma Cong Ind 32 00
Salem Cong Ind 58 81
Clinton Frame Cong Ind 80 23
Shore Cong Ind 56 32
Hopewell Cong Ind 60 00
1,912 96
Total for Other Funds 6,524 61

RELIEF FUNDS

NONRESISTANT RELIEF
Vernice Schmitt 10 00
Geiger Cong Ont 15 50
Cedar Grove SS Ont 27 00
Detweiler Cong Ont 7 60
Shantz Cong Ont 27 50
Weber Cong Ont 36 15
Cressman Cong Ont 33 12
Vineland Cong Ont 52 00
Poole A M Cong Ont 38 00
Hay A M Cong Ont 10 98
Wanner Cong Ont 42 21
East Zorra A M Cong Ont 33 00
Hay A M Cong Ont 13 00
Zurich SS Ont 11 60
Bothwell Cong Ont 3 77
Glasgow S B S Ont 5 15
Biehn Cong Ont 72 55
Wideman & Almira Congs Ont 82 31
East Zorra A M Cong Ont 36 52
Wellesley A M Cong Ont 143 33
Detweiler Cong Ont 6 05
707 34
CIVILIAN SERVICE
Maple River Cong Mich 30 00
Plum Creek Cong Nebr 35 50
Sheridan Cong Ore 272 70
Emma Cong Ind 113 86
Nampa Cong Ida 5 00
Elkhart Cong Ind 4 00
Holly Grove Cong Md 29 80
Wood River Cong Nebr 9 00
E Bend SS Elsie Oyer Cl Ill 3 95
Britton Run Cong Pa 20 00
Bethel Cong O 10 00
Franconia Conf Dist Pa 1,145 34
Denver Cong Colo 2 50
Mt Zion Cong Mo 7 00
Blough Cong Pa 9 90
Sheldon Cong Wisc 44 00
Mattawana Cong Pa 12 00
Mylo OO Am Cong N Dak 10 00
Martins Cong O 14 00
Pleasant View Cong O 31 66
Oak Gr & Pleasant Hill Congs O 6 60
Filer Cong Ida 31 75
Morton Cong Ill 5 00
Plum Creek Cong Nebr 53 50
Kans City Miss Cong Kans 27 40
Zion Cong Okla 62 89
Anna Hoover 5 00
Crown Hill Cong O 10 00
Pleasant Valley Cong Kans 52 10
La Junta Cong Colo 25 00
Martins Creek Cong O 57 54
Beech Cong O 27 00
Detroit Miss Cong Mich 49 54
Shore & Locust Grove Congs Ind 226 70
E Holbrook Cong Colo 7 98
Kans City Miss Cong Kans 152 99
Esther Miller 10 00
Sharon Cong O 49 30
Va District Board 1,560 10
Clinton Frame Cong Ind 482 78
Clarence Center Cong N Y 58 41
Lick Creek SS Mo 12 00
Wood River Cong Nebr 6 20
Plum Creek Cong Nebr 42 50
Roseland Cong Nebr 2 50
A Brother Kans 3 00
James Weaver 25 00
Casselman Cong Md 27 72
Berea Cong Ind 4 75
Pea Ridge Cong Mo 25 00
Zion Cong Mich 10 00
Shore Cong Ind 10 00
Orrville Cong O 235 00
Mt View Cong Mont 28 00
Kansas City Cong Kans 18 50
Zion Cong Okla 12 11
White Hall Cong Mo 36 88
Hutchinson Miss Cong Kans 7 50
Yoder Cong Kans 1 50
Pinto Cong Md 30 00
Masontown Cong Pa 38 00
Weaver Cong Pa 16 31
Oak Grove Cong Pa 15 00
Morrison Cove Cong Pa 13 28
Morrison Cove Cong Pa 18 00
Springs Cong Pa 49 86
Schellsburg Cong Pa 25 00
Stahl Cong Pa 18 00
Bethel Springs Cong Ark 13 50
Sycamore Grove Cong Mo 60 00
Hesston Cong Kans 42 61
Penna Cong Kans 43 92
Hutchinson Mission Cong Kans 12 00
Mountain View Cong Mont 58 00
Maple Grove Cong Ind 160 60
Pigeon Cong Mich 25 53
Howard-Miami Cong Ind 1 00
Ft Wayne Cong Ind 30 19
Yellow Creek SS Ind 150 00
Chicago Mex Cong Ill 13 07
Morton Cong Ill 120 00
Morton SS Ill 76 54
Iowa City Cong Ia 17 68
L Deer Creek Cong Ia 180 00
Wellman Cong Ia 57 85
Sugar Creek Cong Ia 135 17
Manson Cong Ia 110 34
Alpha Cong Minn 65 65
Molalla Cong Ore 40 00
Bethel Cong Ore 43 09
Portland Cong Ore 16 75
Dr Amelia Ziegler 5 00
No Names 25
6,982 14
AMISH CIVILIAN SERVICE
OO Am of Wayne, Holmes & Tuscarawas Co's O 336 14
N E Wittmer Dist Ind 60 00
No Haven Dist Kans 147 20
Middle Barrens Cong Ind 140 30
King Cong O 36 00
Parkman Dist Cong Ohio 100 00
OO Am Cong Montgomery Ind 250 00
E or Farmwald Cong O 220 50
S W Howard Co Cong Ind 132 00
S Dist Dover Cong Dela 109 00
1,531 14
EUROPEAN WAR SUFFERERS' RELIEF
A Bro & Sis Chamb Cong Pa 5 00
J H Eigsti 10 00
John Detweiler 10 00
Conestoga Cong Pa 120 81
Rock SS Pa 45 00

EDITORIAL

Continued from first page

those circumstances and see opportunities. You do not want to take the employee's time while he is working and yet over the noon hour or some other time you often have just the opportunity needed to make a personal touch that will get these people to thinking about Christ.

Another opportunity for personal work is in the social life. You may be entertained in a home and there you have an opportunity to take your testimony with you and speak for the Lord Jesus. We have many reasons to talk about Jesus and to refer to our Lord and what He has done for us. If you want to talk about people, talk about Him. Watch for such opportunities.

Another opportunity for personal work can be found in travel. If you are traveling by train or by bus you meet people who have time to talk. There is need for caution here in reference to your approach. That is particularly true about girls and women approaching boys and men. Generally speaking, this sort of personal work should carry a rule requiring that men speak with men and women with women. You may avoid some embarrassing circumstances if you follow that rule.

Another opportunity presents itself when people call at our doors, which we might call business contacts. There you can speak to people about Christ and give them tracts to read.

These opportunities for personal work are found by Christians who are alert, who are ready to do something about it, and who are ready to speak. If you are alert, you will be able to see some way of approach when the occasion presents itself. You will want to cultivate that ability to approach persons in a simple manner and to present the claims of Christ to them. That means that you will be able to use the Word of God, talk about the Bible, and refer to the Scriptures. Be alert to sense the needs of men from the way they express themselves, so that you will know what additional suggestion to make. Recognize in them the least spark of faith they have in God and commend it. Find something in the person at once that you can commend in him. It makes him feel good and become more inclined to speak with you and to listen to your story.

The person who can find opportunities for personal work is one who realizes his obligation to Christ and believes that He died for all. When you meet a sinner, remember that you are talking to a person for whom Christ died. You have an obligation to win that person for Him. Christ has made atonement for his sin. The person who finds opportunity to do personal work is one who feels the witnessing power of God's grace. You have something to talk about. You have experienced something that makes life worth while and you have that to speak of to others. One can find such opportunities for Christian service by obeying the promptings of the Holy Spirit. Remember, you have to recognize the opportunities presented in the little things in life first. If you begin to disobey the Spirit in the small matters of life, you are creating a dullness in your own experience which will make it difficult to recognize the Spirit's promptings while you are engaged in doing personal work. One must know the power of prayer and be able to use the Word to quicken the sinner's consciousness of sin. We use the Word to reveal to him that Christ is the only Saviour. The Gospel is a message which offers eternal life and which offers the sustaining grace of God to keep us saved and happy in Him.

INDIA *from page 507*

We enjoy the fellowship we are privileged to have with other missionaries when we are away in the hills. It helps us much to share our problems, experiences, etc., and pray over them together.

There are many missionaries from Burma here in Darjeeling this year. Some are working in the school, some waiting for new appointments here in India, and some have already left for other places of work. They have indeed had some heart-rending experiences within the last few months, when families were separated and work and everything had to be left behind. And now they do not know where a lot of their people are. I have heard a number of them say, that they cannot help but believe that there are those who are standing true to the Lord and will carry on wherever possible.

May that time soon be here when there will again be peace among the nations of the world.

How great and wonderful that day will be when we see the Prince of Peace coming in the air to call His own to Himself.

June 22, 1942. The Yoders.

Nampa Cong Ida	80 00
Elkhart Cong Ind	2 40
W Fairview Cong Nebr	34 72
Ben Slagell	30 00
A Bro & Sister Ia	5 00
Catlin Cong Kans	26 00
Wood River Cong Nebr	4 00
Forks Cong Ind	10 00
Britton Run Cong Pa	12 00
Bethel Cong O	3 70
Denver Cong Colo	3 50
Gulfhaven SS Miss	64 40
A Bro & Sis Ia	25 00
D J Gingerich	20 00
Pleasant View Cong O	90 50
Freeport Cong Ill	10 00
Mrs Mary A Lasater	25 00
A Bro & Family Ind	15 00
Providence Cong Va	19 50
Blough Cong Pa	13 50
Berea Cong Mo	7 50
Goshen College SS Ind	6 35
D P Wenger	25 00
A Brother Md	100 00
Mylo OO Am Cong N Dak	10 00
Martins Cong O	45 10
Pike Cong O	12 00
Kidron Cong O	66 00
Eccl 11:1 Ia	2 00
Paul E Yoder	20 00
Rural Dell S B S Ore	10 00
Amos Culp	4 00
Morton Cong Ill	40 00
Hesston Cong Kans	20 00
Kansas City Miss Cong Kans	41 80
Esther Meyers	2 00
J R Unternahrer	5 00
A Bro & Sis Ia	50 00
Weaver Cong Pa	14 60
Maple Gr Belleville Cong Pa	77 67
Anna Hoover	15 00
Pleas Valley Cong Kans	17 00
Rockton S B S Pa	6 00
Will Handrich and Family Mich	7 00
Palmyra Cong Mo	14 50
Allene Wagner	2 88
Beech Cong O	3 00
Spring Valley Cong Kans	10 00
A E Mullet	1 00
A Sister Md	5 00
Shore S B S Ind	33 34
E Holbrook Cong Colo	10 00
Menno Yoder	5 00
Amos J Yoder	50 00
Dr & Mrs Adam Kauffman	10 00
A Brother Md	25 00
A Bro & Sis Md	75 00
Warwick Cong Va	500 30
Lower District Va	171 70
Middle Dist Va	81 20
Lower Dist Va	159 11
Upper Dist Va	20 00
Maple Grove SS Pa	119 76
Catlin Cong Kans	30 40
Wood River Cong Nebr	4 00
Cong Near Rogers N D	17 50
Walnut Creek SS Pri D O	28 91
Berea Cong Ind	1 00
Doylestown Cong Pa	50 40
Mr and Mrs Lester Byler	50 00
Pea Ridge Cong Mo	15 00
Mattawana S B S Pa	14 67
Kans City Cong Kans	21 60
Kaufman Cong Pa	25 50
Morrison's Cove Cong Pa	64 00
Blough S B S Pa	7 65
Pinto Cong Md	35 60
Sycamore Grove Cong Mo	45 02
Spring Valley Cong Kans	51 42
Salford Cong Pa	208 04
A Bro Towamencin Pa	5 00
A Bro Towamencin Pa	5 00
A Bro & Sis Pa	50 00
Lexington Cong Pa	10 00
Paul D Rush	10 00
Reuben R Landis	10 00
Reuben C Moyer	10 00
Henry O Gross	10 00
Anna W Moyer	10 00
Deep Run Cong Pa	23 82
Doylestown Cong Pa	3 00
Sallie Godshall	5 00
No Name	41
Clinton Frame Cong Ind	8 16
Yellow Creek SS Ind	100 00
Roanoke SS Jr Dept Ill	30 43
Metamora Cong Ill	100 00
Science Ridge S B S Ill	24 06
Iowa City Cong Ia	17 56
Alpha Cong Minn	32 94
Albany Cong Ore	25 00
Harrisburg Cong Ore	150 00
Filer Cong Ida	13 75
Bethel Cong Ore	66 28
Fairview Cong Ore	124 67
Fairview Cong Ore	136 39
Portland Cong Ore	28 74
Plain View SS O	240 00
Meadville SS Pa	5 50
	4,512 26

AMISH EUROPEAN WAR SUFFERERS

D J Plank Ch Ill	48 00
E Center Am Cong Kans	159 00
Noah B Schrock N E Dist Ind	35 90
R M Troyer Ch O	38 25
S Mt Hope Dist O	6 00
No Haven Dist Kans	1 00
OO Am Cong Montgomery Ind	15 00
E or Farmwald Cong O	32 30
	335 45

GENERAL RELIEF

N W Clinton Cong Ind	126 5
Total for Relief Funds	14,194 8

SUMMARY

Alberta-Sask Dist Board	625 3
Franconia Dist Board	1,452 8
Illinois Dist Board	1,312 4
Ind-Mich Dist Board	1,905 1
Iowa-Nebr Dist Board	1,532 8
Lancaster Dist Board	1,147 8
Missouri-Kansas Dist Board	582 7
Ohio Dist Board	1,403 4
Ontario Dist Board	2,318 9
Pacific Coast Dist Board	924 7
S W Penna Conf Dist Board	420 9
Virginia Dist Board	2,658 6
Wash Co Md Franklin Co Pa Dist Board	640 2
Mennonite General S C	287 9
Mennonite Board of Missions and Charities	26,741 1
	43,954 2
India	6,767 2
South America	3,052 9
Africa	150 3
City Missions	1,450 5
Charitable Institutions	9,967 6
General and Other Funds	8,371 8
Relief & CPS Funds	14,194 8
	43,954 2

Respectfully submitted
and
Gratefully acknowledged
E. C. Bender, Treas.
P. O. Box 574,
Elkhart, Indiana.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

ol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, SEPT. 10, 1942 (Herald of Truth Established 1864) No. 24

EDITORIAL

"The brethren immediately sent Paul id Silas by night into Berea: who com- g thither went into the synagogue of e Jews. These were more noble than ose in Thessalonica, in that they re- ived the word with all readiness of ind, and searched the scriptures daily, hether those things were so."

—o—

Well may we say, with others, Noble ereans! Their example was not only rebuke for the Jews of Thessalonica, t also a commendable example for us follow. "What saith the SCRIP- URE?" is the test by which all ques- ns pertaining to life and godliness ould be decided. God says, "Obey my ice, and I will be your God." Hear the ord of the Lord: "If ye love me, keep commandments."

—o—

When people lose their reverence for e Bible, it is only a question of time til they will also lose their reverence the God of the Bible. We prize this nderful Book, not merely because it the best book ever written, but be- use its Author is the God of Heaven, message is the message of salvation, d on its pages there is written the nd and the Will of the Infinite. We ise God for the Bible. Let us read absorb it, and obey it. Under such cumstances we can say with the lmist, "Thy word have I hid in mine rt, that I might not sin against thee."

—o—

Christian Fellowship.—This is the d of fellowship in which Christ could dly and consistently join. It means only that "we have fellowship one h another," but also that "Truly, our owship is with the Father, and with Son Jesus Christ." The latter state- nt constitutes the test by which we y know whether we are really en- ing Christian fellowship with those like precious faith," or whether we simply having a delightful time in panionship with worldlings. Here is another test by which we may know what kind of fellowship we are having: "Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God."

—o—

Speaking of Christian fellowship, there are a number of reasons why we should seek it and enjoy it. In the first place, it admits us into the realms of heavenly influences and associations, and affords us an opportunity to "build one another up in the most holy faith." It is a delightful experience, in which the joy of the Lord, rather than the vain amusements of this world, is the source of our pleasures. While the world thinks of "fun," the Child of God has experiences described in the language of inspiration as "joy unspeakable and full of glory." Friendship, mutual edification, reverence for God and His Word, soul satisfaction, character-building, and joy in the Lord are all to be found in Christian fellowship. Let us cherish it in the home, in the social circle, in business life, and in the house of the Lord.

BIBLE TEACHING ON LOVE

VI. "Love Your Enemies"

Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.—Matt. 5: 44, 45.

If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.—Rom. 12:20, 21.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.—Prov. 16:7.

—o—

"Love thy neighbour as thyself." In answer to the lawyer's question, "Who is my neighbour?" Christ gave him an illustration that is highly applicable to us in our own times.

His answer to the lawyer's question is known to us as the Parable of the Good Samaritan. Of all enemies, the Samaritans were the most despised among the Jews. Yet when the unfortunate Jew fell among the thieves, one of these despised Samaritans, rather than neighbor priest or Levite, proved himself the real neighbor to this needy man.

Whether our neighbor lives just across the street; on some neighboring farm; in some distant county, state, or province; in England, France, Germany, Russia, Italy, Japan, or China; we should extend toward him the same spirit of love and helpfulness that the good Samaritan showed to the man who fell among the thieves.

In our admiration of the generosity manifested by this good Samaritan, let us also remember the admonition of our Lord, "Go, and do thou likewise."

—o—

Negative Teaching.—Many commentators seem to have an erroneous idea as to what this means. If a man teaches against war, against secret societies, against bearing the unequal yoke, against following the fashoins of the world, etc., etc., etc., they call it "negative teaching," and either denounce it or pass it by in contemptuous silence.

But we would like to call your attention to the fact that all this is **positive teaching,** provided it is the spirit of loyalty to Christ and not the spirit of "agin the world" that prompts the teaching. Really, it is the enemies of God, not Christian loyalists, who do the negative teaching, and exert the negative influence. Where God says, "Ye shall," the devil says, "Ye shall not." There is not one single command and teaching of the Almighty that is not negatived by the arch enemy of souls and by his followers among men. Whether it is God's "Thou shalt" or "Thou shalt not" that we affirm and proclaim, it is all positive teaching. The negative teaching comes from the other side.

Let no one beguile you or scare you or confuse you with the charge of "negative teaching" when you testify against

sin in any or all of its forms. In fact, "Thou shalt not" is more frequently used in Holy writ than "Thou shalt." We are not surprised at this. We are living in a world which the inspired Word says "lieth in wickedness." In preaching to the people of God we are not only to tell them what the Lord expects of His people but also what He warns His people against doing. Let us quote one example: Paul, writing to Titus, uses these words: "Teaching us that denying **ungodliness** and **worldly lusts** we should live **soberly, righteously**, and **godly**, in this present world." In your teaching, whether it is things that we **ought** to do or **ought not** to do, your teaching is **positive** so long as it rings true to the Word and the will of the Lord.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

THE BEATITUDES

(Matthew 5:1-12)

By Menno Smith

Multitudes gathered round Jesus to see,
And hear what His wonderful teachings would be;
When seeing them, unto a mountain He went,
Sat down and taught how their lives should be spent.

"Blessed are the poor in spirit" (we read,
Have naught in themselves for merit to plead;
Asking through mercy their sins be forgiven,
He told them) "for theirs is the kingdom of heaven."

Blessed are they whose portion to mourn
Is laden with sorrow so deep to be borne;
With burdens so heavy and hearts so sad,
He told them, "for they shall be comforted."

Blessed are they who truly are meek,
Gentle, submissive, yielding complete;
Looking within seeing little of worth,
He told them, "for they shall inherit the earth."

"Blessed are they who do hunger and thirst
After righteousness" (food is provided for such
Who comply with His Word, and see He has willed,
In tenderly saying) "for they shall be filled."

Blessed are they who mercy doth show
To others, while living this life here below;
Who freely forgive and friendly remain,
He told them, "for they shall mercy obtain."

Blessed are they with a heart that is pure,
Cleansed by the blood, all things will endure;
Living a life to comply with His Word,
His promise to such, "for they shall see God."

Blessed are they, the makers of peace,
Willing to suffer, not strife to increase;
Willing to help, not seeking reward,
"For they shall be called the children of God."

"Blessed are they which for righteousness' sake
Are oft persecuted" (by others through hate,
And shunning their presence with scorn and derision
He told them) "for theirs is the kingdom of heaven."

"Blessed are ye when men shall revile,"
Delight to persecute you with a smile;
Saying all manner of evil against you,
When falsely accused, rich rewards will be sure.

"Rejoice ye, and be exceedingly glad,
For great in heaven will be your reward;
The prophets were thus persecuted that lived
On this earth before you," should encouragement give.

Maple, Ont.

SEPARATION FROM THE WORLD

The Scriptural Basis for This Bible Doctrine Together with Ten Reasons for Its Observance

An address prepared by the General Problems Committee appointed by Mennonite General Conference and distributed for the meditation of all who are interested in knowing and doing the will of the Lord.

The Bible doctrine of separation has both positive and negative aspects. These are revealed in the case of the Nazarite who was both to separate himself unto the Lord, and to separate himself from certain things. Num. 6:2, 3. The two ideas are stressed in many other Scriptures; such as Rom. 12:1, 2, where the apostle first beseeches us to "present" our bodies "a living sacrifice, holy, acceptable unto God," and then follows with the negative teaching in which we are told not to be "conformed to this world."

This principle of separation from the world runs through the entire Bible. To Abraham came the call to separation when the Lord chose him to become the father of a great nation, the people of God. Gen. 12:1, 2. The Israelites were to be separated from the people of the earth who were not worshipers of God. Ex. 33:16; Lev. 20:26. After the captivity the Jews were restored to fellowship with God when they separated themselves from the idolatrous peoples about them. Ezra 6:21; Neh. 9:2. To the Corinthians the apostle Paul issued this call: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18). Only obedience to this commandment carries with it the precious promise that accompanies it.

As we take note of the many clear Scripture teachings on this Bible doctrine we are impressed with the words of a certain writer: "All of Israel's ills in the Old Testament arose from the fact that they did not heed Jehovah's call to separation. Psa. 106:34-36, 39, 40-42. The believer's failure to heed God's call to separation is the cause of the powerlessness and lack of blessing in the individual and the church."

A study of the Scriptures makes it very clear that the Church and the individuals who compose the Church, must be separate from the world. The following ten reasons why Christians cannot have fellowship with the world should help us see the need of being consecrated to Christ and separated from the world:

1. **Christ is the Head of the Church** (Col. 1:18) **while Satan is the prince of this world** (Jno. 12:31).—It is clearly a matter of choice on our part as to the leader and group with which we want to identify ourselves. As Christians, surely we will want to follow and serve our glorious Head. We cannot serve two masters. Matt. 6:24.

2. **The Church is the Bride of Christ** (Matt. 25:1-6; II Cor. 11:2; Rev. 19:7), **while the world is the agency of Satan who opposes Christ** (Eph. 2:2).—Surely as a bride we should not want to be untrue to our Bridegroom by consorting with His enemy, the world. The world is an "adulterous and sinful generation," but we are a "chosen generation, a royal priesthood, an holy nation" (I Pet. 2:9). Let us be true to our glorious Bridegroom.

3. **The Church includes the people who own their allegiance to Christ** (Matt. 10:32; Rom. 10:9; I Jno. 4:15) **while the world includes the people who are dominated by Satan** (Jno. 8:44).—Since we in our baptismal vows pledged allegiance to Christ there should be no desire on our part to fellowship with those who are serving the Archenemy of Christ and the souls of men.

4. **The Church walks the narrow way that leads to life, while the world walks the broad way that leads to death** (Matt. 7:13, 14).—Since the aims and destinies of these two groups are exactly opposite, we see the folly of worldly affiliations such as marriages with unbelievers, and business partnerships with non-Christians. The unequal yoke with unbelievers is forbidden. II Cor. 6:14-16. Two cannot walk together unless they are agreed. Amos 3:3.

5. **It is impossible to love the Father and the world at the same time** (I Jno. 2:15-17; Jas. 4:4).—We need to guard our affections, and if they are set on things above we will not put them upon worldly things. Col. 3:1, 2. This means that we forsake all sin, that we give no place to the love of worldly pleasure and that we do not allow the cares and riches and ambitions of this world to dominate our life. Luke 8:14; Matt. 6:19-21; II Tim. 6:9, 10; II Cor. 7:1.

6. **Conformity to Christ is required, conformity to the world is forbidden** (Rom. 12:1, 2; II Cor. 3:18).—This means a "separation from the method-

l practices and fashions of this world. . A Christian is a citizen of another rld, and has no right to take his pat- n from this" (Phil. 3:20, R.V.).—rrey.

. **Christ is in the Church, but Satan n the world** (I Jno. 4:4; Col. 1:27).—ve have Him with us and in us, in the son of His Holy Spirit, we have the ver to overcome the evils and temp- ons of the world. And we have ver to carry on the work which He committed to us. It is significant t the world cannot receive the Holy rit. Jno. 14:16, 17.

. **The mission of the Church and t of the world are so radically dif- nt that none of us should want to ow after the things of the world** att. 5:13-16; Acts 1:8).—Only as are separate from the world can we a light to the world that is in the kness of sin. Only then can we have presence of the Spirit to carry the pel to a lost world. Only thus can live the larger life that comes from ire heart that is "unspotted from the ld." II Cor. 6:11-13; Jas. 1:27.

The cross marks the dividing line veen the Christian and the world l. 6:14; Phil. 3:18).—If we glory in cross we naturally find ourselves rated from the enemies of the cross. s perfectly natural that we become rated from the influences and as- ations of the world as we keep close ie cross.

). **The Church will abide forever, use she does the will of God, but world and the lust thereof will pass y** (I Jno. 1:17).—Those who love serve the world will come to a tragic but those who love and do the will od will enjoy His presence forever. e world passeth away, and the lust eof: but he that doeth the will of abideth for ever" (I Jno. 2:17).

——o——

"PROVE ME NOW"

By Allan Good

ng ye all the tithes into the storehouse, there may be meat in mine house, and me now herewith, saith the Lord of , if I will not open you the windows of n, and pour you out a blessing, that shall not be room enough to receive Malachi 3:10.

elections from Other Writers

hat is God saying here but this: child, I still have windows in heav- They are yet in service. The bolts as easily as of old. The hinges have grown rusty. I would rather fling open and pour forth, than keep shut and hold back. I opened them loses and the sea parted. I opened for Joshua, and the Jordan rolled I opened them for Gideon, and osts fled. I will open them for you, ou will only let me. On this side e windows, heaven is the same rich storehouse as of old. The fountains and streams still overflow. The treasure rooms are still bursting with gifts. The lack is not on my side. It is on yours. I am waiting. **Prove me now.** Fulfill the conditions on your part. Bring in the tithes. **Give me a chance.**"—Sel.

I can never forget my mother's very brief paraphrase of Malachi 3:10. The verse begins, "Bring ye the whole tithe in," and it ends up with "I will pour" the blessings out till you'll be embarrassed for space. Her paraphrase was this: "Give all He asks; take all He promises."—S. D. Gordon.

The ability of God is beyond our prayers,—beyond our largest prayers. I have been thinking of some of the petitions that have entered into my supplications innumerable times. What have I asked for? I have asked for a cupful, and the ocean remains. I have asked for a sunbeam, and the sun abides. My best asking falls immeasurably short of my Father's giving. It is beyond that we can ask.—J. H. Jowett.

"All the rivers of Thy grace I claim,
Over every promise, write my name."
(Eph. 1:8-19)

In Christian Missions (supplement to the Gospel Herald), on the front page, July, 1942, we read, "In view of the large field represented by this group **it was suggested** that the Mennonite Church **might** begin to tithe its members. This would provide the help needed to man the work that can be supported by the tithe of her income." [Yes, every work and every need.—A. G.]

Further Meditations

Tithing is the burden of my heart. Allow me to suggest that the entire Mennonite Church would reread the article by Bro. Lloyd Hartzler, "Why the Tithe?" in May 21 Gospel Herald. I can say a hearty "Amen" to this. In case the Mennonite Church should take the suggestion, made at the General Mission Board, and tithe her members, would it not be an advantage to study the subject? Now the Mennonite Publishing House has ready to send out 10,000 tithing tracts by Arthur W. Pink. I wish we might all study this tract. Someone has said that in order to study something, we ought to at least read it five times. I have spent dollars and dollars on tithing literature (which I consider well spent), read it, and studied it, and I am very glad that I am able to tell you where you can get a series of 33 tithing tracts, all different, for one dime: Layman Tithing Foundation, 740 North Rush Street, Chicago, Ill. If you lean the tithing way, these 33 tracts will finish convincing you. Among all of the tithing literature I have read or studied, these are among the best; short and precise, and to the point. We feel it is our duty to let our dear people know of this simple and convincing literature on this very important subject. I have only learned this Bible truth less than three years ago, and I love it very much. Did you ever stop to think that maybe the Mennonite Church might be compelled to tithe its members, as a last resort, to supply the many dire needs and worthy causes confronting us,—the C.P.S. Camps, the India problem, etc., etc.? Another good tithing publishing house is The Reporter Publishing Co., 6540 Garland Street, Lincoln, Nebraska.

Remember, I belong to the shut-in class and like to get letters.

Carstairs, Alberta.

Come

Come, Holy Comforter,
Thy sacred witness bear
In this glad hour:
Thou who almighty art,
Now rule in every heart,
And ne'er from us depart,
Spirit of power.

—Charles Wesley.

——o——

STEADFASTNESS IN THE FAITH

We clip the following from one of our exchanges:

"Value of any opinion should always be minimized; but it is, notwithstanding lack of thoroughly convincing indications, a sincere conviction that neither this war, nor governments, nor men, nor worldly powers, nor any other creature or thing, can tear the present generation of Christians from the faith. . . . I say this, realizing fully my own personal fallibility and susceptibility to worldly temptation; but believe, no matter what appalling developments strike the world, the Faith will live on in the hearts of thousands of honest, unyielding Christians. In much the same way the apostle Paul congratulated the Church at Rome: 'For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord' (Rom. 8:38). He might well have been speaking to us today."

The tone of this testimony reminds us of what James teaches us: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Paul, in the midst of trials and difficulties, testified: "I determined not to know anything among you save Jesus Christ and him crucified." Let this be our attitude under any and all circumstances: By the grace of God I mean to be true to Him, doing His bidding, obeying His voice, obedient to "all things whatsoever" He has commanded me; knowing that so long as I am true to Him there is no power in earth or hell that can take me out of His hands. His promise is: "Be thou faithful unto death, and I will give thee a crown of life."

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

City Missions

KNOXVILLE, TENNESSEE

In these days of turmoil and confusion we still have much for which we feel to praise Him who is our refuge and strength. We are happy to take this privilege of testifying to His unmerited goodness to us as we endeavored to serve Him in this part of His vineyard for a few months this summer.

Knoxville is known as a city of churches (numbering one hundred and twenty odd) yet many are indifferent and do not heed the call of the open church doors. It is because of this situation that we find it necessary to go out and create opportunities for definite personal contacts, such as cottage prayer meetings, house-to-house visitation and Bible reading, and street meetings, which are held at a recreation park near the Mission. In the last mentioned work, we find the loud speaker to be very advantageous and we pause again to praise the Lord for those who presented the Mission with this means of getting out the Gospel story.

Sister Anna Showalter, who has been on vacation since August 2, is enjoying a much-needed rest and fellowship with loved ones in her home near Broadway, Virginia. She will find a hearty welcome both among the workers and the people of this community when she returns on Sept. 5. Sister Hurst has been very busy with visitation work during Sister Showalter's absence.

We are glad also that it was possible for Bro. Shenk to take a ten-day leave (Aug. 4 to 14), attending the various sessions of the Virginia Conference at Waynesboro, Virginia, and spending a few days at his home near Denbigh, Virginia.

Not only did the Lord supply spiritual grace but He was mindful of our temporal needs also. We left Harrisonburg, June 20, trusting His abundant provision, and the week following the closing of S. B. S. at this place a brother came to me offering satisfactory employment which afforded some much appreciated income. This also offered a unique opportunity for heart-to-heart talks with the laboring men with whom I came in contact.

Our summer here at Knoxville has been a very happy one. We greatly appreciate the intimate acquaintances we have been privileged to make with the workers here as well as with many others. Our hearts were touched when a roomful of brethren and sisters and friends gathered here at the mission home for prayer and to wish us Godspeed as we go back to Eastern Mennonite School for another year of Bible study.

We feel reluctant to leave, but we believe that it is the Lord's will for us to equip ourselves with a more thorough knowledge of His Word. As we go will you join us in our prayer that the Lord of the harvest may soon send more laborers into this field which is white to harvest? Levi and Mary Hurst.

HUTCHINSON, KANSAS

(215 South Pershing)

Dear Readers of the Gospel Herald:—We had the privilege to attend the Missouri-Kansas Conference, held Aug. 4-7, with the West Liberty congregation. We were glad to have Bros. J. M. Kreider of Palmyra, Mo., and Alva Swartzendruber of Hydro, Okla., to stop with us one night on their way to conference.

Other visitors during the month of August were Bro. and Sister Roman Yutzy, Sister Susan Yutzy, Bro. and Sister Dan Yutzy and family of Iowa, Bro. Harold Campbell of Waynesboro, Va., Bro. Ralph Yoder from C.P.S. Camp, Weeping Water, Neb., and Sister Bertha Yutzy of Peabody, Kans. We were glad for each one of these visits.

Aug. 9, Bro. Edwin Weaver, returned missionary from India, brought us the morning message. He gave the children a talk on India after Sunday school.

In the evening of Aug. 9, Bro. Amos Gingerich of Williamsburg, Iowa, preached to us on "The Devotional Covering." Sister Gingerich and Bro. and Sister Paul Gingerich of Hesston worshiped with us that evening.

Wednesday evening, Aug. 12, Bro. and Sister I. Mark Ross and daughter of Wichita worshiped with us. Bro. Ross conducted children's meeting, after which he brought us a message on "Prayer."

At present Bro. Jess Kauffman of Hesston, Kans., is faithfully supplying the pulpit.

Our attendance at Sunday school has been increasing, as school will begin soon. So many of the children were gone on vacation this summer, and are just now coming back.

We thank the Greensburg and West Liberty congregations for the provisions, and the Yoder congregation for the donation for provisions. May the Lord bless each one who had a part.

We are sorry to have Bro. and Sister Eli M. Bontrager move to Protection, Kans. They were faithful helpers in the Sunday school. We hope that they will be a help where they are going.

Bro. and Sister John Wenger of Canton have moved to South Hutchinson. We appreciate their help in the Church very much.

Continue to pray for the lost in Hutchinson.

Aug. 31, 1942. Elsie L. Selzer.

JOHNSTOWN, PENNA.

Greeting in Jesus' name:—We praise God for the privilege we have in this large city; that we have Jesus to go with us into the homes of the unsaved.

August has been an exceptional one for the Mission family. The first part of the month we were permitted to attend the conference at Masontown. We were able to take two of our city women along; one of them a member of the Church. It was wonderful to them to listen to the different speakers and to see the sisters all wearing the devotional covering and not dressed in the fashions of the worl To us as mission workers who are continual handing out, it was refreshing to attend Co ference and see such a large group of mi isters together.

The week following Conference, we beg our Bible school. The school was to ha been under the direction of Bro. S. G. Shetl but he being very sick at this time, Bro. Jol Thomas was appointed to direct the scho We made a good start with 45 enrolled, vided into 5 classes. Teachers: Bros. Ll Kniss, John Thomas, Sisters Mildred Me Eunice Mast, and the Supt. The fourth d we had to close because of the death and f neral of our Bro. S. G. Shetler. The childr were disappointed because the school clos so soon.

Aug. 14, Bro. Frank Stoltzfus, wife a daughter, Supt. and Matron of the Coat ville Mission; also Bro. J. M. Nissley, Su of the Altoona Mission, stopped here with They came to attend the funeral of B Shetler.

After the funeral Bro. Emanuel Mast a wife, their daughter, Naomi Stoltzfus, and s Lewis, and Sisters Emma and Erma Stol fus, all of Chester and Lancaster counti stayed with us till Sunday and helped in t morning worship. The day of the funera carload from Grantsville, Md., also Bro. D Mast and wife, Bro. Elam Mast and w Bro. Mike Kauffman and wife and daugh Sarah, spent a short time here with us.

Aug. 16, we were favored by Bro. Eln Moyer of Souderton, Pa., with a carload workers, coming in from Arbutus Park a taking over the meeting, which we enjo very much.

Aug. 20, at our regular Thursday even meeting at Woodvale, Sister Dora Taylor worker in the Tampa, Fla., Mission, favo us with a meeting with the Spanish people Woodvale.

Aug. 23, another carload from Arbu Park came in and assisted us in the morn worship. Among them were Bro. John Hiestand of Marietta Mission, who brough the morning message.

Several weeks ago a group of young pe from Topeka, Ind., stopped with us night. They had been to the Howard C Camp. Saturday night, Aug. 22, Bro. S uel Brubaker of Cocolamus, Pa., spent night here. We appreciate all these visit and invite them with others to visit us ag

The next thing that made an impres was a real estate salesman who came tacked a "for sale" sign on the Mission bu ing. Now the question is, If the build should be sold, and the Mennonite Mis vacate, then what?

The Local Board met this past week Bro. J. L. Horst, president of the District sion Board, and Bro. James Saylor. The cussions were, rent and prices of buildi We are waiting on the Lord for His lea for the future.

There are several middle-aged women children coming to services. These mo are seeking the Lord.

Another announcement is revival meet in October. Will you pray with us for the vation of the lost?

(Continued on page 523)

The Summer's Work In the Southern Highlands

By Stanley Shenk

The station wagon, trailer, and three of the group of five workers l Harrisonburg at about 11:00 a.m., Saturday, June 20. My wife d I were unable to join the group until three days later, at Knox- e, Tenn., due to our wedding of June 20, which had been already eduled previous to our appointment.

A warm reception was given all of us at the Knoxville Mission me. The workers there are more or less isolated from fellowship h those of like precious faith and were very glad to see us.

The revival meetings opened in the evening of June 21, with Bro. s Yoder as the evangelist. Summer Bible School opened on Monday rning, June 22, with an attendance of 82.

The days at Knoxville passed rapidly. Our work was composed of le school teaching, visitation, studying, and participation in the ning evangelistic efforts. Both couples were given rooms at the r-by home of the Dowling's. Bro. Otis stayed at the Mission home, d we all ate together at the Mission home.

On Saturday evening we held a street meeting at a near-by square. quartet composed of Levi Hurst, Otis Yoder, John Shenk, and Ivan wling sang. Otis spoke. Lester Shank and I passed out literature ring the final selection of song. While doing this, we met a man h one leg who told us that he had cancer of the knee and only nine nths to live. Upon questioning, he admitted that he was not a ristian. He put us off when we spoke to him definitely concerning soul's salvation, but invited us to come to his home and visit him. ter and I promised. This promise paved the way for a remarkable nifestation of God's blessing. Several days later, when Lester d I decided to respond to his invitation, we found that we had lost address. However, we remembered his last name, his approxi- te location, and the fact that he lived on a street with a strange- nding name. We decided to ask the Lord to lead us to him. We , and the Lord led. Twelve minutes later, after traveling nearly o miles, we were talking to him. We were sorry to learn, however, t he was a trifler. When we left him we knew that he knew what s right, but that he had steadfastly set his face to do wrong.

The Bible school closed Friday morning, July 3, with an average at- dance of 99. This was the largest Bible school that the Knoxville ssion has ever had. The revival series closed in the evening of the ne day.

The next day we left for Concord, Tenn. The first revival service he big church was held that evening. About 18 were present. Con- d is an unusual community. At one time there was a flourishing gregation of 150 people there. Now the number of members has indled to three or four. There are no longer any regular preaching vices. The disappearance of this congregation is largely due to the t that most of the people have moved away. The work is being pt alive by Bro. Sol Blosser, who gathers up young people of the mmunity and holds Sunday school and young people's meetings. Twenty-one were present for Sunday school the following morn- . We felt encouraged to plan for a regular morning Bible school ead of the prolonged evening children's meeting that had been ommended to us. Accordingly, we printed 70 announcements of Bible school and revival meetings and passed them all out on day afternoon. Thirty were present for the Sunday evening service. the morning, 16 children were present for Bible school; Tuesday d Wednesday, 34; Thursday, 40; and Friday, 45. The interest ong them was splendid. They were capable and courteous. The ning meetings also were well attended. The attendance rose to a h of nearly 70 on Friday, July 10, the final night. This attendance ord was made in spite of heavy thunderstorms that rose almost every ning and served as deterrents. One night during the service, tning flamed brighter and brighter on the western horizon, the grew damp, the wind rose, and great drops of rain began to pelt inst the church building. With livid brightness, lightning struck y close several times, the rain descended in torrents, and the nderclaps blasted and reverberated. Just after one very heavy ndercrash the lights went out. In the darkness and silence a voice an to sing,

> "God moves in a mysterious way
> His wonders to perform.
> He plants His footsteps in the sea
> And rides upon the storm."

outsang the thunder and the rain. The meeting proceeded with- interruption.

It was hard to leave Concord. The people wanted us to stay longer. They were eager for religious instruction. They could hardly believe that we were only staying for a week. They gratefully showered us with gifts from their gardens. They want a young couple to move into the community and start religious work. We were unanimous in our own personal convictions that this should be done. The community is accessible. It is composed of people of high moral and mental caliber. If permanent work were started in Concord, I am satisfied that it would serve as a nucleus for further mission expansion. Most important of all, the field is ripe. It is ripe right now! Yet, if our Mennonite Church follows its customary practice, it may wait for two or three or four years to start the work and in the meantime another church group will have moved in or those people now most interested in a rejuvenated Mennonite congregation will have joined other church movements.

Dear Christian friends, if you would go, as we did, into a community such as Concord, see the eagerness with which people receive the Word of life, win the friendship of the children and the respect of the older people and then after just one week, say, "Good-by now—I hope the group can visit you again next year," it would tear your hearts as it tore ours. It would drive you to your knees as it drove us. It would cause you to wonder what is primarily on the minds of Mission Board members when they gather to consider a new field—finances and comforts, or immortal and dying souls.

Ophir, Kentucky, was the next field that we visited. It was the most isolated of any of the communities that we were in. It is fifteen miles from the nearest hard road and seven miles from the nearest good gravel road. Our first trip into Ophir will long be remembered by the four of us who took it. Otis was not at the time with us. He had taken a train for Harrisonburg, Va., at the conclusion of the last service at Concord in order to spend the week end with his family. We planned to meet him at the Paintsville, Kentucky, bus terminal on the day after our arrival there from Concord to work in the Ophir community.

We left Paintsville, Kentucky (a town about nineteen miles from Ophir) on Monday, July 13, at noon. Four miles from Paintsville we turned off the hard road onto a good gravel road (known locally as the WPA road). We proceeded with confidence, pulling the house trailer behind the station wagon. For three miles all went well; and then the road suddenly dipped into a deep ravine, crossed the stream at the bottom, and then made a sharp turn and a steep ascent to the left. Known to the natives as Fishtrap Hill, the steep ascent was too much for us. The station wagon stopped halfway up. We got out and surveyed the scene. There was nothing to do but try to go ahead, as it would have been practically impossible to have backed the trailer around the sharp turn and onto the narrow bridge for a fresh start. I got back into the driver's seat, started the engine, raced it to its utmost power, while I held the emergency back and then let the emergency go. The station wagon and trailer leaped forward six inches. After using this desperate expedient for about a dozen times, the station wagon managed to keep going and we ascended the hill in triumph. For three or four more miles we had no trouble but were warned upon inquiry that the WPA road ended just ahead, and that it would be totally unsafe to take the house trailer further. After talking it over, we decided to unhitch the trailer at the end of the WPA road and go ahead in the station wagon to see what the road ahead was like. It was bad. We agreed with the verdict of the natives that it was impassable for a trailer.

We forded a good-sized stream and arrived in Ophir at about four in the afternoon. As we arrived, it began to rain. We went into the post office and received our mail. After reading it, we held a council concerning the work in general and the evening meeting in particular. We agreed that the trailer could not be brought in; that if we left the trailer where it was, the five miles between it and Ophir was too great a distance (considering the road) to drive the station wagon in and out daily, and to walk would consume too much valuable time.

It appeared that the community would have to be left. It was just then that the Lord again intervened providentially in the form of an invitation to spend the night at a mountain home near the schoolhouse. We declined, thinking it necessary for the safety of the trailer that we spend the night in it. We little realized how important this invitation was to become. We also had to decide right away what to do about the evening service. It had been announced in the community prior to our arrival and we felt bound to go through with it. Yet when we left the trailer we had planned to return to it for supper

and to change clothing before going back to Ophir for the evening services. However, because of the roughness of the road, we decided that since we were actually at Ophir, we would stay there until after the services and in the meantime get along with the clothing and the food that we had with us. Of the latter, we happened to have only a pound of cheese in the station wagon. We were unable to buy any ready-to-eat food but crackers in the general store, and so for supper we ate cheese and crackers. Shortly after six, we began the mile-and-a-half walk to the Lost Creek Schoolhouse, where the meeting was to be held. For most of the distance we raced another oncoming thunderstorm and arrived just a few minutes before the downpour. The heavy rains cut attendance to nearly nothing that evening. The audience consisted of nine persons (including our group) and two dogs. We held only a short service. We then started back down the Lost Creek trail toward the station wagon, determined to get the station wagon through the ford before the heavy and continuing rains cut us off from the trailer. It began to rain again. As we passed the Helton home (to which we had been invited for the night at the post office) the previous invitation was renewed.

(To be continued next week)

God's Hand of Love in Suffering

By Titus Martin

XII. DELIVERANCE

(Rev. 7:9-17)

Those suffering from bodily affliction often pray to be delivered from the sorrow and pain that accompanies their afflictions, and to be restored to health and strength. While this is right, and for some God chooses to do this when it has done its work, others must suffer till deliverance comes in death. Then, if we are His faithful children, we are delivered in the true sense of the word.

Those who are delivered from their present affliction are still in their physical bodies, subject to sorrow or pain, which we can not expect to get rid of altogether on this side of the grave. We want to think of our final and complete deliverance which will only come when God calls us in death; or, if living when He comes, these bodies of ours, subject to aches and pains, will become like unto His glorious body according to the mighty working whereby He is able to subdue all things unto Himself.

Someone has said that earth would be heaven if sin and all its consequences would be taken away.

John the revelator had a vision of "a new heaven and a new earth." In this vision he saw the absence of all things that would mar the happiness of those who dwell there. He says that "God shall wipe away all tears from their eyes." How often on earth the tears come because of pain, sorrow, or disappointments. These will not be found when we are delivered from this world and have our portion in the new heaven and the new earth.

He goes on and says that "there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." He also speaks of the absence of sinful people who have not been redeemed by the blood of the Lamb, and often on earth bring sorrow to God's children by their ungodly deeds.

While the Bible speaks much of the absence of things that would mar our happiness there, it is not silent on some of the things found there that are for our happiness, both here and hereafter. In the same vision, John is given the words, "Him that is athirst will he give of the water of life freely." I think this suggests the thought that all our heart longings, our spiritual thirsts will all be filled. To the child of God, I think, the greatest thirst is to be like Him, and to see Him as He is. This shall be our happy portion in the glory world.

Another longing is praise and service, and while it is a part of the true Christian here, it is often very imperfect—we desire to serve more perfectly. In heaven the redeemed will serve Him, and sing songs of praise to Him through all eternity. Ours shall then be a perfect praise and service, and eternity alone is long enough for its expression and enjoyment.

We might go on and name some more, but the words of the psalmist, I think, will suffice: "In thy presence is fulness of joy; at thy right hand are pleasures for evermore." It is, I believe, not possible to conceive in our finite minds just what will be fullness of joy for us when we are delivered from these mortal bodies and dwell in our glorified bodies. Whatever our conception may be, let us never forget that in His presence is "fulness of joy." Nothing that would add to our happiness will be missing there, and nothing that would mar our happiness will be found there.

The psalmist again says, "I shall be satisfied, when I awake, with thy likeness." On earth we are never satisfied. We set goals, and think that then we would be happy; but if attained, we are still not satisfied, and desire something better. In heaven we shall be satisfied, for it is written that "he that overcometh shall inherit all things." There remains nothing else to desire, for we have all; "heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Notice that we have to **suffer** with Him if we want to **reign** with Him. If God chooses for us to suffer for Him here (if perhaps we are afflicted for years, almost beyond endurance) let us hold out faithful, for we have the promise that we shall some day reign with Him. Paul writes that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." The greater our suffering here in this life, perhaps, the clearer our conception of the glory that shall be our portion when deliverance comes. Some one has truly said that "heaven must begin here." We have earnests of the Spirit here, and the man that does not enjoy these things here would not be happy in heaven. Praise and service are enjoyments in heaven and also here, though often not as much as we would desire because of the limitations of the flesh and the presence of sin.

In heaven we shall have a body without limitations, not subject to pain, but we shall be perfectly fitted for the enjoyment of those things found there. Paul makes a number of comparisons between our mortal bodies here and the immortal bodies that shall then be ours. "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." Whatever may be our portion in this life, though it be one of much suffering and pain, let us endure it patiently and accept it as a messenger of love from Him. Some day (it cannot be long) we shall be delivered from these things and then our blessed portion will be fullness of joy at His right hand forevermore. Blessed be His holy name, who has not left us in darkness in regard to the joys that await His faithful children in the future and has given us assurance of their attainment provided we remain faithful.

"There is a land beyond the sky,
Beyond the reach of mortal eye,
Where all's serene and blest,
A place where sin no more abounds,
Naught but joy and peace are found,
Where weary ones may rest.

"On that far and distant shore,
Time shall then be known no more;
It's one eternal day.
All things there are evergreen;
There decay has never been;
All things abide for aye.

"In this place we'll be like Him,
Who has cleansed us from all sin,
With Him always abide.
This place beyond our comprehension,
Far surpassing man's inventions,
All shall be SATISFIED."

New Holland, Pa.

Sunday School Lesson

Theme for the Quarter: Studies in Genesis

XII. JUDAH: AN EXAMPLE OF SELF-SACRIFICE

Lesson for Sept. 20, 1942.—Gen. 44: 18-34.

Golden Text.—Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren.—I John 3:16.

Introductory.—Judah, it will be remembered, was the one who first proposed that Joseph be sold into slavery. Now we find him before this same Joseph, who in the meantime had risen from the position of a slave to the position of exalted ruler over a mighty nation, unwittingly pleading for the life and liberty of Joseph's only full brother. Up to this point Joseph had put on a cold front, assuming an attitude of arrogant authority, for the purpose of bringing the guilty brothers to full repentance. In this he succeeded admirably. But when he listened to the humble, fervent, self-sacrificing plea of his half brother Judah, his inner self asserted itself, he was overcome with emotion, and he revealed to the now astonished brothers who he was.

Judah's Appeal in Behalf of Benjamin (18-34).—Joseph had completely humiliated his once enemy-brothers. He had ordered the sack of each brother filled, with the money they had paid for the provisions placed back into the mouth of each sack. His silver cup was placed into Benjamin's sack. After they were gone, he sent his servant after them with instructions to charge some one of their company with stealing the silver cup. So confident were the brothers that none of them was guilty of the theft, that they unhesitatingly declared that "With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen." Notwithstanding this certainty of innocence, the cup was found in Benjamin's sack. This brought the brothers back in haste, prostrate before the stern ruler whom they had not yet learned to recognize as their own brother whom they had sold into slavery. It was the fulfillment of the prophecy in Joseph's dream that his eleven brothers should some day make obeisance to him.

Let us now listen to the fervent, pathetic, heart-moving plea of Judah, who was the first to propose that Joseph be sold into slavery. Humbly he begged for a listening ear, as he rehearsed the story of their lives. He recalled their first visit to Egypt, and reminded Joseph of his request to bring the younger brother with them the next time they came to Egypt. He spoke of the bitter anguish of heart that their father Jacob felt when he heard of the request, saying that he could not consent to anything like that. But as they were again facing starvation Jacob's burdened heart relented and he reluctantly consented to let Benjamin go. He referred to the fact that they had a brother who was (supposed to be) dead, and now the prospect of having the younger brother taken away also would bring his hoary head in sorrow to the grave. He closed his fervent plea by reminding Joseph that he had offered himself as surety that his younger brother should return; and now that Joseph demanded that Benjamin be kept in Egypt as a bond servant, he offered himself to become this bond servant in Benjamin's stead. "How shall I go up to my father, and the lad be not with me," he concluded, "lest peradventure I see the evil that shall come on my father?"

This fervent appeal went direct to Joseph's heart. He had no further need to withhold from his brothers his identity, as they were now completely brought to a realization of their great sin and were sincerely penitent. "I am Joseph," he said, weeping aloud; "doth my father yet live?"

As we meditate upon this pathetic scene, we are moved to offer the following:

1. Judah, the "chief of sinners" in the betrayal and sale of his brother, became the chief of pleaders in behalf of their brother Benjamin. Offering himself as a sacrifice in Benjamin's stead, he became a type of Christ who offered Himself as a ransom for the sins of the world.

2. Joseph's sternness in his dealings with his brothers was justified in the results which it accomplished. At no time did he have any malice toward his malicious brothers. It was penitence, not judgment, that he was after. In the midst of his strength as a lion was the heart of a lamb.

3. Judah's abject submission to and fervent plea before the (as yet unidentified) ruler in Egypt is typical of what should be our attitude before our heavenly Father and Judge. "All have sinned, and come short of the glory of God." We thank the Lord for establishing the policy of "repentance and remission of sins" for all who come before Him in penitent submission.

4. The greatest blessing enjoyed by Joseph's brethren was not the material benefit that came to them as a result of their trips to Egypt, but the spiritual benefits resulting from their penitence before and reconciliation to their brother against whom they had so grievously sinned. So today, our greatest blessings come as a result of our vision of and affections set "on things above not on things on the earth."—K.

Bible Meeting Topic

FULFILLING THE GREAT COMMISSION—CITIES—Acts 8:5-27

Topic for September 20

MOTTO

"Preach the word."

OUTLINE STUDY

I. What the City Missionary Meets.
1. Centers of educational activities.
   a. For the uplift and benefit of men.
   b. For every form of godless and devilish service.
2. Industrial activities.
   a. Necessary and beneficial.
   b. To meet the perverted mode of modern living.
   c. A network of union organizations and unequal yokes.
   d. A mass of enslaved and oppressed people, living in poverty and squalor.
3. Publishing activities.
   a. Helpful literature.
   b. Literature forwarding all the devices of hell.
4. Recreation Activities.
   a. Drinking.
   b. Dancing.
   c. Card playing.
   d. Ruffians and lawbreakers.
   e. Necessary relief from the stress and strain.
5. Religion.
   a. The faithful church and teachers of the Word.
   b. Centers of false religion and cults.
   c. The modern corrupted church.

II. The Missionary Service.
1. Angels of mercy.—Gal. 6:10.
2. Messengers of good tidings.—II Tim. 4:1-5.
3. Upholders of a pure standard of life.—Tit. 2:1-10.
4. Snatching brands from the fire.—Jude 22, 23.
5. Seeking to rescue childhood from ruin.—II Tim. 3:14, 15.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Compassion."**
2. The Light of Jesus Needed in the Cities.
   a. Sinful things in a city.
   b. Finding sinbound souls to help.
   c. How to bring the light of Jesus to souls—
      In visiting.
      In giving tracts.
      In Sunday school.
      In Gospel preaching.
      In Bible school.
      In faithful living.

For Seniors.
1. Conditions to Meet in a City.
2. The Sufficiency of Christ for City People.
3. The Power of a Whole Gospel Message in the City.

PERSONAL THOUGHT

Is there something more that I can do to forward the message of salvation in the cities?

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions .....John R. Mumaw
Christian Doctrine .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Comumnications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania
Printed in U. S. A.

MENNONITE PUBLICATION BOARD

Simon Gingerich, Wayland, Iowa, President
H. F. North, Nappanee, Ind., Vice President
O. N. Johns, Canton. Ohio. Secretary
Lewis S. Martin, Harrisonburg, Va., Treasurer
Oscar Burkholder, Breslau, Ont.
J. C. Clemens, Lansdale, Pa.
E. G. Gehman, Harrisonburg, Va.
J. C. Gingerich, Detroit Lakes, Minn.
John H. Gochnauer, Manheim, Pa.
C. L. Graber, Goshen, Ind.
Henry Hershey, Intercourse, Pa.
Amos S. Horst, Akron, Pa.
J. L. Horst, Scottdale, Pa.
Jess Kauffman, Hesston, Kans.
J. Irvin Lehman, Chambersburg, Pa.
A. J. Metzler, Scottdale, Pa.
David D. Miller, Berlin, Ohio
E. E. Miller, Goshen, Ind.
Omar Miller, Molalla, Oreg.
H. B. Ramer, Duchess, Alta.
J. R. Shank, Versailles, Mo.
J. W. Shank, Goshen, Ind.
C. B. Shoemaker, Scottdale, Pa.
S. W. Sommer, Millersburg, Ohio
Milo Stutzman, Kingman, Alta.
Edwin J. Yoder, Topeka, Ind.
O. D. Yoder, Oyster Point, Va.
Harold Zehr, Rantoul, Ill.

COMMITTEES

Executive Committee.—Simon Gingerich, H. F. North, O. N. Johns, Lewis S. Martin, A. J. Metzler, C. B. Shoemaker.

Publishing Committee.—Daniel Kauffman, Chairman; Oscar Burkholder, Secretary; J. L. Stauffer, Paul Erb, J. Paul Graybill, H. A. Diener, J. Irvin Lehman.

THURSDAY, SEPTEMBER 10, 1942

Field Notes

If previous arrangements were carried out, Bro. A. J. Metzler of Scottdale worshiped last Sunday with the Howard-Miami congregation near Amboy, Ind.

* * *

Bro. L. O. Schlegel of Milford, Neb., preached the conference sermon at the recent meeting of the Iowa-Nebraska Conference, held near Alpha, Minn. D.

* * *

The Eastern Mennonite School reports an initial enrollment of 263. We thank the Lord for this favorable report. Our informant adds: "We expect a few more to come in for late registration."

* * *

Harvest home services are to be held at the Perkiomenville, Pa., Mennonite Mission Saturday evening, Sept. 12, with Bro. E. W. Kulp as guest speaker. A. G. M.

Bro. Nicholas Stoltzfus of Manson, Iowa, was called home from the recent meetings of the Iowa-Nebraska Conference at Alpha, Minn., because of an accident in his family. D.

* * *

Bro. E. C. Bowman of Linn, Mo., is planning to move to Cass Co., Mo., the former home of Sister Bowman. May the Lord bless them in their new environments, and also raise up another leader for the little flock at Linn.

* * *

Bro. Harold Brenneman (minister) of Kalona, Iowa, and Bro. Edward Berkey (deacon) of Manson, Iowa, are the two brethren who were ordained during the past year in the Iowa-Nebraska district. D.

FAMILY ALMANAC

At this time we are again asking the co-operation of our readers so that we may have up-to-date information for the revision of the Ministerial Directory of the 1943 Mennonite Family Almanac. After consulting the Ministerial Directory of the 1942 Mennonite Year Book and Directory, kindly make yourself personally responsible to send in information concerning the following:

1. Names and addresses of newly ordained bishops, ministers, and deacons.

2. Names of ordained members removed by death or otherwise.

3. Changes in addresses of ordained men.

We will appreciate your sending in this information at once, so that the Ministerial Directory will be as complete and accurate as possible.

Address
Family Almanac, Scottdale, Pa.

* * *

If previous arrangements were carried out, the brotherhood of the Stahl congregation near Johnstown, Pa., is now engaged in a series of meetings, with Bro. Oscar Burkholder of Breslau, Ont., in charge as evangelist.

* * *

Bro. J. W. Shank and wife, missionaries on furlough from South America, spent the past week-end with the brotherhood at Masontown, Pa., filling appointments in the Mennonite Church in that community.

* * *

Sunday school secretaries will please take note that it is time to send in their orders to the Publishing House for supplies for the fourth quarter. Orders will be promptly filled so long as the supply lasts. C. B. S.

* * *

Harvest home services at the Mennonite Gospel Mission, Spring Mount, Pa., are announced for Tuesday evening, Sept. 15, at which time Bro. Elmer Kolb of Pottstown, Pa., is expected to be present to deliver the message of the evening.

* * *

Brethren J. C. Gingerich and Elmer Hershberger of Detroit Lakes, Minn., Ivan Lind of Hesston, Kans., and Gideon Yoder of Denison, Iowa, were among the visiting ministers at the recent meeting of the Iowa-Nebraska Conference. H. A. D.

* * *

Bro. Abner G. Yoder, who was called to his reward a few months ago, is greatly missed in his home conference district, the Iowa-Nebraska Conference, especially so, since he was its moderator at the time of his being taken away. D.

* * *

"Mennonites and Their Heritage," is the title of a series of booklets, "designed for use in Civilian Public Service Camps," edited by Bro. H. S. Bender. It has met a ready response, as indicated by the fact that a second edition of the booklets is planned for publication in the near future.

* * *

For a number of years the Mennonite congregation in Elkhart, Ind., has been caring for a mission station east of the city. The Lord has blessed the work, so that now this little flock is being organized into a separate body, known as the Pleasant View congregation, with a membership of 51. We praise the Lord. Long may the work thrive and prosper at Pleasant View.

* * *

Bro. A. H. Kauffman, Tuleta, Texas, sends us an interesting letter, published elsewhere in this issue. Friends of the work in that part of Texas will read with sadness and sympathy this sentence which appears in that part of his letter telling of the Gulf storm that swept over those regions: "The Tuleta Mennonite Church building was blown from its foundation and is wrecked so badly that it can no longer be used."

* * *

Recent visitors in the Publishing House and surrounding community include the following: Emanuel Brunk and wife and grandson Douglas Brunk, Denbigh, Va.; Christian Blough, Sterling, Ohio; Paul Horsch and family, Cleveland, Ohio; Kenneth Berkshire and family, Kenneth Baer and family, Masontown, Pa.; Fred Lohr and family, Albert Lohr and family, Lancaster, Pa.; Ralph Hernley and wife, Howard, Pa.; Clark Maust and family, Red Lion, Pa.

* * *

Biography of Conrad Grebel.—Bro. H. S. Bender of Goshen, Ind., has written (now being put into type) a book on the life of Conrad Grebel, leader of the first organized Mennonite congregation, organized at Zurich, Switzerland in 1525. This book, soon to be publish

by the Mennonite Historical Society Goshen College, will be of special terest to lovers of history, as it will row much light on the history of the ennonite Church in those pioneer ys.

* * *

Among those who attended the dedi- tory services at the Gospel Book Store Goshen, Ind., last week were the embers of the Executive Committee of e Mennonite Publication Board, com- sed of the following brethren: Simon ngerich, Wayland, Iowa; Homer F. rth, Nappanee, Ind.; Otis N. Johns, nton, Ohio; Lewis S. Martin, Harris- burg, Va.; A. J. Metzler and C. B. oemaker, Scottdale, Pa. This com- ttee held a meeting at Goshen on Sat- day, Sept. 5, laboring in the cause of e spread of Gospel literature.

* * *

The Gospel Book Store.—Dedicatory vices were held at the new Gospel ok Store at Goshen, Ind., on Friday ernoon of last week. In the evening a eting was held at the Yellow Creek urch west of Goshen, and a similar eting was held Saturday evening at e Clinton Frame Church east of Go- en. This new store is in charge of Bro. seph H. Garber, formerly a field man the employ of the Mennonite Publish- House. This is the fifth branch book re operated under the auspices of our blishing House at Scottdale. May the ne of the store be exemplified, both in management and in the literature it ds forth; literature that truly holds th the Gospel of Christ in "all things atsoever" it teaches.

—o—

Correspondence

WOOD RIVER, NEBRASKA

reetings:—June 12, Bro. Peter Kennel of ickley was in our midst and held counsel ting. Sunday morning, June 14, we ob- ed communion services. Bro. Kennel ed with us for the evening services and n preached a very inspiring sermon.

ne 28, our Sunday school was again re- nized and new teachers appointed for her year.

t present, instruction meetings are being each Sunday evening for four young boys have taken a stand for Christ. May they iseful servants in Christ's vineyard.

nday, Aug. 9, Bro. Lee Schlegel and Bro. Sister Wes Stutzman and family of the ord A. M. congregation worshiped with ere. Bro. Schlegel delivered the morning ion, his theme being "Victory through ering." He brought forth the facts of how forefathers had to suffer many persecu- s because of their faith, but through their lfastness they were victorious in the end. applied this to the conditions facing the rch today. The Lord help us to live true faithful lives through these trying days, when God calls us home we may also lived a victorious life.

Bro. Schlegel preached a wedding sermon in the afternoon, when two young people were united in marriage at the Church.

The Lord has again blessed us with a good harvest this summer, and the unirrigated corn is better than it has been for years; for which we are indeed thankful.

Pray for us at this place.

Aug. 30, 1942. Cor.

CANTON, KANSAS

(Spring Valley Congregation)

Greetings to the readers of our church paper which is always welcome in our home, and I trust in all other homes. We in central Kansas have much to praise the Lord for. We have had a number of rains and cool weather all through the month of August, which is very unusual, but was much appreciated.

Many from here had the privilege of attending our District Conference which was held twenty-eight miles from our church.

Aug. 16, we were glad to have with us Bro. Edwin Weaver and family, who spoke of their work in India. As a congregation we have a special interest in them, since we supported Bro. Weaver while on the field. We are always glad for visitors. Our mission S. S. at the Battle Hill schoolhouse continues each Sunday, with the help of several members from our number. They also have preaching once a month.

Sister Marjory Loucks has gone to Colorado to enter nurses' training.

With the blessings also come trials, the enemy is ever busy. "The effectual fervent prayer of a righteous man availeth much." May we continue to pray for each other, that we may all be ready and waiting for our Lord's return.

Sept. 1, 1942. Tillie Diener.

KIDRON, OHIO

Greetings to all Herald Readers:—Since our last letter we were privileged to have the following brethren with us who gave us some timely messages: Bros. Henry Ramseyer of Minnesota, H. Clair Amstutz of Goshen, Ind., Harold Thomas of Johnstown, Pa., E. E. Zuercher of Cloverdale, Ohio, Sanford Shetler of Hollsopple, Pa., I. W. Royer of Orrville, O., Paul Miller of Charm, O., D. D. Miller, of Berlin, O.

There was a good attendance at the program given by the boys from the C.P.S. Camp at Sideling Hill on Sunday, June 28.

Summer Bible school was conducted Aug. 3-14. Enrollment, 215; average attendance, 204. Bro. Ira Amstutz served as director of the school. At the close of Bible school the children gave a musical program with Bro. Walter Yoder in charge. Theme: Thanksgiving. Psa. 107:1.

Bro. Walter Yoder conducted a hymn sing each evening from Aug. 9 to 16.

Monday, Aug. 17, Bro. M. C. Lehman was with us. May his talk have been a means of us giving more and praying more.

Aug. 27, the meeting of the women's and girls' missionary society of the eastern district of Ohio, was held at this place.

Once a month a number of our congregations hold services at the Old People's Home near Rittman, also jail services at Wooster.

Sept. 1, 1942. Mrs. L. Lehman.

WAYNESBORO, VA.

(Springdale Congregation)

Dear Christian Friends:—Greetings. We have enjoyed, during the past five months, a number of "specials"—the revival meetings in April by Bro. Oscar Burkholder of Breslau, Ont., the Virginia Conference in August, and a number of sermons at intervals by visiting brethren—Bro. Levi Yoder of Lyman, Miss., Bro. Snively Martin of Hinton, Va., and Bro. Edwin Yoder of Topeka, Ind. Eleven have been received into Church fellowship; one an elderly brother in his eighties, for whose salvation the mother of the bishop who baptized him was greatly concerned. Though not living, her prayers have now been answered.

Bro. Elam Horst was in the hospital recently, but we are glad to note that he is able to be at home again. Bro. E. F. Heatwole filled his appointment last Sunday for the first time since his fall eight weeks ago, in which he had injured his back.

We are expecting to have our counsel meeting, on next Sunday afternoon and communion on the first Sunday in October.

Sept. 2, 1942. Rachel Heatwole.

SCOTTDALE, PENNA.

The ministry and several members of the congregation attended the Mennonite Publication Board meeting held at Harrisonburg, Va., Aug. 22-25.

During the early part of last week several of our young people left to attend school.

Last Friday and Saturday Bros. A. J. Metzler and C. B. Shoemaker attended the dedication services of the new bookstore in Goshen, Ind. Bro. and Sister George Smoker spent the week-end in the eastern part of the state.

Tent meetings in the North Scottdale district were begun Aug. 30, with Bro. B. B. King of Elida, Ohio, as evangelist. The meetings are being well attended and soul-stirring messages are being delivered each evening.

This year again the congregation plans to conduct a week-day Bible school in the Sunday-school rooms of the Church. This work is in charge of the Bible School Committee, and Mrs. George R. Smoker will continue to teach until the call comes to leave for Africa.

Remember the work at Scottdale in your prayers.

Sept. 7, 1942. Ellrose D. Zook.

WAKARUSA, INDIANA

(Holdeman Congregation)

Greetings in Jesus' name:—We treasure the beautiful prayer of our Lord in the seventeenth chapter of John. Christ prayed for us when He said, "Neither pray I for these alone, but for them also which shall believe on me through their word." We are glad for those who brought the Word to us. "Through their word" we were led to believe on Him. We praise God for the power of His Word, for the Holy Spirit, and for those whom He used as instruments to bring us to Christ.

June 1-6, Bro. Walter Yoder conducted singing classes.

June 7, Bro. Homer North gave us a message on "Christian Marriage."

(Continued on page 524)

Miscellaneous

THE BETTER WAY

It's easy enough to talk back
When someone has said a mean thing,
But the person worth while
Is the one who can smile,
In spite of the hurt of the sting.

It's easy enough to strike back
When someone has struck hard at you,
But the person who wins
Is the one who just grins,
No matter what others may do.

It's easy enough to turn back
When many quit climbing, and stop,
But the person with grit
Who never says quit,
Will some day be found at the top.

—B. L. Byer in an exchange.

—o—

ESSENTIALS TO HAPPINESS

II. Thresholds

By Glenora E. Swartzendruber

Happiness is always important to us, especially when we are crossing new thresholds. At the new year we express greetings with the wish for a "Happy New Year." New Year's resolutions are made with the hope to make the new year bring greater happiness. We speak of childhood and youth as the happy time of life. We sing of the day we began our Christian life: "Happy day! Happy day! When Jesus washed my sins away." When our friends are starting out, or starting up, or even if they are starting over, along with our congratulations we also express a wish for their happiness. Newly married couples are very happy and they expect to live "happily ever after." Some folks say that that well-known phrase may sound all right in a fairy story but that it is impossible in real life. But is happiness only for beginners?

We know that all too frequently happiness doesn't last. Such remarks as, "Yes, they are happy now but that won't last long;" "We'll wait and see how it goes later," and all the various versions of that idea are commonplace with all of us. The bliss of courtship and marriage is attacked with "Love is blind; marriage is an eye-opener." Even when young converts unite with the Church, or when backsliders are reinstated, or when hardened sinners are converted, you would have to stop your ears to escape hearing, "They won't hold out;" "It won't last long;" etc. These gloomy predictions are not idle remarks or merely pessimist's pastime. There are too many instances of failure and defeat, even among cases which seemed most promising in the beginning, for us to censure them.

If we could record these observations on a chart like they do our physical symptoms when there are bodily ailments, we would soon see how very grave the situation is. There doesn't seem to be much wrong in the beginning. On a chart record we could put a little "n" for normal for just about everything. We could check sincerity, purpose, zeal, ability, ideals, education, home training, religious fervor, convictions, church loyalty, creed, character, personality, reputation. The quantity and quality of all qualifications might be marked "A-1." Nothing is wrong anywhere in the beginning. But sooner or later grave symptoms make their appearance, and if we could record these on a chart it would look like somebody was sick. Something **is** wrong, we are sure, when the happiness of life's beginnings is so short-lived. Usually, however, we accept these changes with resigned complacency. We say, "Well, that's life for you;" "That's the way it goes;" "It's just one of those things that can't be helped;" "What can't be cured must be endured."

There is some effort to locate the cause for such situations and reasons aplenty are suggested. Attempts are put forth by every department of society to "better things" and "raise living standards." The abundant life has come to mean more money, better homes, better health, more education, more luxuries, even more religion—"more" and "better" of everything good we have. Jesus taught that "A man's life consisteth not in the **abundance** of the **things** which he possesseth" (Luke 12:15).

Everywhere we hear the lament, "Something's wrong!" "Something's wrong in the world;" "Christianity is not what it used to be;" "the Church is cold and formal." In the last few years I have heard different bishops make remarks such as: "Something is wrong, I don't know what;" "Since the last war the testimony of the Church has weakened;" "Conditions in the Church have changed; I don't know just why, I only know they have."

These remarks so universally expressed, and our apathy should make us bold to question, What is wrong anyway?" There must be a cause. Surely there is a reason. What is it? Some say it is because there is too much worldliness in the Church and too many amusements in the world. Some say we need more teaching against these things. Some say it is the educational system or other "systems" or the times we are living in. Others blanket the whole situation by saying it is because of sin. Not subtracting from whatever bearing these things may have on the situation, it is nevertheless attacking the effect and not the cause. The cause, after all, is the key to the situation and the answer to our quandary.

For the answer let us turn to the first verse in our Bible. "In the beginning God created the heaven and the earth" (Gen. 1:1). You may have your favorite Bible verses that you love and appreciate, but you could not find a more appropriate verse in all the Bible for the first verse than the one that greets our eyes as we open the Book. What a message it holds! What a solace it releases to us as we think of its significance! It is also a most appropriate consideration at the beginning of life's undertakings, and the one so seldom recognized.

As an approach to the subject of happiness, this consideration is more than an essential factor,—it is an imperative. In importance it is superlative. "In the beginning—God." That consideration takes the ascendancy over any subject we could contemplate. "God with us," is always an ensign of victory. He is the God of beginners! And also of beginners again. What promises He has for those who commit their way unto Him (past, present, future): who acknowledge Him in all their ways. He invites beginners, and to begin successfully is to begin with God. "He is before all things, and by him all things consist" (Col. 1:17). "The fear of the Lord is the beginning of knowledge" (Prov. 1:7)—students, take note—also, it "is the beginning of wisdom" (Prov. 9:10). "By humility and the fear of the Lord are riches, and honour, and life" (Prov. 22:4). "Remember now thy Creator in the days of thy youth" (Eccl. 12:1). "Honour the Lord . . . with the first fruits of all thine increase" (Prov. 3:9). "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The way of blessing and victory and therefore the way of happiness is the way that begins with "God first." Over it is this banner, "In the beginning God." A "Neon light"—"Lo, I am with you alway, even unto the end of the world." It is paved with all the promises that come under the heading, "I will never leave thee nor forsake thee." "Shew me thy ways, O Lord; teach me thy paths" (Psa. 25:4). **"It is God** that girdeth me with strength, and maketh **my way perfect**" (Psa. 18:32).

Are we brooding over some failure or mistake? Let us begin again! Start over; only this time let us place this ensign over our undertaking, "In the beginning God," and make it a reality in our hearts. Just as He invites beginners He also invites those who are at the half-way place in life,—those who are weary and heavy laden, whose sins are as scarlet; who have only a little strength whose strength is almost gone; those halters between two opinions, the misguided and the blind. In John 5:40 Jesus lamented, "And ye will not come to me that ye might have life." Even the "hopeless cases" are God's specialty. "Him that cometh to me I will in no wise cast out" (John 6:37).

In this we have the testimony of experience and observation. It is not a new, untried theory. Out of all the wrecks of human wretchedness, the wicked, degraded, sensual, selfish, dangerous characters who have "believed in Him" have not perished but have eternal life. John 3:16. "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). They have not only been redeemed but have been transformed into beautiful lives that are noble, useful, and faithful. They had to begin again—"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ" (Eph. 2:4, 5).

Because the beginnings of our life are so momentous to us we often forget to ask God to order our steps and especially the first ones. In our new undertakings we are so taken up with the interests and zeal concerning the new task, and so occupied with the preparations and preliminaries that we take little cognizance of the truth, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (Jas. 1:17). Even when the "beginning" concerns opening a mission station or reorganizing a Sunday school we can be so set on "making things go" that if it were not for the "opening devotion" (devotion at the beginning), there would be little to indicate that it is the Lord's work. This is not meant as an accusation but to show how little aware we are of this delinquency. We need to put **God,** and our faith in God, foremost in all our endeavors. A prayer like Elijah's (I Kings 18:36, 37) and a statement of policy as we read of in II Chron. 13:11-12 should be "at home" in our undertakings so that we, too, may say, "And, behold, God himself is with us for our captain" (v. 12).

There is a beautiful sentiment in the custom of the bridegroom carrying the bride over the threshold in their new home. At that moment she entrusts every hope for her future happiness to his keeping. It is the feeling of trust, confidence, faith, assurance, and love that comes to her through admiring his worthiness, strength, sincerity, ability, and faithfulness that makes her so happy. He responds with a love that is like that love that Christ has for the church when He "gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish . . . nourisheth and cherisheth it. . . ." He is the head of the church: and he is the **saviour** of the **body"** (taken from Eph. 5:23-29).

Sometimes we let a short prayer, a ceremony or service—some outward initiation or dedication, express all our "religious sentiments." Let us not let any kind of "x" equal or stand for **God,** not even if it is a lovely Old English one taken from an old Bible. "Though I walk in the midst of trouble, thou wilt revive me. . . . The Lord will perfect that which concerneth me" (Psa. 138:7, 8). "We will rejoice in **thy salvation,** and in the name of our God we will set up our banners" (Psa. 20:5). "Some trust in chariots, and some in horses: but we will **remember** the name of the Lord our God" (Psa. 20:7). "In the beginning God created the heaven and the earth." In **all** the experiences we could encounter or be confronted with, we are ever within His realm and therefore within the range of victory! How could any problem or enterprise, situation or condition, exist that would be beyond His grace and power! "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

"Thy first transactions be
With God Himself, above,
So shall business prosper well
And all thy days be love."

New Carlisle, Ohio.

—o—

OUR HEART'S DESIRE

By Isaac R. Herr

In our tests, trials, difficulties, and troubles in life, if we commit them to our Lord Jesus Christ He will deal with them and in our behalf turn them into goodness and blessing for us.

Heavenly Father, edify us and build us up in righteousness and true holiness by sustaining us in a sanctified and crucified life. That we may live in the greater liberty and freedom in Christ Jesus, let us be diligent in well being and well doing and in being well disciplined each day and all the day. That we may be approved of God, let us keep lifting up our eyes unto the hills from whence cometh our help. "He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

Lancaster, Pa.

—o—

The world would be glad to have God reconciled to it; but the message comes to the world, "Be ye reconciled to God." —D. A. Yoder.

MISSIONS

(Continued on page 516)

We have contacted several new homes and have a welcome to come again.

Bro. Paul Lauver has left us to attend Goshen College. We miss him very much, and wish him the richest of God's blessing as he serves his Master elsewhere.

We are grateful to the many friends of the Mission making calls and sharing with us the many things they are blessed with to help make a living for the workers. We thank you. May the Lord of the harvest bless you, that you too may have a share in this worthy cause.

Aug. 31, 1942. The Masts.

LANCASTER, PENNA.

(460 Rockland St.)

(Mission for the Colored)

Greetings in Jesus' precious name:—The Lord has blessed us in our Bible School which closed July 17. There were twenty-three consecrated teachers who worked faithfully, teaching God's Word to the children. More attended than in other years, the average being 180. At times, when the teachers felt that they couldn't go through, after the fifteen-minute prayer meeting before the school opened each evening they were ready to take up work again.

Some came for a perfect attendance reward, some for mischief, and some because they had to; but we believe some came to learn more about Jesus. We are very thankful for them. One class of five boys in Junior IV did not miss a night and the superintendent, Bro. Krady, wasn't asked to help call order once for them. We praise the Lord for this. Will you pray for these boys, as well as all those who are taught God's Word at this mission?

The attendance at the services is good. All summer the disappointing thing has been that the people do not "seek the Lord while he may be found." May we feel our unworthiness and helplessness so the Lord can work His way and will. It is a precious experience to live in His will.

Quite a number of jars have been taken to be filled, and we believe the work will be done as unto the Lord. "Pray for us: for we trust we have a good conscience, in all things willing to live honestly" (Heb. 13:18).

Sept. 1, 1942. Esther K. Lehman.

Rural Missions

LOMAN, MINN.

Dear Christian Friends:—All too soon we come to the close of another summer of Bible schools. The trailer is being locked to the car and loading begins. Bibles, manuals, paper, pencils, object lessons, S. S. papers, picture cards, curtains, lanterns, cots, covers, dishes, stove, and some food, are a few of the things that comprise the load.

Starting with the first Bible schools, we were 10 teachers and conducted two schools at one time. But at the close of the first week one of the teachers got sick and was taken to the hospital, where he remained for two days with tonsillitis.

This brings us to the second group of schools; we all started out again, but on the

third day one was called to camp. That same day another teacher received a telegram to come home; her grandmother had died. Again the classes had to be changed.

Now we start schools 5 and 6, with the remaining teachers hoping to have overcome all obstacles. At the close of the second day we were face to face with another letter calling another teacher home, her father being seriously ill. Once more classes were changed.

All these obstacles were beyond our control, and classes were changed so the children could continue their studies. We feel that all the children have received more real spiritual food, this being the third year at most of the places. First, they had to be taught about God, creation and Christ, and now are able to digest deeper things.

There were over 250 children enrolled, for which we praise God. All the children were sorry when the two weeks were up. Some have moved to defense work. This naturally dropped the enrollment, but the interest was real good.

As we enter the first two weeks we have to drive 135 miles to the schools with the two cars and trailer where we met three more cars to enter the work. We had funds for only part of the first week. Having had prayer and the assurance from God, we went on, trusting. When the funds were just about all and the gas tanks empty, the forwarded mail reached us. The Lord had put a burden on the hearts of some of His children to help the work to be carried on. Yes, God is always on time. He opened the windows of heaven to pour out His blessings.

At the close of a day at Bible school one of the teachers remarked, "I wish my handkerchief could speak and tell its experiences of a day. First, a timid little girl starts to cry and her tears are dried. Then two little boys get into a fight and more tears are dried. Then a little girl falls and cries; her tears are also dried and another child is made happy. Finally it is used in a motion song to wave victory through Christ. May we all strive to be more like that handkerchief, always doing good.

After Bro. Boyer was called to camp it meant one less worker on the field. This need was committed to the Lord to direct the right one. The Lord provided Bro. Boyer's sister Ethel. May God bless her and make her a blessing.

We have many reasons to praise God, especially with all the war restrictions brought upon us. Still the Lord made it possible to have the 7 Bible schools.

Up at Angle Inlet the children came walking through grass higher than themselves, and usually were all wet from the dew and rain. There are no cars on this part of Lake of the Woods. The teachers had a three-mile walk for their mail, three times a week when the boat came in.

These are just a few of the experiences in the work this summer. We surely would like to give every experience as the Lord leads and blesses the work.

In closing, we wish to thank every one for their part in the work and their intercession at the throne of grace.

May God bless you all, is our prayer.

Aug. 15, 1942. The Workers.

TULETA, TEXAS

(Mexican Border News)

Greetings:—We are thankful to our heavenly Father for the wonderful way He shows His kindness and love. We have had our first experience in a Gulf storm. We had a strong wind all day on Saturday, Aug. 29, and early Sunday morning it reached gale force of around sixty miles an hour. Not until on Sunday P.M. did any one venture out to see what was going on. Then we saw electric lines down, windmills blown over, houses unroofed, and many large live-oak trees uprooted. Many cotton farmers have suffered severe losses too. But according to reports, very few people were hurt because of the high winds. The Tuleta Mennonite Church building was blown from its foundation and is wrecked so badly, that it can no longer be used.

The work among the Mexicans has gone on as usual. Here and there we see evidences of spiritual growth among our members, but the evil one is working day and night trying to destroy our work. Our services are not very well attended at the present time because of the cotton-picking season. Large trucks and carloads of Mexicans move from one place to another, following the harvest. This cotton-picking season is, to the Mexican, the great event of the year, in a social as well as in a financial way. Many young folks become acquainted here and later are married, and entire families remain in other communities, never returning to their former home.

Last week we held a number of meetings at Benavides where we have been having services every two weeks since last November. We held the services in Bro. Duft's lawn. We had from forty to fifty Mexicans out each evening. One young girl, seventeen years old, stood for Christ. She wants to be the first member of our church in Benavides. She also said she would live up to the teachings of God's Word and would not go to the movies and dances. May we pray that she will trust The Lord and go with Him all the way. There are others in that community who are counting the cost and we believe, with a little encouragement, will join our sister and live for Jesus. Benavides seems to be a ripe field for service and we hope to report some definite progress there in the future.

Sister Kauffman and I, along with Bro. and Sister Lyle Albright of Brethren Church, spent a week touring on both sides of the Rio Grande river. This trip was made in the interests of the Brethren church with the view of opening work among the Mexicans. We saw many needy places on the other side of the river, but at present it is impossible to work there because of government regulations. There are open fields on this side of the river and much good work could be done, but it will mean hardships in more ways than one, to enter these communities. We found communities where missionaries have mysteriously disappeared and others where they have been driven out.

We thank you for your interest and support of this work and trust that you might continue to remember us and the work at this place.

Amsa and Nona Kauffman.

CORRESPONDENCE

(Continued from page 521)

June 26-28, Bro. Paul Erb was with us for week-end evangelistic meetings.

July 5, in the absence of our home ministers Bro. Paul Erb had charge of our regular morning services. Text, Isa. 32:3. The evening was spent in singing, Bro. Walter Yoder directing.

Aug. 16, the young people from the Salem congregation gave the program at our Y. P. B. M.

Eight of our young people attended Goshen Y. P. I. A number of these reconsecrated their lives at an impressive reconsecration meeting. We enjoyed fellowshipping with this group of young people.

Sept. 4-6, we expect to have with us Bro. Chester Osborne of Germfask, Mich., and Oct. 16-26, Bro. Oscar Burkholder, who will hold our revival meetings. Remember these meetings in prayer.

Looking unto Jesus,

Emogene Martin.

—o—

SOMETIME

Sometime, when all life's lessons have been learned,
And sun and stars for evermore have set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with lashes wet
Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans are right,
And how what seemed reproof was love most true.

And, we shall see how, while we frown and sigh
God's plan goes on as best for you and me;
How, when we called, He heeded not our cry,
Because His wisdom to the end could see
And even as wise parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends His friend;
And that sometimes, the sable pall of death
Conceals the fairest boon His love can send.
If we could push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery find a ready key.

But not today. Then be content, sad heart!
God's plans, like lilies, pure and white unfold.
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly see and understand,
I think that we shall say, "God knew the best."

—Sel. by Mary Burkey.

Missouri-Kansas Conference

Report of the Church Conference held with the West Liberty Congregation near Windom, Kansas, August 4-7, 1942

Organization.—Mod., Allen H. Erb; Ass't Mod., Rufus Horst; Secy., M. M. Troyer; Chors., Wilbert Nafziger and I. Mark Ross.

Ministerial list of those present during all or part of Conference sessions:

Bishops.—J. M. Kreider, Joe C. Driver, P. A. Friesen, J. G. Hartzler, H. A. Diener, Allen H. Erh, J. R. Shank, Nelson E. Kauffman, W. R. Hershberger, Milo Kauffman, Alva Swartzendruber.

Ministers.—L. C. Miller, S. S. Hershberger, John M. Yoder, Simon Hershberger, D. L. Sommers, Fred Brenneman, Edward Kauffman, Leroy Gingerich, C. B. Driver, Protus Brubaker, E. C. Bowman, Paul Hershey, E. M. Yost, M. A. Yoder, Edward Yoder, R. M. Weaver, M. M. Troyer, Edward Selzer, Charles Schweitzer, I. Mark Ross, Wilbert Nafziger, Jess Kauffman, Rufus Horst, Lawrence Horst, O. O. Hershberger, N. E. Ebersole, Charles Diener, Earl Buckwalter, A. A. Bontrager, Gideon G. Yoder.

Visiting Ministers: Edwin Weaver, Drug, C.P., India; Amos Gingerich, Williamsburg, Iowa; Chris Reiff, Elkhart, Ind.; J. W. Shank, Pehuajo, South America.

Deacons.—L. L. Beck, Levi Headings, H. E. Hostetler, L. C. Kauffman, William S. Landis, Enos S. Miller, Abram Willems, Roy A. Zook, J. F. Kreider, Jesse Denger, Bert Snyder.

Ordinations during the past year: Ministers—Edward Yoder, Edward Diener, Richard Showalter.

Deaths during past year: George Bissey (minister), William Smith (minister).

Requests granted: To J. C. Driver, to ordain a deacon or minister (or both) for the Kansas City congregation. To P. A. Friesen, to ordain a deacon for the Denver, Colo., congregation. To E. C. Bowman, to change location as the Lord may lead. To James Steiner, a Conference letter.

Miscellaneous Business

Visiting ministers were welcomed and given privileges of Conference.

New members received by letter: Dr. Fred Brenneman, from India Conference; O. O. Hershberger, from Alberta-Saskatchewan Conference district; Edward Kauffman, from the Dakota-Montana Conference district.

There was no invitation for the next Conference. The Executive Committee was authorized to arrange for the place of meeting.

Motion that we express our approval and appreciation to the General Problems Committee and District Problems Committee for the help they are giving us through counsel and literature. Carried.

Since it was not possible for representatives of the General Problems Committee to meet with us in this Conference, there was a motion that we invite them to meet with us in our district Ministers' Conference held in the winter. Carried.

Secretary's report of work of the Executive Committee and Ministerial body was read and accepted.

Motion that we welcome the Denver, Colo., congregation as a part of our Missouri-Kansas Conference district and wish them God's blessing in their work for Him. Carried.

Nominating Committee.—Milo Kauffman, Chairman, J. M. Kreider, Frank Horst, Levi Headings, I. Mark Ross.

Resolutions Committee.—Nelson E. Kauffman, Chairman, Leroy Gingerich, Lawrence Horst.

Constitution Revision Committee.—Harry A. Diener, Chairman, Nelson Kauffman, Jess Kauffman, E. M. Yost, Protus Brubaker.

Constitution Revision, recommendations by the Committee:

1. As effecting Article 4, Section 6, of Mission Board Constitution.
   a. We recommend that the following duties assigned to the Field Evangelist be considered as the bishop's responsibility.
      A. He shall acquaint himself with the spiritual needs of isolated members of his district by correspondence and visitation.
      B. Keep in touch with organized churches in their work along the lines of evangelistic work.
   b. We recommend that the duties assigned to the Field Evangelist herein named be considered as belonging to the Sunday School Field Worker.
      A. Keep in touch with organized churches in their work along the lines of Sunday-school work, Young People's Bible Meeting work, and Mission Study Classes.
2. As effecting Article 1, Section 5(b) of Constitution and Discipline.
   a. We recommend that the duties of the Sunday School Field Worker Committee be defined as follows:
      The Christian Education Committee, composed of the Secretary for Christian Education, the Secretary of Conference, and the members of the Mennonite Commission for Christian Education and Young People's Work residing in the district shall keep in constant touch with teaching agencies of the churches of our district to promote and direct Christian Education and Young People's Work in the district.
      We further recommend that our District Sunday School Conferences receive offerings for the work of this committee.
   b. Since we feel that the work of the Field Evangelist as has been outlined by the Constitution of the Mission Board should be done by the Bishop and Ministers in their charge and the Christian Education Secretary, we recommend that the office of Field Evangelist be discontinued.
   c. Since the work of the Young People's Activities Committee is covered by the proposed Christian Education Committee, we recommend that the Young People's Activities Committee be discontinued.
   d. We recommend that the Conference create an office of Tract Manager, which shall be responsible for the promotion of tract distribution through our congregations.

The Recommendations of the Revision Committee were accepted as an Amendment to the Constitution and Discipline.

Officers and Committees

1. Executive Committee: Mod., Allen H. Erb (1943); Ass't Mod., Ivan Lind (1944); Secy., M. M. Troyer (1944); Associate Members, W. R. Hershberger (1943); Alva Swartzendruber (1944).
2. District Mission Board: Pres., Earl Buckwalter; V. Pres., George Cooprider; Secy., Wilbert Nafziger; Treas., Levi Headings; Fifth Member, Roy Troyer.
3. Member of the Mennonite Board of Missions and Charities: J. G. Hartzler.
4. Member of the Mennonite Publication Board: J. R. Shank.
5. Member of Mennonite Board of Education: H. A. Diener (1943).
6. Secretary for Christian Education: Jess Kauffman.
7. Delegate to North Dakota-Montana Conference: J. M. Kreider.
8. Moderator of Workers' Conference: Lawrence Horst.
9. Asst. Moderator of Workers' Conference: Richard Birky.
10. Hutchinson Mission Local Board: A. A. Bontrager (1943); Alf Miller (1943); Sanford King (1944).
11. Hannibal Mission Local Board: Oney Hathaway; J. M. Kreider.
12. Kansas City Mission Local Board: Levi Hershberger; R. P. Horst.
13. Children's Home Local Board: Friedley Schrock; Levi Weaver.
14. La Junta Hospital and Sanitarium Board: Paul Hershey (1943); Amos Rhodes (1943); E. E. Showalter (1944); Bert Snyder (1944).
15. Conference Historian: Charles Diener (1944).
16. Member on Committee of Arrangements for Gen. Conf.: Allen H. Erb.
17. Church Problems Committee: Ivan Lind (1943); H. A. Diener (1944); Nelson Histand (1945).
18. Sewing Circle Advisory Committee: C. A. Vogt (1943); Edward Yoder (1944); Harold Sommerfeld (1945).
19. Delegates to General Conference: E. J. Berkey, Fred Brenneman, Owen Hershberger, H. F. Reist, R. M. Weaver, E. M. Yost.
20. Tract Manager: Jess Kauffman.
21. Sewing Circle Officers:
    President: Mrs. L. O. King.
    Vice President: Mrs. Earl Buckwalter.
    Secretary: Mrs. Harold Sommerfeld.
    Treasurer: Mrs. J. R. Diller.
    Secretary of Literature: Mrs. M. A. Yoder.

Resolutions

1. Of Sympathy:

a. Since our Bro. J. M. Nunemaker has been in the hospital since last April, is now 94 years old, and has always been vitally interested in Conference work; be it resolved that we hereby send him our sincere Christian greetings and commend him to our loving Father.

b. Since our Bro. Joe F. Brunk of Newton, Kans., is ill and unable to enjoy these sessions of Conference, we hereby send him our Christian greetings and commend him to our heavenly Father's love and keeping.

2. Of Condolence:

Whereas, God in His infinite wisdom has called Bro. Wm. Smith of Kansas City, Kans., and Bro. George Bissey of Cherry Box, Mo., to their eternal reward after having faithfully served in their respective fields of labor; be it resolved that we extend our sympathy to the hereaved families and congregations where they have labored. We commend them to the heavenly Father's love and keeping.

3. Concerning the Work of the Commission through District Officers:

Since the Mennonite Commission for Christian Education and Young People's Work, by appointment of General Conference, is doing a great work in assisting our church in its witness for Christ and in the building up of His Kingdom through our various teaching agencies; be it resolved that we as a Conference, as pastors and workers, assume the obligations of our various responsibilities and pledge our active co-operation in this work of serving the Lord through Christian education.

4. Concerning application of our position on War and Military Service:

Since there are violations among us in some phases of our scriptural position on Peace, War, and Military Service, as adopted by General Conference and ascribed to hy us; be it resolved that we hereby take our stand against these violations and counsel those who are violators to prayerfully consider our scriptural positions and to order their lives and activities in accordance with the same in the fear of God and with faith in Him.

5. Concerning Secret Societies:

Since secret societies do not accept Christ as the Son of God, are bound by oaths, are yoked with unbelievers, teach salvation by works, and violate many other scriptural teachings, we reaffirm our position as stated in our Constitution and Discipline, Sec. 4, Art. IV, and recommend that our ministers expose the anti-Christian nature and teaching of secret societies.

Article IV, Section 4 of Constitution and Discipline—"Members shall not hold membership in secret societies, labor unions, or any other body where organized secrecy is a fundamental element or the standards of the Gospel are violated." (Matt. 5:14-16; John 3:19-21; II Cor. 6:14-17; Eph. 5:11, 12.

6. Concerning our Peace Testimony:

Since we are living in a time of world crises, when great challenges and opportunities to practice and prove the sincerity of our convictions on Christian living and service are before us; be it resolved that we as Christians unite our hearts and minds in Christ Jesus by Bible study and prayer, that we accept whole-heartedly the obligations of our faith as stated in our Confession of Faith and Practice, and assume our responsibility in supporting our Civilian Public Service, missionary, educational, and other phases of church work. Be it further resolved that we commend our boys in C.P.S. camps for their testimony to our faith and that we in our home churches unitedly stand by our boys in their testimony and devote ourselves to a faithful witness by all means open to us, especially by a faithful adherence to the commitment, number seven, made in the General Conference statement on "Peace, War, and Military Service:" "We ought not to seek to make a profit out of war and war-time inflation, which would mean profiting from the shedding of the blood of our fellow men. If, however, during war time excess profits do come into our hands, such profits should be conscientiously devoted to charitable purposes, such as the bringing of relief to the needy or the spreading of the gospel of peace and love, and should not be applied to our own material profit."

7. In Appreciation to our Civil Government:

Whereas, our Government has in the past and is now giving us deeply appreciated privileges because of our scriptural and historic faith, and whereas, our convictions are being respected at this time by giving to our boys the privileges of Civilian Public Service in lieu of Military Service, and by giving to us the privilege of buying Civilian Bonds in lieu of Defense Bonds, as well as many other courtesies, and

Whereas, we cannot conscientiously participate in war and defense effort; be it

Resolved, that we express to our local and national authorities our sincere appreciation for their concessions and considerations, and also express to them our willingness to make sacrifices necessary in doing our part to help our Government in every way not contrary to our conscience. Be it further

Resolved, that we hold ourselves in readiness to offer and use our physical facilities for the relief of suffering, if and when such need and opportunity should arise.

8. Of Appreciation to the Governor of Kansas:

Honorable Payne Ratner, Topeka, Kansas. Dear Governor Ratner: We, the Missouri-Kansas Conference, assembled at the West Liberty Church, near Windom, Kans., Aug. 4-7, 1942, wish to hereby express to you sincere appreciation for your letter of approval of our church gathering. In response to your recognition of the great need for spiritual development, particularly in this emergency, we wish to assure you that we desire, in the fear of God, to work for the highest welfare of our fellow men.

9. Of Gratitude:

We have enjoyed a season of rich spiritual fellowship during the days of this Conference, and hereby wish to render thanks, (1) to God, for His protection and loving care during this conference, (2) to the brethren and sisters of the West Liberty congregation, for their kind hospitality while we were attending this conference, (3) to Graber Furniture Company for use of refrigerators, to Oren Ely for use of loud speaker, to Inman Lumber Company for use of lumber, to all others who have contributed to our comfort while this conference was held.

SERMONS AND ADDRESSES

1. Conference Sermon:—J. R. Shank, Versailles, Mo.

Scripture—I Corinthians 3:8-16.

The people of God are compared to a building. There must be fitness for the temple in a special way. The special qualification for the stones in this spiritual building is the new birth. The foundation has been laid. We are only builders of the super-structure.

1. Tools for use in this spiritual building:

(1) Men with special gifts: apostles, prophets, evangelists, pastors, teachers. These gifts are given to men by the Spirit of God. Preparation on our part to be fitted as builders: (a) Repentance of every sin. (b) Sound in faith. (c) Co-operation of every member of the Church.

(2) The Word of God. Spiritual guidance in use of Word of God. The full message of the Word must be presented to bring a sound conversion.

a. Justification by faith in Jesus Christ.
b. Simple and clear presentation of sin and its real darkness.
c. Full obedience.
d. Restrictions and safeguards to be kept from snares of the sinful world.

2. The Builder's Tasks:

a. Feed the flock, b. Be an example to the flock, c. Direct activities of all the flock, d. Firm, faithful discipline.

3. Applications for our day: Guard the flock, (a) In business affairs; (b) In social standards; (c) In dress question to promote purity of life; (d) In true principles of peace; (e) In Christian service; (f) In promoting unity of faith and practice.

The following is a brief report of testimonies given to the sermon:

1. J. C. Driver—We ought to recognize God's plan and endeavor to build according to our Master's specifications.

2. John M. Yoder—Unity of service will bring accomplishment in God's work.

3. Edward Yoder—As builders we have equipment of the Holy Scriptures, Holy Spirit, prayer power. We need unity in Christ and sacrifice of our own wills.

4. Protus Brubaker—We sometimes do not see how or when our task is to be done, but when we work according to our Master's plans the work is accomplished.

5. Edward Diener—We need to be skilled workers. Study and sacrifice are necessary.

6. Nelson Histand—In viewing the Church of the past we see some poor building and some near perfect. Which example shall we follow?

7. Edward Kauffman—The Word of God has given us the blue prints and instructions how to build.

8. Bert Snyder—The power of this building will be shown by its being built upon the right foundation.

The congregation gave testimony to the sermon by rising vote.

II. Sermon—M. A. Yoder, Hesston, Kans.

Scripture—Romans, Chapter 8.

1. There is universal sin. How become righteous? Everyone has a twofold nature. There is the presence of evil and also desire for righteousness.

2. Rom. 8:1—Through Christ Jesus we are drawn into a life of victory over sin.

3. The law of the Spirit in Christ Jesus is the law that overcomes the law of the flesh.

4. Those who overcome through Christ Jesus, the law of the flesh, are the victors.

5. All life groans waiting for full redemption.

6. The Redeemed rest in hope.

III. Sermon—E. M. Yost, Greensburg, Kans.

Theme—The Climax of Christian Experience.

Text—Phil. 3:10.

1. "That I may know Him." Know the Person of Christ. Our unity is in a Person. Real devotion to Christ comes through a knowledge of Him. In looking for Christ's return, it is not so much the events, it is the Person.

2. "The Power of His Resurrection." The power manifest in the resurrection of Jesus is available for the Christian. The resurrection of Jesus gives assurance of our bodily resurrection.

3. "Fellowship of His Suffering." We want to share in the suffering of Christ's death.

4. "That I may be made conformable unto His death." Christ went to the cross because He loved. We need to be willing to make self-sacrifice and give our children for the great cause of Christ.

IV. Address: Winning the Non-Christian Groups in our Church Communities—Jess Kauffman, Hesston, Kans.

Curtailment of our foreign mission efforts may help us notice the lost neighbors. 100% Christian community may be impossible, yet we need to work as if we might win them all. Win people to Christ. Draw them when they do not realize it. Use principle of series of repetition. Use the series of constant Christian living. Our daily little acts speak forceful messages. Pray God to guide us in every word we speak and every act we do.

V. Address: Secret Orders—Nelson E. Kauffman, Hannibal, Mo.

There was a motion which carried that this message be printed in full in Conference Report pamphlet and in the Gospel Herald.

VI. Address: The Work of the Commission for Christian Education and Young People's Work as Related to our District Officers—Milo Kauffman, Hesston, Kans.

The Commission is organized with twelve members. It covers the work of the Church in its various Christian activities. It co-operates with the various Boards and Conferences. The Commission endeavors to work the whole field of the Church by working through various district officials, such as the Sunday-school secretaries and Conference secretaries.

VII. Address: The Work of the Commission for Christian Education and Young People's Work Working through the Local Congregations—Jess Kauffman, Hesston, Kans.

It is our ambition to accomplish the same things in the various congregations in the entire district. It is necessary to work through the S. S. Supt., teachers, and other leaders. When a questionnaire is received, fill it out promptly and return it. Take the work seriously. You may be called of God to work in this way. If one of us fail in our duty the work may be greatly hindered.

VIII. Address: Peace Standards of the Word. How Present Them to the World?—Milo Kauffman, Hesston, Kans.

1. Peace Standards of the Word.

. Have no part in carnal warfare.
. Have no part in lawsuits.
. Be at peace among each other as brethren.
. Be peaceable in action, word, and heart.
. Have the peace of God ruling in the heart.
. The principle of peace is eternal, unchanging whether in peace e or war.
. How present them to the world?
. We must know, love, and cherish these Bible standards.
. We must have the peace of God ruling in our hearts. Thus ring a calm spirit, even in the midst of a people who are panic icken.
. Live in peace with one another before our fellow men.
. Avoid war situation to advance our personal gain.
. Avoid aggravation of those who do not see our peace principles.
. Use opportunities for a relief and reconstruction program.

IX. Address: Present Emergencies Which Demand Our United Efforts—W. R. Hershberger, Garden City, Mo.

"United we stand, divided we fall." "We are labourers together with God." Present needs which demand our united efforts: (1) The C.P.S. program; (2) Civilian Bonds program; (3) Freeing our Colleges of debt; (4) Relief program; (5) Our peace testimony; (6) Keep our people spiritual minded; (7) Our various church activities; (8) Our missionary endeavors; (9) Keep the world out of the Church in business, social, and spiritual activities.

Leaders in Prayer and Praise Services in the Various Sessions

1. Amos Gingerich, Williamsburg, Iowa—Psalm 73.
2. P. A. Friesen, Denver, Colo.—I Peter 2.
3. Charles Diener, Canton, Kans.—I Corinthians 12.
4. J. W. Shank, South America—Miscellaneous scriptures on peace.
5. Chris Reiff, Elkhart, Ind.

M. M. Troyer, Secretary.

C. P. S. Camps

Camp Statistics

As of Aug. 21, 1942, there is a total of 31 men in Civilian Public Service camps. ese men are accommodated in 42 camps functioning units administered by Menites, Friends, Brethren, and Catholics. A total of 73 (soon to be increased) are detached service. 38 of this number are farm service, 17 on administrative ties, and 18 on other forms of detached vice.

Two units have a total of 42 men in hosal service and 11 men are in Puerto Rico ng rehabilitation work among the nae peasants. In the Public Health Service gram at Crestview, Florida, there are men and at the Federal Research Center Beltsville, Md., 41 men are now in vice.

Detached Service

With a rapidly increasing number of rs assigned to Civilian Public Service, s the intention of the Mennonite Central mmittee and the other administrative ncies to place as many boys as possible some form of detached service. By ached service is meant: (1) such out-ofp service as dairy or hospital work t the government approves. This form detached service provides maintenance the boys: board, rooms, medical care, l work clothing replacement. Any ncial returns are placed in a fund to be d in relief work. (2) Service in adnistrative offices of the C.P.S. program. o date, detached service has not been ned widely due to a combination of iculties in procedure. Prospects at sent indicate that in the future this n of service will expand. Assignments detached service are made on a volunbasis. Before any boys can be assignto detached service, he must first spend east two months in a camp during which e he can prove his ability to be a corative campee, and demonstrate his lerstanding of the implications of the resistant position.

The Service of Canadian C.O.'s

round 700 C.O.'s are now in Canadian ps provided for such boys. 18 of these ps are in British Columbia, where fire ting has been the camp project and, ording to reports, a strenuous one. A camps are in Alberta and one is in ario.

he first C.O.'s from the Mennonite rch to join the Civilian Fire-Fighting ps have arrived safely in England. cerning the possible work of such boys, . John E. Coffman stated in a letter of y 30 from London that in his opinion e would be numerous opportunities a constructive service that will express conscience of the Mennonite boys.

Camp Briefs

In August a total of 117 boys arrived at Mennonite camps.

Bro. Mark Moyer, campee at one of the farm-units near Hagerstown, Md., has been transferred to the Akron, Pa., office to assist in the increasing secretarial work.

Bro. John Reimer, campee at Denison, Iowa, is now assisting in statistical work at the National Service Board office in Washington.

CONCERNING DEPENDENTS OF C.O.'s

We note in recent assignments to C.P.S. camps an increasing number of men with dependents. Government has thus far made no provision for their support. This therefore rightly becomes the concern of the family, the congregation, and the whole brotherhood. The Mennonite Central Committee spoke as follows at its May 30, 1942, meeting and suggested a recommended procedure:

"It is our conviction that it is the responsibility of the Church to provide aid for needy dependents of men in C.P.S. Camps who cannot be cared for by their own families, and that assurance should be given to men facing the draft that the Church will provide for this need to the utmost of its ability. We believe that this is primarily a responsibility of the local congregation and the general body to which it belongs and accordingly ask our executive secretary to take this matter up with the M.C.C. co-operating groups through the M.C.C. members and report back to the M.C.C. his findings.

"The function of the M.C.C. in this matter should be to see that all cases of need are brought to the attention of the proper Church officials and cared for and to provide for cases which cannot he cared for otherwise. A register should be kept by the Executive Secretary of the M.C C. of all cases of dependency and how they are provided for."

From this one notes:

1. The feeling that the churches want no one to feel forced into military service against his conscience for financial reasons.
2. A clearly outlined channel of procedure for anyone confronted with such a problem.

All of our camp directors are informed of this position and the procedure in regard thereto. New assignees are being informed as we get their notice of assignment. Anyone needing counsel or help along this line or knowing of one in need of such, as per procedure outlined in M.C.C. action noted, is urged to contact the M.C.C. secretary, Akron, Pa.

Orie O. Miller.

Compiled by Grant M. Stoltzfus
Released September 2, 1942

—o—

The most of my sufferings and sorrows were occasioned by my own unwillingness to be nothing, which I am, and by struggling to be something.—E. Payson.

Married

Steinhaver—Frederick.—On Saturday afternoon, Aug. 22, 1942, at the Mennonite Gospel Mission in Norristown, Pa., Bro. Ivins Steinhaver and Sister Anna Frederick, both members of the Norristown congregation, were united in marriage, Bro. Chester K. Lehman of Harrisonburg, Va., brought the message and Bro. Markley H. Clemmer of Norristown officiated. May they together fill a large place in the Master's service.

Obituary

Bentch.—Eliza Ann Toler was born Nov. 28, 1868; died Aug. 23, 1942, at her home near Edwards, Mo.; aged 73 y. 8 m. 23 d. She was united in marriage to Daniel A. Bentch March 31, 1891. To this union six children were born. Two sons preceded her in death. She is survived by her husband, two sons (Everett, San Pedro, Calif.; Ezra, Edwards, Mo.), and two daughters (Minnie Goetze, Venice, Calif.; Stella Rollings, Smithton, Mo.). Three grandchildren were also raised by her from childhood. Eleven other grandchildren, 6 great-grandchildren mourn the loss of a tender and loviug grandmother. As a young woman she united with the Baptist Church. In later life she united with the Lick Creek Mennonite Church. She was a faithful attendant at services when health permitted. Funeral services were conducted at the home and at the Cahle Ridge Cemetery by Bro. J. P. Brubaker. Text, Rev. 14:13.

"All is over, hands are folded
On a calm and peaceful breast;
All is over, suffering ended
Now dear Mother is at rest."

Herr. — Christian Landis Herr was born April 4, 1861; died Aug. 7, 1942; aged 81 y. 4 m. 3 d. He led a very useful life, was a kindly man, beloved by all who knew him, and his passing leaves a sad void in our home and in the community in which he resided all his life. He was a member of the Mennonite Church for many years, having worshipped in the Millersville and Rohrerstown congregations. He leaves his sorrowing wife (who was Hettie A. Mack before marriage) and the following children: Paul M., Esther M., Elizabeth M., Mary M. (wife of J. D. Glenn), and Christian M., all of Lancaster Co., Pa. Also four grandchildren.—Richard, Jean, Bernice and Robert Herr. Brief funeral services were held Aug. 9 at his late home west of Lancaster, when Bro. Jacob Hess used for his meditation the 23rd Psalm and also John 11:25, 26. Further services were held at the Millersville Mennonite Church, at which time Bro. Daniel Gish read the 14th chapter of John, which was marked in the Bible of the loved one as one of his favorites. Bro. Christian Lehman used Rev. 21:4 as his text. He also read the favorite hymn of the departed brother, "There's a Beautiful Land on High." Bro. Landis Schertzer led the closing prayer and the

remains were laid to rest in the Millersville Mennonite Cemetery.

"There's a beautiful land on high
Then why should I fear to die?
There with friends hand in hand I'll walk on the strand
In that beautiful land on high."

The Family.

Hofstetter. — Elizabeth, daughter of Peter and Katherine (Neuenschwander) Hofstetter, was born April 4, 1864, in Wayne Co., Ohio; died after a brief illness Aug. 21, 1942; aged 78 y. 4 m. 17 d. She was baptized and received into the Mennonite Church April 7, 1882, and remained a faithful member till she was called to her eternal reward. Nov. 28, 1908, she was united in marriage with Christian Hofstetter, who preceded her in death July 28, 1927. After the departure of her husband she made her home with her stepson (John C. Hofstetter) where she was faithfully cared for during her last illness. She leaves her 8 stepchildren (Christian, of Bluffton, O.; Daniel C., Orrville; Abraham, Jacob, and John C., Dalton, O.; Peter of Pratum, Oreg.; Simon of Apple Creek, O.; Mary Ann of Kidron, O.), one sister (Sarah of Orrville), one brother (Peter P. Hofstetter of Massillon, O.), 34 nephews and nieces, with many other relatives and friends. Her quiet, cheerful disposition and her readiness to extend a helping hand to those in need endeared her to many hearts. The family tie was as close as that of a real mother and grandmother in the home. She will be greatly missed in the home, church, and community. She was very patient and fully resigned to the will of the Lord. Funeral services were held at the home Aug. 24, in charge of Bro. Allen Bixler and at the Kidron Mennonite Church by Bros. Reuben Hofstetter and Isaac Zuercher. Text, Job 19: 25, 26. Interment in adjoining cemetery.

Lehman.—Fanny Lehman, nee Baumgartner, was born near Mt. Eaton, Ohio, Feb. 27, 1865; died Aug. 12, 1942, at Kidron, Ohio; aged 77 y. 5 m. 14 d. She spent her entire life in the same community. In 1884 she with 9 others was baptized and taken into the Sonnenberg Mennonite Church by Bishop Christian Sommer, and was faithful to her end. Jan. 9, 1930 she was united in marriage to Wm. H. Lehman. She leaves her husband, 5 stepchildren, 35 stepgrandchildren, and 9 stepgreat-grandchildren; also one sister (Anna), and a host of relatives. One brother and two sisters preceded her. Funeral services were held at Sonnenberg Mennonite Church in charge of Bros. Louis Amstutz, Jacob Moser and Jacob Neuenschwander. Burial in church cemetery.

Neff.—John B., son of the late Henry and Mary (Brubaker) Neff, was born in Lancaster Co., Pa., July 17, 1863; died Aug. 17, 1942; aged 78 y. 1 m. He was a faithful member of the Millersville Mennonite Church, where his place was seldom vacant till the last six months of his life, when his health began to fail. His presence in the home will be greatly missed by the family. His end came rather suddenly, but he had expressed himself that he was ready to leave this world for the heavenly home. He was preceded in death by his wife (Lizzie W. Stehman), two daughters (Emma and an infant daughter), a son (Elmer); three grandchildren, and a great-grandchild. He is survived by the following children: Annie, wife of Jacob N. Brubaker, Central Manor; Mary, wife of Jacob B. Thomas, New Danville; Fannie, wife of John L. Landis, Leacock; Ada, wife of Daniel W. Lehman, Harrisonburg, Va.; Henry, Millersville; John, Salunga; Elizabeth, wife of Rudy Hess, Millersville; Ella, wife of Frank H. Herr, Quarryville; Bertha, wife of Phares Kemrer, Millersville; Alice, at home; also by 26 grandchildren, 4 great-grandchildren, 2 sisters (Mrs. Joseph Bender, Salunga; Mrs. Christian Hostetter, Washington Boro). Funeral services were held Aug. 20 at the home, conducted by Bro. Landis Shertzer, and at the Millersville Mennonite Church by Bros. Jacob Hess, Christian Lehman, and D. N. Gish. Interment in the adjoining cemetery.

"Father, thou art sweetly resting;
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can disturb thee more."

By the Family.

Shenk.—Jacob G., son of Jacob and Lavina (Garman) Shenk, was born April 29, 1878 in Lancaster Co., Pa.; died Aug. 14, 1942, at his home in Lebanon Co., Pa.; aged 64 y. 3 m. 15 d. He is survived by his widow (Susan Ebersole Shenk) and the following sons and daughters: Walter and John of Palmyra, Pa.; Paul of Annville, Pa.; Mrs. Herman R. Lehman of Upper Lawn, Pa.; and Mrs. John J. Lepperd, of Swatara Station, Pa.; also 3 sisters and 11 grandchildren. He was a member of the Stauffer's Church, near Bachmanville, Pa., and also served faithfully as a trustee for about 14 years, until the time of his death. Funeral services were conducted Aug. 18, at the home and at Stauffer's Mennonite Church, by Bros. Noah W. Risser, Walter Oberholtzer, and Henry Keener. Texts: Eccl. 9:5; Rev. 14:13. Interment in adjoining cemetery.

"A silent thought, a silent tear,
Keep him in memory ever dear;
God took him home, it was His will,
But in our hearts he liveth still.
His smiling way and happy face
Are a pleasure to recall,
He had a kindly word for each,
And died—beloved by all."

The Family.

—o—

CANTON BIBLE SCHOOL

The Canton Bible School Board announces plans for the six-week short term of Bible School to be held at the Canton Mission this winter.

Registration: Monday, Dec. 28, 1942.
Ministers week: Jan. 18-22.
Christian Life Conference: Jan. 22-24.
Closing day and Commencement, Feb. 5.

The following have been appointed as Faculty: I. W. Royer, Principal; O. N. Johns, Registrar; J. J. Hostetler, Business Manager; Stanford Mumaw; Mrs. J. J. Hostetler (Matron).

The curriculum will consist of Bible book studies, Doctrines, Church History, Music, Missions, Prophecy, Christian Psychology, Ethics, Christian Worker's courses, Bibliology, Public Speaking, Evangelism, and others upon request.

Outstanding features of the school are: Morning watch, practical work, contacts with other Mennonite churches, and Christian fellowship.

Diplomas are granted by the Board for the satisfactory completion of three years work. Credit may be transferred from other schools for graduation. Special certificates given for completion of Teacher Training courses.

A. J. Steiner, Chairman.
J. J. Hostetler, Secretary.

—o—

THE WIDOW'S OIL

(II Kings 4:1-6)

Pour forth the oil, pour boldly forth,
It will not fail until
Thou failest vessels to provide
Which it may freely fill.

But then, when such are found no more,
Though flowing broad and free
Till then, and nourished from on high,
It straightway stanched will be.

Dig channels for the streams of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.

But if at any time thou cease
Such channels to provide,
The very founts of love for thee
Will soon be parched and dried.

For we must share, if we would keep,
That good thing from above;
Ceasing to give, we cease to have;
Such is the law of love.

—R. C. Trench.

—o—

HE GAVE A DIME FOR JESUS AND A NICKEL FOR THE LORD

By Edith Kennell Graybill

He said he "had no money,"
When the church collectors called,
And to think they even asked him,
Had his temper sorely galled.
When they talked for fifty minutes,
How God asked it in His Word,
Then he gave a dime for Jesus,
And a nickel for the Lord.

His home, it was quite modern,
And he owned three farms besides;
His car, it was a dandy,
And he often took long rides;
He ate the best of dinners,
And twelve suits he could afford;
But he gave a dime for Jesus,
And a nickel for the Lord.

His bank account held thousands,
And he hoped to soon have more.
Against all need for years ahead,
Much goods he had in store;
When the church roof needed fixing,
He sought long among his hoard;
And gave a dime for Jesus,
And a nickel for the Lord.

He had no time for "missions,"
'Twas "a waste of hard-earned cash."
"Alms and charity" he sniffed at,
"It would make more shiftless trash;"
And the church upkeep he figured
Was more than he could afford;
So he gave a dime for Jesus,
And a nickel for the Lord.

Sure, he wants the Lord to bless him,
And he loves the sun and rain,
And his health, and home, and family,
He would keep, and all his gain;
And he plans to live with Jesus,
And in heaven be some time,
But his Saviour gets one nickel,
And his God gets just one dime.

New Holland, Pa.

Table of Contents

513—Editorial
514—The Beatitudes (Poem)
Separation from the World
515—"Prove Me Now"
Steadfastness in the Faith
516—City Missions:—Knoxville, Hutchins Johnstown, Lancaster
Rural Missions: Loman
517—The Summer's Work in the Southe Highlands
518—God's Hand of Love in Suffering
519—Sunday School Lesson
Bible Meeting Topic
520—Field Notes
521—Correspondence
522—The Better Way (Poem)
Essentials to Happiness
523—Our Hearts' Desire
Rural Missions
524—Sometime (Poem)
525—Missouri-Kansas Conference
527—C.P.S. Camps
Married
Obituary
528—Announcements, etc.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

ol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, SEPT. 17, 1942 (Herald of Truth Established 1864) No. 25

EDITORIAL

"My son, if sinners entice thee, con-nt thou not."

—o—

Follow this rule, and you are safe ıder any and all circumstances.

—o—

Not only so, but it is a rule that is simple that any child may under-and it and follow it.

—o—

And this reminds us of what Paul rites to the Hebrews: "The Lord is my lper, and I will not fear what man all do unto me."

—o—

We thank the Lord that it is He, and t ourselves, to whom is committed e responsibility of judging the people the earth. He being perfect in wis-m and knowledge, boundless in mercy d unerring in giving people their just es, will do a perfect job when it comes the final judgment of the quick and e dead. As fallible creatures we would t only make a miserable failure were is task committed to us, but we should o avoid rashness when it comes to ssing judgment upon those who do t see all things eye to eye with our-ves. "When a man's ways please the rd, he maketh even his enemies to at peace with him."

—o—

Our Young People.—What can we for them? In the first place, we can proper examples for them to pattern er. Our instructions will mean more them when they can see by the way live what it means to be true to the tructions that we give them.

We may provide for them proper en-onments—a godly home, wholesome rature, suitable companions, godly ociations; so far as possible keep m in schools where orthodox Chris-n loyalty is taught and exemplified. e that walketh with wise men shall wise; but a companion of fools shall destroyed."

We should, so far as that is possible, ing them up in the nurture and admonition of the Lord." This includes both instruction and discipline. Neglect either one of them, and you jeopardize their future. "Train up a child in the way he should go: and when he is old, he will not depart from it."

—o—

Fear.—Speaking of fear, we have in mind two kinds of fear. The first is the fear of cowardice. And the most cowardly manifestation of this kind of fear is the lack of manhood sufficient to stand for the right for fear that thereby we may meet with popular disfavor. Even some men with the physical courage to face the cannon's mouth are cowardly as pups when it comes to facing popular opinion. It is this kind of fear to which John refers when he says that "perfect love casteth out fear."

WHAT IS SIN?

Sin is a transgression of the law.—I John 3:4.

All unrighteousness is sin.—I John 5:17.

The thought of foolishness is sin.—Prov. 24:9.

Whatsoever is not of faith is sin.—Rom. 14:23.

To him that knoweth to do good, and doeth it not, to him it is sin.—Jas. 4:17.

The second is the reverential fear that we may not meet the approval of the great and mighty God to whom we are indebted for all that we have. It is of this kind of fear that the wise man speaks when he says that "the fear of the Lord is the beginning of wisdom."

The greatest heroes in the world are the men and women whose reverential fear of God moves them to trust Him for all things, to be true to Him under any and all circumstances regardless of what the world may think or do to us. These heroes are armed with "the whole armour of God;" and although the weapons of their warfare are "not carnal" they are after all found to be "mighty through God."

POPULAR SINS

In the discussion of this subject we are not talking about the underworld, but rather about people who hold prominent places in the social circle, in political circles, in governmental positions, and (sad to say) in some Church circles. Men and women of the world, moved by "the lust of the flesh, the lust of the eyes, and the pride of life," being lovers of applause, naturally cater to the popular follies. Among the popular sins of the present time, let us notice a few of the more prominent ones:

The Amusement Evil.—As an illustration of this, may we again quote an item found in a recent number of the "Gospel Herald," taken from the "California Bulletin": "Lovers of pleasure spent in 19491, according to federal records at Washington, $6,500,000,000 for gambling, $6,000,000,000 for liquor, $1,-000,000,000 for cosmetics, $100,000,000 for chewing gum, $14,000,000 on card playing, $1,885,000,000 on moving pictures." If only the underworld patronized these things, the figures listed would not have reached such staggering totals. But among those who patronized these pleasure-gods were people in high society, men and women who esteem themselves as belonging to the foremost ranks socially, politically, and even religiously.

The Divorce Evil.—This growing evil has wrecked many thousands of homes, in both high and low society, among both Christian professors and pagans. The popular churches have all but quit testifying against it, and what testimonies you hear are nullified through apologetic reservations. What we need is to hear more pulpit thunderings and home teachings embodying our Saviour's declaration, "What therefore God hath joined together, let not man put asunder." Read Gen. 6:1-5; Matt. 19:3-6; Mark 10:2-11; Rom. 7:1-3; I Cor. 7:39.

Intemperance.—"Every man that striveth for the mastery is temperate in all things." This is a fact that the so-

called Christian nations have almost forgotten. The United States of America, proudly esteeming herself as (perhaps) the most civilized of all Christian nations, is credited with a drink bill of $6,000,000,000 annually. We used to think of the old-fashioned saloon as a place patronized by red-nosed, tobacco-embalmed, morally degraded men and (occasional) women. Today it is different. Good-looking girls are the most popular bar-tenders, and the milder beverages (such as beer and wine—educators for the free use of the more intoxicating drinks) flow freely among the masses. Many become victims of this death-dealing sin because they are weak enough to imagine it a disgrace not to drink when the beverage is passed around.

Tobacco.—Previous to World War I, the use of tobacco was almost wholly confined to men, and its use had all but been banished from many churches. During that war its use again became popularized, has been a growing evil ever since, and is quite common among men and boys, women and girls. The fact that it is an expensive and filthy habit, that most of its users are diseased in some form or other, and that it creates an aggressive appetite for something stronger, does not seem to turn people away from its use so long as it is fashionable to use it. In the pictures found in our popular magazines and daily newspapers, you see a cigarette or cigar or pipe in the mouth of nearly all prominent men that appear in print.

Profanity.—We sometimes hear people call whiskey and tobacco "twin brothers." To make the comparison more complete you had better add profanity to the list and call the trio "triplets," for the first two are instrumental in fostering the third. Even among the higher-ups in society and politics and so-called statesmanship, when their language appears in print such words as "hell," "damn," etc., appear—as though they were possessed of real manhood because they use such vile, irreverent language. In the language of Jeremiah: "Were they ashamed when they committed abomination? Nay, they were not at all ashamed; neither could they blush."

Lord's Day Desecration.—Statistics tell us that only a moderate percentage of the people attend Sunday services regularly, and that entertainment and liberalism is the food that most of them are getting. It is becoming more and more true that Sunday has become "more of a holiday than a holy day." In the rush of business, factories are running Sundays as well on week days. There are far more people given to pleasure-seeking, political propaganda, and business pursuits on the Lord's day than there are people who honor the Lord on this day in genuine worship, Christian fellowship, and Christian service.

We have scarcely begun to enumerate the popular evils with which humanity is cursed; but this message is already much longer than we had in mind when we started to write. Let the thoughtful reader continue the meditations. May it be our continual resolve that by the grace of God we will practice total abstinence from all evil, popular or unpopular, and in all these things stand "unspotted from the world," shining for God.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

HE DIED

By Katie Wenger

He died! the Son of God,
The sinless, guiltless, holy One,
The altogether lovely One,
The matchless Son of God.

He died! It was for me,
A sinful, vile, unholy one,
A wicked and unworthy one,
He went to Calvary.

He died that I might live;
He bore the shame; He paid the price;
He gave Himself a sacrifice,
Eternal life to give.

He died a cruel death;
A crown of thorns they made Him wear;
They mocked Him, scorned Him hanging there,
Forsaken in His death.

He died! no other could,
No other could atone for sin;
No other make me pure within,
My Christ, the pure and good.

He died, but rose again;
He's now with God my case to plead;
And since He lives to intercede,
I know I'll live again.

Linville, Va.

—o—

"HE THAT SEEKETH, FINDETH"

By J. S. Hartzler

A baby boy was born, a normal child; but soon showed signs of human nature by getting angry when he could not have his own way. As years were added, he still showed more of real humanity. In his teens he was converted to Jesus Christ; had a genuine experience of sins forgiven. Several years later he was told that he should seek a "second work of grace," or entire sanctification. He was of a very methodical nature, believed the Bible with his whole heart, and thought that if that was God's plan, it would be revealed to him by careful study of the Bible without outside help. But he could not find that teaching clearly set forth in the Word of God.

Finally he sought the help of a minister who was a strong advocate of this second blessing theory. This minister cited him to I John 5:14, 15 and several other references. He was told to ask and believe that he had the blessing. But he could not get away from the idea that only a few hours before the crucifixion Peter was not converted; and if he was not, it was not likely that any of the others were. See Luke 22:32. He pondered over this and decided that while the Eleven prayed, there was no plain evidences of their conversion, notwithstanding the latter part of Acts 2.

Was the conversion of the leader of the apostles of so little importance that it would not be mentioned? To this inquirer, it seemed clear that Pentecost was the first work rather than the second work, as his instructor would have him believe. He was quite at sea but he was an honest seeker. He studied Acts 10 and 11. He saw that Cornelius was a true seeker, but he could not decide that any in Peter's audience were actually converted before the coming of Peter. So he concluded that the baptism with the Holy Spirit and conversion of Cornelius were synonymous.

He became desperate; what could he do? Still not willing to give up the idea of the second work of grace, he joined a religious body which strongly advocated the second work. Here he studied the life of several of his close associates, asked many questions, studied the Word, worked hard to bring others to Christ, and rejoiced in his work for the Lord. These young associates were very zealous in trying to impress others with what the Lord had done for them, but he noticed that some of those who had professed this second blessing earlier were more and more exalting themselves than they were exalting Christ. Gradually he found his associates beginning the same thing. He could not understand this. His labors for the Lord and things he was seeing were too much for him. He was obliged to go to a convalescent home. Here he met with another from a different city, but a member of the same organization to which he belonged. Having that much in common, they began to be quite confidential, and found out that both were facing the same problem.

For a time these two talked freely about the thing that puzzled them—second work of grace, and the way it worked out in those who professed to have experienced it. From that time they associated freely with the advocates of that theory, and noticed the way the advocates lived. Then they would meet and compare notes.

The outcome of it all was, they formulated a list of five questions as the

ws: (1) How can we account for the eat falling away of those who claim have attained to such a high degree spiritual life? (2) What shall we say ith regard to those who claimed the cond work of grace, then fell back into n, and later confessed entire sanctifica- on again? Is that a third work of race? (3) If what the disciples ex- erienced at Pentecost was the second ork of grace, should we call the ex- eriences found in Acts 4:8 and 4:31 the ird and the fourth works of grace? If ot, why not? (4) Does the entire sanc- fication professed by the advocates of at theory admit the need of growth in race? If so, explain. (5) Are there egrees of experience in second work of race?

After plying many teachers of the cond work of grace advocates—many ho made great claims along those lines r themselves, and many who had fal- n away from that blessing, and com- ring the lives of these advocates with eir teachings—these two searchers for uth decided that those who are truly nverted, have the gift of the Holy pirit and live up to His teachings (see hn 16:13), are fully acceptable to God, d more likely to continue faithful to is Word.

Blessed is the man who has the second essing, the third, the fourth, and so on.

Elkhart, Ind.

—o—

THE FRAGMENTS THAT REMAIN

By Raymond Byler

A Mennonite sister, while watching her stress skim the cream off the family milk pply and give it to the house cat, remarked, Vouldn't some hungry child be glad for ch food?"

The wealthy mistress replied, "We can do we please with what we have."

Yesterday I told a neighbor that we Ameri- ns have no right to eat 100 lbs. of sugar r capita per year while the rest of the world es on ten or less. He replied, "It is none of eir business what we do."

Both of these are Church people. The first ends regularly, while the second said he ew a great deal about the Bible because at he didn't learn voluntarily was pounded o him in the parochial school of his de- mination.

"What saith the scriptures?" As I write s it is raining outside. God's purpose in ding rain is expressed in Isa. 55:10 ". . . t the earth may give seed to the sower and ad to the eater." David says, "We are his ople, and the sheep of his pasture." With- t God's pasture we would all starve. We pect Him to multiply the seeds we have vn in our fields and gardens. Paul puts it s way: "And God is able to make all grace ound toward you; that ye having all suffi- ncy in all things may abound to every od work." And here is I Cor. 10:23, 24 in sic English: "We are free to do all things, t there are things that are not wise to do. e are free to do all things, but not all things are for the common good. Let a man give attention not only to what is good for him- self, but equally to his neighbor's good." The rain is to supply human need. There is enough to go around. Some receive more than others. Even the ability to receive is a gift from God. Money represents just so much of life's necessities. If they cannot be exchanged for it, it is useless. Money is food, clothing, and shelter in a handy form to carry around. It makes a man able to carry, in con- centrated form, a house, a crib full of corn, a herd of swine, ten thousand cattle, and a square mile of land, all in his 3x7 inch bill fold.

The way God feeds us each day is as great a miracle as the way Christ fed the five thou- sand. The five thousand had more than they could eat. After they were all filled, Christ (the eternal One) commanded, "Gather up the fragments that remain, that nothing be lost." The One who came down from heaven knew that if the fragments over and above what we could eat were not gathered up they will be LOST. Every extra dollar, after you have "all sufficiency in all things," is invested either in time or in eternity. It cannot be in two banks at the same time. Matt. 6:24; Rev. 3:15-18. I fear many really saved Christians will discover that their works will not endure eternally; "they will suffer loss, but he him- self shall be saved" (I Cor. 3:15).

Counterfeit organizations such as the Lodge have often accused the Christian Church of making her message impractical. Although our own denomination is perhaps less guilty on that score than some, most of our mem- bers would question the statement, "We are serving mammon at the rate of $575,971.02 annually." Let us look at ourselves as God sees us. The crisis is here, and there is no time to "spank the boys that played with the matches." Fragments that were not gathered up in the past are lost forever. They have long since become a part of the earth where they fell. The burden of this message is to identify and to salvage some that are still in- tact. Let us use as a basis for our gathering our own beloved Church, including all the conference districts listed on pages 28-48 of the 1942 Yearbook, omitting South America and India. Total membership, 60,945; congrega- tions, 443; average number of members per congregation, 137. In gathering fragments, let us start where the U. S. Government start- ed (in food).

a. Sugar

One hundred years ago the American peo- ple were eating nine pounds of sugar per per- son per year. That amount has increased to 100 lbs. The sugar rationing plan will bring this down at least 25%. At 7c per lb. a fam- ily of five persons will save $8.75 a year. Ex- cept for our missionaries in a number of places, every Mennonite home will be forced to change its sugar wants. This $8.75 per fam- ily amounts to $287.50 for an average congre- gation. Translating this into relief, gives enough money to supply the daily bread for 2,875 children! (It is estimated that our re- lief program in Europe can feed a child for 10c per day.)

b. Breakfast Food

A guide through the Post Products factory at Battle Creek, Mich., told me that their in- dustry has changed the American breakfast. He didn't say, however, that the cost has in- creased 700%. A simple example is shredded wheat. On both sides of the box they are careful to state that it is 100% whole wheat. It costs 1c an ounce, or $9.60 per bushel. In any Mennonite community you can buy a bushel of 100% **whole** wheat for $1.17 and get it ground for 15c. In other words, for every $7.00 we give the National Biscuit Company with headquarters at New York, N. Y., we get $1.00 worth of food! (And that while our fellowmen in other parts of the world eke out a bare existence.) With proper allowance for waste and cooking expense, any family of 5 can give 3c per meal to feed the hungry by eating ground wheat instead of shredded wheat. Isn't there a Christian dietitian who could work with our grandmothers and give the Church a program that would provide thousands for the starving without taking one calorie or vitamin from our diet? Fellow- Christians, those radio announcers who tell you about the "Breakfast Food of Champions" (Wheaties) don't say that you are giving $10.00 out of every $11.00 to build a useless financial structure while that same $10.00 for relief would save the life of a mother and her baby—assuming that the baby would starve at the end of 40 days and the mother at the end of 60 days. Look at your "Wheat- ies" box.

c. Clothing

The government ruling against trouser cuffs will affect 10,157 Mennonite brethren (assum- ing that one half of the membership are men and that one third of these wear trouser cuffs). If each have two pairs using WPB figures as a basis, these cuffs are worth $406.28—enough to make 14 $30.00 suits. If these were all turned into our local sewing circles, how many comforter tops for a child's bed would they make? (20314 pairs—figure it out, sis- ters.) Brethren, those buttons on the coat cuffs are relics of days when they were use- ful. If two thirds of us have an average of only 4 (one coat) of these useless buttons attached to our sleeves, the total value is $1625.20. Sewing circles, help yourself. Cloth- ing to the godly is a means to cover the body and to conceal the human figure, with ad- ditions (never subtractions) to protect it against the elements. Using WPB figures as a basis, the plain regulation coat for men without a vest would save about 20% in ma- terial over the styles of the godless world which says, "If thine enemy hunger—starve him!" Christ is going to tell someone when He comes again, "I was naked, and ye clothed me." The investment in trim, useless buttons, neckties, chains, school insignia rings, pins, collars of all shapes, varies from nothing to $30.00 per member. Counting all the boys and girls, probably $6.00 per church member is a very conservative figure. This is an invest- ment of $822.00 per congregation. If these fragments are replaced every 10 years, the an- nual bill is $82.20, or 822 daily meals for 14 lives. For the entire Church these trinkets have a total investment of $365,670.00 or $36,567.00 annually. This sum represents life or starvation for 6,094 children every year.

d. Homes

If two thirds of us have succumbed to admit that a house is not a home without lace cur-

tains and they are replaced every 10 years, the total investment is $230.00 per congregation, $101,890.00 for the entire Church. The annual bill is $23.00 and $10,189.00 respectively. Another 5% of us need drapery in the parlor to the tune of $507.00 annually. We are living in over-stuffed abundance with our cars more adequately housed than the rest of the world's millions. Is not the following quite true of the American spirit: "Ye that put far away the evil day, and cause the seat of violence to come near; that lie on beds of ivory, and abound with superfluities, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of musick like David; that drink wine in bowls, and anoint themselves with the chief ointments: BUT THEY ARE NOT GRIEVED FOR THE AFFLICTION OF JOSEPH" (Amos 6:3-6).

Someone must suffer when we indulge. Every time we spend $6.00 of our surplus blessings in superfluities, some one dies after 60 days of starvation! God said of the Israelites, "Also in thy skirts is found the blood of the souls of the poor innocents."

Is there just one room in one house in each congregation which is not in use? Why not rent it out and give the proceeds to the cause of the homeless? If you only got $25.00 a year it would total $11,075.00 for our 443 congregations. We have invested over $750,000.00 in radios and musical instruments, which bring us every sound we like to hear for our culture (?) and entertainment. These never bring us some of the things God hears, such as the voice of children crying for bread, the sight of the Oriental under his economic burden, the hopeless call of those denied the Gospel. Excessive investments in homes add nothing to our happiness and violate the principle of the second great commandment. Matt. 22:39; Amos 3:15.

(To be continued next week)

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

READING, PENNA.

(704 North 12th Street)

Dear Gospel Herald Readers:—This morning I feel much as I think Jacob must have felt when he said: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant" (Gen. 32:10). We too are unworthy of the least of the blessings which God has given to us. We praise Him for His kindness.

Two gifts which came to us recently were supplies from the Allensville Jr. Sewing Circle and a donation in money from Bro. and Sister Harvey Ruth at Bally. We appreciate their thoughtfulness of us.

This summer was a happy one. In my absence Sister Leah Kauffman took care of our Home. We wish her well as she goes to take up similar duties in our Lancaster Conference High School. Caroline Plank and Ruth King returned to us from Harrisonburg for the summer. Elizabeth Erb, the school nurse from E. M. S., spent the summer in Reading on private duty. We were glad to have her in the Home on her time off. The girls who were with us this summer for the first time were: Ruth Orendorf, a teacher from Virginia; Ruby King of Harrisonburg, Va.; Elizabeth and Lydia Beiler of Grantsville, Md.; and Gladys Shank, whose home is near Annville, Pa. All of these girls have returned to Harrisonburg for the winter. We wish them God's richest blessings as they study and work for Him.

Ollie Good and Anna Brunk went to their homes near Harrisonburg for a vacation. Rose Yoder spent her vacation time with her mother and other relatives in southern Indiana. Ruth Yoder taught Bible school in her home community near Mattawana, Pa. Helen Lehman was with home folks near Croghan, N. Y., for a month. She also taught in Bible school for two weeks.

Our girls' meetings have been a blessing too. The splendid talks given by Sisters Dorothy Smoker and Ada Zimmerman were such a help to our group. Then there were pleasant gatherings out of doors. One of these was sponsored by the Stoltzfus twins and Mary Yoder near Morgantown. You can easily see that our summer was filled with interesting events.

Some of our girls have been here recently as visitors. Among them were Julia Bresco, Elizabeth Stoutzenberger, Hannah Kauffman, and Martha Myers Ammon. Other visitors were Hettie Musser, Elizabeth Longenecker, and Anna B. Longacre. Sister Longacre came with her daughter Esther, who was having an interview. We are happy to welcome Esther into our family.

May God bless you who work for your Lord elsewhere.

Sincerely,

Sept. 8, 1942. Margaret Horst.

South America

SOUTH AMERICAN NEWS LETTER

We have just passed another day of real cold weather; a most uncomfortable night for the folks who had to be up because of a death in the home. One of our nearest neighbors, a tall, robust man, died while he was conversing with a neighbor. He had not complained of any pain but was preparing to leave in the near future with his wife to live with the sons in a town nearer Buenos Aires, financial conditions evidently demanding it. He had received many tracts, but was not concerned about spiritual things. His wife had made a profession in the tent, but did not continue attending the service. She evidently became frightened because of the Catholics. She says that all religions are good. She does not believe in the priests nor the confession, but otherwise she was a Catholic. Poor soul; she did not realize that by trying to accept all she is really accepting none.

Recently several new families have come t the services. One woman came to talk abou her family troubles. The money was no reaching, and her husband was blaming he for not using it as she should, while she de clared her innocence. I asked her why sh does not keep an itemized account, then ther would not be this trouble. She said that's wha her husband wants her to do. I asked he "And why do you not do it?" She remaine silent. She was not present in the followin services. It appeared she might be offende But she came to the women's meeting the fo lowing week, her face showing a deep sat faction. On Sunday she brought her husban She has come several times. Some perso who knew the family said she can't see ho this woman managed to get him to service Evidently the husband spends much for stron drink, and his wife felt no need to expla all she did with the money, and so the troub grew.

Another family has begun to come; t mother is apparently under deep convictio but she does not want to yield. She seems think it too humiliating. Powder, pai curled hair and worldly amusements see to have been the center of her life. There not enough of room for ostentation if she s renders to the lowly Saviour. Neverthele there is a longing she is trying to satisfy any way except by the way of the cross.

Another home visited by some of the me bers tells of the terrible consequence of s The grandmother in the home is a staun Catholic. Her daughter (in her second m riage encouraged by her mother) marr while on a visit to Italy, a man who h also gone there on a visit. It appears that b mother and daughter thought he had pr erty, but they were mistaken. He proved be a drunkard. The immorality that practiced in the home (according to a frie cannot be told in this letter. To this marri were born three of the most pitifully help children one could ever expect to see. T have already died, having been well instruc in the Catholic belief. The child still livin certainly a sight not to be forgotten by who has seen her. The children of woman's first marriage are all strong healthy. The other day we were surprise hear that one of the daughters said that father was a Christian. Those who h visited in the home of the mother say t are convinced that when the grandmo dies the mother will also accept Christ. has at last been convinced that "the way o transgressor is hard." The grandmother, the crucifix in one hand and an instrun of torture in the other, has demanded tha her family accept the Catholic faith. W the folks from the culto visited in the h she said that if any of her family ac Christ she'll kill them. All who know he lieve she would keep her word. May remember these folks in prayer. Truly are bound by the fetters of sin. We re greatly in the privilege we have to pro that Christ has come "to set at liberty that are bruised."

In His Name,

Mary H. R

he Summer's Work In the Southern Highlands

By Stanley Shenk

(Continued from last week)

The Helton's invitation was declined with thanks because we were xious to get through the ford while we still could. As we descend- the trail in the gathering darkness and increasing rain, our spirits ere somewhat similar to the surroundings. Three hundred yards low the Helton home, we met a man coming from the opposite rection. He told us that the ford was already impassable. We turned ck and accepted the Helton's invitation, leaving the station wagon d trailer in the hands of the Lord. The Helton's were very kind us. As we sat around the kitchen stove, drying out, they prepared grand hot meal for us. Seldom have eggs ever tasted better! Each uple was then given a room for the night. The accommodations ere good. We soon realized that Ophir has many enterprising peo- e and many really nice homes.

In the morning, the Helton's invited us to spend at their home the ntire 12 days of our projected stay in the community. Immediately e saw the hand of the Lord. We could take the trailer back to aintsville, park it at a trailer camp and return in the station wagon ith everything from the trailer that we would need for our twelve- y stay. We gratefully accepted the invitation, thanked the Lord for is leading, and proceeded to put the plan into action.

The next day the sisters remained at the Helton's while Lester and walked to the station wagon, drove it to the trailer, hitched up, rned around (the turning around took three hours as the station agon became mired on the narrow road and we had to resort to a am of mules), drove with the trailer to Paintsville, parked it in a ailer camp, packed the station wagon with needed items for our stay Ophir, met Otis at the bus terminal, and returned to Ophir. The gh point of the day's activities came when we got the station wagon the Lost Creek Road (which is even worse than the "main" road to Ophir) to the schoolhouse. Thus, Otis, whose sleeping quarters ere in the station wagon, was able to live near the rest of us and at e scene of work. Due to the three-hour delay on the road into Paints- lle, we were not able to return in time for the evening meeting and regular preaching service was held.

The next day no thunderstorms darkened the afternoon sky, and people turned out for the preaching service. The interior of the hoolhouse made a never-to-be-forgotten scene. With a kerosene mp on the small table before him, Otis preached the Word of the ord. Two other kerosene lamps made their feeble contributions to olding off the encroaching darkness. There were seats for only about), so 35 others stood and sat on the floor in the back of the building. here was some disturbance and shuffling about, but most of the eople listened eagerly, some even leaning forward to catch the words the speaker.

Ophir, Kentucky, has no regular church services. The nearest are iles away across steep mountains or at the end of uncertain trails. ven these—which are practically inaccessible to the Ophir people— e operated on a once-a-month basis only. One Sunday morning, hen Otis asked all those who would like to have regular services to ise their hands, practically every hand went up. Otis promised othing, but said that he would do what he could.

It is true that the roads are bad at Ophir, and that it is isolated; ut are these considerations ground for doing nothing about its spirit- al needs? Christ said, "Go ye into **all** the world . . . " and here is a mmunity of people who are open to the Gospel and who would illingly receive those who "go." There would be hardships, yes; but the Mennonite Church would hold back merely because of hard- ips, it would be shamed. In the last century, Methodist circuit ders took to their saddles and followed so closely in the track of the estward-moving pioneers that they were frequently on the ground efore the pioneers had driven the last stake at their first camping te. They shared all the hardships of the frontier and proclaimed the ospel. Such was their devotion to their cause and such were the hysical privations that they suffered that only a few lived to be thirty- ve years of age. Yet, in the bonds of the Master, they counted it all joy." Surely there are strong young men and women in the lennonite Church who will give themselves to this work.

We left Ophir on Friday morning, July 31. We traveled that day nly as far as Paintsville, where we did shopping and held a street eeting. The next day we left for the Upper Quicksand-Joshua Forks ommunity. (Post office—Handshoe). Again we were unable to get e trailer all the way in, due to the condition of the road. This community, however, was not nearly as isolated as Ophir, and so we simply drove back to a near-by town and parked the trailer temporarily in a schoolyard. It should be said in behalf of the trailer that eastern Kentucky has this summer been scourged with the worst floods of its history. These floods and the heavy rains that caused them washed the roads terribly and left them in worse condition than formerly.

After two meetings at the Upper Quicksand Schoolhouse, we decided that this was a closed field. The interest was not very good. Only twenty-two were present on the first night, and only one more on the second night. On neither night were there adverse weather conditions. Also, the people of the community, who had made themselves responsible for the key to the schoolhouse, brought it on neither occasion. We had to hold our services on the grass outside.

July 28, we left the Upper Quicksand community and drove toward Bulan, Kentucky. This little mining town is known as one of the most wicked towns in eastern Kentucky. It was recommended to us by Bro. B. B. King as a needy field for Christian work. We arrived in the vicinity of Bulan at about five in the evening. As we were quite tired, we decided to find a camping place right away and rest for the evening. We found a beautiful spot in a schoolyard under great trees and by a rushing stream.

The next morning the blow fell! For five and a half weeks we had enjoyed splendid health, but when we awoke that morning both Araminta and I had high temperatures. After breakfast the station wagon and trailer were hooked up, and with Araminta and I still in our compartments in the trailer, we drove to Hazard to find a doctor. None could be found, and so we went to the hospital. There a doctor pronounced our trouble to be bacillary dysentery. We remained in the hospital for two days. In the meantime the others rested. Lester, in particular, spent much time resting, as he also apparently had a mild case of dysentery.

Upon our release from the hospital, the two couples engaged rooms in a tourist home and rested for a day.

On Saturday we left for Melvin, Kentucky, without working at Bulan, as we had spent the time in the hospital that we had planned to spend in Bulan. Like Bulan, Melvin is a small mining town. It is quite rough. We parked the trailer behind the schoolhouse and prepared for the Summer Bible School which was to start on Monday. In the morning of Sunday, the next day, we went to a Plymouth Brethren Church in near-by Weeksbury. In the evening we held a street meeting at Wheelwright Junction.

Summer Bible School opened with an attendance of 19. Lester was not feeling well on Monday, and so did not teach. In the afternoon we bade farewell to Otis again for a few days, as he left for the Virginia Conference. On Tuesday I was not feeling well and Lester was stronger, and so he took my place. On Wednesday, Lester and I were both sick and the girls took our classes. The attendance remained at about the same level throughout the week. Due to the sickness of Lester and I, and to the daily rains, we were forced to cancel the street meetings that we had planned to hold in the evenings. At the end of the work in Melvin, we were not at all ready to consider it as an open field for permanent work, but felt that it should be revisited next summer.

We had planned to leave on Saturday afternoon for Myra, Kentucky, to visit the medical missionaries on Beef-hide Creek. Our decision to go was given impetus when Doris came down with a high temperature on Saturday morning. Otis arrived shortly after lunch, and we hitched up and left for Myra, with Doris riding in the trailer. At the Mission home, she was given a special room and good care. By morning she felt well again, but Araminta, during the night, had become sick. She also was given a special room at the Mission home. We told Dr. Hamilton, who heads this interesting nondenominational group of Christian workers, about our plans to prospect for new fields for three days before returning home. She advised us to return home immediately (or as soon as the girls were able to travel) because of the physical condition of the entire group. (Even Otis had been sick while at home to attend conference.) We felt that this was best, and made plans to leave for home on the morrow. Several of us went along to Robinson Creek for the missionaries' Sunday afternoon service. Otis and I accompanied the doctor and one of her nurses to an evening service at Dorton, in which they regularly help.

The next morning both of the girls were feeling well enough to travel, and we left for home. We stopped for the night near Bluefield, W. Va., and arrived home the next evening at 9:00 p.m. The following day we cleaned the trailer for the last time, packed the equipment

away for the winter, and parked both the trailer and the station wagon in a near-by garage. The work was done. We could not but feel that God had been glorified. Work had been done in two fields that we considered to be definitely open, and testimonies had been left in other fields and along the road.

One of the sidelights of the trip is the fact that 45,000 pieces of literature were passed out. These were mostly distributed in the form of "Gospel bombs" (tracts rolled inside a colored, waterproof cellophane wrapper). We tossed them to pedestrians, onto sidewalks, onto lawns, by mailboxes, into doorways, onto trucks—anywhere, in fact, that we felt that they would be found. On several occasions we cruised around large towns and tossed them out by the hundreds. We feel that next summer, if the group is determined and efficient enough, 100,000 pieces can be passed out. This, of course, will take money. The 45,000 pieces that were passed out this year cost nearly $150.00. If you would like to contribute to next summer's tract distribution or to the itinerary work as a whole, you may do so by sending your contribution either to the Virginia Mission Board, to the Y. P. C. A. of the Eastern Mennonite School, or to the School itself, with a notation as to its use. God, I am sure, will reward you.

The group was conscious many times during the summer of the fact that many were praying for us and that God was caring for us. We feel that God's blessing rested upon the work. To Him be the glory, and may this work continue.

God's Hand of Love in Suffering

By TITUS MARTIN

XIII CONCLUDING MESSAGE

(Heb. 12:6)

At first thought we may think that love is not in any way connected with suffering; but as we meditate on this subject in the light of Scripture, we see two lines of thought embraced in it, and it is altogether Biblical. These two lines of thought are, (1) God's love in sending suffering, and (2) His love in giving grace to bear it; and so overrule that blessings will come out of it which far surpass the cost of it.

The greatest suffering the world has ever known was God-ordained, was submitted to and endured by His only begotten Son, and has thus brought the greatest blessing mankind ever has, or ever will know. We read, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Mankind sinned, walked away from God, and deserved nothing but eternal death. As God saw man in his helpless state, love moved Him to send His only begotten Son to pay the penalty of the law broken by man, by His cruel death on the cross. He was made sin for us, and because of this God withdrew His face from Him (God cannot look on sin) and caused Him to cry out, "My God, my God, why hast thou forsaken me." He was forsaken that you and I need never be forsaken. As we think of the nails in His hands and feet, the load of your sin and mine upon Him, forsaken by friends, and even forsaken of God, we can but in part imagine the suffering He endured.

Would any one give his only begotten son to endure such suffering and shame? The Bible says that love moved God to do this. I think this should be proof enough that it is because of love that God allows and sends suffering in our own lives. In Hebrews we read, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Again we are told that if we are not chastened we are "bastards, and not sons."

We of course reap what we sow, and sometimes our suffering is altogether our own fault. Even then, it is the love and wisdom of God that we do suffer, and thus experience that "the way of the transgressor is hard," and it makes us more careful in the future. From a physical standpoint, pain is often a blessing. As the laws of nature are broken, the body often cries out in pain, and thus stays our wrong living; whereas if pain would not come we might continue our wrong living till the harm done would be irreparable.

Love allows suffering to work blessing in our own life, and makes us a greater blessing to others. As we meditate upon suffering we can rejoice that love not only sends it but is always present to help us bear it. As Christ went through life here on earth we are told that the angels came and ministered unto Him. But He finally came to the place where He was forsaken by all. We have the Scripture that the disciple is not above his Lord and can expect suffering. Whatever phases of His life we may be called to pass through, one thing we need never experience, and that is to be forsaken of God. We have the promise from Him that He will never leave us nor forsake us. Before He left for the realms of glory He gave the promise that He would send the Comforter unto us, who will abide with us for ever.

Again, the promise is that He will supply our every need. There are many similar Scriptures that teach us that love accompanies the suffering sent, and that He helps us bear it, and so overrules that the desired blessings might be attained. Kind reader, if you are tempted to doubt God's goodness, and ask the question, Would Love send such a thing as this? think on Calvary's cross.

As you meditate on God's love manifest at Calvary, it will cause you to realize that your crosses are also manifestations of His love and mercy. Again, as you think of the blessing that has come to you through Calvary, it will give you faith to believe that blessings can come to you and others through your crosses. As we meditate on these things, I believe, we will come to realize since Love could not let man go in his fallen state and devised a plan to bring him back (and even in our own lives love did not let us go when we had started the downward road) it will help us in truth to say the following words of the poet:

"O Love that will not let me go,
I rest my weary soul on Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

New Holland, Pa.

—o—

THE HOMELAND

I am longing for the homeland,
And its rest from sin and strife;
I am yearning for the welcome,
With its warmth of light and life.
And the days seem long and weary,
'Mid earth's scenes so dark and dreary,
While I wait for my Redeemer
To come and welcome me.

O the homeland, blessed homeland,
With its bliss beyond compare!
How our ardent souls are longing
For the joys that meet us there!
And we haste to barge our treasure
On the river of life's pleasure
In the home where life eternal
Awaits the ransomed soul.

—Sel. by Fannie G. Stoltzfoos.

—o—

SOMEBODY ELSE

Who's Somebody Else, I should like to know
Does he live in the North or the South?
Or is it a lady fair to see,
Whose name is in every mouth?

Is there any hard or unpleasant task
Or difficult thing to do?
'Tis always offered to Somebody Else—
Now, isn't this very true?
But if some fruit or a pleasant trip
Is offered to Dick or Jess,
We hear not a word of Somebody Else.
Why? I will leave you to guess.

The words of cheer for a stranger lad,
This Somebody Else will speak,
And the poor and helpless who need a friend
Good Somebody Else must seek.
The cup of cold water in Jesus' name,
Oh, Somebody Else will offer;
And the words of love from a broken heart
Brave Somebody Else will proffer.

There are battles in life we only can fight,
And victories, too, to win;
And Somebody Else cannot take our place
When we shall have "entered in."
But if Somebody Else has done his work
While we for ease have striven,
'Twill only be fair if the blessed reward
To Somebody Else is given.

—Sel. by Miriam Kuhns.

Sunday School Lesson

Theme for the Quarter: Studies in Genesis

XII. JOSEPH: AN EXAMPLE OF FORGIVENESS

Lesson for Sept. 27, 1942.—Gen. 45:15; 47:11, 12.

Golden Text.—Be ye kind one to other, tenderhearted, forgiving one other, even as God for Christ's sake th forgiven you.—Eph. 4:32.

Introductory.—Joseph stands out in ripture as a type of Christ in a numr of ways. In none of these ways does shine as a type of Christ in a more vorable light than that of the forgivg spirit. It is hard to conceive of a ore reprehensible treatment than that hich Joseph received at the hands of s brethren. Yet from the time that ey first came before him (though he sumed the attitude of sternness toard them for a time) he gave evidence a tender love toward them, favoring em in a number of ways. This part of s nature was brought to the fore by e pathetic appeal which Judah made behalf of Benjamin and in behalf of eir father.

Joseph Makes Himself Known to His ethren (1-4).—Judah having conuded his earnest plea before Joseph, l others were sent out of the room but e twelve brothers. Tenderly he realed to them who he was. "I am oseph," said he; "doth my father yet ve?" It was a stunning revelation to s brothers, as they hadn't the least ea as to whom they were dealing with to this time; also, "they were oubled at his presence." Their conience must have smitten them severe-, as his tenderness toward them was such marked contrast with the way e had been treated by them in times ast.

Joseph Comforts His Brethren (5-8). "Come near to me," he cried. As they ew nearer he went on to say, "I am oseph, your brother, whom ye sold in- Egypt. Now therefore be not rieved, nor angry with yourselves, at ye sold me hither: for God did nd me before you to preserve life." He en proceeded to tell them more about is experiences, how that following the even years of plenty there had been vo years of famine, and that this mine would continue for five more ears. To them it was a very instructve message, as it led them into the eeper mysteries of God's love and race, of His providential care for His wn. He continued: "It was not you that ent me hither, but God: and he hath ade me a father to Pharaoh, and lord f all his house, and a ruler throughout he land of Egypt." It would have been a hard-hearted group of people who would not have been melted together and drawn near to God under the sound of such instructions.

Joseph Sends for His Father (9-11).—As the worst of the famine was yet before them, Joseph urged his brothers to go back home and bring their father to Egypt; that they should comfort their father by telling him of all the favors showered upon Joseph in Egypt and assuring him that all would be well. In this, Joseph was not only speaking for himself, but "it pleased Pharaoh well." Pharaoh had added reasons for feeling glad that such a man as Joseph was in charge of things during these famine times.

An Affectionate Farewell (12-15).—Having concluded his gracious speech, "he fell on his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him." The atmosphere was entirely cleared, and his brethren could go back home, satisfied that there was nothing to fear at the hands of Joseph, joyously going back home to bring cheering news to their father. There was not the least sign of any rankling feeling or vengeful spirit on the part of Joseph, and the experience was one of the most thrilling experiences in the lives of his brethren.

Jacob Brings His Family to Egypt (47:11, 12).—Jacob was overjoyed at the news that his sons brought back from Egypt. At first it seemed to him that the news was "too good to be true;" but his sons gave him such convincing evidence that what they said was true that he took them at their word and added: "Joseph my son is yet alive; I will go and see him before I die."

When they came to Egypt they found further evidence that Joseph's friendship was genuine, that his forgiveness was complete. Not only this, but Pharaoh seemed especially friendly. Jacob and his family were placed into the land of Goshen, usually recognized as the garden spot of Egypt. "And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families."

This part of their record is a bright spot in the history of the children of Israel. In after years, when "another king arose who knew not Joseph," the children of Israel suffered severe persecutions in Egypt; but this period of Egyptian darkness made the forgiving spirit and the beneficent hand of Joseph stand out in greater brightness. The spirit of forgiveness and the life of purity and godliness which Joseph manifested make him stand out in sacred history as a bright and shining light, an example after whom we may well afford to pattern.—K.

Bible Meeting Topic

CHRISTIAN SONG.—I Cor. 14:15; Col. 3:16

Topic for September 27

MOTTO

"Singing with grace in your hearts to the Lord."

OUTLINE STUDY

I. Songs not Christian.

1. Songs by drunkards.—Ps. 69:12; Isa. 5:12; Amos 6:5, 6.
2. Songs by harlots.—Isa. 23:15, 16.
3. The song of fools.—Prov. 7:5.
4. False and ungodly sentiments.—II Tim. 2:16-18.

II. Christian Song.

1. Songs from grace in the heart.—Col. 3:16; I Cor. 14:15.
2. Psalms of praise and thanksgiving.—Acts 16:25; Rev. 5:9-14; Rom. 15:9-11.
3. Songs of victory in the Lord.—Rev. 15:3, 4.
4. Spiritual in character.—Eph. 5:19; Col. 3:16.
5. Songs containing the Word of Christ. Col. 3:16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Sing."**
2. Songs That Are Christian.
   a. Sung by a Christian heart.
   b. Sung about Jesus and His love.
   c. Sung about the teaching of His Word.
   d. Singing praises for His salvation.
3. Songs to avoid.
   a. Foolish songs.
   b. Vile words.
   c. Untrue teaching.
   d. Worldly sentiments—
      Glorifying war.
      Glorifying men and man's work.

For Seniors.

1. The Qualities of a Christian Song.
2. The Blessing of Christian Song.
3. Songs to Avoid.

PERSONAL THOUGHT

Let us speak to ourselves and others in songs that are truly Christian, in word and in music, to the glory of God and to the strengthening of the spiritual life in all.

SEED THOUGHTS

Singing should be the earnest praise of the soul with the accompaniment of the voice.—Sel.

Awake my soul, in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me;
His loving kindness, oh, how free.
—Samuel Medley.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions ..... John R. Mumaw
Christian Doctrine ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Comumnications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

Printed in U. S. A.

MENNONITE PUBLICATION BOARD

Simon Gingerich, Wayland, Iowa, President
H. F. North, Nappanee, Ind., Vice President
O. N. Johns, Canton, Ohio, Secretary
Lewis S. Martin, Harrisonburg, Va., Treasurer
Oscar Burkholder, Breslau, Ont.
J. C. Clemens, Lansdale, Pa.
E. G. Gehman, Harrisonburg, Va.
J. C. Gingerich, Detroit Lakes, Minn.
John H. Gochnauer, Manheim, Pa.
C. L. Graber, Goshen, Ind.
Henry Hershey, Intercourse, Pa.
Amos S. Horst, Akron, Pa.
J. L. Horst, Scottdale, Pa.
Jess Kauffman, Hesston, Kans.
J. Irvin Lehman, Chambersburg, Pa.
A. J. Metzler, Scottdale, Pa.
David D. Miller, Berlin, Ohio
E. E. Miller, Goshen, Ind.
Omar Miller, Molalla, Oreg.
H. B. Ramer, Duchess, Alta.
J. R. Shank, Versailles, Mo.
J. W. Shank, Goshen, Ind.
C. B. Shoemaker, Scottdale, Pa.
S. W. Sommer, Millersburg, Ohio
Milo Stutzman, Kingman, Alta.
Edwin J. Yoder, Topeka, Ind.
O. D. Yoder, Oyster Point, Va.
Harold Zehr, Rantoul, Ill.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPTEMBER 17, 1942

Field Notes

A Bible instruction meeting is to be held at the York, Pa., Mennonite Mission Sept. 26 and 27. Instructors: Aaron Mast and Jacob G. Hess. L.

* * *

Bro. C. Z. Martin of Columbia, Pa. was the guest speaker at the A. M. Sunday School Conference in Ontario over Labor Day. J. C. F.

* * *

The Mapleview A. M. congregation at Wellesley, Ont., is closing a series of meetings this week with Bro. C. Z. Martin as evangelist. J. C. F.

The Waterloo County ministers' meeting, held at the Strasburg Mennonite Church, Ont., was favored by a closing message from Dr. Fred Brenneman of Kansas, Sept. 3. J. C. F.

* * *

Word has come of the death of Bro. Peter Boshart, a faithful minister of Milverton, Ont., at the Stratford Hospital. Obituary notice will appear later. J. C. F.

* * *

The Lord willing, we expect to hold evangelistic meetings at the Towamencin Church, Montgomery Co., Pa., Sept. 19-22, in charge of Bro. Elmer G. Martin of Bird-in-Hand, Pa. C. W. M.

* * *

In a recent letter, a brother, commenting on present war conditions, concludes with this remark: "God can, and will, bring the awful conditions to a close, for the elects' sake."

* * *

Bro. Menno B. Brubaker, McAlisterville, Pa., filled the pulpit in the Altoona, Pa., Mennonite Mission in the morning and evening services, Sept. 6, and in Mill Run near Altoona in the afternoon. J. M. N.

* * *

Goshen College reports an initial enrollment of 251 students. From the "College Record" we gather this additional information: "Homes of students range from Oregon to New York, and from Canada to South America."

* * *

A brother writes us from Wadsworth, Ohio: "Bro. J. Irvin Lehman expects to be with us in the Bethel congregation in a 10-day series of meetings, Sept. 18-27, with an all-day meeting on the 27th. Pray for the meetings."

* * *

Bro. R. R. Smucker of Goshen, Ind., has been called to serve the Yellow Creek congregation west of Goshen as their minister in charge. May the Lord richly bless our dear brother and the congregation in their new relationship.

* * *

In a recent letter to this office a thoughtful brother has this to say about one phase of the drift of the times: "Everybody wants to work in factories and offices. The Church will pay the price later."

* * *

Bro. Oscar Burkholder of Breslau, Ont., was a welcome caller at the Publishing House on Tuesday of last week. He was on his way to the Johnstown, Pa., community, where he began a series of meetings at the Stahl Church that evening.

* * *

The Lord willing, there will be evangelistic meetings, by Bro. Clinton M. Ferster, at the Doylestown, Pa., Mennonite Church, beginning Sept. 26 and continuing to Oct. 4. Your prayers solicited and attendance desired. A. O. H.

Among recent visitors in the Publishing House and surrounding community are the following: Clyde Stutzman, Mantua, Ohio; Paul Huddle and family, Salina, Pa.; Peter Latinsky, Youngwood, Pa.

* * *

The aged minister, Christian Gascho, and his companion, Baden, Ont., are both seriously ill at this writing. May the Lord bless and undertake that a faithful testimony may continue, and that His goodness and mercy may sustain them. J. C. F.

* * *

A brother writes us from West Liberty, Ohio: "We had a splendid mission meeting at the Oak Grove Church on Labor Day, the 140th one. Bro. and Sister F. S. Brenneman, missionaries on furlough from India, were the guest speakers."

* * *

A quarterly meeting is announced for Saturday evening and Sunday, Oct. 3 and 4, to be held at the 12th and Windsor Sts. Mennonite Church, Reading, Pa. Bro. Sanford G. Shetler of Wells Tannery, Pa., is to favor the congregation with a number of talks on Proverbs. A. L. G.

* * *

The congregation at Hanover, Pa., is looking forward to a Bible meeting to be held Saturday evening and all day Sunday, Sept. 19 and 20. Brethren Nevin Bender and W. W. Graybill are the instructors, with Bro. Noah H. Mack assisting Sunday evening. Everybody welcome. A. D. F.

* * *

The Ontario A. M. Sunday School Conference at St. Agatha, Ont., over the Labor Day week-end was well attended. The devotional spirit of the sessions ran high, and was climaxed in the evangelistic message and appeal of the closing evening, when confessions and recommitments numbered more than twenty-five. J. C. F.

* * *

Bro. B. B. King of Elida, Ohio, closed the series of meetings in the tent in North Scottdale on Sunday evening, Sept. 13. There were a few who made the good confession, and our prayer is that many more may yet yield to the call for salvation and a faithful Christian service. Bro. K. left for his home soon after the close of the meetings, expecting to begin similar work shortly near Sheldon, Wis.

* * *

Brethren Hiram Weaver, Daniel Lehman, and Lester Shank of Harrisonburg, Va., and Ward Shank of Broadway, Va., spent the week end of Sept. 5 and 6 at Ophir, Ky. The group did some visitation work, and held three public services, at which time there were good crowds present. This is one of the communities that was visited by the Itinerary Evangelism group from the E. M. the past summer. L. S.

There will be preaching services at ıe Dillerville Mennonite Mission on unday evenings, Sept. 20 and 27. From ıe information we have now, Sept. 27 ill be the last service at this station. ray with us that the work may be conıued at a near-by place, if the Lord ees fit. J. S. B.

* * *

Correspondence

GULFPORT, MISS.

(Gulfhaven Congregation)

Dear Christian Friends:—We are happy to port from our congregation that we could gain have our summer Bible school. We ere unable to have busses, as we had before, transport the children, but enough cars ere donated by the Church and community bring 109 children and 9 teachers to the hool. Two days we had an attendance of 03 children. Surely the Lord was with us ıd we want to give Him thanks.

Grandmother Bender and Fannie and Ellen ender have gone back to their home in Iowa, ter spending almost a year here. The conregation here will miss their presence very ıuch. Mrs. S. J. Miller accompanied them ome for a visit with relatives and friends. Irs. David Geil also went along to visit her ster.

Bro. L. S. Yoder is spending several weeks Virginia, visiting members of his family ıd doing some evangelistic work.

Bro. Paul Hershey attended the Missouriansas Conference, and has given us very mplete and interesting reports of the work Conference.

There will probably be less traveling than sual this coming winter, but we welcome to ır church and community anyone who may e going south for the winter.

We sincerely appreciate the interest and rayers in behalf of our congregation here.

Sept. 5, 1942. Gladys Rutt.

WEST LIBERTY, OHIO

(Letter from a Mexican mission worker.)

In the vicinity of West Liberty they have een raising many sugar beets. This means ıere was a need for workers. Usually Mexiıns are used for this type of work, hence ıany of them came up from Texas for the eet season.

Bro. Joe A. Yoder, chairman of the Misons Committee of the three churches near Vest Liberty, began to visit, speak, and circute literature among these people. But, as ıe larger part of them can not speak English, ro. Yoder contacted Bro. Lester T. Hershey, ır pastor in Chicago, and in view of the inrest manifested in my fellow-countrymen, ıd the Lord having touched my heart as le did Isaiah of old, I offered my services. ro. Yoder accepted, and went to Chicago fter me, and brought me here presenting me my brethren, and it seems to me that the ord is directing in this work.

The work was begun in the name of the ord. Truly, there are obstacles, but with the elp of the Lord we can win over them. I ave now been here for three months. Mexiın families living near by are taken to church by car each Sunday, where they receive instruction in the Sunday school, and hear a sermon in their own language. In the afternoon we visit the camps farther away, and there carry to them the message. These people live in camps assigned to them in numbers varying from 5 to 20, but the Word of God is for all, numbers not making the difference, for the Lord said that wherever there are two or three gathered in His name there He would be in their midst.

On Sunday, Aug. 9, two people voluntarily offered themselves to follow the Lord, when the invitation was extended—firstfruits which, in prayer, I presented to the Lord. I ask all of you to help my friends and brethren, so that more will be converted to the True Way of Life. The number who have already heard the Gospel story is over one hundred. This is not counting the numbers I have visited but have not had an opportunity to preach to. I am distributing the Mexican Herald and other gospel literature. Anyone who is not able to buy a Bible, may receive one free. I confess that I feel small and feeble for such an important task of the Lord's, and I only trust in His help.—John Ramirez.

(Bro. Ramirez is one of our good helpers in the Mission in Chicago, and has been spared until fall to help spread the Gospel among the Mexicans working in the beet fields of West Liberty and vicinity. L. T. H.)

FLINTSTONE, MARYLAND

Dear Christian Readers, Greetings:—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

We have many things for which to thank the Lord. He has given us a wonderful harvest. Sept. 6, Bro. John D. Risser brought a live message at Flintstone which was appreciated by all. I enjoy reading the Gospel Herald. I wish the blessing of the Lord upon us all. Remember us in your prayers, that we may be faithful to Him till death.

Yours in Christian love,

Sept. 7, 1942. Mary Kimble.

PALMYRA, MISSOURI

Dear Christian Friends, Greeting:—We have had a most beautiful and fruitful summer. The Lord has indeed blest us far above what we deserve. We have also enjoyed many spiritual blessings.

Bro. Paul Hershey of Gulfport, Miss., visited his brother on his way to the Missouri-Kansas Conference and worshiped with us the first Sunday in August. The sermon preached by our brother on the subject of Doors was very practical and edifying.

Bro. and Sister J. W. Shank, missionaries on furlough from South America, visited friends and relatives in Marion County and, on Aug. 14, favored our little congregation with interesting messages about the Lord's work in Argentina.

Recently Sister Bender and daughters Fanny and Ellen, of Wellman, Iowa, who were returning from an extended visit at Gulfport, Miss., stopped with friends here. They were accompanied by another daughter, Sister Miller and her little girl Dorothy and Sister David Geil, all of Gulfport. We appreciate their visit very much and invite all to come again.

Unanimous peace was expressed at the counsel meeting, and communion will be held, the Lord willing, Sept. 20.

We look forward to our annual harvest meeting and a series of meetings this autumn. Pray for us.

Yours in Him,

Sept. 7, 1942. M. Lena Kreider.

ELKHART, INDIANA

(Olive Congregation)

Dear Herald Readers:—Two summer Bible schools were conducted by our congregation this summer. Bro. H. N. Yoder was director of the school at Olive. There were twelve classes and the average attendance of pupils was 142. We were also privileged to conduct a Bible school at Crumstown, where we have been holding Sunday school for a number of years. The average attendance of children was about 30. Crumstown is about twenty-one miles from the home church, but the five teachers who sacrificed in going this distance, were well repaid by the keen interest of the children that attended.

Our ministers have been gone from home much this summer. Bro. D. A. Yoder, giving much of his time in the interest of the C. P. S. program of the Church, and Bro. C. A. Shank conducting summer Bible schools and other work of the Indiana-Michigan Mission Board. Those who brought messages in their absence were the brethren: J. C. Wenger, S. L. Weldy, Warren Shaum, A. L. Buzzard, and I. E. Burkhart.

Bro. Paul Erb was with us in week-end meetings, Aug. 28-30. He brought us four inspirational messages on the following subjects, "The Potter and the Clay," "Loving an Unseen Christ," "The Wisdom of Men Vs. the Wisdom of God," and "Approaching Life's Cross-roads."

On Sunday evening, Aug. 23, the young people from the Yellow Creek Church gave us a very helpful program on the theme, "Cultivation of the Devotional Life."

Bro. Joseph Graber, recently returned from India, preached for us Sunday morning, Sept. 6. Text, I Cor. 1:18.

A group from our congregation are planning to go to Medaryville C. P. S. Camp to give a program on Sunday evening, Sept. 13.

Sept. 7, 1942. Cor.

NEW CARLISLE, OHIO

Dear Readers of the Gospel Herald:—Since our last letter appeared we have enjoyed many spiritual blessings for which we are very thankful. Our summer vacation Bible school opened June 29 and closed July 10. It was held in the evening because of the large number of our congregation working in shops. It also enabled many parents to bring their own children and attend our adult class. Total enrollment, 90; average attendance, 83, with 35 being present every night. Bro. Joe Yoder of West Liberty was superintendent.

We are looking forward to our annual all-day meeting, to be held Oct. 25. We wish to extend an invitation to every person who may have the opportunity of being present with us at this time.

Sept. 7, 1942. Anna Swartzendruber.

Miscellaneous

A CALL TO SERVICE

By Mary Fenton

I sat alone in the twilight,
At the end of a long, busy day;
And read a portion of Scripture,
Ere I knelt at my bedside to pray.

I read how Christ told His disciples
To go spread the Gospel to all,
To go to the heathen in bondage
And tell them on Jesus to call.

Then I prayed, "O dear Lord, if you're willing
I would be a true worker for Thee;
I would go tell the lost of the Saviour,
And tell how Christ died; them to free.

"Let me cross the deep seas in Thy service
And labor in China or Spain;
Or else use my service in India,
Or maybe on Africa's dark plain.

"Yes, Lord, I wait for Thy bidding;
I'll go and do what you say.
You need workers, I know, in your vineyard,
I'm willing to go far away."

Then "a still, small voice" came in answer:
"My child, you've a duty at home.
Tell your friends and neighbors of Jesus,
Before you to foreign lands roam."

And then, O how well I remembered,
Of the unsaved neighbors I knew;
And I yielded myself to God's service.
To tell friends of Christ's love so true.

Philadelphia, Mo.

—o—

ESSENTIALS TO HAPPINESS

III. Detecting Counterfeits

By Glenora E. Swartzendruber

Happiness! It is a beautiful word, and all of us appreciate its meaning. It is a positive principle, but usually we think of it in the negative sense. We know more about what things make us unhappy than we do what are the positive factors that are essential. In spite of this, nearly everyone expects to be happy. Whatever else we might wish for (or desire to attain to) to be happy is the keynote of all our desires. All the virtues and graces contribute to its existence. Every loyalty is rewarded and every false, feigned regard is duly compensated for.

Too often, however, we take happiness for granted. We expect it to come into our lives without planning or making provisions for it. We usually overlook (or else ignore) the formula and conditions that result in happiness. Experiences of relative value—such as peace, joy, gladness, blessedness, and others—are also brought about by meeting certain conditions. The world fails in happiness because it fails in the contributing experiences. We will fail for the same reason, if we follow the same cause; if we walk "according to the course of this world" (Eph. 2:2). There are many

Counterfeit Ideas

about happiness which may frustrate our attempt to find the true experience. The time and thought-energy it takes to consider and acknowledge the essential factors are not wasted but wisely invested, and when we have learned how we ought to walk and to please God, our joys will "abound more and more" (I Thess. 4:1); we will realize rich returns on our investment. We will learn to understand its meaning, to comprehend its scope, and to acknowledge its significance beyond certain conventional versions which are so often made to stand for all of its consequences. Not many of us are as bad as the woman in the story credited with saying, "I certainly believe in procrastination; our preacher preaches that every once in a while," but we often do have promiscuous ideas of words and terms in common use because we accept the general interpretation and do not bother to measure all that should be implied.

By breaking a word or phrase down to its basic terms, or by isolating it from words that we have always associated with its meaning, we often find the larger scope of significance. Sometimes it helps us see how many words can be included in its definition, also to note how much its sense can be altered by its association and comparison with other words. I do not suggest a mere "word study," but any means that may be sanctified to help us understand any word or term that concerns us, and in which our experience, responsibility, testimony and also our sincerity and success is involved and effected, certainly is expedient. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings for they will increase unto more ungodliness" (II Tim. 2:15, 16). How often do we have "profane and vain" ideas about things that concern "the word of truth?" "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Pet. 1:10, 11).

The Meaning of Happiness

is usually associated with the meaning of such words as fate, luck, fortune, health, wealth, favor, advantage, success, popularity, prosperity, etc., with the wish that only the pleasant things may attend life's experiences, the things which amuse, delight and comfort, or those by which we may indulge our appetites, inclinations, desires, and pleasures. To consider a concept of happiness aside from these circumstances may seem to rob the word of all value or to narrow its meaning down to imply a fanatic sort of subdued tolerance of (even to look for) the dark side of life. But in this list are many things that are beyond our control, and there is nothing sure or permanent about any of them. Our standing or situation is in such constant peril of reverses and changes that it is as much like asking for trouble as to insure happiness to pin our hopes and aspirations to such a list without a deeper fundamental basis for our expectations.

Many complain of their lot in life and say they are very unhappy. Everyone is so familiar with the list of things that people set their hearts on, and therefore sooner or later are disappointed in, that it would be no trick at all to forecast a complaint before it is spoken. We know that it will be some material deficit, or some interruption that spoiled a plan, a pleasure, a chance of advancement, or a scheme for popularity or prosperity. It is from these complaints (and our own ruffled temperaments) that we learn how much the cause of happiness is affected by these counterfeits; also how far we come short of the experience of Paul as recorded in Phil. 4:11-13.

Basic Principles

Besides those who complain of their present situation are those who look for happiness in the future. Here again we find these plans and hopes void of any provisions of the basic principles. Plans and preparations for material success have their place and bearing in life's program, and are not to be ignored or dispensed with. But when the things we hope for that improve or advance our circumstances are listed as essentials to happiness it is to disrupt the meaning of both subjects. Plan for success, certainly; but along with these plans, plan for happiness, not as a by-product or as a commodity of fate, but rather as a goal as important as material success and much more certain. To reach the position in life where happiness is the fortune is the responsibility of the "inner-man," just as material goals are reached by skill and energy properly directed through physical efforts. A "broken spirit" is not the result of overloading or overworking the spirit as much as pinning our hopes to wrong goals, resulting in disappointments, discouragements and despair. Sometimes we may think that we could be happy under more favorable circumstances. When we face the facts of life, however we must admit that those who are happy are content in spite of adverse situations rather than because of advantages. Someone has said that if we could have half of our wishes granted we would be likely to double our troubles.

Shadows of the Past

There are also those whose past has cast a shadow on their life. Recently

ad this sentence: "Some folks are ever so happy as when given a chance tell their troubles." At first I laughed the irony of such a statement, then was amused as I recalled several ypical cases" among people I have nown. Soon my "countenance hanged," however, as I began to en- sion in that statement an example of a unterfeit means by which many peo- e try to find happiness.

If all these examples of mistaken eas were only practices of the world, e could merely recognize them in pass- g and rejoice the more as we glory in different situation in the Church. But ho among us can cast the first stone justify a counterfeit in the name of ligion. Among us are also those who al in the wares of misfortunes and sses; sorrows and bereavements; re- orse and guilt; old hurts and grudges ll—the more rare because they are ntiques) rather than do anything to move or heal these old sores. How uch easier it seems to remember and -enact the tragedies and sorrows of e than to keep our conviction and testi- ony resounding in echo: "The Lord ath done great things for us: whereof e are glad" (Psa. 126:3). "The Lord the portion of mine inheritance and my cup: thou maintainest my lot. he lines are fallen unto me in pleasant aces; yea, I have a goodly heritage" Psa. 16:5, 6). The way to get that goodly heritage" is told to us in Jer. :19.

Seeking Happiness through Gloom

There is also a clique whose counter- it seems to be that of forecasting oom over all that is future. The future oms before us as dark as ever it could e pictured, but that is all the more an centive to study this subject. There ill never be a total "black-out" for od's children as long as the "peace and ctory" promises hold good! "Forever, Lord, thy word is settled in heaven" Psa. 119:89). There is also something r us to "settle" in our "hearts" when cing dark days (Read Luke 21:14-19). Ve need the inscription, "In God we ust," stamped on the "currency" of appiness.

It would be good for all of us if we uld re-enact the experience of David, ord for word, step by step, actual and al, as recorded in Psa. 73. When peo- e have "more than heart could wish;" e "not in trouble as other men;" never lagued," who "prosper in the world" id "increase in riches," it looks like the eal basis for happiness. A good many us "well nigh slip," especially in our ay when it is almost obligatory "to eep up with the Jones.'" But we can ven excel the "Jones'" in peace and ntentment, even though we be social- ostracized, if we have as good a nevertheless" (V. 23) as David had for ur very own. "Nevertheless the founda- tion of God standeth sure, having this seal, The Lord knoweth them that are his" (II Tim. 2:19).

As we study and think about these principles we acquire a "sense" by which we may recognize the genuine principles and experiences that "ring true" as well as to become "counterfeit conscience" with the ability to detect the mistaken ideas, false objectives, substitutes and counterfeits that so often are passed as principles of genuine worth. If these are ours, we will know what poise of spirit is fathomed in Isa. 26:3, "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee."

Let us associate our concept of happiness with all that can be comprehended in the meaning of the words "perfect peace"—not by being slothful or dilatory regarding the material needs, improvements and advancements, or by being indifferent to their proper bearing and importance, but by investing all our hopes for the peace and tranquility of heart, mind, soul, and spirit to His trust and depositing all our expectations to Him who is "able to keep" (II Tim. 1:12).

"Though I walk in the midst of trouble thou wilt revive me. . . . The Lord will perfect that which concerneth me" (from Psa. 138:7, 8).

New Carlisle, Ohio.

—o—

THE COMPASSION OF JESUS ON THE LOST MEN

By M. Lena Kreider

The compassion of Jesus! It's an inexhaustible subject. It will take us all of eternity's endless years to fathom its depths, to tell all there is to tell about it. "While we were yet sinners, Christ died for the ungodly!"

Once in a while we hear of one giving his life to save another's life. Doctors have subjected themselves to poisons and deadly diseases that they might learn how to combat those diseases; that the lives of others might be safeguarded and the sick be healed. The world lauds such as heroes; erects to their honor costly monuments, and gives them a place in their historical records. But for one to sacrifice his life as the Lord did (for His enemies) is unheard of in the records of common men.

Compassion means more than just love. It means love overflowing, expressing itself in actual suffering in sympathy with another who is suffering. It is sorrow excited by another's distress; pity; sympathetic conduct that cannot be mistaken by any one. All this the Saviour of men manifested daily as "He went about doing good." When approved by the proud rulers for associating with publicans and sinners, He replied, "The Son of Man is come to seek and to save that which was lost." To find them He did not refuse to condescend to meet them where they congregated, and there speak to them in His kind, sympathetic, understanding way, even though their sinfulness was extremely repulsive to His immaculate soul. He manifested His matchless love in healing the sick, the lame, and the blind. The maimed, sin-blinded, and demon-crazed men came to Him. Often He sought them out and "healed them all."

We are told that He sought a quiet retreat for rest—but the multitudes thronged Him. Instead of sending them away He taught them, and then gave them a real meal of loaves and fishes. Thousands of sinners there must have been in that curious crowd, and Jesus treated them as guests of honor. "Seeing the multitudes," the Word says, "he had compassion on them." At times He hadn't time to eat bread (the people thronged Him so), still He patiently taught, ministered to their spiritual and physical needs. Busy all day, He sought renewed strength and power out in the mountains by night or early in the morning while others still slept.

He threw His whole being into doing the Father's will the whole time of His ministry. "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head," He said. His time was given entirely to OTHERS, to sinners like you and me.

In that beautiful story the Master gave of the lost sheep, He vividly portrays His own compassion for the lost sons of men which He often refers to as "sheep." To hunt about in the Judean wilderness so indescribably rocky, wild, dangerous, and that after night for a lost sheep is a task few would undertake, but the shepherds of those days did come to love their sheep enough to do it. But the wilderness of sin, ingratitude, flagrant bigotry, lust, greed, indifference, mockery, shamelessness, into which Christ came to seek His lost sheep is hardly to be compared with that.

> "O the love that drew salvation's plan,
> O the Love that brought it down to man,
> O the mighty gulf that God did span,
> At Calvary."

In the parable of the two debtors He pictures that wonderful compassion again, and at the same time He portrays the gross ingratitude of the average recipient of His mercies. A servant (so the story goes) owed his master ten thousand talents in our money, an enormous sum that could never be paid. So the fellow, together with his wife and children, were to be sold at the slave market and their property confiscated. But the miserable man fell before the creditor, crying and begging for mercy, promising to pay the debt. His lord, knowing that no time would be long enough to earn ten thousand talents, pitied him so much that he for-

gave him the entire debt. "Then [says Jesus] the lord of that servant was moved with compassion, and loosed him, and forgave him the debt!" Free, this same man went away and found one who owed him a few pennies. Because he couldn't pay at once he cast him into prison till he would pay!—the ingratitude of men compared with the compassion of Jesus!

During these two thousand years there has never a man, fallen before God in Jesus' name, begging forgiveness, who has not heard the Master say, "I forgive you all the debt."

Palmyra, Mo.

—o—

THE WORLD SEEKING PEACE

By C. L. Coffman

In this day of "wars and rumours of wars," when hatred and sorrow are filling such a large place in the feelings and experiences of men and the world is seeking for a solution of our problems that will insure peace and safety for all people, so far all plans have failed because men have drifted so far from God that they have lost their power with Him.

Since there is no human way to bring about the desired lasting peace, God has sent His only begotten Son into the world that through Him there might be peace. Listen to the voice of the heavenly host during the night of our Saviour's birth: "Glory to God in the highest, and on earth peace, good will toward men."

But men have rejected the One whom the Father sent that there might be peace on earth. God's mortal creatures have in these last days rejected the Prince of Peace; so it is impossible, under existing conditions, to bring about a permanent peace, since that is beyond the power of man. Such a peace can come only through the power of the Prince of Peace, our Saviour and Lord; whose Lordship, when once recognized, will bring about an everlasting peace, when wars will be forever at an end and Christ will reign forever with His glorified saints.

The world is going through a very dark period, looking for some greater man to solve its problems. But, beloved, there is but one way by which this lasting peace may be attained, and that is through coming to the Lord in penitence and sorrow, asking for forgiveness and turning from our sins. Under this condition the Lord has promised: "I will heal their backsliding, I will love them freely: for mine anger is turned away" (Hosea 14:4).

May God in His mercy help His people who have been redeemed by the blood of Christ, and still have the preserving salt, that with one united voice they will pray for wars to cease and peace to be established among all nations.

Masontown, Pa.

LITTLE LESSONS FROM LIFE

By Lina Z. Ressler

VI. Needs

How often some of our experiences turn into a very different form, if we take time to look at them squarely and realize their real meaning. These lives of ours become cluttered up and worrisome, unless we take time to face them squarely and learn what they really mean.

It has been a long time since Paul wrote to the Philippian Church the promise, that has since been so precious to so many of God's children: "My God shall supply all your need according to his riches in glory by Christ Jesus."

This has stood for many years as the motto of The American Mennonite Mission in India. It has never failed, and we have no doubt the same precious promise has supported and helped many a Christian in every walk of life. How we praise God for His faithfulness to His own everywhere. After all, the real needs of our everyday lives are comparatively few. We may want many things. Our needs may be very different from what our poor, weak knowledge may reveal to us.

We shrink from hardship and trial, but those things may be the very things that will work out to our best good. Perhaps that trial is just the thing you need to help the grace of quiet trust and patience to grow in your life.

The bitter disappointment that seems so much like a cruel blow to your very soul may be the Father's gift to help your life to be enriched and strengthened to help some other life. These may be real needs; and the Father's way of helping and strengthening our lives, while hard and ofttimes bitter, are after all the real needs of these short lives of ours. Rom. 8:28.

We may think we need cheer and sunshine, when we really need shadows. Our hearts may long for rest and quiet, when the all wise Father knows we need toil and hardship. After all, it is the things we need that are the things most worth while for our real growth.

May we look up into our Father's face thankfully, and placing our trembling finger on Phil. 4:19, go on.

Scottdale, Pa.

—o—

Relief Notes

Our Workers in England Continue to Work and Plan

From Bro. Peter Dyck in Birmingham, England, a number of interesting things appear in a late letter, dated Aug. 28, 1942. He mentions meeting a Bro. Schantz, one of the first of the Canadian fire fighters who visited "The Woodlands." He also tells of plans and ideas for resettling refugees now in England after the war.

But nothing his letter contained was of more interest than the following summary of monthly activities for July, 1942:

July 1-5 General activities in and about Birmingham, with one visit to "The Woodlands."

6 In London I meet our two Mennonite Canadian nurses, Edna Hunsperger and Elfrieda Klassen.

7 John Coffman, the two nurses, and I motor to Wickhurst Manor for the day.

8 Leave London for Birmingham with two nurses and several bales of clothing in car.

9 With our nurses to "The Woodlands," where we meet John Coffman.

11 Conference with certain local and German Refugee pastors concerning the scheme of providing a college or home (spiritual) for German Refugee Pastors.

12 John Coffman, two nurses, and I motor to N. Wales to visit our nursery for convalescent children. Had a royal welcome at "South Meadow."

13 Visit to Liverpool and conference with Miss Finchett of the Liverpool Child Welfare Association regarding placing one of our nurses (most probably Elfrieda Klassen) in "South Meadow." Miss Finchett would gladly have them both, but we feel that one ought to be farther south, if possible at "The Woodlands."

15-25 A ten-day stay at "The Woodlands" assisting generally in the day's work. At this time there is especially a lot to do because one after another the staff of ten takes a fortnight's vacation. On the whole, things at "The Woodlands" are running very smoothly.

26 Met several people who doubtless will prove to be very valuable contacts and when Scheffield needs assistance. Also made contacts for clothing distribution and left one bale of clothing.

27 Motor to Buxton and Scheffield with intentions of making new contacts in these areas for our relief work.

28 Have the privilege and honor of attending Friends' Yearly Meeting in York for three days. Many interesting topics are discussed; peace testimony is reaffirmed; relief work is reviewed; tribute is paid to our relief work in this country; and I had the opportunity of making still further contacts, all of which are necessary in case of renewed air distresses.

—*—

C. P. S. Camps

Campee Passes Away

Sept. 3, Curt Dyck of Corn, Okla., a campee at Colorado Springs camp passed away after a period of illness caused by a brain tumor.

A member of the Mennonite Brethren Church, Bro. Dyck, entered camp on March 10, 1942. A memorial service was held in the camp on the morning after the body was shipped to Oklahoma. Bro. Dyck's death is the first one to occur in our Mennonite camps.

New Camp Papers

Recently three new camp papers have made their appearance.

The Howard Nursery Views, published by C.P.S. camp #40 at Howard, Pa., is a bi-weekly paper and has a subscription price of $1.00 per year.

Poudre-Canon News is the camp paper of the Fort Collins Colorado camp #. It is published bi-monthly and costs $ per year.

Weeping Water News Drops is published by Weeping Water, Neb., camp #25, and is available to subscribers at $ .50 per ye

(Continued on page 542)

Mennonite Publication Board

Report of the Mennonite Publication Board Meeting held at the Eastern Mennonite School, Harrisonburg, Va., Aug. 22-25, 1942.

On Saturday evening and Sunday afternoon and evening (Aug. 22, 23) the programs were of an inspirational nature, as a preparation for the regular Board meeting.

Saturday Evening

Homer North of Nappanee, Ind., led the song service, and H. B. Lamer, Duchess, Alta., read I Cor. 12 and led in prayer.

J. P. Graybill, East Earl, Pa., discussed the subject, "Reading Makth a Full Man;" and J. L. Horst the subject, "The Church's Provision for Supplying Wholesome Literature."

I. B. Witmer, Columbiana, O., led in the closing prayer.

Sunday Afternoon

O. N. Johns led the song service and Daniel Kauffman read Isa. 0:18-31 and led in prayer.

The following subjects were then discussed: "Effects of a National Crisis on Christian Literature," by Ernest Gehman, Harrisonburg, Va. "Strengthening Our Spiritual Defenses through Literature," by Homer North, Nappanee, Ind. "A Message of Hope in a World of Despair," by H. A. Diener, Hutchinson, Kans.

Bro. Diener also led in the closing prayer.

Sunday Evening

The theme was, "Our Youth."

J. R. Mumaw, Harrisonburg, Va., gave a "Survey of the Needs of Our Youth;" E. E. Miller, Goshen, Ind., spoke on "Literature that Will Guide Youth for Right Living and Loyal Service," and Harold Lehr, Rantoul, Ill., spoke on the text, "Wherewithal Shall a Young Man Cleanse His Way?"

Monday Morning

The regular Board Meeting began with I. B. Witmer, Columbiana, O., leading the singing and Edwin J. Yoder, Topeka, Ind., reading the 119th Psalm; after which a number of Scripture verses were recited and Brethren Amos Horst and J. R. Shank led in prayer.

The appointments of proxies were read by the secretary and were accepted by motion.

The roll was called and a quorum was declared present.

The minutes of the previous meeting were read by the secretary and accepted by motion.

Subject—"Chief Goals in Our Publication Work," O. N. Johns, Canton, O.

Ten chief goals were given, closing with the statement: "Our work —all for **His** glory and for the welfare of **His** cause."

Reports of Officers of the Board.

President Simon Gingerich gave a verbal report of the work done in general during the past year, with a few suggestions to Board Members.

Vice-president D. D. Troyer gave a short verbal report. Secretary O. N. Johns read the minutes of the Executive Committee Meetings during the year.

The minutes were accepted by motion.

Treasurer L. S. Martin gave the financial report for the past year, which was accepted by motion.

Reports of the Officers of the House and Editors, and Book Store Managers.

(These reports are given in booklet form entitled "Our Mennonite Literature and Book Service: 1941-42," and can be gotten by sending to the Publishing House for them.)

The Reports were accepted by motion.

Nominating Committee: J. L. Horst, Amos Horst, and H. A. Diener.

Closing prayer, led by John E. Lapp, Hatfield, Pa.

Monday Afternoon

Song service, led by J. L. Horst, Scottdale, Pa.

Devotion, led by John H. Mosemann, Grottoes, Va.

Subject, "Bringing the Child to Christ," by Mary Royer, Orrville, O.

Sister Royer vividly portrayed the inability of some teachers and parents to picture God before the child and the seriousness of the same. It is the privilege and duty of the parent, preacher, and Christian worker to make God or Christ real before the children.

The Curriculum Committee through its chairman, Paul Mininger, gave a full report of its work during the past year.

The report was accepted.

Bro. Mininger then spoke on the subject, "Our Future Sunday School Lesson Courses." In the light of the change of the International S. S. Lesson setup, future possibilities, and also a plan of procedure, were presented.

Open discussion followed, in which a number of questions were raised.

Closing prayer by Orrie D. Yoder, Oyster Point, Va.

Monday Evening

Song service, led by Edwin J. Yoder, Topeka, Ind. John E. Lapp, Hatfield, Pa., read a portion of the 119th Psalm and led in prayer.

The discussion period—"The Christian Worker Keeping Spiritually Fit"—was led by Sanford G. Shetler, Wells Tannery, Pa.

The speakers who took part in the discussion were J. C. Gingerich, Orrie D. Yoder, Fred Brenneman, and Edwin J. Yoder.

The theme of the evening session was—"The Need of the Home."

Subject—"Suitable Books for Our Children," by Mrs. M. T. Brackbill, Harrisonburg, Va. An attractive book that encourages good behaviour, etc., Bible story books, Stories of Church History, etc.

Subject—"Inspiration and Guidance for Parents," by J. Irvin Lehman, Chambersburg, Pa.

About 15,000 homes in the Mennonite Church. Some highly educated—some almost illiterate. Some very rich—some very poor. Children themselves are an inspiration. Parents can receive guidance from Bible exhortations and Bible examples of parents.

Subject—"Devotional Literature for All," by Paul Erb, Goshen, Ind.

Mennonites have placed chief emphasis on the practical and theoretical rather than on the devotional side of life. People must be led to see the facts of the truth. He suggested the publishing of a devotional book.

Closing prayer, by J. Irvin Lehman.

Tuesday Morning

Song service, led by Orrie D. Yoder.

Scripture reading and prayer by J. C. Gingerich, Detroit Lakes, Minn.

The Publishing Committee submitted a report through their secretary, Oscar Burkholder, submitting a number of recommendations.

It was moved and supported that we accept the report and consider the recommendations. It was moved and supported (1) that we accept and adopt recommendation number one; (2) that this Board recommend the publishing of a revised and enlarged edition of the Mennonite Encyclopedic Dictionary; that Bro. Daniel Kauffman be appointed to gather the material and that the printing of the book be undertaken when the Executive Committee so decides; (3) that we accept and adopt recommendation number three; (4) that we accept and adopt recommendation number four; (5) that we accept and adopt recommendation number five.

The Nominating Committee brought the following recommendations:

1. The appointment of the brethren M. R. Good, Waterloo, Ont., John Hiestand, Maytown, Pa., and John M. Snyder, Akron, Pa., as an Auditing Committee;
2. That the Executive Committee prepare and submit the list of editors for election or appointment by the Board;
3. The re-election of A. J. Metzler as General Manager and C. B. Shoemaker Sec'y-Treas. of the House.

These recommendations were accepted and adopted by motion.

The Nominating Committee gave their report (which was accepted) and the following election was effected:

Members at large, C. L. Graber, O. N. Johns and L. S. Martin.
President, Simon Gingerich.
Vice-President, Homer F. North.
Secretary, O. N. Johns.
Treasurer, L. S. Martin.

Publishing Committee: Daniel Kauffman, Chairman; Oscar Burkholder, Breslau, Ont.; H. S. Diener, Hutchinson, Kans.; Paul Erb, Goshen, Ind.; J. P. Graybill, Lancaster, Pa.; J. Irvin Lehman, Chambersburg, Pa.; and J. L. Stauffer, Harrisonburg, Va.

The secretary read the minutes of the Executive Committee meetings during the time of the Board Meeting, Aug. 22-25, 1942. The minutes were accepted by motion and the following resolution adopted:

Whereas, our aged brethren, John Horsch, Scottdale, Pa., (a member of the editorial staff, and historian in the Publishing House), and D. J. Johns, Goshen, Ind., (honorary member of the Publishing Committee of the Board), have been called from time to eternity; therefore be it

Resolved, that we express our appreciation for their many years of faithful and efficient service in promoting the interests of the Board and Church in these and other capacities, praying that the Lord may bless the work by continuing to raise up men for His service.

The Curriculum Committee continued their report and explanation on the Sunday School Lesson setup as per their recommendation.

It was moved and supported that we accept and adopt recommendation number one of the Curriculum Committee which reads as follows:

"We, a representative group having been called to meet at Goshen College, Goshen, Ind., Feb. 17, 1942, to consider the question of Sunday School Lesson materials to be used beginning 1945 when there will be a change from the present outlines, wish to express our approval of the use of the new uniform outlines as being prepared by the International Council of Religious Education, with denominational adaptations as may be recommended and approved by our Publication Board."

It was moved and supported that the Executive Committee determine who should determine the denominational adaptation of these Sunday School Lessons.

The committee, appointed to study and formulate a plan for a retirement fund for the workers of the House, presented the following plan:

(This plan is in the hands of the Secretary, O. N. Johns, Canton, Ohio. Those interested should write him.—Ed.)

A lengthy discussion followed.
Closing prayer, led by Amos Horst.

Tuesday Afternoon

Song service, led by Paul Erb.
Devotion, led by L. S. Yoder, Gulfport, Miss.
There was a continued discussion on the retirement plan.
It was moved and supported that we accept and adopt the plan as presented by the Executive Committee.
(The vote was taken by ballot.)
The Executive Committee's action in the appointment of the editorial staff was read and adopted by motion.
(The action was to retain the present editorial staff with the exception of the Family Almanac and the Year Book and Directory, which shall be placed under the editorship of Bro. Ellrose D. Zook; and leaving the editorship of the Junior Sunday School Quarterly open to be supplied and also a probable Sunday School Literature Editor to be supplied.)
The Tract Committee, through their secretary, Sanford G. Shetler, gave a report of its work.
It was moved and supported that we accept the report and refer the recommendations to the Executive Committee for further consideration and action.
Subject—"Bringing the Message in Books to the Multitudes," by J. C. Fretz, Kitchener, Ont.
Emphasis was placed on the need of a spiritual value in books besides the moral and educational value.
Subject—"Practical Proposals for Increasing the Effectiveness of Mennonite Literature," by Ellrose D. Zook, Scottdale, Pa.
Literature is effective when it honors God. It should be distinctive, attractive, and effective. We need to increase the physical appearance of our literature. Three questions: (1) What is the scope of themes in our periodicals? (2) What are the contents? (3) How do they appear?
Subject—"The Need of and Responsibility for Research, Writing and Publishing of Mennonite History," by Edward Yoder, Scottdale Pa.
Bro. Yoder read a paper in which he forcefully portrayed this need which therefore becomes our responsibility.
Subject—"Our Opportunity as a Board and Publishing House," by Oscar Burkholder, Breslau, Ont.
We ought to be selling all over the world; produce new books which are listed on the world market; and have a religious magazine to sell anywhere. Our opportunity is world wide.
It was moved and supported that we as a Board and visitors present, express our thanks and appreciation to the Eastern Mennonite School for the use of this building which did so splendidly accommodate us for this meeting; and the brethren and sisters of Harrisonburg and vicinity for the abundant and efficient supply for our physical needs and comforts, and for the generous hospitality accorded us during this Board meeting; and that this expression be given by a standing vote.
The home people also gave expression of appreciation for having the Board meeting with its blessings in their midst.
Bro. D. D. Troyer, the retiring Vice-president, gave a few timely remarks and led in prayer.
The President made his closing remarks and called on Daniel Kauffman to pronounce the benediction.
In this Board meeting there was an outstanding interest manifested on the part of the Board members. We felt the Lord's presence and the leadings of His Spirit. May God be praised.

O. N. Johns, Sec'y.

CIVILIAN PUBLIC SERVICE NEWS

(Continued from page 540)

Friends of the camp program who have special reasons to be interested in any of these camps will want to subscribe for the respective papers.

The New Camp in Belton, Montana

Sept. 15, a carload of 39 boys will leave Colorado Springs and Fort Collins camps for Belton, Montana. They will be followed a few days later by cars with boys from midwestern and eastern camps. The camp will engage in fire-fighting and reforestation.

Bro. Wilbert Nafziger of Harper, Kans., former relief worker in Spain, will serve as camp director, and Sister Nafziger will fill the place of camp matron and nurse.

This camp is the first of several camps to be opened within a few months in the western part of the country.

Camp Briefs

Bro. Lloyd Hess, campee, has been appointed assistant and educational director at the Henry camp in Illinois. . . .

Bro. Orin Beechy, campee, is being transferred from Medaryville, Ind., to the Marietta, Ohio, camp where he will be assistant and educational director. . . .

August 28 the Denison Iowa camp passed its first anniversary.

Compiled by Grant M. Stoltzfus
Released September 9, 1942

—o—

Special Meetings

LANCASTER, PA.

Report of the annual Harvest Home and Sunday School Meeting held at Millersville, Pa., Aug. 26, 1942.

Organization:—Mod., Mahlon Zimmerman; Chors., Clayton Erb, Chester Thomas; Secy., Lester Miller.

Subjects and Speakers:—(Morning Session) Devotion (Rom. 12), Leroy Stoltzfus; Harmony of Home and Church Discipline, Henry Lutz; Harvest Sermon (Acts 14:17), Christian Lehman; "Laborers together with God," Harvey Shank. (Afternoon Session) Devotion (Dan. 1:8-), Landis Brubaker; Children's Meeting (Different Kinds of Hearers), Raymond Charles; Teachers Exemplifying Noble Bereans, Harvey Shank; Purpose of Daniel, Henry Lutz. (Evening Session) Devotion (Psa. 34), Daniel Gish; Marriage Vows, Harvey Shank; Baptismal Vows, Henry Lutz.

Thoughts Gleaned.—Discipline should be first taught to the children in the home; then there will be more obedience in the Church. We should first be filled with what we are teaching before we try to teach it. The lack of teaching in many homes puts responsibility on the Church. Our spiritual blessings should cause our hearts to be filled with joy, peace, and gladness. There is a need of the Church working with God to evangelize the world. What kind of hearers are we? "He that believeth and is baptized shall be saved; but he that believeth not, shall be damned." Teachers receive the message first, then attempt to give it to others. Think things through—study the individual pupil. Oh! the faith of Daniel; do we purpose in our hearts to obey God and Him only? The marriage vow is the most important promise we make—next to baptismal vow. We should enter in this matter seriously and prayerfully. Important things before we make the vow: (1) Be spiritually minded along the same lines; (2) have pure conversation; (3) harbor no evil thoughts. Your Christian marriage and home is important to the generations ahead. Our happiest day should be the day we were baptized into the body of Christ. It should be entered into in the fear of God. Read the vows we make before we are baptized into the Church. It would be well for each one of us to read them now to see what progress we have made.

Secretary.

NEFFSVILLE, PA.

Report of the Harvest Home and biennial Sunday School Meeting held at the Landis Valley Mennonite Church, Aug. 22, 1942.

Organization.—Mod., Raymond Charles; Chors., Elias Eby, Clyde Stoner; Secy., Abram Martin.

Program and Speakers.—Christian Love in a World of Strife, Amos Horst; Teaching that Men Might Know, John E. Lapp; Harvest Sermon, John Kennel; Children's Meeting, conducted by Raymond Charles; The Pupil—His Interest, Henry Shenk,—His Home Work, Clyde Stoner,—His Class Work, Lester Hershey; Teaching that Men Might Live and Do, John Kennel; "Count Your Many Blessings," John Lapp; "Let Us Go On," John Gochnauer.

Thoughts Gleaned.—The world, as we think of it, consists of all people who are not Christians. Only a comparatively few people try to live and exemplify the Christian way of life. Our position is against strife and hatred. The influence of Christian people has not failed. If I am not willing to sacrifice to pay the cost for the Gospel I preach, I had better rethink my attitude or course of life. Teaching is imparting knowledge to a person, both by precept and example. Teachers should be consecrated Christians who have had an experience with God, willing to use the talents they possess, and have a passion for the salvation of lost souls. The Bible is the Word of God, and that is what men need to know. We should rejoice that the world belongs to the Father. Psa. 24:1. Our blessings are so many they can not be counted. The greatest blessing is to have our sins forgiven. The loudest sermon we can preach is to walk in the name of the Lord. I Jno. 2:6, Is. 2:2. People must know the will of God before they can teach. It is easier to talk our walk than to walk our talk. A blessing is something that comes from God to make us happy. God will continue to lead us if we prove faithful to Him.

Secretary.

—o—

Married

Ruth—Witman.—On Aug. 22, 1942, Bro. Joseph M. Ruth of the Line Lexington, Pa., congregation and Dorothy D. Witman of the Souderton, Pa., congregation were united in marriage at the home of the officiating bishop Bro. Arthur D. Ruth, Chalfont, Pa. We wish them God's blessings.

Stutzman—Sutter.—On Sunday, Aug. 2, 1942 Omer E. Stutzman and Sister Dollie Sutter both of Milford, Nebr., were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. Allen H. Erb of La Junta Colo. May the rich blessings of God attend them through life.

Stutzman—Stutzman.—On Sunday afternoon Aug. 9, 1942, at the Wood River, Nebr., Mennonite Church, Bro. Cleve Stutzman of the Milford, Nebr., A. M. Church and Sister Arlene Stutzman of the Wood River congregation were united in the holy bonds of matrimony Bro. Lee Schlegel of Milford, Nebr., officiating. May the Lord bless this union.

Showalter — May. — On Thursday evening, ıg. 27, 1942, at the home of the bride, Bro. ıniel T. Showalter and Sister Bernice G. May, th of the Zion Mennonite congregation near oadway, Va., were united in marriage hy o. John L. Stauffer, Harrisonburg, Va. May e hlessing of the Lord accompany them rough life.

Hunsberger—Moyer. — On Sunday, June 7, 42, Bro. Walter Hunsberger of the Line Lexgton, Pa., congregation and Sister Bessie oyer of the Towamencin, Pa., congregation re united in marriage at the home of the ide, her father, Bro. C. Warren Moyer, offiting. May the hlessings of God he theirs ough life.

——o——

Obituary

Brubacher.—Louisa, daughter of Mr. and s. Jacob Groff, Kitchener, Ont., was born ar Waterlo, Ont., March 3, 1864; died Aug. , 1942; aged 78 y. 5 m. 18 d. Feh. 23, 1885, e was married to Joseph M. Brubacher, who eceded her in death March 16, 1925. She is rvived hy 1 son (Harvey, Kitchener), 5 grandldren, 1 great-grandchild, 1 hrother (Amos off, Breslau), 2 sisters (Mrs. Jacob B. Snyr and Mrs. Edmund Shantz of Kitchener). e was an interested mother, a faithful Chrisn. She was a memher of First Mennonite urch of Kitchener for many years. The fural was in charge of Bro. C. F. Derstine and o. M. S. Hallman. Theme: "Two Undated ents."

Cressman.—The infant daughter of Aylmer d Olive Cressman, Toronto, Ont., was born the morning of July 21, 1942, and died the ening of the same day. Among those who urn her departure, in addition to her parents d sister Marillyn, are her grandparents, Bro. d Sister Noah Cressman of Breslau, Ont. A ef service, in charge of Bro. Merle Shantz, s held July 23 at the grave in Woodland metery at Kitchener.
he Lord gave and the Lord hath taken away, lessed be the name of the Lord."

Helmuth.—Kathryn Louise, daughter of Al- and Viola (Conrad) Helmuth, died Sept. 2, 42; aged 6 d. She was preceded in death hy twin hrother, Kenneth LeRoy (who died g. 27), and another hrother (Ray Daniel). e leaves her parents, 2 brothers (Paul and ward), a grandfather (Samuel Helmuth of thur, Ill.), a grandmother (Anna Conrad of uisville, Ohio), 7 uncles, 6 aunts, and many ıer relatives and friends. Services were conted at the home hy Bros. John D. Miller and ⁄in Hostetler.

"Two buds the Father gave us
Pure and lovely children;
He gave them to our keeping
To cherish undefiled.
But just as they were opening
To the glory of the day,
Down came the heavenly Father
And took our buds away."

—The Family.

Leasa.—Amanda (Gibson) Leasa was born Virginia June 25, 1852; died July 1, 1942; d 90 y. 6 d. Since the death of her husıd, William Leasa, Feb. 5, 1925, she made home with her daughter, Mrs. D. T. Jones, ertha) at 301 N. Lawn, Kansas City, Mo., ere she was kindly cared for throughout the ervening seventeen years. Early in life she ame a memher of the Church of the Breth, to which faith she remained true to the l. She precedes in death all her children ext one, who died in infancy. Those remain- in addition to Bertha are: Mrs. Josie Brato, Longmont, Colo.; Mrs. Archie Pretz, Sa, Kans.; Mrs. Wm. Knapp, Harrisonville, .; Levi L., St. Louis, Mo.; Albert B., Belle-e, Pa.; and Wallace M., Longmont, Colo.; also 25 grandchildren and a number of great-grandchildren. All the children except the two in Colorado were present at the funeral. Services were conducted in the Newcomer Funeral Home, Kansas City, Mo. Interment in Blue Springs Cemetery, heside her companion.

—A Son.

Nunemaker.—John M., son of Thomas and Catherine Nunemaker, was horn near Goshen, Ind., May 1, 1848; died Aug. 29, 1942, in the Mennonite Hospital at La Junta, Colo.; aged 94 y. 3 m. 28 d. He lived near Goshen with his parents until he was nineteen years of age, and then with their consent left for Sterling, Ill., arriving there July 24, 1867. He was united in marriage to Hannah, daughter of Bishop Henry and Lovina Nice, Dec. 25, 1870, at Morrison, Ill. Jan. 22, 1923, hy a second marriage, he was united to Anna (Kornhaus) Miller at Peabody, Kans.

Soon after his conversion he was received into the Mennonite Church hy water haptism, in Septemher, 1875, hy Bishop Henry Nice at Sterling, Ill.

In March, 1878, he with his family, consisting of his wife and four children, moved to Roseland, Nebr., where he resided for twenty-five years, during which time there were born 7 more children, and 2 hoys (John and George) were removed hy the hand of death and huried in the Roseland Mennonite Cemetery.

Bro. Nunemaker was ordained to the ministry by Bishop Alhrecht Shiffler Feh. 25, 1894, and served as one of the ministers in the Roseland Mennonite church until he left for La Junta, Colo.

When the La Junta Mennonite Church was organized in 1903 he was one of the twenty charter members; and later, when the congregation was divided and the East Holhrook Mennonite Church was organized, he made his church home there and faithfully filled his place, hoth as a consistent memher and, at his advanced age, as one of the ministers. His love for the Master's cause and church loyalty were manifested hy his prompt attendance, heing found in his place at church and conference whenever it was at all possihle. He possessed unusual vigor and strength. On his ninetieth hirthday he, as well as the congregation, received considerahle satisfaction from his preaching three times.

Soon after his coming to La Junta he was one of the active brethren in starting the movement which resulted iu the building of the Mennonite Sanitarium and served as chairman of the Board for a numher of years.

His first wife (Hannah, the mother of their large family of children) was called to her reward Aug. 11, 1908. On Feh. 21 of the following year, Noah answered the summons. Edgar, the oldest son, was taken March 16, 1914. Anna, the second wife, passed away Dec. 22, 1923, and on Dec. 31, 1926, Cassie died very suddenly. Henry died Aug. 1, 1940, at Twin Falls, Idaho. Walter died July 19, 1942 at Brooks, Alberta. There remain of the family: Lovina Rich of Filer, Idaho; Samuel of Hesston, Kans.; Alhert of Brooks, Alherta; and William of the home place, who has remained with his father most of life.

Bro. Nunemaker answered the final summons to depart this life, leaving his 4 remaining children, 13 grandchildren, 16 great-grandchildren, 1 great-great-grandchild, his congregation, and a large numher of friends, neighhors, and hrethren he has learned to know and love hoth in the homeland and to the ends of the earth. Funeral services were held Sept. 3 at the home near Cheraw, Colo., conducted by Bro. A. M. Leatherman, and at the Holbrook Church hy Bros. Allen H. Erb, A. M. Leatherman, E. E. Showalter, and Ed Kauffman. His body was laid to rest in the church grounds which he helped to build and organize.

—Allen H. Erb.

Shetler.—Annie, daughter of the late Jacoh and Lydia Guengerich, was horn in Johnson Co., Iowa, Aug. 22, 1873; died at Samaritan Hospital, Bay City, Mich., Aug. 26, 1942; aged 69 y. 3 d. She was married to Jacoh Shetler of Iowa Nov. 24, 1898. To this union were born 4 sons and 7 daughters, of whom 4 daughters preceded her in death (Leona, Josephine, wife of Joe Maust, and two died in infancy). Also her father, mother, 2 hrothers, and 1 sister preceded her in death. Her husband and the following children mourn her departure: Lydia, Mrs. David Alhrecht; Katie, Mrs. Emanuel Alhrecht of Pigeon, Mich. (They made their home with the latter the past few years); Clarence and Ezra, Pasadena, Calif.; Marion and Jacoh of Pigeon; and Anna Marie, Mrs. Floyd Steckley, of Bay Port; also 20 grandchildren, 5 hrothers, and 4 sisters (Dan of Kalona, Iowa, Aaron and Ezra of Calif., Samuel of Ark., George of Mo., Mrs. E. C. Beachy, Mrs. Henry Yoder and Mrs. John M. Yoder of Iowa, and Mrs. Dan C. Esch of Pigeon, Mich.), and a host of other relatives and friends survive. She accepted Christ and united with the Amish Mennonite Church in Johnson Co., Iowa, at the age of 17, and continued faithfully till death. She was a faithful mother, greatly concerned ahout the spiritual welfare of the children and grandchildren and others as well. She was a teacher of small children in the S. S. for years. She faithfully cared for her feehle hushand until the last 2 weeks of her life. Her health had heen failing for years, suffering much with ulcers of the stomach. Seven days previous to her death she underwent an operation, never recovering. She will he especially missed hy her hushand. We shall miss her, hut do not wish her hack. Her sufferings are ended and she is at peace with the Lord. She also had things arranged in regard to her funeral songs and text. The funeral was held Aug. 29 at the Pigeon River Church, and hurial in cemetery at the same place. Services were conducted at the house hy Bro. Earl Maust and at the church hy Bros. Emanuel Swartzendruher and M. S. Zehr. Texts, Joh 14:14; Psa. 17:5.

"Mother tired and weary,
Weary with toil and pain,
Put hy her glasses and rocker,
She will not need them again.
Into heaven's mansions she entered,
Never to sigh or to weep;
After long years with life's struggles,
Mother has fallen asleep."

Stoltzfoos.—Amos B., son of the late Jacoh and Fannie (Blank) Stoltzfoos, was born near Bareville, Pa., March 6, 1866; died July 14, 1942, at his home in Gap, Pa.; aged 76 y. 4 m. 8 d. He is survived hy 3 daughters (Fannie at home; Rehecca, wife of Daniel Dien, Ephrata; Mary, wife of Jefferson Peachey, Belleville, Pa.), also 10 grandchildren, 3 great-grandchildren, 2 hrothers (Jacoh B. of Intercourse, Pa., and Samuel K. of Bareville, Pa.). His wife, Sarah (Glick) Stoltzfoos, died Oct. 23, 1940. Five small children preceded him in death. His passing away hroke up our home, hut we feel that our loss is his gain, as he was lonely so much since Mother was gone. We know that "there remaineth therefore a rest for the people of God," and so often we long for that rest in our lonely hours. He had a heart weakness for several years, hut was improved some and was sick only one hour, when he passed away. In 1904 he was ordained deacon at the Millwood Church and in 1913 he was ordained to the ministry. He preached his last sermon the Sunday before his death, at Sideling Hill Camp. He often said he did not think he would be with us long, but we did not think he would leave so soon. We know what the Lord does is well done. Funeral services were held July 19 at the home conducted hy Bro. John A. Kennel and at the Millwood Church by Bros. M. S. Stoltzfus and John S. Mast. His body was laid to rest beside his wife in the Millwood Cemetery.

"Father, thou hast left us lonely;
Thy helping hands we miss them so;
But God saw best to take thee,
Over on the other shore."

—By the Family.

Items and Comments

Free Labor.—In one of the current magazines there appears an article on "Free Labor Will Win." But when we speak of free labor we should bear in mind that real free labor is not the kind that many people have in mind when they use the term. There can be no real free labor for non-union laborers, so long as the "closed shop" policy prevails. Among the God-given rights of man is the right to work, so long as there is work to be done, when that can be done without a violation of Gospel principles.

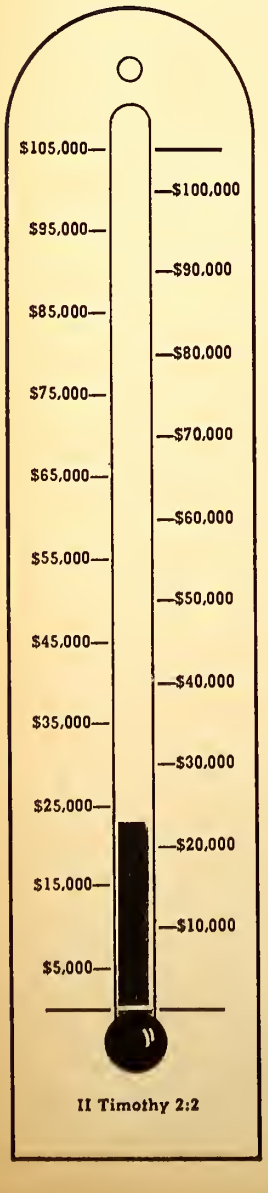
The spirit of sacrifice is embodied in the divine admonition, "Love thy neighbour as thyself." This principle is violated in the present orgy of rising prices. What makes people grumble when they must pay exorbitant prices, and rejoice when these high prices flow in the direction of their own selves? When once the Golden Rule is established in the business dealings of all people, we will see a revolution in the business life of individuals and of nations such as the world has not witnessed since the fall of man. And when we speak of sacrifice, let us avoid the mistake of making reservations in favor of self.

For the meditation of our readers, these two items that are somewhat related in the comments made are passed on to our readers:

Figures recently released give the religious affiliation of our national Senators and Representatives. The Churches most largely represented in the House are Roman Catholic, 86; Methodist, 72; Presbyterian, 58; Baptist, 50; Episcopalian, 47; Lutheran, 16; Disciples, 15; Congregational Christian, 14; others belong to smaller church groups or are unspecified. In the Senate the listing is as follows: Roman Catholic, 11; Methodist 21; Presbyterian, 11; Baptist, 10; Congregational-Christian, 7. Others are variously listed. The Mormons have two each in the House and the Senate. There are two Christian Scientists in the House, and one in the Senate. Seven Jews are listed in the House and none in the Senate.—D. Carl Yoder.

Dry Members of Congress are scarce. When asked why Congress does not enact war-time prohibition to save tires, electricity, and lives, some dry Congressman said that not over 70 of the 435 members of the House of Representatives and not over 10 of the 96 Senators are dry themselves. This explains many things, but how did they get there? The general public thought more of income than of character.—The Gospel Minister.

Freeing Our Colleges of Debt



(Report for August)

I. **Total cash received for August (U. S. Funds) $5,159.26.**

II. **Contributed by Mennonite Publication Board (to apply on note from Mennonite Board of Education) $1,000.00.**

III. **Total August contributions per receipts 524-878, inclusive, $6,159.26.**

IV. **Total cash or equivalent contributions to date on debt program, $22,823.91.**

V. **Additional pledges as of August 31, $35,814.**

Brief History of the Debt

On June 15, 1925, the Goshen College debt had been at the low figure of $1,398.07. Then it gradually increased until, when the Board took it over in 1928, it had reached $12,500. This increase represented a three-years' accumulation of operating deficits. The money borrowed between 1928 and Sept. 1, 1935, by the Board, to meet the operating deficit of the depression years, raised the total debt of Goshen College to $55,183.

Hesston College began to accumulate debt in 1913, in the amount of $532.92. This increased gradually until 1925 when it reached $12,450. This amount was then reduced to $3,900, when the Board took it over in 1927. By September 1, 1935, when the Board again carried the accounts of the two schools separately, the operating deficits of the depression years had raised Hesston's debt to $33,110.

Since 1935, Goshen's debt has decreased to $44,086 and Hesston's to $29,661, leaving a total of $73,747. It is this amount that the present campaign is intended to wipe out. The goal total indicated on the thermometer represents the additional amounts needed for the running expenses of the two institutions during these fifteen months and to provide a small emergency fund for future needs.

The Board and the Committee appreciate the liberal Church-wide response to this program to date and the encouragement that has been given to those in charge of same to feel that the goal will be reached.

MENNONITE BOARD OF EDUCATION.
Debt Liquidation Committee,
Oric O. Miller, Chairman.

SOWING AND REAPING

Thou that in life's crowded city art arrived,
thou knowest not how—
By what path or on what errand—list and
learn thine errand now.
From the palace to the city on the business
of thy King
Thou wert sent at early morning, to return
at evening.

Dreamer, waken; loiterer, hasten; what thy
task is, understand:
Thou art here to purchase substance, and
the price is in thine hand.
Has the tumult of the market all thy sense
confused and drowned?
Do its glittering wares entice thee, or its
shouts and cries confound?

Oh, beware lest thy Lord's business be
forgotten, while thy gaze
Is on every show and pageant which the
giddy square displays.
Barter not His gold for pebbles; do not
trade in vanities;
Pearls there are of price and jewels for the
purchase of the wise.

And know this—at thy returning thou shalt
surely find the King
With an open book before Him, waiting to
make reckoning.
Thus large honors will the faithful, earnest
service of one day
Reap of Him; but one day's folly largest
penalties will pay.

R. C. Trench.

—o—

Oh, wonderful, wonderful Word of the Lord
True wisdom its pages unfold;
And tho' we may read them a thousand times
o'er,
They never, no never grow old.
Each line is a treasure, each promise a pearl
That all if they will may secure;
And we know that when time and the world
pass away,
God's Word shall forever endure.

—Fanny J. Crosby.

—o—

ANNOUNCEMENT

The 62nd Semi-annual Meeting of the Associated Sewing Circles of the Lancaster Conference District is to be held at Mellinger Meeting House, Lancaster Co., Pa., on Saturday, Sept. 26, 1942. All those interested are invited to attend.

Nettie A. Leaman, Secy.

Table of Contents

529—Editorial
530—He Died (Poem)
"He that Seeketh Findeth"
"The Fragments that Remain"
532—Reading
South America
533—The Summer's Work in the Southern Highlands
534—God's Hand of Love in Suffering
The Homeland (Poem)
Somebody Else (Poem)
535—Sunday School Lesson
Bible Meeting Topic
536—Field Notes
537—Correspondence
538—A Call to Service (Poem)
Essentials to Happiness
539—The Compassion of Jesus for Lost M
540—The World Seeking Peace
Little Lessons from Life
Relief and C.P.S. Notes
541—Mennonite Publication Board
542—Married
543—Obituary
544—Freeing Our Colleges of Debt
Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

ol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, SEPT. 24, 1942 (Herald of Truth Established 1864) No. 26

EDITORIAL

"Thy WORD is truth."

—o—

This is what Christ said concerning ıe messages from the heavenly Father.

—o—

This is what people who know our ie ought to be able to say about every- ıing that passes our lips.

—o—

Not only should we follow the rule of)eaking the truth in all things that we ıy, but, by the grace of God—

—o—

We should also follow the rule of speaking the truth in love." Truth is ost powerful and most wholesome hen it comes from the lips of those in hom "the love of God is shed abroad in ıeir hearts by the Holy Ghost."

—o—

We are rich in the grace of God when e can say of a truth that we are more ımiliar with the Bible than we are with ıy one other book. If we can not truth- ılly say this we should keep the Bible s our constant companion until we can ıy it.

—o—

Not what we claim to be, but what od knows us to be, is what determines ır exact standing before Him. The osing prayer recorded in Psalm 139 is ways in order for the sincere seeker ter a correct standing with the Lord. Where is boasting then? It is excluded. y what law? of works? Nay: but by ıe law of faith."

—o—

Summer will soon be at an end. The)proach of another season reminds us t the burden to which Jeremiah gave xpression as he meditated upon the)ndition of his people: "The harvest is ast, the summer is ended, and we are)t saved." We thank the Lord that 're are still in the day of grace. We ıat are in the fold of our Redeemer ıay well share His concern for the ılvation of the lost when He said, "I ıust work the works of him that sent me while it is day. The night cometh, when no man can work."

—o—

Our correspondence pages remind us that at the present time there are special efforts being made in many places for the ingathering of the lost. May the special blessings of the Lord rest upon every effort being made to gather these lost ones into the fold of our Redeemer. And let us not forget that our responsibility does not end with the close of the meetings. On the other hand, these revival efforts ought to be the beginning of increased zeal and fervor in the work of bringing lost souls to Christ and building them up in Christ. May the spirit of an evergreen and ever-widening evangelism be alive in every congregation.

—o—

Before we think of justifying carnal warfare under the New Testament dispensation, because God used warriors in Old Testament times in slaughtering the enemies of His people, we should be convinced that He is using the same means and methods under the Gospel that He did under the Law.

THE DAY OF SALVATION

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.—John 5:24, 25.

When we hear of battles today being won or lost through the leader's hands being raised or drooping, as was the case with Moses battling with the Amalekites (Ex. 17:9-13) or the walls of a city tumbling because of the people of God blowing their trumpets, as was the case when the walls of Jericho fell down (Josh. 6:20); or mighty victories won through the use of lamps and pitchers as weapons of warfare, as was the case when Gideon's faithful three hundred overcame the hosts of Midian (Jgs. 7:19-23); or in answer to prayer, 185,000 enemy soldiers quit breathing without a battle being fought, as was the case in the destruction of Sennacherib's army (II Kings 19); then and then only, will we begin to consider whether after all God expects His people to fight today as they did in the days of Moses and Joshua and David.

But no such manifestations of God's miraculous power in behalf of His favored people exist today. On the other hand, the idea of the winning of wars through miracles is scoffed at by military men. Today, regardless of the religious claims of men and of nations, the victory goes to the side that commands the greatest and best equipped armies and the most destructive weapons of warfare. The accounts of present-day warfare, as seen in present-day literature, read entirely different from Old Testament accounts of wars when God ruled direct through His people Israel. Under that dispensation, God's people prospered and were victorious so long as they remained true to Him, and suffered defeat and disaster when they forsook Him. We search in vain for anything like that in the carnal warfare being waged today.

To find the will of God for His people under the New Testament dispensation, let us turn to the Gospel of Christ, where we find the teachings of Christ the Prince of Peace, as corroborated and exemplified by the apostles whom He chose to establish the Christian Church. Under the covenant of grace we are taught to love our enemies, to "overcome evil with good"; remembering that "the weapons of our warfare are not carnal, but mighty through God." Under the leadership of Christ the Prince of Peace our mission is "not to destroy men's lives, but to save them" (Luke 9:56).

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

I WILL NOT DOUBT

Though he slay me, yet will I trust him.—Job 13:15.

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the Hand which never fails
From seeming evil worketh good for me.
And though I weep because those sails are tattered,
Still will I cry, while my best hopes are shattered,
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still white realm above;
I will believe it is an allwise love
Which has refused these things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are truly reached by anguish and by pain
And though I groan and writhe beneath my crosses,
The greater gain.

I will not doubt. Well anchored is this faith,
Like some staunch ship, my soul braves every gale;
So strong its courage that it will not quail
To breast the mighty unknown sea of death.
O, may I cry, as body parts with spirit,
"I do not doubt," so listening worlds may hear it
With my last breath.

—Sel. by Mary Moyer.

—o—

"LOVE NOT THE WORLD"

By Elias B. Martin

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. —I John 2:15-17.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.—I John 3:1.

Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.—Jas. 4:4.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. . . . As thou hast sent me into the world, even so have I also sent them into the world.—John 17:14-18.

When God created the heaven and the earth, at every stage of the work He pronounced it **good.** When everything was done and He had also created man, He pronounced it **very** good. Then how did everything become so corrupt that Christ had to separate His own entirely from the world? that the friends of the world are "the enemy of God?"

Many people have an erroneous idea of what the world really is. Perhaps it is no wonder, since the popular church and the world are so closely interwoven that it is difficult to distinguish between the two.

In studying the Bible I find that the earth and the world are two things. They have two distinct meanings, though in a few instances the two words may be used interchangeably. When the Bible speaks of the earth, it means that which God created—which He pronounced good. But when the world is spoken of, the conditions on this earth are meant, which man created through sin. And this, our boasted civilization which is founded entirely on money, commerce (or exchange of goods without which our civilization could not exist) tends to selfishness, greed, graft, enmity, strife, hatred, narrow-mindedness—and every so often leads to war—by which people and nations are subdued or subjected, but the conditions are not righted. And so the cycle goes on. One man lives at the expense of others. Those who are more successful, owing to ability or management (or, as some say, sheer luck), will rise to fame and riches above the others, and will trample them down.

Even Christians too often will honor those who get along well in the world, never inquiring how they acquired their wealth, whether honestly or otherwise; and those who cannot make a similar success they too often despise. True, the Lord may (and often does) prosper a man for his honesty, etc.; but He may also keep others down because He knows it is for their own good. Paul says, "For the love of money is the root of all evil."

Men are endeavoring to heap up as much riches as they possibly can, regardless of what methods they have to use to obtain them, or how many others they make poor by so doing. They try to get the long end in every deal. Some claim this is necessary in order to get along in the world. But Paul says, "Having food and raiment let us be therewith content." Those who would be rich will fall into temptation and a snare, for we brought nothing into this world, and it is certain we cannot take anything out. Others are living for pleasure alone; caring nothing for even those who are dependent on them, only to satisfy the lusts of their own flesh, enjoying "the pleasures of sin for a season."

Our Relationship to the World

Christ says, "Ye cannot serve God and mammon." He also said, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." He said that He will not take us "**out of** the world," yet we are not to be "**of** the world." We are not to live a life of seclusion, as did the monks of old; but are to be His witnesses in the world, to let our lights shine in the world. Our dealings with the world and with one another are to be such that the world sees the love of Christ in us, and His light will shine forth from us into this sin-darkened world. But, alas, too often we fail in this and help to make the world still darker by our failure to live up to what Christ expects of us. The Christian spirit is the very opposite of the spirit which is in the world—narrow-mindedness, selfishness, greed, graft, envy, hatred, malice, strife, etc.

When God created man and woman He told them to "be fruitful, and multiply, and replenish [or fill] the earth." But Cain went out from the presence of the Lord and built a city in which were found artificers in brass and iron. This is the beginning of this system of barter and exchange, out of which has grown our present system of civilization which is entirely built on commerce with money interwoven into every department. Even in the religious life, the churches are conducted on a financial basis, and many are closed down for lack of support.

In this city were also found those who handled the harp and the organ. Since they went out from the presence of the Lord, this music was not to His worship. We all know how pleasure-mad the world is at present, and even pleasure is commercialized. People are making their fortunes out of the lusts of others, the desires of the flesh, and lust of the eye, etc. The world supplies plenty of entertainment for its own to satisfy the soul hunger, and to keep them from seeking after God. Even the religious holidays like Christmas and Easter are so highly commercialized that they become a burden to many. Some merchants make more out of Christmas than out of the rest of the year.

After the Flood

God again commanded Noah and his family to be fruitful and multiply and to fill the earth. But Nimrod, a grandson of Ham, again built a city and a tower. Here, history tells us, was the beginning of idol worship, which in a thousand years spread over the entire earth. From this time on, the Bible tells us how God tried to keep His people from mingling with this false system of worship. But in spite of all His protests and

nings they were found constantly ulging in it.

he headquarters of this false system s in course of time removed from bylon to Rome; and from there it was dually absorbed by the Church, with st of its abominable rites and cere-nies, all in the name of Christianity.

Satan's Domain

his is the world of which Christ and apostles warn us to keep separate n. It is Satan's domain. He is "the ce of this world." This is what he red to Christ when he tempted Him he wilderness. These are the con-ons which came about because man t out from the presence of God and se to serve Satan rather than the d. This is what Christ wants us to separated from, and He warns us to e not the world, neither the things he world."

his is the Babylon, that great city— i's city, which must be destroyed ore Christ can set up His kingdom of teousness and peace.

n Rev. 18:4, 5, 24, He says, "Come of her, my people, that ye be not takers of her sins, and that ye re-e not of her plagues. For her sins e reached unto heaven, and God hath embered her iniquities. . . . And in was found the blood of prophets, of saints, and of all that were slain n the earth."

man had never gone out from the sence of God, no human blood would r have been shed on earth; if man listened to God and followed His mandments, instead of Satan, this upt system would never have been eloped on earth (which we call civili-on, but which God calls "the ld"). Christ says,

Cannot Serve God and Mammon"

ames says, "The friendship of the ld is enmity with God." John says, l that is in the world . . . is not of the her, but is of the world." "If any love the world, the love of the Fa-is not in him."

here is an absolute distinction be-en God and the world. The two e no fellowship with each other. We st make our choice—either for the or the other. We cannot have the , as so many people try to do. Many ple prefer to live, as it were, at the r edge of the Church, and as near to border of the world as they can, so they can take in everything possible hat the world has to offer them, and remain in the Church. Their idea is et as much of the pleasures of the ld for themselves, and to do as little their Lord as they can get by with, still hope to go to heaven. But the h is, they love the world rather than Lord. Where is this line between two? The apostate church and the ld are married, so to speak: they are "one flesh." Practically every evil in the world is practiced in some division or other of the Church.

How are we to know how far we can go, and yet be a child of God? This is a perplexing question to many so-called Christians. But the only solution to this problem is to take God's advice: "Love not the world, neither the things that are in the world." "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

We cannot hold on to Christ with the one hand, and to the world with the other (as so many Christians try to do), because the two pull in opposite directions. Christ pulls up, and the world pulls down. If we do not let go of the world, we will soon lose our hold on Christ. Why not hold on to Christ, and mount up to the higher realms of spiritual life with Him, where you will have a far broader outlook on life, with beautiful glimpses of that life beyond and deeper insights into His blessed Word?

If you hold on to the world, when He comes for His saints you will probably find your feet stuck fast in the mud and filth of this world, so that you will not be able to rise and to meet Him in the air. Dear Christian friend, which will it be for you? Christ, or the world? John says, "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."

Waterloo, Ont.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Eph. 5:22-25.

E. H.

This passage reads: "Wives, submit yourselves to your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

The apostle is here giving practical instructions for the guidance of social relationships among Christians. The general principle which he lays down is stated in verse 21, just preceding, "Submitting yourselves one to another in the fear of the Lord" (or, "of Christ," as in R. V.). In all their contacts and relationships Christians are required to practice unselfish love, mutual helpfulness, and sincerely esteeming others better and preferable to themselves (compare Phil. 2:1-4). That is the general principle for conduct in the Christian household as well as elsewhere. The practice of this unselfish kind of love is to be "in Christ," by which the apostle seems to mean that Jesus Christ is the pattern that is ever to be kept before the eyes of the Christian in his relation with other people. He is required to have the same mind and attitude that Christ had, which is described in Phil. 2:5-8.

After thus laying down the general principle in verse 21, the apostle goes on to make particular applications of the principle to the various members of the Christian household: (a) to wives (5:22-24), (b) to husbands (5:25-33), (c) to children (6:1-3), (d) to fathers (6:4), (e) to employees (6:5-8), (f) to employers (6:9).

As to the duty of wives to be submissive to their respective husbands, this is the divinely appointed order for Christian family organization. Their submission is to be "as to the Lord." That is, the Christian wife is to look to her husband for the leadership in the family from a motive similar to that which prompts her as a Christian to submit to Christ as her personal Lord and Master. Christ is the Head of the Church, for the reason that He gave up His life to save the Church, hence the Church naturally looks up to Him as its Leader and rightful Head. The husband is to love the wife just as Christ loved the Church, and his right to be head of the wife and to receive her submission rests solely on the fact that he does love, protect, cherish, and sacrifice himself for her and the family in the same spirit as Christ loved and sacrificed Himself for the Church.

If a husband tyrannizes over the wife in the home and fails to respect and love her in a way that leads her to look up to him as her leader and head in a spirit of willing submission, then he cannot really be the head of the wife as Christ is the Head of the Church. To be really the head of the wife and the family, in this sense the husband must deserve the submission of the wife by sacrificing himself for her welfare, by co-operating with her in the family as a partner and an equal in Christ, and by pleasing her and winning her respect and submission. The husband who lords it over his wife and selfishly compels her to submit to his rule and authority is not a Christian husband, according to Eph. 5:25-33. Compare also Col. 3:18, 19; I Pet. 3:1-7. The latter passage applies particularly to Christian wives whose husbands are not believers. —E. Y.

—o—

I hope that the Mennonite Church will never lose its simplicity in its organizational setup.—Sanford G. Shetler.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

SOUTH AMERICAN LETTER

Greeting in Jesus' Name:—The missionaries are all well at present, with the exception of Bro. Rutt who had an operation, and Bro. Lauver who is getting some better. Since it took a long time for Bro. Lauver's illness to come on, it cannot be healed in a short time. The blood being poisoned from the tonsils caused rheumatism and the remedies given for that affected his stomach and then with the weakened condition of the blood his nerves were affected. The Doctor says the operation of tonsils was a shock to his nerves. May you continue to pray for him.

From our congregation in Salto two faithful families who came from the beginning, were in the country for quite a while because of their work. We are glad to see them back, as in the two families there are eight who are among those to be baptized. I have been busy visiting and teaching the lessons for baptism. It is a joy to hear most of the members take part in the prayers in the services and in their homes. One brother said they have family worship, and if they fail to come to a meeting they read the Bible and all pray at home. He is continually praying for Bro. Lauver's speedy restoration to normal health. Sometimes I go to the outstations and visit homes and have services. We took the benches out of the hall in Arecifes, so as not to continue to pay rent when I do not get there every week, but when we do go the owner lets us put them back in again and we pay the amount it would be for one night. In these new works it is necessary to visit many homes and explain the Gospel to them. They do not know that the Gospel is the power of God and brings them joy and peace in the Lord Jesus. The women are at home alone much of the time, and to take the good news to them it is necessary to go where they are. Pray that the Spirit may bring conviction to their hearts. The last time I spent a few days in Arecifes I visited many homes. One lady was glad to hear the Gospel message. This time she and her husband were in the meeting.

Last Sunday Bro. Siri from a neighboring Protestant church came to Salto, where he preached on Sunday night. We took three of the Salto converts along, and had a nice meeting there. Then on Tuesday night he preached in Salto again. It was a very good sermon, just what young believers needed. It made my heart rejoice to see them drink it in with joy. It is also an inspiration to see all these sister converts come with their coverings, and without the jewelry they formerly used. We have three sisters who have very good voices to sing and that is a great help in a new work. The priest does all in his power to stop the people from coming. He has many scared, but with the Lord's help we succeed in getting some new ones started.

Pray for each individual member that they may have a real experience with the Lord and witness to others.

Yours in Him,
Florence B. Lauver.

Africa

SHIRATI MISSION

Dear Christian Friends:—This week one sees a change in the number of youths on the compound because they were all ready to go home at the close of school on Friday. Friday forenoon we had the closing program. As the school folks go to their villages in heathen surroundings and away from church privileges, they need our prayers that they may look to Christ continually and thereby live as becometh the Gospel of Christ. They face dangers, but they also have great privileges. At the beginning of the school term, one little chap showed a knowledge of Bible characters and stories. He had never been here before and said that he did not attend services or school elsewhere. When I asked him where he learned the Bible stories, he told me that his brother, who is one of our Christians, taught him during the vacation month. This older boy daily (at about sundown) had the children gather that he might teach them.

The few girls in the home have also gone for vacation. Since there are no girls to care for the two orphans, Roda and Dorka, they are living near by with a Christian family.

Perhaps many of you remember reading in the letters and papers of Amuko, the little boy who with his widowed mother and sister came to the Mission some years ago. Amuko went to be with his Lord about three weeks ago. He had been sick for a number of weeks, but yet died suddenly. During his illness he had been convicted of some hidden sins and made confession of them. The next morning, after the death, a great number of relatives and friends gathered round the hut until the funeral service at about ten o'clock. Immediately following his burial was that of a little girl about one year old. At the funeral service and the few following days the door was open to give the message of salvation through Christ Jesus to many heathens. God spoke mightily through that death, and sent warning to souls; but still hearts are hardened to Him, and to His calling them to repentance. We prayerfully wait for fruit, especially in the mother's heart.

At the hospital the privilege of teaching the Word over a period of time has been granted in several cases where the patient is in the hospital for more than a month. The husband of the one patient is a Catholic, but is seeking light. He has his New Testament with him and reads it. This fact in itself is unusual, for they are taught against it. May they behold the True Light and follow Him.

From the village school at Omuga com encouraging word with the report of the ble ings following the two-day Bible meetin Increased interest and attendance is report Many are the open doors for beginning oth centers, in regions unreached by our pres village schools, but the laborers are needed send forth. Consecrated teachers are nee to send forth and also a great working of Lord in the hearts of some of our pres teachers. "Pray YE therefore the Lord of harvest, that he will send forth laborers i his harvest."

We solicit your prayers too, in behalf of cleansing of the Shirati church.

June 25, 1942. Vivian N. Eby

AN AFTERNOON WITH THE BIBLE READERS

By Beatrice H. Hallman

A few days ago, Clemens came ho with this sentence written at the top the page as a lesson in dictation: "E un solo Dies" ("There is only one Goc I was happy to see that, as there is of the teachers in a grade school h in our town who contradicted two our S. S. boys, when they replied to question, "Where did man come fro She told them flatly that there is God, and that man came from monkey. To the majority of pe here, such a teaching is new and b phemous. Yes, with minor excepti the homes in this town teach their c dren that there is a living God.

They believe in the living God, bu not know that there is only **"one Me tor** between God and man." I am p ing for the opportunity to tell Clem teacher that the same Bible wh teaches us that there is only one G also tells us that likewise there is "one Mediator between God and m the man Christ Jesus." It is our m message in the homes where we read Bible; and that there is no other way man to be saved but by faith in Ch Jesus—and not by faith in the Vi Mary nor in Saint Peter.

Yesterday we first visited a yo widow woman of Italian parents (n ern Italians, who often look like Germans) who has been left alone six children. She does the usual th that of taking in washings. A bro of her husband was there as we can Dona Rosita told him to sit down stay for our visit. Our sister rea lesson from parts of John 15, and explained Christ's message to His loved disciples. As she spoke she brought in why we need to be s and how. The man gave us his fu tention as he sat there, hearing simple Gospel message for the first He was eager to receive our tracts w we gave him. As we closed with pr he seemed to wonder that it was simple, and that we had no need Rosary or of some saint before w

bow, in the form of a porcelain doll! Across the street, we entered another nble home; dirt floors swept clean the center at least, where the light); the mother busy washing, and the ldren chewing away at the usual lleta" or hard biscuit. This mother also happy to see us when we go re. She quickly dried her hands and oed the children into the kitchen ere we all sat to hear Sra. de Godin d the same Bible lesson. The chil- n were given a Sunday school paper h, so they could be quiet while the ther enjoyed the lesson. We are fol- ving the lessons as given in a booklet led "Selected Portions of the Word God." Only Bible passages are con- ned therein. Once a month the mis- nary goes over with the Bible readers new lesson, followed by prayers. fore each afternoon session of Bible ding in the homes, there is also a son of prayer. It is a worthy work, we thus have access to homes where mother cannot come because of the ny home duties (children, etc.), or cause of ill health, or for other rea- ns the women cannot come to our vices. Oftentimes the fathers listen, hough they are usually out working too embarrassed to listen. At present ere are 61 homes where we go regular- each month.

As we left the second home, we walk- the equivalent of two blocks along edge of town, through the deep sand, a "quinta" home. A "quinta" is the arest thing to a truck farm on a small le. Each town is surrounded by these intas, whose owners usually live on e place. The man at this third home one of those tough "windy" fellows o know it all and who have no time religion, **just now.** He allows us to d to his wife and children, however. e number of children of this home 13. A good many of them come to S. in nice weather. This afternoon we nd them all busy butchering two ge hogs. But with the usual polite- ss accorded visitors, the mother calm- sat down and listened with an in- ested face to the loving sacrifice ich Christ made for us sinners.

From here we trudged on through e heavy sand quite a long distance to e "matadero" or slaughter house. Ve have a very modern one here in es Lomas.) At the home near by, ere the head of the slaughter house es, we read to the wife of one of our embers. She said that she and her ung husband read the Bible every day gether, but that she does not yet see r need of giving up the world's pleas- es to follow Christ. However, she has ked us to pray for her, and not to miss r monthly visit there.

We turned back toward town. As we ssed a prosperous sort of looking me, a middle-aged woman came to the fence to receive a tract we offered her. Then she invited us in to read to her, when she found out what we were doing. Ever since then, this widow meets us with smiles as she longs to hear God's message. She was so happy to receive a New Testament yesterday. (It is our custom to distribute tracts to passersby as we go from home to home.)

The next two homes were also of the better poor. They own their little homes and can usually live free of debt. (That is saying a lot.) These women also eagerly receive us and come when they can to our bi-monthly women's meetings. The next to the last home was only across the street. Here the young girl-mother is pleasant, but we can as yet feel no response. Our sister Godin says it makes her feel as though she were talking to a bare wall which throws back her voice in an empty echo. But we shall keep on, for "ours is to sow," until we are told that we are not wanted.

The ninth and last home for that afternoon was also a poor home but where the father at least has regular work; the mother is very clean and frugal. We found her in bed, sick with a sort of paralysis following a sudden heart attack. So we spoke only a few words to her and had prayer. Her mother died last fall. We used to read in her home, too. We have the assurance that she has gone to be with Christ whom she confessed as her Saviour.

Little by little, here a step forward and there another one "as unto the Lord," for it is all to His honor and glory, and for the saving of these many, many souls who have not confessed Him as their Saviour. And Tres Lomas is only one little town!

PRAY YE. . . . WORK YE. . . . PRAY YE. . . . The Lord is on our side!

Tres Lomas, F.C.O., Argentina.

—o—

Rural Missions

WHITMER, W. VA.

(Job Mission)

Dear Christian Friends, Greetings:—We have had a busy and a happy summer. One of the first things of special interest here at Horton was our fellowship meeting on July 4. At this meeting it is customary for all the workers, and as many members as possible from the different stations to come together for a day of Christian fellowship and spiritual refreshing. Guest speakers at our program were the brethren: E. J. Berkey, Aldine Brenneman, and John Garber.

During the last two weeks of July we had our Summer Bible school. The school was well attended and a good interest shown by most of the students. The enrollment was 65 and the average attendance was 45. The closing program in the evening was a new venture for this place. However, we felt well repaid for this effort by the interest manifested on the part of the parents and other interested friends.

Again, during the month of August, Bro. R. W. Benner was with us in evangelistic work for nearly two weeks. These meetings were also quite well attended. The average attendance was about eighty. Bro. Benner and myself made house to house calls. We were in about eighty-five homes. As a result of these special labors there were five persons received into church fellowship. There were also those who were definitely convicted of sin but were unwilling to yield.

Please continue to remember this work in your prayers. We commit you to the Word of His grace as we together wait for His Son from heaven.

Sept. 15, 1942. H. M. Hurst.

PRACTICAL FORBEARANCE

(Continued from page 557)

patient while we are waiting? There is no life free from temptations, trials and tribulations, but it is the attitude we take toward these things that tells the world if we are waiting on the Lord.

In comparison to the length of time we are on earth to the time of eternity we are here only a little while—a few short years. There are "others" in this world besides ourselves and it is our privilege to bear with them and remember they have feelings the same as we do. We are all subject to mistakes. No life is entirely free of faults, and we are only together such a little while that we should try to make life pleasant, and not tread upon the feet of others who are walking slower than we. If we had to endure the pain and suffering they are enduring, perhaps we could not walk as fast as they. There isn't anything that looks the same in sun as in rain. Let us wait until the sun shines before we lose our patience and criticize or judge those who have odd ways and make mistakes. After the sun shines we will forget their mistaken words. Let us not continue living in the rain—in other words, let us forget and practice patience under all circumstances. Let us pray that God will lift us above the trembling elements and above life's restless sea. May we look full into the face of Jesus, and read of the calmness and patience that is written there. We only walk the road of life but once; may we not be weary of the work which God has given us—that of giving the oil of joy for tears, and truth to conquer the fears and doubts of others. May we give beauty for ashes and faith and hope to the hungry and thirsty souls. We shall not pass again this way.

"That I may bless my tender friends
And those that love not me,
Oh, lift me high above myself,
Dear Jesus, up to Thee."

Canton, Kansas

—o—

If ye love me, keep my commandments.—John 14:15.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

THE WEAVER

My life is but a weaving
Between my Lord and me;
He chooses all the colors
And works on steadily.

Ofttimes He weaveth sorrow,
And I, in blinded pride,
Forget He sees the upper,
And I the under side.

Not till the loom is silent,
And the shuttles cease to fly,
Shall God unroll the fabric,
And show the Unknown Why.

The dark threads are as needful,
In the weaver's skillful hand,
As the threads of gold and silver
In the pattern He has planned.

—Sel. by S. Elizabeth Yoder.

—o—

MEETING THE EVILS THREATENING THE CHRISTIAN HOME

By H. F. Reist

(Synopsis of an address delivered before the Regional Conference held with the Gulfhaven Congregation near Gulfport, Miss., May 1-3, 1942.)

We are dealing with a problem that is almost as old as the human race. Down through the ages God-fearing parents have dealt with this complex problem with varying degrees of success. Until the end of this present age this problem has to be dealt with thoughtfully and prayerfully by Christian parents if their families are to be reared in the "nurture and admonition of the Lord."

The home is one of two basic institutions established by God in the garden of Eden and which survived the fall of our first parents. It is the basic social institution. It is the character of our homes that determines the nature and character of our social, community, and national problems. Hence the beginning of a permanent solution of these problems must be found in our homes. If it were possible to make all our homes genuinely Christian, then crime, immorality, war, etc., would be abolished. Likewise in the Church the problems of discipline, worldliness, etc., are intimately related to the home and find their source there.

To meet the evils threatening our homes it is essential that we know what the evils are and their nature. Jesus in Luke 14 teaches us that it is the part of wisdom to not only consider our own strength and resources, but those of the enemy also before an attack is launched. It happens sometimes that parents are ignorant of some of the evils to which their children are exposed. Some are foolish enough to think that their own children would not and could not go wrong. Such an attitude often results in tragedy.

We will mention briefly some of the present-day evils to which our children may be exposed. Some of the quotations and facts given are taken from the book, "For Better, not for Worse," by Walter A. Maier.

1. **Cults of Impurity.**—Spiritualism, more properly Spiritism. Margaret Fox, one of the founders of this cult, says, "Under the name of this dreadful, this horrible hypocrisy—spiritualism—everything that is improper, bad, and immoral is practiced."

Mrs. Eddy, founder of Christian Science, declared marriage to be "synonymous with legalized lust."

Mormonism teaches polygamy, and other anti-marriage and nudist cults and advocates of birth-control are spewing out a flood of licentious and immoral teachings that in some form find an entrances in the homes of our country.

2. **Educational Institutions.** — In many of our universities, colleges, and high schools our youth have been taught an atheistic, materialistic philosophy and behavioristic psychology which discredits the Bible and seeks to set aside its standards of morality and substitute for it an immorality giving free rein to the lusts and passions of man. The fruit of this teaching is painfully evident today in the prevalence of sexual immorality in our high schools and other institutions of learning throughout our land.

3. **Licentious Literature.**—These and related ideas are propagated through a voluminous stream of salacious literature found on our newsstands today. At one time the French were considered the leading nation in production of lewd literature, but Frank R. Kent, Washington newspaper man, declares: "The plain fact is that in the matter of literary lewdness we have taken the lead away from the French." Not only are our children exposed to this lowest of the foul literature openly displayed on our newsstands, but in many of the better grade of magazines coming into our homes are to be found articles containing subtle hints that the Christian standards of marriage and morality are out-dated and do not fit into our present advanced age of culture and progress. An appalling fact is that not a few clergymen and some religious organizations place their stamp of approval on this foul, morally degrading literature to be found on practically every newsstand in our cities and country towns."

The modern movies, comic strips, the increasing use of alcoholic beverages and cigarettes by men and women; the dance, divorce, leisure, the automobile etc., etc.; these, like the restless sea constantly beat upon our homes, complicating and making more difficult the problems of the Christian parents to rear their families in the fear of the Lord.

Meeting the Evils

It has been repeatedly said, in some form or other, that the training of the child begins years before its birth. Through our parents we may inherit both desirable and undesirable characteristics of our ancestors. In each one of us is a combination of qualities that makes us different from every one else. Hence the training of a child presents a problem different from the problem of training any other child. God does not make any duplicates.

Parents may expect to find in their offspring some of their own characteristics. They are chips from the same block. Our iniquities may be visited upon our offspring unto the third and fourth generation, but (behold the mercy of God) if we love God and obey Him we have the promise that thousands of generations will be blessed thereby. Is this possibly a key to the riddle that occasionally a "black sheep" is found in a God-fearing family? environment unable to overcome the force of heredity?

We believe that parents are largely responsible for the character of the home and children. Due to our inability or failure to understand the child, and ignorance of how best deal with the child in situations that arise, antagonisms may be aroused which never can be overcome. Confidence in each other may be lost, the parent become unsympathetic in discipline, the gap between parent and child widens, and the harmony in the home is destroyed affecting adversely every member.

Factors That May Contribute to Failure

1. **Parental Self-interest.** The complexity of modern life with its many demands causes some parents to neglect their parental duties in providing a proper environment for, and supervision of their families. Secondary affairs are given first place. An investigation in one of the finest high schools in St. Louis, attended by children from some of the best families, revealed that only 27 out of the approximately 30 boys and girls did not attend the movies. Almost half of these boys and girls said that the parents made NO RESTRI-

(Continued on page 556)

Sunday School Lesson

Theme for the Quarter: Studies in the Christian Life

I. FAITH IN CHRIST AS OUR PERSONAL SAVIOUR

Lesson for Oct. 4, 1942.—Acts 16:13-5; Rom. 5:1-11.

Lesson Scope.—Acts 16:11-34; Rom. :1-11; I John 5:1-5.

Golden Text.—Therefore being justi-ed by faith, we have peace with God rough our Lord Jesus Christ.—Rom. :1.

Introductory.—With this lesson we egin a very interesting and important eries of lessons. In this series there re four lessons devoted to our person-l life, four lessons devoted to the fam-y life, and five lessons pertaining to ie Christian Church. The subject of ur present lesson is a very appropriate eginning of the series.

Beginning of the Work in Macedonia Acts 16:13-15).—Paul and his co-orkers were in a quandary. With iem it was not a question as to wheth-r they should be diligent about their eavenly Father's business, but **where** iey should labor was to them a mys-ery. They had attempted to work in sia and Bithynia, but were forbidden o do so by the Holy Ghost. But the ord had not forsaken them. "A vision ppeared to Paul in the night; There tood a man of Macedonia, and prayed im, saying, Come over into Macedonia nd help us." Luke, telling of this in-ident, said, "Immediately we endeavor-d to go into Macedonia, assuredly athering that the Lord had called us or to preach the gospel unto them."

The Spirit of the Lord was with them, nd they were not long in finding out hat they were not mistaken in their in-erpretation as to what that vision ieant. On the Sabbath day they went ut to a river side, where a group of evout women had assembled for pray-r. Again quoting Luke: "We sat down, nd spake unto the women which re-orted thither." The Lord blessed the ffort. In the group was one called ydia, of Thyatira, who not only listen-d to the message but by faith accepted hrist as Saviour and Lord. She opened er home as headquarters for the mis-ionaries, and this for the time being vas headquarters for the Christian work n Macedonia.

Lydia is often referred to as the first European convert in Europe. This may e right; but as we read about "strang-rs of Rome" (Acts 2:10) being present t the time three thousand souls were onverted on the day of Pentecost, it is ossible that some of these may have een among the three thousand. The hing to bear in mind here is that the Lord blessed the work of Paul and his co-workers to the extent that, beginning with Lydia, people in Macedonia were won for the Lord and blessed with personal salvation.

Faith the Starting Point in Christian Experience (Rom. 5:1-5).—In Romans three and four we have a forceful exposition of the doctrine of justification through faith. This point being made clear, Paul continues: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." This is the first among a number of highlights in Paul's teaching in Rom. 5:1-5, which we shall endeavor briefly to notice:

1. It is through Christ that we have access to the grace of God. Christ Himself avows this fact when He says, "No man cometh unto the Father but by me." Peter also reminds us that "there is none other name under heaven given among men, whereby we must be saved." Our hope of salvation is in Christ.

2. Because we have access (through Christ) to the grace of God, it is the Christian's happy privilege to "rejoice in hope of the glory of God."

3. And so genuine is this rejoicing that it moves us also to "glory in tribulations." The reason given is: "Tribulation worketh patience; and patience, experience, and experience hope." Hope being the climax of these blessed experiences, has aptly been referred to and described as "the blessed hope."

4. The apostle goes on: "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Where the love of God is shed abroad in the heart by the Holy Ghost, the soul is emptied of every form of malice and feeling of vengeful hatred. Two helpful admonitions are suggested by this climax of Christian graces: (1) "Follow peace with all men, and holiness, without which no man shall see the Lord." (2) "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." The love of God fills the souls of all people who accept His grace and conform to His holy will.

A careful study of Rom. 5:1-5 prepares us to study with profit the rest of the chapter. We recommend to all our readers that they spend at least an hour in prayerful meditation on this wonderful chapter, and thereby enrich their souls and enhance their usefulness in the service of Christ and the Church.

Faith in Christ as our personal Saviour admits us into the beginning of the "life more abundant." We honor Him as our Lord and Master, reverence Him in that He is the Son of the living God in whom the Father is "well pleased," adore Him because "in him dwelleth all the fullness of the Godhead bodily;" and He becomes **very** precious to us personally when once we realize that through His grace and power, "being justified by faith, we have peace with God, through our Lord Jesus Christ."—K.

Texts for Further Meditation

Acts 16:31; Eph. 2:1-10; Titus 3:3-7; Rom. 8:1, 5, 38, 39.

Bible Meeting Topic

A STUDY OF COLOSSIANS. (Chapter I)
(The Favorite Bible Character—Jesus Christ —Junior Topic)

Topic for October 4

MOTTO

"Walk worthy of the Lord."

OUTLINE STUDY

I. Introduction.—1:1-13.
1. Salutation.—vs. 1, 2.
2. Thanksgiving.—vs. 3-8.
3. Prayer.—vs. 9-13.

II. The Pre-eminent Christ.
1. Into whose kingdom we are translated.—v. 13.
2. Redemption and forgiveness.—v. 14.
3. His glorious relation to God.—vs. 15-29.
   a. The image of God.—v. 15.
   b. Creator of all things.—vs. 16, 17.
4. The Head of the Church.—vs. 18-25.
   a. The beginning.
   b. The first-born from the dead.
   c. Pre-eminent in all fullness.
   d. Making peace through the blood.
   e. Reconciling all things.
   f. We as sinners are reconciled—
      On condition of continuing in the faith.
   g. Sending forth His Gospel to every creature.
   h. Has made Paul a minister.—vs. 23-29—
      Suffering.
      Inspired Word taught.
      The rich glory of the mystery.
      His earnest labors by His working.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Jesus Christ."**
2. The Glory of Jesus Christ.
   a. God's dear Son.
   b. The king of a kingdom.
   c. First-born of every creature.
   d. Creator of all things.
   e. Head of the Church.
   f. Making peace by His blood.
   g. Bringing us forgiveness of sins.
   h. Making us unblamable before God.
   i. Our hope of glory.

For Seniors.
1. Thoughts on Paul's Introduction to Colossians.
2. Christ the Son of God and Son of Man.
3. What Christ Accomplishes for Us.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions ..... John R. Mumaw
Christian Doctrine ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Comumnications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

Printed in U. S. A.

THURSDAY, SEPTEMBER 24, 1942

Field Notes

A Harvest Home Meeting is to be held at the Springfield Church, Pleasant Valley, Pa., on Sept. 27, at 2:00 P.M.

* * *

A missionary program is announced for Wanner's Church, near Hespeler, Ont., for Sunday, Sept. 27. The public is invited to attend.

* * *

The Executive Committee of the Mennonite Board of Education held a meeting in Chicago the latter part of last week, in the interest of the schools under that Board.

* * *

Our latest report from the Eastern Mennonite School is that they have a present enrollment of 270, with prospects of several more students in the near future.

* * *

We are in possession of an interesting program of a Youth Conference to be held in the Prairie Street Mennonite Church, Elkhart, Ind., Oct. 9-11. Instructors: Nelson E. Kauffman, A. J. Metzler.

* * *

The recent meetings in the East Union Church near Kalona, Iowa, in charge of Bro. J. J. Hostetler of Canton, Ohio, as evangelist, resulted in about 28 public confessions. May the Lord be praised.

* * *

A brother writes us from Kansas City, Kans.: "The voice of our congregation here was taken Sunday (Sept. 13) in regard to filling the office of deacon. On Oct. 4, D. V., action will be taken to fill this place by ordination. Your prayers solicited."

* * *

Bro. E. C. Bender, treasurer of the Mennonite Board of Missions and Charities, reports the following contributions for the month of August: for Missions, $19,296.13; for Relief and C.P.S. purposes, $37,033.60; Total, $56,329.73.

* * *

On Sunday evening, Sept. 13, Bro. R. P. Horst of Kansas City, Kansas, favored the Cass Co., Mo., folk with a very helpful message on Christian Marriage. Before the message, Sister Esther Diener gave a talk to the children.

H.

* * *

As an indication of the interest taken in the new Mennonite school near Lancaster, Pa., it is reported that all twelve of the trustees of the school, and nine bishops in the conference district, were present at the opening of the school on Tuesday morning, Sept. 15.

* * *

Bro. George R. Smoker and wife of Scottdale, accompanied by Sister Elma Hershberger of Harrisonburg, Va., are planning to sail as missionaries to Africa, D. V., early in October. May the Lord protect them on their voyage and bless their labors after reaching their field of service.

* * *

A card from Wellesley, Ont., dated Sept. 12, brings us this information: "The revival meetings at Wellesley are in progress, Bro. C. Z. Martin in charge. Many souls are confessing; 17 to the present time. Meetings will close on the 17th." We praise the Lord for this ingathering of souls.

* * *

Recent visitors in the Publishing House were the following: J. W. Yoder, Huntingdon, Pa.; Samuel J. Yoder and wife, Mt. Hope, Ohio; Elizabeth Yoder, Kokomo, Ind.; Philip Salem, Johnstown, Pa.; Theresa Leskosek, Dorothy Leskosek, and Leopold Leskosek, Yukon, Pa.

* * *

An interesting program of the annual Christian workers' meeting, to be held at the First Mennonite Church in Altoona, Pa., on Saturday evening and all day Sunday, Oct. 3 and 4, is before us. The speakers listed on the program represent different congregations from Manheim, Pa., to Ridgeley, W. Va., and Boswell, Pa.

* * *

Next week is to be a busy week for the Lancaster Conference. The Eastern Mennonite Board of Missions and Charities is scheduled for a meeting at Mellingers Church on Tuesday, the Board of Bishops on Thursday, and the Church Conference on Friday. May the Spirit of the Lord direct in all these meetings.

* * *

Change of Address.—Bro. Gideon G. Yoder, formerly of Crystal Springs, Kans., after a year of service as director of the civilian service camp at Denison, Ia., has returned to his home congregation at Crystal Springs. But his present address is Harper instead of Crystal Springs, owing to the mail route going past his home. His congregational connections remain the same.

* * *

Communion Dates.—Following is a list of appointments for communion services among churches in the bishop district of Bro. C. K. Lehman, Lancaster, Pa.:

Masonville, October 4.
Habeckers, October 11.
Mountville, October 18.
Columbia, October 25.
Rohrerstown, November 1.
Millersville, November 8.

* * *

The Lancaster Mennonite School opened its first year of service on Tuesday morning of last week, with an enrollment of 151. A consecration service was held, with Bro. N. H. Mack in charge. Bro. J. Paul Graybill, principal of the school, delivered the opening address to the student body. May the Lord bless this institution, and direct the course on the part of both faculty and student body.

* * *

Bro. J. M. Nissley of Altoona, Pa., closed a series of meetings at the Maynardier Mission near Granntsville, Md., Sept. 8, with twelve public confessions and an aroused interest as results. Similar meetings were announced for Fairview Mission beginning Sept. 20 and at Meadow Mountain Mission both in the same district with Maynardier, with Bro. Harry Y. Shetler of Davidsville, Pa., as evangelist.

—o—

CONCERNING CONGREGATIONAL MEMBERSHIPS

By John L. Horst

It is generally known that the financial quotas for Civilian Public Service are figured on the basis of the congregational memberships as reported in the Mennonite Yearbook and Directory. Occasionally there are complaints that these figures are inaccurate and therefore do not reflect the real membership of a congregation and make the C.P.S. quota too high. A word of explanation as to how these figures are arrived at may be in order. In nearly all cases the figures are furnished by the conference secretaries and therefore appear in the Yearbook just as they are reported by the congregations to their conference secretary. If revisions of these figures are desired they should be taken care of in the annual reports to the conference secretaries. It may be possible to have corrections made even at this date by writing to your conference secretary. This is to be preferred to writing to the Editor of the Yearbook. Once in a while it happens that figures are copied mistakenly. Such errors the publishers will be glad to rectify to the Mission Board treasurer, if our attention is called to them.

Scottdale, Pa.

Correspondence

GOSHEN, INDIANA

(Yellow Creek Congregation)

Dear Christian Friends:—Twelve of our ung people attended Young People's Insti- e at Goshen College. It proved to be a y inspiring Institute.

Aug. 9, Bro. Earley Bontrager from Ship- wana, Ind., and Bro. Henry King from thur, Ill., worshiped with us. Bro. Bon- ger read for an opening the first chapter of Peter, after which Bro. King brought us a rit filled message on the "Trial of Our th."

Bro. Ralph Smucker from the North Go- n Congregation has been with us as a iting minister for the last few months. g. 16, he was put in as our permanent nister.

One of our young people was again re- ved into Church fellowship for which we very glad.

The Lord has been good to us and has ssed us greatly.

Aug. 18, 1942. Cor.

(Delayed through mistake)

ACCIDENT, MARYLAND

(Glade Congregation)

Greetings to the Herald Readers:—It has n some time since there was a letter from s place. We can praise the Lord for the ny blessings we have received. A Gospel m from Eastern Mennonite School was h us in the spring and rendered a very piring program.

Our summer Bible school was held July 30, with an enrollment of 45. There were e classes. Teachers were all from the local gregation.

Sept. 2, Sister Alta Schrock of Springs, Pa., o served in several C.P.S. camps as matron, e a very interesting talk on the C.P.S. mps.

During the summer our bishop, Bro. Isaac tzler, made some of the Sunday evening etings especially evangelistic. A number young souls stood for Christ. Sunday ning, Sept. 6, the class of ten young con- ts were baptized and received into church owship. Bro. Roy Otto of Springs, Pa., s with us and brought the message of the ning. We are grateful for these that were eived into the church and for the added ponsibilities. We ask an interest in your yers.

Miriam Brenneman, who had been in a spital in Baltimore for some time, is able be home again. Olive Bender.

CHAMBERSBURG, PENNA.

(Pond Bank Congregation)

Dear Herald Readers:—"Oh that men uld praise the Lord for his goodness, and his wonderful works to the children of n!"

We have been wonderfully blessed all mmer with rains. Everyone is (or can be) spering financially. Are we also prospering itually? We should not forget to praise Lord for all these blessings.

Our summer Bible school was well attended. The average attendance was close to 90. The boys and girls seemed to enjoy it immensely. One little girl, we were told, started to get ready in the morning. School did not start until 7:15 in the evening. We feel sure that some of the seed sown will grow and some day yield fruit.

I wish you would pray with us for the parents of these children, that the Holy Spirit might convict them of the terribleness of sin and that they might be willing to sacrifice the things of this world and accept Him, the only way to get to heaven.

One of our members, Arlene Bumbaugh, has been helping with the mission work at Steelton, Pa. She is home at the present time on a vacation.

We appreciate all visitors who come. Come again; you are always welcome.

Mrs. George Bollinger.

MILLERSBURG, OHIO

(Martins Creek Congregation)

Dear Herald Readers:—We will try to give you some of the events that have taken place recently and some of the special privileges we have been permitted to enjoy during the past summer months.

From April 28 to May 3 we had Bro. Stanford Mumaw, Dalton, Ohio, with us for revival meetings. His messages were greatly appreciated.

We were again permitted to have our annual summer Bible school June 15-25. The enrollment was somewhat lower than in previous years, but keen interest on the part of pupils, teachers, and parents made the school a decided success. Our bishop, Bro. D. D. Miller, served as director of the school.

In the evening of June 27, the Men's chorus of the Sideling Hill C.P.S. Camp gave a very fine program at our church. We certainly enjoyed having the boys with us.

Aug. 7, Bro. Frank Mast died very suddenly from a heart attack. This reminds us again of how quickly God may come for us, and that we should be ready at all times to go.

Among visiting ministers that have given us messages from our pulpit throughout the summer have been H. N. Troyer, Wm. G. Detweiler, J. J. Hostetler, Paul R. Miller, Eugene Yoder, and J. A. Liechty.

Sunday evening, Sept. 6, Bro. Earl Ressler gave us a very interesting account of the Bible school and mission work being done in northern Minnesota.

We are prayerfully looking forward to our fall communion services in the near future.

We thank God for a bountiful harvest, and pray that we may be more worthy servants. Cor.

CRESTON, MONTANA

(Mountain View Congregation)

Greetings:—June 1-12, we were again permitted to have a summer Bible school. The total enrollment was 93; average attendance, 77; perfect attendance, 62. The director was our home minister, Bro. J. G. Hochstetler. Teachers also were secured from our own little congregation. Quite a few denominations were represented, and the interest throughout the term was very good. A closing program was given by the children which was attended by many parents and friends.

In August a series of meetings was conducted by Bro. John W. Hess of Akron, Pa. Those who were privileged to attend report very good meetings. Several young people confessed Christ.

Most of the readers will know by this time of the passing of the writer's father, Bro. S. G. Shetler. On Aug. 1, in company with my sister, Mrs. John Sala of this place, I left home to come to the bedside of my father who had been ill about two weeks by the time we arrived. Our privilege to assist the other members of the family in caring for him in his last days will remain a long cherished memory. Ten years ago the trip eastward was made under similar circumstances, when my mother was afflicted with her last illness. Such experiences, while causing much sadness, also give one a sense of satisfaction in being permitted to have the privilege of listening to familiar voices and receiving final admonitions before the final departure to another world. His visits in our home and also in our little congregation here in the past ten years will be greatly missed.

Sept. 8, 1942. Rosella M. Bachman.

EDWARDS, MISSOURI

As we read the letters of correspondence we notice that the Lord has not been partial. We have also been blessed with a season that has made it possible for our barns and cellars to be full and running over.

For some time the writer has been trying to build a house. We are using mostly native lumber. Sometime ago Bro. S. S. Hershberger and wife, Bro. I. G. Hartzler, the writer's mother and sister, stopped for a few hours. Bro. Hartzler had brought his saw and hammer along to help on the house, and as he was crawling around on the house he reminded one of a boy 8 years old rather than 80 years.

Some of the things that we have to be thankful for and to rejoice over are: Several weeks ago a sister who had backslidden expressed her desire to be taken back into Church, which will likely be done at our communion service in the near future.

Our young people, after taking a personal workers' course this summer, have taken an interest in missions and have at this time organized a class and are studying South America. They are not only studying, but are exercising themselves by sending out the paper, "The Way." One hundred of these are to be handed and mailed out each month. Once each month they plan to have cottage prayer meeting in some home. Their aim will be to get into homes of people who do not attend church or Sunday school, or into homes of the aged. They are also working on different projects to earn money to help out in our mission work in South America.

This fall they plan to gather walnuts to be sold and the money used in our missions.

Our Wednesday evening prayer meeting has again taken new life this past week, since we did not have any during the summer months.

Our dear old Grandma Bentch left us on the evening of Aug. 23, to go to her eternal

(Continued on last page)

Miscellaneous

AUTUMN

(This poem was composed by Lizzie Gingrich Jacobs, then of Preston, Ont., in October, 1880.)

Autumn winds are moaning, sighing;
Summertime has passed away;
Flowers are drooping, fading, dying;
Sweet and fair but yesterday.
Farewell songs the birds are singing,
List! What sad and plaintive tones,
E'er their journey southward winging
To more pleasant winter homes.

Apple trees their boughs are bending,
Groaning 'neath the load they bear;
Pink-white blossoms, sweetly blending,
Decked in spring these orchards fair.
Hear the honey bees' low humming
As from flower to flower they go;
For the dreary days—soon coming,
They've provided long ago!

No more hear we sounds of reaping
In the fields of golden grain;
Safely stored for winter's keeping,
Nought but stubbles now remain.
Tassled corn, so proudly waving
In the summer's balmy air,
Yielded to the sickle, leaving
Husks in fields—both brown and sear.

Autumn's sun at evening shining,
Through gay-colored forest trees,
Red with gold and green combining,
Seems a fairyland of peace!
But the autumn leaves are falling,
Bright-hued trees their foliage shed,
Thickly all the woodland strewing
With the leaves, once green, now dead.

What we, in life's Spring are sowing
Shall in Autumn be revealed;
May kind words and deeds be growing,
Ripening on life's harvest field.
Spring and summer, autumn bringing
Winter days will soon pass by;
May we gather homeward, singing,
Bearing precious sheaves with joy.

Biglerville, Pa.

—o—

ESSENTIALS TO HAPPINESS

By Glenora E. Swartzendruber

IV. The Scriptural Viewpoint

There are many angles and views that we could take for the subject of happiness, for it is an issue in all of the affairs and experiences of our lives. It is the responsibility of all of our faculties, dependent upon the moods and attitudes that temper all of their functions and expressions, whether by our physical, mental, emotional, temperamental, or spiritual engagements. For this reason it is possible to direct our study and to seek the experience of happiness through many channels such as: educational, social (all human contacts and relationships), occupational, economical, political, philosophical, psychological, any subject or question of consequence, and yet be on proper grounds with our subject. We may also attempt to follow only religious, spiritual, and Christian ideals, but there is no course that we could outline or follow that will of itself fulfill all of the purposes of life, or that can of itself insure happiness. We must take the Scriptural viewpoint to find the sound, basic principles upon which our happiness depends, for they are the foundation of doctrine and life.

When we are not happy, invariably it is because we have ignored some principle in life, or transgressed some law, or violated some fundamental rule. The Bible is the basic guide to direct us in all of the affairs and issues of life. It is the only answer to life's major questions and problems, but those answers are final and stand for time and eternity. If any subject of truth and righteousness is to be sound, it must be based upon and measured by this standard. All our "adversaries shall not be able to gainsay nor resist" (Luke 21:15) any statement or conviction that is founded on the Word of God. "Blessed are they that hear the word of God, and keep it" (Luke 11:28).

The Scriptural viewpoint shows us that we should regard the various departments of living as a whole or unit. All of life is important, but we should learn how to keep the budget of life straight. There is the material side of life and the spiritual side. Through the Bible we are "given . . . all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (read II Pet. 1:2-4). Either to ignore, or to overestimate any part of normal, useful, wholesome, practical living, whether on the spiritual or material plane, will to that extent blight the experience of happiness. We are admonished to "glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20). "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). Our deepest longings and our direst needs are met and satisfied in the Word, often by directing us to something better than what we had desired.

"Moreover by them is thy servant warned" (Psa. 19:11). We should learn to appreciate the warnings of Scripture, which point out the detrimental and menacing influences and forces that must be recognized and dealt with. There are sciences "falsely so-called" and philosophies that help to spoil character and ruin faith. We are warned: "Be not carried about with divers and strange doctrines" (Heb. 13:9). There are "seducing spirits, and doctrines of devils" (I Tim. 4:1). There are even false Christs and false prophets. Read Matt. 24:4, 5; Mark 13:21-23. We are also warned that we can be mistaken in our purposes and aims, even though we may seem to be getting results in Christian "service." Read Matt. 7:21-23. We need to be vigilant and diligent and to receive the "love of the truth," lest we be misled, and deceived by those things which are "after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). We need the "wisdom which is from above," and the light of God's Word to guide us. "For with thee is the fountain of life: in thy light shall we see light" (Psa. 36:9). "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psa. 119:9). The apostle Paul complimented Timothy for his early knowledge of Scripture, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). Very often we find our teaching of youth commending the Bible only as a means of reform or "cleaning up back tracks," as it is often termed, then we use a "period" in our teaching as though that is all that it teaching should accomplish in our lives. Paul may have detected such a climax in Timothy's experience. He too may have been satisfied with just enough Scriptural knowledge to bring about his salvation. To "get saved" and "to go to heaven when I die," is the **only** objective of too many of us, especially in our use of the Scriptural viewpoint. We in our day, need to realize as much as Timothy did in his day that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:16, 17). These verses seem to be a commentary on the verse I Pet. 2:2—"As newborn babes desire the sincere milk of the word, that ye may grow thereby;" also Acts 20:32-"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

By the Word we learn of the things which "belong" to our peace (Luke 19:42), including all that is involved in the plan of salvation and the principles that promote Christian life and growth and victory. Through the comfort and consolation of the Scriptures we are encouraged and given hope for the future. Even "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "Great peace have they which love thy law: and nothing shall offend them" (Psa. 119:165). Jesus prayed, "Sanctify them through thy truth: thy word is truth." We need the sanctity of God's Word in all that we undertake; we need it to sanctify the engagements and appropriation of those undertakings.

It is only because this "word of l

grace" is available to us as Christians that we can hope to experience real and lasting happiness, and to advocate a more substantial plan for peace and poise than the world has to propose, or to compensate for that which the world cannot give. This plan is not merely a new untried theory; it has been working ever since God called Abraham out of a heathen country to follow His leadings and to believe in His promises. In our day there are many Christians whose very smile is a testimony that "God's way is the best way." Many of them have had sickness, sorrow, trials, adversity, and poverty for their lot in life and very few of the pleasant things of earth, but they have triumphed over all their trials, and their happy countenance seems to outshine those of some who were unusually fortunate in life.

Another evidence we have of how much comfort, consolation, and joy has come into human experience because of the Bible, is shown in the long list of songs and hymns that have been written, praising God for His Word. These songs usually head the list of "favorites" with all Christians.

"My lips shall utter praise, when thou hast taught me thy statutes" (Psa. 119:71). "I rejoice at thy word, as one that findeth great spoil" (Psa. 119:162).

New Carlisle, Ohio.

—o—

THE PROPHET JEREMIAH

Jeremiah, one of the greatest Hebrew prophets, has given us in his writings a fuller account of himself than any other prophet. His prophetic work began when he was about twenty years of age and lasted the remainder of his life. He lived during the reign of the last five kings of Judah. All of these kings except the first (Josiah) were very wicked. So their attitude toward Jeremiah was necessarily hostile. Even his close relatives cast him out. His life was one long, bitter struggle.

Jeremiah is called "the weeping prophet" because of his writings of desolation and sorrow. The first of his writings was burned by Jehoiakim, the king, but nevertheless he wrote more scrolls of wisdom and we now have fifty-two wonderful chapters of his knowledge. Someone has said he was the prophet who boldly declared (to any type of person without fear) the true Gospel, and whose one desire was to bring men into a closer relationship to the one true God.

Jeremiah was persecuted many times. One time he was cast into a dungeon. I believe this poem describes his feelings while in the dungeon and everywhere.

Strong are the walls around me,
That hold me all the day:
But they who thus have bound me
Cannot keep God away.
My very dungeon walls are dear,
Because the God I love is here.

"They know who thus oppress me,
'Tis hard to be alone,
But know not One can bless me
Who comes through bars of stone.
He makes my dungeon darkness bright
And fills my bosom with delight.

"Thy love, O God, restores me
From sighs and tears to praise,
And deep my soul adores Thee
Nor thinks of time or place.
I ask no more, in good or ill,
But union with Thy holy will.

"'Tis that which brings my treasure,
'Tis that which brings my gain,
Converting woe to pleasure,
And reaping joy from pain.
O 'tis enough, whate'er befall,
To know that God is All in All."

—A Junior.

—o—

THE FRAGMENTS THAT REMAIN

By Raymond Byler

(Continued from last week)

e. Cars

Brethren, we have all slowed down, "for the duration." There are approximately 15,000 cars in the Mennonite Church. Let us assume that before this "crisis" 1,000 of these were guilty of hard driving. The Travelers Insurance Company has made the following discovery for the average car under average road conditions: "If the speed is increased from 40 m.p.h. to 60 m.p.h the extra cost of gasoline, oil, and tires, per 1,000 miles is $16.05." If each of these 1,000 cars drove only 8,000 miles last year they are now saving $128.40 or a total of $128,000.00, the annual Mennonite speeding bill! A few Sundays ago there were 58 cars parked around our local church, while 237 people were in Sunday school; four people (children included) per car. If this is typical of the brotherhood, then the average congregation of 137 members could save 11 cars every Sunday if they came 6 in a car instead of 4. If each car formerly made a trip of 5 miles each way, the saving at 2½c per mile is $2.75 weekly or $142.90 annually. (If 5 miles is too far, include the evening service.) For our 443 congregations the bill is $63,304.70 to ride 4 instead of 6. And think of all the fellowship you are missing. If there is just one in each congregation who insists on trading his car every year whether he needs it or not, he is now saving at least $50.00 per year. The saving to the whole Church is $22,150.00. There are approximately 600 automobiles in the $1,000.00-$3,000.00 class in our group. Besides making a good talking point for godless Communism, they represent a useless investment of $480,000.00 or $120,000.00 annually.

f. Chewing Gum

About 5 persons in each congregation are addicted to the habit of chewing gum. The same devotion in the service of Christ would provide $2,658.00 which will vitally affect 440 lives.

g. Candy

If just one member of each family of 5 would spend only 5c a week for either candy, ice cream, or pop, the poor would be robbed at the rate of $70.20 per congregation, and $31,098.60 for the entire Church. God save us from the accusation, "whose God is their belly."

h. Food Reserve

A person who can say No to all these attractive calls for surplus is to be admired. All other things being equal, his wealth will accumulate. Some of our brethren have enough wealth to personally provide each of their children as missionaries for life. Such accumulated piles are merely so much of life's necessities that God has sent. The voice from eternity reveals that they will be lost unless they eventually supply some human need, for God's glory. God has His own way of causing inheritances to disappear every two generations. Investments in destructive enterprises as tank-plants, munitions factories, liquor traffic, tobacco smoke, war bonds, breweries, godless education, roadhouses, gifts to well-to-do children, etc., do not meet the New Testament standards of Christian stewardship.

Brethren, we have been hood-winked by the selfish, cross-less, Christless generation among whom we live. God has sent us a government that has already taken away some of the things I have mentioned; things that the love of Christ could not constrain, things that direct Scripture could not influence. Even the example of the dear Lord Jesus Himself had become vague. I have a growing conviction that if God through Christ cannot constrain us, God through the government will. If the love of Christ cannot control us, the sword of government will. If Christianity ceases to work, the hammer and sickle of Communism will.

Shall we add up the figures? It's a horrible picture. We will give congregation of 137 members and the entire church under three forms: cash, daily food, and lives (assuming that 60 days without food means death).

(Figures on souls saved and lost not available until TIME SHALL BE NO MORE.)

Item	Average Church, 137 members			Denomination, 60,945 members		
	cash	daily food	lives	cash	daily food	lives
a. Sugar	$287.50	2,875	48	$127,362.50	1,273,625	21,227
b. Breakfast food	53.04	530	8	23,396.72	233,967	3,899
c. Costly attire	82.20	822	14	36,567.00	365,670	6,094
d. Homes	23.00	230	4	10,189.00	101,890	1,698
Dogs				169.50	1,695	28
Extra room	25.00	250	4	11,075.00	110,750	1,845
e. Cars						
Speeding				128,000.00	1,280,000	21,333
4 vs 6	142.90	1,429	23	63,304.70	633,047	10,550
New—big				142,150.00	1,421,500	23,691
f. Chewing gum	6.00	60	1	2,658.00	26,580	440
g. Candy, pop, etc.	70.20	702	11	31,098.60	310,986	5,183
h. Food reserve	Eternity	will	reveal	Eternity	will	reveal
Total	$689.84	6,898	113	$575,971.02	5,759,710	95,988

Enough of life's necessities squandered to put one bony, cold skeleton to the credit of every brother and sister in our denomination. If God sees this in the Mennonite Church what does He see in the rest of America? God's judgment of corruption upon those who sow to the flesh is sure. And yet there is hope. The same God who would have spared Sodom for the sake of 10 righteous persons is alive today. The God that spared righteous Lot is still ready to show Himself strong toward those whose heart is perfect toward Him. His true disciples are still "the salt of the earth." The God-appointed way for America to get "back to God" is found in Matt. 5:16. We are in a unique position to render this indispensable service to our beloved land which has sheltered us. We are happy to render Civilian Public Service but our major peace testimony must be a voluntary one. The clay vessels which contain the divine light must be broken if we would serve in this decisive hour. We have examples all around us of what it means to be a soldier. The source of our testimony is the boundless love of God. The following program with prayer will make us a mighty force for good:

1. Read about God's love in His Word.
2. Re-read how that love was manifested (made clear).
3. Review what He has done for you.
4. Decide to come after Him.
5. Deny yourself. (Say "no" when self says "Do this for me")
6. Take up your cross. (assume the responsibility, "I am my brother's keeper")
7. Follow Christ. Attach all your devotion to the Church, the body of Christ.

The historian Uhlhorn says of the Church of the second century: "Sometimes a general fast was appointed in the Church and the proceeds expended for benevolent purposes." "Blessed," says Origen, "is he who fasts to feed the poor." Someone has said, "In its benevolence the Church has the means of the purest propaganda—means which in the end must win even its opponents."

How many readers are in favor of a meatless Sunday once a month? A 100% response would mean $12,189.00 for the poor, and a pleasant Sunday afternoon for most of us.

"Speak unto the people that they go forward."

Pigeon, Mich.

FAMILY CIRCLE

(Continued from page 550)

TIONS for, but indiscriminately permitted, their children to spend their evenings away from home. In a Junior High School in Cleveland, attended by 800 boys, only 64 stay at home at night. With the automobile and many places and occasions bidding for our young people, the parents are confronted with grave problems. There is danger of becoming so absorbed in our farming operations, business, etc., as to neglect our parental duties towards our children and some day suddenly awaken to the tragic fact that we have lost them.

2. **Parental Autocracy.**—Sometimes parents do the part of a dictator. All decisions affecting the child are made by them. The child is not recognized as having any rights of its own nor to have the ability to make any decisions for itself. Children have certain rights and parents should not violate those rights, but respect and safeguard them. Some parents pry into the private affairs of their children, dictating whom they are to marry or not to marry, and even after they are married meddle in their private affairs. Treated thus, children are apt to become resentful, lose respect for and confidence in their parents.

A child early in life should be given the privilege of making certain decisions for itself, the parent seeking to guide the child to a right decision. In certain matters a child can be allowed to make a wrong decision and by experience learn his error. A certain boy became interested in a purely speculative financial deal. He approached his father about the matter. The father discussed it with the son and tried to show him that it would be a highly questionable investment and in all probability be a total loss. The son was not convinced. The father gave him a certain sum of money to invest if he so chose. The boy made the investment and the father's judgment that it would likely prove a total loss was confirmed. The boy learned a valuable lesson in life. The father was wise to invest a small amount in an unsound proposition, to teach his son a lesson in investments. Children, like their parents, sooner or later come to the place where they must make their own decisions, and it is an injustice not to try to teach the growing child to make decisions for itself.

3. **Parental Disunity in Discipline.**—It is very unfortunate, indeed, if any lack of agreement between parents relative to discipline is detected by the child. When a child once knows that it can get what it wants by appealing to one of the parents it will repeatedly do so. The result is a disobedient and selfish child who will lose respect for his parents, and parents who may have years in which to repent of their folly. Matters of disagreement relative to discipline should be privately discussed. Discipline should be firm, understanding and sympathetic. The child should know why it is punished and the purpose of it. There should be no children in the home with "many-colored coats."

Constructive Factors

1. **Good Reading Matter.**—As soon as children can understand, simple stories should be read to them. When they begin to read for themselves, literature suitable for their age should be supplied and encouraged to be read. Thus early a taste for good, wholesome, instructive reading matter may be cultivated. A child that finds pleasure in good reading matter can spend many hours at home, contented and happy, while others who have not been encouraged to read may be spending their time in idleness or questionable places and company. The kind of reading matter found in our homes, in the form of books and periodicals, or the absence of literature, is an accurate index to the character of the home. Tell me what you read, and I will tell you what you are.

2. **Example and Precept.**—Example is more potent than precept. Precept alone is good, but coupled with example far better. Not much need to resort to precept to teach the nobler things of life if these are daily exemplified by the parents in the presence of the children. The boy who sees his father at all times give honest weight and measure, who sees his father rather suffer financial loss than misrepresent or drive a sharp bargain, need not be given much verbal instruction on honesty. Virtues like industry, thrift, courtesy, kindness, unselfishness, etc., etc., can be taught most effectively by daily example in the home.

The Family Altar.—In the rearing of a family this has a vital place and function. The entire family pausing a little season, daily, in the midst of busy cares, to read from God's Word and in a brief prayer offer thanks and ask for divine guidance in the duties of the day, is a vital factor in helping to direct the interests of the children into the right channel.

We believe that the Church through her ministry and other established agencies should give more attention to the problems of the home in an endeavor to help parents solve them.

All parents will make mistakes in dealing with their children in the many perplexing situations that arise, but if parents can retain the confidence of their children in their motives and purposes these mistakes will not be so potent in their evil effect. It is not an evidence of weakness for parents to confess mistakes in discipline and ask pardon of their children, but an evidence of strength that will tend to strengthen confidence in each other.

Sincere Christian parents have a source of help and guidance in protecting their homes against the many evils of the day by a firm faith in and reliance upon God. If they seek instruction from Holy Writ relative to the duties and responsibilities of parents to children and endeavor to apply it in His fear they have the assurance that God will honor their efforts and give a rich reward.

Fremont, Texas.

—o—

The measure of a Sunday school is not the enrollment nor the amounts in the offerings, but the lives which the pupils live.—Paul M. Roth.

PRACTICAL FORBEARANCE IN LIFE

By Rachel Sommerfeld

As the heart is the garden of our souls, it is there that the seeds are sown. That the seed of patience may grow in the likeness of Christ, it must be cultivated daily—the tools of cultivation being God's Word and prayer. To have this heart of patience we must follow our Master in His steps and not be "on" today and "off" tomorrow.

The secret of a life of patience is found through the narrow way and strait gates. Jesus took the way of the Cross, and even in the hour of the greatest suffering the world ever knew He prayed, "Father, forgive them; for they know not what they do." Had He not had the time to stand before the judges, had He complained during the trials, had He not had the patience to hang on the Cross, and suffer and bleed for your and my sins, there would have been no resurrection; we would have had a failing Lord and we would not have the wonderful promise of everlasting life. If there was a time in anyone's life when he might have been tempted to "speak back" it could have been when Jesus was being tried, and He knew He was innocent. He was mocked, spit upon, and beaten. He was crowned with a crown of thorns. He was given vinegar mingled with gall to drink. He was crucified. For one week He was in the shadow of the Cross and for three hours the world was in complete darkness. Yet He trusted in God and gained the victory, because He endured the Cross; so may we look unto Jesus as the author and finisher of our faith. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." But if Jesus had not lived and practiced a life of patience on earth, He would not have had it at the hour of death. It is easier to live it daily, and get the plant so firmly rooted in the soil of love that we may endure the things which might upset us.

The necessary elements to have patience are love, faith, courage, strength, and quietness of heart and mind. Our patience is tried through the experiences of daily living. Our feelings must not be like uncovered nerve centers. The slightest touch must not cause our whole being to quiver. We must not give way when things go wrong. We are not to render evil for evil or railing for railing. We must refrain our tongue from evil and our lips from speaking guile. It is better to take the wrong, suffer ourselves, and commit ourselves to Him who judges righteously. The Lord said He would repay those who are deceitful, dishonest, untruthful, hypocritical, defiled by all other sins that enter into a man; and since His ways are just, why not let the punishment come from Him instead of us trying to help Him? for then it seems we will be repaid for the things we say and do and are no better off than the one who is doing the "dirt."

"If thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head." It is when we allow God to come in and have complete control of us that self is ushered out. For one who has lost the art of patience surely feels miserable, woeful, deeply distressed, dejected—or in one word "wretched."

Impatience is an inner conflict that burns up energy and makes one unfit for even the normal things of life.

Paul might have lost patience when he was contradicted and blasphemed by the Jews, and persecuted by the men and women in the city where he was preaching. He may have come to the conclusion that it was of no use; but instead he, with Barnabas shook the dust from off their feet and began work in another city. He was given up for dead when he was stoned at Lystra; but he arose, being comforted by the fact that if he was to enter the Kingdom of God, he would pass through "much tribulation." It was Paul who said, "I press toward the mark for the prize of the high calling of God in Christ Jesus," so we know he was striving for the Kingdom of Heaven. He suffered the loss of all things that he might win Christ and be found in Him. Paul and Silas no doubt had their faith tried when they were beaten and cast into prison and their feet fastened in the stocks—only because the Macedonians could not take what these missionaries had to give. But at midnight—the darkest hour of the twenty-four—Paul and Silas prayed and sang praises unto God. How much better it makes one feel to "sing the clouds away." Because of their endurance and their testimony during this testing time the Philippian jailor was converted. Paul traveled many miles on foot along dusty roads, endured many hardships, and suffered much loneliness; but he did it as "a good soldier of Jesus Christ." He was in a shipwreck during a storm. All hope was taken away when people could see neither sun nor stars for many days. But Paul told the people to "be of good cheer," for the angel of God was standing by saying, "Fear not," promising to save all lives. Going toward shore, they come to a place where two seas met, and it was here part of their ship was broken by the waves.

He speaks of his sufferings as follows: "In labours more abundant, in stripes above measure, in prisons more frequent, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." As he tabulates these adversities, he cries out, "In all these things we are more than conquerors through him that loved us."

Is not this a beautiful life picture? Why do I say beautiful? Because he found the source of strength lay in patience and through it all he won the crown of righteousness.

Many a soul is being tossed on the sea of life. To him it may seem that the future holds nothing. He comes to the place where two seas meet and because he thinks he isn't able to stand, he leaps from the ship only to be tossed more severely and covered by the violence of the waves. But such a person is not free from weariness, distress, and anguish. As the beautiful plant of patience grows in the shadow, may we take the meeting of the two seas as a gift from God and cast out our anchor and wait for the sunrise, having the patience to "Be still, and know that I am God." Then God will speak peace to the billows that they may not roll over us and will pilot us into the harbor which we cannot find alone.

We may liken a life of patience to that of the life of a rosebud. After a few days the sun has been shining, rain has fallen, there has been some dew, and also some wind. Nature has been working on the rosebud, and we find the green covering has been turned back and the first traces of coloring are seen. The bud is a little larger, a little more beautiful, for God has been working with it. After a few days you can catch the fragrance and tell the color. It is not more perfect, but it is more beautiful. When you come back again the rose is dead, the petals and perfume gone. But in reality the rose is not dead, for in the heart of the rosebud was a perfect seed and when planted more beautiful roses bloom. We need the sun and also the wind and rain to bring out the beauty of patience. We need a life that is hidden away with Christ in God so that God has a chance to work with our lives and can cultivate our gardens. If we are born with the Babe of Bethlehem we will not find it so hard to walk with Him and live with Him.

There are periods in one's life in which it may seem he is doing nothing—only waiting for God to open some door. But while waiting may we be found busy. Isaiah says, "They that wait upon the Lord shall renew their strength." God has promised to hold our hand and to be with us, so why not be calm and

(Continued on page 549)

Special Meetings

ELIDA, OHIO

Report of the 23rd Quarterly Mission Meeting of Lima Mission, Salem, Mt. Pleasant, and Central congregations held at the Central Church July 26, 1942.

Program and Speakers.—Theme: "The field is the world" (Matt. 13:18). The Field Blighted (Rom. 5:12), Ellen Brenneman; The Field Beloved (John 3:16), Norman Smith; Missionary Sermon, The Field Bought Back (Matt. 13:44), Paul R. Miller; The Field Bequeathed (Acts 1:8), C. S. Swartz; Children's Meeting, Mary Stalter; Workers' Meeting, M. L. Troyer; Evangelistic Sermon (Isa. 53:6), Paul R. Miller.

Thoughts Gleaned.—God sees the whole plan of our lives and does not give any commands that are not essential to our salvation. No one rises or falls alone. We drag others down with us or help them to higher planes of living. No sin is small, because it is committed against an infinite God and may have consequences immeasurable. A guilty conscience needs no accuser. We try to shift responsibility, but each one is to be blamed for his own sin. The love of God can only be measured by the Gift which He gave to the world. We cannot be filled with the Holy Spirit and keep God's blessings to ourselves. We should not be satisfied to be as good as the average, but strive to be like Christ. Christians should be so engrossed in God's service that we forget ourselves. We have heaven before us, God with us, and the devil behind us; so take courage. To do effective Christian work we must know the effect of the power of the Gospel in our own experience. Force cannot compete with the power of Christ. When people put aside the wisdom of God and depend on their own wisdom, it means disaster. It took Royal Blood to buy us back to God. The Lord never pushes a man off; he jumps off himself.

Secretary.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE

Bro. J. D. Graber, returned missionary from India, led the faculty and student body in a special Week of Prayer, Sept. 8-13. Emphasizing such themes as "Is Your Heart Right?" "The Road to Certainty," and "The Unspeakable Gift," in the daily chapel services, Bro. Graber inspired us to "seek the face of God" as a spiritual preparation for the school year.

Student prayer groups were organized in both residence halls under the direction of the Y. P. C. A. Each evening following a meeting with Bro. Graber, the prayer group leaders met with their respective groups for a half hour of meditation and prayer. The faculty met for prayer at the same time. Inspiring morning and evening messages on Sunday and a testimony meeting in the evening climaxed the week's activities.

Bro. A. C. Good, of Sterling, Ill., gave the annual term address to students and faculty during the regular chapel period on Friday, Sept. 4. Using Eccl. 10:10 for a text, Bro. Good challenged the students to find their best talents while at school and to train for Christian leadership.

The College was happy to have the dedicatory services for the Gospel Book Store, recently established in Goshen by the Mennonite Publishing House, held in the College chapel on Friday afternoon, Sept. 4.

The passing of Professor Emeritus D. A. Lehman at 8:00 A.M. Tuesday, Sept. 8, has brought sorrow to the hearts of his many former students, and friends on the faculty and in the community. Funeral services were held in the College chapel at 4:00 P.M. Sept. 10, in charge of Bro. C. L. Graber and Bro. Howard Brown of the Methodist Church of which Professor Lehman was a member. Coming to Goshen College in 1906 as Professor of Mathematics and Astronomy, Professor Lehman served the College faithfully until forced to lay down his duties in 1935 because of ill health. His Christian courtesy, lively conversation, careful scholarship and personal interest in his students will long be remembered among us. He died several months after his 82nd birthday and is survived by one brother, Isaac A. Lehman of Washington, D. C.

Our business manager, Bro. C. L. Graber, is visiting churches in Illinois in the interests of the Debt Reduction Program sponsored by the Mennonite Board of Education. He will give most of his time during the first semester to that work. Bro. I. E. Burkhart, Field Secretary of the College, is also active in the Debt Reduction Drive and is now laboring among the churches of Indiana.

The student enrollment now stands at 284. This includes 104 freshmen, 66 sophomores, 33 juniors, 44 seniors, 3 post graduates, and 34 part-time students. These figures compare favorably with last year, except that the part-time enrollment is only about half as large due to a marked decrease in evening students.

Sept. 26, 27, Bro. Paul Erb will serve on a week-end Bible Conference program at the Chestnut Street Church, Lancaster, Pa.

The following members of the College Staff took part in Church School Day activities, Sunday, Aug. 30: President E. E. Miller, Forks, A.M., Prairie Street, Elkhart, P.M.; Dean H. S. Bender, Yellow Creek; C. L. Graber, Goshen College; Paul Mininger, North Goshen; J. C. Wenger, Ft. Wayne; Paul Erb, Olive; and L. C. Hartzler, Belmont, Elkhart.

Sept. 16, 1942. L. C. Hartzler.

—o—

Married

Zook—Thut.—Bro. Roy Zook and Sister Amelia Thut, both of Cleveland, Ohio, were united in holy wedlock at Chagrin Falls, Ohio, Aug. 22, 1942, Bro. Wm. G. Detweiler officiating. The Lord's benediction be upon them throughout life.

Rutt—Mellinger.—On June 6, 1942, occurred the marriage of Bro. Edwin A. Rutt and Sister Bertha Mellinger, both members of the Science Ridge congregation near Sterling, Ill., Bro. Howard Zehr of Freeport, Ill., officiating. May the rich blessings of God attend them through life.

Hofstetter—Good.—On May 10, 1942, Bro. Willis Hofstetter of the Kidron, Ohio, congregation and Sister Della Good of the Fairview congregation near Albany, Oreg., were united in holy matrimony at the Fairview Church, Bro. N. M. Birky officiating. May the rich blessings of God attend them through life.

Detweiler—Kramer.—On Sept. 5, 1942, Bro. Robert Ralph Detweiler and Sister Alma Hope Kramer, both of the Vine Street congregation, Lancaster, Pa., were united in the holy bonds of matrimony by Bishop D. Stoner Krady. We wish them the rich blessings of God as they journey through life.

Schmucker—Shirey.—On Aug. 21, 1942, Bro. Myron Schmucker of Louisville, O., and Edna Shirey of Canton, O., both of the Beech Mennonite Church, were united in marriage at the home of the officiating bishop, Bro. O. N. Johns. May the Lord richly bless them in their journey through life.

Derstine—Shelly.—On Aug. 22, 1942, at the home of the bride's parents near Dublin, Pa., Bro. Walton M. Derstine of the Doylestown, Pa., congregation and Sister Esther M. Shelly of the Deep Run, Pa., congregation were united in holy matrimony by Bishop A. O. Histand. May God's richest blessings attend them in their labors and lives.

—o—

Obituary

Beggs.—Margaret Beggs was born Jan. 21, 1867; moved from Pennsylvania to Iowa City while still a child. In the spring of 1933 she confessed the Lord as the Christ of her life and was received by water baptism into the membership of the Mennonite Mission at Iowa City, to which she remained faithful until her passing away. Easter Sunday evening, 1940, as she stepped into the door of the Church she was stricken with a stroke, from which she partially recovered. She was able to be up most of the time after that, but had continued attacks, passing away July 16, 1942. Funeral services were held July 18 in the Mission Church. Burial in Oakland Cemetery at Iowa City. Text, Matt. 24:44.

"Let me but hear my Saviour say,
Strength shall be equal to thy day;
Then I rejoice in deep distress,
Leaning on all-sufficient grace."

Bowman.—Israel B., son of the late Israel M. and Anna (Burckart) Bowman, was born in Berks Co., Pa., Jan. 23, 1888; died at his home in Goodville, Pa., August 15, 1942, after an illness of 5 weeks; aged 54 y. 6 m. 22 d. Oct. 3, 1912, he was married to Anna S. Newswanger. To this union were born 2 sons and 3 daughters (Harvey of Goodville, Charles of Union Grove, Cora, Alice, and Edna at home); 3 grandchildren also survive. Brief services were held at the home and at the Weaverland Church. Interment in the adjoining cemetery. Text, Mark 13:29.

"Weep not that his trials are over,
Weep not that his race is ruu;
God grant that we may rest as calmly
When our work, like his, is done."

Campbel.—John Campbel was born May 5, 1879; died July 9, 1942; aged 63 y. 11 m. 25 d. He is survived by a stepfather (Isaac Hunter) and a number of other relatives. Funeral services were held July 11 at the Brownsville Church near Pond Bank, Pa., by Harvey E. Shank. Burial in the Mont Alto Cemetery.

Helmuth.—Kenneth LeRoy and Kathryn Louise, son and daughter of Alvin S. and Viola (Conrad) Helmuth, were born at the city hospital, Alliance, O., Aug. 27, 1942. Kenneth lived about eighteen hours and Kathryn six days; then the Lord took them home to glory. They are survived by their parents, 2 brothers (Paul Joseph and Edward Samuel) of the home, Louisville, O., 1 grandmother (Mrs. Anna K. Conrad of Louisville) and 1 grandfather (Samuel J. Helmuth of Arthur, Ill.). One brother (Ray Daniel) preceded them in death Aug. 20, 1941. A short funeral service was conducted for each one and were in charge of the brethren O. N. Johns and John D. Miller. Interment in the Beech Mennonite Cemetery.

"Two buds the Father gave us,
Pure and lovely children;
He gave them to our keeping
To cherish undefiled;
But just as they were opening
To the glory of the day,
Down came the heavenly Father
And took our buds away."

Hoffman.—William E., son of Christopher Sallie Hoffman, was born in Kent Co., h., May 6, 1880; died Aug. 18, 1942, at the pital in Hastings; aged 62 y. 3 m. 12 d. Nov. 1905, he married Elizabeth Weaver. To union were born 3 sons: David C., Free- n, and Paul, all living in the home commu- y. During the year 1905 he united with the nnonite Church and lived a faithful Chris- n life until death. His entire life was spent Kent Co., where he won many friends by his erful disposition which was manifest wher- r duty demanded his presence, always ready aid his church or his neighbors. He was a d husband and a loving father. His mother l, "Will never gave me an unkind word." leaves his companion and children, 4 grand- dren, 2 brothers (Andrew of Charlotte, Mo- of Goshen, Ind.), 3 sisters (Louise Daus- n of Saranac, Mich.; Ella Stahl of Clarks- e, Mich., and Mrs. Niles Slabaugh of Koko- Ind.). He will be greatly missed by his ghbors and many friends. Funeral services e held at the Bowne Mennonite Church by E. Schrock, Daniel Zook, and D. A. Yoder.

"Good night, wife and children,
Dearest friends and loved ones,
I must leave you
Longer here I cannot stay.
Be prepared, dear ones, to meet me;
Death shall call you, too, some day."

Hooley.—Fannie, daughter of Levi and Bar- a Hostettler, was born July 24, 1857, in range Co., Ind.; died in the home of her Melvin, near Canby, Oreg., Aug. 25, 1942; d 85 y. 1 m. 1 d. Her husband (Menno Si- n Hooley), and a son (Edwin), and 2 daugh- (Leona Headings, and Adella Headings) ceded her into the spirit world. She is sur- ed by 2 sons (Melvin and Alvin, of Canby Hubbard), 4 daughters (Ada Headings, of anby, Oreg.; Nellie Miller, of Hubbard, g.; Lavina Fisher, of Kinzers, Pa.; and Iva baum, of Middlebury, Ind.), 2 brothers evi Hostettler, of Harrisburg, Oreg.; Enos stettler, of Sheridan, Oreg.), 4 sisters (Mar- Kenagy, Albany, Oreg.; Lydia Stutzman, rrisburg, Oreg.; Ida Baker, Harrisburg, g.; and Katie Schrock, Shelbyville, Ill.), 44 adchildren, and 41 great-grandchildren. She epted Christ as her Saviour in her youth and ed the Mennonite Church. She was united marriage to Menno Simon Hooley while in iana, moving later to Missouri, and still r to Oregon. She diligently attended the e of worship throughout her life, until a- t 8 years ago she fell and broke her hip. A later she fell again from her wheelchair broke the second hip. From that time she er left her bed. About June 15, in the morn- as her son came to her bedside, he said, ell, how are you this morning?" She hap- raised her hand and said, "Ready to go e; meet me there when you are ready." her very last days when life was passing would still faintly sing; and when she d no longer sing, she spoke of singing in heart. A few hours before her departure raised her hand toward heaven and made a motions indicating her going.

"I'm going home, no more to roam,
No more to sin and sorrow,
No more to wear a brow of care;
I'm going home tomorrow."

Mast.—Frank J. Mast was born to Christian Sarah (Dagler) Mast, June 25, 1878, in mes Co., Ohio; died at his home at Berlin, . 6, 1942; aged 64 y. 1 m. 5 d. In 1914 he was married to Vida, daughter of Adam and Sarah Jane Bittle. To this union were born 1 son and 1 daughter (Carl of Berlin and Helen at home). Surviving are his wife, 1 son, 1 daughter, 2 grandchildren, 2 sisters (Hettie, wife of S. D. Miller, Jr., and Mary, wife of Curtis Gerber). In his youth he united with the Martins Creek Mennonite Church. He was faithful until death. For a number of years his heart was failing. He often expressed peace with God and love for his church and her doctrines. He will be missed by his family and friends. Our loss will be his gain. Funeral services were conducted at the Martins Creek Church by Bros. Paul R. Miller of Charm, and D. D. Miller of Berlin.

"The room is quiet, all is still,
The place is vacant, 'tis God's will;
So long you waited for your rest,
Our blessed Lord knows what is best."

Miller.—Ida Miller died Sept. 2, 1942; aged 66 y. Her sister, Mrs. Jenny Mahoney, was buried last March 9. She was ill for some time, and grew rapidly worse, dying in the Chambersburg Hospital. Funeral services were conducted at the Sellers Funeral Home by the ministers, Harry Barnes and Harvey E. Shank. Text, Rom. 8:17. She was buried in the Salem Cemetery.

Miller.—Magdalena Witmer was born at Montgomery, Ind., March 17, 1873; died at her home near Denbigh, Va., Sept. 5, 1942; aged 69 y. 5 m. 21 d. She was married to Joseph R. Miller, April 2, 1896. She is survived by her husband, 3 sons (Nicholas W. of Akron, O.; Joseph of Lakemore, O.; and Alvin of Morrison, Va.), 3 daughters (Mrs. Lydia Stoll of Kismet, Kans., and Mary Ann and Rachel). One brother and 1 sister also survive (Amos G. Witmer of Montgomery, Ind., and Mrs. Mary Longacher of Oyster Point, Va.). Funeral services were held Sept. 7, in charge of Bros. Truman Brunk and Orrie D. Yoder at the Providence Church of which congregation she was a faithful member until death suddenly called her from this life to eternity.

Peachey.—Bertha N., second daughter of Jonathan and Cathrine Peachey, was born Oct. 1, 1930; died Aug. 20, 1942, near Belleville, Pa.; aged 11 y. 10 m. 19 d. She was an invalid her entire life, never being able to talk or play. She is survived by her parents and the following sisters and brother: Lydia, Arie, Mahlon, Nannie, Olive, and Martha. About a year ago another sister (Mary) accidentally drowned in a water trough. Funeral services were conducted at the home by Pre. John Y. Peachey and Enos Kurtz. Burial in the Locust Grove Cemetery.

Peachey.—Lydia S. Peachey was born Sept. 12, 1853; died at her home near Belleville, Pa., May 9, 1942; aged 88 y. 7 m. 27 d. The cause of her death was a stroke of paralysis, suffered some two weeks ago. She was the last survivor of a large family. Her parents were Christian and Mary (Beiler) Peachey. Her entire life was spent in the township where she was born. She was a faithful and lifelong member of the Peachey Church, of which her brother, the late Pre. Samuel W. Peachey, was a preacher for about fifty years. Funeral services were held at the home of Jacob S. Peachey, in charge of John Y. Peachey and Enos Kurtz. Burial in the Locust Grove Cemetery.

Troyer.—Sarah, daughter of the late Noah and Elizabeth (Miller) Mast, was born near Sugarcreek, O., Sept. 3, 1860; died at the Aultman Hospital, Canton, O., Sept. 9, 1942; aged 82 y. 6 d. In her youth she accepted Christ as her personal Saviour, was baptized and received into the fellowship of the Mennonite Church in which she continued faithful until the end. She first united with the Walnut Creek Mennonite Church and later transferred her membership to the Canton Mennonite Mission congregation. Jan. 22, 1880, she was united in marriage to Noah Troyer, also of Sugarcreek, O. To this union were born 4 daughters (Elizabeth, Carrie, Edith, and Mary), 3 sons (Elmer, Herbert, and an infant son who preceded her in death). In 1910 she, with her husband and family moved to Canton, O., and she lived in this vicinity the rest of her life. Her husband preceded her in death in February, 1936. She enjoyed visiting, and was blest with good health in her older days which enabled her to visit her many friends. About seven months ago she fell and fractured her hip. Since then she was confined largely to her bed. She had her home with her daughter (Mrs. H. W. Shank near Freeburg, O.). She is survived by her four daughters (Mrs. J. Clyde Rolles of Canton; Mrs. H. W. Shank of Paris, O.; Mrs. Wm. H. Brown of Stone Creek, O.; and Mrs. Moses Slabaugh of Harrisonburg, Va.), 2 sons (E. N. Troyer of Shreve, O.; and H. N. Troyer of Hartville, O.), 22 grandchildren, 16 great-grandchildren, 1 brother (Enos Mast of Sugarcreek), with many other relatives and friends. Besides her husband and infant son, her parents, 5 brothers, and 2 sisters preceded her in death. Funeral services were conducted in the home and the Beech Mennonite Church with the bishop, O. N. Johns, officiating. Sermon subject: "After a Night's Sleep." Text, I Thess. 4:14. Interment in the adjoining cemetery.

Yoder.—Catherine (Hartzler) Yoder was born in Elkhart Co., Ind., April 30, 1862; died in her home near East Lynne, Mo., Sept. 6, 1942; aged 80 y. 4 m. 6 d. She became a member of the Mennonite Church in her youth and remained faithful until death. Feb. 22, 1889, she was united in marriage to Noah W. Yoder who died Dec. 28, 1918. To this union were born 6 children, 1 of whom died in infancy. The following survive: Priscilla (wife of Ora J. Hartzler), Lucy (wife of John E. Miller, Filer, Ida.), Nellie (wife of Clarence V. Hartzler), Reuben and Lela. Besides her children she leaves 20 grandchildren, 1 sister (Mrs. Elizabeth Miller, Fentress, Va.), 1 brother (Abraham Hartzler, Fairview, Mich.), 1 sister-in-law (Barbara Yoder), and 1 brother-in-law (Ephraim Plank, Topeka, Ind.). For a number of years she has been in declining health, but her death came with a shock when early Sunday morning she fell and after a few hours of suffering she peacefully passed away. She was a kind and patient mother. Through all her suffering she was never heard to complain. She will be greatly missed by her family and friends. Funeral services were held on Sept. 9, at the Sycamore Grove Church in charge of Bros. I. G. Hartzler and W. R. Hershberger. Interment in the Clearfork Cemetery.

—o—

"ALL THAT WE LOVED IN HIM"

All that we loved in him is living yet.—Archibald Marshall.

All that we loved in him—this shall remain,
Smoothed from each wrinkle and cleansed of each stain;
All of the earthliness now fined away,
All of the heavenly purged from the clay,
From the frail mould of this mortal set free,—
All that we loved in him ever to be.

All that we loved in him—all this shall last,
Though from our dull earthly sense he has passed;
Years had but added more peace to his face,
Strength and serenity, grace unto grace;
Though from our dim earthly sight he is gone,
All that we loved in him—this will live on.

All that we loved shall live, only the best;
He has but laid down his weapons to rest;
He has but put off the armor of strife;
Faithful to death, God hath crowned him with life.
Purified, glorified, fit for the sky,
All that we loved in him, never can die.

—Annie Johnson Flint. Sel. by a Sister.

Relief Notes

As Another Winter Approaches in France

An August 15 letter from Bro J. N. Byler suggests that relief work in France is likely to be difficult because of the problem of securing foodstuffs. It is refreshing to note, however, that for some time at least the Mennonite relief program is assured. For one of the colonies and the canteen Bro. Byler states: "We were able to buy dried and tightly packed vegetables for soup once a day for six months for both the colony and canteen."

Arrangements with the city of Lyon are such that relief by our workers can continue to the many school children of this French city.

"Clothing for Relief"

A new folder by the above name has been issued by the Mennonite Central Committee and copies of it may be obtained by writing to the Akron, Pa., office. The folder, in word and picture, gives information and suggestions for all those who desire to help in this ministry.

During 1941 over $50,000 worth of clothing were received by the Committee. The response for 1942 has been even better and it is hoped this will so continue. During the summer months over 6 tons of clothing were shipped to the Clothing Depot of the Mennonite Central Committee, Akron, Pa.

—o—

C. P. S. Camps

Camps Begin Fall Educational Program

With the approach of autumn, camps are beginning the first quarter of their "academic year" by setting a revised educational program into action. In the new program the Core Course on Mennonite history and principles will be offered in one quarter which consists of a three months' period. Other basic courses are Bible Study and First Aid.

Depending on campees' desires and available teachers, the various camps will offer courses in crafts, music, foreign languages, public speaking, agriculture, typing, bookkeeping, etc. Teachers will be supplied largely from the camp staff and also from within the camp groups themselves.

"Welfare" Visits to Campees

Bro. Amos Horst, Chairman of the Advisory Committee of the eastern camps, and Bro. M. C. Lehman, Assistant General Director, recently paid a visit to the Beltsville, Md., camp which is engaged in work for the Federal Research Center. This camp is co-operatively administered by Quakers, Brethren, and Mennonites. The 15 Mennonite boys were interviewed and with the help of Brethren Horst and Lehman arrangements were made for their religious life and educational activities.

On Sunday afternoon, Sept. 20, Bro. M. C. Lehman plans to meet with the 20 Mennonite boys who are on detached farm service in Wisconsin. The meeting will take place at Beaver Dam and will be an occasion for the boys, scattered on farms over Dodge County, to enjoy a get-together.

Canadian Civilian Service News

A committee has been appointed to take care of the work involved in providing for the dependents of young Mennonite men in the Canadian C.O. camps. . . .

Bro. E. J. Swalm has been appointed to tour civilian camps in western Canada in a spiritual ministry to the boys. Bro. Harold Sherk is serving in the same capacity in eastern Canada. . . .

The brethren who have been sent to England for fire-fighting work are Clayton Schantz of Preston, Ont., and Cecil Cressman of Kitchener, Ont.

Camp Briefs

A car of 39 boys from Fort Collins and Colorado Springs camps (both in Colorado) left for Belton, Mont., Sept. 15. Sept. 22, two cars of 39 boys each will entrain at Chicago. These cars will be filled by boys from eastern and mid-western camps. . . .

Bro. Walter Unrau from Placerville, Calif., camp is being transferred to the Belton, Mont., camp where he will serve as business manager. . . .

Bro. Jesse Harder will be transferred from Colorado Springs to Belton, Mont., and will assume the work of educational director. . . .

As of Sept. 10, 1942, a total of 4,196 men were in the 45 C.P.S. camps which are administered by the four agencies: Quaker, Mennonite, Brethren, and Catholic. 1,627 of this total were Mennonites.

Compiled by Grant M. Stoltzfus
Released September 16, 1942

—o—

PEACE SECTION NOTES

Civilian Government Bonds

Quite a few of our people seem to be misinformed concerning the service charge on Civilian Bonds. A service fee is charged by the Fiscal Agent, (Provident Trust Company) at the rate of $1.00 for each subscription of bonds for each individual subscriber. This does not mean $1.00 for each bond, unless each bond is registered in a different name.

For example, if John Doe wishes to subscribe to a $500 bond for himself, he should forward $500 for the purchase of the bond plus $1.00 service charge. Likewise, if John Doe wishes to subscribe to $250 of Bonds (for which he will receive three (3) bonds; one at $50 and two at $100), he should forward $250 for the purchase of the bonds plus $1.00 service charge, **not $3.00.** Quite a number of orders have come in with remittance of service charge on the basis of $1.00 per bond rather than $1.00 per subscription order. This necessitates the return of the extra fees by the Provident Trust Company, making added work and expense.

Subscriptions received at the offices of the Provident Trust Company up to Sept. 11 from our M.C.C. constituency, totaled $76,160.

Information available from the Treasury Department indicates that it will be two or three weeks before a suitable issue of bonds will be available to which our funds can be subscribed.

Occupational Questionnaire

A survey is being currently made of man power available in certain fields of skilled labor. In the questionnaires being circulated, there is nothing to compromise our Christian position. It is simply a survey of certain skills and professions.

In at least one section of which we know the next step has been taken; viz., "Applications for Employment" have gone out. Our church leaders were alert and immediately investigated the purposes and implications of this "Application." In the resulting correspondence and contacts John J. Carson, Director of the U. S. Employment Service, was finally reached personally. The position of the Conscientious Objector was most courteously considered.

According to his statement, the purpose is to determine the availability for employment of those persons filling out the questionnaires who indicate qualifications for certain occupations. He says that there is no intention of persuading C.O.'s to engage in work which conflicts with their principles.

He further grants to C.O.'s the privilege when filling out the "Application for Employment" or any questionnaire which they may receive from the U. S. Employment Service, to indicate that they are not available for employment in any activity which contributes to the war effort. He concludes that this procedure will enable the Employment Service to obtain an idea of the pattern of the total available man power without infringing on the rights of anyone. —Jesse W. Hoover.

—o—

Announcements

LANCASTER CONFERENCE

The semiannual meeting of the Lancaster Mennonite Conference will be held, D. V., at Mellinger's Mennonite Church on Friday October 1, 1942. All invited.

Henry E. Lutz, Secretary.

—o—

WASHINGTON COUNTY AND FRANKLIN COUNTY CONFERENCE

The annual session of the Washington Co. Maryland, and Franklin Co., Pa., Mennonite Conference will be held, the Lord willing, at the Chambersburg Church near Chambersburg, Pa., on Friday, Oct. 9, 1942, beginning at 9:00 A.M. The District Mission Board will meet on Thursday preceding at 9:00 A.M. and on that Thursday afternoon the Bishop Board will meet to arrange for the work of Conference.

An invitation is extended to all.

J. Irvin Lehman, Secretary of Conference
John D. Risser, Secretary of Mission Board

CORRESPONDENCE

(Continued from page 553)

reward. Since we are a small group, we miss her very much.

A few new faces have been seen in our Sunday school the last several Sundays, which we hope and pray will continue to come.

Sister Esther Detwiler is back again teaching our day school. Sister Dorothy Bentz who had been gone for some time, is also back with us. We are glad to have the young people with us again.

Pray for us, that as the Lord directs our paths we will be willing to follow.

Sept. 15, 1942. V. D. Miller.

Table of Contents

545—Editorial
546—I Will Not Doubt (Poem)
"Love Not the World"
547—Question Drawer
548—South America
Africa
An Afternoon with the Bible Readers
549—Rural Missions
550—The Weaver (Poem)
Meeting the Evils Threatening the Christian Home
551—Sunday School Lesson
Bible Meeting Topic
552—Field Notes
Concerning Congregational Memberships
553—Correspondence
554—Autumn (Poem)
Essentials to Happiness
The Prophet Jeremiah
555—The Fragments that Remain
557—Practical Forbearance
558—Special Meetings
News Notes from Our Schools: Gosh
Married
Obituary
560—Relief and C.P.S. Notes

GOSPEL HERALD

"For the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

V. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, OCTOBER 1, 1942 (Herald of Truth Established 1864) No. 27

EDITORIAL

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

——o——

This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself."

——o——

Thou Shalt Not."—Some people advise against making much use of this side of Christian teaching, on the ground that we should dwell on the "positive" rather than on the "negative" side of life; but the fact is that when God speaks concerning the path which Christian people should follow, He uses the words, "Thou shalt not," much more frequently than He does the words, "Thou shalt." This fact reminds us that when we walk in paths of "righteousness and true holiness" it puts us on the "negative" side of every kind or form of sin. When God speaks, let us reverence and obey His "Thou shalt not's" as well as His "Thou shalt's."

——o——

Thou Shalt."—This term, though not used in Scripture as frequently as the negative term, "Thou shalt not," is precious to every consecrated child of God. As said before, obedience to the "Thou shalt's" of God's Word puts us out of the negative side of sin in any and all its forms. For illustration, to be "temperate in all things" means to be free from the sins of drunkenness and gluttony. To serve God "with reverence and godly fear" means that our lips will never be defiled with profanity or any other evidences of irreverence for God and His Word. To "love thy neighbour as thyself" guarantees a life free from covetousness and every other form of selfishness. These illustrations might be extended to any length. When God says, "Thou shalt," let this command be obeyed without question or hesitation. When we are submissive to all of God's "Thou shalt's" we take all of His "Thou shalt not's" as a matter of course.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

——o——

As you listen to your minister's sermon next Sunday, forget all about how well he delivers his message, or how poor his delivery, or how many people he is hitting by his telling remarks, and think only about how the message coincides with Scripture and applies to your own life. If there is anything about the sermon that you feel inclined to question, follow the example of the Bereans, of whom it is said that they "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." If true, then take the message to yourself, apply it to your own life; and tell others, that they may do likewise.

BIBLE TEACHING ON OBEDIENCE

I. "Obey God"

We ought to obey God.—Acts 5:29.

Thus saith the Lord . . . Obey my voice, and I will be your God, and ye shall be my people.—Jer. 7:21, 23.

Jesus saith . . . If ye love me, keep my commandments.—John 14: 9, 15.

Hereby know we that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. —I John 2:2-4.

Jesus came and spake unto them, saying . . . teach all nations . . . to observe all things whatsoever I have commanded you.—Matt. 28:18-20.

——o——

It was Paul's testimony that "when I became a man, I put away childish things." While it is Christ-like to be child-like (Matt. 18:1-6) there is a difference between the attitude of children and that of grown-ups who ought to have outgrown their childish habits. Paul brings this out very clearly when he says, "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men" (I Cor. 14:20). For illustration: Children have a gaming instinct, and we encourage them in their plays. But when they come to maturity, we have a right to expect that this play instinct will give way to something more serious; in other words, that they "put away childish things." Did it ever occur to you how general is the frivolity, irreverence, and wickedness connected with the popular games and other amusements on the part of the sporting world?

——o——

Overworked Men.—This is not intended as a plea for pitying the men belonging to this class. It is one of our highest privileges to spend all our moments to the praise and glory of God. Whether you are called a bishop, a minister, a deacon, a superintendent, a missionary, or a layman; whether your age places you in the class of the aged, the youthful, or the middle-aged; whether your occupation is rated as being religious or secular; as a child of God you want to be satisfied with nothing short of a wholehearted service in the cause of Christ and the Church—to your full capacity and extent of your opportunities. At the early age of twelve Christ said, "I must be about my Father's business." Let this be the slogan of our lives, whether our age is twelve or a hundred twelve. There is no room for idlers or slackers in the Kingdom of our Lord, whether we belong to the ministry or to the laity.

But we want to look at this matter from another viewpoint. We do our best work when we are not overloaded. This is true in both secular and religious

affairs. The farmer who tries to operate a farm twice as big as he is able to handle, is less liable to succeed than is the farmer who operates a farm that about fits his size. The worker for the Lord who, because he has proven his faithfulness and capacity by willing service, is loaded down with multiplied duties and responsibilities that he is not able to attend to for lack of time, is less useful to God and the Church than he would be if he had only about half or a third the assignments that he has. It takes a super-human to serve successfully as business man, farmer, preacher, bishop, superintendent, missionary, presiding elder, pastor, teacher, evangelist, a member of numerous important committees, a lecturer, etc., etc., etc. If you want to get the best service out of that man, load about half or two thirds of his responsibilities on others' shoulders.

Again, other things being equal, that church does its best work that has the largest percentage of its members serving in positions of responsibility. We need more preachers, more Bible school teachers, more lay men occupying responsible positions in the Church, more active workers in all of our congregations and conference districts, more faithful witnesses and exemplifiers of the standards of the Gospel among our membership, young and old, if we would extend and expand the effectiveness of the Church in winning the greatest possible number of souls for Christ and eternal salvation. Let us work to this end, rather than that of making it easier for our overworked men, and the blessings of High Heaven will rest upon our labors.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

CREATION

By M. Smith

We know in God's eternal plan,
He created the earth, created man;
In His own image created He him,
"Male and female created He them."

And gave him dominion o'er fish in the sea
That move in the waters abundantly;
And also o'er the birds that fly,
And wing their way in the air so high.

Gave man dominion o'er beasts on earth,
And creeping things came creeping forth;
Provided fruits and herbs and seed,
To eat thereof as a man had need.

And as God looked upon His plan,
Said all was good, and good for man—
In this blissful state man disobeyed,
And lost this blissful heritage;

Brought sickness, sorrow, pain, and death
To every one that's born on earth;
And so beneath God's stern command,
The human race must learn to stand.

So earth has no abiding place
Through all the countries man might trace,
To find a spot where man could stay,
And never, never pass away.

We're all eternity-bound, how true;
It matters not if rich or poor,
The great or small, the high and low,
All from this earthly life must go.

How wise it is God's Word to take
As guide on the journey each must make;
Accept redemption's plan, and praise
Our dear Redeemer all our days.

Maple, Ont.

—o—

WHY SHOULD I JOIN THE CHURCH

The New Testament teaching clearly indicates that it is God's plan that every believer should be associated with the believers on earth in a united fellowship. The giving of certain ordinances indicates that there must be a brotherhood before there can be an observance of them.

Baptism with water is an ordinance which must be administered by man. It becomes evident that it is administered by an authorized person who is to have certain discernment of the fitness of the subject. John used his Spirit-guided judgment when the multitudes came to be baptized and spoke out in a warning note to those who had come without "fruits meet for repentance" (Matt. 3:7-10). Peter seems to have exercised such judgment in the unusual reception of the Gentiles into church fellowship (Acts 10:47, 48). If men and women who are baptized must needs meet conditions acceptable to the Lord, then the Lord must have an agency in the Church to use their judgment as to whether the applicant has met the conditions. This implies that much organization at least. There is a valid and an invalid baptism. Christ demanded that His critics tell Him whether John's baptism was valid or not—"was it from heaven, or of men?" Jesus had submitted to John's baptism, that He might be in the heavenly order of fulfilling all righteousness. Where are we in our relation to the wisdom of God, if we reject the God-given order delegated to His Church, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:15, 16)? Would you go to a sinner and ask him to baptize you in the name of Christ?

Other ordinances that must needs be kept are kept in fellowship with others, like communion, feet-washing, the holy kiss. If we keep these in an orderly way there must be a body of believers who work according to God's order and delegate officers to rule according to God's plan.

I should join the Church that I may work with those of like faith in promoting the work of the Lord. Much that we could never do by individual effort can be done by united effort. Important teachings and interpretations cannot be kept from generation to generation in the face of a gainsaying and a corrupted religious world unless there is a united effort, on the part of those who would keep the all things, continually to set them forth. By uniting with those who stand together I promote the truth to the rising generation in a body which stands for that truth.

I need to join the Church that I may be supported and strengthened in my life and service for the Master by fellowship. There are diversities of gifts but the same Spirit. One alone has difficulty to stand or to serve.—J. R. Shank in Teachers' S. S. Lesson Quarterly.

—o—

THE UNFINISHED TASK

By Titus Martin

While Christ was here on earth and entered upon His public ministry He called unto Him twelve apostles to carry on His work after He should leave them. In His associations with them, time and again the question would come up who should be greatest in the Kingdom which they thought He was about to establish. Christ always pointed them to a life of humility and service; even as He came not to be ministered unto but to minister, and to give his life a ransom for many.

After His resurrection, as He was about to leave them, they again came to Him with the question, "Lord, wilt thou at this time restore again the kingdom to Israel?" He again led their thoughts to a life of service when He told them that they should be witnesses unto Him beginning at Jerusalem and extending to "the uttermost part of the earth."

After they were endued with power from on high they went to the task assigned them with great zeal, and the thought of reigning with Him was no longer in the forefront. The Church grew rapidly and, according to Paul's writing, the Gospel was preached "to every creature which is under heaven" (Col. 1:23). Their witness was Jesus Christ and Him crucified, and who was resurrected again as the only hope of salvation.

The vacancy among the apostles caused by Judas' fall was to be filled by one who had gone in and out with them from Christ's baptism to His ascension into heaven—in our day we would say

who has a real personal and definite erience with Jesus. A witness can y testify effectively to that which he seen, heard, or experienced.

The early Church was faithful in their ness, but Christ's commission like- e applies to the Church today, and need only open our eyes, or read a statistics to see that our task is far n finished. I fear, like the apostles, are too much concerned about future igs to the hurt and neglect of our sent witness.

Conditions of the world are such t we have reason to believe our re- ption is drawing nigh, but instead aving more prophetic conferences to to read the signs of the times and nature of the blessings of Christ's ond coming, it should spur us on to e faithfulness in our witness to a g world, realizing that we must k the works of Him that sent us le it is day, for the night is fast ap- aching when we can no longer work. ure blessings are given to spur us on nore faithfulness in our present wit- s.

ince the Church does not agree in details as they relate to future bless- , and since God's part will be done ther we understand it or not, is it not e to stay on the fundamental truths iven by the prophet: "Say ye to the teous, it shall be well with him, and ye to the wicked it shall be ill with ?" In the future let us be more con- ed and spend more time, have more ferences, etc., to work out the best 's and means that our witness may arried out more effectively and ex- ively, so that when Jesus does come welcome voice, "Well done," may he portion of us all. Faithfulness to ent duties will determine our future sings, and not a perfect understand- of future blessings that are in store His children.

ew Holland, Pa.

—o—

IBLICAL AND HISTORICAL MENNONITE VIEW ON NONCONFORMITY

By Ralph M. Shank

Iessage delivered at annual program at ern Mennonite School, Jan. 16, 1942. ished by request.)

rejoice in the opportunity of ad- sing an audience representing so e a part of the Mennonite Church. are here from the far ends of the on, from Canada, and from over the . Most of us are called by the **same** minational name, affiliated with the e General Conference, and all have **same** Bible. I am, however, faced . the sad fact that we are not the e in the belief and practice of the rine under discussion tonight. My ose is not to present the eastern view, or the western view, or the liberal view, but the Biblical and historical Mennonite view on nonconformity to the world in attire, and to note how all along the line Satan has been gaining some victories, and in recent years has seemingly pounced upon us in "blitz-krieg" fashion.

In the morning of time, when the "mother of all living" was encountered by the evil spirit, she became an easy prey, and iniquity came into the world. With this catastrophe came also a meager sense of shame, and our first parents, realizing their nudity, endeavored to cover it with the foliage of the garden. But God, in an effort to preserve purity and holiness, realizing the inefficiency of this man-made garment, shed blood, and with the skin of animals covered their shame. On this day began a conflict which will continue to last as long as time shall last. Again, the enemy of man, whose only design is to frustrate the plan and work of God, set about to persuade humanity that God's way is neither right nor necessary.

In order to safeguard His chosen ones and to keep them separate, God (in Num. 15:38) bade them put an extra piece on the border of their garment, and on this extra piece a distinct mark to separate the children of God from the children of the world. The daughters of Israel became too proud to observe this simple teaching and thereby caused the "Lord to open up His armory and bring forth the weapons of indignation" upon them.

In the New Testament we have the Son of God observing this ancient command, and it was this part of His garment that the woman purposely touched when she was healed.

Peter, when teaching very plainly on this subject, called attention to the fact that holy women always did refrain from outward display.

Whenever God's way is followed, you find people "clothed, and in their right mind;" but when people are attracted by the hissing of that stealthy serpent, allowing themselves to be charmed by him, that meager shame, which they originally possessed, is lost. Thus you find people in that intoxicated condition, madly designing their attire to reveal the body rather than to conceal it.

Four centuries ago our fathers founded, on the Word of God, a Church drenched in the blood of a thousand martyrs. Among the simple doctrines for which those holy men and women spilled their blood was the doctrine of nonconformity to the world in attire. Church discipline being one of the things they understood the Scriptures to teach, nonconformity was enforced, and with a great degree of success held for these four hundred years, but recently something has happened. Almost like lightning has it come upon us so that men and women of conviction are startled and amazed. Sometimes we look with wonder and astonishment as the styles of the world sweep into the Church and sometimes, blushing with shame, we look the other way!

John Wesley believed in plain clothing and gave strong teaching on the subject, but did not enforce it. Consequently, near the close of his life he penned these words of anguish: "I am distressed. I know not what to do. I know what I might have done once—with regard to dress in particular. I might have been as firm (and I see now it would have been far better) as either the Quakers, or the Moravian Brethren; I might have said: 'This is our manner of dress, which we know is both Scriptural and rational. If you join with us you are to dress as we do; but you need not join with us unless you please.' But alas! the time is past. What I can do now I cannot tell." Thus spoke John Wesley.

Other churches have taught and enforced this doctrine in the past with success and then fell a prey to the Wesleyan way and have "gone with the wind."

"The prince of the powers of the air" has blown upon us with many a wind of doctrine and we are now going with the wind.

We must admit that the stylish and vulgar goddess of fashion is already in the parlor of the Mennonite Church courting the rising generation, and, like Delilah of old, she has put some of them to sleep in her lap; and, unless the love affair is broken quickly by the elders, the once strong, influential Mennonite Church will be shorn of her outward sign, as was Samson, and will be left blind and weak, grinding in the prison house of fashion.

In days of yore, to name Christ meant to be willing to die for that name; but today so many who profess Christianity seem to be either ashamed to be identified with His children, or have a longing to be like the world. To the first group, remember the words of Christ: "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation: of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels." Let those who are hankering to be a little more like the world hear the inspired words of John: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Reference has already been made to the alarmingly successful "blitz-krieg" Satan has launched against the Church. One of his subtleties is the destruction of the morale of youth on this subject. His most successful way in accomplishing this end is by getting men who are guilty of wearing the su-

perfluous neck ornament and other inconsistent apparel to positions of influence and responsibility, thereby greatly undermining the effect of scores of good sermons on nonconformity and giving a loop-hole for every young man who wants to be in good standing with both the world and the Church.

The old serpent is still telling the mothers of the Church that what God has commanded is not necessary and what He has forbidden is not as disastrous as He says it is. Consequently, we have boys trained up to wear the garb of the world, and the Bible statement that when they are old they will not depart from it is standing quite true. Young girls are taught to consider themselves clothed when two thirds of their limbs are exposed, thus greatly weakening their sense of modesty. Because their sense of shame has been dulled and, due to their yearning to be like the world, we have the awful styles of the world within the Church. One of the most inconsistent and disgusting and disgraceful things in the Church today is the dresses that are so form-fitting and short that they are extremely immodest when those wearing them walk or stand, and when they sit down they are vulgar and lust-provoking. The shameful transparent materials that are worn by many are too embarrassing to talk about. Sisters who are otherwise modestly clothed and living irreproachable lives expose their shame in this way. The tendency to abbreviate has even reached the head, so that we now have a prayer knot-covering instead of a prayer head-covering.

Another horrible thing within our walls is the worldly style of fixing the hair to make it appear as though you have been shorn of your glory. Do you think that the excuse, "All the rest of the girls in my home community practice this fashion" will bring back your glory for the judgment day?

The Scriptural injunction forbidding outward adornment is being trampled under foot in many ways. Some wear a handkerchief for show, when it was really made to blow. Others nourish their pride by wearing glittering buttons and pins or attaching a band of lace or imitation gold or silver to their dresses. The Scripture calls you to exchange those **ashes** for **beauty** and adorn yourselves with a meek and quiet spirit.

Behold, I set before you this day life and death. Arise, bestir yourselves, ye who are being charmed by that ancient garden snake, before you are struck by his venomous fangs of death. Awake, awake, ye who are sleeping in the lap of one you should not be near, and shake yourselves while you can, before the eyes that are already closed are gouged from their sockets.

Choose ye this day which ye will: whether the garb of the drunkards and murderers and infidels and prostitutes —the Christ-hating, Christ-rejecting, hell-bound world, or the garb of the modest, the holy, the pious, the Christ-loving few on the strait and narrow way, who are seeking a city whose Builder and Maker is God.

Would to God we could hear the Mennonite Church answer in unison "We will choose the latter and do all we can do to preserve a Church having not a spot of the world on it."

To this end all who love the good old Bible way will labor and pray.

Harrisonburg, Va.

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

THE MINISTER

(The following word-picture of the ideal minister of the Gospel by "a reader," contains food for thought: (1) on the part of the minister, that he may be a true exemplar for the model; (2) that they may follow the consecrated ministry as "ensamples to the flock."—Editor.)

The minister of God is he
Who teaches of right and wrong so clear
And plain that all may know; who gives,
In times of sorrow, words of cheer;
Of comfort, yet inspire; rebuke,
Yes, encourages; first to understand,
To lead, direct, and also guide
The weak and erring by the hand.

He's cheerful, radiant, hopeful, too;
And friendly—tolerant to all,
Yet dignified and positive,
True to convictions of his call.
A man of character—sterling, just,
And one of sympathy, yet strong;
Executive, teacher, counsellor,
And leader of the old and young.

He's tireless, patient, loyal, true,
Devoted, fervent in his zeal;
Has power in prayer, is Spirit-filled,
A "minute man" of God is he.
He's steadfast—true to God alone,
Despite the darts which oft' are hurled,
And holds up Christ the crucified
As only hope for all the world.

—Written by a reader.

OUR TESTIMONY TO THE FAITH OF THE CHURCH

By N. E. Kauffman

Text.—II Tim. 1:8.

1. **Introduction.**—Definition of Terms.
2. **Faith.**—The system of belief or doctrine we hold—used so in Scripture. Rom. 1: 4. Obedience to the faith among all nations. Tit. 1:13. Sound in the faith. I Tim. 4:1. Some shall depart from the faith.
3. **Testimony.**—A solemn declaration or affirmation made to establish or prove some fact. It is the testimony only of a witness that counts.

To be a witness is to know by experience, to have been affected by the experience, to tell by word and conduct what we know by experience and that at any costs.

I. The Source of Our Testimony.

1. In the reality of a deep experience. A witness must not just **think,** but **know.** "That which we have seen and heard, declare we . . ." (I Jno. 1). "We cannot but speak the things which we have . . ." (Acts). The epistle of John is full of experimental teaching. "Hereby we do know that we know." "If we say that we have fellowship with him and walk in darkness, we lie. . . ."
2. Our testimony must find its source an experience based upon and in ha mony with all, and in contradiction none of the whole Word of God.

Many people have a testimony based up experiences, but those experiences are contradiction to the Scripture. Example testimony of Joseph Smith, Mrs. Whi Mrs. Eddy. We must test our expe ence with the Word. James—"To th agree the words of the prophets" (Ac 15).

3. Our testimony finds its source in Scriptural experience of genuine faith God that **works** by love; must be t result of a life conformed to Christ a nonconformed to the world. Our chur had always taught experimental religi Menno Simons says, "We must be bo from above, must be changed and newed in our hearts and thus be tra planted from the unrighteous and e nature of Adam into the righteous a good nature of Christ; or we cannot helped in eternity by any means, whet divine or human." (J. Horsch, P. 24

II. Characteristics of Our Testimony.

1. Consistent.—Jesus said, "Why call me Lord, Lord, and do not the thi which I say" (Lk. 6:46). We find it e to testify in favorable circumstances, when it involves suffering we fail. sus spoke of persecution for His s and because we are called by His na then said, "And it shall turn to you a testimony." In the end all this will evidence of your fidelity. Lk. 21 There must be harmony of believi professing and practicing the doctri principles, precepts of Christ in d life.
2. Constant.—Testimony loses its power failure of maintaining it. Backsli causes loss of confidence. Losing standards causes loss of confidence. A 20:18-21. God give us folks that will k on keeping on.
3. Clear.—Many have a testimony tha clouded. People cannot understand it cause it may be weak instead of stro may be indefinite instead of definite; be changeable instead of fixed; may uncertain instead of sure.

III. The Three Hebrew Children—"B known."

1. From Conviction.—That belief whic the very fiber of your being."
2. Convictions change slowly; **they life.** Peter to Jesus (John 6)—"We lieve and are sure that thou art Christ."
3. Convictions are dearer than physical Rev. 12:11—"And they overcame h

IV. Rewards or Results of Such Testim

1. They could not resist the wisdom spirit with which he spake (Acts 6)

2. "Come see a man that told me all things that ever I did . . . and they went out of the city and came unto him" (John 4).
3. Acts 22:18—"Make haste, and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me."

Hannibal, Mo.

SCRIPTURAL LIGHT ON THE MINISTRY

Humble Service—Jesus called them
to him, and said, Ye know that the
inces of the Gentiles exercise dominion
er them, and they that are great
ercise authority upon them. But it
all not be so among you: but whoso-
er will be great among you, let him
your minister; and whosoever will
chief among you, let him be your
rvant: even as the Son of man came
t to be ministered unto, but to min-
er.—Matt. 20:25-28.

Purpose of the Ministry—He gave
me, apostles; and some, prophets; and
me, evangelists; and some, pastors
d teachers; for the perfecting of the
ints, for the work of the ministry, for
e edifying of the body of Christ: till
all come in the unity of the faith, and
the knowledge of the Son of God. . .
Eph. 4:11-16.

Call to the Ministry—And he said, I
Jesus . . . rise, and stand upon thy
t, for I have appeared unto thee . . .
make thee a minister and a witness.—
ts 26:15, 16.

Neglect not the gift that is in thee,
ich was given thee by prophecy,
th the laying on of the hands of the
esbytery.—I Tim. 4:14.

Duties of the Ministry—Take heed
erefore unto yourselves, and to all the
ck, over the which the Holy Ghost
th made you overseers, to feed the
urch of God, which he hath purchased
th his own blood.—Acts 20:28.

The elders which are among you I
hort. . . . Feed the flock of God which
among you, taking the oversight
ereof, not by constraint, but willingly;
t for filthy lucre, but of a ready mind;
ither as being lords over God's herit-
e, but being ensamples to the flock.
id when the chief Shepherd shall ap-
ar, ye shall receive a crown of glory
at fadeth not away.—I Pet. 5:1-4.

—o—

HOLDING FAST OUR PROFESSION

This discussion on Scriptural discipline
tes our position on the subject so clearly
t we pass it on to our readers. It is taken
m the "Bible Monitor," official organ of
Dunkard Brethren Church. If that paper
re a Mennonite publication it could not
press our views on the subject any more
arly than this does.—Editor.

It has been noted in the history of
any churches that one of the main
ings contributing to the drift away
m the Scriptures resulting in the
ostate condition by which they have
en engulfed in the time in which we live, was a failure to exercise scriptural discipline. Realizing this, those who incorporated the rules governing the Dunkard Brethren Church which all officials vow to uphold, embodied in them an added safeguard which they felt would prevent a repetition of the deplorable experiences of the past. We officials vow not only to teach and respect, but also to "enforce" the doctrine and practice of the Church.

The wisdom of this procedure has been proven in our experience. Congregations where the officials have been true to their vows and performed their duties wisely and faithfully have kept their members in the doctrine and practice of the Church with little difficulty. Naturally this safeguard does not serve where officials are lax in their duty, and the result within the membership is soon and plainly evidenced.

Some may think that the word "enforce" would indicate that harsh means would be used to compel folks to obey the Church and the Scriptures. This is altogether in error. You cannot enforce righteousness upon people. Jesus never forced His teachings upon His followers, but He did give us some definite examples that should govern our action in this matter.

When we speak of enforcing matters in the Church we mean to "put into execution" the doctrine and practice of the Church. That simply means for the officials to see that the members do the things that they promise when they are received into church membership. It is the duty of the officials to teach and explain to all applicants the doctrine and practice of the church so that they know what will be expected of them when they are members of the Church. This is done before baptism and they are asked, "Are you willing to conform to the teaching of the scripture on these subjects as understood by the Church?" Those who make this vow are then received into fellowship by way of baptism.

As long as members live faithful to their promise to the Church, peace and harmony prevail. Sometimes, however, after members are in the Church they refuse to do the things that they promised when they were received into the Church. In such cases it is the duty of the officials to counsel the erring ones and see that they fulfill their vows. If they refuse to do so the Scriptures tell us, "Therefore put away from among yourselves that wicked person." In this way alone can the Church maintain its integrity and purge out sin. "A little leaven leaveneth the whole lump." Whenever the Church tolerates sin within its ranks it becomes a party to the sin and the whole body will soon become contaminated and apostate.

Let us notice some of the teachings of Jesus along this line. In John 3, Jesus makes these statements to Nicodemus, a ruler of the Jews: "Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. . . . Ye must be born again." These statements are positive, final, and unchangeable words of God. A little child can understand them. If we expect to see or enter the kingdom of God we must comply with the Scriptures and be born of the water and of the Spirit. Jesus did not force baptism upon any one. He simply laid down the law whereby all who desire, may come into His kingdom. This is the position the Church must take. We do not force baptism upon anyone, but the true Church of Christ insists that all who desire to come into this kingdom of God must comply with this unchangeable law given by Christ.

Again, in John 13 we have the record of the feet washing service instituted by Christ into His Church. One of His disciples objected to this. "Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." Jesus did not compel Peter to have his feet washed, but He simply told him what the consequence would be if he would not comply. Upon hearing this, Peter gladly and wholeheartedly yielded.

This also is the correct rule of action for the Church to follow. We do not compel people to observe the commandments, statutes and ordinances of the Gospel of Christ but we do insist that all who do not willingly accept and obey these teachings have no part with us. We have the authority of Christ to take this position and procedure in our work. People who are not willing to be taught the Gospel of Christ, do not respect its authority, or are not willing to be governed by its teachings, have no place in the Church of Jesus Christ. Such folks need to be converted, and then they will be fit subjects for church membership.

Inasmuch as we officials vow to teach, respect, and enforce the doctrine and practice of the Church, and inasmuch as we have the authority of Christ to do these things, if the membership over which we have charge gets out of harmony with the doctrine and practice of the church we are failing somewhere in our responsibility.

If we expect to have a sound and loyal membership in the church we must have sound and loyal officials who realize their responsibility before God and fulfill their duties faithfully. In view of the conditions confronting us, all of us who are officials should seriously and prayerfully consider these matters.

—o—

To have the power of God in our lives, we must yield ourselves to that power.—Milo Kauffman.

FOR OUR SHUT-INS

MY SHEPHERD

By Kathryn E. Huber

The Lord is my Shepherd,
He's guiding my way,
His presence is with me,
By night and by day.

There's nothing I want when
My Saviour is near;
Beside all waters He
Leads; I need not fear.

His rod and His staff are
A comfort to me,
His arms are about me,
His love sets me free.

His presence so precious,
His love so divine,
Through sunshine and shadow,
This Jesus is mine.

His goodness and mercy
Shall follow for aye,
And I shall dwell with Him
In heaven alway.

Lebanon, Pa.

—o—

"GOD LIVETH STILL"

By M. Hedrich

They shall perish but thou remainest; they shall be changed but thou art the same.—Heb. 1:14.

There is no doubt that the world is changing, and there is nothing much we can do about it. Things are not the same, and likely never will be the same again. There are changes in ideas, in standards, in philosophy of life. Governments change; people change their way of living, even their religion. How can Christians remain Christians in such a changing world? We can lift up our eyes unto the hills and say, "Thou remainest."

Our Saviour has survived some twenty centuries of change, and is still here in the midst of a perishing world. Hold on to the imperishable Christ. Provisions have been made for our salvation. God "giveth still," providing a way for us to escape the bondage of our sinful nature into the freedom of the service of Christ. "Take my yoke upon you and learn of me." Here are the promises of God to live on; mercy to forgive and grace to fortify for every trial and temptation; the treasures in religion which moth cannot corrupt or thieves break through and steal; the Church with its mighty fellowship, the family and God. It may look as if the Church were losing out, and the world were winning all along the line. Do not believe it! "God giveth still." Let the earth rejoice. "God was in Christ, reconciling the world unto himself," and He will not fail. God will win at last; which is not a matter of doubt, only a matter of time. "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me" (Isa. 44:8).

There are few without flashes of insight and inspiration in these times of unrest and distress. Fear and doubt assail many hearts and minds, thinking how will it end? This is not only an economic problem, but a spiritual one as well. It is not **getting** all you can, but **giving** all you can; not having an abundant **cash** account but having the abundant **life.** "Seek ye first the kingdom of God." In a world so full of hatred and strife Satan is active, trying to destroy Christianity; but "God liveth still." "He is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Psa. 46:1, 2).

There is one thing we must not neglect: the capacity for astonishment at the words and the works of God. Our Christian faith might well be a matter of exclamations. We ought to be amazed at the goodness and greatness of God's mercy. Unfortunately, many Christians' confessions have become perfunctory, many being ashamed to confess Christ before men as their Saviour. Are we confessing Christ in our daily life? Do people know by the way we live that we are Christians?

We are sometimes tempted with a feeling of helplessness. What can we do? We are baffled by the need that is in the world. It is a problem seemingly beyond our power to solve. But God knows all needs. He liveth still, and is greater than our problems. It is in His power to change the situation. We should do what we can do; it is for the best. He has a way of using what we offer in sincerity and in simple love. He is our fortress and our strength. Let it be our daily prayer that He give us courage and a contented mind and spirit and, in the daily grind of life, to serve Him bravely to the glory of Christ.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (II Cor. 13:11).

"Though battles rage and cannons roar
We need not fear the ill;
Christ rules the storms and boist'rous waves.
He lives, He reigneth still.

"When tempters' snares and foes' assaults
With anguish hearts will fill,
Be not dismayed, or doubt or fear;
God reigns, He liveth still.

"Hope, trust, have faith, in God abide,
Ready to do His will;
A mightier fortress there is none:
God lives, He reigneth still."

Elmira, Ont.

—o—

EXPRESSION OF THANKS

Bro. Christian B. Hess, Mechanicsburg, Pa., wishes to thank his friends for the many visits, cheering messages and cards received the past year at his home and in Harrisburg Hospital, Harrisburg, Pa., when he was undergoing a number of major operations. He thanks the Church and his friends for the prayers offered in his interest, and the Lord for the gaining of weight and strength as his health is better than it had been for a number of years.

—o—

LITTLE LESSONS FROM LIFE

By Lina Z. Ressler

VII. Two Sparrows

They are flitting about on the grape vine and shrubs, just outside my window. True, their voices are a bit shrill but there is something pleasant and companionable in their cheerful chatter. My intimate acquaintance with the various parts of the world is limited, but some one has said that the sparrow is of all birds the most widely known, and perhaps the most unpopular. For years a sparrow nest has been an annoyance that we have tried to remove from a cozy corner in the roof of our back porch. We have torn down the nest, have tried to close the opening to the coveted corner, but still the tiny bit of impudence and courage finds a way to get into the coveted spot.

I wonder why Jesus used this bit of a bird to teach us this particular lesson. "Two sparrows sold for a farthing." Why two? Most of us would not even want one. Then there is the other expression: "Five sparrows for two farthings." An extra sparrow thrown in if the buyer will take two farthings worth of sparrows.

In all this our Lord is teaching us a lesson of faith in the Father. There are so many things to happen to these tiny feathered chatterers. Sometimes we wonder how any of them ever could survive. Yet they do. I remember years ago during a siege of very cold winter weather, we were annoyed by a sparrow which insisted on spending the cold stormy nights on a vine at the end of our porch. Uncle J. A. went out one evening to find it and drive it away. With the aid of his flashlight he saw the tiny bit of life nestled among the branches. It was so tiny, and the night was so cold that Uncle J. A. came in and said, "When I saw how tiny the little intruder was and how skillfully it had found a place of safety, I could not

(Continued on page 572)

Sunday School Lesson

Theme for the Quarter: Studies in the Christian Life

II. LOYALTY TO CHRIST

Lesson for Oct. 11, 1942.—Mark 2:17; John 6:66-69; Phil. 3:7-11.

Golden Text.—But what things were gain to me, those I counted loss for Christ.—Phil. 3:7.

Introductory.—We have before us a subject of general interest and great importance. It is a theme which stands out prominently throughout the Gospel of Christ. In the lesson before us we have but three sketches, but we trust that these may give us a taste that spurs us on to further study of the subject.

The Call of Matthew (Mark 2:14-17). Matthew belonged to the despised class of publicans, whom the Pharisees despised, apparently, above all other classes of people. But this did not stand in the way of this publican accepting the call of our Lord and exemplifying the spirit of loyalty to Christ and His Gospel which should be expected of all believers. To the invitation of our Lord, "Follow me," Matthew immediately responded; "and he arose and followed him."

Matthew showed his loyalty to Christ in listening to His invitation and soon after this he invited Christ to take a meal with him. "Many publicans and sinners sat also together with Jesus and his disciples." But the scribes and Pharisees found fault with Christ for eating with publicans and sinners. To this Christ replied that He "came not to call the righteous, but sinners to repentance." One of the marks of loyalty to Christ is that of standing by Him at all times, no matter who is opposed.

Peter's Pledge of Loyalty to Christ (John 6:66-69).—Christ had just finished teaching His Bread of Life sermon. The message was distasteful (possibly also disheartening) to many of His disciples who had been His followers, and they "went back, and walked no more with him." Doubtless they were among the class whom Christ had reproached, reminding them that they sought him because they "did eat of the loaves and were filled." We find many Christian professors like this today. They are nominal Christians, not because they have been born again and are serving Christ "with reverence and godly fear," but because of self-advantage they go through the motion of following Him. When certain testing times come, they lay on the side of the world (as follows of "the god of this world") rather than remain true to Christ as His faithful followers.

After these many nominal Christians had gone back into the world, Christ said to the twelve, "Will ye also go away?" The quick-spoken Peter replied: "Lord, to whom shall we go? thou hast the words of eternal life." That fact settled it for the twelve, and they followed Him without wavering: even though in the trying hour of Christ's trial and crucifixion His disciples did waver, and one of them (Judas) actually sold his Lord for money. But Peter sounded the keynote of Christian loyalty. It is the same kind of loyalty that Paul afterwards expressed when he said, "I determined to know nothing among you save Jesus Christ and him crucified." Christian loyalty demands of us a true and faithful obedience to Christ under any and all circumstances, regardless as to whether there are few or many who stand with us in this allegiance to Him.

Sacrificial Loyalty (Phil. 3:7-11).—Listen to Paul's testimony: "What things were gain to me, those I counted loss for Christ." He referred to the thing which appealed to the flesh. The wealth and pleasures and popular favor of the world have been the means of keeping many out of the Kingdom, or causing them to fall back into sin after having been in the fold of Christ. Of Demas Paul wrote: "Demas hath forsaken me, having loved this present world." Christ puts this world problem in a nutshell when He says, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Another jewel is found in the testimony of Paul when he thus gives expression to his desires: "That I may know him, and the power of his resurrection, and **the fellowship of his sufferings**, being made conformable unto his death." This is the voice of true consecration to God. Notice especially the words, "the fellowship of his sufferings." The Christian life is **not a life** of ease. Long ago the prophet wrote: "Woe unto them that are at ease in Zion." Yes, a life of consecrated loyalty to Christ means a life of "joy unspeakable and full of glory"; but this experience is as far removed from the vanities and follies of this earth as true Christianity is removed from paganism. Fellowship with Christ means a "fellowship of his sufferings" as well as fellowship in His glory. Here is our consolation: "If we suffer with him, we shall also reign with him."

Paul closes his word-picture of the consecrated life with the words, "If by any means I might attain unto the resurrection of the dead." The triumph of the resurrection is the climax of the career of the consecrated child of God, for this means "the resurrection of life." "Precious in the sight of the Lord is the death of his saints"; for this is the forerunner of "the resurrection of life," after which we shall "ever be with the Lord." The promise is: "Be thou faithful unto death, and I will give thee a crown of life."—K.

Bible Meeting Topic

A STUDY OF COLOSSIANS (Chapter II).

Topic for October 11

MOTTO

"Ye are complete in Him"

OUTLINE STUDY

II. The Pre-eminent Christ (Continued from lesson I).

5. In Him are hidden all the treasures of wisdom and knowledge.—Col. 2:1-23.
   - a. The danger of being led away from the truth.—vs. 1-4.
   - b. Paul's concern for them.—vs. 5-7.
   - c. Warning against being spoiled by philosophy after the teachings of the world.—v. 8.
   - d. In Christ dwelleth the fullness of the Godhead.—v. 9.
   - e. Believers are complete in Him.—v. 10. —By faith in the work of God in Christ—crucifixion, burial, resurrection, quickening, triumph.—vs. 11-15.
   - f. Errors to avoid.—vs. 16-23.
     - (1) Worshiping of angels.
     - (2) Not holding the true Head.
     - (3) Not entangled with doctrines of men.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Fullness."**
2. Jesus is Able to Save Us.
   - a. He has all the wisdom.
   - b. He has all the fullness of the Godhead.
   - c. He has forgiven us all trespasses.
   - d. He has victory over the works of Satan.
3. We Should Trust Him.
4. The Folly of Trusting the Wisdom of Men.

For Seniors.

1. Paul's Prayers for Absent Believers.
2. Our Completeness in Christ.
3. How to Escape Error in Doctrine.

PERSONAL THOUGHT

Let us be steadfast in our faith in Christ as the Redeemer and Saviour of our soul and live in devotion to Him in all things.

SEED THOUGHTS

"Be Thou supreme, Lord Jesus Christ,
Live o'er again in me,
That, filled with love, I may become
A Christ in my degree.

"Be Thou supreme, Lord Jesus Christ,
My inmost being fill;
So shall I think as Thou dost think,
And will as Thou dost will."

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions .....John R. Mumaw
Christian Doctrine .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Comumnications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

Printed in U. S. A.

THURSDAY, OCTOBER 1, 1942

Field Notes

October 4-11 is the time appointed for a series of meetings with the Elmira, Ont., congregation, with Bro. Oscar Burkholder as evangelist.

* * *

Change of Address.—Brother L. S. Weber and wife, from Tejedor, S. A., to Calle Puan 1427, Dep. 1, Buenos Aires, Argentina, S. A.

* * *

Bro. Oscar Burkholder of Breslau, Ont., has been secured as evangelist in the revival meetings in the Holdeman Mennonite Church near Wakarusa, Ind., to be held Oct. 13-22.

* * *

Last week-end was the time appointed for a quarterly Bible meeting in East Chestnut St., Lancaster, Pa., with Bro. Paul Erb of Goshen, Ind., listed as the principal speaker.

* * *

A series of meetings at the Shore Mennonite Church near Shipshewana, Ind., was announced to begin Oct. 1, with Bro. Harry A. Diener of Hutchinson, Kans., as evangelist.

* * *

We are in receipt of a program of the 87th monthly Bible meeting to be held at the Mennonite Mission in Columbia, Pa., on Sunday, Oct. 4. Instructors: John S. Hess and Raymond Peachey.

* * *

Hesston College and Bible School reports an enrollment of 185, with a number of other students in prospect. "About sixty of these are college students," writes our informant.

* * *

Counsel meeting was held last Sunday at the Rowe Church near Shippensburg, Pa. Among the worshipers were Bro. and Sister J. L. Horst, of Scottdale, Pa., Bro. H. delivering the morning message.

* * *

Braeside Home, Preston, Ont., recently purchased by the Mennonite Mission Board of Ontario, is undergoing a number of repairs. The time for the dedication of the Home has not yet been decided. O. B.

* * *

Change of Address.—Bro. Paul R. Miller, from Charm, Ohio, to Sugar Creek, Ohio. This change of location brings him closer to the Walnut Creek congregation, over which he has the bishop oversight.

* * *

An interesting program of the 20th annual Bible meeting in Stricklers Mennonite Church near Middletown, Pa., to be held Oct. 10 and 11, is before us. Instructors: Noah Risser, C. M. Ferster, John S. Heistand.

* * *

A brother writes us from Wayland, Iowa, "Bro. C. C. Culp of Brethren, Mich., will begin a series of meetings at the Sugar Creek Church, D. V., on Sunday evening, Sept. 20, and close Sunday evening, Sept. 27."

* * *

On their recent journey homeward Bro. and Sister William Jennings of Sterling, Ill., stopped at Denison, Iowa, where they have a son in the C. P. S. camp, and at the Mennonite Mission in Iowa, encouraging the work at that place.

* * *

October 28 is the time set for the sailing of Bro. and Sister J. W. Shank on their return voyage to their field of labor in South America. May the protecting care of God be over them, both in their return voyage and in the subsequent labors in Argentina.

* * *

Bro. Samuel Janzen is the new minister at Greensburg, Kans., having been ordained Sept. 8. He is to assist Bro. E. M. Yost in his ministerial oversight of the congregation, as the latter is away from home frequently in evangelistic work. The Lord bless our dear brother in his new and responsible duties.

* * *

The present address of Bro. and Sister William Jennings, formerly of Concord, Tenn., and who spent the past year in visitation work among friends on the Pacific coast and elsewhere, is Sterling, Ill., R-2. "Many were our privileges," is their testimony concerning their year's vacation and labor of love.

* * *

A brother writes us from Peoria, Ill.: "The presence and help of Brethren D. A. Yoder and H. A. Diener, members of the General Problems Committee, presenting its problems, was greatly appreciated by the Illinois Conference during its recent session. We also appreciated the presence and fellowship of Bros. J. C. Gingerich of Detroit Lakes, Minn. and Ivan Lind of Hesston, Kansas."

* * *

Ontario Mennonite Bible School.—We are in possession of a neat little folder announcing another term of the Ontario Mennonite Bible School, beginning Jan. 4 and ending March 26, 1943. Faculty: S. F. Coffman, Oscar Burkholder, C. F. Derstine, J. B. Martin, Merle Shantz.

* * *

Bro. G. G. Yoder, now of Harper, Kans., who spent the last year at Denison, Iowa, as the director of the C.P.S. Camp at that place, writes: "We are very happy in the work at Crystal Springs again. The past year has brought many blessings, but it is also a pleasure to work at our former post of duty."

* * *

Among the worshipers at the Scottdale Mennonite Church last Sunday were Bro. Paul Huddle and family of Salina, Pa.; Bro. Noah Brenneman and wife, Bro. Orlo Brenneman, and Sister Mary Ross of Elida, Ohio; and Sister Bettie Weber of Lititz, Pa., a probable permanent worker in the Publishing House.

* * *

A sister from Flint, Mich., writes: "We are expecting Bro. and Sister Andrew Janzi of Williamsville, N. Y., to move here and take up the work at the Mission. Bro. and Sister Edwin Albrecht moved to Turner, Mich., a few months ago. They have been coming back every Sunday (a 200-mile trip) till Bro. and Sister Janzi will arrive, about Oct. 1." Long may the work at Flint grow and prosper.

* * *

Farewell services are announced for Bro. and Sister George R. Smoker, soon to sail as missionaries to Africa, as follows:

Lancaster, Pa., (East Chestnut St.,) Sunday afternoon, Oct. 4.
Scottdale, Pa., Tuesday evening, Oct.

As known to most of our readers, our brother and sister are going out under the auspices of the Eastern Mennonite Board of Missions and Charities.

* * *

Communion Dates.—In last week's Gospel Herald we published a list of communion dates in the bishop district of Bro. C. K. Lehman of Lancaster, Pa. Since that time this list of dates has been revised, and we herewith submit the corrected list:

October 4, Masonville, Pa.
October 11, Habeckers.
October 18, Mountville.
October 25, Rohrerstown.
November 1, Millersville.
November 8, Columbia.

* * *

Bro. J. W. Shank, missionary on furlough from South America, is in Scottdale at this writing, laboring in the in

erests of a forthcoming book on our ission in South America, a twenty-fth anniversary book. Prior to their ailing date, Oct. 28, mail may be sent Bro. and Sister Shank as follows:
Until Oct. 13, Mt. Joy, Pa., C/o Amos issley.
Oct. 14-17, Scottdale, Pa.
Oct. 17-20, Goshen, Ind., C/o C. L. hank.
Oct. 21-27, Gulfport, Miss., C/o El-er J. Hershey.

—o—

Correspondence

MILLERSVILLE, PA.

(Children's Home)

Dear Christian Friends, Greetings:—Truly The Lord hath done great things for us." nce our last letter two groups of sisters, the ie from Stumptown and the other from ershey sewing circles, were here to sew for . A few stitches here and a few there that ay have meant just a little but when all the eces were put together, it meant a full day's ork for them. Words fail to express our preciation for their help, as well as those ho helped us so kindly during our canning ason.

Our family of seventeen children does not em large, but with the shortage of workers ere is enough to be done. We expect two ore this week; also expect to place at least e, so our family is changing continually.

Work at a Home is more than cleaning, oking, sewing, washing, etc. It takes pa-nce, a kind word here, a little love there.

Some time ago a worker at an institution id, "Isn't it strange we as Christians don't eak more kindly? All we do is hurry, hur-, do this, or that, and we don't stop long ough to say a few kind words that are eded."

Will you pray for us here, that we may so e here that our lights might light the path-ay heavenward for these precious jewels of is?

"Suffer little children to come unto me, d forbid them not, for of such is the king-m of heaven."

Laborers together with Him.

TOFIELD, ALBERTA

Dear Herald Readers:—We praise the Lord faithful ministers of the whole Gospel rough whose messages we can be built up the faith. May the Lord bless them for the rifices they make for us. A number of iting ministers were with us again this mmer.

Bro. C. F. Derstine stopped with us July on his way to our district conference held Guernsey, Sask. A group of about 35 from r congregation went too. They traveled by in and on the way back they had a car all themselves; making it possible to have riods of devotion and song.

Bros. Milo Kauffman and J. L. Stauffer th returned from conference by way of field. Bro. Kauffman brought us a mes-ge, after which he spoke in the interests of Board of Education.

Bro. Stauffer, as a member of the Prob-lems Committee, conducted an all-day service Sunday, July 12.

The heavy rains hindered our meetings somewhat this summer.

We appreciated the personal work of our evangelist, Bro. J. W. Hess, who conducted our revival meetings July 16-25. We were convinced again that the simple Gospel is what we want. God answered prayer, and there were a number of confessions and re-consecrations.

We are sorry to report that those whom we mentioned in our last letter, Sisters Barbara Stauffer and Lena Reil, are still not well. We realize this is a trial. Would you help us pray in their behalf? There has been an unusual amount of sickness among us this year, but we are glad that others are on the road to recovery.

Bro. Milo Stutzman visited the thirteen C.O. camps in British Columbia during August.

Harvesting operations are late this year. The Lord has blessed with bountiful crops.

Verba Stauffer.

ALPHA, MINNESOTA

Dear Herald Readers:—Since our last letter has appeared we have enjoyed many spiritual blessings for which we are thankful.

The Iowa-Nebraska Conference was held here Sept. 1-4.

Many truths were presented. Due to conditions not so many visitors as in other years were present, nevertheless a good conference was held.

Sept. 6, at our regular morning worship, we were happy to have a group from Denison, Iowa, C.P.S. Camp with us.

The quartet gave messages in song and the morning message was delivered by Bro. Noctigal, who is assistant director of the camp.

We were happy to have Bro. Elmer Landis home that day also.

A number of our young people have gone to Hesston school. We are few in number here, and when some leave they are surely missed.

Sister Roberta Garber has gone to take up Nurses' Training at La Junta, Colo.

Sister Bernice Landis has gone to McPherson, Kans., to teach school.

Sept. 17, 1942. Mrs. Ed Hartzler.

MARION, PA.

Dear Herald Readers, Greetings: — We have many blessings for which to be thankful. July 26, we had no S. S. at Marion, due to the joint harvest service between the Marion and Williamson congregations to be held at the Williamson Church. Bro. W. W. Graybill preached the sermon.

Bro. Oscar Burkholder of Breslau, Ont., brought a much appreciated message from II Pet. 1:10 on Aug. 19.

Aug. 26, Bro. Henry Ramer of Duchess, Alberta opened the meeting and Dr. Fred Brenneman, missionary on furlough from India, spoke from a doctor's viewpoint on life. He gave us a prescription found in Phil. 4:6, —Careful for nothing, prayerful for everything, and thankful for anything (He sees fit to send). The result is found in the following verse: "And the peace of God . . . shall keep your hearts and minds through Christ Jesus."

Sept. 13, Bro. Isaac King of Atglen was in our service and opened the meeting by reading part of Matt. 18. Bro. C. V. Martin (our bishop) then preached and held the fall counsel meeting. We now look forward to communion at a later time.

Yours till He come,

Sept. 21, 1942. Lydia R. Hess.

DUCHESS, ALBERTA

Dear Herald Readers:—The climate this summer at Duchess has been quite unusual. We have had showers of rain, particularly this fall; so much so, that as yet it has been impossible to thresh.

We would do as God tells us: "Be careful for nothing, but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. 4:6).

Bible School was again conducted this summer for one week. Due to opposition, we expected less children to attend; but praying about it, the enrollment was one hundred three—as many as there have ever been. What a privilege to tell others of Christ.

At the same time revival meetings were held each evening July 15-25. The evangelist was Bro. J. L. Stauffer of Harrisonburg, Va. We appreciated having him with us. The messages were food for Christians, which was especially welcomed as there are a number of new converts in the Church.

A young man and three girls confessed Jesus as their Lord.

We are thankful for the safe return of our minister, Bro. H. B. Ramer, who had been to the eastern states.

Every second Sunday evening Bro. C. J. Ramer expounds the Word of God to the people of Gem (about twenty-eight miles from here).

We are now studying Jude at our prayer meetings. Jude stresses "earnestly contending for the faith" as there is and will be a marked apostasy.

"Faith of our fathers! holy faith! We will be true to thee till death!"

Sincerely,

Sept. 21, 1942. Mary Martin.

ORRVILLE, OHIO

(Martin's Congregation)

Dear Herald Readers: — Since our last writing we have enjoyed many spiritual blessings. We were privileged to have the following brethren worship with us in our Sunday morning services during the past few months: Simon Sommer, Calvin Mast, Jesse Short, and P. R. Lantz. We were indeed grateful for the messages given by these brethren.

Sunday evening, June 21, the young people's Bible meeting was in charge of Bro. Wm. G. Detweiler and family. Sister Detweiler and sons favored us with several selections in song, after which Bro. Detweiler brought us an inspiring sermon.

Our evangelistic meetings were held Aug. 6-16, with Bro. D. D. Miller of Berlin as evangelist. These meetings were well attended and many things were given us for

(Continued on page 573)

Miscellaneous

THE VALLEY OF SILENCE, THE PLACE OF SPIRITUAL PRAYER

I would walk in the valley of Silence;
In that deep, voiceless valley alone,
Where 'tis heard not the sound of a footstep
Around me, save God's and my own;
That the hush of my heart might be holy
As bowers whence angels have flown.

Long ago I was weary of voices
Wherein food for the soul none can win;
Long ago I was weary of noises
That fretted my soul with their din;
Long ago I was weary of places
Where I met with but human and sin.

I walked in the world with the worldly,
Yet I craved what the world never gave;
And felt that "In the world, each ideal—
That shines like a star on life's wave—
Is tossed on the shores of the real,
And sleeps like a dream in the grave."

But still did I pine for the perfect,
And still found the false with the true;
Seeking, midst the human, for heaven,
I caught but a glimpse of its blue;
And sighed when the clouds of the mortal
Veiled even that glimpse from my view.

I toiled on, heart tired of the human,
And grieved 'mid the masses of men;
Till I bowed my heart at Truth's altar,
And heard His inspeaking voice. Since, then,
I flee to this valley of Silence,
That lies far beyond human ken.

Would you ask what I find in this Valley?
'Tis my trysting-place with the Divine;
And I feel at the feet of the Holy,
As though around me were whispers "Be mine!"
And there arise, from the depth of my spirit
An echo, "My heart shall be Thine."

Far off in the deep there are billows
That never shall break on the beach,
And much there is heard in the silence
That never shall float into speech;
And much may be found there in stillness
Too lofty for language to reach.

Do you ask for the place of this Valley?
To those busied with self and with care,
It lieth afar between mountains,
Yet God and the Saviour are there,—
One is the dark mountain of sorrow,
And one the bright mountain of prayer.

—Sel. by Mary Moyers.

—o—

ESSENTIALS TO HAPPINESS

By Glenora E. Swartzendruber

V. The Symbol

There are several reasons why we should think of a symbol for happiness; but mostly because the principles that we may experience on the spiritual plane are the intangible, invisible subjects that are taught us in the Bible by means of types, symbols, and parables which serve as object lessons that help to illustrate and translate the meaning of these subjects into a more substantial sense. Whenever we read the words, "is like" or "is likened unto," we are introduced to a more graphic, comprehensible understanding of spiritual values and principles. It is a means by which we may look at the "things which are not seen" (II Cor. 4:18).

We have a natural tendency to picture in our minds the people, places, and things that we have heard about but have never seen. But we seldom if ever imagine anything as it really is. Sometimes we are asked, "Did it [or they] look like you had imagined?" This shows that we are expected as a matter of course to use our imaginations, and our answers prove that more frequently than not we guess wrong. We also instinctively picture some object or experience that we use to exemplify the meaning of any subject that is hard to explain of itself. The symbols that we accumulate in this way are not likely to fit the subject but merely to portray our personal experience in that subject. For instance, the subject of happiness; we may use as symbols the things which we think would bring greater security or a sense of well-being, or things we desire and enjoy—perhaps new clothes or pleasure or travel; or the things which make us more fortunate and popular—money, luxury, friends, position, etc., etc.

The teaching, environment, and experience in each life are different and individual ideals and ideas of what is meant by the happy life vary accordingly. To try to visualize a cross-section of the human concept of happiness (or any subject) is of course to find it beyond any human comprehension to measure, but only to wonder what a picture of confusion that must be and what a conglomeration of symbols must be listed in that directory! But we can test our own understanding of the subjects and principles that are vital and important in the issues and affairs of life, for they are the factors that are essential to happiness. Principles do not change nor deteriorate, but material situations and circumstances are subject to constant change.

We need more than alert mental faculties to comprehend spiritual truth. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:12-14).

The Natural Man's View of Things Spiritual

To the natural man the things which concern our spiritual life are regarded as mere myths and fancies, old-fashioned ideas that are now out of date; but when we become "born again" these subjects become the most real and worth-while subjects that we can think of, with greater meaning and importance than anything in the material realm; and even those things are regarded in a true light and given a sounder basis. It is the eye of faith that makes the invisible things substantial and evident. "Now faith is the **substance** of things hoped for, the evidence of things not seen" (Hebrews 11:1). "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:2). There are many Scripture texts that show how real and tangible and usable these spiritual qualities become, and how they equip and train and arm us to live the victorious, overcoming, successful Christian life, so that even in the worst that could befall us we "are more than conquerors through him that loved us" (Rom. 8:37). We are led to "lay hold on eternal life" (I Tim. 6:12). "That . . . we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast" (Heb. 6:18, 19). There are

Two Symbols

used in the Bible which are very fitting as symbols for happiness. They are especially appropriate when used in their own setting and meaning and need not merely be "borrowed" or taken out or apart.

1. One is the "tree." "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper" (Psa. 1:3). In this symbol alone are portrayed many of the fundamentals of true happiness. Notce how **impersonal** the subject becomes under this symbol. Nothing to identify the tree, or its species, or what variety of fruit it "bringeth forth" is even more impersonal. It is not rated by comparing it with other trees, but whatever its own individual capacity within its own normal sphere **"he** bringeth forth **his** fruit in **his** season." "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise" (II Cor. 10:12). Furthermore, it is "a tree planted by the rivers of water." This is symbolic of our conversion when God "delivered us from the power of darkness and hath translated us into the kingdom of his dear Son" (Col. 1:13). "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

The secret of this fruitfulness and prosperity is stated in Psa. 1:2, "But his delight is in the law of the Lord

ıd in his law doth he meditate day and ght." An interesting echo of this verse found in Psa. 119:143, "Trouble and ıguish have taken hold on me: yet thy ommandments are my delights."

This formula as a means of growth is iterated in I Pet. 2:2, "As newborn abes, desire the sincere milk of the ord, that ye may grow thereby," and II Pet. 3:18, "But grow in grace, and the knowledge of our Lord and Savur Jesus Christ."

2. The other Bible symbol is a ıouse" as in "Therefore whosoever eareth these sayings of mine, and doeth ıem, I will liken him unto a wise man, hich built his house upon a rock: and ıe rain descended, and the floods came, ıd the winds blew, and beat upon that ouse; and it fell not: for it was founded on a rock" (Matt. 7:24, 25). The erses that follow tell of a foolish man at built his house on the sand.

Here again nothing is said about the uilder or about the size, type, or style house he built; but, without conadicting II Cor. 10:12, we would be ise to compare and measure our "blueints" for happiness with this wise an's, "Whosoever heareth these sayıgs of mine, and doeth them." The in and floods and winds are sure to me—they come to the wise man, the me as to the foolish. One human tendıcy is to picture only a "bright fure."

Tests and problems and temptations well as trials, sorrows, adversities—ıything one can picture in the dark de of life—are sure to come into our es in some measure and degree, soon- or later. Surely it is a wise man that uilds his house on a rock. "Whosoever eareth these sayings of mine, and doeth em," is a good formula to build happıess upon, even when we are only ınsidering it from a psychological ewpoint. Whatever the angle from hich we approach spiritual subjects, e basic formulas are the same; a lesn that we are slow to learn, and that is hy many of our premises are superial. All of the wise man's house was unded on a rock; the kitchen and back ırch as well as the chapel room. "But hoso looketh into the **perfect law of** erty, and continueth therein, he beg not a forgetful hearer, but a doer of e work, this man shall be **blessed** in s deed" (Jas. 1:25). The **"work"** is nducive to building as it is to growth. And now, brethren, I commend you to od, and to the word of his grace, which able to build you up, and to give you inheritance among all them which e sanctified" (Acts 20:32).

I have often wondered what would ppen if we as the audience and the inister could grasp the meaning of at text when it is used as "The Benection." It is not only the idea of recmmending God and the Bible to the audience. The word "brethren" is so inclusive and the words "commend you to God, and to the word of his grace," remind us of the words of Jesus, "Father, into thy hands I commend my spirit." It is consigning the audience (especially the "brotherhood") into the custody of God and the word of His **grace.** In I Cor. 3:7 (last clause), we read, "But God that giveth the increase;" last clause of verse 9, "Ye are God's husbandry, ye are God's building." The processes of growth and building that are important in life are also the very processes that God is endeavoring to work in us.

The story of the wise man who built his house upon a rock and the foolish man who built his house on the sand seem to divide human experience into two classifications, but each man "built his house." Also there seems to be a law of growth to which we are subject, whether we are diligent or indifferent regarding the process of growth or whether we recognize or ignore its effect and consequence in our individual experience. Either we "grow in grace" if we meet the conditions and take advantage of all that promotes that kind of growth, or we "will increase unto more ungodliness" if such trends and tendencies are not checked before they **start to grow.** "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12:15).

Another way in which a house, or a tree, are symbolic of happiness is that they last or live for a long time, usually for more than a lifetime. Happiness is not for momentary whims or sudden fears that soon fade and vanish. If we learn the lessons that these symbols stand for and comply with them, we will find that more and more our experience of happiness "is likened unto" these symbols.

New Carlisle, Ohio.

—o—

THE GULF STORM

By E. S. Hallman

News of the Gulf storm penetrating into South Texas, was given in the Gospel Herald a few weeks ago. The damage done to property, especially windmills and small buildings, was widespread. The heavy loss to our Mennonite people is that the church building was blown off the foundation and severely damaged. We will not be able to use it as it is; and in counselling together we decided to rebuild a smaller building with usable material; or perhaps accept the free offer of sufficient rock from a quarry near by so as to enable us to build a rock (stone) house of worship. The State Department has given priority in the purchasing of shingles, cement, and other building material for a limited time to its citizens, who suffered wreckage in the storm-swept area.

In our church counsel we decided to send this information through the Gospel Herald to our brethren in the North. Any contributions made by individuals or congregations will be gratefully accepted as from the Lord, being made possible through His servants. Your contributions can be sent either to the Mennonite Board of Missions and Charities, Elkhart, Ind., or to the writer.

Tuleta, Texas.

—o—

PRAY FOR THE WORK EAST OF LACOMB

LACOMB, OREGON.—First of all we want to make a correction or at least clear up the report which we sent in Aug. 6, 1942. In our writing we left the impression that the Bible school and three-week tent meeting had been here at Lacomb, but instead it had been at Beaver, Oreg., about eight miles from Blaine where we had been located since Feb. 11, this year. We are sorry for the mistake.

We began our Bible school and tent meeting here in Hern's Park, 3½ miles east of Lacomb, Wednesday, Aug. 12. The reason for the midweek beginning was that our tent was delayed in shipping; therefore the two-day delay. Six were present the first day of Bible school. The highest attendance was 19 with 31 enrolled. There was one perfect attendance. Bean-picking seemed to be the reason for irregular attendance. The tent meetings were very poorly attended. Of course folks didn't pick beans nights but, "They all with one consent began to make excuse" (Luke 14:18).

One neighbor was very good to provide us with milk and apples and other things which farmers have for temporal use. Several parents and friends came the night of Bible school program held Tuesday evening, Aug. 25. Children took very good interest when they could be present and did very well on the night of the program. We had Sunday school one Sunday morning in the tent with 21 present. We have begun Sunday school at the Green Mt. Schoolhouse about 2½ miles east of Lacomb and about 1½ miles from the park where we had tent meetings.

We are still living in our trailer in this park, a very convenient place in the community. We began this Sunday school by request of some from the community. Only five outsiders were present last Sunday, but three carloads from the Fairview Church near Albany came over.

Pray for the work here east of Lacomb. It surely is a needy field. There are lots of people if we can only get them interested in the Gospel. There are between 40 and 50 children who attend this Green Mt. School.

We truly did appreciate and enjoy the very warm fellowship and unity with our coworkers in the Bible school and tent meetings, Bro. and Sister Ernest Bontrager from Porter School, near Estacada, and Sister Florence Wolfer of Sheridan. Many blessings and infillings did we receive in our morning and

evening seasons of worship and prayer. Two souls sought pardon and peace at the altar of prayer. May they go all the way with Him. May those who read this hold us up to the throne of grace that we may know God's leading and you, too, may have a part in this great work of evangelizing the world.

Our address will be Lacomb, Oreg., until further notice.

Bro. and Sister James Bucher.

Sept. 14, 1942.

——o——

JOHN WESLEY ON SINGING

Congregational singing is a means of grace. Hymns give expression to our deepest feelings, unite Christians in worship, and lift our hearts toward God. We would do well to heed the advice given by John Wesley in a hymnbook, "Sacred Melody," published in 1761.

Here are his rules:

1. "Learn these tunes before you learn any others; afterward as many as you can.

2. Sing them exactly as they are printed here, without altering or mending them at all. . . .

3. Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weariness hinder you. If it is a cross for you, take it up, and you will find it a blessing.

4. Sing lustily and with good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sang the songs of Satan.

5. Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, to make one clear, melodious sound.

6. Sing in time. Whatever time is sung, be sure to keep with it. Do not run before nor stay behind it, but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

7. Above all, sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually. So shall your singing be such as the Lord will approve of here, and reward you when He cometh in the clouds of heaven.—S. S. Times.

——o——

Ye are my friends, if ye do whatsoever I command you.—John 15:14.

PROFANITY DRESSED UP IN SUNDAY CLOTHES

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.—James 1:26.

More than seventy-five per cent of Christians I know, and I try to make friends with the best, use one or more of the following expressions: "What the deuce," "dickens," "golly," "heavens," or "for heaven's sake," "goodness," "goodness gracious," and "gee." There are many more which could be mentioned, but these will suffice to justify our subject.

When you say, "What the deuce," you are really saying, "What the devil." (See Webster's New International Dictionary.)

"Dickens" is another euphemism for the devil. A euphemism as described by Webster is "a way of describing an offensive thing by an inoffensive expression."

"Darn," according to Funk and Wagnalls' Practical Dictionary, means "to damn."

Webster defines "gosh" as a substitute for God used in oaths. Therefore, if we use this word we transgress the second commandment, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain" (Ex. 20:7).

"Golly" is another euphemism for the profane use of God and is recognized by language authorities as meaning God.

Many who throw up their hands in horror when they hear the word "hell" in an oath, repeatedly say, "Oh, heavens," or "for heaven's sake," which is much worse, for it gets closer to God and His throne. "And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon" (Matt. 23:22). Webster says that the phrases, "for goodness sake" and "goodness gracious," refer originally to the goodness of God. Jesus said, in Luke 18:19, "None is good, save one, that is, God." "Gee," commonly thought of as slang, is listed in Webster's Dictionary with a capital letter and said to be "a form of Jesus used in minced oaths." Men who are authorities on etymology have traced these words to their origin. All disputes are settled by consulting the dictionary.

"And now, brethren, I wot that through ignorance ye did it" (Acts 3:17), that very few have been guilty of "presumptuous sin," and therefore we hope and pray that this little ray of light on the subject may help many to reverence the name of Jesus and God.

But someone may say, "I don't mean it that way when I use those words." I gladly grant that very few mean it that way, but it is just as true that many unsaved people who use the name of God in vain do not mean it, but do it from force of habit. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." We take it in vain, whether we dress it in Sunday clothes or speak plainly. Certainly you would never think of taking the precious name of Jesus in vain.

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2).

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3:10).

One asked me, "What can I say then, if I can't use any of these words?" There are 400,000 words in the English language, and I dare assert that ninety-five per cent of them would be safe to have on your lips when you are dying.—Fred Beck in The Christian Readers' Digest. Sel. by Ruth Friedt.

LITTLE LESSONS FROM LIFE

(Continued from page 566)

molest the sparrow." Perhaps the very helplessness of the bit of bird life protected it.

I wonder if it is not so with these lives of ours. We are helpless, even though we sometimes do not know it. Our Father knows so much better than we, how utterly unable we are to take care of ourselves. Perhaps this is the reason Jesus gives us this lovely picture of utter insufficiency of our own strength and ability.

In these troubled days we are tempted to wonder if God has forgotten to watch over this troubled sinning world. There are a good many "sparrows" that we know about, and millions that we do not know. Does God still care as He did of yore? Why can all this hate and cruelty and bloodshed continue? Why does He seem so far away?

Listen, troubled heart, He does care. "Not one of them shall fall to the ground without your Father." He notices the sparrows, even the odd one that is sold extra when you take "two farthings worth."

"Our Lord assures us that He is still the same. His loving care overarches all," and that means our lives too. God retains in His hands the control of the world. God still notes the sparrow, and His watchful eye still notes the sparrow's fall.

May we remember amid the darkness and gloom that even though we can not see, we have the assurance that He is still there.

Scottdale, Pa.

——o——

Obey my voice, and I will be your God.—Jer. 7:23.

CORRESPONDENCE

(Continued from page 569)

ur spiritual benefit. We praise God for four oys who gave their hearts to the Lord at ese meetings. We ask an interest in your rayers in behalf of these boys, that they may emain true to their Lord.

Sunday evening, Aug. 16, Bro. Earl Ress- r told us of his work in northern Minne- ota. We were greatly impressed to hear of od's leading in that particular field of labor.

Sunday evening, Aug. 23, the Walnut reek mixed chorus gave us a splendid pro- ram in song. The program was greatly ap- reciated by all present.

Sept. 23, 1942. Cor.

ELKHART, IND.

For those who attended, the people at rairie St. Mennonite Church had a real piritual feast in a week-end Bible conference which Brethren S. C. Yoder of Goshen, nd., and David D. Miller of Berlin, Ohio, ere the speakers. The former gave us 5 ery illuminating lessons on the epistle of itus; the latter, two talks on Regeneration nd three on Sanctification. Those who fol- owed him closely and were willing to obey hat they were shown to be the will of the ord, could not help but be benefited.

These meetings began Thursday evening, ept. 10, and closed Sunday evening, the 13th. he close observer could clearly see the dif- rence between teaching and preaching. This ade the meetings the more interesting and difying. We were sorry for the fact that this as one of the most busy seasons of the year, hich was one of several causes for the poor tendance. Both speakers linked their les- ons so closely together that as one thinks of em now, each speaker presented his mes- ge in such a way that instead of thinking f them as five distinct talks, each one's mes- ges seem like one complete whole. The eetings were very edifying, and we trust ey will bear much fruit for God.

Sept. 23, 1942. Cor.

South America

SERRANO NEWS

Here in La Falda we are continuing the aching of Nebuchadnezzar as found in aniel 4:1: "Unto all people, nations, and nguages, that dwell in all the earth; peace e multiplied unto you."

Although the work here in La Falda is ew and small, we have a Christian league of ations almost every meeting. There are sel- om more than twenty-five at a meeting, but ften as many as eleven nations represented one time. The nations represented are: ermany, Armenia, Switzerland, Spain, Ar- entina, Canada, Italy, Uruguay, England, nited States, and the Jews. It certainly is a rivilege to preach peace to all nations and eoples.

Our song services are rather interesting at mes. For instance, one evening we were nging a tune that is well known in all lan- uages. One could hear some of the older ersons ignoring the Spanish words and soft- singing in their own tongue. Pray that all these nations may be united by the Prince of Peace.

There are even German sailors of the Graf Spee living here. God's power can even make them soldiers of the Cross.

Last week we had the help of the Free Brethren and their Bible coach to do open-air work in all the surrounding towns. Many hundreds heard the Gospel by this means that would never have entered a church. Some Bibles and Testaments were sold, and all were given Bible portions or tracts.

Next week we expect to start the summer tent campaign here in the Cosquin district. Please remember us before the Throne in this special work.

Friday I had an experience that shows how God uses the enemies of the Gospel to bring about His will. Upon offering tracts and Gospels to a storekeeper I was told that they were Catholics and had no interest in the Gospel, flatly refusing the Word of God. Just as I was going out of the door I heard the owner say to his son, "I should have taken the tracts to use in wrapping things because paper is so scarce and very expensive." So I returned and gave him about forty tracts, saying that I was glad to help him if possible. I knew that the Word would reach the homes and be read with an open mind, coming from their local merchant.

Yours for the lost of all nations,
Frances and Calvin Holderman.

Sept. 4, 1942.

Announcements

LANCASTER CONFERENCE

The semiannual meeting of the Lancaster Mennonite Conference will be held, D. V., at Mellinger's Mennonite Church on Friday, October 2, 1942. All invited.

Henry E. Lutz, Secretary.

WASHINGTON COUNTY AND FRANKLIN COUNTY CONFERENCE

The annual session of the Washington Co., Maryland, and Franklin Co., Pa., Mennonite Conference will be held, the Lord willing, at the Chambersburg Church near Chambersburg, Pa., on Friday, Oct. 9, 1942, beginning at 9:00 A.M. The District Mission Board will meet on Thursday preceding at 9:00 A.M. and on that Thursday afternoon the Bishop Board will meet to arrange for the work of Conference.

An invitation is extended to all.

J. Irvin Lehman, Secretary of Conference.
John D. Risser, Secretary of Mission Board.

Relief Notes

Constructing the Chaco Road

With the co-operation of the Mennonites of the Fernheim and Menno colonies, Bro. Vernon Schmidt is proceeding with the construction of a much-needed road on the boundary between the two colonies. The colonies jointly are donating the labor while the Mennonite Central Committee is providing some funds for a grader and other needed equipment.

Bro. Schmidt remarks in his August 21 letter: "Orange trees here are blooming good, so if there is no more frost this winter, maybe they will have a good crop of them here. It is too dry yet to do any planting, and too early too, so it is a good time to be working on this road."

C. P. S. Camps

New Hospitals Open to Mennonite Boys

Two state hospitals have recently been approved as institutions eligible to use C.P.S. boys on their staffs. A mental hospital at Wilmington, Del., and also at Hastings, Neb., will receive contingents of C.P.S. campees. The former will receive boys from the Sideling Hill and Howard camps in Pennsylvania, and the latter from the mid-western camps in Denison, Iowa, and Weeping Water, Neb.

Emergency Farm Service Approved

The United States Employment Service is the government agency under which C.P.S. campees can now do emergency farm labor in communities adjacent to the camp. This work is done during the regular work hours and is carried on within the confines of a 15-mile radius of the camp. The work is voluntary on the part of the campees and is limited to the particular form of labor which the U.S.E.S. certifies as being of an emergency nature.

This new provision is recent and to date only a few of the C.P.S. camps have been affected by it.

Appointments to Camp Staffs

Dietitians: Sister Ellen Zimmerman, Harper, Kans., to Belton, Mont.; Sister Clara Vogt of California to North Fork, Calif.; Sister Laura Blosser, Columbiana, Ohio, to Luray, Va.

Business Manager: Bro. Leon D. Lugbill, campee, Luray, Va.

Nurse-matron: Sister Elsie Rempel, Hillsboro, Kans., to North Fork, Calif.

Educational Directors: Bro. Elmer Ediger, campee at Colorado Springs, to Weeping Water, Neb.; Bro. Roy Wenger, Smithville, Ohio, to Colorado Springs, Colo.

Camp Briefs

Hill City, S. Dak., is the site of a new camp to be opened by the Mennonite Central Committee in the Black Hills region of that state sometime in October.

Bro. Robert Kreider, for the past year educational director at Colorado Springs, is being transferred to the Akron, Pa., office where he will assist in the effective administration of the educational program of the Mennonite C.P.S. camps.

On Sept. 25, 1942, a total of 122 boys were scheduled to arrive at Mennonite camps.

Peace Section Note

Civilian Government Bonds

We would like to emphasize some further points of correction in filling out the Subscription Orders for Bonds. Please use the full first name and not an initial. If only the initial is used, it is necessary to write to the subscriber asking for his full name before the order can be entered. In the case of a wife making a subscription, she would use her own first name. For example, Mrs. **Mary** Smith rather than Mrs. **John** Smith.

Postcard Receipts for subscriptions are sent directly to the individual subscriber rather than to the treasurers or representatives of the groups. The representatives of Provident Trust Company have agreed that they will write a letter to such treasurers, listing the names registered with the appropriate amounts, which will serve as receipt to the treasurer, if that is desired. May we suggest that church treasurers, when sending in subscriptions for a number of people, should ask for such letter of recognition from Provident Trust Company.

Subscription orders to date from our M.C.C. constituencies have reached a total of $108,400.00. —J. W. H.

Compiled by Grant M. Stoltzfus
Released September 23, 1942

—o—

Special Meetings

ELIZABETHTOWN, PA.

Report of our Harvest Home and Bible Meeting held at the Bossler's Church, near Elizabethtown, Pa., Aug. 7-9, 1942.

Program and Speakers.—Luke 12:15, J. Irvin Lehman, Chambersburg, Pa.; Harvest Sermon, J. Irvin Lehman; Christian Stewardship, J. L. Stauffer, Harrisonburg, Va.; Threatening Evils, J. L. Stauffer; Signs of the Times, J. Irvin Lehman; Sunday School Lesson: Intermediates, J. Irvin Lehman; Adults, J. L. Stauffer; Prayers, J. Irvin Lehman; Children's Meeting, J. Clarence Garber, Lancaster; Neglected Doctrines, J. Irvin Lehman; Rev. 3:2, J. L. Stauffer; Carnal or Spiritual, Which? J. Irvin Lehman; The Second Coming of Christ, J. L. Stauffer.

Thoughts Presented.—"Beware of covetousness" (Luke 12:15). Our Christian desire to possess must be spiritually tempered. Our riches are measured by our attitude to the Lord who gave it, not in the little or much that we have. All our temporal blessings should turn us to God. God's supply in nature is infinite. A steward is not an owner, only a trustee. Riches often bring spiritual bankruptcy. Lack of Christian unity, loss of Christian love, cares of this life, listening to strange voices, drinking at strange fountains, are some of our threatening evils. For true prayer we must have explicit faith that God has sufficient of whatever we need. The story of the fine character of Dorcas was told to the children. Some of our neglected doctrines relate to the attributes of God and the nature of man, some to repentance, some to practical Christian living. Peace with all men and holiness are absolute necessities. We are not holy until we have been forgiven our past sins and have repented of and confessed any present sins. "Be watchful, and strengthen the things which remain" (Rev. 3:12). We have remaining: nonresistance, nonswearing of oaths, nonconformity, church discipline, nonsalaried ministry. We must strengthen these. If we compromise we lose it all. Spirituality is not continuing, but must be guarded. The second coming of Christ is a comforting hope, a separating hope, a purifying hope, and a living hope. "Even so, come, Lord Jesus." Secretary.

NEW HOLLAND, PA.

Report of the Annual Workers' Meeting held at the Welsh Mountain Samaritan Home on Labor Day, Sept. 7, 1942.

Organization.—Mods., M. G. Sauder, Sem Eby; Chors., Paul Neff, Eli Wenger; Secy., Clarence L. Hershey.

Subjects and Speakers.—(Morning Session) Devotion (Acts 2:1-21), Daniel Sensenig; Sermon (The Holy Spirit in the Book of Acts), J. Paul Graybill; "I Must Work the Works" (John 9:4), Mahlon Zimmerman; Helps and Hindrances to Our Missionary Visions, S. M. Stoltzfus. (Afternoon Session) Devotion (Psalm 86), John Reinard; Mission Station Reports: (Red Well), Irvin L. Groff—(Meadville), Sem Hershey—(Welsh Mountain Colored Mission), Clayton Leaman; Experiences in Relief Work, M. C. Lehman; Loyalty, Elmer Martin; The Grace of Patience, Simon Bucher; Superintendent's Report, Henry Hershey.

Thoughts Gleaned.—The Christian life is a vital one and cannot be lived without the aid of the Holy Spirit. He is no respecter of persons, but will direct every life that is in fellowship with Christ; also convict men of sin and help them overcome the powers of darkness. Jesus' mission was to serve others. He chose the path of humble service that men might know God. Christ lived a wonderful life, yet He accomplished greater things by His death, in bringing us salvation. If we experience it in our hearts we will also be "workers together with him." We cannot be too zealous in the Lord's work, if it is God-directed. Some helps to our missionary vision: a love and passion for souls; resolve not to become discouraged. Be faithful—faithfulness is a greater asset than ability in Christian service. Hindrances: Inconsistent living, rebelling against God's ordinances, not true to our baptismal vow. "To be carnally minded is death" (Rom. 8:6). The terrible condition in the world today is the result of carnality. Loyalty can only be manifested by a knowledge of His will for us. Hosea 4:6. When the leaders are disloyal, the people soon follow in the same path. Disloyalty causes spiritual decay. Patience is an outstanding attribute of God. Faith and patience go together. Impatience manifests a lack of faith; it also causes misunderstanding; it is sometimes difficult to distingish between patience and indifference. We need to practice this Christian grace among ourselves. Luke 21: 19. Secretary.

—o—

No truth can be seen as it is until it is seen in its relation to all other truths. In this relation only is it true.—Elizabeth Prentiss.

—o—

Married

Kauffman—Kauffman.—On March 8, 1942, at the home of the bride's parents, Bro. Ezra Kauffman's, Bro. Abe Kauffman and Sister Anna Kauffman, both members of the Fairview, Mich., Mennonite Church, were united in marriage by Bro. Menno Esch. May God's blessings rest upon this union.

Atherton—Handrich. — On Sunday morning, Sept. 6, 1942, in the Fairview, Mich., Mennonite Church, Bro. Joseph Atherton and Sister Wanda Handrich, both of the Fairview congregation, were united in marriage by Bro. Menno Esch. May God's blessings rest upon this union.

Maurer—Culler.—On Sunday morning, Aug. 30, 1942, Bro. Ivan R. Maurer and Sister Marjorie Culler, both of the Beech Church near Louisville, Ohio, were united in marriage at the home of the officiating bishop, Bro. O. N. Johns. May God richly bless them as they journey through life.

Weaver—Witmer.—On Aug. 1, 1942, at the home of the officiating bishop, Bro. J. Paul Graybill, East Earl, Pa., occurred the marriage of Bro. Lawrence M. Weaver of the Martindale, Pa., congregation and Sister Sadie G. Witmer of the Bowmansville, Pa., congregation. May God's blessings attend them.

Linder—Nussbaum. — On Sunday afternoon, Sept. 20, 1942, Bro. Ervin L. Linder of the Beech Church near Louisville, Ohio, and Sister Delphia M. Nussbaum of the Kidron, Ohio, Church were united in marriage at the Kidron Mennonite Church, Bishops O. N. Johns and Reuben Hofstetter officiating. May the rich blessings of God attend them through life.

Meyers — Nolin. — On Wednesday evening, Sept. 16, 1942, Bro. William B. Meyers and Sister Sula Belle Nolin, both members of the Mennonite Gospel Mission, Hannibal, Mo., after a sermon by Bro. Nelson E. Kauffman, were united in marriage by Bro. J. M. Kreider. May God's choicest blessings attend them through life.

Obituary

Burkhart.—Tena, daughter of Bishop David and Elizabeth (Thut) Hilty, was born April 25, 1868, at Bluffton, Ohio; died at Nampa, Idaho, July 3, 1942; aged 74 y. 2 m. 8 d. At the age of fourteen she was converted and united with the Zion Mennonite Church west of Bluffton, Ohio. In February, 1892, she was united in marriage to Andrew, son of Preacher and Mrs. Isaac Burkhart, of the same congregation. Aug. 18, 1894, her husband, superintendent of the Zion Sunday School, was called home, leaving her with a son, Andrew William, who passed away at the age of fifteen months, Sept. 27, 1895. Bereft of her husband and her baby, she devoted herself unselfishly and wholeheartedly to service in the home and the Church. Dec. 4, 1899, shortly before the Orphans' Home was moved from Wayne County to West Liberty, Ohio, she volunteered for service in that institution and gave nearly eleven and a half years of her life to that work, serving as matron of the Home for a number of years. When the Orphans' Home moved to West Liberty, it was, for her, a home-coming, for her parents had moved from Bluffton to that place in 1895, when her father was called to the ministry of the new Bethel Mennonite Church. In 1902, however, Bro. and Sister Hilty moved to Nampa, Idaho, and in April, 1911, Tena felt called to give up her work at the Orphans' Home to take care of her mother in her declining years. She lived in the home of her parents at Nampa until they passed away. Her father died suddenly, but Tena cared for her mother through a long, lingering illness. After the death of her parents she made her home with her brother, the late Lou F. Hilty, spending about twenty years in nursing the sick in the neighborhood. She did outstanding work during the outbreak of influenza during World War I, nursing entire families day and night who were lying ill with this dread disease. The past ten years were devoted entirely to service in the home of her brother Lou. Their children, as she put it so often, were her children. To the very last her great concern was for the welfare of her widowed sister-in-law and her seven children.

She was known throughout the Church and community as always industrious, loyal, and faithful. Until she became ill on her birthday, April 25, 1941, she was always found in her accustomed place in prayer meeting and Sunday service. She loved the good, the true, and the beautiful; hence her life was an inspiration to all who knew her. Her favorite Bible text was I Cor. 2:9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." This text was used by Bro. E. S. Garber in bringing the message the day of her burial. It had been also her mother's favorite text and was used at the time of her mother's funeral.

Eichelberger. — Mabel Ellen, daughter of Chris and Adeline Eichelberger, was born May 29, 1924, near Pryor, Okla.; was instantly killed by a bolt of lightning July 13, 1942; aged 18 y. 1 m. 14 d. She united with the Mennonite Church at the age of 14 remaining faithful. She leaves her father, mother, 2 brothers (Wilfred and Clayton), 1 sister (Irene), 1 grandfather, a number of aunts and uncles, and a host of relatives and friends. Funeral services July 15, at the home and at the Kouts, Ind., Mennonite Church in charge of Bro. F. W. Weaver of Rensselaer, Ind.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in the home
That never can be filled."

Lee.—Iva, wife of Louis A. Lee, Hannibal, Mo., and daughter of the late Marion and Polly Graham, was born Sept. 20, 1880; died in Levering Hospital, Hannibal, Sept. 16, 1942; aged 61 y. 10 m. 26 d. Surviving are her husband and the following children: Mrs. H. L. Wilke

n, St. Louis; Mrs. Alice Groff, Galeshurg, .; Albert and Grover Lee of Hannibal; and bert Lee serving in the U. S. army; also 1 ter (Mrs. Nettie Cramblett), 1 brother (Wm. aham), both of Hannibal; and 8 grandchil-en. Sister Lee was a member of the Men-nite Gospel Mission, and was faithful unto ath. Funeral services were held at the Mis-n Friday afternoon, Sept. 18, in charge of os. J. M. Kreider and Nelson E. Kauffman. rial in Flint Hill Cemetery.

Liechty.—Dale, eldest son of Peter and Mar-a Liechty was born Jan. 26, 1922; died Sept. , 1942; aged 20 y. 7 m. 21 d. In 1938 he ac-pted Christ as his personal Saviour and unit-with the Leo Mennonite Church, in which he ntinued a faithful member until his death. April of this year he became ill with the urable disease leukemia and though fully formed concerning his condition and the pros-cts of recovery, he remained cheerful, hope-, and strong of spirit until the day of his ath. Surviving him are his parents, 3 sisters rene, Luella, and Marilyn Jean), 2 brothers lifford and Herbert), all at home, grand-rents (Mr. and Mrs. Peter Liechty, Sr., Gra-l, and Mrs. Mary Yoder, Grabill). In addi-n to his parents and other members of the mediate family, he leaves a host of relatives d friends.

"A silent thought, a silent tear,
Keep him in memory ever dear;
Good took him home, it was His will,
But in our hearts he liveth still."

Long.—Katie Emma, daughter of William d Joanna Augusta (Brinkman) Brandis, was rn March 17, 1885; died after a brief illness e to cerebral hemorrhage Aug. 25, 1942; aged y. 5 m. 8 d. She was united in marriage to arles Long Nov. 24, 1902, who survives her th the following children: Mamie (wife of alter Lapp), Chalfont; James of Sellersville; fford of Woxall; Walter of Souderton; Al-da (wife of Titus Landis) of Elroy; Russel d William of Telford. There also survive 5 ndchildren, 3 sisters, and 2 brothers. She d been a faithful member of the Line Lex-ton Mennonite Church. She had a meek d quiet spirit, was loved by all who knew her, s patient in her suffering, calling on the rd Jesus to take her to His happy home. She greatly missed, but we know that our loss is eternal gain. Services were held Aug. 29 the Line Lexington Mennonite Church.

o one heard the footsteps of the angel draw-ing near,
ho took from earth to heaven the one we loved so dear;
one knows the silent heartache,
Only we who lost can tell
the grief that's borne in silence,
For the one we loved so well."

—The Family.

Mishler.—Martha, daughter of Jonathan and therine (Miller) Eash, was born July 27, 71, in Lagrange Co., Ind., where she resided the time of her death; died Sept. 19, 1942, er a brief illness; aged 71 y. 1 m. 23 d. . 1, 1891, she was married to Simon P. oley, who preceded her in death Feb. 18, 5. One son (Ora) died in 1903. Surviving 4 sons (Vernon J. Hooley of Manson, Iowa; J., Kenneth and George Hooley of the home mmunity), 4 daughters (Lois, wife of Roscoe pe; Clara, wife of Guy Hershberger; Ger-de, wife of David Miller; and Florence oley, all of the home community). She also ves 20 grandchildren, 1 brother (Levi Eash), l 2 sisters (Elizabeth, wife of Josiah J. Mil- and Polly, widow of George Mishler). She lso survived hy her husband (Edward Mish- whom she married Feb. 22, 1930), and by stepchildren. In her youth she accepted rist as her Saviour and united with the Men-nite Church, in which faith she died. She s a faithful member, always interested in work of the Church and served as a Sunday-school teacher for many years. Funeral services were held at the Forks Mennonite Church, Sept. 21, in charge of Bros. D. D. Miller and Early Bontrager. Text: John 14:3. The body was laid to rest in the Miller Cemetery.

Walls.—Charles Calvin Walls was born in Cherry Tree, Pa., July 15, 1871; died of cancer in Johnstown, Pa., Sept. 12, 1942; aged 71 y. 1 m. 28 d. On July 3, 1942, he was baptized and received into the Mennonite Church, after having been brought to the light in a marvelous way. His time was short in the service of the Lord, but not without a testimony of being saved hy grace—others saying that he lived a changed life. He leaves his widow (Mary E. Walls), 4 children (Wm. M. Walls, Pautucket, R. I.; Mrs. Alpha Miller, Mishawaka, Ind.; Mrs. Liberty Plummer, Somerset, Pa.; Ira C. Walls, at home), 4 grandchildren, 2 brothers, and 1 sister. Funeral services were held hy Bro. I. S. Mast. Text, Psalm 90, selected by the deceased.

Wenger.—Bessie Pearl, daughter of the late Bishop L. J. and Mary (Coffman) Heatwole, was born July 7, 1881, at Dale Enterprise, Va.; died in Rockingham Memorial Hospital, Harrisonburg, Va., Sept. 11, 1942; aged 61 y. 2 m. 4 d. Although she had not enjoyed the best of health for some years, the immediate cause of her death was cerehral hemorrhage. On Nov. 9, 1905, she was united in marriage with Oscar E. Wenger, and they made their home near Linville, Va. She is survived hy her husband, 2 sons (Raymond H. of Linville, Linden M. of Harrisonhurg), 2 daughters (Mildred. wife of Marvin Plank, Harrisonburg; Edith, at home), 2 grandchildren, 1 brother (Justus B. Heatwole, Dale Enterprise), 4 sisters (Katie, wife of C. M. Grove, Stuarts Draft, Va.; Nellie, wife of E. C. Suter, Harrisonburg; Elizabeth, wife of E. L. Grove, and Annie L. Heatwole, Dale Enterprise). In her fourteenth year she united with the Mennonite Church and remained true to its principles throughout life. She was a devoted Christian wife and mother. Hers was a life of loving deeds of kindness among her kindred and friends. Funeral services were conducted at the home and at Lindale Church, in charge of Bro. H. B. Keener at the home and Bros. John Mumaw and J. L. Stauffer at the church. Text (chosen by the deceased), "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness" (Psa. 17:15).

"Though the cloud may be dark, there is sunshine beyond it,
Though the night may be long, yet the morning is near;
Though the vale may be deep, there is music around it,
And hope 'mid our sorrow, bright hope is still near."

Wenger.—David S., son of Henry and Margaret (Wanner) Wenger, was born in Elkhart Co., Ind., May 20. 1868; died Sept. 7, 1942, after an illness of two days at the home of his son-in-law and daughter (Mr. and Mrs. Harold Schrock); aged 74 y. 4 m. 17 d. June 18, 1889, he was united in marriage to Eva S. Loucks. In 1892, he and his companion united with the Mennonite Church, of which he remained faithful till death, and was a regular attendant at the Yellow Creek congregation. In the latter part of his life, he was afflicted in his hearing and was thus deprived of getting the messages at the house of God, but he depended on his companion and others to give him some of the truths that were presented. Before his affliction he often gathered his children and companion together and read from the Word of God and sang those spiritual songs which he enjoyed so much. He was a kind and loving hushand and father, much respected at home and in the community in which he lived, which was shown by the extra large gathering of friends at his funeral. His sickness was of short duration, suffering a few light strokes in the last few years; the fatal stroke lasted two days. Two infant sons and 1 great-grandson preceded him to the glory world. Those remaining are his sorrowing companion and the following children: Mrs. Oma Martin, Mrs. Samuel Bixler, Mrs. Oscar Weaver, Charles Wenger, Mrs. John Ramer, Mrs. Harold Schrock, Mrs. William Miller; 29 grandchildren, 5 great-grandchildren, 2 brothers (Daniel and Henry Wenger of the home community), 2 sisters (Mrs. Martin Blocher and Mrs. James Boyer of Elkhart), and many relatives and friends. Funeral services were held Sept. 10 at his home and at the Olive Mennonite Church, in charge of Bros. Ralph Smucker and Clarence Shank. Text, I Thess. 4:18. Burial in the adjoining cemetery.

"Father dear, you're not forgotten,
Though on earth you are no more,
Still in memory you are with us,
As you always were before."

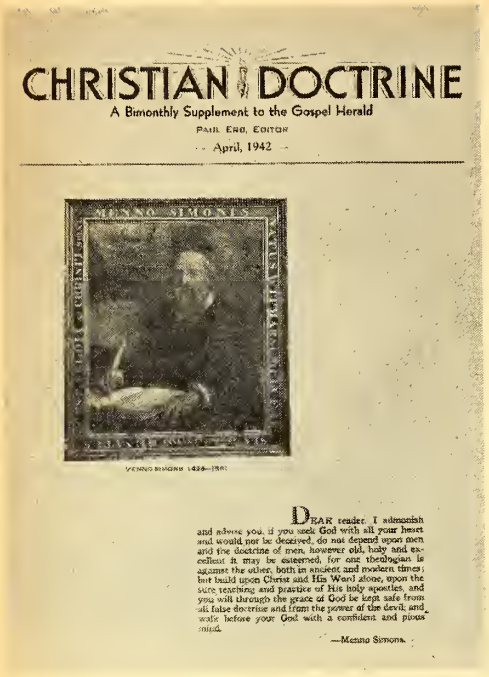
Zehr.—Georgia Luella Lenz was born March 21, 1901, in Dubois, Ill.; died after a brief illness Sept. 11, 1942; aged 41 y. 5 m. 21 d. At the age of nine years she came to the Salem Orphanage, near Flanagan, Ill., to make her home. At the age of 18 the late Supt. Rupp gave her a position at the Mennonite Hospital at Bloomington. Ill. Aug. 20, 1919, she was married to Roy Zehr. To this union were born 3 sons. She united with the Waldo Mennonite Church and remained faithful until death. Thursday afternoon she became seriously ill, and early Friday morning was removed to the Mennonite Hospital at Bloomington. Her condition became more serious as the day passed, and at 6:30 she underwent an emergency operation from which she remained unconscious. She peacefully departed from this world of pain and sorrow to be with her Lord and Saviour in whom she trusted. She leaves her bereaved husband and 3 sons (Harold Joseph of C.P.S. Camp 28, Medaryville, Ind.; Jerold Allen and Robert Roy, at home), 1 sister (Mrs. J. W. Tate, Little Rock, Ark.), 1 brother (Wm. G. Lenz, Detroit, Mich.), a stepgrandmother, several aunts and uncles, and a host of relatives and friends. Funeral services were held Sept. 14 at the home and at the Waldo Mennonite Church, in charge of Bros. J. D. Hartzler and H. E. Bertsche.

—o—

Oh, what an effective balm is the precious Word of God and how the Holy Spirit brings us just the message we need in just the time we need it as we prayerfully search the Word. —Phoebe Yoder.

Table of Contents

561—Editorial
562—Creation (Poem)
Why I should Join the Church
The Unfinished Task
563—Biblical and Historical Mennonite View on Nonconformity
564—The Minister (Poem)
Sermon Outline
565—Scripture Light on the Ministry
Holding Fast Our Profession
565—My Shepherd (Poem)
God Liveth Still
Expression of Thanks
Little Lessons from Life
567—Sunday School Lesson
Bible Meeting Topic
568—Field Notes
569—Correspondence
570—The Valley of Silence (Poem)
Essentials to Happiness
571—The Gulf Storm
Pray for the Work East of Lacome
572—John Wesley on Singing
Profanity Dressed up in Sunday clothes
573—Relief and C.P.S. Notes
574—Special Meetings
Married
Obituary


CHRISTIAN DOCTRINE

A Bimonthly Supplement to the Gospel Herald

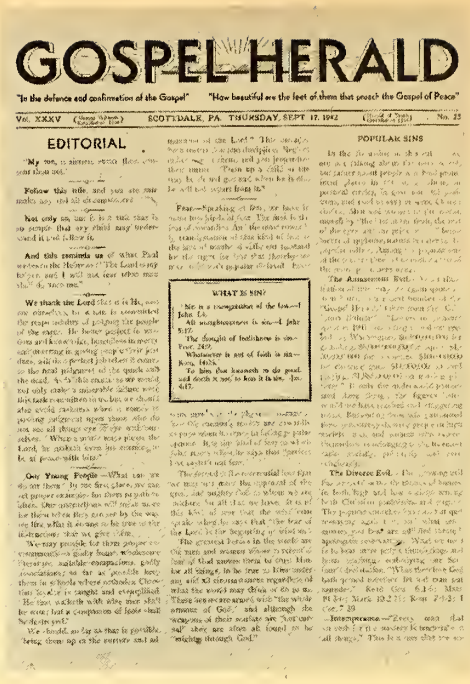
PAUL ERB, EDITOR

April, 1942

MENNO SIMONS

DEAR reader, I admonish and advise you, if you seek God with all your heart and would not be deceived, do not depend upon men and the doctrine of men, however old, holy and excellent it may be esteemed, for one theologian is against the other, both in ancient and modern times; but build upon Christ and His Word alone, upon the sure teaching and practice of His holy apostles, and you will through the grace of God be kept safe from all false doctrine and from the power of the devil; and walk before your God with a confident and pious mind.

—Menno Simons.


GOSPEL HERALD

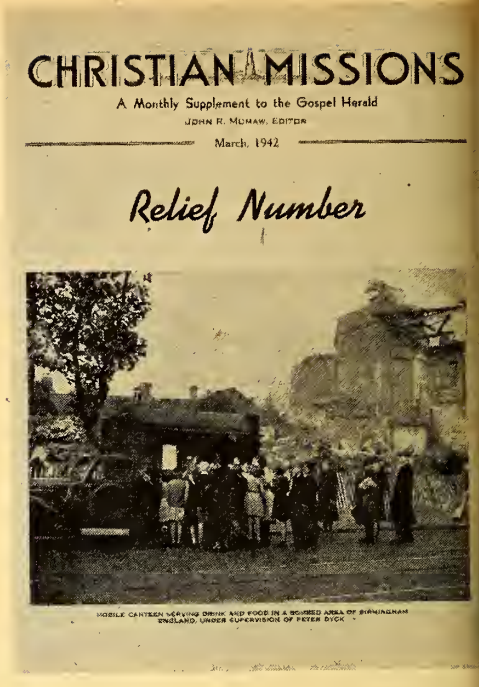
"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness) SCOTTDALE, PA. THURSDAY, SEPT. 17, 1942 (Christian Leader) No. 25

EDITORIAL

POPULAR SINS

WHAT IS SIN?


CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

March, 1942

Relief Number

MOBILE CANTEEN SERVING DRINK AND FOOD IN A BOMBED AREA OF BIRMINGHAM ENGLAND, UNDER SUPERVISION OF PETER DICK

Ten Reasons

WHY THE "GOSPEL HERALD" SHOULD BE IN EVERY MENNONITE HOME TODAY

1. EDITORIALS

TODAY you need to read the prayerfully prepared editorial comment made each week on church issues and news of the day, by Bro. Kauffman, church leader and author and editor of church literature for many years.

2. ARTICLES

TODAY the articles in the **Herald** covering a wide range of subjects will help you in living for Christ and the Church. Well-known church leaders, ministers, and laymen speak through its pages.

3. OFFICIAL ORGAN

TODAY your home needs to receive the **Herald,** the official organ of the Mennonite Church. You can read for yourself firsthand authentic announcements and reports of all church-wide organizations and activities.

4. CHURCH NEWS

TODAY all well-informed members receive and read the **Herald.** Latest news about current church activities, such as C.P.S. Camps, Relief Work, Mission Work, and our church institutions is found each week in the Herald's pages.

5. "CHRISTIAN DOCTRINE"

TODAY each home needs **Christian Doctrine,** a bimonthly paper sent to each **Herald** subscriber. It is capably edited by Bro. Paul Erb and contains articles on our church doctrines, carefully prepared by our own writers.

6. "CHRISTIAN MISSIONS"

TODAY, to pray and give intelligently for saving souls, one should read **Christian Missions,** sent to each Herald subscriber. It is edited by Bro. J. R. Mumaw, and contains pictures and articles on home and foreign mission work.

7. REPORTS

TODAY you can understand and pray for the problems facing our church by reading the resolutions and decisions in reports of church organizations in the **Herald.**

8. DEPARTMENTS

TODAY all kinds of Christian workers can receive assistance from each one of the more than twelve departments, such as Field Notes, Minister's Page, and Doctrinal, of the **Herald.**

9. CATALOG

TODAY there is no end to the making of books. To every Herald subscriber our House catalog containing the latest in Christian reading, is mailed to each subscriber as soon as it is printed.

10. CHURCH ISSUES

TODAY every Mennonite home needs a magazine that will stabilize one's thinking and discuss church issues in a Scriptural way. The "Herald" will supply this need.

Five Ways

THE MENNONITE PUBLISHING HOUSE IS TODAY MAKING IT POSSIBLE FOR EVERY MENNONITE HOME TO RECEIVE THE "GOSPEL HERALD."

1. **By subscription;** rate, $1.50 per year; $4 for three years, in advance.

2. **Donation Rate,** 75c per year. This special donation rate is offered only for worthy poor whose subscription is paid by another individual or church organizations.

3. **Free to ministers and Missionaries,** regularly ordained or appointed by the Mennonite Church.

4. **Free "Herald" Fund.** When accompanied with the signature of the home minister who recommends that the applicant is worthy of this special donation.

5. **To newly married members** establishing a home, the "Gospel Herald" is sent free for one year.

If every Mennonite home is to receive the **Gospel Herald,** it will depend upon **your** co-operation. Approximately two thirds of our homes receive the **Gospel Herald;** will you help us to place it in the remaining homes?

Mennonite Publishing House
Scottdale, Pa.

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

October, 1942

AFRICA NUMBER

Editorials

THIS month we are presenting messages from our missionaries in Africa. It serves as an annual report to constituency of the work being done on that field. We very happy to share this information with all our readof CHRISTIAN MISSIONS.

As you read through these articles it will be easy to se their vision of progress. Our missionaries in Africa ve encountered real problems, which they are not slow admit, but as one thinks through their articles you feel y are looking ahead with confident faith believing that gress is in the divine schedule for their future work.

We appreciate the difficulties which the missionary ce in Africa are encountering in their efforts to establish igenous church work. u will be interested in ding the article that deals h this point in particular. ere is a real challenge be- e them to establish the rk with such principles as l enable the native church carry on without too ch dependence upon the ne base. We commend m for these noble efforts.

These messages all reflect the natural missionary bur- which rests upon the hearts of those who have a vision the lost. We are glad to observe their desire to lean vily upon the Lord in these undertakings. Will you y that through God they may be able to do "valiantly."

These reports represent something of the newness of ir work in the frequent references to their struggle h problems related to the use of the vernacular. The rch at home should not slacken in their prayer efforts behalf of our brethren and sisters who are laboring d with a foreign language. This manifests itself not y in the production of good literature for distribution, it is felt quite keenly in preaching and common consation.

As usual, we find in these articles the prayer burdens of missionaries. Do not pass over these requests for yer without giving them consideration in your intersions. May we all labor together to lead souls to Christ to build them up in the faith.

Cable received by Bro. Henry F. Garber, President of Eastern Mennonite Board of Missions and Charities, on August 26, 1942:

. . . PRAY FOR CONTINUANCE OF REVIVAL IN AFRICAN CHURCH. WORKING OF SPIRIT UNPRECEDENTED.

To Our Missionaries in Africa . . .

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.—Acts 8:26-31.

IN this interesting account of a missionary contact with a colored man of New Testament times are represented some vital principles essential to successful Christian work. Philip was a man of ordinary passions but possessed a consecration which enabled him to be used of the Lord in unusual circumstances. He found his opportunity for personal witnessing to the Ethiopian under the direct leading of the Holy Spirit.

We are happy to believe that the missionaries in Africa have found a place of service through leadings of the Spirit just as definite as those experienced by the evangelist Philip. The human element of a missionary call involves a definite consecration of the Christian to the will of God for his life. It was that attitude of submission that enabled the Holy Spirit to call Philip into the circumstances where he found an interested and honest seeker.

Philip's approach to the unsaved man is an example of spiritual wisdom. He opened the conversation on a point of immediate interest. He made an effort to enter into the sinner's immediate concern. He found in him a man who felt the need of having someone to guide him.

This experience of the Ethiopian typifies what we believe you are encountering among the heathen of Tanganyika. There are no doubt many persons who are blinded to the spiritual values of life but who have come to possess a sense of impending doom. Their superstitions and

Continued on last page

Problems Resulting from Indigenous Building

By W. Ray Wenger

PROBLEMS are common to any building work. Before a building project is undertaken there must be plans and a blueprint. Plans and blueprint are comparatively easy to make; the sweat only begins to flow when odd-shaped stones must be fitted into a straight wall and when rough boards must be planed. The same is true regarding indigenous building. It is comparatively easy to say that indigenous building is the only Scriptural way to build and that it is the apostolic method. It is equally easy to state the three indigenous principles, i.e., self-government, self-propagation, and self-support; but it is another task to build on these principles.

Some of the general mission problems are the race differences, the low morals, the general impression that all Europeans are rich, America being a gold fountain, and a lack of appreciation for authority. These are the odd-shaped stones that must be fitted into the spiritual building. Of course, whether we build indigenously or not, many of these problems will still exist; but because we have chosen the indigenous principles upon which to base our building in Africa, some of the above questions have increased their acuteness twofold. For instance, the natives' opinion that all Europeans are rich intensifies the problem of self-support every time the issue comes up before the native church. This means that we must be very careful in the expenditure of all foreign funds, and that we must live very simply before these people.

I shall endeavor to give a few of the problems that have arisen from each principle.

1. **Self-Support.** "Money from America." This statement we have heard from the beginning of our Mission. This past conference we came face to face with this question. All our church elders were determined to have this matter settled and, of course, were satisfied with nothing less than what the statement implies, i.e., regular monthly wages from the home church for all native teachers. In this way they would become a part of a foreign organization rather than of the local church. This matter was settled only through the united prayer of all the missionaries present at this conference. After the Lord won this battle, a plan for tithing by all Christians was accepted and, if all co-operate, will meet the need.

2. **Self-Propagation.** Those engaged in the work of propagating the Gospel are tempted to be hirelings rather than true shepherds. If they do just what the European wants them to do and no more, they are content; thus fulfilling their duties before man rather than before the Head of the Church who has given the command, "Go ye." I heard of a man who traveled from Lancaster to York in Pennsylvania, who, upon arriving at York, became a professor of geography to his fellow travelers by informing them, "If the world is as big the other way around, it certainly is a big world," which implies that he had never been out of Lancaster County. Many of our natives have never been out of Musoma district; in fact a number have never seen the government center at Musoma. Therefore they cannot get the significance of Christ's statement, "Lift up your eyes." If we go on a local leave to Nairobi, which is about 350 miles from Musoma, the natives ask us if we were near America? Again they might ask if America is as far as Nairobi. All this is very instructive to us. It means that they have no idea of the needs of countries like China, India, and Russia, but only think of Musoma district and its needs. From the start of our Mission until just recently all the alms and tithe monies have been used to support our own teachers; however, this past year a collection was made throughout our district for war sufferers in England, but this was not possible without murmurings on the part of some.

3. **Self-Government.** From this principle of indigenous building comes our greatest problems which are yet to be solved. The first missionaries had many real problems as they endeavored to discipline and handle all church matters themselves. However later, as material was available, a very definite forward step was taken when church elders were elected to help in all problems and discipline. But we cannot stop here. Self-government also includes ordained native pastors and deacons and a church organization of rules and discipline.

We must go slowly and cautiously and build foundations that will stand the test. All odd-shaped stones must be pounded, all rough lumber must be sawed and planed to fit into the plan of the Master Builder. This calls the missionary to self-discipline; he must allow nothing to hinder his Bible study and prayer life as well as his study of the vernacular. For only by faithfully giving out the Bread of Life and by a constant communion with Him can we be in a position to lead these brethren on so that they in turn will be spiritual leaders of the flock. Our final authority for indigenous building is the Word. If we know the Word and teach the Word, if we are instant in season, out of season, we are building solidly.

In giving our work over slowly to the natives we need to recognize when a brother is filled with the Spirit, and even though he is slowly and unassumingly at his task we need to be careful that we do not come along and destroy the fruits of his labor. The heathen, by the power of God and the blood of Christ, can be made new creatures in Christ, but we Europeans cannot put a New York City street rush into the native of Africa. If the natives are slow to take to certain ideas, we must be careful to exercise patience with them and continue to teach the Word until they are fully convinced and ready to undertake this work of building a Church for Him. We need to progress as rapidly as possible but we must also be careful that the natives are with us in this progressive building.

While indigenous building has its problems, we rejoice that there are a number of native brethren in the church who have been taught the Word and who by their testimony are fully convinced that this is the Scriptural method, and are working with us.

Mission Directory for 1941

Name	Station	Address	Arrival
Elam W. Stauffer	Shirati	Musoma, Tan. T., E. Africa	1934
Elizabeth K. Stauffer	Shirati	Musoma, Tan. T., E. Africa	1934
John H. Mosemann, Jr.*		C.P.S. Camp Grottoes, Va.	1934
Ruth Mosemann*		C.P.S. Camp Grottoes, Va.	1934
Lillie S. Kaufman, M.D.†		Foosland, Ill.	1935
Elma Hershberger, R.N.*		Harrisonburg, Va.	1935
Clinton M. Ferster*		1814 Diamond St., Phil., Pa.	1935
Maybell Ferster*		1814 Diamond St., Phil., Pa.	1935
John E. Leatherman	Bukiroba	Musoma, Tan. T., E. Africa	1936
Catharine G. Leatherman	Bukiroba	Musoma, Tan. T., E. Africa	1936
J. Clyde Shenk	Bumangi	Musoma, Tan. T., E. Africa	1936
Alta B. Shenk	Bumangi	Musoma, Tan. T., E. Africa	1936
Phebe Yoder, R.N.	Mugango	Musoma, Tan. T., E. Africa	1937
W. Ray Wenger	Mugango	Musoma, Tan. T., E. Africa	1938
Miriam L. Wenger	Mugango	Musoma, Tan. T., E. Africa	1938
Noah K. Mack, M.D.	Nyabasi	Musoma, Tan. T., E. Africa	1938
Muriel T. Mack	Nyabasi	Musoma, Tan. T., E. Africa	1938
J. Eby Leaman	Bukiroba	Musoma, Tan. T., E. Africa	1939
Elva Leaman	Bukiroba	Musoma, Tan. T., E. Africa	1939
Vivian Eby	Shirati	Musoma, Tan. T., E. Africa	1939
Rhoda Wenger	Bumangi	Musoma, Tan. T., E. Africa	1939
Merle Eshleman, M.D.	Shirati	Musoma, Tan. T., E. Africa	194
Sara Eshleman	Shirati	Musoma, Tan. T., E. Africa	194
Simeon W. Hurst	Nyabasi	Musoma, Tan. T., E. Africa	194
Edna S. Hurst, R.N.	Nyabasi	Musoma, Tan. T., E. Africa	194

*On furlough. †On extended furlough.

STATIONS IN AFRICA

Station	Opened	Work carried on.
1. Shirati	1934	Sunday School, Church, Medical Work, Girl Work, Elementary School, Evangelistic and Village Work, and Outschools.
2. Bukiroba	1935	Sunday School, Church, Elementary School, Bible School, Evangelistic and Village Work, and Work in Musoma.
3. Mugango	1936	Sunday School, Church, Elementary School, Evangelistic and Village Work, Girls' Work, Medical Work, and Outschools.
4. Bumangi	1937	Sunday School, Church, Elementary School, Evangelistic and Village Work.
5. Nyabasi	1940	Church, Elementary School, Evangelistic and Village Work, Medical Work.

The Need and Power of Prayer

By Elam W. Stauffer

"WE wrestle . . . against principalities, against powers." No other portion could set forth more clearly the NEED of prayer. This portion of Scripture shows at once that we are not simply teaching natives how to believe and live, but that the work is one of constant struggle against powers that are far above anything the natural man has at his command. There is an organized, spiritual kingdom of darkness that contests every attempt to dispute its rule over the souls of men. Every child of God who has ever led a soul into the light or who has rescued one from the clutches of the powers of darkness knows how hot, long, and contested that struggle can be; and also knows that only power from God Himself can avail in the struggle. If you would realize how helpless you are, try to lead souls to the light. The need of prayer is the ONE GREAT NEED. The conflict is not one against heathen customs, strange beliefs, errant superstitions, nor sinful practices, but against powers of darkness that hold men in bondage. Those in darkness do not merely need the truth explained to them but there must be conviction within their own hearts that this message is the truth, against all else they have ever heard. And no amount of reason, intellect, or cleverness can produce this conviction, but only spiritual power from God.

Missionary Children	Date of Birth
Miriam Louise Eshleman	Jan. 25, 1937
Lois Leatherman	Feb. 16, 1937
David W. Shenk	April 18, 1937
Mary Lois Mack	March 3, 1938
Joseph C. Shenk	June 23, 1938
Daniel L. Wenger	Nov. 10, 1938
Herbert Franklin Leaman	April 20, 1939
William Chester Leatherman	Dec. 19, 1939
James E. Leaman	June 3, 1940
Annetta A. Wenger	Sept. 30, 1940
Lucille M. Mack	Oct. 20, 1940
Andrew Henry Leatherman	Jan. 10, 1941
Anna Kathryn Shenk	Jan. 27, 1941
David Merle Eshleman	April 17, 1941
Donald E. Leaman	Dec. 18, 1941

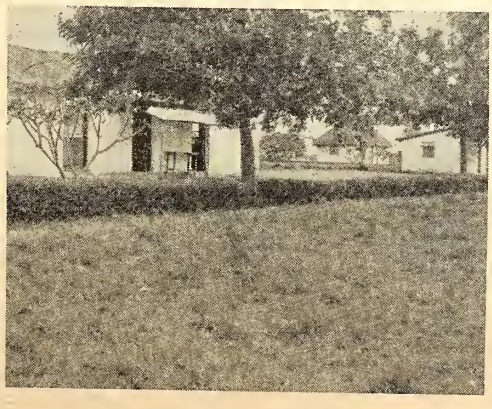
The Africans are very religious, and any message of religion is very appealing to them. The white man's religion especially appeals to the native as a better religion because of the white man's practices and wealth. It is often very difficult to detect the insincerity of a native who accepts this civilization and the white man's religion without a change of heart. Polygamy, widows living freely with whom he will, loaned wives to raise up children to another, lustful companionship of the young, lying and deceit for ends in themselves are not considered immoral nor wrong in the land. They are accepted as proper. Only the power of God brought down by prayer will bring conviction to these souls and set them free by accepting the Truth. But after they are freed, what? One of our group recently spoke of the sin of praying souls into the light and then forsaking them in prayer, leaving them unaided in the attacks of the enemy. We are kept by the power of God, through faith." It is not the power of prayer we need so much as the power of God brought down by prayer through faith. Souls who have come to the light in Africa are the constant targets of the enemy to an extent often overlooked by the missionary. Such a one is separated from the social life of his people because of the wickedness there, and he is often misunderstood because of his new and different views on various questions and must withdraw himself from all the charms and protective schemes of his people, generally finding few or none in his village with any appreciation of his new life. In an environment where every element pulls at him to return to the old paths, he must stand for the Truth. Is that a call to pray down God's power for him? His constant counsel from his people is, "Follow the white man's religion but do not drop your old life." This is often done but it is a fatal compromise—an easy death. Prayer, organized, progressive prayer, brings God's power to them. The power of faith induces God to asnwer. It makes God a debtor to answer because of His own promise and faithfulness. It is impossible for God to answer when the righteous saint, in the will of God, prays in faith. What power is available to be brought from Heaven for these children! The hold a saint can have on God according to Ex. 32:10 staggers our conception. I have often wondered how many of our "fainters" could be saved if God's people were not "too busy." How many fallen or bruised Christians might be whole if Christians took time to wrestle for them. It is so much easier to talk about them than it is to pray for them. Only Christ's compassion within one's heart will fit one for effectual prayer.

I remember being asked one time if there is no danger that we might be granted what is not good for us if we hold on until we get it. I think not, if the prayer is guided by the Spirit. The Spirit tells us what to pray for. Blessed is he who hears His voice. Some time ago, one of our oldest Christians was accused of sin. The matter was looked into carefully and it was a difficult thing to decide. There seemed to be evidence of his guilt but nothing definite could be proved and he stoutly denied all evidence. We all felt it was not good to accept him into fellowship under those conditions, but we did not know what else to do. Then it was suggested that this matter be committed to God to show us in His own way what the facts were. Prayer was made to this end, i.e., that God would reveal his worthiness or otherwise. Not many days later he had a violent quarrel with his neighbor in which spears almost came into action. We felt we had our answer but he stoutly denied, saying a person can lose his temper without having other sin in his life. That statement would permit some qualifications but in this case we knew we had our answer and held to it. We would rather believe God than man. For a whole year he held out, trying to prove his worthiness to us, and we held to the answer received in faith by prayer. Then the Holy Spirit found entrance to convict him and he came confessing to more than we had heard. God had heard and answered the prayer of faith. He fully and publicly confessed and is in blessing now. Let God be glorified and may saints be encouraged to pray definitely for God's power to work. James says two things are necessary for effectual prayer to avail much: (1) a righteous man, and (2) fervency.

Shirati Medical Work

By Merle W. Eshleman

MEDICAL work has been given a place in the work of many missions. It would appear from the Gospel accounts that there were days when Jesus Himself spent considerable time in His attention to the sick.



Shirati Medical Buildings. Main building on left; maternity building on right; European hospital in background.

There is hardly any doubt that a medical ministry goes hand in hand with a fully rounded Christian witness in a heathen land. There may be some difference of opinion as to the best way to carry on so as to bring God the most glory. For that reason we have been praying and thinking about ways of making our spiritual contacts more effective among the patients who come for treatment.

The following figures for 1941 give a glimpse of the Shirati medical work. There were 8944 native treatments, 67 Indian treatments, 1760 individual native patients, 32 deliveries, 135 admissions, 55 minor and 2 major operations. Income from the natives paid 73 per cent of the cost of their drugs and supplies or 58 per cent of the total hospital

Continued on next page

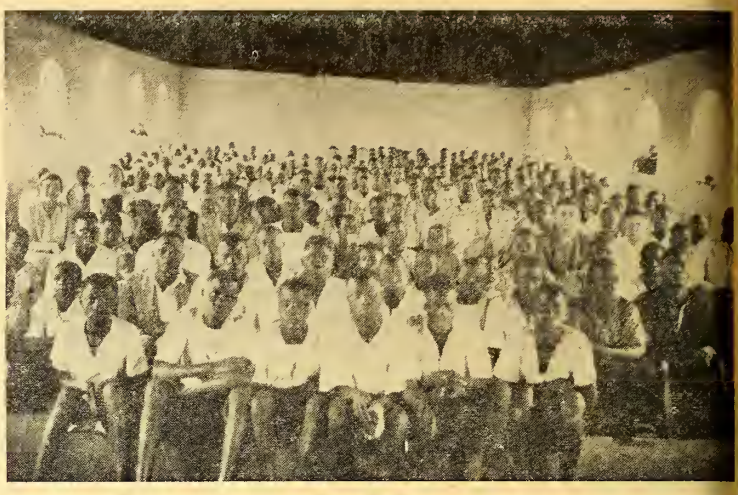
Inspirational Meetings - 1941

By Rhoda E. Wenger

THERE were three occasions during the year 1941 which called the entire mission group together in fellowship and in prayer, and to hear edifying messages. However, at only one of these was full attendance of all missionaries possible. They are: (1) the bishop ordination service at Mugango, April 24; (2) the annual missionary conference held at Shirati, June 4-10; (3) the native church conference, August 27-29, which was also held at the Shirati Station.

Prior to the ordination service at Mugango, our bishop, Bro. Stauffer, sent to each of his fellow missionaries a written message on the qualifications of a bishop. However, he called our attention to the fact that we need to rest in the God who calls and who will yet further enable, rather than in the qualities of a man. Besides this message of the Word and admonitions, Bro. Stauffer gave us some suggestions as to how to discern the Spirit's leading in the responsibility of voting. A day was chosen for prayer and voting. On that day, the hour between three and four o'clock was set aside when all the missionaries would be in private prayer for the one whom God had or would yet call to that responsible task of shepherding. At the close of the hour, each voted as the Holy Spirit led him. These votes were sent to Bro. Stauffer by mail. Those in the lot were Bro. Shenk, Bro. Leatherman, and Bro. Wenger. On April 24, a large congregation of missionaries and native Christians assembled in the Mugango Church. Bro. Stauffer gave a Spirit-filled, soul-stirring message, applicable not only to the office of bishop, but also to every minister of the Word, to every missionary, to every elder of the church, to every native school teacher, and to every Christian. He discussed our high calling of leading souls to the Lord, our responsibility in faithfully feeding them, and the great importance of doing our work as unto the Lord. At the close of the message the Lord made His will known publicly. Bro. Ray Wenger was ordained and given his commission.

On June 4, 5, and 6, the entire African missionary family was assembled together in the Shirati Church for inspirational messages by our brethren. In this brief summary I cannot share with you all the blessings of the messages which called us to more faithfulness in our prayer ministry, to greater heights in spiritual triumph, to more victorious living, to exaltation of our Lord's sacrifice, and to a deeper appreciation of the power that is ours in the ministry of soul-winning.



The Congregation at the Native Conference at Shirati, 1941

Several days of problems discussion and business followed. Between sessions there was time for group singing, missionary visiting with one another, some whom we had not seen for several months, individuals engaged in similar work discussing their problems and blessings, etc. This informal part has great value and was very inspirational to us.

From August 27-29, the native church, with a majority of the missionaries present, gathered in the Shirati Church for a feast of good things which the Lord had prepared for us through a number of native brethren and several of the missionary brethren. Morning and afternoon sessions each consisted of two practical, spiritual messages on Christian living. The last afternoon was spent in a praise and testimony service which was closed with a communion commemoration.

---

operating cost for natives. During most of 1941 four natives were assisting: Nathaniel, Abuyu, Iginga, and Raheri. The first three are young men and the last a widow. All are Christians or catechumens of the Shirati Church. Raheri has worked a number of years and is a valuable asset, especially in the maternity work. The latter part of the year Nathaniel, the head native helper, became ill and this temporarily removed him from the work. We are looking forward to his return and are taking in a couple other boys in order that they may receive training which will fit them for assisting as the medical work further expands.

The medical unit consists of the main three-room building, a small maternity ward near by, four mud-brick and two native-style houses for in-patients, and one two-room, mud-brick house for boys who are working in the hospital. In 1942 a maternity ward of four rooms is to be built. The building of a new main hospital building will be delayed at least until 1943.

Daily, except Sunday, the work begins at seven o'clock in the morning, when I meet with the native helpers in the office for a short devotion. Before dispensing is begun, a period of Scripture reading with a few remarks and prayer is conducted for the patients. This is often repeated when there are those who come later.

Dr. Scott, the Director of Medical Services of Tanganyika, visited this section the latter part of the year and he was well pleased with our two medical stations and has offered some advice for further development. Through the invitation of Dr. Jarvis of Dar-es-Salaam, a month's additional training in tropical medicine and surgery was offered to each of the mission doctors. I found this month of training a very valuable experience and there were many things learned which will further facilitate our medical efforts here on the mission field.

Teaching School in Africa

By Vivian N. Eby

IT is just about two years since I began my first teaching in an African school. Even though I had only one class daily it was a difficult task because I was trying to teach in a foreign language which was foreign to many of them, for they too were trying to learn Swahili. Since then I have learned to know more about the African and the language too, and have spent several enjoyable terms teaching. With the many joys were some disappointments, too, when pupils loved this present world and departed from school and all church privileges to get material profits.

In the schoolroom one has a great opportunity to bring the Word of Life to the boys, girls, men, and women in the daily teachings. We have contacts with the pupils for a half day four times a week, and are afforded the privilege of having daily Bible lessons, Scripture memory, and songs of the Gospel message, in addition to the secular subjects. I am becoming more and more conscious of the privilege and the great responsibility we teachers and the outschool teachers have for leading souls to a realization of their need of salvation and pointing them to the Wonderful Saviour, who alone can supply the need. It behooves us to be watchful that we keep the spiritual emphasis uppermost and have the proper balance with the secular teachings.

Teaching here varies greatly from that in America because of the difference in circumstances and people. Because there had been no teaching in this section until very recent years, we have in our mission schools a number of small boys and girls beginning in the same class with married men and women. The girls and women are few in number, and very few of them ever go beyond the first and second standards. No girls have yet attained the fourth standard. Many of the women who come are Christians with a desire to learn to read the Word. How we long that more of the Christian women would put forth greater efforts to be able to read the Word intelligently. Sometimes children have a desire to attend school but are refused by the

(*Continued on last page*)

The Spiritual Ministry to the Sick

By Noah K. Mack

A SPIRITUAL ministry to the sick does not mean the reading of Scriptures and having prayer with a large group of patients as ey wait outside the hospital for their treatment. From the medical as- ct each patient must be examined and treated as a separate individ- l. This also applies to the sin-sick individual. Because of the pressure eated by the number of patients awaiting treatment, there is a ndency on our part to place most of the spiritual teaching in the nds of assistants, and if we do the work suffers accordingly. The ctor should have the confidence of his patients; and if he does, he is e one to deal with their spiritual needs. Recent experiences in vil- ge work have shown that this is true. In nearly every village that is ited, former patients are recognized, children are brought for the ctor to hold, and a confidence and ready response to teaching is ticed. If the doctor is to do his best in such a ministry a well- ined hospital staff is of paramount importance. As long as the ctor has to spend half a day in preparation for a major operation or all the laboratory work, just that long is he a slave to his own rk. He is doing what others could be trained to do and neglecting t which others probably cannot do as well as he because of his ique relationships with his patients.

He who would deal with souls must guard his own soul rigorously. ne must not show evidences of annoyance because things in Africa e not done in Western style. It is not uncommon to prescribe for a tient who returns after having his prescription filled to tell you that wants cough syrup for a friend. After the second prescription is ed he again returns to ask for medicine for a child who has been rned. Such actions, often repeated, are annoying, but sometimes is necessary for us to allow our desire to help souls to overcome our se of economy and to overlook petty annoyances.

It was previously stated that well-trained assistants are essential for spiritual ministry, and this implies assistants trained spiritually as ll as medically. Our Mission is young. Well-trained medical as- tants who lack spiritual insight could have been obtained at the ry beginning of the work. Fortunately their services were not ught. Teamwork in spiritual as well as in material things is es- ntial. This is especially true as long as we have not mastered the rnacular; and our ministry will be crippled until we have mastered Harmful things and wrong interpretations can be given by un- nsecrated boys and they cannot be corrected as long as we do not ow their language. The value of consecrated helpers cannot be erestimated. Until the present time we have not had a sufficient mber of such assistants. One reason is that we are a new Mission d do not have a large group to choose from. The second reason is t we have emphasized the teaching of outschools almost to the ex- sion of all else. There is a healthy evidence that we are beginning recognize differences in spiritual gifts, which means that some spir- ally minded brethren who will not make good as teachers may do cellent work in other spheres of service.

We should examine our work and methods to determine whether edical work is an essential part of missionary activity and whether can make a spiritual impression on souls which cannot be made in y other way. The medical work in Africa has not been expensive to church, yet hospitals in America are never self-supporting and re is no indication that they will be here.

believe that there are many evidences of the need and value of medi- missions. The great Physician healed the body as well as the soul. e African considers every European a doctor and some of our mis- naries who have not been trained medically have at times dis- sed medicines, for, as they said, the people in the villages insisted t as long as they would not give them medicine they had no love them. Perhaps one who has practically no spiritual inclinations y be more easily reached after he has had physical help. He cer- nly will not be inclined to listen to one who attempts to reach him ile his child is dying, especially if he thinks that back in his house European has medicine for his own use, but not for the use of the le black baby he loves.

Our most efficient ministry is not with the patients who merely come for medicine from time to time. The value of this work in terms of souls is difficult to estimate. I am inclined to believe that the greatest value of this work is in the establishing of friendships which have their main harvest when the doctor and hospital staff get out into village work. Hospitalized patients offer greater opportunities. The Word can be presented to them frequently and they have time to consider the teachings which they receive without the constant opposition of all their heathen relatives.

Africa is a land of religion and its religion is demon worship. A medical ministry may be an entering wedge in breaking down superstitions, although this is denied by some who say that in the native mind medicine is only another means of driving out demons. The critical observer must note that the African had his herb doctor whose duty it was to heal by medicine in contradistinction to the witch doctor whose duty it was to drive out demons. The herb doctor practiced medicine before the white man came and, while many of his remedies are of questionable value, we have obtained some things of definite value from him. His work was rarely associated with demons in the native mind and our position is similar to his. Most illnesses were attributed to demon possession, and are today, and for these the witch doctor was called to drive the demon out. A medical work breaks down the respect for the witch doctor and for the taboos which he has used to maintain his hold on the people because even today he is in many instances the first to see the patient. He uses various methods for driving out the spirits and when he has failed they come to the doctor. When a serious illness has been attributed to evil spirits and then an abscess is incised in the presence of a relative, the patient and his friends begin to question the veracity of the witch doctor's statements. Among the people of this tribe a child cutting teeth in the wrong order must have the teeth removed by scraping the gums, or the child will die because of the curses placed upon it by the spirits of departed ancestors. Recently, a child who was ill was to have this operation performed, but with much persuasion it was prevented and since the child has recovered on medical treatment the parents do not have the fears they once did of breaking away from heathen customs. We must remember that these beliefs and customs act as checks on individuals and if we break them down without offering something better we have accomplished little. We are thankful for something better to offer.



Leprosy—Type of the Horrible Disease of Sin

In conclusion, I would say that a rich spiritual ministry in the medical work does not presuppose an attempt to build a large medical institution such as would receive the praise of the world. It does mean, however, that adequate facilities such as will instill confidence are necessary for only after we have gained their confidence can we work with people. As assistants are trained, hospitals may increase in size without increasing the burden on the doctor proportionally, and a definite increase is expected and desired. Outstation medical centers may be a further asset in the Lord's work. We are on the borders of a rich spiritual harvest and need your prayers that we may master the local language and thus enter the harvest field with a reaper, rather than merely to cut the borders with a cradle.

Christian Literature in the Mission Field

By John E. Leatherman

AT the outset it should be made clear that the phrase "Christian Literature" is a decidedly ambiguous one and is in need of definition. Just as the word "Christian" itself is very uncertain in meaning, so also "Christian Literature" can also be lacking in clarity. There is a certain prominent organization which prints and disseminates what is summarily called Christian Literature. While this organization has definitely performed a valued service, having among its publications many worth-while works, yet one wonders what part certain other of its publications could possibly play in the carrying out of Christ's commission to the world. Christian literature ought to be Christian in the distinct sense of the word and should not be made to include every type of subject from Bible Study to Agriculture. We would undertake then, to define Christian Literature as that product by those who have a passionate love for Christ and who want to see His image perfected in others; that which has as its aim the spiritual and moral strengthening of individual Christians, as well as the purifying of the Church. Such literature would, of course, include publications designed to win the unconverted.

It is certainly an admitted fact that the continued prosperity of the Christian church, especially in the mission field, is largely dependent upon the accessibility and use of printed instruction and guidance. Mere oral instruction and tradition are inadequate. The Lord has demonstrated this in His having made provision for the recording of His Word in written form rather than to trust the propagation of it to oral tradition. Again, the fact is observable in business relationships, for when an important agreement is made between several parties, an instrument is drawn up to which signatures are affixed in attestation. We do not trust our memories; we often find ourselves saying: "Please let me have that in writing." Writing is the most reliable method we know to perpetuate records and information.

The Bible is first and foremost in the literature of the Church. It is absolutely foundational and indispensable; witness the decadent condition of so-called Christian groups where the Bible is withheld or



Our African Missionaries and Their Children—1941

its study discouraged, or even neglected. Regarding the translation of the Bible, we twentieth century missionaries are immeasurably indebted to our predecessors who have mastered the subtleties of pagan languages and who by prodigious labor have translated the Scriptures into these languages from the original Hebrew and Greek. Others have labored and we have entered into their labors. The services performed by the Bible societies in printing the Bible simply are beyond evaluation. A fascinating volume has been published by the American Bible Society called: "The Book of a Thousand Tongues," which will give one an insight into the extent of the work that has been accomplished. In our Musoma field we have both the Old and New Testaments in Swahili, and that in several versions, in addition to the New Testament in Dholuo and parts of it in Cijita. Manuscripts for a complete New Testament in Cijita have been prepared by members of the African Inland Mission and preparations are now under way for its printing.

Nevertheless, there is still much to be done in Bible translation and revision. We are not prone to realize that fact until we actually begin to work with existing versions in a changing and uncertain native dialect. We must confess, too, that all versions have not been made without prejudice to certain theological opinions, that is, the sense of the original has sometimes been modified to correspond with the translator's theological understanding. It is but natural that this should happen sometimes, but the fact remains, it means inaccuracies in the translation of God's Word. To our young brethren who may be contemplating service in a foreign mission field, the suggestion is offered that an extended study of Hebrew and Greek along with the problems of textual criticism would be a valuable preparation for the difficult work of translation and revision. Such a preparation would also be highly useful in one's preaching and teaching ministry. Some of us who have not been so prepared speak out of a sense of our loss.

Our mission has made a small beginning in literary efforts. Class instruction booklets, pamphlets, and Bible courses in Swahili have been written and duplicated, while a bimonthly gazette, dealing with the problems of the Christian life, is circulated among the church members and outschool teachers. At the present, a Swahili commentary on First Corinthians is being made for use in the Bible School. In addition to what we have prepared, there are also available several good Swahili publications written from an evangelical viewpoint which are read by a number of our Christians. One is called "The Golden Pathway," dealing with the walk of a Christian. Another is an abridgment of "Pilgrim's Progress." In addition to these and others, there are several very useful booklets by A. R. Pittway of the Church Missionary Society. One that especially fills an important place is entitled, "The Faith Once Delivered to the Saints," and, "Except a Man be Born of Water and Spirit." These two subjects are contained in one pamphlet and are designed to combat and expose the false claims of Rome and to correct the widespread erroneous opinion that baptism is the new birth.

Among the needs at the moment are a revision of our Swahili Old Testament, the writing of a complete Bible Doctrine book, and commentaries on more of the New Testament books. So far much of our printing has been done with duplicating machines. We are hoping that we may be able before long to get a small press with which to increase the amount and scope of our printing work.

The Bible School

AS there exists a dire and constant need for Bible schools at home we would not for a moment think that the need is any less demanding in Satan's own land, where people know nothing of Christian heritage and where the Bible is an unknown Book until the day when its message first reaches their hearts. If children, brought up in Christian homes, taught weekly in the Sunday school, hearing the Word of God preached scores of times over the pulpits, seeing Christianity lived daily before them in the lives of consecrated men and women, greatly need the instruction of six-week Bible schools, Correspondence courses, and the like, how striking is Africa's need where the best thief and cheater is a very bright and clever person, the idol of every youth, and where any sin that can be committed without anybody knowing it or finding it out is right.

The blessings, which we anticipate as a result of the Bible School are many. Three will be stated: (1) Teachers who know the Word; (2) Teachers who know the value of prayer; and (3) Teachers who know how to teach. I do not think that any of these need explanation as every Christian worker realizes their importance. Bible knowledge is indispensable in overcoming environment, prejudice, fear, superstition, and other hindrances which tend to retard their spiritual progress. It is important in solving church problems Biblically, which

k should gradually be given to the native elders and church pastors the time approaches when they can shoulder more responsibility in urch government. **Prayer turns head knowledge into heart experi-ce.** Many Christians are weak, and may I say "dangerous," because ir head knowledge is far beyond their spiritual experience. This ndition will not exist if they have an intimate prayer life with their rd. Africans have no "secret closets" in which to retreat—their uses are not built with such facilities—but they are taught to spend ir prayer periods in one of the many thickets that exist by the ndreds throughout the country. We have a few students this year o have seen the value of prayer and can be seen every evening, ble in hand, strolling to the secret place. What is more beautiful? is our prayer that every student may be a "man of prayer." If the rican Church is to grow, be established, and continue to take the spel to the lost, the words of a veteran missionary in China, "Go ward on your knees," must be applicable here also. You could ly understand how we anticipate the realization of the third ssing if you could observe a native Christian teach a class of little ys and note how he "talks to the wind" instead of teaching. The ys sit indifferently observing everything but what the teacher says, ar him talk in a low, continuous monotone without asking a single estion, and see him return to you later with an air of accomplish-nt.

Will you pray for Andrea, Ezekeli, Hezekia, Jona, Timoteo, and fania, the students in Bible School at Bukiroba this year.

Diary for the Year 1941

Elizabeth Stauffer

ecember 29, 1940—Bro. and Sister Ferster leave Dar-es-Salaam on furlough to U. S. A. and our new missionaries, Bro. and Sister Hurst, arrive at Musoma.

nuary 10, 1941—John and Catharine Leatherman welcome Andrew Henry into their home.

13-20—Brethren Wenger, Stauffer, and Hurst visit the Majita outschools.

22—Brethren Stauffer and Hurst returned to Shirati on foot because of the gasoline ration. The men were footsore. The Majita trip proves quite a good initiation for a new missionary.

25-26—Native District Conference held at Shirati. Program and all arrangements were taken care of by native brethren.

27—The Shenk boys are made happy by the arrival of a little sister, Anna Kathryn.

bruary 23—Bro. and Sister Ferster land at Boston on furlough.

arch 19—The Holy Spirit worked mightily in several hearts at Shirati and today they confessed all their sins. Never before had we witnessed such broken hearts and spirits here in this land.

pril 6—Sunday from 3:00 to 4:00 p. m. was prayer hour on all of our stations. During this hour each of the missionaries sought the Spirit's guidance, as they voted for a bishop to serve in South Mara. Then all the votes were sent to Bro. Stauffer.

17—Baby David Merle is welcomed into the Eshleman home.

24—Bro. Ray Wenger was ordained Bishop in the Mugango Church.

ay—Bro. Eby Leaman and family spent the month at Shirati and Brethren Leaman and Stauffer teach the refreshers course for the outschool teachers.

ne 3-9—Annual Missionary Conference at Shirati.

5—Sister Phebe Yoder anointed with oil and healed.

12—Bro. and Sister Hurst move to Nyabasi.

After Conference Sisters Yoder, Wenger, and Eby work out a school syllabus for all the schools.

ugust 27-29—Native Conference at Shirati, preceded by several days on church problems by the pastors and all the native church elders.

ptember 3—Bro. and Sister Wenger and family go on leave to Mt. Kilimanjaro.

9—Opening of Bible School at Bukiroba with six students.

10—Bro. Stauffer goes to Dar-es-Salaam for an operation. Sister Stauffer accompanies him, spending six weeks at the coast.

19-21—District Native Conference held at Majita, sponsored entirely by natives.

October 24-26—Brethren Wenger and Stauffer visit Majita.

November 12—Sisters Eby, Wenger and Yoder go on local leave to Mt. Kilimanjaro.

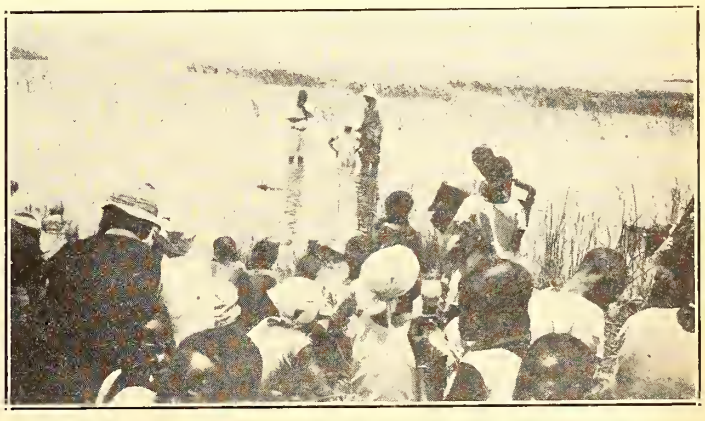
15—The Eshlemans leave for Dar-es-Salaam. Bro. Eshleman spends a month in the Government Hospital observing and making profitable contacts with the Government Doctors.

December 18—Bro. Eby Leamans' became the happy parents of a third son, Donald.

Learning the Vernacular

J. Clyde Shenk

THE learning of the vernacular or the mother tongue of the people among whom the missionary works is one of the most important tasks that confronts him. We have been called of the Lord to come to this land to "preach the gospel to every creature." We have also been commissioned by our Lord to teach them "to observe all things whatsoever I have commanded you." It is obvious that a soul-winner must have a personal experimental knowledge of Jesus Christ as his Saviour, but he must also have an adequate means of conveying his message to his hearers. We know that a great amount of spiritual food that is given out through an interpreter is lost. It is difficult for even the best interpreter to convey the full meaning of what the speaker says to the hearers. This results in a broken and disconnected line of thought which is difficult for even diligent listeners to understand. We often think the native listens intently to a message, even when an interpreter is employed, but when questions are asked or when we observe the fruits of our labors over a long period we conclude that probably some of what we thought was interest in the message may have only been an observation of the clothes we wear, the color of our skin, or perhaps our long funny noses. Many of us have gotten to the place where we see clearly that the Swahili language, because it is not their mother tongue, is very inadequate to present our great Saviour to the heathen. Swahili, which is the universal language of East Africa, is only understood by a small percentage of people and many



Typical Baptismal Service. Zedeka Interpreted from Swahili into the Vernacular as Bro. Elam Stauffer Officiated

that do understand it are simply evil civilization-seekers who have been hardened to the truths of the Gospel. We are quite helpless in dealing with the young people and village folk without a knowledge of their mother tongue and we believe our greatest opportunities for winning souls are among these groups. Obviously, the vernacular is of extreme importance.

Not until we study the language do we learn to know the people. Even when we started to learn Swahili we discovered a number of interesting things about their way of thinking. We thought it very queer to hear natives say that their heads forgot rather than to say that they forgot. And how can you possibly blame a complete person for forgetting something when as a matter of fact it was just his head that did the forgetting? We also learned that to the native the dish dies when it is broken, and that an automobile sleeps when for some reason it must stand out in the mud or bush and cannot be moved.



Heathen Dance in Native Village

There is doubtless a wealth of information and modes of expression as yet hidden from us in the vernacular that would help us to understand our people better. We understand through a glimpse of the Zanaki language that there are only ten months or times of the year; and these center around the digging and harvest seasons. The hours of the day center around taking the cows to pasture, "the sun at heads" (noon) and "the time to dig," and so forth. A donkey is given a name which expresses the fact that he must work whether he is tired or not.

The task of acquiring a vernacular takes effort. Upon our arrival on the field we have all studied the Swahili first except the few who studied Luo. When we passed our three Swahili examinations we felt we were ready to enter into real mission work. Schools were opened on all stations and daily programs entered upon, which are heavy enough without giving time to further language study. This, in many cases, makes it very difficult for the missionary to find or take time to learn the vernacular. We can get along, after a fashion, with the Swahili, which can become an enemy to diligent effort. The Swahili should only be considered a means whereby we may obtain the vernacular of a people who use an unwritten language. Pray for us all that we may not be satisfied with anything less than a language which will enable us to intelligibly present our Great and Wonderful Lord in all His love and glory to a "far off" people who are bound in the depths of sin.

Ministry of the Outschool

By Elam W. Stauffer

AN outschool, as the term is used in the work here, means a center where a number of natives gather together to worship. It is first of all a place of worship or an evangelical center. The leader of the group may be a Christian or perhaps just a believer, and it may be only a worship center or may include school for the purpose of elementary education. It may have begun simply by folks gathering together to build the house and then sending to the Mission for a leader or it may be that some Christian went into a community, saw a need, gathered the people and interested them in opening a center. Our outschools have been opened both ways. Through these small worship centers we endeavor to put the Gospel within the reach of all the people. It is the way the native church spreads within the land. It is called an outschool because most of the places have school together with their worship center, since almost all the people are illiterate.

At these centers one finds the simplest forms of worship. It is the beginning of Christianity in the midst of paganism. Sometimes it is under a large tree. One of the simplest I remember was a small house about eight by ten feet made of reeds somewhat stronger than cornstalks, tied together and dug in the ground a few inches. Above this a few more reeds were tied on the roof and a bit of grass thrown on the top not even laid in order; and here we worshiped. Often the motto seems to be, "as cheap as possible." Another place of woroship was only a roof on poles, with the ridge pole just high enough for a person to stand upright, and from it the roof sloped down to about 3½ feet from the ground. Here one literally "humbled himself," to enter. However, some of these places are built of mud brick, dimensions 15 x 25 feet, with a good roof. Those desiring a place of worship must build it, and if they want a teacher, they must build him a house. Here the teacher conducts the Sunday worship, teaches the catechumens, shepherds the few sheep, and may teach as much school as he is able. Usually he is poorly equipped, from our viewpoint, and often the pastor's visit reveals some real problems arising from the teacher's inexperience, inefficiency, or lack of spirituality. Let me illustrate one teacher's inefficiency. A member, whose wife had left him, came to the teacher for advice. And he advised him to just wait a bit and get another wife if she does not return. The member did so in good faith because of the teacher's counsel. Several years elapsed before the missionary knew anything of this matter because the teacher did not report any problem.

The big event of these outschools is the pastor's or missionary's visit. It may be annually, semiannually, or oftener. At that time it is likely that others will also gather just to see the wonders of the missionary and his travel means. Services are held, problems heard and examined, catechumens may be "measured," progress of school looked into, contacts made in the neighborhood, hospitality (?) accepted in the villages, and prospects for expansion investigated. Here is where the missionary gets NEAR to the people. These are red letter days. The missionary knows he has come to a people needing the Gospel and the people feel he has come TO THEM. Each time that I return from such contacts and visits I feel a great blessing in my soul, an increased knowledge of the people to whom I came, a deeper appreciation of the African's problems and of the truth of Romans 1:16.

These trips to the outschool may be elaborate enough to include going by auto with a food-box full of tins and European what-nots plus tent and everything possible to prevent any inconvenience, or they may be by foot with porters, a cot and net because of ticks and mosquitoes, very little food, a few tea leaves and sugar to give the boiled water some taste and a water canteen plus the books needed for preaching. Then one eats with the people to whom he preaches, sleeps in the school building, visits and fellowships around the village fire or in the school building. Who has not appreciated, yea deeply loved, the truth of Christ's nearness to us in John 4:6? He was tired. And now He knows why we get tired. On one of these outschool visits I was accompanied by one of our group who had just come to the field. It was his first experience. We went by the latter method and he got blisters on his feet from the much walking. He now tells how he rejoiced with those blisters on his feet because he felt that here was an occasion that he could actually suffer in his body for the work of his Lord.

The Needs of Our Young People

By Phebe Yoder

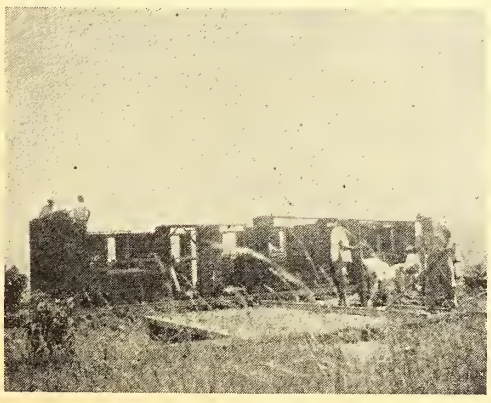
OUR African Mission is still so new that we have no young people who from childhood were blessed with the privileges of a Christian home. Neither you nor I can imagine what it means for some of these boys and girls to follow the Lord who have but a spark of conviction or desire for spiritual truth. Neither do we understand the influence of a superstitious, idolatrous, immoral heritage and heathen environment. On first contact with some of these heathen young people one is shocked at their seminudeness, their lack of sanitation and cleanliness, and the great need of some of them for physical examination, medical help, and proper food. They are illiterate and immoral. Certainly such conditions challenge our sympathy and we must have spiritual discernment in order that their soul need is not

ulfed and neglected in our efforts to relieve these startling con-
ons. Satan subtly attempts to keep a missionary so busy that he
little time to deal with souls.

The greatest need, really the one need, of our African youth is a
ly Spirit conviction of sin and an experimental knowledge of the
sufficiency of our precious Saviour and His blessed Word. The
rage African youth of today is very eager to contact European
lization because of its financial gains, its social prestige, and its
cational benefits. When boys come to our Mission and say they
nt to stay on the compound to learn about God they usually want
k or education rather than salvation. After receiving a little edu-
on and stirring up trouble on the compound, many of them leave
hout an experimental knowledge of Christ. But, praise the Lord,
is not true of all of them. Some of the boys and girls who came
is in that way have received far more than they came for and are
v developing into faithful witnesses for their Saviour.

Our young Christians need faithful prayer-intercessors from among
r own people who have a sympathetic interest in their personal
iculties and struggles and who will patiently and prayerfully lead
n on to victory and to the secret power of daily Bible study and
yer. They have no Christian fathers nor mothers who pray for
n. We are thankful for a few of our native Christians who have
wed the Holy Spirit to use them in this way. They can help our
r boys and girls far better than we can; for they understand what
nvolved in their temptations and problems. Join us in prayer for
rising up of more such spiritual advisers and companions who
take a real interest in the soul needs of our young people.

seems the devil tries to enlist all his diabolic forces against our
ng people to keep them from Christian marriages and from the
blishing of real Christian homes. We have many heartaches when
e of our boys and girls, with whom we have labored and prayed,
t defeat at this point. Unless you have lived in this land you can-
imagine how involved and complicated affairs can become in ar-
ging for a mar-
e. In the tribe of
Mugango dis-
, permission for
arriage must be
ined from all the
nts and near rel-
es in both fam-
. When Christian
ng people desire
get married and
hindered by an
osing relative we
challenged to ask
"to do above all
we ask or
k." We have two
cases here now.



Building the Guest House at Nyabasi

ur work in Musoma district is among many small tribes and this
ents another complication since intertribal marriages do not
advisable. In another tribe in our district where the dowry
m is in effect, many of our Christians run off without a marriage
mony and without paying the required dowry. According to their
l customs this is a serious transgression, and the witness of these
g people before the heathen is a great reproach upon Christ.

ertainly one of the present glaring needs among the young peo-
of our church is a God-sent conviction and a sincere heart-longing
ek the Holy Spirit's guidance in their marriage problems. They
l a determination to obey His leading in the face of pressure from
hen families and in spite of their own inner struggles because of
r many enticing temptations. Our great God is able and He
s to lead our young people forth in triumphant victory in every
riage complication. The devil knows the power and influence of
e Christian home in this heathen land; therefore he is determined
inder every effort for the establishing of one.

od is able to make all grace abound towards our boys and girls
they, having all sufficiency in all things, may abound to every
l work. (II Cor. 9:8). I know that some of our African young
le of the Musoma district will be "a royal diadem in the hand of
Lord" at His return, although all the satanic forces are pitted
nst them.



Close-up Showing Mud-Brick Construction of Missionary House

Building Projects in 1941

By Simeon W. Hurst

BUILDING structures of material substance seems rather an insignificant part of the great missionary enterprise; but since they are the places where the missionaries dwell and in which the King's business is being carried on, they after all become a vital part of the whole program. I wish to present briefly the building projects of the past year as well as some of the needs for these buildings.

The curiosity and desire to learn more about the missionaries and their customs and the demand for many trivial little things brings a constant stream of natives to our doors. The study room, which is a place for meditation and quietness in God's presence, has become a place of continual interruptions by "hodis" (similar to a knock) at the door. One of the brethren was meditating in his study one day when he heard an insistent "hodi," and when he responded he found a native who said he had a word, using emphasis as if the matter were of great importance. When asked for an explanation, he handed the missionary a little cloth in which were tied several eggs which he brought to sell. He was informed that the kitchen door was the place where such matters were taken care of.

It was decided to build outside offices some distance away from the dwelling houses in which would be kept all the school supplies, mission supplies and to which at appointed times, the natives could come with their daily questions and problems. The outside offices, which are small mud-brick buildings with grass roofs, have been completed at Shirati and Mugango and are under way at the other stations.

The house for Sister Vivian Eby at Shirati is nearly completed. Considerable trouble was encountered in making bricks during the rainy season. Several new hospital huts were built for the medical work at Shirati. At Bumangi several huts were built for boys who desire to live on the compound and attend school.

Nyabasi has had the greatest amount of building this year, as it is the newest station. Because of the number of Indians who live in the near-by "dukas" (small stores) and who come here for medical treatment, the need arose for an Indian ward. A two-room ward was built, having cement floors, mud-brick walls, and a grass roof. Before this building was completed the condition of the dispensary seemed to warrant the rebuilding of its walls. The medical work was carried on in the new Indian ward until the dispensary was rebuilt. In reconstructing the dispensary, the roof was jacked up and supported by long poles while the old wall was torn out and the new one built, after which the poles were taken out and the roof lowered on the new walls. Due to the shortage of gasoline, the increase in expense for traveling, the great need for missionaries to take local leaves, and due to the climatic conditions and elevation of all the stations in comparison with this one, it was decided that a three-roomed guest house be built at Nyabasi to which missionaries may come if they so desire. The guest house has been completed and at present we are occupying

(*Continued on last page*)

STATION REPORTS

Bukiroba - Elva Leaman

THE Wakiroba tribe, numbering 9000 is the smallest tribe in which our mission is doing work. The mission compound is not located in the densest part of the population, hence many of these people have not yet heard the Gospel. Because no other mission is located in this tribe a wonderful opportunity and responsibility is ours. A group of only thirty believers, 8970 yet without Christ, is indeed a minority. But if every one of our professing Christians and believers would truly know the Lord and have His burden for souls, the Gospel would soon reach every person. Many have heard and rejected; others followed afar off and grew cold.

The activities of Bukiroba differ from our other stations, with the exception of the Bible School. Efforts are continued in village work. This year we hope to reach more of the women by use of the vernacular. No one has yet mastered this language, but we are working on it. At the station, our regular services include Sunday school and preaching, prayer meeting, catechism and instruction for believers. The weekly sewing class has been supplanted by a Bible and Reading class for the women, most of whom are skilled enough to do their sewing in their homes.

A report of the progress made during the past year is not glowing. We do praise the Lord for a definite increase in church attendance. About thirty per cent of the school pupils have confessed the Lord, but not all have understood the meaning of salvation. There have been no baptisms. The enemy gained victory over a number of believers and also several members of the church. We praise our All-knowing Father that He holds His children responsible for faithfulness and not for results in His work. As we noticed the increased spiritual indifference among our people a mighty challenge presented itself—a challenge to prayer, believing that God would work in hearts. He answered, is answering, and will answer until we have seen all those "great and mighty things" that He has for us. The Spirit is making a separation between the Lord's own children and the sham by revealing sin, long hidden in hearts. Such experiences are bitter to the flesh, but we do praise the Lord that He is working to purify His church. Only when church members are forgiven of all their sins can their lives bear a true testimony before the heathen. We would abide constantly in His fellowship that the fragrance and joy of our lives might challenge every believer to glorify God through a pure, self-crucified, and victorious life.

Mugango - W. Ray Wenger

THE Mugango compound is on the top of a hill that overlooks a large inland bay which is within a five-minute walk of the mission. At the edge of the bay is a large cotton ginnery that runs about six months of the year, from June to November. The Indian stores are one mile from the Mission and the native court and the government dispensary buildings are within one-half mile. This means that our station is at about the center of the community activities. This at times is advantageous but, of course, where the crowds gather, sin is always present and abounds, which has its influence in the community. The Chief of Mugango is a Mohammedan and a number of people near his village and near the Indian stores have accepted this religion. A Catholic outschool and also a Seventh Day Adventist outschool are both within one and one-half miles of the Mission. This means that besides the pagan religion, we have others who have been deceived and whose hearts are even harder than those living in heathendom. They have accepted a foreign religion and, therefore, feel self-sufficient.

On the compound there are two European houses, a native village for school boys, and girls' unit. Most of the school boys and the girls in the home are from the Majita land, all of whom are here for school privileges. We are hoping that our future teachers and Christian mothers will come from among this group. We are sorry that only a comparatively few in school and church services are from the immediate community.

The Missionary staff on the station consists of Sister Phebe Yoder, Sister Wenger, and the writer. Sister Yoder has charge of the school and conducts a dispensary three mornings a week. This year the average attendance in school was about sixty, while the dispensary, which was opened in September, had an average of twenty patients treated each day medicine was dispensed. Sister Wenger has charge of the Girls' Work and a weekly Bible class for the women and girls. There were an average of seventeen girls in the Home during the year. The writer has charge of outschools, supervision of the station, and all church activities. The outschool work is slowly bearing the fruit for which we have been praying. There are eleven schools that have teachers at present and three schools are without teachers.

At the end of the year we had seventy members of the Church at Mugango including the number in Majita. There are at present five native elders who assist in the shepherding of these sheep.

Recently we received word that the Gospel of Matthew is now off the press in the Jita language, the vernacular of this land. We are indeed happy that now more of the Word is printed in the vernacular. Sisters Yoder and Wenger have spent considerable time on the study of the Jita language and their ability in speaking and understanding is steadily increasing.

We rejoiced during the year when two of our native brethren entered the Bible School at Bukiroba in September. They seem happy in the privileges that are theirs and testify that their appreciation of the Word is increasing.

I want to share with you some of the prayer burdens of the Mugango staff:

1. That we might be on fire for our Lord.
2. That many living in the immediate community might find Christ.
3. That the boys and girls on our compound may be helped to real victory in Him.

Shirati - Sara Eshelman

IN May, 1942, it will be eight years since the work at Shirati was opened. The mission compound is an attractive place in comparison to the day when the site was chosen. The compound is situated on a low hill with a beautiful view of Lake Victoria. The sun always sets over the water. The time of setting remains so near 6:00 p.m. the year around that we use the sunset to check our clocks.

On the compound are a number of buildings. There is a home for each missionary family, an European hospital, a church, a school, a medical unit, a home for native girls, a village for native boys, and a home for a missionary sister is nearing completion.

There are two missionary families and a single sister living at Shirati: Bro. and Sister Stauffer, Sister Vivian Eby, Bro. and Sister Eshleman and two children, Miriam and David.

The station here is located among the Luo people. This tribe has gradually migrated southward in this part of Africa, and there is a history that long ago they originated in the Nile river valley. It is to these people, along with the smaller original tribes of this section that we are giving the Gospel.

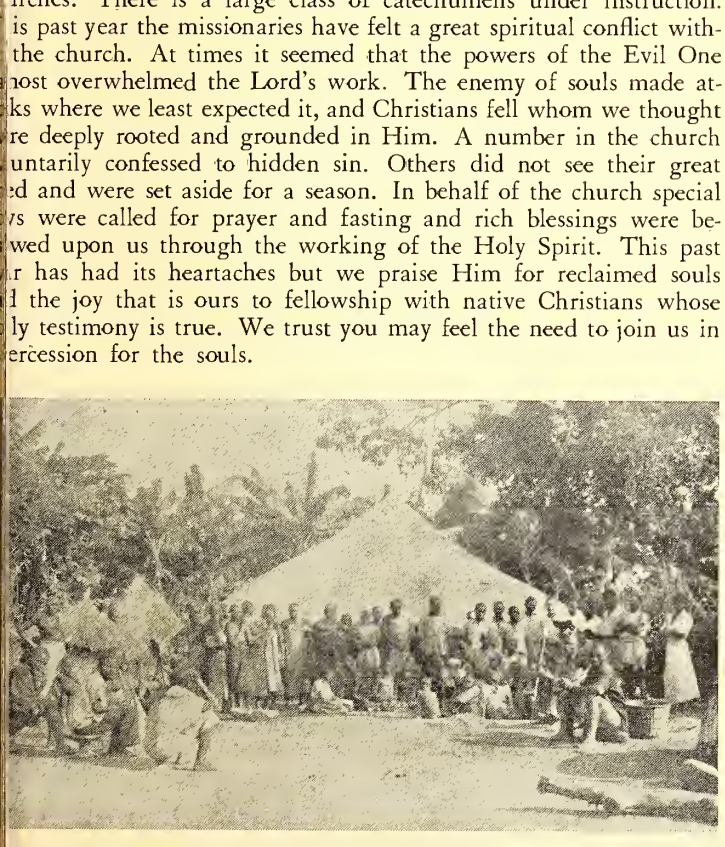
Station activities include: an elementary school, building program, girls' work, women's meetings, weekly instruction for catechumens, Sunday school and preaching every Sunday, visitation work, and a daily medical work. A Bible class is held every Monday evening. Every Wednesday evening at 4:30 a prayer meeting is held in the church. Each month we have an evening of fellowship with the Christians and believers of the community. In all this work either the Luo or the Swahili language is used.

At this time there are ten outschools whose native teachers are supported by the native church. At these outschools the teacher has charge of the day school, catechism instruction, and Sunday services. The station superintendent tries to visit these outschools several times a year.

Fifteen girls enjoyed the privileges of the girls' home this year. e trust their love to God was deepened, and that they returned to ir heathen villages more firmly grounded in Him. Aside from the vileges of the girls' home, we desire that the Lord may reveal other ys of contact with the unreached girls around us.

The yearly missionary conference was held at Shirati in June. There re 19 missionaries and 14 children present. This is usually the y time the entire group is privileged to fellowship together. Our ference session was inspirational and a blessing to all. The power the Lord was shown in a special way when one of the missionary up was miraculously healed by the Lord in an anointing service. few months later the yearly native conference was also held here. e Word was given forth in the power of the Spirit by four mission- es and seven native brethren. Each of the five missions was well resented and it was a time of blessing and encouragement to the ives.

The native church at Shirati numbers 103, including the outschool tricts. This year 41 were baptized and three received from other rches. There is a large class of catechumens under instruction. is past year the missionaries have felt a great spiritual conflict with- the church. At times it seemed that the powers of the Evil One ost overwhelmed the Lord's work. The enemy of souls made at- ks where we least expected it, and Christians fell whom we thought re deeply rooted and grounded in Him. A number in the church untarily confessed to hidden sin. Others did not see their great d and were set aside for a season. In behalf of the church special s were called for prayer and fasting and rich blessings were be- wed upon us through the working of the Holy Spirit. This past r has had its heartaches but we praise Him for reclaimed souls l the joy that is ours to fellowship with native Christians whose ly testimony is true. We trust you may feel the need to join us in ercession for the souls.



Bugunda in Majita. Here is a Promising Place but as yet No Church as been Built. and the Work Suffers Neglect for Want of a Teacher

umangi - Alta B. Shenk

S we take a retrospective view of the past year it seems that from a human viewpoint we might have cause for discouragement. numbers we have made little progress. Nevertheless, to us at mangi the year has been rich with spiritual blessings. We look k with hearts full of gratitude for the joy of fellowship with Him l for increased faith in prayer. To Him be all the praise.

reaching at the Buhemba mine has been continued each Sunday rnoon. A believers' class was taught for a number of months but se comprising the class discontinued coming, some loving sin more n the Word of God and others having returned to their homes. e two Christians who were taken into fellowship with us have Buhemba. Workmen coming and going makes it difficult to blish a church here. There is a real need for the Gospel at Buhemba many of the workmen there are seekers of money and civiliza- , whose eyes the god of this world has blinded. Recently there been an increase in attendance, for which we praise the Lord.

An event of the year which brought joy to our hearts was the birth our little daughter, Anna Kathryn. In your prayers remember the missionary mothers so that in our desire to learn the vernacular and to minister to the needs of the women and girls we may not neglect our own children. We missionary mothers consider this a real problem. Having two or more missionary children on a station who can play together keeps them from seeking companionship with the boys working in the house and on the compound. These boys have been accustomed to seeing and hearing from childhood things from which we surely want to protect our children.

Three of the five baptized Christians here were found to be unfaithful. One of them who went to Nairobi has already returned. He is still living in defeat. The wife of the elder has confessed to much sin. Pray that she may come through to real victory, and that her husband may have grace to freely forgive her even as Christ has forgiven him. Some of the believers have taken a stand against heathen customs and have been scorned and persecuted because of it. Others have submitted to the heathen customs, entering into all its hideous forms of sin.

Because of the refusal of most of the believers to pay their school fees the upper standards have been closed for a year. This was only done after much prayer. Blessings have resulted from it in a number of ways. Instead of teaching the upper standards there have been Bible classes twice a week for believers and Christians. A good interest has been manifested in these classes. A number of first standard boys have been living on the compound and attending school. Some of these, as well as boys in the neighborhood, have confessed Christ as their Saviour. Pray that they may grow in Him.

We have precious memories of Christian fellowship with the natives in early morning prayer meetings from time to time. Other precious memories cluster around evenings when we invited them into our homes for prayer meetings. There were Sunday afternoon meetings when the Spirit was present with convicting power. There were also a few such times in villages when we came back knowing that the Lord had led us there and that His Spirit was convicting souls of sin. Because all meetings have not been such was not the fault of our faithful God. It was because we did not seek His blessing with all our hearts. Too often we tried to accomplish in our own strength what is humanly impossible. May we have fewer and fewer experiences of defeat and more and more of victory. "With God all things are possible" (Mark 10:27).

Nyabasi - Muriel T. Mack

DURING the year 1941, the mission work at Nyabasi has taken on a more permanent form. This station was opened in the beginning of 1940, and is the newest one of our African stations. From the beginning of the year until the middle of June, we were the only workers here. The medical work was fairly large, and there were no well-trained assistants in that work. We were also trying to do building work, and it seemed as though most of our time was taken up in a material ministry. Being on the station by ourselves, especially a station which is as isolated as this one, was a new experience to us. We praise Him for the lessons which He taught us during that time. Our dear Lord is ever bringing to us those experiences which will make us more like Himself.

The Hursts came here with us after our Mission Conference at Shirati in June. They lived in two rooms of the hospital building for awhile, then with us for a short time, and are now living in the nearly completed guest house. The foundation of a house for them is now being started. Bro. Hurst has charge of the building work and many of the regular station duties, and Sister Hurst helps in the medical work.

The medical work has been carried on during the year, quite a lot of the time, under adverse conditions. Now buildings are nearly completed for that work, and we believe that soon patients will be better and more easily taken care of. One much appreciated place is a room suitable for operations. There is quite a lot of surgical work to be done, and several needy cases have been cared for recently.

During the year we began our first school. Josia, one of our members, is the teacher, and is proving himself quite capable. We are praying that his spiritual vision will be enlarged and that he will buy up the opportunities which are his every day as he deals with his own people. Some of those who are in the instruction classes are

learning to read their Bibles, and we feel that this is very important. So far we are giving only very elementary work in school, but as the need arises we hope to add more classes.

As yet we have no building for church and school purposes. The carpenter shop which we are using now is a poor substitute. We have made efforts to encourage the natives to start a building for these purposes, and we have been pleased with their response. In line with the indigenous principles, we want them to go ahead with this work. The foundation is finished, and was done almost entirely with donated labor. Some of the Christians from Shirati are planning to help with the actual brick laying, thus giving them a practical opportunity for some mission work. The building will be a very simple one.

Our need at Nyabasi is for a greater spirituality among our Christians and believers. There are many, many heathen around us and we believe that a group of thoroughly converted natives is the best way of reaching others. We are also looking to the Lord for a native woman to help in the medical work. There are many children who should stay here for treatment, but whose parents are not able to stay and take care of them. Some one is also needed to care for maternity patients. Our precious Lord who has gone before in other things will also lead on in the coming days.

When a Heathen Woman Accepts the Lord

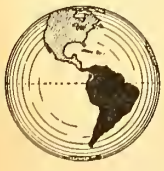
By Miriam Wenger

THE wives of thousands and thousands of husbands and the mothers of millions of children are living out the description of the heathen as found in Romans 1. This condition does not only exist among the women but in this article we shall confine our thinking primarily to them. Consider briefly Paul's description of the heathen. They are without excuse. They glorify not God. They are unthankful. They are vain in their imaginations. Their hearts are darkened. They become fools and worship idols. They are impure. They change the truth of God into a lie. They are vile in their affections. They are FILLED with all unrighteousness, fornication, wickedness, covetousness, maliciousness; they are full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, and WITHOUT UNDERSTANDING. Notice, they are filled with all unrighteousness. In other words, they are so full of wickedness that there is no room left for any thing better. In fact they are so full of evil that they lack understanding. Pause for a moment and consider this picture. It is too black? No, by no means. Are there people as bad as this today? Yes, by all means. Visualize, if you can, a woman—a wife—a mother—filled with all the above blackness of sin. Picture her home life and the training of her children. Do you suppose her offspring would receive different training than the above depraved condition suggests? Hardly. Were it not for the promise in Heb. 7:25—"wherefore he is able also to save THEM . . . " we would become discouraged and give up.

Every African woman has her god. It may be a stick, horn, basket, or gourd; in fact it may be almost anything. This god must be highly revered or the penalty of sickness, ill fortune, or death is paid. The task that now confronts the missionary is to present to these women Christ, the Saviour, Redeemer, and Lord, as the all-sufficient and superior One. In doing this, great care must be exercised not to deceive them into believing that their salvation is of works and not of faith, as they have been taught all their lives. Primarily the change must not be an outward change of works but an inward change of heart, a heart-cleansing. They must be taught what it means to abide in Christ and that victory is possible, not by the amount of food or beer offered to their gods and the departed spirits of their ancestors, but to the extent that they allow His Spirit to abide in them. Praise the Lord, it is possible.

These deceived women must be met in their own villages and the Gospel message made as plain and as simple as one would tell a child. Slowly, as the truth is revealed, some of their faces light up with interest and concern. But as sure as the devil sees one soul interested in the way of salvation he puts forth a fierce battle against their weak faith. These babes can be born only through travailing prayer. The light that shines forth from some of these faces after they have found the Lord is a testimony that they have truly met the Christ. The faces that before were drawn and set in satanic power become radiant; evil speech is turned into godly conversation; spirit worship is turned into worship in the Spirit; filthy habits become cleansed; tempers subdued, and songs of the devil are turned into songs of praise. Their fullness of all unrighteousness is changed into a fullness of the Spirit. Even their villages are more clean and neat than they were before they knew the Lord.

Another outstanding result of the African woman finding Christ is her concern in leading others to her newly found source of joy. I think now of one dear old sister who for the joy in her own heart has shown the Way to several other old women like herself. One has since gone home to be with the Lord, leaving behind her a bright testimony as to the saving power of Christ. This picture is true only of those who have paid the price of going all the Way. We wish it were true of all our believers and Christians. There is much for them to give up but far more to gain. Let me repeat that these women can be born again only through prayer—travailing prayer. "He is able also to SAVE THEM. . . . "



SOUTH AMERICA

THE SICK AMONG US

BUENOS AIRES.—No doubt you are concerned to get news about Bro. W. G. Lauver, who has been in the British Hospital for seven weeks suffering from a general nervous breakdown. He was much improved when we saw him yesterday, and we believe that he will soon be able to leave the hospital. Sister Lauver has been attending to the work in the two towns in their charge, and when the work is new it is quite difficult. We invite you to remember them in your prayers.

Recently one of our former orphanage boys, Carlos Acosta, who is now a young man of 21, stayed with us for a month during his preparation for a tonsillectomy and the convalescence after the operation. He is a tailor by trade, but finds work rather scarce until the spring rush comes on. He is offering a helping hand to us in the work of the Mission.

A GOOD MOVE

As readers of the Gospel Herald, have you noticed that our address in Buenos Aires has changed to **Calle Puan 1427, Dep. 1**? We are still in the "Parque Chacabuco" district, living in a three-roomed apartment. The hall for the services is four blocks away. We are greatly encouraged by the increased interest and attendance. What a pity that our budget does not allow us to rent a larger place! It does not even cover all the rent here, and so we try to raise 15 pesos a month locally. A few of the members are feeling their responsibility and are bringing in their tithes. We find rents very high in Buenos Aires. Our hall is already too small for the large groups of children. At the children's meetings on Saturdays from 5:00 to 6:30 p.m., and at the Sunday school on Sunday at 10.00 a.m., it is usually crowded with children who are very alert, and who have already learned a score of songs and choruses by memory.

For several Sundays at the preaching service we made an appeal for the members to pray for two more benches so we could seat more children. Soon after this a Christian brother who is an omnibus driver offered to make these benches during his few hours off duty. We praise the Lord for answering this need.

A new feature in the work is the organized Young People's group which meets every Saturday evening from seven to nine o'clock. Only a few in this group are members of our church, the majority being adolescents from the district who do not attend any other service. Surely this teen-age group needs the Gospel. Pray for us in this great responsibility and wonderful opportunity to witness for Christ.

The congregation at the preaching service Sunday at 4:00 p.m., is composed largely our members who live scattered far and le throughout this great metropolis. Sev- new adults from the immediate district attending this meeting as well as the esday evening Bible Study. A number of our young people appreciate visiting us in our home after the Sunday service, since they have no other place they can call "home" when they are off duty. We urge you to pray for the work here that the Spirit of God may work and that souls may be led to Christ.

Sept. 9, 1942. —Edna B. Weber.

SEWING CIRCLES

Go ye into all the world and preach the gpel to every creature. Mark 16:15.

n the hurry and excitement of war and its rults there is the possibility of forgetting the n purpose of our Sewing Circle work. It has been most gratifying to learn of the hrty response of our Circles to the work of cking and providing the means needed to reve the suffering now so widely spread or our troubled world.

n it all, however, we need to remember th we are a missionary organization. Our n purpose is to fulfil the Master's last command to spread the news of His love and H goodness to the far corners of the world. L us remember this, and let us keep before u the real reason we have for helping to reve present human suffering. With all o giving, we need to pray very definitely th the gift and the kind act might after all se its purpose of helping the soul to find and know our Christ.

et the Devotional Hour continue to be a se on of real prayer and definite drawing nr to God. Pray with a purpose and let God speak in every meeting.

Most of you have seen the request that fi shed garments be sent to the Relief C ter, Akron, Pa. Sister Anna Mellinger ag n reminds us that by remembering this we ca save postage and inconvenience.

* * *

New report blanks have been arranged and th are being printed. They will soon be re ly to be sent out to the district secretaries. T y have been simplified and will be more ea ly understood. We trust that you will fi them so.—Stella Erb, Secretary.

A DAY'S WORK AT THE CLOTHING DEPOT

By Lydia Lehman

n Wednesday morning, August 12, a Sunday-school class from Bossler's Congrega- came to help with the packing at the E rata Church. There were sixteen in the gr up. Part of the group I put to work at the M .C. home, Akron, doing mending. The re of the group I took to Ephrata where th sorted and labeled garments. The girls th oughly enjoyed the work. All day we w ked with baby clothes, and you might kn w all the different colors, patterns, crochet st hes, etc., were a delight to the girls. They de ed right in like old hands at the work. T re was no want of conversation.

he group brought along dinner for all of us here at the M.C.C. and themselves. So e here at the M.C.C. ate chicken corn soup for the first time, and they pronounced it delicious. Also from their baskets came cheese and crackers, tomatoes, pickles, cookies, buns, and fruit salad. Everyone enjoyed the meal together.

After dinner the entire group went to see the clothing, both loose and baled, in the warehouse and also to the Ephrata Church where every piled bench brought an exclamation. Then the group who were mending returned to the M.C.C. to mend and the rest busied themselves at sorting and labeling. They surely enjoyed their work, for when 4:00 p.m. came I had to remind them several times that it was time to stop working.

Everyone parted expressing good will and joy. To me it was a wonderful lift—to them it was the discovery of a new field which they expressed desire to explore further.

I surely will welcome them back sometime, and any other group who would like to spend a day here.

My praise goes to God for another day's work done for Him and His needy people.

RURAL

PIONEERING AT BEAVER, OREGON

SHERIDAN, OREGON. On July 31, a small group of workers closed a very interesting little Summer Bible School at Beaver, Oregon. This small town is about thirty-five miles from Sheridan and seven miles from Blaine, where Bro. and Sister James Bucher had been working for some months. Looking about for a place to pitch their Gospel tent for a series of meetings and Summer Bible School where they might reach more people, they decided on the above-named place. The tent was pitched in the schoolyard, and plans were made to have the Bible school in the schoolhouse. However, the schoolhouse was denied us at a late moment, so our school was enjoyed in the tent.



Our Bible School at Beaver, Oregon

The meetings began July 12. Sister Florence Wolfer, Sister Susie Nesley, and I went out from Sheridan to help in the work. During the first week, Sister Florence and I solicited for the school, which started the twentieth. We found considerable opposition at first. It was difficult to get any adults to the evening meetings, and many refused to send their children to the Bible school. A car was sent to Blaine for the children there, and with the few who would come from Beaver, we started with an enrollment of 16.

As these children carried home reports and samples of the work and of lessons learned there, the feeling began to change. The school began to grow until there were 35 enrolled at the end of the school. It gave us great pleasure to see how eagerly these children took hold of their lessons. Some of them had never had the privilege of hearing the Bible taught, and it made our hearts glad to be able to tell them stories of Jesus and other characters of the Bible. We were very thankful to God for the goodly number of parents and friends that filled the tent on Friday night at our program. We also praised God that some who had at first opposed us the strongest now invited us back for next year.

We greatly appreciated the faithfulness and help of several Mennonite families who live in that community—Frank Larrews and Roy Kenagys. Also, we appreciated the faithfulness and testimony of Sister Benfield, who was received into the church by baptism at Blaine some time ago.

Pray with us that the seed sown during those meetings may take root, and also that God may bless the efforts of the Sheridan people as they carry on the work.

—Jessie Yoder,

A NOBLE TESTIMONY

In the days of bitter persecution under the power of Rome, when young and old, rich and poor, without regard to sex, were tortured and martyred for Christ's sake, a young girl was sentenced to die. The day arrived and a great crowd assembled to witness the death of this young Christian. All waited expectantly, and at last the doors opened, and the young martyr was led forth to die.

The frail girl was tied to a stake, the fagots heaped around her. Then, before the torch was applied, a Priest appeared, and cried: "Wilt thou recant?"

Her face was pale, but she firmly replied: "No."

"Why?" asked the Priest. "Canst thou give an account of thy faith?"

Her face lighted up with heavenly radiance, and she said: "I cannot argue for my Saviour, but I can DIE for Him!" A few moments more and the dear girl had gone to receive the martyr's crown. — J. G. R., in "Light and Life."

FINANCIAL REPORT

Mennonite Board of Missions and Charities

AUGUST, 1942

GENERAL

Uniontown O Fam	50 00
Providence Cong Va	25 53
Goshen College SS Ind	12 05
Coalridge Cong Mont	5 00
Rock SS Pa	40 00
S P Bontrager	25 00
Oak Grove & Pleasant Hill Congs O	104 14
S H and A H Colo	10 00
A Bro & Sis O	40 00
Mary S Benner	10 00
Harold Stutzman	1 00
John H Paul	1 00
Lydia Neuhouser Est O	100 00
Elam Glick Fam	20 00
Forks Cong Ind	62 39
Dr. and Mrs. Adam Kauffman	5 00
Mr. and Mrs. Leslie Byler	75 00
A Bro & Sister Ia	100 00
E Union Cong Ia	50 00
Sugar Creek Cong Ia	143 80
Manson Cong Ia	72 77
Plum Creek Cong Nebr	10 00
Alpha Cong Minn	18 38
Sweet Home Cong Ore	50 00
Crystal Springs Cong Kans	33 34
Missouri-Kansas Conf	66 19
Calvary Cong Kans	23 45
West Zion Cong Alta	63 93
Mountain View Cong Mont	8 30
East Zorra A M Cong Ont	37 89
Coalridge Cong Mont	5 00
Plain View SS O	128 00
Sunny Side SS Pa	13 31
Central Fulton Co SS O	105 01
Bethel West Liberty SS O	82 20
South Union SS O	136 36
	1,734 04

INDIA

GENERAL

Ben Slagell	10 00
A Sister Pa	10 00
D S Brunk	50 00
Lititz SS WW Cl Pa	20 00
A L Buzzard	5 00
Providence Cong Va	2 50
Allensville SS Pa	40 00
Walter Hooley	5 00
Crown Hill Cong O	68 88
A Sister Va	100 00
Sue F Landis	5 00
Aged Bro Nebr	5 00
Providence Cong Va	25 80
Marion Cong Pa	35 20
C W Leininger	1 00
Rudy Borntrager	3 00
Alice Christophel	10 00
Detroit Miss Cong Mich	4 45
A Bro & Sister Ia	25 00
Schertz Bros	50 00
A Bro & Sister Pa	15 00
Gulfhaven SS Miss	43 58
Pleasant View SS O	10 88
A Friend O	5 00
Oak Gr & Pleasant Hill O	300 00
Alvina Birkey	40 00
A Bro & Sister Ind	5 00
Midland Cong Mich	48 13
Lena A Slabach	5 00
Mrs Mary Boyer	25 00
Winton SS Calif	10 00
A Bro and Sister Ia	100 00
Milford AM Cong Nebr	41 51
A Sister Ia	5 00
L Deer Creek Cong Ia	87 35
Wellman Cong Ia	52 00
Indian Cove Cong Ida	10 00
Filer Cong Ida	12 69
Zion Cong Ore	55 72
Rockville SS Pa	40 00
Morton Cong Ill	34 32
Providence Cong Va	26 00
Fairview Cong Ore	269 36
Skippack Cong Pa	86 00
Salford SS Pa	84 41
Worcester Harvest Home Services Pa	51 00
E Holbrook Cong Colo	10 00
Bethel Cong Mo	21 74
La Junta Cong Colo	15 14
Landisville SS Pa	33 28
E Chestnut St SS Mrs. Wm Harnish Cl Pa	5 00
A Brother Pa	10 00
Hagey Cong Ont	20 00
A Sister Ont	5 00
Thos Martin	10 00
Zurich SS Ont	9 60
East Zorra A M Cong Ont	43 14
Canton SBS O	11 09
Hartville SBS O	38 61
Hartville SS O	19 29
Mr and Mrs C W Leininger	1 00
Bethel Medina Co SS O	94 20
Orrville SS O	33 07
Martins SS O	52 04
	2,370 98

INDIA MISSIONARY

Blough SS Pa	10 00
Stahl SS Pa	16 78
Maple Gr N W Cong Pa	24 80
Zion SS Ore	60 44
Loyal Workers Cl O	25 00
Joe Massanari and Family	5 00
Willow Springs Cong Ill	71 40
Roanoke SS Ill	75 00
Penna Cong Kans	15 14
Spring Valley Cong Kans	25 00
A Sister Calif	10 00
Millersville SS David Mayer Cl Pa	4 50
Lancaster Conf Dist Pa	75 00
Salem Cong Alta	37 50
A A Hostetler and Noah Thut's Classes O	15 00
Goshen Cong Ind	47 28
Elkhart Cong Ind	37 50
Lower Deer Creek SC Ia	11 07
West Union SC Ia	19 22
Hopedale SC Ill	8 00
Morton SC Ill	12 00
Waldo SC Ill	48 00
Blough SS Pa	10 00
Stahl SS Pa	14 57
SW Pa SS Conf Pa	36 00
Beech SS O	117 45
Central Fulton Co O	37 50
West Clinton SS O	119 23
Martins SS O	37 50
	1,025 88

MISSIONARY CHILDREN

Casselton SBS N D	2 90
Sandtown SBS Mich (July)	7 00
Fairview SBS N D	9 75
Lakeview Cong N D	1 00
Beech SS Col SBS O	9 38
	30 03

EVANGELIST

Brethren & Sisters Manheim Pa	25 00
F Gingrich	5 00
Hagey-Wanner YPM Ont	50 00
Burr Oak SS Ind	21 90
Ohio SS Conf	365 00
	466 90

BIBLE WOMEN

Howard-Miami SS Classes Ind	3 25
Thomas SC Pa	12 50
Martinsburg SC Pa	12 50
Dan Widmer and Family	50 00
Lydia Oyer	50 00
	128 25

EDUCATIONAL

Ruby P Martin	7 00
A Sister Ia	5 00
Landisville SS Paul Miller Cl Pa	30 00
Lititz SS Pa	25 00
Zion SS Mich	2 00
Goshen SS Ind	15 00
Burr Oak SS Ind	2 40
Clinton Brick SS Ind	7 00
	93 40

ORPHAN

Pinto SS Md (July)	21 00
Mill Run SS Pa (July)	4 41
Altoona SS Pa (July)	12 79
Allensville SS Pa	11 00
Sue F Landis	5 00
Forks Cong Ind	34 58
W Union Pri Dept Ia	25 01
Sugar Creek Pri Dept Ia	20 71
Berlin SS O	11 00
Hopedale SS Inter Girls Cl Ill	6 08
Mt Pisgah Cong Mo	5 00
Howard-Miami SS Classes Ind	11 00
Shore SS Ind	10 00
	177 58

WIDOW

Sue F Landis	5 00
Portland Cong Ore	5 50
Shore SS Ind	6 64
	17 14

MEDICAL

Faith, Hope & Charity Cl Oak Gr SS O	13 00
S H and A H Colo	15 00
A Brother Ill	15 00
Lititz SS Pa	10 00
Waldo SC Ill	10 00
	63 00

LEPERS

Sue F Landis	5 00

FAMINE

Indian Cove Cong Ida	5 00
Total for India	4,383 16

SOUTH AMERICA

GENERAL

D S Brunk	50 00
E Grant Herr	25 00
Providence Cong Va	2 50
P L Rohrer	50 00
Sue F Landis	5 00
Detroit Miss Cong Mich	4 45
A Bro & Sis Ia	25 00
Clayton Point	2 00
Gulfhaven SS Miss	47 40
Salem Cong Nebr	14 88
Milford AM Cong Nebr	41 51
E Fairview Cong Nebr	31 81
Scottdale Cong Pa	13 78
Waldo Cong Ill	72 01
Morrison SS Ill	18 47
A Bro & Sister Towamencin Pa	10 00
E Holbrook Cong Colo	10 00
La Junta Cong Colo	15 13
Norris Square SBS Phila Pa	3 00
E Petersburg SBS Pri Cl 1 Pa	3 50
St Jacobs YPM Ont	37 50
Snyder Cong Ont	21 85
East Zorra AM Cong Ont	13 63
Fernland SBS Mich	6 00
Middlebury Cong Ind	51 75
Bowne SBS Mich	6 46
Royston SBS Mich	1 06
Orrville SS O	52 08
West Clinton SS O	48 47
	684 24

MISSIONARY

Central SS Elida O	150 00
Marion SC Pa	45 00
Souderton SS Pa	37 50
Pleasant Valley Cong Kans	37 50
Lancaster Conf Dist Pa	150 00
Alta-Sask Conf Dist	15 00
Wilmot AM Cong Ont	350 12
Elkhart Cong Ind	25 00
Martins SS O	37 50
	847 62

MISSIONARY CHILDREN

Conestoga SBS Pa	15 75
Pottstown SBS Pa	10 60
E-town SS Edith Gish Cl Pa	3 13
E-town SS Ruth Gish Cl Pa	6 25
E-town SS Alta Nunemaker Cl Pa	12 50
E-town SS Harry Hershey Cl Pa	6 25
E-town SS Dora Aungst Cl Pa	6 25
Sharon BS Alta	1 60
"Ont #74"	50 00
Toronto Mission Ont	1 10
Baden SBS Ont	17 85
East Zorra AM SBS Ont	10 73
	142 01

EVANGELIST

E Bend SS Cl 5 Ill	2 35
Matt 1:42 Ind	30 00
Aged Bro Nebr	5 00
Mr and Mrs Ray F Miller	50 00
E Union Cong Iowa	50 00
Lititz SS Pa	12 50
F Gingrich	5 00
Zion SS Mich	5 00
Goshen SS Ind	35 00
Burr Oak SS Ind	7 50
Clinton Brick SS Ind	16 19
Shore YPBM Ind	14 00
SW Pa Conf Dist	24 00
Ohio SS Conf	660 00
	916 54

ORPHAN

Reading Fairview St SS Pri Cl 1 Pa	2 60

NURSES TRAINING

A Bro & Sister Ont	25 00
Denver Cong Colo	16 62
	41 62

PERSONAL

Eleanor Leake	5 00
A Bro and Sister Pa	10 00
	15 00

TENT

Mrs Caroline Smucker	25 00
Mrs I F D Pa	6 00
	31 00

BIBLE READER

E Petersburg SS Golden Rule Cl Pa	28 00
Total for South America	2,708 63

AFRICA

Sue F Landis	5 00
Aged Bro Nebr	5 00
Vassar Miss Mich	8 00
A Sister O	10 00
Indian Cove Cong Ida	10 00
Springmount SBS Pa	43 00
Hannibal Miss Mo	3 37
Franconia Conf Dist Pa	413 00
Total for Africa	497 37

CITY MISSIONS

ALTOONA MISSIONS

Oak Grove Cong Pa	1 54
Pleasant Grove Cong Pa	7 00
Dist SS Conf Pa	12 38
	20 92

CANTON, OHIO

Berlin Cong O	11 50
Oak Grove Pleasant Hill O	10 00
Fulton County YPM O	10 00
Canton Cong O	16 16
Canton SS O	8 24
E E Miller	1 00
Sarah Hannah	1 00
Special	6 25
Souderton Cong Pa	30 00
	94 15

CHICAGO, ILL.

Ben S Gerig	12 00
Manford Freed	1 00
Dale Hirstein	10 00
Mrs Olen & Erma Hartman	5 00
Yellow Creek Girls Ind	5 00
A Brother and Family Ind	30 00
Ellis Unzicker	10 00
Willow Springs Cong Ill	20 36
Hopedale Cong Ill	75 00
Freeport Cong Ill	37 00
Yellow Creek Cong Ind	84 45
	289 81

DENVER, COLO.

Zion SS Ore	5 46
Plum Creek Cong Nebr	5 11
	10 57

DETROIT, MICH.

Detroit Cong Mich	15 69
Gift	1 00
	16 69

FORT WAYNE, IND.

Nappanee Cong Ind	5 00
Souderton Cong Pa	30 00
	35 00

HANNIBAL, MO.

Hesston Cong Kans	11 20
Indian Cove Cong Ida	5 00
Mt Zion Cong Mo	1 00
Fairview Cong N D	27 25
	44 45

IOWA CITY, IA.

Liberty Cong Ia	22 40
W Union Cong Ia	15 00
Sugar Creek Cong Ia	115 93
Salem Cong Nebr	13 10
Plum Creek Cong Nebr	8 00
W Fairview Cong Nebr	12 77
Broken Bow Cong Nebr	10 28
	197 48

IOWA CITY BLDG. FUND, IA.

E Union Cong Ia	10 31

JOHNSTOWN, PA.

Dist SS Conf Pa	12 38
Casselman Cong Md	6 78
Tressler Cong Del	3 36
Schellsburg Cong Pa	4 00
Blough Cong Pa	30 00
Morrison's Cove Cong Pa	12 50
	69 02

KANSAS CITY, KANS.

Plum Creek Cong Nebr	8 00
W Union Cong Ia	152 36
E Fairview Cong Nebr	24 74
Proceeds from Miss Acreage Salem Nebr	120 33
Crystal Springs Cong Kans	33 34
Mt Zion Cong Mo	1 00
Mt Zion Cong Mo	50
Lois Diller	10 00
Wm Schlatter	2 00
Mrs O H Carroll	20 00
George N Yoder	10 00
Lydia Driver	4 00
SBS Child	1 00
	387 27

LIMA, OHIO

Bethel SS O	19 20
S Union Cong O	172 06
Orrville SS O	28 58
	219 84

MEXICAN MISS., CHICAGO, ILL.

Aged Bro Nebr	5 00
Mr and Mrs Steve Plank	65 00
Schertz Bros	25 00
Freeport Cong Ill	60 00
Willow Springs Cong Ill	20 35
Souderton Cong Pa	35 16
	210 51

PEORIA, ILL.

Freeport Cong Ill	37 00
East Bend Cong Ill	150 00
Wm Nofsinger	2 00
Peoria Mennonite Church Ill	25 00
Allen Springer	5 00
Edna Zehr	2 00
O Aschleman	1 00
A Short	5 00
G Miller	14 00
	241 00

PORTLAND, ORE.

Filer Cong Ida	9 05
Indian Cove Cong Ida	5 00
Nampa Cong Ida	7 50
	21 55

TORONTO MISSION

Hagey Cong Ont	20 00
Cressman Cong Ont	18 50
F Gingrich	10 00
Thos Martin	10 00
Blenheim Cong Ont	38 60
Wanner Cong Ont	26 46
St Jacobs Cong Ont	61 22
Biehn Cong Ont	42 00
Geiger Cong Ont	8 25
Toronto Miss Ont	50 00
M R Good	95 00
	380 03

WICHITA MISSION, KANS.

Hesston Cong Kans	11 20
Total for City Missions	2,259 80

CHARITABLE INSTITUTIONS

KANSAS CITY CHILDREN'S HOME, KANS.

Lick Creek SS Mo	2 16
Jake Diller	5 00
Lydia Zehr SS Cl Kans	5 75
Wm Slatter	5 00
Mrs Edwin Hershberger	6 00
Per I G Hartzler	3 00
V D Miller	1 00
Pri IV & Jr I Classes Kans	2 60
Dollie Landis	5 00
Rhoda Landis	1 00

E: Center SS (Am) 80 10
h Ebersole 1 00
J Swartz 5 00
J Miller 1 00
Anias Beachy 1 00
t Center SS (Am) 3 50
My Wenger 5 00
Seeds Miss Acreage Salem
ong Nebr 108 14
Mamora SS Ill 51 70
M Zion Cong Mo 1 00
Hel Medina Co SBS O 15 93
Hdeman SS Alice Christophel Cl
id 20 00
329 88

ORPHANS' HOME, OHIO
Fnds 5 00
As Hostetler 1 00
M Sam Plank 25
El Yoder 1 00
A ister 5 00
A rother 40 00
P Dept Ashley Mich 10 00
A Brother 5 00
S d Cong Pa 4 63
A ona Cong Pa 2 50
H h SS SBS O 9 38
Hel Medina Co SBS O 15 93
Mway SS O 47 24
Hdeman SS Alice Christophel Cl
id 20 00
166 93

HOME FOR THE AGED, ILL.
Sial Support 546 40
Iduce Sold 5 55
L Stock 78 55
Mntenance 2 25
632 75

OLD PEOPLE'S HOME. OHIO
Sial Support 508 60
Pduce Sold 55 56
Lnd Kurtz 1 00
Pduce 4 25
569 41

A JUNTA HOSPITAL, COLO.
A ona Cong Pa 2 50
S l Cong Pa 4 63
7 13

A JUNTA HOSPITAL—NURSE SUPPORT
A ey SC Mich 5 00
Y ow Creek SC Ind 25 00
W do SC Ill 5 00
C ago Home Miss SC Ill 1 50
36 50

JUNTA HOSPITAL BUILDING
M nd Mrs Sanford Miller 10 00

OME FOR AGED, LANC., PA.
S F Landis 5 00

MILLERSVILLE ORPHANAGE, PA.
S F Landis 5 00

A JUNTA SHEET & BLANKET FUND
A ey SC Mich 5 00
Y ow Creek SC Ind 5 00
L SC Ind 10 00
20 00

Tl for Charitable Institutions 1,782 60

OTHER FUNDS

ADAIR MISS., OKLA.
W Union Cong Ia 25 00
P ection Cong Kans 13 23
L SS Mo 1 50
39 73

ANNUITIES

A rother Ill 2,000 00

BOOKLET OF PRAYER
Cl ity SC O 60
T SC O 1 20
M Kandel 1 60
L unta SC Colo 2 00
C n Hill SC O 1 00
Cl Home Miss SC Ill 1 20
K erine Royer 1 20
8 80

BRAESIDE HOME
R ipts for the Month of Aug 797 50

BOARD OF EDUCATION
E r R Schrock 20 00
S l Cong Pa 4 63
A na Cong Pa 2 50
37 13

DMINISTRATION EXPENSE
M tou Cong Colo 1 00
A l Bro Nebr 35
1 35

CHURCH AND MISSION NEWS
M Sims 25
B n Cong Ont 7 50
L char Cong Ont 10 75
18 50

CULP MISSION, ARK.
H ton Cong Kans 11 20
P ection Cong Kans 25 00
P a Cong Kans 15 98
W nion Cong Ia 25 00
77 18

CHINA
A riend & Fam Ia 25 00
C on Point 1 50
W ome Corners SBS Mich 3 36
29 86

EASTERN MENNONITE SCHOOL
Medway SS O 23 25
Altoona Cong Pa 2 50
Stahl Cong Pa 4 63
30 38

FUNERAL FUND
Red River Valley N D 27 15
Fairview N D 10 00
Homer Gresser 5 00
Ruby Martin 2 00
44 15

HOME SUPPORT
Lakeview Cong N D 18 37

HOUSE OF FRIENDSHIP
Weber Cong Ont 6 50
East Zorra AM Cong Ont 7 50
Wellesley AM Cong Ont 5 00
19 00

JEWISH WORK
Pinto SS Md 8 25
Hannibal Mission Mo 2 89
11 14

JOHNSTOWN BIBLE SCHOOL, PA.
Scottdale Cong Pa 13 78

LANSDALE MISS. BLDG. FUND
Lansdale Mission Pa 195 44

LITERATURE
Coalridge Cong Mont 1 05

MEXICAN WORK, COLO.
D S Brunk 50 00
Goshen College SS Ind 16 59
Aged Bro Nebr 5 00
Schertz Bros 25 00
96 59

MEXICAN BORDER WORK, TEX.
Goshen College SS Ind 6 85
Indian Cove Cong Ida 5 00
Ira Yoder 10 00
21 85

NORTHERN MINN. WORK
General Board 48 82
Lakeview Cong N D 6 87
General Board 16 43
Goshen College SS Ind (July) 14 16
Huron Miss Club Mich (July) 50 00
Bethel & Sycamore SBS Mo (July) 7 85
East Bend SS Ill (July) 4 58
Lake Region Minn (July) 21 41
Casselton Cong N D (July) 3 83
Red Top Mont (July) 11 13
Goshen College SS Ind 15 54
Elam Glick Fam 25 00
W Union Cong Ia 50 00
275 62

OZARK MISSIONS
Spring Valley Cong Kans 10 00
Indian Cove Cong Ida 5 00
15 00

PERSONAL
Robt S Kans 15 00
Spring Valley Cong Kans 12 50
West Liberty Cong Kans 30 00
Sugar Creek SS Cl Ia 8 50
Roanoke YPBM Ill 27 15
Elkhart Cong Ind 45 21
138 36

PINCKNEY CH. BLDG., MICH.
Pinckney Gospel Miss Mich 5 27

PARAGUAY INDIAN MISSION
Goshen College SS Ind 2 15
Indian Cove Cong Ida 5 00
7 15

ROCKY RIDGE MISS. BLDG. FUND
A Bro & Sister Finland Pa 25 00
Swamp 20 32
45 32

RURAL MISSIONS
Middlebury Cong Ind 5 00
Berea Cong Ind 8 00
Royston SBS Mich 8 11
Fairview Cong Mich 16 11
Zurich SS Ont 9 59
Baden Miss Ont 4 30
Weber YMCF 10 00
A Sister Ont 5 00
Toronto Mission Ont 2 00
Detweiler Cong Ont 4 85
Blenheim YMCF 10 00
Zurich SS Ont 11 40
St Jacobs Cong Ont 25 00
Casselman Cong Md 5 39
Oak Grove Cong Pa 1 61
A Bro & Sister Ind 10 00
128 36

SEWING CIRCLE
Lakeview Cong N D 15 00

SUMMER BIBLE SCHOOL
Lakeview Cong N D 23 26
Casselton Cong N D 33 79
Coalridge Cong Mont 3 30
Fairview Cong N D 32 55
92 90

SALE OF KENMARE CHURCH BLDG., N. D.
Claude W James Kenmare N D 300 00
Roy Walker 5 00
305 00

DISTRICT GENERAL
Lake Reg Cong Minn (July) 11 95
Coalridge Cong Mont (July) 5 00
Red Top Cong Mont (July) 11 43
Sweet Home Cong Ore 44 79
Hopewell Cong Ore 5 59
Filer Cong Ida 10 63
Bethel SS Ore 8 33
Nampa Cong Ida 7 50
Fairview Cong N D 66 00
Coalridge Cong Mont 5 00
Lakeview Cong N D 46 26
Spring Valley Cong Kans 46 38
Mt Zion Cong Mo 8 40
Pleasant View Cong Okla 27 35
Pea Ridge Cong Mo 7 00
Missouri-Kansas Conf 66 19
Manitou Springs Cong Colo 8 80
Bethel Cong Mo 8 10
Yoder Cong Kans 52 90
La Junta Cong Colo 28 65
Pleasant Valley Cong Kans 15 00
Pottstown Miss Pa 40 46
Salford Cong Pa 166 82
Deep Run Cong Pa 102 25
Lansdale Miss Pa 58 86
Norristown Mission Pa 5 56
Dist SS Conf Pa 4 95
Springs Cong Pa 30 00
Thomas Cong Pa 38 00
Annual Mission Bd Meeting 45 00
Glade Cong Md 2 83
Kaufman Cong Pa 16 70
Zion Cong Mich 13 25
Maple Grove Cong Ind 104 10
Holdeman Cong Ind 40 15
Emma Cong Ind 32 50
Shore Cong Ind 37 70
Pigeon Cong Mich 28 83
Hopewell Cong Ind 55 00
Howard-Miami Cong Ind 76 95
Salem Cong Ind 31 56
Clinton Frame Cong Ind 63 41
1,486 13

Total for Other Funds 5,930 53

RELIEF FUNDS

NONRESISTANT RELIEF
Cedar Grove Cong Ont 22 85
Baden Mission Cong Ont 22 42
Walter Bender 10 00
Biehn Summer Bible School Ont 28 35
Cressman SS Ont 11 50
Toronto Mission Ont 40 00
Wanner Cong Ont 55 60
Shantz Cong Ont 17 30
Bothwell SS Ont 2 27
Baden S B S Ont 17 84
Zurich SS Ont 12 00
Detweiler Cong Ont 5 60
East Zorra A M Cong Ont 69 62
East Zorra S B S Ont 10 74
Wellesley A M Cong Ont 129 77
Poole A M SS Ont 38 00
Hay A M SS Ont 6 25
Hay A M Cong Ont 6 80
Vineland Cong Ont 58 00
564 91

DAKOTA-MONTANA DISTRICT RELIEF
Fairview Cong N D 10 00
Homer Gresser 5 00
15 00

CIVILIAN SERVICE
Sonnenberg Cong O 222 00
Manitou Cong Colo 22 75
Mrs Eli G Brenneman 6 90
Mt Zion Cong Mo 16 00
W Fairview Cong Nebr 82 84
Sunnyside Cong Pa 144 00
Tressler Cong Dela 29 60
A L Buzzard 5 00
Abner A Nice 5 00
Providence Cong Va 2 50
Woodland Cong Kans 33 00
Blough Cong Pa 259 06
Bethel Cong Mummasburg Pa 23 00
Clarence Center Cong N Y 5 80
Pleas View Cong Okla 221 62
Milford Cong Nebr 4 50
D F Miller 2 50
Berea Cong Mo 5 00
Maple River Cong Mich 103 25
S P Bontrager 10 00
Central Cong O 147 85
Scottdale Cong Pa 158 22
Robert Hartzler 3 00
Elkhart Cong Ind 291 62
Slidell Cong La 2 53
Lake Charles Cong La 1 50
Tuleta Cong Texas 30 83
Zion Cong Ore 404 00
Salem Cong O 71 25
Ira Eberly 10 00
Roupp Children 2 50
Bethel Cong O 10 00
Clarence Center Cong N Y 60
Fern Troyer 10 00
Thurman Cong Colo 48 25
Martins Creek Cong O 200 00
Pike Cong O 500 00
Franconia Conf Dist Pa 1,527 12
Aged Bro Nebr 10 00
Palmyra Cong Mo 20 16
Midland Cong Mich 10 00
Fairview Cong Mich 600 00
Providence Cong Va 36 85
Wilber Selzer 15 00
Beech Cong O 60 00
Lake Charles Cong La 9 25
Hutchinson Miss Cong Kans 7 00
Berlin Cong O 113 00
Conestoga Cong Pa 600 00
Long Green Cong Md 4 04
S Union Cong O 199 80
Nappanee Cong Ind 443 80
Zion Cong Mich 5 28
Morrison Cong Ill 41 50
Clayton Point 2 50
Bethany-Salem Cong O 100 00
Nampa Cong Ida 202 00
Chappell Cong Nebr 67 00
Lakeview Cong N D 165 00
Milford Cong Nebr 364 59
Thurman Cong Colo 16 00
Pleasant View Cong O 30 53
Palmyra Cong Mo 15 00
Mr and Mrs Ray F Miller 25 00
A Brother Ind 5 00
A Sister Ind 5 00
Mt Zion Cong Mo 25 25
Sarah & Blanche Young 15 00
E Holbrook Cong Colo 20 00
Howard-Miami Cong Ind 48 57
Pleas Valley Cong Kans 18 22
Mrs Phoebe Schaefer 1 00
Morrison Cong Ill 5 00
Palmyra Cong Mo 6 00
Linn Cong Mo 15 00
Dr and Mrs Adam Kauffman 5 00
Maple Gr—N W Cong Pa 187 50
Midland Cong Mich 331 00
Rockton Cong Pa 56 53
West Liberty Cong Kans 25 00
Denver Cong Colo 14 57
Frank E Phillips 3 05
Allensville Cong Pa 425 00
Lima Miss Cong O 25 00
Winton Cong Calif 139 38
E Union Cong Ia 136 35
Iowa City Cong Ia 17 68
Sugar Creek Cong Ia 177 33
Roseland Cong Nebr 14 48
Kolb & Longenecker Congs O 88 88
Pike Cong O 25 00
Central Cong O 33 11
Viola Welty of Salem Cong Ind 5 00
Crystal Springs Cong Kans 252 00
Indian Cove Cong Ida 34 75
Fairview Cong Ore 539 34
Bethel Cong Ore 34 52
Portland Cong Ore 21 30
Thomas Cong Pa 224 06
Stahl Cong Pa 179 44
Springs Cong Pa 47 22
Altoona Cong Pa 25 89
Hopedale Cong Ill 727 20
Morton Cong Ill 54 00
Willow Springs Cong Ill 124 00
Yoder Cong Kans 16 70
Calvary Cong Kans 19 25
Hannibal Miss Cong Mo 14 18
Hutchinson Mission Cong Kans 23 20
Hesston Cong Kans 77 88
Penna Cong Kans 20 86
O Gr & Pleasant Hill O 750 00
Middlebury Cong Ind 49 31
Maple Grove Cong Ind 51 25
Anderson Cong Ind 60 00
Burr Oak Cong Ind 15 00
White Cloud Cong Mich 30 80
Holdeman Cong Ind 540 85
Salem Cong Ind 300 00
Middlebury Cong Ind 129 60
Howard-Miami Cong Ind 80
Pinckney Gospel Miss Mich 9 64
Fort Wayne Cong Ind 37 16
Fairview Cong N D 5 00
Red Top Cong Mont 95 25
Oak Grove Cong O 479 91
Central Fulton Co Cong O 3 75
14,654 90

AMISH CIVILIAN SERVICE
Defiance Co OO Am Ch O 150 00
Miami Co OO Am Cong Ind 131 24
Yoder OO Am Cong Pa 318 00
N E & N W Dist of N Sharon OO Am Congs Ia 177 75
Oakland OO Am Cong Md 85 10
OO AM Churches of Holmes, Wayne & Tuscarawas Co O 1,000 00
N E Dist Arcola Ill 207 00
OO Am Cong of Mylo N D 70 00
Yel Cr & Blossers' Wis Cong Ind 242 00
King Cong O 235 00
E & W Haven Congs Kans 237 12
W Side OO Am Cong Kans 224 55
Medford Wis OO Am Wis 253 15
S E Barrens Dist Ind 185 00
S E Dist OO Am Cong Ill 225 45
Jac J Stutzman Dist O 81 20
W Conestoga Dist Pa 210 00
E Dist OO Am Dover Dela 163 00
Gingerich Dist OO Am Ind 89 70
Pleas View (Wis) Cong O 143 42
A J Mast OO Am Dist Ill 195 00
Bish J D Wenger Dist Va 250 00
Andrew F Miller N W Dist Ind 227 40
N A Yoder Ch Dist Ill 116 50
Chester Cong (Wis) O 88 00
N & S Dists-Weatherford Okla 202 70
N E Barrens Dist Ind 125 00
S Dist Stark Co O 101 00
Eight Square OO Menn O 47 00
Allensville Dist Pa 220 00
Schmuckers Churches Ind 423 20
Adams Co Am Ind 213 90
S N Beachy S Dist Ill 172 50
S W Clearspring Cong Ind 208 25
West Dist Am Pa 203 50
N E Wittmer Dist Ind 96 35
E Dist of Noah Bontrager Cong Ind 111 40
S D Schrock & S I Yoder Dist Church Va 331 05
West Dist Am Pa 3 60
W Honeyville Dist Ind 250 00
S Middlefield OO Dist O 160 00
N E & N W Church Dists Ia 90 20
Middle W Ch Ia 100 00
No Buchanan Co Dist Ia 175 00

EDITORIAL

Continued from first page

religious practices indicate a desire of the soul to seek after God. It is quite evident that many of them know very little about God and much less about His loving provision of salvation through Christ Jesus. They need someone to show them. It is for that reason that you have been sent to that land. It is a commission in line with the purpose of Christ's coming into the world.

When Zacharias composed his beautiful hymn about the significance of the birth of a son as related to Christ, he referred to the Messiah as one who was to come to "guide our feet into the way of peace." Our Lord has shown the way. He has pointed to the cross and has reminded us of the empty tomb. With His ascension to the throne of glory, the Holy Spirit came to superintend the missionary efforts of the Church. He has become the Comforter who guides the children of God into the truth. The mission board which appointed you to your field of service must have believed that you have been guided by the Spirit into the very truth of His Word. It is that truth which enables you to be a safe guide to those about you.

Sinners are not saved without having someone to point them to God. You are serving as a representative of the Church to point men into the way of truth.

The Church is continuing its service of intercession and financial support to make possible your activities in the field as we labor together for this common cause. We trust that God may be glorified and that many of the souls within your reach may be led into the Kingdom.

TEACHING SCHOOL IN AFRICA

(*Continued from page 580*)

parents. School attendance is often irregular. Boys must sometimes miss to do herding. I can remember that some of the boys and girls in my classes in America would have been glad to be excused from arithmetic, but as yet I haven't seen such a one here. These people seem to have an unusual craving for arithmetic and we must be careful in satisfying it that we do not neglect or lessen the importance of other teachings.

The other day we began a new term of school, our first five-month term, with an enrollment of fifty pupils. Most of them are in the first standard. I am looking forward to this term as being one of the best ones yet. Why? When we planned the new program for schools and outschools following our June conference, we provided for more Bible teaching in the schedules. This second term of the school year has almost half of the fourth standard teachings on Bible subjects. Then too, this term shows promise of a good term by the attitudes and numbers of those who returned.

My prayer for our African schools is that through them many pupils might be led to a knowledge of Jesus Christ as their all-sufficient Saviour, and then may have a longing to take the Gospel to their own village people.

BUILDING PROJECTS IN 1941

(*Continued from page 585*)

it. The foundation for our house is being laid now. The opening of school and the increase of attendance at our Sunday services has much overcrowded our little place of worship. Therefore, a new church and school building is now under construction.

The ultimate purpose of God's sending us to Africa is, however, not to build many material structures; but to be the means whereby God can call unto Himself out of Africa those who will be part of the bride of Christ. The burden and longing of our hearts is that the church here as well as elsewhere may be built on the Rock, Christ Jesus. "Except the Lord build the house, they labour in vain that build it" (Psalm 127:1).

E Marshall Co Dist Ind	237 90
McMinnville Dist Cong Ore	98 27
S W Sharon Cong Ia	194 00
E Center Cong Kans	164 07
OO Wisler Ch of Medina Co O	85 00
Rockville & Belleville Congs Pa	95 05
Abe D Troyer Ch-Wayne Co O	136 00
Fairbank Dist Ia	80 00
E Yoder Cong Ind	197 80
S E Clearspring Ch No. 21 Ind	100 00
N E Clearspring Cong Ind	234 00
Nebr OO Am Cong Pa	133 00
N E Middlefield OO Am Cong O	130 00
Andy M Miller W Dist O	100 00
Sam J Swartzentruber, Levi J Swartzentruber, & Andrew E Schrock District O	415 80
S E Johnson Co OO Am Ia	224 70
W Yoder Cor Ch Ind	164 80
Middle Sharon Dist Ia	11 40
Nappanee OO Am Dist 4 Ind	227 90
S W West Part Cadwell Ill	140 30
S E Dist Am Ch Ind	192 25
Plain City S Cong O	274 94
Am Menn of Bunker Hill O	38 00
Burton Dist O	136 00
Yoder E Dist Ch Pa	209 00
S E Dist Milford Ind	124 70
Crawford Co OO Am Pa	182 20
Newton Co OO Am Ind	54 44
Canaan Am Ch O	108 50
S N Beachy N Dist Ill	147 25
Orrville OO Menn Cong O	30 00
N E Clinton Am Cong Ind	219 00
N Haven Cong Kans	14 00
S E Barrens Dist Ind	30 50
N E W Part Am Dist Ill	279 40
Mayes Co OO Am Cong Okla	186 00
S E Honeyville Cong Ind	253 17
E Honeyville Dist Ind	208 75
W Marshall Cong Ind	216 80
Parkman Dist Ch O	108 50
N W Clinton Dist Ind	75 00
Troy Dist O	190 10
N E Lower Pequea Dist Pa	203 45
E Dist Dover Del	9 00
S W Clinton Dist Ind	207 50
Miami Co Cong Ind	87 22
Oscoda Co Am Cong Mich	112 00
Forks Am Cong Ind	289 80
E Dist Stark Co Cong O	118 00
Peachey Lower Dist Pa	230 75
Mesopotamia Dist O	109 25
W Centerville Cong Mich	142 00
N W Clearspring Dist Ind	169 50
Wittmer & Yoder Ch Ind	214 00
S Dist OO Am Cong Del	61 15
E & W Dists Adams Co Ind	284 05
Chestnut Ridge (Wis) O	264 00
N Marshall Dist No. 6 Ind	108 40
	17,551 79

C.P.S. PERSONAL

N W Clinton Cong Ind	24 75

POOR IN C.P.S. CAMPS

A Friend and Fam Ia	10 00

EUROPEAN WAR SUFFERERS RELIEF

Ben Slagell	40 00
A Sister Pa	20 00
Mt Zion Cong Mo	3 30
A Brother Ill	50 00
Providence Cong Va	20 55
Goshen College SS Ind	5 34
Lake Region Cong Minn	6 38
Red Top Cong Mont	19 70
Fairview Cong N D	32 50
Rock SS Pa	50 00
Clarence Center Cong N Y	11 10
Pleas View Cong Okla	54 04
Milford Cong Nebr	21 00
Levi Bontrager	5 00
Edna E Hochstetler	5 00
D F Miller	2 50
Conestoga Cong Pa	84 32
D J Gingerich	20 00
Berea Cong Mo	1 00
Maple River Cong Mich	1 20
S P Bontrager	25 00
Olen R Hartman	10 00
Levi Bontrager	5 00
Zion Cong Ore	20 00
Gortner Union SS Md	8 00
Ira Eberly O	10 00
Roupp Children	2 50
Bethel Cong O	4 20
Clarence Center Cong N Y	50 00
Crown Hill Cong O	20 00
A Sister Va	66 00
A Bro & Sis N Dak	50 00
Sue F Landis	5 00
White Hall Cong Mo	5 40
A Friend and Fam Ia	25 00
O Gr & Pleas Hill Congs O	12 13
Aged Bro Nebr	5 00
Midland Cong Mich	51 00
Wilber Selzer	15 00
Hopewell Cong Ore	10 00
Sweet Home Cong Ore	10 00
Freeport Ch S C Ill	1 40
Norristown Cong Pa	30 00
Nappanee Cong Ind	6 70
A Bro & Sister Pa	15 00
Gulfhaven SS & S B S Miss	48 50
Lakeview Cong N D	20 00
Nampa Cong Ida	63 40
A Brother Forks Cong Ind	10 00
Jacob J Stutzman	10 00
John J Stutzman	10 00
Eli J Byler	10 00
Dr & Mrs Merle Schwartz	10 00
John E Ramseyer	5 00
CPS Camp No. 20	16 70
C M Burkhart	2 00
Hesston Cong Kans	31 55
Palmyra Cong Mo	11 80
Mr and Mrs Ray F Miller	25 00
Wilmer Swope	3 50
Mt Zion Cong Mo	4 00
E Holbrook Cong Colo	5 00
Pleas Valley Cong Kans	5 00
Kaufman Cong Pa	13 00
Catlin Cong Kans	20 00
Ray R Kenagy	50 00
Dr C B Wycoff	1 00
Dr & Mrs Adam Kauffman	10 00
A Bro & Sister Ind	10 00
A Bro & Sister Ia	50 00
Mr and Mrs Leslie Byler	100 00
Mrs Mary Boyer	25 00
Pleasant Grove Cong Pa	20 00
Maple Grove SS Pa	66 65
Iowa City Cong Ia	18 58
A Sister Ia	5 00
A Bro Ia	5 00
Salem Cong Nebr	18 81
Alpha Cong Minn	18 16
Fairview Cong Mich	100 00
Pike Cong O	38 00
A Brother N Y	50 00
Viola Welty of Salem Cong Ind	5 00
Levi Bontrager	3 50
Indian Cove Cong Ida	8 00
Filer Cong Ida	12 86
Bethel Cong Ore	13 90
Portland Cong Ore	60 06
Glade B S Pa	7 50
Casselman S B S Pa	7 50
Hopedale SS Inter Girls Cl Ill	3 66
Plain Cong Pa	175 45
Providence Cong Pa	65 00
Towamencin SS Pa	41 62
J Clarence Gross	25 00
Pottstown S B S Pa	24 66
Towamencin Cong Pa	100 11
Yoder Cong Kans	5 00
Missouri-Kansas Conf	132 37
Mt Pisgah Cong Mo	5 50
Mountain View Cong Mont	13 22
O Gr & Pleasant Hill Congs O	5 00
White Cloud Cong Mich	4 25
Clinton Frame Cong Ind	59 60
Fernland SS Mich	3 00
Bowne Cong Mich	35 35
A Sister Ind	10 00
SS Conf Offering	202 17
Ft Wayne Cong Ind	13 00
Eva Yoder	4 00
Red Top Cong Mont	10 83
S W Pa Conf Dist	12 00
Meadville Miss Pa	4 00
Nebr SS Conf	160 87
	3,066 49

AMISH EUROPEAN WAR SUFFERERS

S E Clinton Am Ch Ind	50 00
Martins Creek OO Am O	15 00
OO Am Ch Lynnhaven Va	328 00
Medford Wis OO Am Wisc	21 20
Fairview SS Ia	67 76
A Bro & Sis Ia	25 00
Sugar Cr & Bairs Mills Dist O	124 50
W Marshall Cong Ind	45 00
OO Am Millersburg O	20 00
OO Wisler Ch of Medina Co O	121 30
A Bro & Family Ind	30 00
OO Am Cong Martinsburg O	53 00
S D Schrock Cong Va	225 00
	1,125 76

GENERAL RELIEF

Mr and Mrs Dave Zehr	10 00
Amos Zuercher	10 00
	20 00
Total for Relief Funds	37,033 60

SUMMARY

Alberta-Sask Dist Board	139 59
Dak-Montana Dist Board (July)	66 48
Dak-Montana Dist Board	126 83
Franconia Dist Board	832 51
Illinois Dist Board	1,664 71
Ind-Mich Dist Board	2,016 75
Iowa-Nebr Dist Board	1,585 30
Lancaster Dist Board	423 74
Missouri-Kansas Dist Board	622 90
Ohio Dist Board	2,756 20
Ontario Dist Board	1,043 00
Pacific Coast Dist Board	1,163 04
S W Penna Conf Dist Board	566 75
S W Penna SS Dist Board (July)	124 20
S W Penna SS Dist Board	96 50
Wash Co Md Franklin Co Pa Dist Board	35 20
Menn General Sewing Circle	169 70
Check to Menn Bd of Miss & Charities	42,895 90
	56,329 70
India	4,383 10
South America	2,708 60
Africa	497 30
City Missions	2,259 80
Charitable Institutions	1,782 60
General and Other Funds	7,664 50
Relief & CPS Funds	37,033 60
	56,329 70

Gratefully acknowledged.

E. C. Bender, Treas.
P. O. Box 574,
Elkhart, Indiana.

GOSPEL HERALD

"...the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, OCTOBER 8, 1942 (Herald of Truth Established 1864) No. 28

EDITORIAL

Ye shall know the truth, and the truth shall make you free."

—o—

There is no freedom, save that which is brought about through a liberation from the thralldom and bondage of sin and of death.

—o—

And the only way that this can be brought about is that set forth in I John 1:7; namely, "If we walk in the light as he is in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin."

—o—

Years ago, in listening to an impressive sermon delivered by the pioneer Mennonite evangelist, Bro. J. S. Coffman, we were especially impressed by the closing sentence of the message: "Are you a slave to Christianity, or are you a free man in Christ Jesus?" Let the kind reader continue the meditations.

—o—

This is the time of the year when communion services are being held in practically all of our churches. Usually the question of being in proper spiritual condition to be a partaker of the communion is emphasized; which is perfectly proper and ought to be. And let us not lose sight of the further thought that if it is important to be in proper spiritual condition at communion times, it is equally important that we maintain this consistent relation with God and the Church between communions.

—o—

Speaking of the communion, a number of questions are frequently asked pertaining to the keeping of this Christian ordinance. Among these are such questions as: How often, or how frequently, should communion services be held? At what time of the day should it be held? Who should administer the ordinance? All these (and other) questions are worthy of our consideration. Whatever may be our personal answers to these questions, here is one fact that we should never lose sight of: if we are in proper spiritual condition to be a partaker of this Christian ordinance, "as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

—o—

Tithing.—We are surprised at the argumentation, name-calling, and confusion caused by the controversy over this subject. True, there is room for differences of opinion; but there is something more vital than these differences of opinion. Whether you follow the Old Testament rule of "tithes and offerings" or the New Testament rule of giving "freely," "bountifully," "as the Lord hath prospered," etc., in your offerings you will go far beyond the controversial point of "the tenth." Let us therefore do less quibbling and more bountiful giving, and we will all belong to the class of liberal givers no matter what may be our personal opinion about tithing.

BIBLE TEACHING ON OBEDIENCE

II. Church Loyalty

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account.—Heb. 13:17.

If he neglect to hear the Church, let him be unto thee as an heathen man and a publican.—Matt. 18:17.

Submitting yourselves one to another in the fear of God.—Eph. 5:22.

Whatsoever he [Christ, the Head of the Church], saith unto you, do it.—John 2:5.

Behold, how good and how pleasant it is for brethren to dwell together in unity.—Psa. 133:1.

God be thanked, that . . . ye have obeyed from the heart that form of doctrine which was delivered you.—Rom. 6:17.

The Upward Look.—God's invitation is, "Look unto me, and be ye saved." Paul's admonition is, "Set your affections on things above, not on things on the earth." John, "the disciple whom Jesus loved," earnestly pleads: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

It is the upward look that brings us into favor and friendship with God. Whatsoever the eye of man beholds habitually, that will be the thing that fills his soul and shapes his life. They who heed the invitation of God to "Look unto me" will just as surely accept Christ's invitation to "Come unto me." Look up; "arise, shine; for thy **LIGHT** is coming, and the glory of the Lord is risen upon thee."

—o—

There is one thing that will help you solve the problems and face the difficulties of life. When you know what the will and Word of the Lord is concerning you and the course of life you should pursue, accept His Word without question. You often hear this quotation: "It is God's Word; I believe it: that settles it." Of the prophet Daniel it is said, "Daniel purposed in his heart that he would not defile himself." He would rather incur the displeasure of the king than to turn traitor to the God of his salvation. This resolution took him into the lion's den, but through this experience he had the glorious opportunity of glorifying God and exalting Him through a demonstration of His power. Brother, you want to think of but one thing: that of being true to Him under any and all circumstances, leaving the results to Him. His promise is: "I will never leave thee nor forsake thee."

—o—

The Source of Revivals.—As to the source of revivals, there are two ideas: (1) that God is the true Source, and that revivals must be "prayed down from above"; (2) that man is the

source, and that revivals never come until some one is awakened to start the revival fire. Both these ideas are correct.

As for God, He is always willing that revival waves should come, and ready to furnish the fire as people get on the altar and apply the revival torch in their community. But God has never been known to force a revival upon an indifferent and unwilling people.

If it is desired that a revival wave strike your community, let those who have the burden get busy, in prayer and personal work and testimony, in applying the heavenly torch. Depend upon it, if you are burdened in behalf of a spiritual awakening in your community and this burden is manifested in a zealous, active, prayerful, consistent, God-honoring life, you will find that "your labour is not in vain in the Lord." But the fire must first start in your own life before it can be communicated to the lives of others.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

"JESUS, THE MIGHTY ONE"

By Esther Martin

Jesus, the strong and mighty one,
For sinners once was slain
Upon that cruel yet sacred cross,
For sinners like you and me.

He bore it graciously for all,
That we from sin may be free;
And Oh! to think of His wondrous grace
As He suffered and died in our place!

Yes, His Father loved Him too,
As He sent Him that we need not die,
That we to hell should not be hurled,
But accept Him,—Jew, Gentile or Greek.

Jesus, the strong and mighty one
Can save from sin and woe,
Can melt the heart that be of stone,
And save us for His own.

Do not neglect His pardoning grace;
Accept Him while 'tis time and space;
For He has done so much for all,
May we, by His grace, not fall.

Think of His promises sure and divine,
Take Him and say, "He is mine,"
He will not leave nor forsake you
As many another friend might do.

I'm glad He's always by our side
No matter what may betide,
Never too busy to hear our cry,
Oh! accept Him before you die!

Yes, tomorrow may be too late,
You may be hurled through eternity's gate,
Oh! that sad time; for help you may cry,
But it is too late and you must die.

Mountville, Pa.

—o—

ETERNAL REDEMPTION

By Eli Witmer

The attribute of God's redemption is eternal. The word "redemption" in itself, when applied to God, conveys the thought of buying back that which is your own. This is what God's love did: bought back the human family which was His own by creation, but lost by reason of man transgressing God's law. God's love will not, and cannot, transgress His own law, but man did and will transgress God's law. "Thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money" (Isa. 52:3). Adam and Eve's transgression involved all of their progeny—"For as in Adam all die" (I Cor. 15:22). Even Christ the sinless One died by reason of Adam's sin, and that from two angles: (1) because of man being so wicked to crucify Him, and (2) because of Christ giving Himself as a ransom for man's sin, to redeem man's loss through Adam. "But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:20)—provided God's redeeming grace is accepted in the days of grace. "Even so in Christ shall all be made alive" (I Cor. 15:22).

God's redemption does more than just buy back and give life. It restores all that which was lost in the garden of Eden. Christ's atonement in connection with His resurrection is the beginning and the end of a new creation. "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. 22:13). God's redemption operates on every one that believes in His redemption. "For ye are bought with a price" (I Cor. 6:20). "By his own blood . . . having obtained eternal redemption for us" (Heb. 9:12). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:14). Redemption involves more than what the finite mind is in position to grasp, while living in a tabernacle of clay which is not heir to the Kingdom of God. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). "Even we ourselves [faithful ones] groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). "Whereby ye are sealed unto the day of redemption" (Eph. 4:30). "But now we see not yet all things put under him" (Heb. 2:8). "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21).

"For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else" (Isa. 45:18). Let us note the positive expression of this scripture. He created it not in vain; He formed it to be inhabited; "there is none else." Of course we do not have to go to Old Testament scriptures for a positive guarantee on Christ's work of redemption. Christ Himself said: "All power is given unto me in heaven and in earth" (Matt. 28:18). "The meek shall inherit the earth." See Matt. 5:5. "Heaven and earth shall pass away, but my words shall not pass away." "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Pet. 3:13).

The word "earth" does not in every sense refer to the cursed earth. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away" (Rev. 21:1).

God's original plan of redemption cannot fail. "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back" (Isa. 14:27). The resurrection of Christ is the guarantee that no one will turn the Lord's hand back, although the arch enemy of God's redemption had his soldiers at Christ's tomb to revert the plan of God's redemption; but mysteriously to themselves, they failed to do so. "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen, and have the keys of hell and of death" (Rev. 1:18). "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

The apostle Paul plainly tells us, "For the Lord himself shall descend

m heaven with a shout, with the ce of the archangel, and with the mp of God: and the dead in Christ ll rise first: then we which are alive l remain shall be caught up to- her with them in the clouds, to et the Lord in the air, and so shall ever be with the Lord" (I Thess. 6, 17). "When Christ, who is our , shall appear, then shall ye also ap- r with him in glory" (Col. 3:4).

"And as we have borne the image of earthy, we shall also bear the im- of the heavenly" (I Cor. 15:49). "t your affection on things above, on things on the earth" (Col. 3:2). e advent of Christ's second coming His own clearly teaches that eter- redemption of soul and body is not ablishing an eternal kingdom on s sin-cursed earth, which shall pass ay, but that His chosen ones shall et the Lord in the air, to go where mansions are prepared. To inherit earth where righteousness dwells heaven, and the way thereto is by way of heaven at God's appointed e. "He that overcometh shall in- it all things." "And God shall wipe ay all tears from their eyes; and re shall be no more death, neither row, nor crying, neither shall there any more pain: for the former gs are passed away" (Rev. 21:4). eed a most glorious thought! ere shall be no more curse" (Rev. 3).

hus ends Christ's mediatorial work redemption. It is then crowned with nal glory, and ye are complete in n—it is done. "It is done. I am Al- and Omega, the beginning and the " (Rev. 21:6). "And whosoever , let him take the water of life free- (Rev. 22:17). It is always safe to by New Testament teaching rather n Old Testament shadows. Old tament Scriptures give us some y practical teachings, but no Re- mer. It points forward to the Re- mer which had developing promis- rom Genesis to the New Testament which it materialized and became ble on the cross and the resurrec- of Christ. "For Moses truly said o the fathers, A prophet shall the d your God raise up unto you of r brethren, like unto me; him shall hear in all things whatsoever he l say unto you" (Acts 3:22).

And there came a voice out of the d, saying, This is my beloved Son: r him" (Luke 9:35). Christ Him- said, "All things are delivered un- e of my Father: and no man know- the Son, but the Father; neither weth any man the Father, save the , and he to whomsoever the Son reveal him" (Matt. 11:27). These ptures clearly teach to depend on Spirit of Christ and His word of New Testament for our guidance ll things.

would be rather imprudent to think that Old Testament prophecy would be superior in revelation to that of our Redeemer's teaching on future events. While we are so urgently admonished to take on to our Redeemer's teaching in all things, all faithful prophets of the Old Testament looked forward to the promised Redeemer for their redemption.

Surely we do not want to pass by Him of whom the prophet said, "There is none else"; the Redeemer of eternal redemption who told His disciples to teach "them to observe all things whatsoever I have commanded you." To observe implies to see and to do.

Soudersburg, Pa.

——o——

TEN REASONS WHY

All People should be Obedient to God

1. **God commands it.** He says to us, "Obey my voice, and I will be your God" (Jer. 7:23). In the same spirit Christ pleads, "If ye love me, keep my commandments" (John 14:15).

2. **It is our Christian duty to obey him.** "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:13). In the language of inspiration: "We ought to obey God" (Acts 5:29).

3. The Holy Spirit is given "to them that obey him" (Acts 5:32). It is idle to profess even partial sanctification (to say nothing of "entire sanctification") without obedience to "all things whatsoever" our Lord commands us. Read Matt. 28:18-20; I John 2:3-5.

4. **There is a blessing pronounced upon the obedient.** "Behold, I set before thee this day a blessing and a curse; a blessing if ye obey the commandments of the Lord your God . . . a curse, if ye will not obey" (Deut. 11:26, 27).

5. **Eternal punishment awaits those who refuse to obey God.** Read II Thess. 1:5-9. Notice especially the words, "In flaming fire taking vengeance upon them that **know not** God, and that **obey not** the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." With this agrees the testimony of Christ who refers to the place "where the worm dieth not, and the fire is not quenched;" and of the Revelator who refers to those "suffering the vengeance of eternal fire," saying that "the smoke of their torment ascendeth for ever and ever."

6. **Eternal glory awaits those who die in the Lord.** "Precious in the sight of the Lord is the death of his saints" (Psa. 116:15). "Blessed are the dead which die in the Lord" (Rev. 14:13). Read also II Tim. 4:6-8. The glories of eternal Heaven are enough to spur us on to a righteous life, to a God-honoring life of consecration and obedience; knowing that "a crown of righteousness" awaits all "that love his appearance."

7. **All the commandments of God are the voice of Infinite Wisdom.** When man tells us to do something, we want to know what is back of the request or command. Not so with God; for "it is impossible for God to lie" (Heb. 6:18). So long as we give heed to His Word we are absolutely safe.

8. **There is an inseparable connection between doctrine and life.** The Bible speaks of different kinds of doctrine, ranging from "the doctrine of God" to the "doctrines of devils." Find out what a man believes, and you have a good index as to his character. All sinful people bear in their souls the imprint of the devil. The true followers of Christ are true Christians, for the doctrines of the Bible, "given by inspiration of God," have put the stamp of Heaven upon their lives. Obey God "from the heart" (Rom. 6:17), and "the Light of Life" shines out in your daily life.

9. **There is genuine satisfaction in a life of obedience to God.** The child of God who obeys Him in all things has a peace within that the world knows nothing of. ". . . Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Pet. 1:8). To say nothing about the joy and glory in store for those who die in the Lord, the life of obedience to God is the only kind of life that is worth the living. "Fear God, and keep his commandments," is not only "the whole duty of man," but it is the only state of mind and heart that makes life worth the living.

10. **We should seek and cherish a life of obedience to God because of the influence of such a life over others.** "No man liveth unto himself." Not merely because of what the obedient life means to us, but also because of what it means to others, we should live a life of faithfulness to God **in all things.** One thing that we should not forget is that we are our brother's keeper. Therefore, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—K.

——o——

THE GOLDEN CALF

Here is a man all gross and sensual. He is profane; he is cruel; he is licentious. You expect him to be repentant, but there is not a sign of anything like that. He says he is a victim of circumstances. "The world made me what I am, this fiery, passionate, wicked world. I had in my hands the gold of my boyhood which God gave me.

Then I cast it into the fire and there came out this calf."

The dishonest business man, a miser, a mere business machine, declares, "I am what this intense commercial life has made me. I put my life in there and it came out this."

So the frivolous worldling, the neglecter of religion, the men in bad business, the saloon-keepers, the whole crowd of wrongdoers, are trying to soothe their own consciences, and to defend themselves before others by continually declaring, "The furnace made me. I cast myself into the fire, and I came out this.

"If chance will have me king, why, chance may crown me, without my stir."

This is all evil. It destroys manhood. It sells one's soul for a mess of pottage. The will is the ranking official in man. The power of choosing is God's special gift to man. It is the acts of this power that make character. Two chapters of the last book in the Bible are given "to him that overcometh" and to his rewards.

"I am heir, and this my kingdom—shall the royal voice be mute?
Hold the scepter, human soul, and rule the province of the brute."

—Phillips Brooks.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

SOUTH AMERICAN NEWS LETTER

By A. Swartzentruber

Let us "fight the good fight of faith," being "steadfast, unmovable, always abounding in the work of the Lord."

May this be our desire, our aim, and also our actual experience in these unsettled times.

We have just received some North American mail today, which was mailed about three months ago. This again reminds us that there is something wrong in the world. We are glad, however, that airmail comes through in about eight to twelve days.

Some of the missionaries' families have colds, and some have whooping cough. The weather has been changing very frequently these days. During the day we have nice, warm, spring weather, and the last three nights we had quite heavy frosts.

Fruit trees are blooming and flowers are coming up. But still in many places we are short of rain. Here in Pehuajo, we have had only a light rain in the last six months. We have two cisterns to gather rain water for drinking and washing (in this town the water from wells doesn't serve for either) but both are empty since a few weeks ago. We take our clothes to the country, where a farmer allows us to use water out of his dugout.

That means piling wash-tubs, dirty clothes, dinner, and something to cook it with, into the car, take the washer-woman, and go to the country for the day.

Another patient has come to the clinic here. She is a member of the congregation at a town called Treinta de Agosto (Thirtieth of August). Upon investigation it was found that three years ago she had chilblains on her leg, but no care was taken, and she has had an open sore since, but was never taken to the doctor. Now she must stay in bed, and will be treated with ultra-violet rays. It is likely to be a long treatment.

The work in general is going along as usual. In nearly all our towns now, we have the Sunday evening services at 5.30 p.m. It is much nicer than coming at 9 or 9.30, from long distances especially. But it did take a long time till people were willing to make such a change.

We again wish to thank all who are so faithfully doing their part in supporting the Lord's work, in spite of many other calls for help, and we pray that He may bless those who help by their means and prayers, to hold up the Gospel of Christ before all men.

City Missions

KANSAS CITY, KANSAS

(Mennonite Gospel Mission)

Christian Friends:—Oct. 4, the Lord willing, there will be an ordination for a deacon for this congregation to fill the vacancy left by Bro. Edward Yoder when he was appointed to have oversight of the work in Kansas City. Will you pray with us that the Holy Spirit may definitely direct in this that His will may be done.

Our present plans are for evangelistic meetings to be held here some time during the month of November, in charge of Bro. E. W. Culp of Bally, Pa. Pray with us that a genuine revival may be brought in the heart of each one of us, that we may prepare in prayer by praying down a revival.

A weekly prayer meeting is held in the home of one of our members—especially in the interest of those members who are unable to come all the way to the church for the mid-week service. A number of cottage prayer meetings will be held in various homes this week. We are daily reminded of the power and goodness of the Lord. Just a few minutes ago an individual called by telephone, and the decision expressed about this one's life was just what we had been praying for. We thank the Lord for bringing about this change of heart.

Recently a lady who has not been a Christian for many years expressed a desire to serve the Lord. Our prayer is that she may be willing to fully consecrate her life and go all the way. Wednesday, Oct. 7, is the opening day of our week day Bible school. To those who may not know, this is a provision made by the Kansas City, Kans., school whereby the school children are dismissed one-fourth of a day each Wednesday by groups to attend the Church school of their choice. About 92% of all school children in City attend some Bible school. There are about 80 such Church schools of various denominations—59 Protestant, 19 Roman Catholic, 1 Greek Orthodox, and 1 Russian Orthodox. There are around 700 teachers helping in this work. This work is all under a city director of Church schools, who during the past year has helped to organize 11 new schools in as many different cities. We are looking forward to this phase of our mission work with anticipation, because of the opportunities it affords us. This is an open door to present the Gospel message to many boys and girls from homes that do not give them this teaching. We solicit your help in prayer in this work.

Nine young people of our congregation or those working in the city, left recently for Hesston and Goshen where they will attend school. Many of our high-school age young people are not privileged to go to our Church schools but must attend our local schools where military training is being encouraged and daily they need our prayers.

Sister Anna Histand is again back with us after spending several weeks at her home in Pennsylvania.

Sept. 2, Bro. Richard Showalter from Peryton, Texas, worshipped with us and preached for us.

Recently a young man and his wife asked for an interview to learn of our nonresistant principles. They were eager inquirers, and it remains to be seen whether theirs will be the experience of the rich young ruler or whether they will be willing to go the whole way with the Lord. Will you join us in prayer for them. In His service,

Sept. 25, 1942. Edna Zook.

(Mennonite Children's Home)

Dear Christian Friends:—It has been some time since I have written to you in the Herald. Many things have taken place since then, and many more will probably transpire soon. We have a larger group of children now than we have ever had before. It seems that there are so many folks that like to send away to other jobs, leaving their families to be taken care of; and many have enlisted in service, leaving a wife to get along with the children as best they can. There is, however, more work for the mothers, making it possible for them to help support their children. They cannot get anybody to work in their homes to take care of the family, for so many women have been hired in industries even the young girls are busy. But the poor innocent children must not be neglected. We must take care of all that we can. Our children are learning, too, what it means to be ridiculed and be called "C Os." Children who have come from Godless homes are

e learned to know Christ, who have ac-ted Him as their guide and Lord, who e learned from God's Word that the Gos- of Jesus is one of good will and peace, and t they too must bear the name of a C O; glad to suffer for Him.

Our "family" is composed of 54 children, h a few more possibly coming soon. With large group, and with the rising prices, expenses have been a lot higher; but, ise God, our donations have increased too. d is able.

We have been praying for some time about at to do concerning the automobile. Our sent one has been run over 99,000 miles, d is in need of repairs; but since the tires rather old, and we are not able to get w ones nor have the present ones re-tread- we have been feeling that possibly we uld trade on one that has good tires. This uld mean an outlay of several hundred llars. Will you help us pray for God's ding in this matter?

Our children are all quite well at present. ere have been a few cases of influenza, t nothing serious. We are in hopes that we ll be permitted to keep the house warm ough to prevent any outbreak of epidemic. e are working with the ration board to get ough fuel oil to supply our needs.

I hope to have some pictures for the Chris-n Missions number soon.

Will you continue to pray for us?

Yours in His service,

A. Lloyd Swartzendruber.

Sept. 25, 1942.

PEORIA, ILLINOIS

The Peoria congregation wishes to thank many missionary friends throughout the tes who have been giving of their ma-ial help as well as of their prayers in the ension work at Bellevue, Ill., which is a urb of Peoria. To date of this writing, are glad to report that the church building complete and will be dedicated Oct. 11 in afternoon. In the evening of Oct. 11 other Orie A. Miller will be ordained to ministry. Bro. and Sister Miller have en helping us in the work at Bellevue and praise the Lord that He has opened the y for them to continue to serve Him in s part of His vineyard.

The parsonage that has been erected in nnection with the Bellevue Church is also arly complete. We will still need some nds before this home can be completed.

We desire to have an interest in your ayers in a ten-day revival that will be held Bellevue immediately following the dedi-tion, with Bro. J. J. Hostetler of Canton, io, as the evangelist.

Oct. 1, 1942. C. Warren Long.

WINTER TOURISTS DO SEWING CIRCLE WORK

Sarasota, Florida

During the winter months there were quite large group of Mennonite and Amish fam-es here at Sarasota to enjoy the sunshine d mild weather of this season. While the ters are away from their northern homes ey miss the privileges of doing sewing circle work; so the teacher of the sisters' Sunday-school class suggested we could do sewing for relief work while here. This suggestion was accepted and all agreed that Sister R. M. Luther should be our leader and send for an order of ready-cut garments to be sewed for the relief of war sufferers. Sister Anna Mellinger therefore sent us a bundle of sewing that was not too difficult to sew by hand, also yarn for knitting.

Our first meeting was held February 17 in Pinecraft Camp at the home of Elmer Shrock in the morning, but we moved to the open grove in the afternoon. We had the use of one portable electric sewing machine at this meeting. The garments were nearly all finished and yarn knitted into sweaters and children's stockings.

Bro. Edward Frey and family of Archbold, Ohio, were with us, and so he led in our devotional service at about two o'clock. We enjoyed very much having this meeting and decided to repeat it. Another order was sent in immediately and was received in due time.

The next sewing was held March 3 at the Putnam house north of town and attended by thirty-five sisters representing eleven states, with Iowa leading in members present. After devotions each one who represented a sewing circle from the north was asked to tell how they conduct their sewing circle meetings. This proved very interesting.

The garments were not all finished, and so we met again a week later in the afternoon of March 10 and finished all garments and also sewed up fifty-seven yards of outing flannel into baby blankets and diapers. We labeled each garment and packed them ready for shipping. There were thirty-one sisters present. The devotional service was conducted by the young girls who were present.

One hundred forty-eight garments were made, which consisted of baby dresses, slips, jackets, blankets, bands, also pajamas of various sizes, sweaters, and stockings. The whole shipment was valued at $49.00 and sent to Akron, Pa., to be used in Mennonite relief work. Our prayer is that it may prove a blessing to some needy souls.

—Mrs. Frank A. Pletcher.

—o—

THE EXPEDIENCY OF GIVING

Many arguments are raised in war time against giving to the regular activities of the Christian Church. Of course, one can expect Satan to take advantage of any world condition, large or small, world-wide or local, to persuade people to divert the Lord's money into any channels other than those that cause the Lord's work to progress. However, the Christian, knowing that God gave His very best to save man from sin and death, believes that nothing but his very best should be expended for God's work.

The Old Testament saints were taught that it was their solemn duty to give the Lord His portion first, clearly indicating that world conditions had nothing whatever to do with the responsibility of giving. However world conditions such as poor harvests and bountiful harvests, low prices and high prices, had a great deal to do with the amount that people could give. Such conditions controlled the size of their gifts, but never warranted them to cease rendering unto the Lord that which belonged to Him.

The New Testament saints, by precept and example, from the example of Jesus Christ, who left all; and gave all, that He might become our Redeemer, to the apostles who taught and lived the surrender and submission of all things to the program of Christ, clearly teach us that we are not our own, we are a purchased people, and as such owe everything to our Lord who bought us with His own precious blood.

As Christians, then, we ought to regard the present world conditions as an opportunity to serve our Lord. If we have been blessed with a bountiful harvest, then gladly give bountifully to the Giver of the harvest. If our wages have increased, then we ought to give larger portions to the Lord than formerly. Let us not be guilty of lavishing more upon ourselves because we have more money to spend. We ought to live just as simply as heretofore, and rejoice in the opportunity to lend a larger helping hand to the great work of spreading the gospel of Christ.—Oscar Burkholder in Church and Mission News.

—o—

FRONTIER LANDS OF INDIA

The Bible finds its way across India's frontiers by various means: by Bible Society colporteurs, by hospital patients and their friends, and by missionaries and Indian workers who come and go. As literacy is low in these lands, the actual number of Scriptures sold is not great, whereas the desolate journeys that have to be made by the Indian colporteurs are long and arduous.

Pashtu is the best known language on the North-West Frontier, and the story of one copy of the Serampore Version of the New Testament in Pashtu issued in 1818 is quite a romance. It fell into the hands of an old Pathan chief who kept it carefully till 1853, when the Church Missionary Society workers arrived in Peshawar. It was then discovered that this was the only copy in existence and from it an edition of 3,000 copies was printed.

Pashtu is also the language of Afghanistan, being spoken by about 10,000,000 people. It may not seem very impressive to be told that 3,359 copies of the Scriptures have been sold during the last five years, but the story of how many of these Scriptures reach Afghanistan is a thrilling one: hidden in merchant's packs on the backs of camels winding their way up the Khyber Pass; passed on by the Christians who have a little Church at Jamrud at the Indian

(Continued on page 605)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

AT MY MOTHER'S KNEE

I have worshiped in churches and chapels,
I have prayed in the busy street;
I have sought my God and have found Him
Where the waves of the ocean beat;
I have knelt in the silent forest,
In the shade of some ancient tree;
But the dearest of all my altars
Was raised at my mother's knee.

I have listened to God in His temple
I've caught His voice in the crowd;
I have heard Him speak when the breakers
Were booming long and loud;
Where the winds play soft in the treetops,
My Father has talked to me;
But I never have heard Him clearer
Than I did at my mother's knee.

The things in my life that are worthy
Were born in my mother's breast;
And breathed into mine by the magic
Of the love her life expressed.
The years that have brought me to manhood
Have taken her far from me.
But memory keeps me from straying
Too far from my mother's knee.

God, make me the man of her vision,
And purge me of selfishness!
God, keep me true to her standards,
And help me to live to bless!
God, hallow the holy impress
Of the day that used to be,
And keep me a pilgrim forever
To the shrine at my mother's knee!

—Selected.

——o——

A HUSBAND'S CHALLENGE

On the fourth anniversary of their wedding day, a young wife said to her husband: "I have been a very happy woman for four years; but if only one thing else could be true, I would be the happiest woman in the world."

"Well," he said, "what is it? I would do anything for you."

"If you were only a Christian," she replied.

"Are you a Christian?" said the young husband.

"Yes," came the answer.

"Well, I didn't know it," he remarked; and then, after a pause, he put his astonished wife through a series of questions:

"Do you swear?"

"No."

"Neither do I," he responded.

"You don't steal?" he queried.

"No, of course not."

"Neither do I."

"You don't gamble?"

"Of course I don't."

"Neither do I," said he.

"You don't get drunk?"

"Why do you ask such questions? Of course I don't."

"I don't either," he again responded.

"Now," he said, "you drink wine at receptions?"

"Yes, out of courtesy to the hostess."

"I do, too," he added.

"You go to the theater?"

"Certainly."

"I do, too."

"You play cards, don't you?"

"Where's the harm in that? I play, of course."

"I do, too."

"You dance, don't you?"

"Certainly!" she said, "there's no harm in dancing. I love it. I dance, of course I do."

"Well," said her husband, "I do, too. Now," said he, "if you'll show me the difference between the kind of life that you are living, and the kind I am living, I have no objection to my becoming a Christian."

The young wife saw his point; and when her husband unexpectedly returned on an errand, he found her on her knees by the couch, her face buried in her hands, and she was weeping. He asked her to forgive him if he had hurt her feelings.

"No," she answered, "it is I who ought to ask your forgiveness, and with God's help, you shall have a different wife from this time on."

Fourteen months from that time this young man acknowledged in a large religious gathering: "For four months I have been a Christian man, won to God by the earnest, consistent, beautiful Christian life of my devoted wife."—The Missionary Worker.

"AND RUTH SAID"

By Carlos S. Linsley

Ruth and John lived in a sleepy little village, way back in the hills. The girl, a schoolteacher, lived with her widowed mother, while the boy's parents were miles away, and he worked as manager of the town's only hotel.

Singing in the choir, they were thrown together constantly, as you will be in a small town, until their fondness for one another turned into love.

This particular day a raise in pay had sent John straight to the maid of his heart and, prefering the privacy of the out-doors, they walked along a winding path until, reaching a favorite spot they stopped and rested in the shade of a friendly oak.

Communing in that silence which contains more beauty than our blundering lips may voice, Ruth realized her lover sought courage to ask her to join her life with his "so long as ye both shall live." The knowledge gave her face such a saintlike sweetness, her lover hesitated to ask the all-important question until, the supper hour approaching they arose and slowly retraced their steps. As she stood on the steps of her home, looking down at him, with her heart in her eyes, he covered her hand with his and would have spoken but for the fact that Ruth's mother opened the door and requested her daughter to come and help with supper.

Realizing his opportunity had again passed and that he was only a hotel manager, John bade her "goodnight," and with a look of "I love you," went out the gate.

Reaching her room, Ruth picked up her Bible, and changing the marker to a beloved chapter, called her younger sister and instructed her to hurry after her sweetheart and give him the Book. Aroused from his reveries by the patter of eager feet, John turned to find a breathless maid holding a black object towards him, which he recognized as his beloved's Bible. Accepting the offering with a puzzled smile of thanks, he continued walking. Reaching his room, he sat down and, holding the volume in his lap, wondered what message it contained. When the leaves opened, he read, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me"—and his question was answered.

——o——

SOWING WILD OATS

That is a false philosophy that claims a child will find the right way of life by becoming acquainted with any evil. The mind is sensitive to impressions so that mental pictures of evil are very lasting. What would most persons give if they had not had certain experiences that ever and anon recur by the faculty of memory that will not give up past impressions.

Evil habits formed when "sowing wild oats" are not easily broken. Then there are precious moments that have been lost when time was more than wasted in responding to destructive moral forces. Refined tastes and noble ambitions have been drowned by the recurring waves of disillusionment and vulgarity.

The world is in need of character more than anything else, and parents can not afford to allow their children to fail in this respect by having them ever "sow wild oats."—D. Carl Yoder.

——o——

Therefore to him that knoweth to do good, and doeth it not, to him it is sin.—James 4:17.

Sunday School Lesson

Theme for the Quarter: Studies in the Christian Life

III. GROWTH IN CHRIST

Lesson for Oct. 18, 1942.—Luke 2:52; II Pet. 1:1-8.

Lesson Scope.—Luke 2:40-52; Heb. 5:11-14; II Pet. 1:1-8.

Golden Text.—Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—II Pet. 3:18.

Introductory.—Growth is a necessary element in life. This applies to all forms and phases of life, whether natural or spiritual. However, there is the difference between natural and spiritual growth: In natural growth, whether in plant or animal life, the growth ceases at the point of maturity; while spiritual growth in the live individual continues until God touches us with the finger of death and bids us "come up higher." Growth may be slow or rapid, depending upon whether the life and its environments are abnormal or normal. Our golden text may be taken as a command, as an exhortation, or as an assurance that if our spiritual life is normal we will continue to grow spiritually.

Jesus as an Illustration (Luke 2:40, 52).—Two things must be kept in mind as we study this portion of Scripture: (1) The dual nature of Christ; both human and divine. (2) It is the human side of Christ that is here held forth as an illustration of growth. As divine, He was absolutely perfect, in all things, from the very beginning, "from the foundation of the world" (Matt. 13:35); absolutely no room for growth. As human, he grew just like all other human beings grow. As a human, this was His record from childhood, as given by divine inspiration: "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. . . . And Jesus increased in wisdom and stature, and in favor with God and man." As a human He was PERFECT. We may pattern after Him; and if we do, the world can say that we "have been with Jesus;" but we being imperfect, we can never in this world attain His intellectual and spiritual stature. The more fully we shine in His image the more normal will be our spiritual growth.

The Source of Spiritual Power (II Pet. 1:1-4).—Notice Peter's excellent introduction to his impressive teaching: ". . . to them who have attained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you." A further study of the language impresses us with the power of this man who, though classified by some as being "unlearned and ignorant," speaking "by inspiration [and consequent power] of God," impresses us with the fact that God made no mistake when He chose Peter as one of the twelve apostles of Christ. God, in His infinite wisdom and power, "hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue."

Peter goes on, saying: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." In this he sets forth our Christian privileges, in which we may "sit together in heavenly places in Christ Jesus," armed with the power of the Divine, pressing onwards and upwards "toward the mark for the prize of the high calling of God in Christ Jesus." Such experiences may be had only by those who through the grace of God have ascended into the mountain heights into the regions of the heavenlies.

Co-operating with the Lord (5-8).—"Beside this," Peter goes on in his message of godliness and hope, "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness, and to kindness charity." While it is true that in all that we are, we are by the grace of God, and that God is always ready to do His part, there are some things that we ourselves **must** do in order to attain the heavenly heights which the apostle so eloquently sets before us. God never compels us to go contrary to the course of life which we have made up our mind to follow. If we fail to exercise ourselves in solving this "problem in addition" which Peter sets before us, we are sure to descend into the mire of ungodliness, struggling with the problem of subtraction. But if we do our part, faithfully yielding ourselves to the Lord in all things, then we are comforted with this assurance:

"If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. May the Lord help us to follow the path of "righteousness and true holiness," yield ourselves fully to Him, and thereby "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."—K.

* * *

The Vision of Consecration

One thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:13, 14.

Bible Meeting Topic

A STUDY OF COLOSSIANS
(Chapter 3:1-17)

Topic for October 18

MOTTO

"Set your affection on things above."

OUTLINE STUDY

III. Our Position in Christ Expressed in Practical Life.

1. Set affections on things above.—Col. 3:1-4.
2. Mortify the members that are earthly.—vs. 5-7.
3. Put off the deeds of the old man with him.—vs. 8, 9.
4. Put on the deeds of the new man with him.—vs. 10-15.
5. Exercise the spiritual graces in outward words and deeds.—vs. 16, 17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"New."**
2. Living Our Heavenly Life on the Earth.
   a. Our Risen Saviour is above.
   b. Our love is to be set above.
   c. We will be with Him in glory.
   d. We must put down earthly passions with the old man of sin.
   e. We must put on the new man of heaven.
   f. We must work and worship and obey in Jesus' name.

For Seniors.

1. The Risen Life.
2. The Old Man Put off.
3. The New Man Put on.

PERSONAL THOUGHT

Let Jesus be our all that His Spirit may work in us and through us to show forth His praise to others in all that we do.

SEED THOUGHTS

He who is our best friend and our head is advanced to the highest dignity and honour in heaven, and has gone before to secure to us the heavenly happiness; and therefore we should seek and secure what He has purchased at so vast an expense, and is taking so much care about. We must live such a life as Christ lived here on earth and lives now in heaven, according to our capacities.—Matthew Henry.

Singing of psalms is a Gospel ordinance—The Psalms of David, and spiritual hymns and odes, collected out of the Scriptures, and suited to special occasions instead of their lewd and profane songs in their idolatrous worship. Religious poesy seems countenanced by these expressions and is capable of great edification.—M. Henry.

The Lord Jesus must be the Mediator of our praises as well as of our prayers.—M. H.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions ..... John R. Mumaw
Christian Doctrine ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Comumnications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

COMMITTEES

Executive Committee.—Simon Gingerich, H. F. North, O. N. Johns, Lewis S. Martin, A. J. Metzler, C. B. Shoemaker.

Publishing Committee.—Daniel Kauffman, Chairman; Oscar Burkholder, Secretary; J. L. Stauffer, Paul Erb, J. Paul Graybill, H. A. Diener, J. Irvin Lehman.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

Printed in U. S. A.

THURSDAY, OCTOBER 8, 1942

Field Notes

Communion services have been announced for the Allensville, Pa., Church next Sunday.

* * *

The following note is taken from "Pastoral Letter," issued recently from Harrisonburg, Va. "Meetings will begin at Mt. Hermon, on Oct. 17, in charge of Bro. William Martin of Pennsylvania."

* * *

Bro. M. H. Roth was the evangelist with the Weber congregation, near Strasburg, Ont. The week of services was definitely blessed of the Lord and souls were won to the fold. F.

* * *

October 12 is the time appointed for a series of meetings with the Wilmot, Ont., congregation, with Bro. C. Z. Martin of Mountville, Pa., as evangelist. Your prayers solicited. M. O. J.

* * *

The brotherhood in the vicinity of Richfield, Pa., is planning to spend Thanksgiving Day in a Bible Meeting. It is a most appropriate way in which to spend the day.

* * *

A brother writes us from Ontario, Calif.: "Bro. J. S. Roth and family of the North Pomona congregation are leaving for Harrisburg, Oreg., to help out in the work there for at least a year."

* * *

Bro. Mahlon Hess of Washington Boro, Pa., has been secured as evangelist in a series of meetings, Oct. 11-18, in the Churchtown (Lancaster Co.) Pa. Mennonite Church. Cor.

* * *

A harvest home and Sunday school meeting is to be held, D. V., at the Strasburg, Pa., Mennonite Church on Saturday, Oct. 17, morning, afternoon, and evening. All welcome. C. M. B.

* * *

Bro. C. Z. Martin of Mountville, Pa., has been secured as evangelist in a series of meetings at the East Zorra A. M. Church near Tavistock, Ont., to be held Oct. 19-25. Your prayers solicited. J. S.

* * *

Bro. C. F. Derstine of Kitchener, Ont., will assist the Roseville, Ont., congregation in a series of meetings, Oct. 13-18. The co-operation of others in nearby congregations will be appreciated. Cor.

* * *

The Blenheim congregation near New Dundee, Ont., has concluded a series of evangelistic meetings with the help of Bro. Reuben Dettwiler of Floradale, Ont. It was a week of refreshing and blessing. F.

* * *

A series of meetings is announced to be held in the Mennonite Church at Rockton, Pa., with Bro. Newton Weber in charge as evangelist. "We covet the prayers of God's children in behalf of these meetings," writes our informant.

* * *

Canadian Thanksgiving Day comes on Oct. 12. Arrangements are being made for missionary and other suitable all-day programs at Roseville, Rainham, and York County, Ontario. Several churches will have preaching appointments. F.

* * *

The Lord willing, preparatory services will be held at the First Mennonite Church, Altoona, Pa., Saturday evening, Oct. 17, and communion services Sunday morning, the 18th, in charge of Bishop James Saylor of Hollsopple, Pa. J. M. N.

* * *

A brother writes us from Annville, Pa.: "Services are held at Meckville Mission every Sunday morning, beginning 9:30. Following Sunday school, there is preaching every two weeks and, on alternating Sundays, Y.P.B.M. immediately after Sunday school."

Bro. D. H. Bender and family, well known to most of our readers, have moved from Albany, Oreg., to Ontario, Calif., in search of more congenial health conditions. Mail addressed to 211 E. Maitland St., Ontario, Calif., will reach them.

* * *

Bro. George Beare and family, missionaries on furlough from India, are at present living in Los Angeles, Calif., where Bro. Beare is lending his services as the minister in charge of the Mission congregation, during the absence of Bro. Glenn Whitaker.

* * *

Bro. C. Z. Martin of Columbiana, Pa., was the evangelist with the Mapleview congregation, Wellesley, Ont., in September. The attendance and interest was very good. Twenty-seven souls confessed Christ. May each of these prove to be a conversion that marks a life-long loyalty to Christ and the church. F.

* * *

We are in receipt of an interesting program of the quarterly mission meeting of the Mennonite churches in Mifflin Co., Pa., to be held with Belleville congregation on Saturday night and Sunday, Oct. 3 and 4. Speakers: H. A. Fast, L. A. Kniss, Allen Brubaker, M. C. Lehman.

* * *

Bro. J. L. Collier, formerly a deacon in the Mennonite congregation near Carver, Mo., but in more recent years a worker in the vicinity of Ontario, Calif., was called by death Sept. 27. His daughter, Sister Naomi (Collier) Martin of Waterloo, Ont., was with him during the last few weeks of his life. May God comfort the bereaved.

* * *

The revival services closed at the First Mennonite Church, Altoona, Pa., Sunday evening, Sept. 27, with a well attended audience. There were a number of souls who confessed Christ, and a number of reconsecrations during the meetings in charge of evangelist Martin E. Weaver of Annville, Pa. J. M. N.

* * *

A brother writes us from Kalona, Ia. "Bro. Elmer B. Moyer of Souderton, Pa., is closing revival meetings at the Lower Deer Creek Church Sept. 27 with a number of confessions. He also preached the sermon at the preparatory services on Sunday morning, Sept. 27. Our plans are for communion services Oct. 11."

* * *

New Books.—On another page will be found a description of the new Mennonite history by Bro. John Horsch. Two other books just off the press and which will receive more extended notice in a later number of the Gospel Herald, are "True Stories from Life," by Bro. Oscar Burkholder, and "Christ

: Redeemer and Judge," by Bro. nn C. Wenger.

* * *

Among the worshipers in Scottdale nnonite Church last Sunday were m S. Shank of Chambersburg, Pa., C. Gindlesperger and wife, Johnsvn, Pa., Sister Susan Bittinger of rings, Pa., and Paul Huddle and famof Salina, Pa., Bro. Huddle occupying pulpit.

* * *

Communion Dates.—Following is a of dates for communion services in congregations in the bishop district Bro. Mahlon Witmer, New Holland, .:

Metzler's, Oct. 11.
Groffdale, Oct. 18.
New Holland, Oct. 25.
Carpenter's, Nov. 1.
Frazers, Nov. 8.

* * *

A brother writes us from Kalona, wa: "Bro. Elmer Moyer of Souderh, Pa., who has been engaged in reval meetings in the West Union and wer Deer Creek congregations, exts to close at the Lower Deer Creek esday evening, Sept. 29. Bro. Wilr Yoder of Middlebury, Ind., is enged in revival meetings at the Iowa ty Mission at present (Sept. 28) with od interest."

* * *

Communion Dates.—The following tes for communion services are anunced for the churches in the bishop strict of Bro. D. Stoner Krady, Lanster, Pa.:

S. Christian St. (colored), Oct. 4.
New Danville, Oct. 11.
Rawlinsville, Oct. 18.
River Corner, Oct. 25.
Chestnut Street, Nov. 1.
Vine Street, Nov. 8.
Rossmere, Nov. 15.

* * *

Communion Dates.—Announcements e made for communion services in the urches in the bishop district of Bro. mon G. Bucher, Annville, Pa., as fols:

Gingrich's, Oct. 4.
Krall's, Oct. 11.
Meckville, Oct. 18.
Dohner's, Oct. 25.
Slate Hill, Nov. 8.
Diller's, Nov. 22.
Churchtown, Nov. 29.

* * *

Elsewhere on this page there appears correspondence from Elkhart, Indi-a, telling of the organization of the easant View congregation east of Elkrt. A later communication from other J. E. Gingrich brings the sad ws of the death of Sister Mann, wife Bro. Lester Mann, the newly ordained inister at Pleasant View. May the staining and comforting grace of God be with our brother in his sore bereavement.

* * *

Communion Dates.—Following is a list of dates for communion services in the bishop district of Bro. J. Paul Graybill, East Earl, Pa.:

Bowmansville, Oct. 4.
Weaverland, Oct. 11.
Martindale, Oct. 18.
Gehmans, Oct. 25 (A. M.).
Reading, Oct. 25 (Eve).
Goodville, Nov. 1.
Churchtown, Nov. 8.
Philadelphia (Norris Square), Nov. 15.
Philadelphia (Diamond St.,) Nov. 22.

* * *

For some time there has been a decided feeling on the part of some that definite steps in the vicinity of Elkhart, Ind., should be taken to counteract the drift worldward, which is in evidence in many communities. Accordingly it was decided that the ministerial body in the bishop district of Bro. D. A. Yoder should meet on Saturday, Oct. 10, at the Prairie St., Mennonite Church to devise ways and means of maintaining the standards of the Gospel on the part of the membership. Others interested are invited to attend the meeting.

* * *

Recent meetings of significance concerning our peace and relief work were held as follows: The Canadian Conference of Historic Peace Churches was held at Kitchener, Ont., Oct. 1; the Peace Problems Committee met at Goshen, Ind., Oct. 2, followed by a joint session of the Relief and Executive Committees of the Mennonite Board of Missions and Charities; the Mennonite Central Committee met in full session, together with a number of counseling brethren, at Chicago, Ill., Oct. 3. These meetings had to do with the future of our C. P. S. and relief programs.

* * *

School Attendance.—About forty years ago it was the editor's privilege to be present at a chapel service in the Elkhart Institute (then our only Mennonite Church school) one morning when Principal N. E. Byers announced that "for the first time in the history of this school there are a hundred students actually in attendance." Today there is a reported total attendance, in our four Church schools, of 857 students. This is quite an increase in so short a time—and with it there is also an increase in opportunity and responsibility.

FAMILY ALMANAC

At this time we are again asking the co-operation of our readers so that we may have up-to-date information for the revision of the Ministerial Directory of the 1943 Mennonite Family Almanac. After consulting the Ministerial Directory of the 1942 Mennonite Year Book and Directory, kindly make yourself personally responsible to send in information concerning the following:

1. Names and addresses of newly ordained bishops, ministers, and deacons.

2. Names of ordained members removed by death or otherwise.

3. Changes in addresses of ordained men.

We will appreciate your sending in this information at once, so that the Ministerial Directory will be as complete and accurate as possible.

Address

Family Almanac, Scottdale, Pa.

—o—

Correspondence

ELKHART, INDIANA

(Pleasant View Congregation)

Yesterday, Sept. 27, 1942, marks the beginning of a new epoch in the history of the Pleasant View Mennonite Church. Services here were begun in April, 1936, under the supervision and sponsorship of the Prairie Street Mennonite congregation. The church is located about nine miles east of Elkhart, and four and one half miles north of Goshen.

The service on the afternoon of Sept. 27 was a combined ordination and communion service, at which time Bro. Lester Mann was ordained to the ministry and will be in charge of this newly organized congregation. In addition to the bishop, Bro. D. A. Yoder, who was in charge, there were six ministers present, all of who took part in this combined service. The service was a very impressive one and will long be remembered. May the Lord richly bless this new congregation and their new minister.

Sept. 28, 1942. J. E. Gingrich.

DAGMAR, MONTANA

(Coalridge Congregation)

Greetings in Jesus Name:—We have many reasons to thank the Lord for blessings received. We would that all might bow their knee and thank the Lord for the bountiful crop of grain in this community.

July 4, Bro. Milo Kauffman of Hesston, Kans., came here and favored us with two sermons; one on Saturday night and one on Sunday night. We enjoyed both services.

May 17, Bro. and Sister L. A. Kauffman, and Bro. and Sister David Kauffman, all of Minot, N. Dak., were with us over Sunday. They were here to have a part in the celebration of the silver anniversary of the writer and family. Bro. L. A. was one of the speakers. We enjoyed having them with us for the day. Bro. Kauffman also brought us two encouraging messages, Sunday morning and evening.

June 28, Bro. Eli Hochstetler of Mylo, N. Dak., was with us, at which time he conducted our communion service.

(Continued on page 605)

Miscellaneous

A PRAYER

Oh, give us hearts to love like Thee,
Like Thee, O Lord, to grieve
Far more for others' sins than all
The wrongs that we receive.

One with Thyself, may ev'ry eye
In us Thy brethren see
That gentleness and grace which spring
From union, Lord, with Thee.—Denny.

—o—

LITTLE LESSONS FROM LIFE

By Lina Z. Ressler

Messengers

A missionary is a messenger, a teller of good tidings. When we read the story of work done by the disciples and later by other early messengers of good news of our Lord, our hearts are thrilled with interest and enthusiasm. We like to live with them the thrilling experiences of telling the good news to those who have never understood the wonderful meaning of the Gospel.

It is an interesting experience to notice the various ways in which "mission work" is understood by different people today. I know a girl, a dear Christian girl, who has often longed to be a missionary. She is so situated that she feels that this, the dearest longing of her loyal heart, can never be realized. She has work at home that hinders her from being a "missionary." Would you like to follow with me some of the places where even now this girl is very definitely doing "missionary work?"

Come with me to a little "mission Sunday school." An interesting group of children is singing lustily, "We are a Missionary band," and the truth of the sweet words comes with a real meaning to the children as the superintendent explains the meaning of doing "missionary work" among our neighbors and our little friends. Leading the song is the would-be missionary who can not leave home to carry the message of the Gospel to other lands.

Now it is the first Sunday morning of the month. Our sister who can not go to far away lands has mustered a group of young girls to start at seven o'clock to distribute papers and tracts to every home in one section of the city. Quietly the group visits every home. Thus every home will have at least one reminder of a heavenly Father's love, and there have been testimonies that the visit of the tract distributers are watched for and the papers read and appreciated.

I have wondered why we notice and talk about the missionary who sails across sea water and take the patient home toiler so much "for granted."

Who am I that I should have an opinion? so I still can not see a great difference between such a missionary and the "twelve-thousand-dollar missionary" who is still looking for a reliable "Board" who will assume his college debts.

After all the Master sends us forth to carry His message. It is really not for us to say how the message shall be given. Our part very definitely is to bear the message that He gives, and if we are ready to do this we may rest assured that He would not deny us the message.

May we, then, carry the message. It is our Master's message; the most precious, the most heartening message in all the world. I am so glad we all may have a share in carrying the "Good News." Let us consecrate to Him every talent we now have and let us use every power at our command to do our bit while our field may still be very quiet, and the reports and plaudits may never come our way.

Scottdale, Pa.

—o—

MALACHI 3:16

By Isaac R. Herr

"They that feared the Lord" then, and they that fear Him now, are indeed the precious ones of the household of faith. They live in the glory of the cross of Christ, and keep on glorying by living in fellowship with Him and in fellowship one with the other.

Keep living in a sane, sound, orthodox, Christian faith and life; and when difficulties and problems of life, whether temporal or spiritual, present themselves to you, commit them to the Lord, and He will turn them into riches and blessings. This experience will discipline in the Kingdom of God and will bring you much joy now, and hereafter bring you undying glory and joy with Him in a long life and a blessed eternity forever.

Lancaster, Pa.

—o—

THE MISSION OF THE CHURCH IN THE WORLD—TEACHING "ALL THINGS"

By Lena Kreider

(An address delivered before a special conference in Gulf Haven Church near Lyman, Miss., May 2, 1942.)

"It is FINISHED," cried our dying Saviour. By word and deed He had taught men how to live and how to die; had revealed the unlimited power and love of God; the final purpose of His coming (the atoning sacrifice) was accomplished. And "He bowed his head" and died.

But the almighty God could not stay in the grave. He arose, victor over death, hell, and the grave. He is King of kings and Lord of lords. His earth work accomplished, it is essential that He return to heaven as there is very important work to be done; He is preparing a place for His people. He intercedes for them, and much more. But the Kingdom He established on earth must be extended; the good news of salvation must be told to all men, for this salvation is intended for every one. So He comes to His disciples, those He had been training for about three years, and confers upon them a great task; impossible as far as they are concerned, but with the blessed assurance that He will be with them and give them the necessary power and strength and that with Him the work can be done. "Go ye therefore, and teach all nations . . . teaching them to observe ALL THINGS whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20). "It is not for you to know the times or the seasons, which the Father hath put in His own power, but ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me . . . unto the uttermost part of the earth" (Acs 1:7, 8).

But before they should attempt to keep their charge they were commanded expressly to go back to Jerusalem and WAIT: wait until the Holy Ghost was given; wait until the third Person of the triune God had filled them with power and wisdom. "But the Comforter," said Jesus, "which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. 14:26). He who would be a successful Christian worker; one who desires to teach "ALL THINGS" must WAIT God's time and leading. It is His work. He knows the best and most effective way of accomplishing it. We must be filled with the Holy Spirit —without Him to guide and teach and reveal the Truth, none can hope to keep the Great Commission.

Go and "preach the Gospel to every creature," "teaching them to observe ALL things whatsoever I have commanded you."

What are the "ALL THINGS?" All that Jesus lived, did, and taught: the blessed salvation He accomplished upon the cross for our sins; the wonderful hope of living because He lives; the glorious rest that remaineth for the people of God, and much more. On that last day before His suffering He told the disciples many things they could not understand and He added, "I have yet many things to say unto you, but ye cannot bear them now" (Jno. 16:12). Some of these things He told them after the resurrection. Much was revealed after the ascension and the coming of the Holy Spirit. As we read the wonderful epistles of Peter the unlearned fisherman; the short but very practical and wise message of James; learn to love as Jesus loved by reading and digesting the love letters of John and delve into the mysteries

of Revelation, we are enjoying some of th ALL THINGS Jesus commanded th apostles to teach to all nations.

Paul, God's chosen apostle to the Gntiles (Acts 9:15, 16; 26:16-18) the athor of half of the New Testament bks, reveals still more of God's Word a will, at the same time, be substanti ing, establishing, and adding light t the records of Christ's sermons, as w l as the written Word of the Old T tament, and other apostles.

Lo, I am with you, . . . even unto th end of the world." We know that Je us did not expect the apostles to li unto the end of the age so the G at Commission is for His disciples o every generation. It is for you and fo me. We have a part in this great w k. If we are His we cannot escape th responsibility. We dare not say th re is nothing for me to do. To ev er servant He has given a talent to be in ested in helping to tell the good n s of salvation to this sin-blinded, st ering world.

The early Church did her part well. P secution soon scattered the disci pl s, but the Word says of them that th y "went every where preaching the w d." The Church grew from some thg less than a thousand to over th e thousand the day the promised P ver arrived. During the first cen tu y after Christ, Christianity spread to very country and important city in th civilized world. The historian (Joncrief) says, "Every Christian cre at l an atmosphere wherever he went, a this diffusion meant the establishm nt of many centers. From these c ters, so full of life and light, the g d news, despite the fires of persecuti n, spread steadily and sometimes ra idly among the heathen, whose con v sion was the chief concern of the a p tles."

What a different world this would b had the Church continued to make th salvation of others her chief con c n; had all professed Christians con ti ued to live and teach the "ALL T INGS." Paul warned the Ephesian el ers of false teachers that would steal th ir way into the Church—"griev wolves" who would scatter the fl k; men who would deny, or reject p t of the Gospel. To Timothy he w te: "The time will come when th y will not endure sound doctrine; b after their own lusts shall they h p to themselves teachers, having it ing ears; and they shall turn a w their ears from the truth, and sh ll be turned unto fables." Already in Paul's time sin was here and there m king inroads in the Church. At Cor in especially was this true. After th e hundred years the main body of th Church had grown so worldly that C urch and state united, and people w e compelled to be baptized. Catholi m, with all its pomp, show and form r d, not Christ of Calvary. So corrupt had the Church become that many who dared to oppose it died as martyrs. In the following thousand years multitudes suffered indescribably, and gladly gave their lives rather than indulge in the sins of the Roman church. Is it any wonder that Europe lapsed into the dark ages? A time of poverty, ignorance, superstition of the masses followed; long years of cruel lordship and oppression by the upper classes who held the poor at their mercy. Days when warfare was extolled and power of might (not right) ruled.

Finally in 1517 there was a great spiritual awakening. Men began to crave the pure Truth. Hungry souls, burdened with sin, in spite of certain persecution, began to read the Bible for themselves, and in reading learned the ALL THINGS the disciples of Christ had been commanded to teach. Powerful teachers boldly broke away from the Roman Church and went to preach wherever they could find an audience. Thousands were converted. Thousands were martyred, dying with songs of praise as they faced the stake or while the flames leaped about them. But the good news was not to be hindered. Again, "they that were scattered abroad went everywhere preaching the Word," until at last God overruled, the western continents were discovered, and a blessed haven was afforded many who were compelled to flee from Europe or die also.

Many of us are direct descendants of those who died for the propagation of Christ's ALL THINGS. Many are the heirs of those who fled here and who from the wilds, amidst many dangers, carved their humble homes in the New World. But we have not been faithful in keeping our charge. Thousands have left our ranks and have been swallowed up by the world. Multitudes are leaders in other churches, in business and politics. Many others still bear the name of Christian, but they do not want the pure Gospel. They do not teach the Word as it has been revealed to men by the Lord, His disciples, and the holy prophets. Men have "a form of godliness but deny the power thereof." Because of this the mighty British empire is crumbling; America fears and trembles before a little heathen nation to which she failed in many instances to deliver in its entirety, the Good News; and the whole Christian world—the world that had the Gospel, but was too busy and selfish to live it itself and too negligent to give it to others is reeling, drunken in its own blood. "Watchman, what of the night?" Ah, yes, the night is not over yet. The church has not yet learned to bow before the King of kings in contrition and true penitence. Everywhere pride, self-will, divisions are manifested. And the Gospel of the Kingdom has not yet been carried to all nations and peoples. Today, perhaps as never before, people are crying for the printed Word. Millions in China who once despised missionaries, now beg us to send someone who will preach to them the ALL THINGS; the Good News of Salvation which they have found by experience is the only comfort attainable in these terrible days.

Someone has written, "The period of greatest growth in church history was in a day when the sword of persecution hung over the Church. Mass meetings were impossible. Small groups of Christians, accommodated in dwelling houses glorying in their risen Lord, 'gossiped' the Gospel until they had in large measure Christianized a continent. If today every Christian accepted his missionary responsibility and sought to bring his friend and neighbor to Christ by personal evangelism, true revival would follow."

Ernest Gehman, in the January number of the Gospel Herald, says, "Doubtless if we could see the sinister spirit-forces and demonic influences (Eph. 6:12) behind this conflict, it would both intensify our preaching and put new consecration and determination into us for a fuller carrying out of the Lord's last and greatest command. Then, instead of sitting in paralytic helplessness, meekly leaving all initiative to Satan to close doors as he wills, we would rise in mighty faith to pray them open again, in the name of Him who instructed us to 'Pray . . . the Lord of the harvest that he will thrust forth labourers into his harvest.'"

Herods, Caesars, Sanhedrins, armies, arrayed against the Gospel from its beginning, could not stop the power of God to save souls, and it cannot now. Jesus says that He opens, and no man shutteth; He closes, and no man opens. Until He comes and closes the door it is the **duty** of His Church to **go** and **teach** ALL THINGS to all creatures.

Palmyra, Mo.

—o—

GOD'S SEVEN THOUSAND

Through all history God has had His remnant—a small fraction hidden among the people, unrecorded in any statistics of men, but numbered and known in heaven; men who know Him, cry to Him, trust Him, and obtain answers to their cries. In our day and in the present crisis they are scattered through many lands, "God's elect which cry day and night unto him." For their sakes He rebukes kings, turns the tide of battle, brings to nought the expectations of the proud, and turns the way of the wicked upside down.

When in eternity, the whole canvas of time is unrolled before our eyes, the revelation of what this remnant accomplished in their feebleness will be only less astonishing than what they might have further accomplished but

failed to do so because they fainted and prayed not.

Do you aspire to be among this secretly influential, this much-honored remnant? Oh, Christian men and women, pray now as you never yet have prayed! The solemn hour demands it. —The Witness.

——o——

A CITY

By Ivan J. Gingerich

Ye are the light of the world. A city that is set on an hill can not be hid.—Matt. 5:14.

What a prominent, beautiful, industrious city this would be to the world. If all baptismal vows were consecration vows from heaven-born conviction as our Lord Jesus Christ would have them be, it would be true of us as it was of the disciples: "And straightway they forsook their nets and followed him."

While the souls of men are dying, indifference and formalism are hindering or robbing God of channels wherein He would work; such as revival meetings, Church-organized prayer meetings, etc. Because this is too prevalent in the Church, the city that Christ speaks of has become more like a mirage to the world; only visible at certain intervals to a few of the countless millions in God's universe.

"Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain" (Psa. 127:1).

New Hamburg, Ontario.

——o——

A NEW CONGREGATION ORGANIZED

Members of the Prairie St. Mennonite Church, Elkhart, Ind., were looking around for a neglected field in which to establish an outpost. After some time a place was found 8 miles east of Elkhart, where a church had been built years ago but which had been forsaken, and no services had been held there for many years. It was no difficulty to go into the house at night and see the stars through the broken ceiling and roof.

A lease was secured for a period of five years, with the privilege of keeping it for an additional five years. Other repairs were made, and on the first Sunday in April, 1936, a corps of officers and teachers, appointed at Prairie St., began work there. The work grew and for some time plans were in the making for organizing an independent congregation.

On Sunday, Sept. 27, 1942, the regular services (Sunday school and preaching services) were conducted. During the noon hour and after enjoying a potluck dinner, a prayer meeting was conducted, praying especially for guidance in the ordination of a minister, and in the communion and feet-washing that was to be conducted after the ordination. Brother Lester Mann was ordained and unity, order, and power were manifested in the communion and feet-washing.

Pleasant View Church is now a regularly organized congregation.

All told, it was a great day in the service of God. We praise Him for His felt presence in all that was done.—J. S. Hartzler.

——o——

FIRST MONTH OF SCHOOL LIFE AT EASTERN MENNONITE SCHOOL

Several of the Faculty attended school during the vacation months. D. Ralph Hostetter, director of the High School, spent six weeks at Mountain Lake Biological Station where he was engaged in bird research and field paleontology. The Dean of Men, Melvin Ruth, was enrolled for a six-week course at New York University. Ada Zimmerman, Dean of Women, spent a week in Evanston, Illinois, at the Northwestern University attending a conference on guidance and problems on personnel work. Ava Rohrer, head of the Art Department, was a student at the Ohio State University, Columbus, Ohio.

Saturday evening before the opening day of school, Faculty members, their wives, and employees of the School enjoyed a fellowship luncheon. A shower of rain changed the place of meeting from the fireplace in the park woods to the drafting room of the Industrial Arts Building. Short talks were given and several selections of music were sung after which the devotional period, led by J. R. Mumaw, directed the group to our personal responsibilities and presented the great challenge of guiding youth of our Church.

Due to the acceleration program, school opened earlier than usual. Monday, Aug. 31, was registration day, and E. M. S. was again alive with eager, enthusiastic students. Returning students observed some changes. The south annex on third floor has been partitioned and a stairway built in from second floor. Eight rooms, thus divided, are occupied by girls. Berea Cottage, used formerly to house an overflowing girls' dormitory, has had some remodeling done and is now converted into an apartment. Fifteen girls are doing light housekeeping there.

Former students also found the new chapel-auditorium well under construction. The Building Committee has plans to complete the building and hope that contributions coming in will make this possible.

A full business course is being offered this year for the first time. Ruth Stoltzfus Stauffer, a former teacher who returned to the faculty this year, is head of the department.

Daniel Suter, an alumnus, is laboratory assistant. Elizabeth Erb, school nurse, has been relieved of the housekeeping end of her duties and is enrolled as a full-time student. Grace Metzler, an alumna, has been appointed housekeeper, and is taking a partial Junior College Bible course.

Our enrollment has reached 282. Of this figure 79 are registered in the college department, 26 in the High School Bible group, and the remaining 177 are high school students. The college enrollment exceeds that of any previous year. Sixteen states and two foreign countries are represented in the student body.

A get-acquainted meeting was held on the campus Tuesday evening, Sept. 1. Among other features enjoyed by the students and faculty was an impromptu address by Bro. Lloy Kniss, returned missionary to India.

The opening address was delivered by J. L. Stauffer on Wednesday morning, Sept. 2. He chose as his theme, If I Were a Student at Eastern Mennonite School. Bro. Raymond Byler, an alumnus, Pigeon, Mich., conducted the devotional period for the first chapel exercises.

Literary activities of the school year began with a public program on Friday evening, Sept. 4. Members of the faculty appeared on the platform to prove What the Faculty Can Do in Eight Minutes.

Bro. Joseph Lehman of the Lancaster Colored Mission preached Sunday morning, Sept. 6.

On the first Sunday evening Faculty members with their families, and students ate their supper together on the front campus. Several music numbers and introductions of the Faculty families made up part of the program. Guest speakers were Bro. Chester Helmick of Pinto, Md., and Bro. Paul Siemens of Elk Park, N. C. Bro. Siemens is a minister in the Krimmer Mennonite Brethren Church and is doing mission work among the colored people in North Carolina. He has a son Paul enrolled this year. Bro. Helmiek preached in the evening of the same day, and Bro. Siemens addressed us in the regular chapel exercises on the day following, relating some of his missionary experiences.

It has been planned for a group each month to do follow-up work in the itinerary evangelistic efforts carried on the past two summers in the montains of Kentucky. This work is sponsored co-operatively by the Young People's Christian Association and the Virginia Board of Missions and Charities. Representatives of these two bodies have made two trips to visit these communities. The group of Sept. 5 included D. W. Lehman and Lester Shank. John H. Alger, president of the Board of Trustees, and Stanley Shenk were part of the group who were gone over the week-end of Sept. 26.

On Sept. 19 Chester K. Lehman went to Chicago to attend the meeting of college presidents with reference to the retention of college boys in school who after graduation from college will be open to do relief work.

The Wednesday morning special activities periods have been informational and interesting. The intelligence test was administered Sept. 9 by D. W. Lehman. Sept. 16, fire drill and air raid instructions were given by the business manager, H. D. Weaver. We feel better acquainted with our library after having listened to a program rendered under the direction of the Librarian on Sept. 23. Sept. 30, recognition was given to the sixteen states represented among our students from Delaware, Indiana, Virginia, Iowa, Maryland

chigan, New Jersey, Pennsylvania, New rk, Ohio, Oklahoma, Oregon, Tennessee, rth Carolina, West Virginia, and Kentucky. the close of the program we were all py to honor America as a land of freedom l as our chosen home.

—Elizabeth Mosemann.

CORRESPONDENCE

(Continued from page 601)

During the month of June our faithful Sis- Jane Young and family moved to Larslan, nt. We surely miss them, but wish God's ssings upon them in their new home.

One of our young brethren was called to np early this fall. We surely miss him m the Sunday school. At the present time is in camp at Belton, Mont. May each of remember him in our prayers, as well as rest of the boys in camp.

Our Sunday school is getting small; but y we remember God's promise in Matt. 20.

Today, as I am writing, we are having a l snow storm, which is unusual at this e of the year.

Pray for us at this place, that God may d us more workers. May God bless you

Sept. 25, 1942. Virgie Guenther.

PARNELL, IOWA

(West Union Congregation)

Greetings to all Gospel Herald Readers:— ring the past few months we were favored th Gospel messages by the following thren:

July 5, Gideon Yoder of Denison, Iowa, ught the morning message. Text, I Cor.

Aug. 5, Bro. Norman Hobbs of Iowa City ached for us, using as a basis for his mes- ge, "The power of God" (Rom. 1:16).

Aug. 23, Bro. John Dercksen of Hesston, ns., Bro. Perry Blosser of South English, wa, and Bro. Nelson Kauffman of Han- al, Mo., all took a part in the morning vice.

Sunday morning, Sept. 13, Bro. Elmer yer of Souderton, Pa., began a series of etings here. The weather was ideal, and interest was good. A number were made realize the need of a Saviour, and the urch in general felt the need of a deeper nsecration. A few meetings, preceding the mons, were had for the children. Bro. M. o gave lessons on Bible Doctrine.

The evening of Sunday, Sept. 27, Bro. and ter Jennings of Sterling, Ill., worshiped th us. Bro. J. spoke on the devotional life om. 12:1) as his message.

Brethren Joe King and John Erb are listed ong the sick. May the Lord grant them a edy recovery, is our prayer.

A new member was chosen for Y. P. B. M., pt. 6. May the good work go on among r youth, for they will be the future Church.

Counsel meeting is announced for Oct. 4. is should be counted as a God-given priv- ge for His children.

A goodly number of our body were privi- ged to attend the district conference at pha, Minn. Surely the table of the Lord was spread before us with good food for the soul. In speaking the sentiments of each one present, we would say, Thanks to the Alpha people for their kind hospitality shown us while there.

Sept. 29, 1942. C. J. Gingerich.

ASHLEY, MICHIGAN

Dear Herald Readers:—Since our last letter God has richly blessed us in this part of His vineyard. All praise be unto Him.

Our Bible school was held the first ten days in July, with an enrollment of 133 and a daily attendance of 90. Bro. and Sister Beechy of Pinckney Mission helped us in the work. We are grateful for their services and trust that the seed sown in this community may bear fruit unto eternity.

Aug. 9, Bro. Phil Frye and family were here for both morning and evening services. Bro. Frye's messages are always challenging, and so they were this time. His three daughters sang for us, which we also appreciated.

Sept. 1 Bro. C. F. Derstine and son were with us for the evening. It had been some time since Bro. Derstine had been here and how we appreciated his presence and his message. One great truth presented worthy of our serious consideration was that we are not worthy of God's intervention in our behalf in this great and terrible war.

Our young brother, Wesley Zook, left this month for a year of school in Hesston, Kansas.

Grave days are upon us.

In closing I think of this verse: "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God" (Psa. 20:7).

Sept. 30, 1942. Mrs. Ed Slagel.

FRONTIER LANDS OF INDIA

(Continued from page 597)

end of the pass, and by others who live at Landi Kotal, near the other end where all the caravans halt.

On the roads approaching Western Tibet, Scriptures are sold to the local people who are in contact with Tibetan travellers. The traders themselves crowd down in the summer season and often encounter colporteurs and workers on the roads of Ladakh in Eastern Kashmir.

Along the famous road to Chinese Turkestan, little has been done. Down this road, two years ago, came the last of the Swedish missionaries expelled from Kashgar under Soviet pressure. There are also many refugees who have crossed this frontier, and among whom the Turki New Testament could be used. It is hoped to start work among them.

Eastward along the Nepal frontier, contact is being maintained with its people at many points. Colporteurs are busy all the time trying to circulate the Scriptures. It is often one day's work to sell a single Gospel or Scripture portion.

In Bhutan the Bible Society maintains colporteurs, but the conditions of travel and living are so difficult that their health is continually breaking down. Recently one of the colporteurs fell ill and when the local Governor heard of it he sent for him and gave him shelter in his fort. Later he dispatched his own men to the villages to sell the Gospels.

Colporteurs call at the monasteries, where, at one time, they were unwelcome, but today are usually gladly received.

Perhaps there is no part of the world where the work of spreading the good news is so strenuous and dangerous; and it should be remembered that this is a work which only our Indian fellow-Christians can do.—By J. S. M. H. in World Dominion.

—o—

Relief Notes

A Glimpse of the Mennonite Bible School in the Chaco

Village No. 7 of the Mennonites in the Chaco in Paraguay is the seat of the Bible School of which Brethren Bernard Wall and Nicoli Siemens are the teachers.

Dr. John R. Schmidt's letter of Sept. 3 tells of a visit which he and Vernon Schmidt paid to this school. A total of 37 pupils are enrolled and, according to Dr. Schmidt, are happy and appreciative of their opportunity.

Quoting from Dr. Schmidt: "The course of study calls for five hours each day wth new subjects every hour. Subjects taught are Bible, Bible History, Characters of the Bible, Biblical Geography, Mennonite History, and German grammar; besides short topics and singing."

—o—

C. P. S. Camps

Information about Canadian C.O.'s

In all, there are over twenty-five camps in Canada for the 850 Canadian conscientious objectors. 19 of these camps are located in British Columbia, 4 are in western provinces, and 1 is in Ontario. (The above figures do not incude the Doukabours who have separate camps.)

Around 700 boys are doing work for the Forestry service and 150 boys are in National Park work. A few boys have gone to England in the Canadian Fire Fighting Corps (civilian) and a number are in training in Ottawa at the present time.

*

Reconstruction Work by C.P.S. Boys In Puerto Rico

The Puerto Rico Reconstruction Administration is the government agency under which Civilian Public Service Camp #43 is now serving in Puerto Rico. The camp consists of carefully chosen men who are qualified to assist in laboratory work and in doctors' offices, as well as community welfare projects.

Bro. Elmer E. Hartzler is a member of this unit, which is administered by the Brethren Service Committee. In a recent letter he describes the remodeling of a barrack into a hospital, tells of the Spanish classes which the boys attend, and in general gives a picture of real service being rendered to an impoverished community.

*

Spare Time Earnings of Campees

Following is a minute of a recent Executive Committee meeting of the Mennonite Central Committee:

"The problem arising out of campees earning money in spare time was discussed. The Executive Secretary reported that the Winona Lake Camp Directors' Meeting felt that a statement of policy from the M.C.C. would be helpful. After considerable discussion it was moved and unanimously passed that the question as to the advisability of encouraging or discouraging such work should be left to the camp administration to be decided in light of the need and the effect on public relations and as to whether it fits in with the regular work and camp program. In the matter of remuneration for such spare-time earnings, it was decided that at least half of the income should be turned over to some public purpose, either within or without the camp—the details of this to be agreeable to the camp and also the camp administration. This applies only to the spare time work during camp residence and does not apply to furlough time."

Camp Briefs

236 boys arrived at Mennonite camps during September. . . .

Mrs. Roy Wenger of Smithville, Ohio, has been appointed dietician at Colorado Springs Camp.

Sister Marie Groening will transfer from Colorado Springs (where she has been dietician) to the Hilly City, S. Dak., camp when this camp opens.

Released September 30, 1942.

Compiled by Grant M. Stoltzfus.

Married

Vogelsong—Caplinger.—On Sept. 16, 1942, Bro. Robert Vogelsong of Mechanicsburg, Pa., and Sister Bertha Caplinger of Fredericksburg, Pa., were united in marriage, Bro. David Ehling officiating. May God richly bless them.

Burkholder—Bawel.—On Sept. 27, 1942, Bro. Harold Burkholder of the East Union congregation near Kalona, Iowa, and Sister Viola Bawel of the Wellman, Iowa, congregation were united in marriage, Bro. D. J. Fisher officiating. May God's blessing be upon them.

Meyer—Hixon.—On Sept. 6, 1942, Bro. Donald Meyer and Sister Virginia Hixson, both of the Sugar Creek Church near Wayland, Iowa, were united in marriage at the home of the officiating bishop, Bro. Simon Gingerich of Wayland. We wish them the Lord's blessings.

Burkholder—Hoylman.—On Sept. 23, 1942, at the William Hoylman home, Bro. Clarence Burkholder of the East Union congregation near Kalona, Iowa, and Sister Hildah Hoylman of the South English congregation were united in matrimony, Bro. D. J. Fisher officiating. May God's blessings accompany them through life.

Peer—Snyder.—Bro. Merle Peer and Sister Darline Snyder, were united in marriage Aug. 16, 1942, at the bride's home, Bro. and Sister Will Snyder, both members of the East Union Mennonite Church, Kalona, Iowa, Bro. D. J. Fisher officiating. May the Lord bless this union.

Stutzman—Stutzman.—On Sept. 6, 1942, at the West Fairview Church near Beaver Crossing, Nebr., Bro. Virgil Stutzman of the East Fairview congregation near Milford, Nebr., and Sister Beulah Stutzman of the West Fairview congregation were united in marriage, Bro. Wm. R. Eicher officiating. May the Lord bless them through life.

Kauffman—Hochstetler.—On Sept. 6, 1942, Bro. Owen Kauffman and Sister Susie Hochstetler, both of the Pleasant View congregation near Elkhart, Ind., were united in the holy bonds of matrimony at the home of the officiating minister, Bro. J. E. Gingrich, Elkhart, Ind. May the Lord bless them in their new relationship.

Obituary

Boshart.—Dean Ledru, infant son of Dennis and Esther (Wagler) Boshart, was born near Wayland, Iowa, Aug. 21, 1942. He came as the fond anticipations of his young parents and seemed to be a strong, normal child at birth. However, it soon became evident that there was something very seriously wrong with his little system and he was taken to the Washington Co., hospital where he underwent an operation. Some days he seemed to be improving, then again his condition would change. He passed away Sept. 22, 1942. He leaves his deeply bereaved parents, his grandparents on both sides, the great-grandparents on the mother's side, and many other relatives to mourn their loss.

Boshart.—Peter Boshart was born in Waterloo Co., Ont., May 14, 1870; died Sept. 7, 1942, at the Stratford, Ont., General Hospital after a sickness of a few weeks' duration from diabetes and complications; aged 72 y. 3 m. 23 d. He accepted Christ as his Saviour in his youth and was a faithful member of the Amish Mennonite Church until death. He was ordained to the ministry Nov. 8, 1903. He was united in marriage with Sister Nancy Schultz Oct. 4, 1892. Sister Boshart predeceased him on April 26, 1936. They shared life together for 43 years and 6 months. To this union were born 3 sons and 1 daughter; 11 grandchildren, a great-grandchild, 1 brother, 1 sister survive. Two brothers and 4 sisters predeceased him. The funeral was largely attended by neighbors, friends and relatives. Services at the Poole A. M. Church, conducted by Bros. Peter Naffziger of St. Agatha, Moses O. Jantzi of Baden, Ont., and Christian Martin of Lancaster, Pa. Burial in the adjoining cemetery.

"The Gospel was his joy and song,
E'en to his latest breath;
The truth he had proclaimed so long
Was his support in death."

—By a Brother.

Byler.—Urie D., eldest son of the late Daniel K. and Lydia (Beachey) Byler, was born Jan. 12, 1888, near Newton, Kans., and a year later moved with his parents to Belleville, Pa., where he grew to manhood and was baptized at the age of 17 years in Locust Grove congregation. Several years later he transferred his membership to the Amish Mennonite Church at Middlefield, Ohio, where he was employed with relatives. Dec. 8, 1910, he was married to Amanda D. Byler of the same place and lived happily until death bereft him of his companion June 14, 1936. To this union were born 7 daughters and 1 son (Mrs. Yost Miller, Mrs. Uriah Miller, Elsie, Lydia, Bertha, Nevin, Miriam, and Catherine at home). Also 3 grandchildren, 5 brothers and 4 sisters (Jacob D., Thomas J., Daniel H., Joseph D., Jesse Byler, Gap, Pa.; Mrs. Jacob King, Mrs. Joseph Yoder, Mrs. Rudy Byler, and Mrs. Rufus King, all of Belleville, Pa., and all of whom were present at the funeral services), survive. His age, 54 y. 8 m. 6 d. Sept. 3, 1942 he was stricken with a heart attack and a week later suffered a paralytic stroke which affected the entire left side of his body. He suffered much until death relieved him Sept. 18. He was the first one of a large family to depart this world for a better one, and we mourn not as those who have no hope. He was a kind, loving father in the home, and the quiet peaceful life he lived in the community will be missed by neighbors and friends. Funeral services were held Sept. 20 at the home where a large concourse of friends and relatives gathered, conducted by Bros. Andrew Weaver of Holmes Co., O., and Bro. Daniel A. Byler of Middlefield.

"Father, dear, you're not forgotten,
Though on earth you are no more;
Still in memory you are with us
As you always was before."

Enns.—Elvin Loren, youngest child of Isaac P. and Katie (Unger) Enns, was born Feb. 24, 1929, near La Junta, Colo. As a baby he was enrolled in the cradle roll of East Holbrook Mennonite Church and attended S. S. there regularly until he with his parents moved to Hillsboro, Kans., in March, 1940, where he has enjoyed Sunday school and C. E. services ever since. He also took an active part in Bible school and his Bible class. One of his prize possessions was a Bible Story Book which he was reading through. Sept. 9, 1942, at the age of 13 y. 6 m. 16 d. he left home with a happy "good-by" to join his classmates and sponsor for a swim in the Cottonwood River east of Hillsboro. They were only gone a short time until the sad word reached us that Elvin Loren and Merrill Lowen had drowned with the sponsor, Mr. Hiebert, who had given his life in an effort to save the boys. He leaves his parents, 4 brothers and 3 sisters (Daniel H. of Rocky Ford, Colo.; Verna, Mrs. Willard Guengerich, of Denver, Colo.; Karl F. of Rocky Ford; Elmer A. of Newton, Kans.; and Paul J., Kathryn Louise, and Leona Marie, at home). One sister (Ida Pearl) preceded him in death June 17, 1931. Funeral services were held at the First Mennonite Church of Hillsboro Sept. 13, in charge of Bro. Jess Kauffman of Hesston, assisted by Bro. Unruh of Hillsboro.

"We think of him as faring on, as dear
In the love of there as the love of here;
We think of him still as the same, we say:
He is not dead—he is just away!"

—The Family.

Good.—Sarah Rebecca Blosser was born near Dale Enterprise, Va., July 20, 1884; died Sept. 9, 1942; aged 58 y. 1 m. 20 d. At the age of 5 years she with her parents moved to Concord, Tenn., where she grew to womanhood. In 1899 she was converted and united with the Mennonite Church. She lived a devoted and faithful life to the day of her death, being deeply interested in all the activities of her church. She was married to David R. Good Dec. 24, 1911. To this union were born 2 sons and 2 daughters. She is survived by her husband, 1 daughter (Hannah), and 1 son (Oliver D.). One son (Joseph B.) and 1 daughter (Lydia D.) preceded her in death. She is also survived by 3 brothers and 2 sisters (Perry J. Blosser of South English, Iowa; A. D. Blosser of Mt. Pleasant, Iowa; S. S. Blosser of Concord, Tenn.; Annie Hackman of Orrville, Ohio; and Frances Dowling of Knoxville, Tenn.) One sister (Barbara Becker of Dalton, Ohio) and 1 brother (Levi of Concord, Tenn.) preceded her in death. She is also survived by 20 nephews, 11 nieces, and a host of friends. Funeral services were conducted Sept. 12 by S. J. Horst assisted by A. H. Weaver.

"The lights have gone out in the mansion of clay
The curtains are drawn, the dweller's away;
She stepped o'er the threshold in the hours of night,
To make her abode in heaven so bright."

Groff.—Elsie H., daughter of Christian and Mary Bucher, was born near Manheim, Pa. Nov. 24, 1892; died Aug. 8, 1942, at the Lancaster General Hospital, due to a heart condition; aged 49 y. 3 m. 16 d. Oct. 14, 1914, she was united in marriage to Clayton K. Groff. To this union were born 2 sons (Earl B., and Walter B.). Although not physically strong for a few years, and not able to do the many things she desired, Mother had a keen interest in the home and her family. We realized her condition was very serious, and that she could not be with us long. After all, when the end came it was a shock to the family as well as to the community. She had allowed herself to be used as a Sunday-school teacher for many years at Mellinger's Church, where she was a faithful member and teacher. We know she will be

atly missed in the home, as well as by her day-school class, as she had a deep interest in her class. We trust that her cheerful and gerous life with its Christian ideals may be inspiration to us alway and that we can forward some day to meet our loved ones that beautiful shore. She leaves her sorring husband, 2 sons, the parents, 1 brother nmon Bucher of Manheim), 1 sister (Lillie, e of Henry Rohrer, of Mountville), and many er relatives and friends. Short funeral servwere held at the home, Aug. 11, conducted Bro. Martin Metzler (a schoolmate of the arted one), with further services at Meller's Mennonite Church by Bro. David Lan- Text, Rev. 7:13. Interment in adjoining etery.

"Beneath our eyes you slowly faded,
Growing day by day more frail,
Till God in His heavenly wisdom
Called you gently home."

—The Family.

Gross.—Isaac Myers, son of the late Bishop Samuel G. and Lydia (Myers) Gross, was born May 13, 1874, at Fountainville, Pa.; died Sept. 2, 1942; aged 68 y. 4 m. 8 d. Death was caused from heart disease and complications. His early life was spent in the vicinity of Dillestown, Pa., until he was 21 years old, when he went to Canada. He spent most of a year there, during which time he gave his heart to Christ, in August, 1896, and united with the Mennonite Church near Hespeler, Ont. Several years later he came west and spent three years in California. Then he came to Nebraska, where he married and spent the remainder of his life, engaged in farming. The last few years he was forced to retire because of ill health. Feb. 24, 1904 he was married to Elizabeth Schiffler. This union was blessed with 13 children, 3 of whom (Vernon, Eunice, and John) preceded him in death. His parents, brothers and 2 sisters also passed on before him. He leaves his wife, 5 sons (Samuel and Charles of Shickley, Nebr.; Ethan and Justus of C.P.S. Camp No. 18, Denison, Iowa; and Wayne of C.P.S. Camp No. 35, North Forks, Calif.), 5 daughters (Mary at home, Mrs. Anna Kindsfater, Mrs. Bernice Mulder, Mrs. Rhoda Garrelts, and Mrs. Lois Zoss), 6 grandchildren, and 1 brother (Henry of Philadelphia, Pa.). Funeral services were held Sept. 25 at the Livingston Funeral Home and the Roseland, Nebr., Mennonite Church. Interment in the adjoining cemetery. Text, Amos 4:12. The deceased was a self educated man, had an excellent memory, and had a comprehensive knowledge of the Bible. His life habit was to strive to be obedient to God and to do good unto others. —By His Daughters.

Hostetler.—Gloria Jean, daughter of Perry and Marie Hostetler, was born and died on Sept. 16, 1942. She leaves her sorrowing parents and the following brothers and sisters: Samuel, Dorwin, Doris, Wilbur James, Joseph R., Dewayne, and Elsie. An infant brother, Paul A., preceded her on April 19, 1941. Four grandparents also survive. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). Short services were held at the house in charge of Bro. Percy J. Miller. Burial in the Shore Cemetery near Goshewana, Ind.

Lantz.—Levi Franklin, son of David and Ruth (Hartzler) Lantz, was born near Mottville, Mich., Dec. 2, 1868; died near North Webster, Ind., Aug. 7, 1942. In youth he moved with his parents to Missouri. There he grew to manhood and united with the Mennonite Church of which he remained a faithful member until death. He was united in marriage with Sarah Mast Feb. 18, 1896. To this union, which was to last nearly half a century, were born six children. Of these, 1 infant son preceded him in death. He leaves his wife and children: Sherman of La Junta, Colo.; Maude, Portland, Oreg.; Mrs. Ethel Ewan, Burbank, Calif.; Mrs. Beulah Hartzler and Parke of North Webster, Ind.; also 1 aged sister (Mrs. Melissa Trimble of Garden City, Kans., the last of a family of seven); 1 sister-in-law (Mrs. Josie Lantz of Delphos, O.), 7 grandchildren, and a host of other relatives and friends. A loving husband and father, and a kind friend, he will live long in our memories. Services were held at the North Webster Church of the Brethren. Bro. S. C. Yoder of the Goshen College congregation, of which Bro. Lantz was a member, and Bro. Emerald Jones, pastor of the North Webster Church of the Brethren, officiated. Burial in the Violett Cemetery near Goshen, Ind.

Lehman.—Noah C., son of Peter H. and Sarah (Cockley) Lehman, was born near Chambersburg, Pa., Aug. 26, 1895; died after an illness of four months, at his home north of Chambersburg, Pa., Sept. 24, 1942; aged 47 y. 28 d. He was married to Mattie Diller Jan. 14, 1918. He united with the Mennonite Church when a young man and continued faithful to the end. He was much interested in the work of the Lord and served as Sunday-school superintendent in his home church at Chambersburg for about eighteen years. By occupation he was a carpenter, and served in the community in that capacity for 29 years. It seems strange that so useful a person should be called away in the prime of life, but those who are bereft rest in the consciousness that it was the Lord who called him to a place of greater service. Besides his wife, he is survived by 1 brother (Samuel D. Lehman), an aunt (Lizzie H. Lehman), an uncle (Henry Cockley), and many other relatives and friends. Services were conducted Sept. 26 from the home and the Chambersburg Mennonite Church with Bros. D. E. Kuhns, Harold Hunsecker, and Harvey E. Shank in charge. Texts: Rev. 14:13; Matt. 24:44. Burial in the cemetery near the church. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Mast.—Eldon Wayne, infant son of Levi and Dorothy (Stutzman) Mast was born Aug. 27, 1942, and died the following day at the home in Thomas, Okla. Besides his parents, he leaves his maternal grandparents (Bro. and Sister S. E. Stutzman), and his paternal grandfather (Jacob Mast of Kalona, Iowa).

Miller.—Eliza Jane Stutzman was born in Johnson Co., Iowa, Feb. 19, 1872; died Sept. 24, 1942; aged 70 y. 7 m. 5 d. As a girl she gave her heart to the Lord and united with the Mennonite Church, of which she was a faithful member until the end. Jan. 1, 1893, she was united in marriage to John D. Miller, and together they shared the joys and sorrows of life for nearly fifty years. They made their home in Iowa until 1905, when they moved to Oklahoma, which has since been their home. Her parents preceded her in death. Dying in their infancy were also 2 sisters, a daughter (Barbara), and a granddaughter. She is survived by her life companion, 5 sons (Menno of Galveston, Texas; Marion, and Harry of Weatherford, Okla.; Raymond and Emory of Hydro, Okla.), 2 sisters and a brother (Kate Johns of Hydro, Okla.; Clara, Mrs. Lewis Zook of Kalona, Iowa; and S. E. Stutzman of Weatherford, Okla.), 11 grandchildren, besides many other relatives and a large circle of friends. Funeral services were conducted at the house and at the Pleasant View Church by John Slagell and Joseph Slagell. Text, II Tim. 4:6-8. Interment in cemetery near by.

Roth.—Barbara, daughter of Christian K. and Leah Erb Lichti, beloved wife of Bro. Benjamin S. Roth of New Hamburg, Ont., was born near St. Agatha, Ont., Sept. 27, 1875; died at her home at New Hamburg on Aug. 16, 1942; aged 66 y. 10 m. 20 d. March 8, 1893, she was united in matrimony to Bro. Roth and together they shared the joys and sorrows of life for over 49 years. To this union were born 8 children, 3 having preceded her in death. She leaves her loving husband, 4 sons, and 1 daughter (John of Petersburg; Nickolaus of New Hamburg; Mabel, wife of Melvin Bender, near New Hamburg; Lorne of Tavistock; and Alvin, at home), 19 grandchildren, 2 brothers (Christian of Baden, Joel of Tavistock). Two brothers and 1 sister, with her parents, also preceded her to the great beyond. In her youth she accepted Christ as her personal Saviour and united with the A.M. congregation of Wilmot, remaining a faithful member until death. Her health had been failing somewhat for nearly two years, but she was able to do her work, never complaining. They had been to church together on Sunday morning, went home and had a meal as usual, and while taking some things down in the cellar she fell down unconscious. Inside of twenty minutes her spirit had taken its flight. Our loss is her gain. Funeral services were held Aug. 19 at the home by Bros. Elmer Swartzentruber and Ben Gingerich, and at the church by Bros. M. O. Jantzi and Peter Nafziger.

"No one heard the footsteps of the angel drawing near,
Who took from earth to Heaven the one we loved so dear;
No one knows the silent heartache, only one who lost can tell
Of the grief that's borne in silence for the one we loved so well." —A Son.

Snyder.—Lucinda, daughter of Samuel and Barbara Cressman, was born near New Dundee, Ont., April 29, 1864; died Aug. 23, 1942, at the Kitchener-Waterloo Hospital; aged 78 y. 3 m. 29 d. She was united in marriage to John Snyder, who preceded her in death 20 years. Her only son passed away four years ago. She is survived by 4 grandchildren and 1 brother (M. C. Cressman, of Kitchener), who is the last surviving member of a family of 13 children. In addition to the above she is survived by 2 stepsons (Zenes of Ontario and Oscar of Saskatchewan), by 3 stepdaughters (Mrs. E. Gabel, Mrs. A. S. Gingrich, and Mrs. Walter Hostetter), 26 stepgrandchildren, and 11 stepgreat-grandchildren. In her early womanhood she became a member of the Mennonite Church at Blenheim, Ont. After marriage she was associated with the Biehn congregation prior to her moving to Kitchener in early middle age. She was a loyal member of the First Mennonite Church at Kitchener until the time of her death, which by the providence of God was as a messenger of mercy, relieving her of the infirmities of age. A memorial service was held at the First Mennonite Church Aug. 25, in charge of Bro. Merle Shantz. Interment in adjoining cemetery.

Yost.—Joseph, son of Peter E. and Susanna (Megli) Yost, was born Feb. 21, 1889, near Plymouth, Nebr.; died at his home near Hesston, Kans., Sept. 21, 1942; aged 53 y. 7 m. As a young man he accepted Christ as his Saviour and was received into the Hesston Mennonite Church. He expressed his devotion to his Lord by remaining faithful to the Church unto the end. Feb. 8, 1912, he was united in marriage to Alma Hensley of Rockford, Nebr. They made their home near Hesston, in which community they lived until the time of his departure. God blessed their home with 2 children (Lyle E. of Elkhart, Ind., and Zella, Mrs. Sanford King, of Yoder, Kans.). Bro. Yost was always cheerful and aggressive, entering into the affairs of the community and Church with a great deal of interest and enthusiasm. Honesty was the principle which guided all his motives. He will be greatly missed by those with whom he was associated. Although failing in health for the last two years (due to a heart ailment), his going was very sudden. His father and 1 granddaughter preceded him in death. He leaves his faithful and devoted wife and family, 1 granddaughter, his mother, 3 brothers, 2 sisters, and a host of relatives and friends who await the resurrection morning for a reunion eternal. Services at home conducted by Bro. Ivan Lind, and at the Church by Bros. Milo Kauffman, M. O. Yoder, and Fred Brenneman. Interment in the Pennsylvania Cemetery.

A NEW BOOK

Mennonites in Europe

(Volume I of MENNONITE HISTORY)

BY JOHN HORSCH

THIRTY YEARS HAVE PASSED since the need for a comprehensive history of the Mennonite Church was first felt keenly enough among the American Mennonites to give birth to the demand that such a work be prepared by a competent writer and published for the use of the brotherhood at large. In 1911 the Publishing Committee of the Mennonite Publication Board, upon the request of Mennonite General Conference, reported to the latter body, among other things, as follows:

"We need an authentic Church History; a book to which the Church everywhere can point and say, 'We believe that this has been the record of the Church from the days of Christ to the present.' As a handbook of Church history, it should be written in simple style, pointed paragraphs, intended for all classes of readers, as exact and complete in its data as it is possible for such a book to be made, . . . to be published at a later date, subject to the order of some future General Conference."

A committee of ten brethren was appointed at the same time to promote this project. This committee has since become the Historical Committee of Mennonite General Conference.

In 1927 General Conference took further action based on recommendations from its Historical Committee. The plan called for a comprehensive history of the Mennonite Church in a single volume in two parts, one part dealing with the history of the Mennonite Church in Europe and the other part with the history of the Mennonite Church in America.

Because John Horsch had already for many years been gathering materials on the history of the Anabaptists and Mennonites in Europe, it was to him that the task was assigned of writing that part of this work which pertains to the European side of Mennonite history. The preparation of the American part of the same work was delegated to Harold S. Bender. As the work of preparing this history progressed, it became evident that each of these segments of the history of the Mennonite Church was of sufficient scope to merit being published in a volume by itself. At the same time the unity of the work as a whole is being preserved by issuing the parts as two volumes of one work entitled *Mennonite History.*

Volume I, *Mennonites in Europe,* is now printed and ready for distribution. The book consists of four parts, viz., Part I, Before the Reformation; Part II, Rise and Growth of the Mennonite Church; Part III, Life and Faith of the Early Mennonites; Part IV, Appendices. 40 illustrations. 440 pages.

Green Booktex Cloth binding and two-colored jacket. $2.00

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Items and Comments

Why Not in Sunday School—Supreme Court Justice James Cropsey, speaking in Brooklyn, N. Y., before a large men's conference of the Sunday-school in training boys and girls toward good citizenship, said: "Boys are not in Sunday School because you fathers are not there." And isn't it often true that we hear the reason for non-attendance at Bible school, "I am too big to go?"—Christian Parent.

✸

Catholics Object to Missions—A magazine by the name of "Extension" states that "If the Government of the U. S. wants to retain the good will and friendship of the Latin American countries, these pernicious Protestant 'missionary' activities must cease." This does not come from the South American countries but from the Roman Catholic hierarchy in the United States.—U. S. Baptist.

✸

A glance at our daily and weekly newspapers and magazines gives one the impression that the world considers the chief business of man at the present time as that of killing people. In this connection we remember the declaration of our Lord that He came into the world, "not to destroy men's lives but to save them." We do well to follow in the footsteps of our Lord the Prince of Peace, and make the work of saving men's lives, for time and for eternity, the chief business of our lives.

✸

Steps are being taken to feed the starving millions in the world by planning a "relief reserve" of 100,000,000 bushels of wheat. This is being done under the direction of an International Wheat Council representing Great Britain, Australia, Canada, and the United States.

The first monthly food and medical supplies to Greece has been made recently. There were three ships from Montreal that started with supplies having been assured by all belligerent nations that they would not be attacked. The distribution will be made by the International Red Cross with Swedish assistance.—D. Carl Yoder.

Table of Contents

593—Editorial
594—Jesus the Mighty One (Poem)
Eternal Redemption
595—Ten Reasons Why—Obedience
The Golden Calf
596—South American News Letter
City Missions, Kansas City, Peoria
597—Winter Tourists do Sewing Circle Wor
The Expediency of Giving
Frontier Lands of India
598—At Mother's Knee (Poem)
A Husband's Challenge
"And Ruth Said"
Sowing Wild Oats
599—Sunday School Lesson
Bible Meeting Topic
600—Field Notes
601—Correspondence
602—A Prayer (Poem)
Little Lessons from Life
Malachi 3:16
The Mission of the Church in the Wor
603—God's Seven Thousand
604—A City
A New Congregation Organized
First Month of School Life in the Eas
ern Mennonite School
605—Relief and C. P. S. Notes
606—Married
Obituary
608—A New Book
Items and Comments

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, OCT. 15, 1942 (Herald of Truth Established 1864) No. 29

EDITORIAL

"He hath shewed thee, O man, what good; and what doth the Lord require thee, but to do justly, and to love mercy, and to walk humbly with thy God."

—o—

The four requirements here mentioned are goodness, justice or uprightness, mercy, and humility. Evidently these are the divine requirements for the minimum Christian; the least that God will tolerate in the lives of nominal Christian professors.

—o—

The consecrated child of God, sometimes called "the maximum Christian," looks for evidences as to what is God's will concerning his or her life, rather than what He **requires** of us. The question which should move us to action is not What **must** I do? but, What **should** I do that is most pleasing to God and helpful in advancing the cause of Christ and the Church?

—o—

The word must, to the nominal Christian member, is an ultimatum; that means do this, or look for punishment. For the willing worker it is a self-obligation, a privilege or opportunity that calls for faithful effort. Christ, in speaking of the things before Him, frequently used the word **must.** With Him it was, "I **must** work the works of him that sent me;" "I **must** preach," etc.—not because of fear of punishment in case He disobeyed, but because He felt the urge of opportunity, and of personal obligation that spurred Him on to make the most of His opportunities.

—o—

There are two things that you ought to be thinking about as you consider the work of your minister.

In the first place, his life should be such that you have a right to think of him as a man of exemplary habits, sound in the faith, filled with and led by the Spirit, level-headed in judgment, a consistent Bible reader, unceasing in prayer, burdened about the salvation of the lost, active as a personal worker among saved and unsaved, his affections set upon things above rather than things on the earth (Col. 3:2), lending a helping hand in a good cause whenever and wherever there is opportunity. You have a right to expect all these things from him, and in whatsoever points he lacks, arm yourself with prayer and obey the precept found in Gal. 6:1.

The second thing that you want to be thinking about is that **the kind of** preachers described in the preceding paragraph are simply "ensamples to the flock" (I Pet. 5:3), which means that all other members should pattern after them. All members (ministers and lay members) should strive to have their lives conform to this same lofty pattern.

BIBLE TEACHING ON OBEDIENCE

III. Submission to Constituted Authority

1. To God.—Jer. 7:21-23; Acts 5: 29; Jno. 14:15; 15:14; Matt. 28:18-20; I Jno. 2:2-4; Eccl. 12:13.

2. To the Church.—Matt. 16:18; 18:15-17; Acts 15; 16:4; Heb. 13:7, 17.

3. To parents.—Ex. 20:12; Prov. 23:22; Eph. 6:1-3; Col. 3:20.

4. To Civil government.—Rom. 13:1; Tit. 3:1; I Pet. 2:11-17.

Note.—In all cases, where there is a conflict between the law of God and the law of earthly authorities, the rule for Christian people is set forth in Acts 5:29, as follows: "We ought to obey God rather than men."

—o—

"Pray without Ceasing."—Our life is (or, at least, ought to be) a record of daily devotion to God. If we enjoy continual fellowship with God, the first wakeful moments in the morning and the last wakeful moments in the evening are occupied in prayer to God. All through the day, as we encounter circumstances or face problems that require the aid of a Higher Power, we naturally turn to Him for help and for guidance. Then there are special times when, in fellowship with our families or with those "of like precious faith" or in prayer groups on special occasions, we bow our knees before God and implore His help and guidance while we remember peoples and causes in our petitions to the Throne. We thank the Lord for the privilege of prayer, and for His assurance that He both hears and answers the prayer of faith.

Does some one raise the question as to whether this kind of a course in life does not call for too much of our time? If any one is tempted with this kind of a meditation, then think of our Lord and Saviour who in His short ministry of three years crowded more events into His life than any of us have done in a similar length of time, and who found much time for wrestling with the Father in prayer and private devotion. We can not hope to equal Him in anything that He set as examples for us, but we can at least make a faithful effort to "follow his steps." Continual fellowship with God in this life means an infinitely more glorious fellowship with Him in the life to come.

—o—

Paul's Advice to Timothy, "Be thou an example of the believers," applies to ourselves as well as to Timothy. You have an exalted idea as to the kind of person your neighbor ought to be, what kind of a life he should live. You think that he should be honest, God-fearing, pure-minded, holy, humble, prayerful, a regular attendant at public services in the house of the Lord, upright in business, conscientious in Lord's day observance, a strict observer of the Golden Rule, unceasing in prayers, a diligent Bible reader, ready to lend a helping hand wherever there is opportunity, never knowingly do wrong, affections set upon things above, "unspotted from the world."

You are just right in your opinion as to what your neighbor ought to be.

Now call yourself "Neighbor," and show by your life what kind of a life a child of God ought to live. "If ye know these things, happy are ye if ye do them."

——o——

Missionary Day.—This has been an institution in our church for such a long time that people generally at once think of the third Sunday in November as soon as it is mentioned. But probably all of us need reminding that soon this important day in the life and work of the church will be at hand, and that if we want to observe it with profit to all concerned some plans should be made. The Mission Board and the Commission for Christian Education are again mailing out literature giving helpful missionary information and suggestions for the observance of the day. This should reach our congregations shortly. Watch for it and be ready with plans for making the observance of this day count in instilling the missionary spirit in our people and in furthering the great work of carrying the Gospel message to all the people of all the world.

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

FIVE GREAT WORDS

(I Peter 1:1-9)

I. **Elect.**
1. According to the foreknowledge of God.
2. Through sanctification of the Spirit.
3. Unto obedience.

II. **Begotten.**
1. Unto a living hope.
2. By the resurrection of Christ.
3. To an inheritance.

III. **Kept.**
1. By the power of God.
2. Through faith.
3. Unto salvation.

IV. **Rejoicing.**
1. Under trial.
2. Unto praise.
3. With unspeakable joy.

V. **Receiving.**
1. The end of faith.
2. Salvation of souls.

—T. S. Higgins in Moody Monthly.

LOT THE BACKSLIDER

Genesis 19

I. **Lot's Faith** (II Pet. 2:7, 8).
He was a believer—"just Lot," "righteous soul."

II. **Lot's Sin,** (Gen. 13:9-13).
1. He had two alternatives offered him.
   a. The hills and fellowship with God.
   b. The plains and worldliness of Sodom.
2. He chose the plains and the world.

III. **Lot's Loss.**
1. He lost his fellowship (Gen. 19:1-3).
2. He lost his testimony (Gen. 19:4-9, 14).
3. He lost his family (Gen. 19:14, 32-38).
4. He lost his property (cf. I Cor. 11:15).

IV. **Lot's Salvation** (Gen. 19:16-21).
1. Purely of grace (Eph. 2:8, 9).
2. As by fire (I Cor. 3:12-15).

—Selected.

CHRIST'S LOVING ASSURANCE

Text.—Luke 12:32.

Introductory Thoughts.

Textual Analysis

1. A Word of Encouragement—"Fear not." So long as we are faithful, loyal to our Leader, we have nothing to fear.
2. Comparative Size of Christ's Following—"Little flock." Compared with the hordes of worldlings, God's people have always been a "little flock." Ex. (1) in the days of Noah; (2) Christ's personal following; (3) present-day comparisons.
3. **Riches and Glory Ahead**—"It is your Father's good pleasure to give you the kingdom." God's faithful followers are "joint heirs with Christ." The accumulated people of God in all generations, with multitudes of the angels of God, will constitute an innumerable company and mighty congregation in the glory world.

Why be Christians?
1. It is the only soul-satisfying life within the reach of man.
2. It means fellowship with God and with those "of like precious faith."
3. It is life's opportunity to win souls for Christ.
4. It means Spirit leadership and a sinless holy life.
5. It means an eternal abode in the realms of the blest.

—K.

——o——

THE APOSTLE PAUL TO MINISTERS OF THE GOSPEL IN "BASIC ENGLISH"

The following excerpts from the translation of the New Testament Scriptures under the name of "New Testament in Basic English," were sent us by Bro. Raymond Byler of Pigeon, Mich. In an explanatory note to the editor he adds: "I have received help in reading these Scriptures in 'Basic English,' and would be happy to share with the Herald family, if you so choose."—Editor.

Positive

Let it be your care to get the approval of God, as a workman who has no cause for shame, giving the true word in the right way.—II Tim. 2:15.

Be preaching the Word at all times, in every place; make protests, say sharp words, give comfort, with long waiting and teaching. Be self-controlled in all things, do without comfort, go on preaching the good news, completing the work which has been given to you to do.—II Tim. 4:2, 5.

But let your words be in agreement with true and right teaching:—in all things see that you are an example of good works; holy in your teaching, serious in behavior, saying true and right words, against which no protest may be made, so that he who is not on our side may be put to shame, unable to say any evil of us.—Titus 2:1, 7, 8.

Give attention to yourselves, and to all the flock which the Holy Spirit has given into your care, to give food to the church of God, for which he gave his blood. . . . I have had no desire for any man's silver or gold or clothing. You yourselves have seen that with these hands I got what was necessary for me and those who were with me. In all things I was an example to you of how, in your lives, you are to give help to the feeble, and keep in memory the words of the Lord Jesus, how he said, "There is a greater blessing in giving than in getting."—Acts 20:28, 33-35.

But see that you keep to the teaching you have been given and the things of which you are certain, conscious of who has been your teacher.—II Tim. 3:14.

Make use of that grace in you, which was given to you by the word of the prophets, when the rulers of the church put their hands on you. Have a care for these things; give yourself to them with all your heart, so that all may see how you go forward. Give attention to yourself and your teaching. Go on in these things; for in doing so you will get salvation for yourself and for those who give hearing to you.—I Tim. 4:14-16.

Negative

But have nothing to do with unclean and foolish stories.—I Tim. 4:7.

Be ready to do without the comforts of life, as one of the army of Christ Jesus. A fighting man, when he is in the army, keeps himself free from the business of this life so that he may be pleasing to him who has taken him in to the army.—II Tim. 2:3, 4.

Put these things before them, giving them orders in the name of the Lord to keep themselves from fighting about words, which is of no profit, only causing error in their hearers.—II Tim. 2:14.

But have nothing to do with foolish questionings, and lists of generations and fights and arguments about the law, for they are of no prophet and foolish.—Titus 3:9.

O Timothy, take good care of that which is given to you, turning away from the wrong and foolish talk and arguments of that knowledge which is falsely so named; through which some who gave their minds to it, have been turned away from the faith.—I Tim. 6:20.

Pigeon, Michigan.

——o——

To have what we want is riches; but to be able to do without it is power.—George MacDonald.

OUR SERMON

By Paul Huddle

Synopsis of a sermon delivered in Scott- Mennonite Church on Sunday, Oct. 4, 2.)

Wherefore the rather, brethren, give dili- ce to make your calling and election sure: if ye do these things, ye shall never fall.— Pet. 1:10.

How may the children of God know y are saved or not saved? What does Bible teach on this vital matter? The ee phrases—"Make your calling and tion sure," "If ye do these things," "Ye shall never fall," are key ones his Scripture.

Peter in this teaching (as in all his ond epistle) is addressing those who e obtained "like precious faith," not se who hope to obtain, or may per- s some day obtain, but those who ough the righteousness of God and Saviour Jesus Christ have experi- ed John 3 and are walking in the t as He is in the light (I Jno. 1:7); since cleansed from all sin through honest confession of their past sin m. 10:9) are saved from all sin and striving to fulfill God's intention for ry Christian's life—perfection in n.

n this, as in other matters pertaining ife and godliness, let us examine the iptures.

ohn, in the first epistle (which was tten that our joy may be full (I John), and that we may know that we e eternal life), uses the phrases "We w, "know we," or "we have known," least thirty-two times, as well as rence to the same truth in the second tle. "He that hath the Son hath ; and he that hath not the Son of God not life" (I Jno. 5:12). This is eter- life begun below, and is the privi- d portion of every child of God. But e may say, "How may I be sure that all never fall?" or, that my calling election are sure? or, that I am do- these things? Well, thank God, in Word He gives us tests whereby we be assured that we are His.

hough there are at least thirty-two know's" in I John alone, only nine be used here.

And hereby we do know that we w him, if we keep his command- nts" (I Jno. 2:3). Are you a com- dment keeper, or a commandment ker?

But whoso **keepeth** his word, in him ly is the love of God perfected: here- know we that we are in him" (I Jno. . That perfection is the kind de- bed in II Tim. 3:17 and Heb. 6, es- ally verses 9-11. Now if this as- nce or hope, "both sure and sted- " "entereth into that within the " what could cause greater joy or e complete knowledge of our salva- ? But how do I find in myself that which would keep the Word and there- by perfect the love of God in me? Honestly speaking, I do not. I cannot; but with the apostle Paul (in Gal. 2:20), "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." For two phrases in that Scripture I thank God: "In the flesh," and "the faith of the Son of God."

His faith is all-sufficient, mine sometimes weak; His love is perfect, mine imperfect. This, "in the flesh," is my present earthly life and Jesus our own Saviour has asked the Father (in John 17:11) to "keep through thine own name those whom thou hast given me." Again in John 10:27-29, Jesus declares: "I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

Who then would be able with this double protection to pluck us out of God's hand? "The devil, the destroyer, Satan!" says someone. Well, "Greater is he that is in you, than he that is in the world." Now let us consider the **perfect** man Job. God names him as perfect in chapter 1:1, 8, and chapter 2:3; and though trials, losses, afflictions, and griet came upon God through God's **permissive** will, "in all this Job sinned not, nor charged God foolishly." Brother Christian, are you and I giving the same diligence Job gave God, the keeper and preserver of his very life? And that hedge of God in Job's experience was not alone of Old Testament planting, for God "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the **perfecting** of the saints, for the work of the ministry, for the edifying of the body of Christ."

I Jno. 3:2. We shall be "like him" in a resurrected, glorified, raised state, clothed upon with a body like unto His glorious body: and we shall see him face to face. II Cor. 5:1-10.

I Jno. 3:3, 14. Love of the brethren a mark of having passed from death unto life. Abundantly illustrated in Acts of the Apostles manifests itself in sharing what God entrusts to us as God gave His Son. No love, no sharing; no sharing, no sacrifice; no sacrifice, no atonement. "We love Him because He first loved us" (I Jno. 4:19).

I Jno. 3:19. Assurance and confidence will follow us and create more confidence toward God. Prayer will be answered and doing those things that are **pleasing** in His sight will be routine in our Christian walk.

I Jno. 3:24. Spirit-directed lives indwelt by Christ and God, discerning that Jesus shed His blood to set us free and make atonement for the sins of the world will (I Jno. 4:13) testify that the Father sent Jesus to be the Saviour of the world and give a knowledge that we have eternal life and are in Him that is true. And to know that God **gave** us this eternal life in His Son. This is the true God and eternal life. Knowing this and the great love of God for us and His keeping power, who of His children would not keep themselves from idols?

Salina, Pa.

—o—

PROFESSIONAL PREACHING

A sailor on shore between two whaling expeditions was taken by a friend to hear an eloquent preacher. After the service the friend said, "Well, what do you think of that for a sermon! Wasn't it fine?"

"Yes," said the sailor, "it was ship-made: the masts just high enough; the sails and the rigging all right; but I did not see any harpoons. When a vessel goes on a whaling voyage, the great thing is to get whales, but they do not come because you have a fine ship; you must go after them and harpoon them. Souls are caught in the same way."

Paul preached "first of all . . . that Christ died for our sins." I Cor. 15:3. The first and foremost purpose in preaching is to bring sinners to the Saviour.—Pentecostal Evangel.

—o—

If we take heed to the teachings of the Gospel, our church doctrines will remain.—Aaron Showalter.

—o—

A THOUSAND BLUNDERS

If you've made a thousand blunders
At the things you know are right,
Till perhaps your own heart wonders
If you'll ever win the fight,
Don't decide to quit the struggle
And submit to your defeat,
Though your efforts seem to smuggle
Only thoughts of your retreat.

Never count yourself defeated
Till you yield to grim despair,
And you know that you are cheated
Out of all that's rich or rare;
That you've lost your goal forever
And for you there is no prize,
Where the dark domains will never
Give another chance to rise.

But resolve to be a fighter
And a winner in the race,
Which will make your pathway brighter,
And will give you grit and grace,
For the years of toil and labor
That you'll have to struggle through,
Ere you stand beside some neighbor
Who has been a hero true.

There is always hope of winning
Just as long as you have grit,
Though the devil, from beginning,
Oft has tempted you to quit;
But if you will flee the faster
From the tempter of your soul,
And will trust the blessed Master
He will lead you to your goal.

—Walter E. Isenhour.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

City Missions

DETROIT, MICHIGAN

(15559 Curtis, Ave.)

Greetings in Jesus' Name. It has been some time since a word has been in these columns from this place. This silence should not be taken to mean that we have not been busy, for the devil surely is on the job; and with the years of experience he has had he is very tactful in his ways. By being able to bring on the world such things as this war he has so many more ways to deceive the people. But too, this brings to us the ever present help of the great God of the universe, who is the Creator and the Sustainer of all life. May we ever keep our eyes on Him. I trust that we may realize that all the trouble and unrest and confusion and heartache in the world are caused by the evil one. Let us look to Jesus who is all love and contentment and hope, and whose presence and power are at our disposal. Bless His name.

Detroit, a typical city, presents a great many things about which the child of God needs to reflect. In the work of the Church we see and experience much. It is difficult for some folks to see clearly because of all the fog and noise. Some are overcome and lost in it all, and others are standing for the Lord in spite of the darkness. The work here continues about as usual, and indeed we are concerned that the message of the Lord goes on. Our only regret is that in these days of unrest more people do not turn to Christ and find in Him their hope and peace and realize that Christ is the only hope for the sinsick world. We want to be working in His vineyard when He comes, and then go with Him. We covet an interest in your prayers for the Lord's work here.

The Lord has been able to use the many surrounding churches in many ways in being a strength to the work here. The provisions and offerings and visits and encouragement from groups and individual persons have been much appreciated. May God bless you everyone.

During the last few months six young men have gone from among us in answering the call of the Government. Most of these are members of the Church. Some of them do not hold membership here and some of them do. Some of them were in attendance, but were not church members. Surely we are being sifted these days and it is being found out where we stand. There are those who are falling by the way, and there are those who are coming out and taking their stand for the Lord. Indeed, we hope and pray there will be still others who will stand for the Lord. The war situation puts us all where we need to make our life known. Are we going to stand for the Lord? or are we going to allow the spirit of the world to govern us? Will you pray with us that the Spirit of God may continue to work among us, and that others might be baptized into the Church of our living Christ? as were several on Sunday evening, Sept. 20.

Health among us is quite good, except with Sister Miller who has been quite ill for months. Her condition does not seem to improve. However, she is such an example of faith and contentment in the Lord. May the God of truth and grace and righteousness continue to be her stay in this life and her eternal joy in the life to come. I am sure it is of the greatest joy in life to see persons find peace in Christ and remain in Him until death takes them home. On the other hand, it is of the most sorrowful experience in the Christian's life to see folks prove unfaithful to Him, the ever blessed Lord.

Some dear friends who are ever ready to do their bit in extending the Spirit and message of Christ, have again written pertaining to what they might do to help show the Christmas spirit of good-will and joy on earth, peace toward men. This suggests to us that no doubt there are others who want to do the same thing. Allow me to extend to you a hearty invitation to send in your suggestions or financial aids or plans to help, early. There are many indications that it will be advisable to do the Christmas planning and the working of those plans early. So will you cooperate with us and let us hear from you several weeks before Christmas. May God bless you and make you, along with us in this large and wicked city, a definite witness of Christ to the true spirit of Christmas. "Glory to God in the highest, and on earth peace, good-will, toward men."

We welcome your letter and personal expression, also your personal visit. If if is not possible for us to have these, we are counting upon your continued prayers and concern for souls, be they in Detroit or any other place.

In His name until He comes,
Frank B. Raber.

ALTOONA, PENNA.

(Mennonite Gospel Mission, 2504 Fourth Avenue)

In the absence of the writer, engaged in evangelistic work, Bro. E. E. Yoder of Allensville filled the appointments at Altoona on Sunday, Aug. 30. And Bro. Menno B. Brubaker of McAlisterville on Sunday Sept. 6.

The annual outing of the three Sunday schools held on Labor day was well attended. Bro. J. B. Kanagy and Bro. Irvin Roth and Family of Allensville were present, taking an active part in the services.

Our revival meetings was held Sept. 13-27, in charge of evangelist Martin E. Weaver of Annville, Pa. The Word was preached in the demonstration of the power of the Holy Spirit. We rejoice that a number of souls confessed Christ and a number of reconsecrations were made. Prior to the sermon a prayer service was held, and a children's meeting. A number of homes were contacted. Bro. Weaver preached at the Canan Station Sunday school Saturday afternoons and at the Mill Run Chapel Sunday afternoons.

The annual all-day Christian workers' meeting, held Oct. 3 and 4, was well attended. We had a real Spiritual feast.

The Lord willing, our preparatory services will be held Saturday evening, Oct. 17. Communion services Sunday morning, the 18th, in charge of our Bishop James Saylor of Holsopple, Pa.

The following were recent visitors here: Henry Ramer, Dutchess, Alberta; Mrs. Martin E. Weaver, Ruth E., Alice E., John D. and Marlin P. Weaver and wife, Annville, Pa.

The Allensville, Rockville, and Cross Roads and Lauvers Sewing Circle helped to supply the lunch for the all-day meeting, which was much appreciated. The Springs, Casselman, and Pinto sewing circles sent in provisions and money to supply the monthly provisions. Cash contributions: Pinto circle, $25.00; Springs, $30.00; Casselman, $10.00.

Sister Emma M. Nissley of Mount Joy, the writer's sister is spending a week here.

Cash Value Clothing from Sewing Circles

Louisville, Ohio,	$2.60
Crown Hill, Ohio,	2.56
Bethel, Ohio,	3.56
Maugansville, Md.,	4.00
Allensville,	3.08
Cross Road and Lauvers,	5.16
Bowmansville Junior Circle	3.50
Upper Strasburg (Cash)	5.00

Many thanks for your support. We beg a continued interest in your support and prayers.

Oct. 5, 1942. Joseph M. Nissley.

HUTCHINSON, KANSAS

(215 South Pershing)

Dear Readers of the Gospel Herald:—Because of the tire and gas situation Bro. Jess Kauffman is bringing us evangelistic sermons every Sunday morning and evening until Nov. 6-8, then we will have a week-end series of meetings. We have been having very good messages. They should make each one of us stop and search our own lives. Some are counting the cost. Pray for them that they may become willing to step on the Lord's side.

Sunday morning, Sept. 13, Bro. Andrew Bontrager preached on "The Importance of Teaching Children Right in Their Youth." In the evening Bro. H. A. Diener spoke on "Everlasting Punishment."

We thank the Catlin congregation for the provisions, and the Protection congregation for the donation. May the Lord bless each one of you for your kindness to us.

We were glad to have Bro. and Sister John Gingerich of Crystal Springs, Kans., to move in our midst. They are both helping by teaching in the primary department.

Susie and Joan Hudson have moved to Wichita. Their sister, Jimmie Lee, has been sick so that she is not able to attend church. Susie and Jimmie Lee are members here. They were very regular in attending church

Sunday school, also prayer meeting on Wednesday evening.

Pray for the unsaved around us that they may be won for the kingdom.

Oct. 5, 1942. Elsie L. Selzer.

VERSAILLES, MISSOURI

(North of the Lake of the Ozarks Region)

Dear Readers of the Herald:—Perhaps Christian workers in mission work, city, rural, and foreign, agree that one very outstanding attitude of people these days toward the Gospel is the "I-don't-care," attitude. Very few people are willing to say "I have sinned. I need Christ and forgiveness through Him." In spite of so many people resisting the Holy Spirit, God has blest this country with very good crops this year, and material prosperity has increased. We long to see hearts yield to the Lord who is so good and still gives opportunity for salvation.

On Sept. 6, Sister Mary Holsopple accompanied the writer to the places of appointment. She spoke of the work in India. On Sept. 20 Bro. J. R. Shank held communion services at Wilson Bend, and on Oct. 4, held a communion service at Lick Creek Schoolhouse near Edwards, Mo.

We rejoice in the few faithful ones who are willing to live for Jesus and permit His light to shine out through them.

Summer Bible Schools were held at Jenkins, Mt. Sinai, and Buck Creek schoolhouses. Good interest was shown at these places, and after school closed at Mt. Sinai, Bro. Shank believed we should hold services there at least monthly. We have had good attendance at the new place. At Jenkins the attendance varies considerably.

Since Bro. and Sister E. C. Bowman of Linn, Mo., are leaving to move to Cass County, Bro. Kreider has asked us to go to Linn at least once a month. We pray God to bless the few souls who are living at Linn and make them a blessing in their community. The Lord willing, we plan to go regularly to that place on the second Sunday of each month.

Bro. E. W. Kulp of Bally, Pa., is expected to begin a series of meetings here at Mt. Zion Oct. 27, after which he will go to Kansas City to hold a series of meetings. We also expect Bro. I. Mark Ross from Wichita, Kansas, for a class in singing. In our prayer meetings we are studying Personal Soul Winning with Sister Magdelene Edelman as leader.

Remember our work in prayer to God.

Yours in the Service,

Oct. 7, 1942. Leroy Gingerich.

South America

SOUTH AMERICAN NEWS LETTER

(September 23, 1942)

"For I've trusted and tested and tried it,
And I know God's promise is true."

These words of the poet have been ringing in my ears for the past while. Surely God's promises are true! He also said that if we love Him and keep His commandments we have a right to claim the promises as our own.

During the past few months God has been answering prayer in a marvelous manner. I would like this afternoon to share with you one of these answers. "And whatsoever ye shall ask in my name, that will I do, that the FATHER MAY BE GLORIFIED IN THE SON" (Jno. 14:6).

Samuel and I have felt so useless while we are studying the language, so our heart's sincere prayer has been that in some way God will speak to our neighbors through our lives. Recently one of the neighbor women has started attending services and asking many questions about the Bible. The butcher, the baker, the doctor, and others have been inquiring about the Bible and our religion. With our stammering tongues, with the help of God, we have endeavoured to tell the blessed story of salvation.

One neighbor, a "zapatero" or shoemaker, as well as the director of the town band, has inquired about the Gospel. He is a very good friend of the priest, and with his family religiously attends mass. He expressed to us some of his doubts about the Bible and wished to really know the truth. So far none have accepted Christ; but the fact that they are interested and are seeking to know the truth are reasons for rejoicing. "They that seek me early shall find me." We are confident, dear friends, of your prayers for these seekers of salvation, that they may soon open the doors of their hearts to the Spirit's pleading. To God be the glory!

Also during the past few weeks a number of new people have been attending the services at the church. Last Sunday a young father accepted Christ as his Saviour.

Day before yesterday, Bro. and Sister Brenneman visited a very sick young mother who had been calling for the pastor to come. The doctors have given up all hopes for her recovery. As the Brennemans arrived they were afraid that she might die any minute; her breath came in such short, harsh gasps. She is a converted member of the Alliance Church and expressed herself as being ready to die. Her only concern was for her five girls whose ages range from eight months to nine years. After they had Bible reading, prayer, and singing of some familiar choruses, she became very calm and able to relax and smile. She was very grateful for their visit. As in this case, so in their many visits to the hospitals and other sick homes, they are sowing the seeds of the blessed gospel.

In the service of the loving Master,

Ella May Miller.

—o—

Self-justification is in itself a confession of guilt.—Edward Yoder.

THE POWER OF CHRISTIAN UNITY IN SERVICE

By Alta Metzler

Christ was greatly concerned that we be one in Him. What comfort and joy it is to God's children to have recorded for us that prayer of great concern for us in John 17:20-24: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast **loved me.** Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

As Christ is in the Father and the Father is in Christ, even so may we abide in Christ and He in us. And if we are one in Him, then as His children we are one even as Christ and the Father are one. We know that the unity of God the Father and Christ the Son is perfect; even so can our unity be made perfect in Christ. Christ has made possible and established this unity among believers. Eph. 2:14-19—"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." He hath broken down the middle wall of partition and abolished the enmity and made peace on the cross so that He might reconcile both Jew and Gentile unto God in one body. And through His death on the cross we all have access by **one** Spirit unto the Father.

A number of times Jesus used the figure of the Church to show to us the unity He desired among believers. In I Cor. 12:12 and on to the end of the chapter we have a beautiful discourse on the believer's place in the body. The physical body has many members and yet it is but one whole unit. No one member can live of itself; each member and part is organically bound together. The blood stream flows not only into one particular member but the arteries, veins, and capillary system spreads to every member. The same is true in the nervous system; no one part can work independently of the others. But when each member is healthy and working properly there is perfect co-operation and a wonderful piece of work is accomplished—**the**

(Continued on page 621)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

"FATHER, TAKE MY HAND"

(A composition of two poems)

The way is dark, my Father! Cloud on cloud
Is gathering thickly o'er my head, and loud
The thunders roar above me. See I stand
Like one bewildered! Father, take my hand,
And through the gloom
Lead safely home
Thy child!

The way is dark, my child! but leads to light.
I would not always have thee walk by sight.
My dealings now thou canst not understand.
I meant it so; but I will take thy hand,
And through the gloom
Lead safely home
My child!

The day goes fast, my Father! and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions. Fears, a spectral band,
Encompass me. O Father! take my hand,
And from the night
Lead up to light
Thy child!

The day goes fast, my child! But is the night
Darker to me than day? In me is light!
Keep close to me, and every spectral band
Of fears shall vanish. I will take thy hand,
And through the night
Lead up to light
My child!

The way is long, my Father! and my soul
Longs for the rest, and quiet of the goal:
While yet I journey through this weary land,
Keep me from wandering. Father, take my hand;
Quickly and straight
Lead to heaven's gate
Thy child!

The way is long, my child! But it shall be
Not one step longer than is best for thee;
And thou shalt know, at last, when thou shalt stand
Safe at the goal, how I did take thy hand,
And quick and straight
Lead to heaven's gate
My child!

The path is rough, my Father! Many a thorn
Has pierced me; and my weary feet, all torn
And bleeding, mark the way. Yet thy command
Bids me press forward. Father, take my hand;
Then, safe and blest,
Lead up to rest
Thy child!

The path is rough, my child! But oh! how sweet
Will be the rest, for weary pilgrims meet,
When thou shalt reach the borders of that land
To which I lead thee, as I take thy hand:
And safe and blest
With me shalt rest
My child!

The throng is great, my Father! Many a doubt
And fear and danger compass me about;
And foes oppress me sore. I cannot stand
Or go alone. O Father! take my hand,
And through the throng
Lead safe along
Thy child!

The throng is great, my child! But at thy side
Thy Father walks: then be not terrified;
For I am with thee; will thy foes command
To let thee freely pass; will take thy hand,
And through the throng
Lead safe along
My child!

The cross is heavy, Father! I have borne
It long, and still do bear it. Let my worn
And fainting spirit rise to that blest land
Where crowns are given. Father, take my hand;
And reaching down,
Lead to the crown
Thy child!

The cross is heavy, child! Yet there was One
Who bore a heavier for thee: my Son,
My Well-beloved. For Him bear thine; and stand
With Him at last; and, from thy Father's hand,
Thy cross laid down,
Receive a crown,
My child!

—Arranged by Hiram B. Pheneger.

—o—

PAUL'S INSTRUCTION TO CONSCIENTIOUS HOMEMAKERS

21. Submitting yourselves one to another in the fear of God.

22. Wives, submit yourselves unto your own husbands, as unto the Lord.

23. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.

25. Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26. That he might sanctify and cleanse it with the washing of water by the word,

27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30. For we are members of his body, of his flesh, and of his bones.

31. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32. This is a great mystery: but I speak concerning Christ and the church.

33. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

1. Children, obey your parents in the Lord: for this is right.

2. Honour thy father and mother; which is the first commandment with promise;

3. That it may be well with thee, and thou mayest live long on the earth,

4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6. Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7. With good will doing service, as to the Lord, and not to men:

8. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

9. And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.—Eph. 5:21—6:9.

—o—

LITTLE LESSONS FROM LIFE

By Lina Z. Ressler

IX. Our Prayers

Do you ever come before your God in prayer, burdened with so many things that you just can't say anything at all? In these days of cruel warfare there are just so many things that we do not understand that we feel that our Father just must mend and make right that our very hearts seem to be almost breaking. How many times we kneel in prayer, with so many petitions to bring before our loving Father, and when we begin to enumerate the things we want Him to help in and make right, we just can't say anything.

It was for just such circumstances as these that Jesus reminds us that "Your Father knoweth that ye have need of these things." And Paul, "We know not what we should pray for as we ought."

What a sweet assurance to the child of God; for then we can bring our longings and even our burdens that we just can not understand, and lay them at our Father's feet with the assurance that He understands and will help as His loving all wise heart knows is best.

"Why doesn't God interfere now with the hate and cruelty and suffering of this sad old world? Dear heart, we can not understand, but we know that He knows, and we are sure that He cares too, just as He has always cared for His people.

Perhaps there are shadows, perhaps there are burdens, heavy burdens that weigh us to the very earth; still He cares. We may cast on Him the burden and the care. He will take charge of the burden and bear not only the burden but our own weary self as well.

So let us come into His presence, and if we can say no more, let us call Him Father and wait before Him until our hearts become calm and our troubled spirits refreshed. Scottdale, Pa.

Sunday School Lesson

Theme for the Quarter: Studies in the Christian Life

'. STEPS TOWARD SOLUTION OF THE ALCOHOL PROBLEM

Lesson for Oct. 25, 1942.—Eccl. 10: ; Amos 5:21-24; Rom. 14:19-21; II or. 6:17; I Pet. 4:1-5.

Golden Text.—Let judgment run own as waters, and righteousness as a ighty stream.—Amos 5:24.

Introductory.—This is our regular arterly temperance lesson for the in- uction and edification of people at- nding Sunday schools. You will notice at selections have been taken from tite a few of God's witnesses in favor a temperate life, and we shall con- ie ourselves to a brief consideration of e things they said. We consider the t of texts as being well chosen, as her things besides drunkenness are ing testified against. Here is a list of itnesses quoted from:

1. **Solomon** (Eccl. 10:17). — The inces are here commended because ey eat for strength, not for drunken- ss. Today we sometimes hear the re- ark: "We should eat to live, not live eat." In other words, the proper andard for eating and drinking is to aintain strength for service, not to atify the lusts of the flesh. "Every ie that striveth for the mastery is mperate in all things." Where one ffers from malnutrition, dozens suffer om gluttony, tippling, and drunken- ss.

2. **Amos** (5:21-24).—This prophet of od lifts his voice against hypocritical unterfeiting of what would be God- nouring if the services were rendered good faith and from proper motives. ensual Israel, like similar Americans, ent through the motion of God-com- anded ceremonies, not in the spirit of verence and obedience but in a vain ow of their own pretended piety and ligion. God condemned such prac- ces; so should we. Christ has declared at they that worship God "must wor- ip him in spirit and in truth."

3. **Paul** (Rom. 14:19-21).—Paul here pounds the Christian principle of ab- aining for the sake of others. In the irit of controversy the Judaizing ethren and similarly-minded brethren ought in from the Gentiles engaged in ctional disputes. Paul says (in effect) You are both wrong." After pointing t the faults on both sides of the con- oversy, he lays down the Christian ay of doing things, saying: "Let us erefore follow after the things which ake for peace, and things wherewith ie may edify another. For meat estroy not the work of God, . . . It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." In any congregation where the spirit of factionalism has marred the peace of the brotherhood, it is good for all who have become defiled in such factionalism to read, carefully and prayerfully, the fourteenth chapter of Romans.

(II Cor. 6:17) Contamination with the things of the world is another evil against which Paul protested vigorously. Beginning with V. 14, he advised, "Be ye not unequally yoked together with unbelievers." He then proceeds to propound a number of questions which show conclusively that Paul's testimony was on the right side of the question. Where believers and unbelievers are yoked together in any organization tolerating non-Christian standards, there the unequal yoke exists. In such violations we may enumerate the lodge question, the marriage question, the labor union question, the life insurance question, the question of worldly conformity, and many other things where the unequal yoke between believers and unbelievers compromises the status of the believer and nullifies his influence and his claims. Paul concludes his advice by counselling, "Come out from among them, and be ye separate"—clinching his argument by adding "saith the Lord, and touch not the unclean thing, and I will receive you." While Paul taught, voicing his own convictions, he made it clear that he was voicing the voice of God, not merely his own.

Peter (4:1-5).—Peter's testimony was along the same lines as was that of Paul's. Among other things he says: "He that hath suffered in the flesh hath ceased from sin;" "He no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." He then proceeds to tell of the former experiences of Christian people, telling how they used to do while living in sin, while now, having been delivered from sin, others speak evil of them because "ye run not with them to the same excess of riot." They who have been delivered from their sins have left their "lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries" behind. Paul would add this question: "How shall we that are dead to sin live any longer therein?" Whatever may have been our sins before we surrendered our hearts and lives to the Lord, now that we have been delivered from sin do no longer live in our former sinful practices. When the blood of Jesus Christ "Cleanses us from all sin," the cleansing reaches the outside as well as the inside.—K.

Bible Meeting Topic

A STUDY OF COLOSSIANS
(Col. 3:18-4:18).

Topic for October 25

MOTTO

"Ye serve the Lord Christ."

OUTLINE STUDY

III. Our Position in Christ Expressed in Practical Life (Continued from Lesson III).
6. Christian family behaviour with the Lord as the center.—3:18-4:1.
   a. Wives.
   b. Husbands.
   c. Children.
   d. Fathers.
   e. Servants.
   f. Masters.
7. The Christian's prayer life.—vs. 4:2-4.
8. Christian conduct toward the world.—vs. 5, 6.

IV. Personals.—Col. 4:7-18.
1. Tychicus.
2. Onesimus.
3. Aristarchus.
4. Mark.
5. Jesus (Justus).
6. Epaphras.
7. Luke.
8. Demas.
9. Brethren of Laodicea, and Nymphas and Church in his home.
10. Epistle to Laodicea.
11. Archippus.
12. Paul's signature and salutation.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Pray."**
2. The Christian in His Home.
   a. The Christian wife.
   b. The Christian husband.
   c. The Christian child.
   d. The Christian servant.
   e. The Christian master.
3. The Christian Praying.
4. The Christian Walk and Talk.

For Seniors.
1. Serving Christ in All the Walks of Life.
2. The Christian's Friendships.

PERSONAL THOUGHT

In our service to Christ we are dealing truly with our fellow men.

SEED THOUGHTS

Take my life and let it be
Consecrated, Lord, to Thee:
Take my moments and my days,
Let them flow in ceaseless praise.

Take my feet and let them be
Swift and beautiful for Thee;
Take my voice and let me sing
Always only for my King.

Take my silver and my gold;
Not a mite would I withhold;
Take my moments and my days,
Let them flow in ceaseless praise.

—F. R. Havergal.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions ..... John R. Mumaw
Christian Doctrine ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Comumnications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

MENNONITE PUBLICATION BOARD

Simon Gingerich, Wayland, Iowa, President
H. F. North, Nappanee, Ind., Vice President
O. N. Johns, Canton, Ohio, Secretary
Lewis S. Martin, Harrisonburg, Va., Treasurer
Oscar Burkholder, Breslau, Ont.
J. C. Clemens, Lansdale, Pa.
E. G. Gehman, Harrisonburg, Va.
J. C. Gingerich, Detroit Lakes, Minn.
John H. Gochnauer, Manheim, Pa.
C. L. Graber, Goshen, Ind.
Henry Hershey, Intercourse, Pa.
Amos S. Horst, Akron, Pa.
J. L. Horst, Scottdale, Pa.
Jess Kauffman, Hesston, Kans.
J. Irvin Lehman, Chambersburg, Pa.
A. J. Metzler, Scottdale, Pa.
David D. Miller, Berlin, Ohio
E. E. Miller, Goshen, Ind.
Omar Miller, Molalla, Oreg.
H. B. Ramer, Duchess, Alta.
J. R. Shank, Versailles, Mo.
J. W. Shank, Goshen, Ind.
C. B. Shoemaker, Scottdale, Pa.
S. W. Sommer, Millersburg, Ohio
Milo Stutzman, Kingman, Alta.
Edwin J. Yoder, Topeka, Ind.
O. D. Yoder, Oyster Point, Va.
Harold Zehr, Rantoul, Ill.

COMMITTEES

Executive Committee.—Simon Gingerich, H. F. North, O. N. Johns, Lewis S. Martin, A. J. Metzler, C. B. Shoemaker.

Publishing Committee.—Daniel Kauffman, Chairman; Oscar Burkholder, Secretary; J. L. Stauffer, Paul Erb, J. Paul Graybill, H. A. Diener, J. Irvin Lehman.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

Printed in U. S. A.

THURSDAY, OCTOBER 15, 1942

Field Notes

Revival meetings are being conducted this week at the Ft. Wayne, Ind., Mission with Bro. I. W. Royer, Orrville, Ohio, in charge.

* * *

Revival meetings are scheduled to begin at the Ephrata, Pa., Mennonite church October 25, with Bro. Amos Weaver, Paradise, Pa., in charge.

With late registrants still coming in, the first semester enrollment at Hesston College is now near the 200 mark. This is the largest enrollment since 1928-29.

* * *

Revival meetings are to be held at the Hannibal, Mo., Mission from Oct. 16 to 25. The pastor, Bro. Nelson Kauffman, is to have charge of these services.

* * *

The youth conference, held Oct. 9-11, at the Prairie Street congregation, Elkhart, Ind., with Bros. A. J. Metzler and Nelson Kauffman as speakers, was marked by good interest and attendance.

* * *

A day of prayer was observed on Saturday, Oct. 10, at the Prairie Street church, Elkhart, Ind., by a group of ministers from the western part of Elkhart county.

* * *

Evangelistic meetings are announced for the congregation at North Goshen, Ind., beginning on Nov. 1, with Bro. Gideon Yoder, Crystal Springs, Kans., in charge.

* * *

Request for Prayer.—A sister with shattered nerves, some of which affliction may be inherited, desires the prayers of God's people in her behalf, hoping for restoration to normal health.

* * *

Bro. C. Z. Martin, Mountville, Pa., has been engaged to conduct a series of meetings at the East Zorra church, near Tavistock, Ont., from Oct. 19 to 25. Remember the work in your prayers.

* * *

An inspirational song service is to be held at the Sunnyside Mission, one mile south of Lancaster, Pa., on Sunday, Oct. 18, at 7:45 P. M. A general invitation to attend is extended.

* * *

Change of Address. — Bro. Joe C. Driver who in recent times has been geting his mail at Harrisonville, Mo., is now back again at Garden City., Mo., where he should be addressed.

* * *

Change of Address. — Owing to a change in the mail routes, Bro. and Sister D. A. Yoder of Elkhart, Ind., have been changed from Route 4 to Route 1. Their residence and church relations remain the same.

* * *

A Bible instruction meeting is announced to be held at the Salunga, Pa., Mennonite church Wednesday evening and all day Thursday, Oct. 21, 22. The instructors are Bros. J. Irvin Lehman and John W. Burkholder.

* * *

Revival meetings are scheduled to begin Wednesday evening, Oct. 14, at the Pleasant View church, Brethren, Mich., with Bro. John G. Hochstetler, Creston, Mont., in charge. Remember these meetings in your prayers.—C. C. C.

From a recent letter we copy the following postscript: "Bro. C. F. Derstine Kitchener, Ont., may be addressed a Pinto, Md., Oct. 20-27. Intercessory prayer will be appreciated for the worl in that territory."

* * *

Change of Address.—Bro. and Siste Hiram Weaver of Harrisonburg, Va. have returned to the Job rural missio field at Harmon, W. Va., where the had labored faithfully years before unti interrupted by failing health. G.

* * *

An interesting program of the fourt harvest meeting to be held in the Rock ville chapel near Allensville, Pa., Oct 17 and 18 is before us. Besides loca talent, we find also the names of Breth ren Harvey Shank and Andrew Lehma of Chambersburg, Pa., on the program

* * *

Evangelistic meetings are to be held in the near future at Pleasant View, th newly organized congregation nin miles east of Elkhart, Ind. Bro. Cheste Osborne, Germfask, Mich., is to be th evangelist. Pray for the work at thi place.

* * *

A series of revival meetings i scheduled to be held at the Johnstown Pa., Mission, Oct. 18 to 25, with Bro J. M. Nissley, Altoona, Pa., in charge The public is invited to these meetings and your prayers are solicited in be half of the work. S.

* * *

Coming communion dates for th bishop district of Bro. Amos S. Horst in Lancaster Conference district, are a follows:

Hess congregation, Oct. 18
Ephrata congregation, Oct. 25
Indiantown congregation, Nov. 8.

* * *

Bro. John R. Mumaw, Harrisonburg Va., filled the regular appointment a Cottage City, Md., on Sunday morning Oct. 11. In the afternoon he served th Maple Grove congregation at Ellicot City, Md., on a home conference pro gram.

* * *

A youth conference is scheduled to be held at the Ft. Wayne, Ind., Mission over the week end of Oct. 17, 18. Bros Phil Frey, Archbold, Ohio, and Pau Mininger, Goshen, Ind., are to be th instructors. Groups from Archbold, O. and Medaryville, Ind., are to furnish special music.

* * *

Ordination services were held at th Mennonite Gospel Mission in Kansa City, Kans., on Sunday afternoon, Oct 4, at which time Bro. Samuel Nafzige was ordained a deacon. Bishops J. C Driver and W. R. Hershberger of Gar den City, Mo., had charge of the serv ices. May God bless our brother in his responsible calling, and the mission con gregation which he was called to serve

Bro. M. C. Lehman will be at Hereford meetinghouse, Bally, Pa., on Thursday evening, Oct. 29, the Lord willing, to give a talk on European conditions as he found them while engaged in relief work in Germany and Poland. The brotherhood in general is invited to attend this meeting.

* * *

Bro. Daniel Oyer was ordained a bishop at Ashley, Mich., on Sunday, Oct. 4. There were five bishop brethren present to have part in and witness the ordination services. May God bless and direct our dear brother in his responsible calling, and the congregation he has been called to serve.

* * *

Bro. Sanford G. Shetler, of Sideling Hill C.P.S. Camp, near Wells Tannery, Pa., favored the congregation at the Mennonite Mission, Reading, Pa., with three messages on the Book of Proverbs over the week end of Oct. 4. He was accompanied by Sister Shetler and three of their children.

* * *

Bro. Amsa H. Kauffman, missionary among the Mexicans in Texas, has changed his address from Tuleta, Texas to Premont, Tex. The change is to bring Bro. Kauffman in closer touch with the field in view of the tire and gas situation. All who have occasion to write to Bro. Kauffman will please note this change in address.

* * *

The congregation worshiping at the Reading, Pa., Mission is looking forward to refreshing services over the Thanksgiving season, with Bros. Milton Brackbill, Paoli, Pa., and Henry Bechtel, Spring City, Pa., as principal speakers. These meetings are to be followed by revival services in charge of Bro. Brackbill.

* * *

Bro. Joseph D. Graber and family, on furlough from the India Mission field, are to be present at the Norristown, Pa., Mission for the young people's Bible meeting, Saturday evening, Oct. 17. Other meetings announced for the Mission are: Examination meeting, Sunday morning, Oct. 25; preparatory service, Friday evening, Oct. 30; communion services, Sunday morning, Nov. 1, in charge of Bishop Warren G. Bean. C.

* * *

A Suggestion.—We want to thank our contributors who, as a rule, as prompt in sending in their news items. Here is a suggestion that will be a help here: In sending in the results of ordinations, please give the address of the one ordained; and in sending in the marriage notices please give the address of the newlyweds. Both will help us keep our records straight. It is but right for us to say that most of our contributors have been doing what we are here suggesting.

It was the editor's privilege, recently, to worship with the congregation at the Mennonite Mission in Reading, Pa. The work there is being cared for in a Scriptural way by faithful workers, under the leadership of the ministry and of the superintendent, Bro. Abraham Gehman. One of the commendable features of the efforts being directed in strengthening the cause of Christ and the Church in that city is the work centered in the Girls' Home, under the leadership of Sister Margaret Horst.

—o—

Correspondence

SOUTH ENGLISH, IOWA

Dear Herald Readers:—Summer is past and autumn is here with all its beauties of nature and a good harvest, with which the Lord has blessed us.

On Sunday morning, June 14, Bro. George Miller of Wellman, Ia., gave us a message on, "The Elevated life."

FAMILY ALMANAC

At this time we are again asking the co-operation of our readers so that we may have up-to-date information for the revision of the Ministerial Directory of the 1943 Mennonite Family Almanac. After consulting the Ministerial Directory of the 1942 Mennonite Year Book and Directory, kindly make yourself personally responsible to send in information concerning the following:

1. Names and addresses of newly ordained bishops, ministers, and deacons.

2. Names of ordained members removed by death or otherwise.

3. Changes in addresses of ordained men.

We will appreciate your sending in this information at once, so that the Ministerial Directory will be as complete and accurate as possible.

Address

Family Almanac, Scottdale, Pa.

Bro. Noah Landis of Alpha, Minn., preached for us on Sunday morning, June 21. His subject was, "For We are Strangers and Sojourners Here."

The junior class and the two primary classes gave a program on Sunday evening, Aug. 16, instead of having young people's meeting.

Those attending our church schools this year from this place are, Melvin Weaver at the Eastern Mennonite School; Wilma Wenger and Dorothy Powell at Hesston College.

In the past year two of our members have gone to their eternal home. Last October our aged Bro. S. B. Wenger was laid to rest and on Sept. 9 of this year the death angel came to claim Mrs. David Good, who had been ill with cancer.

Our revival meetings were held from Sept. 12-20. Bro. Claude Culp, of Brethren, Mich., conducted them. We had a week of good meetings. There were no converts, but there were several reconsecrations.

Bro. Wm. Jennings and wife, formerly of Knoxville, Tenn., worshiped with us on Sunday morning, Sept. 27. Bro. Jennings preached for us on, "God Has Provided Better Things for Us." Bro. Ed Diener of Wellman brought us the evening message on Sept. 27, using for his subject, "The Use of the Tongue."

On Thursday, Oct. 1, our sewing circle met all day at the home of Bro. and Sister Amos Weaver. We packed the fruit and vegetables our circle canned for three different places, namely, the Orphanage in Ottumwa, Ia., the Kansas City Mission, and the Children's Welfare Home in Kansas City. At this meeting there was also a comforter knotted and some quilting done.

Sister Lizzie Hershberger has gone to Pennsylvania to make her home with her sister, and Mrs. S. B. Wenger has gone to Virginia to make her home with relatives.

Our communion services were held on Sunday Oct. 4.

Oct. 8, 1942. Abbie Blosser.

SCOTTDALE, PENNA.

Greetings in the Master's Name: The Week-day Bible School, which started Sept. 9, now has an enrollment of fifteen. It is hoped that it will be possible to have more of the boys and girls of the seventh, eighth, and ninth grades enrolled during the year. The school is held in the basement of the church each Wednesday afternoon from 2:40 to 3:25. Bro. Ellrose D. Zook is the teacher.

The Dorcas Sewing Circle had their regular monthly meeting in the sewing room in the church last Wednesday afternoon, Oct. 7. The Junior Sewing Circle held their regular monthly meeting on Oct. 9. The Intermediate Sewing Circle held its monthly meeting on Oct. 2.

On Wednesday evening, Sept. 30, a class on Personal Work was started under the sponsorship of the Prayer Meeting Committee. The class is held during the prayer meeting hour and is directed by Bro. A. J. Metzler. The class is being well attended and the study is being much appreciated by those who attend. "Personal Work," by Milo Kauffman, is the textbook used.

On Thursday evening, Oct. 8, a farewell service was held for Bro. and Sister George R. Smoker, who left the next morning as missionaries to Tanganyika Territory, East Africa. The service was informal and consisted of short talks by a representative of each of the following: the Publishing House; the East Scottdale Sunday School, in which Bro. and Sister Smoker labored; the young people; the community; and the congregation. The meeting closed with responses from Bro. and Sister Smoker, followed by two special numbers in song.

Bro. E. C. Bender of Elkhart, Ind., spent parts of Oct. 8 and 9 in Scottdale on business at the Publishing House. He also assisted at the farewell service for Bro. and Sister Smoker. Other visitors here were J. R. Mu-

(Continued on page 620)

Miscellaneous

THE UPWARD WAY

By Dorothy Hershberger

In the realms of endless beauty,
Lies a home beyond the skies;
And the Master e'er is waiting
For me, where no storm clouds rise.

Oft the way seems dark and dreary
As we're on the upward way;
Friends seem often to desert us.
Still we trust in God each day.

Jesus is the Shepherd ever,
As He leads and guides the way;
We should follow ever onward,
Lest from Him we go astray.

Our instructions are the Bible,
We must follow each and all;
Then at last when time is ended,
We will hear the Master's call.

Kokomo, Ind.

—o—

THE CHRISTIAN AND AMUSEMENTS

By Pauline Cline

I. Why Worldly Amusements Do Not Amuse the Christian

1. They do not satisfy the Christian's desire for higher things. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). Is not worldly amusement a thing of the world? If we can enjoy these same things which the world enjoys, have we really experiencedthe new birth? If we have experienced the new birth our chief thought will not be for pleasure and carnal things, but to glorifiy God. Our aim will be, "Seek ye first the Kingdom of God" (Luke 12:31). We have a new nature which looks for higher things far above the shallow pleasures of this world. Let us notice the contrast between

2. Worldly pleasure and Scriptural teaching. "Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Can we frequent places of amusement and not be a friend of the world? The Bible teaches that we are to be separate and apart from the world—"to keep himself unspotted from the world" (James 1:27). Can we mingle with the world in their amusements and remain unspotted? "Therefore the world knoweth us not" (I John 3:1). Will not the world learn to know us if we indulge in pleasure with them? "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psalm 1:1). Can we attend the movie, the dance, the lawn-party, and carnival and obey this scripture?

3. Worldly pleasures take up time which the Christian could use more profitably. Our time belongs to the Lord and we owe it to Him to use it wisely. We should use it in service to Him, in service to others, and in building up our bodies both physically and spiritually.

4. Many worldly amusements are detrimental to health of body and mind. The movies with their exciting pictures of crime, robberies (bandits and murder shown until late hours of the night) are certainly not upbuilding. Children become intensely excited, and such pictures often put them into a state of nervousness and fright. Children like to imitate older people, and of course they will imitate the heroes they see on the screen, murderers though they may be. Hand in hand with the movie and the dance go the use of wines and strong drinks which are not consistent with Christian living. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own" (I Cor. 6:19)?

II. Legitimate Amusements for the Christian

1. Time spent out-of-doors with the world of nature, the study of birds and animals and their life and habits, provides an interesting recreation for Christian people. Such a study brings one into a closer fellowship with his Creator and gives him a greater appreciation of the world in which he lives.

2. Another interesting diversion is the study of the heavens, a wonderful manifestation of the handiwork of God.

3. Travel offers wonderful possibilities, educational as well as recreational.

4. Time should be devoted to music and to good reading material, both having untold cultural values.

5. There are also opportunities for development of hobbies and for many forms of recreation, many of which are beneficial to the health.

These diversions are not shallow like many worldly amusements, but usually prove beneficial in some way. Many of them provide lasting stores of knowledge which can be drawn on in years to come.

Certainly we as Christians do not need to look to the world for our amusement and diversion.

Broadway, Va.

—o—

OUR DEPARTED LOVED ONES

By L. C. Kauffman

During the third quarter of 1942, 116 obituary notices appeared in the Gospel Herald, ranging in ages from infancy to 96 years, 2 months, and 22 days. The range may be tabulated as follows:

Over 90 years	9
80—90 years	23
70—80 years	31
60—70 years	20
50—60 years	7
40—50 years	5
30—40 years	4
20—30 years	1
10—20 years	8
1—10 years	2
Under one year	6

Deaths caused by accidents: drowning, 4; auto, 2; electrocution, 2; tractor, 1; nature of accident not given, 1.

Among the number who passed on this quarter were three bishops and one minister.

Foreign births were as follows: France, 1; Switzerland, 1.

Deaths in states and provinces were as follows: Pennsylvania, 41; Ohio, 5; Oregon, 5; place of death not given, 5; Virginia, 4; Missouri, 4; Ontario, 4; Illinois, 3; Nebraska, 3; Michigan, 3; Kansas, 2; Colorado, Delaware, Minnesota, New York, North Dakota, Texas, each one.

Hesston, Kans.

—o—

IS EDUCATION A CHRISTIAN OBLIGATION?

The story of the relation of the Church to education forms one of the most interesting chapters in American history. It was the Church, or the colonies controlled by the Church, which opened the first schools on this continent. The influence of the Church is apparent in any study of their curricula or their textbooks. The Church controlled the primary education of America. Then as the colonies began to realize the importance of education and gradually establish a public system of primary schools, the Church gradually withdrew from this field and sought to meet the next need, that of secondary education. The hillsides of New England and other eastern states are still dotted with the remnants of the academies which the churches erected in hundreds of towns to meet the emerging need. For many years secondary education was the province of the Church. Then as the state moved into this field and began to build its high schools, the Church again retreated to higher ground, and began to found colleges. Until after 1865, nearly all the colleges in the country had been established by the churches. With a few notable exceptions every college in the country bore the mark of the Church. Then the process began to assert itself again and the state moved into the field of higher education, until today there are probably twice as many students in the state colleges and universities, as in the Christian colleges, and the question presses upon us as to whether the Church will again retreat and be forced out of this field of higher education.

It is not primarily a question as to whether private education must succumb to this onward march of the state but whether Church education can survive or not.

Undoubtedly many of these so-called urch colleges could survive if they uld be contented to fill the role for ich they were founded, and gradual- build up their funds to do that work tter. But that is not characteristic of leges. They are the most ambitious ganizations in the land. They put the el Trust and the General Motors to ame. They must constantly "lengthen ir cords and strengthen their stakes." In responding to this temptation for gness the Church college is laying elf open to another temptation. To et the demand for bigness the college st have more funds, but these de- nds often outrun the ability of the urch to supply. The college therefore arges its clientele. It goes outside its rmal group of supporters and appeals others to assist in developing the in- tution. These new donors soon se- e representation on the board of stees; they soon outnumber the resentatives of the Church; and be- e long they control the policies of school. It then ceases to be a Church llege. This process is on in hundreds schools and colleges. It has already scores of the older colleges from ir moorings, and then the Church es less and less to the colleges.

s there any cure for this situation? I only one. If the Church wishes to intain its influence in the college, n it must determine how far and how t it can go in the support of its col- es, and before it loses its influence in ermining policies it must decide how idly the college may go. Once re- ve its hand at this point and the game ost. Unless it makes this determina- n, the college administration and the ege board will appeal for support side the Church, will bring these new porters more and more into the rd, and the influence of the Church l be gone.—Sel. by a brother.

—o—

A BEREFT FAMILY AND CONGREGATION

By J. S. Hartzler

s stated in a former issue, Brother ter Mann was ordained to the minis- to serve the newly organized Pleas- View congregation, east of Elk- t. That occurred on Sunday, Sept. 27. Friday morning following, his wife, na, gave birth to a baby boy. An r or so later, hemorrhages set in, and spite of medical skill the soul took flight. This leaves Bro. Mann with mily of four boys, and no mother to e for them. The joy of this small gregation at having a regular min- r, received a great shock in having a d mother and Sunday school worker oved so suddenly from their midst. s remarkable to see the resignation h which Brother Lester meets this situation, though conscious of what it will mean. Only the grace of God can bring about such a spirit of resignation to His will. The obituary will follow later.

Elkhart, Indiana.

—o—

STORIES FOR OUR MEDITATION

By Mrs. David Snider

Several times I have heard a young evangelist repeat the following touching story. It is a true story, coming from the mining districts in the upper peninsula of Michigan.

The Weary Traveler

One bright fall morning a man started for the mines. He expected to get there till noon. As he walked along, it started to snow, and continued long enough till it covered the ground. He had to guess his way, and after awhile he began to realize that he was lost. He got tired and hungry, but still kept on. He was about to give up, when he discovered some tracks in the snow, and was cheered with the thought that some one had traveled that way before him. He walked on and on, and behold, he saw two tracks in the snow. Now surely he would soon find the man that made the second tracks. But hurry as best he could, he could not overtake the man who made the second tracks. Some time later he discovered that there were three sets of tracks before him. Now, he thought, "Surely, I haven't far to go any more." He took fresh courage, stumbling along, realizing that he could not hold out much longer, when, out of the forest there came a lone Indian who said, "White man, lost; white man, go in a circle; follows his own tracks; Indian save him." The Indian took him to the place where he received food and shelter, and the next morning put him on the right track.

How, like this man's stumbling along in his own tracks is the man who moves toward his own destination till Jesus comes on the scene.

The Sad Ending of Sinful Scorners

Here is another story, a true story which was witnessed by my husband about twenty-two years ago. In a little country store in Brutus, Mich., it used to be the habit of people, mostly men, to gather in the evenings for visits, joking, etc. The man and woman who kept the store enjoyed it, especially the woman. There were two men who used to have disputes, just for amusements. People loved to hear them make sport. This evening they got to joking about hell; how they would throw boiling pitch on each other and get after each other with pitchforks. The oldest, Mr. Maxin, said to the younger, Mr. Lloyd, "Well, I am the oldest, I'll die first and go to hell; then I'll be promoted, and when you come I'll torment you with pitch," etc. Some people roared with laughter.

In the spring Lloyd was out west on business for his father. He had a man taking him to a certain place in a car. They came to a railroad just as a train came along. Lloyd thought they were being hit, and he jumped, landed in front of the moving train, and was torn to pieces—killed instantly. His companion stayed in the car, and crossed cautiously. Then in the fall Mr. Maxin, with his son and another man, were going to town with a car, and at the crossing met a train and couldn't stop. Mr. Maxin and the other man were instantly killed. The son was badly hurt, but recovered. Both of these joking men were in eternity in less than a year after they were blasphemously revelling in foolishness, but the younger one went first.

Several years after that the lady of the store was joking with a man. The man said, "Yes, we might need it; we probably will meet a lot of clergymen there with itching palms," and so on. While there did not seem any blessing on the place, the owner of the store and the old man soon died. His wife married a young drinking man. After some years she died of cancer; and after much sorrow the husband died of pneumonia. The woman had an expensive casket but a small funeral. Her son and husband were drunk at the funeral. His daughter inherited the store, but it soon burned to the ground. These people were liked by most people, but they trifled with the things of God, and in the end they met the sinners' fate.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." For such, "it is a fearful thing to fall into the hands of the living God."

Brutus, Michigan.

—o—

NECKTIES

By Amos W. Birky

The sincere Christian with an inclination to wear a necktie is confronted by a decision as to whether the necktie is part of the clothing necessary to be fully clothed, or unnecessary and superfluous and therefore forbidden ornamentation.

If he comes to the conclusion that it is necessary and becoming to the apparel of a consecrated Christian, he may test the wisdom of his conclusions by these questions. Does he choose modest colors? Does he need an ornamental clasp to hold it in place? Does he choose modestly clad associates to the same degree that he would if dressed without a tie? Would he wear a tie at all if all styles changed to tieless shirts? The sincere follower of the Lord needs to answer these and similar questions to himself before this problem is solved.

Those that do not wear neckties may have a responsibility greater than they realize.

There seems to be only one outstanding reason why a neat, intelligent man does not wear a tie. He believes that when the Lord through His inspired writers forbade, scanty, superfluous, and ornamental attire He meant just what He said, and that the tie comes under this classification.

If you believe this you need to apply this principle to every part of your life. How about that pin, badge, shall feather in your hat, or that ornamental handkerchief peeking out of your coat pocket?

If your tieless shirt is more than custom or tradition, you will govern your whole dress problem and life by the same careful consideration, whether it be on your own person or that of your wife and children or do you and your family demonstrate a lack of unified standards?

Outward form is part of the Lord's will in us and must be obeyed to meet with His approval on our lives. But unless our Spirituality, zeal, and consecration are on the same or higher level our efforts and form will avail us nothing.

May our joy in service be so great that the outward appearance is just an unavoidable result of what has taken place on the inside. May we obey the Lord in all things, that we be unhindered in our desire to teach and obey the "all things" of Scriptural teaching.

Exeland, Wisconsin.

—o—

WITHHOLD OR PROCLAIM?

By Titus Lehman

Since no man who is dead in trespasses and sin may be expected to please God before his heart is changed, how may any one presume to have God on his side when he ignores Christian faith and precept and lives according to the old Adamic nature? The United States of America may have a Christian background, but until the people of the United States receive new hearts and natures following repentance toward God and faith in Christ, God will not deny Himself by supporting an unscriptural cause.

It is perplexing to witness ministers of the Gospel supporting militarists who are worldly wise and trust in the arm of flesh for the defense of an earthly realm when the spiritual realms of many are being overcome and enslaved by the evil devices and idolatry of "the god of this world."

Let such ministers carefully examine all circumstances and considerations which may have unduly influenced them in taking their present positions toward war. Should the emotional appeal of professional or social relations be found to have sidetracked their avowed preaching of the Gospel, may they thereupon and forthwith permit the Spirit of God to re-order their ministry as befits those who are called of God to the same.

Doctors and nurses who serve armed forces subordinate their professions to patriotism. They lose their objectives of relieving pain and prolonging life when a soldier they treat might in action defeat the work of a dozen doctors and nurses on the enemy's side. Patriotism should be first? But is anyone's country as old as medical and nursing science, and is it cosmopolitan, as they should be? Each country has its own culture, philosophy, and ideals; and may or may not be friendly toward or even tolerate different or opposing philosophies and ideals. Nationalism should not be permitted to clip even one of the healing wings of human compassion for fellow human sufferers, even those on the "other side." How could Christian compassion be thus victimized?

Christian defensive fighting humiliates Christian faith. It seems strange that God should keep account of our hair, but that He should not be expected to take care of our persons should we be threatened by an enemy. The taking up of arms might be a popular substitute for self-denial and daily cross-bearing. A Christian's readiness to take up a gun might be in inverse proportion to his willingness to take up his cross daily and follow Christ. Helping to discipline a belligerent nation may be easier than enforcing self-discipline. Is it unkind to suggest that fighting Christians are carnal Christians? Might not the apostle Paul have had this in mind when he wrote the Corinthians that "the weapons of our warfare are not carnal?"

Carnal force suggests adherence to carnal principle, whereas reliance on spiritual power suggests adherence to the spiritual. Nonresistance is the more likely persuasion of the spiritually minded.

This writer's conscientious objection met the challenge of a Christian militarist who has five brothers in the army. They all "hate it," but consider it their duty and place, the while trying to entertain love for the enemy even though it may be their lot to plunge for his vitals with a bayonet.

How shall we, a minority group, carry our convictions and sentiments against war? Shall it be silently, apologetically, or with proclamation? Are they not important enough to be declared and held forth? It isn't **our** cause only. It's the cause of that one-time Man of Galilee whose kingdom was not from thence but who, as the Redeemer of men, became King of kings and Lord of lords, Monarch Eternal and Divine. Should we hesitate because our civil government has regard and respect for our belief? If we hold its war policy as not Christian must we nevertheless give it deference as a return favor—a return for tolerance and physical protection? The issue is too antipodal, too uncompromisable, too vital!

What is at stake? It can't be salvation or eternal life. These we have. It might be the outward integrity of certain religious followings, known as Quakerism, Mennonitism, and that of the Brethren. Must this be preserved? It is much more than that. Maybe the fire of Christian revival waits to burst forth from the altar "Professing Church" whereon should be broken the censer of outward integrity which carries the live coals of Christian truth and life. Is our hesitation impeding revival in America? How many lukewarm Christian militarists are waiting to espouse the cause of whatever minorities may faithfully proclaim, adore, and live the love of Christ in the face of dismaying and (it may be) hating odds?

"I suffered much for thee,
More than thy tongue can tell,
Of bitt'rest agony,
To rescue thee from hell;
I've borne, I've borne it all for thee,
What hast thou borne for me?"

Midland Park, N. J.

CORRESPONDENCE

(Continued from page 617)

maw, Harrisonburg, Va., and Ralph Hernley, of the Howard, Pa., C. P. S. camp.

Bro. and Sister Daniel Kauffman spent part of last week in Reading, Pa., where Bro. Kauffman was engaged as a speaker in a special meeting. Sunday he was scheduled to speak at Weaverland Church. Early this week they visited with their daughter, Sister Fannie Sarco, Hagerstown, Md.

Bro. Henry Hernley and family and Sister Frances Cutrell spent the week end of Oct. 11 in Lancaster County and planned to stop at Howard, Pa., C. P. S. Camp where Bro. Hernley's son, Ralph, is director. Sister Georgia Ellen Loucks of Goshen, Ind., spent the past week with her parents, Bro. and Sister Geo. S. Loucks. Sisters Martha and Mary Schload, Naomi Smoker, and Ida Hummel spent last week end at Rockton, Pa., visiting friends and attending the first meeting of a series of revival meetings conducted at the Rockton church, with Bro. Newton Weber, Salisbury, Pa., in charge. Bro. A. J. Metzler, spent the week end at Elkhart, Ind., taking part as speaker in a youth conference held at the Prairie Street church. Bro. Nelson Kauffman, Hannibal, Mo., was the other guest speaker. Bro. and Sister Geo. R. Smoker were scheduled to be with the congregation at Gulfport, Miss., over last Sunday, as they are on their way to New Orleans from which point they expect to sail for South Africa, via South America.

Council Meeting has been announced for Sunday morning, Oct. 25. Communion is planned to be observed on Nov. 8. Remember the work here in your prayers. Cor.

POWER OF CHRISTIAN UNITY

(Continued from page 613)

nctioning of a life. As we see every member the body working together as a perfect it, so should every member of the body of rist work together in perfect unity.

In the second chapter of Ephesians the urch is spoken of as a building. There we how essential it is for each part to fulfill duty and mission. It is essential that every ilding have a good foundation, but then h part from the smallest nail to the largest m has a particular and definite place to . So has each child of God. Our founda-n, the rock Christ Jesus, is sure and fixed. t us be certain that each part, whether a l or a beam, fulfill its place.

Many of us have at some time in the past en part in a communion service. The blems of which we partook very definitely presented Christian unity. The emblems e a twofold significance. Primarily, they ify and represent to us Christ's broken ly and shed blood. Secondly, they repre-t the unity of believers. As we think of at goes into making of the bread—each in-idual grain is crushed and broken and de into one—the bread, so also the grapes, ught from many places, are crushed and ised and the juice is extracted. The grape o longer an individual grape; the crushing, ning process has made many grapes one. n so the believers in Christ are no longer ividually independent but ONE in Christ. ristian unity is realized among believers ough the blood of Jesus Christ. We are enerated, made one in Christ. He has en away individual grievances and petty nces, and under the concern of the same es, the same motives and desires, and a mon burden for others we are made E.

et us go to God's Word and see how pow-l the unity of believers is. We have the iliar story of Gideon. The Lord reduced army from 32,000 to 300 men. Then be-se "they stood every man in his place" dges 7:21), God gave them a mighty ory.

n Nehemiah we have the account of the eriences of the children of Israel when returned to build the walls of Jerusalem er the direction of Nehemiah. Nehemiah ved the ruined city and saw the great need then presented the need to the people. people responded by saying, "Let us rise and build." If you want a few points on anization, turn to Nehemiah 3 and read they were placed each man to his par-lar place and work. They had much op-tion and worked under great difficulties. y worked with a tool in one hand and rd in the other and this is the result: "So t we the wall; and all the wall was joined ther unto the half thereof; for the people a mind to work" (Neh. 4:6). And neith-lid they work our modern short hours: we laboured in the work; and half of n held the spears from the rising of the ning till the stars appeared" (v. 21).

t the time of the wonderful experience entecost "they were all with one accord ne place." Because of this unity and the power and influence it had, there were souls added to the church daily.

Not only can we see examples of power in unity in the Bible but in our everyday living we see many examples of it. It is very clearly proved in athletics. As the players enter the game, they no longer seek individual pursuits of pleasures but every player gives his energy in a united effort to win the game. They carry out a unified interpretation of the rules of the game. "Together we win" is their slogan.

In these days army life is brought to our attention. It is not one man's plan of procedure; each man from the highest officer to the last private acts as one unit. A united effort may spell victory; one traitor among thousands may spell defeat.

When a great spokesman said, "United we stand, divided we fall," he expressed a great truth. It applies not only to nations but to church organizations, congregations, and the like. Many a church door has been closed and congregation has dissolved because of divisions—a lack of unity.

We have spoken of what Christian unity is and how it is brought about, and have noticed some illustrations of its powerful accomplishments. Now let us consider some avenues of service where the power of Christian unity may be applied.

1. The power of unity is demonstrated through prayer. "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name there am I in the midst of them" (Matt. 18:19, 20). Christ has here given us a wonderful promise: "If two of you shall agree." It does not take many to pray effectually. "Where two or three are gathered" there Christ says He will be in their midst. If God will grant the request two people bring to Him, what could a large band of faithful intercessors do if united in prayer? Mountains could be removed and bands of sin loosed in many souls.

2. There is power of unity in worship. In Heb. 10:25 we are admonished not to forsake the assembling of ourselves together. Yes, truly, we can worship God anywhere, but there are times when we need to unite in worship for our own benefit and for the honor and glory of God. Probably we Christian women need some admonition on this point. You know we are often so tired or so busy or something else that a service in the House of God comes and goes and we're hardly aware of it. Our children must get to bed early so they can get to school on time the next morning, so they can't go to church in the evening. The baby's schedule can't be broken, etc. What must the Lord think of us? One must have at least a certain amount of unity to promote a church service. It takes ministers, singers, audiences, etc., each doing their part, yet working together harmoniously to worship God acceptably in public service.

3. Power of unity in testimony. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34). There is a way whereby all men shall know that we are followers of Christ, that is, if they can see by our lives that we love one another. Of course if we love one another as Christ has loved us there will be unity. If our daily living were always such that "all men" would know that we are His disciples, more sinners could be won for the kingdom. In John seventeen Christ pleads that we be one so that the world may believe. Twice He says that the world will know that God the Father sent Him into the world if they can see unity among us. What a challenge that is to us! Probably there are those in the world who will be lost eternally because there has been a lack of unity among us—how sad!

4. Christian unity is a great power in the mission work. The old song "Something for All to Do" is practical in our mission work. We cannot all go to India, to Africa, to South America, nor to China. Neither can those who go provide the financial and prayer support that is essential. So we want to labor unitedly, "every man in his place," that many souls in many lands may yet find Christ while the way is open.

5. Christian unity is a mighty power in every congregation. We mentioned before the results in a congregation where unity is lacking. In the organization of a congregation it is necessary that we all be one. It has been said, "No chain is stronger than the weakest link." How strong is my congregation? The financial obligation of a congregation can be a real blessing when there is unity and co-operation among us. It has happened already that one or two families must bear the heavy end while others use their means for personal pleasures. That is not unity.

The Youth Missionary Projects that our church has been advocating the past few years show what can be done by united effort. The Lord blesses united effort.

Since this is a Sewing Circle Meeting we could not well close this subject without thinking of the power that could be seen in our work if we are one in Christ Jesus. We appreciate the interest our sisters show in this phase of Christian service, and they are doing a noble piece of work. We need only to look at the report of our Relief Committee to see what the sisters are accomplishing. Again and again we hear testimonies from mission workers telling us what the work of Sewing Circles means to them. As we take a look into each congregation of our district we see the goodly number of our sisters that are interested. We have reported about 465. And look at the work they do. Then think of the large group that are not taking an active part in this work and we wonder how much could be done if all were interested? In the circle there needs to be perfect harmony. We must have leaders and those who do no more than sew a quilt patch. But if each one takes her place, working joyfully and faithfully at her task, much can be accomplished.

A paper read at the Southwestern, Pa., Sewing Circle Meeting held at Pinto, Md., 1942.

—o—

"Wealth and corruption, luxury and vice, have very close affinities for each other."

MY OLD FAMILIAR HYMNS

I seem to hear the voices
And the songs they used to sing,
The sweet reverberatios,
"Jesus, all to Thee I bring."

I see the old chair in its place,
Just as it used to be,
And softly through the years come back,
"Nearer my God to Thee."

And the voices, oh, the voices
Of the happy long ago!
To my listening soul are singing,
All the songs I used to know.

Comes an echo far and faintly,
Of the world that is to be,
Like a benediction saintly,
"Rock of ages, cleft for me."

Friends of other days I see them,
Gathered in that holy place;
They are singing of my Saviour,
"When I meet them face to face."

Still the melody is ringing,
Swelling to that old church dome,
Sweetest peace to me is bringing,
"When we'll all be gathered home."

And my lips, though lone and friendless,
Sorrow's billows round me roll,
Yet they speak of joy that's endless,
"Jesus, lover of my soul."

Far across the gloom and shadows,
Gleams a beacon fair and bright,
Pilot of my soul forever,
"Lead thou me, oh, kindly light."

Lead, and with thy beams to guide me,
I at last shall reach the goal,
Storms of life no more betide me,
"Where the surges cease to roll."

—Sel. by Mary Moyers.

MENNONITE GIRLS' HOME

704 N. 12th Street
Reading, Penna.

Financial Statement—Sept. 30, 1942

Cash in Bank August 31		$12.19
Cash Received:		
Room	$41.70	
Meals	38.58	
Assessments	28.05	
Donations	16.00	
Telephone Tolls	2.33	
Booklet Receipts	4.28	
Total Cash Received		130.94
Total		$143.13
Operating Expenses:		
Coal	$32.00	
Food	39.33	
Miscellaneous	1.60	
Matron's Allowance & Extra Help	35.76	
Home Furnishings	10.89	
Telephone	9.06	
Carfare	.30	
Electric Lights	2.65	
Home Alterations	4.55	
Gas	2.32	
Church Periodicals	.75	
Water	3.34	
Total Operating Expenses		$142.49
Cash in Bank—October 1		.64
Total		$143.13

Helen Lehman, Treas.

Relief Notes

Research in Relief Planning

In the interests of Mennonite relief work Bro. Carl Kreider, professor at Goshen College, spent some weeks of the past summer in Washington, D. C., where he made a detailed study of food consumption in European countries: Netherlands, Germany, Poland, Denmark, and Norway. Bro. Kreider also reports that he contacted officials of the various governmental departments and with them discussed relief problems from the Mennonite point of view and concern.

It is hoped that Bro. Kreider's findings will prove fruitful in planning for further relief efforts. There are, however, many problems in this connection which an uncertain future alone can unfold.

C. P. S. Camps

Distribution of Mennonite Boys in Camp

Following is the distribution of Mennonite boys in camp according to branch. These statistics are as of September 30, 1942:

Mennonite (Old)	740
General Conference	354
Old Order Amish	234
Mennonite Brethren	100
Church of God in Christ Mennonite	63
Conservative Amish	63
Brethren in Christ	39
Old Order Mennonite	36
Central Conference Mennonite	35
Evangelical Mennonite Brethren	17
Krimmer Mennonite Brethren	14
Mennonite Brethren in Christ	13
Defenseless Mennonite	11
Hutterian Brethren	11
Mennonite Kleine Gemeinde	8
Missionary Church	3
Reformed Mennonite	2
United Zion's Children	2
Old Order River Brethren	1
Reformed Amish Christian	1
Total	1747

Camp Briefs

Sideling Hill Camp, Wells Tannery, Pa., celebrated its first anniversary in a special issue of **The Turnpike Echo.** . . .

A recent graph of C.P.S. men in Mennonite camps indicates that for the **seven** months' period of September, 1941, to March, 1942, there was an increase of **500** boys in the Mennonite camps. However, in the **five** months' period from April, 1942, to August, 1942, there was an increase of 1000 boys. . . .

C.P.S. Camp No. 39 will be located at Galax, Va., and is to be opened on October 27. Sister Orpah Mosemann is appointed as nurse-matron. . . .

On October 20 a carload of boys will be transferred from Medaryville, Ind., to Hill City, S. D., for the opening of this camp. . . .

Bro. James Clemens, campee, has been appointed as educational director of the Luray, Virginia, camp.

PEACE SECTION NOTE

Subscriptions to Civilian Bonds
Total $$206,000

A report from the Civilian Bond Committee shows that civilian bonds have been purchased by persons in 150 counties of 28 states during August and September.

During August $18,200 worth were purchased and during September the amount was $188,300 bringing the total to $206,500. Subscriptions by Mennonites for the two months totalled $183,150.

Compiled by Grant M. Stoltzfus.

Released October 7, 1942.

Special Meetings

WINTON, CALIFORNIA

Report of the second Mennonite Home Conference held in the Mennonite Church at Winton, Calif., Sunday, Sept. 6, 1942.

Organization.—Mod., L. E. Weaver; Chor., Emmit Hershberger; Secys., Laverne Dirks, Lois Horst.

Subjects and Speakers.—(Morning Session) Sunday School Hour, Solomon Burkholder; Children's Meeting, Merna Kramer Sermon (John 20:21), George Beare. (Afternoon Session) Devotion (Psalm 59), T. F Brunk; The Young Man's Sling and Giants in the Way (I Sam. 17).—(1) The Young Man, Kenneth Gingerich; (2) The Sling Lena Horst; (3) The Giant, E. B. Harder How Create a Greater Missionary Spirit in Our Churches, Daniel Horst; Making the Home Conference a Success, Viola Gingerich. (Evening Session) Devotion, Ar Egli; Do I Need the Church? or Does the Church Need Me? Menno Stoner; Messag in Song by Gospel Heralder's male quartet

Thoughts Gleaned.—The purpose in having a Home Conference is to receive blessings and to spread them further to other people. "It is more blessed to give than to receive." Ways in making the home conference a success is by prayer, good attendance, and by coming and receiving a blessing. Each one should do his part by putting something into it and getting something out of it. Put to practice the things we learn. Some think of the home field, and some of the foreign field, when creating greater missionary spirit. We can be missionary-spirited without going to the foreign fields. To become missionary-minded we as Christians should be more concerned and think what is to happen to the lost. Pray much for others and be willing to be led by Him. We should give what we can to the missionary fields. God will bless us just as much for the small amount we give as He would for the large amount. We should not only be concerned as to how to be happy ourselves, but also how to make others happy. Secretaries.

BAREVILLE, PENNSYLVANIA

Report of the Harvest and Bible Meeting held at Groffdale Mennonite Church, Sep 6, 1942.

Organization.—Mod., Mahlon Witmer Chors., Richard Kling, Amos Sauder; Secy John S. Martin.

Program.—(Morning Session) Sunda School; Children's Meeting, John S. Wer ger; Sermon (Temperance), Edwin Weave (Afternoon Session), Devotion, Mahlo Zimmerman; Harvest Sermon, David Lar dis; Impressions from India, Edwin Weav er; Blessings from Bible Study, Clayto Keener. (Evening Session), Devotio Amos Horst; World Conditions, Edwi Weaver; The Second Coming of Chris Clayton Keener.

Some Thoughts Presented.—Temperanc is the moderate use of all things lawfu total abstinance from all things harmfu Laws are most effective when people hav learned to discipline themselves. There no indulgence in the flesh that does no affect some one else. The more we becom like Christ, the more we hate sin. W sacrifice much for wealth, but what do w sacrifice for our religion? We see th goodness of God in sending harvest saint and sinner alike. We can do thes things in return for the blessings of ha vest. (1) Take the cup of salvation. (Pay our vows. (3) Praise the Lord. Ofte material prosperity is due to a spiritu heritage. Some blessings we receive fro Bible Study: (1) Helps overcome oppos tion. (2) Helps us to bear sorrow. (3) Giv us a ready testimony for Christ. (4) Teach us to be thankful. (5) "Study to shew th self approved unto God." (6) Gives us th personal joy of the Christian. God h some plan, and man cannot stop Him fro carrying it out. A conscientious object should be willing to face danger to relie misery and suffering. Nonresistance is n only negative, but definitely positive. C.O. must give his testimony to the wor in a positive way to prove that he is n afraid of danger. The Indian Church strong enough in the faith to continue

ıe missionaries should leave. There are ve ordained Indian ministers. A native ıdian minister was in the lot for bishop at ıe last ordination. Secretary.

—o—

Married

Byler—Schertz.—On Aug. 9, 1942, Bro. John . Byler of Goshen, Ind., and Sister Lois Mary hertz of Metamora, Ill., were married at the llege Chapel, Goshen College, Goshen, Ind., Bishop S. C. Yoder.

Clemmer—Hackman.—Bro. Paul Clemmer of e Souderton, Pa., congregation, and Sister Liz- Hackman of the Franconia congregation, were ited in holy wedlock on Oct. 3, 1942, at the me of the officiating minister, Bro. Jacob M. oyer, of Souderton. May the blessings of the avenly Father attend them through life.

Bender — Good. — On Wednesday afternoon, pt. 23, 1942, at the Biehn Mennonite Church ar New Hamburg Bro. Gladwin Bender and ster Elma Good were united in marriage. shop M. H. Roth, uncle of the bride, per- rmed the ceremony. May the grace and the essings of the Lord attend them through life.

Cressman—Milne.—On May 30, 1942, at the tschar Mennonite Church, Bro. Floyd Cress- an of the Cressman congregation, Breslau, nt., and Sister Alice Milne of the Latschar ngregation near Petersburg, Ont., were unit- in marriage, Bishop Manasseh Hallman offi- ting. May God's choicest blessings rest up- this union.

Halteman — Freed. — On Sunday afternoon, pt. 6, 1942. Bro. Leroy Halteman of the Sal- rd congregation near Harleysville, Pa., and ster Elizabeth Freed of the Souderton, Pa., ngregation were united in marriage in their wly purchased home near Souderton, Bro. illiam B. Anders officiating. May their path- ıy in life be strewn with Heaven's blessings.

—o—

Obituary

King.—Marlyn LeRoy, infant son of Eldon d Edythe (Litwiller) King was born Sept. 10, 42, died Sept. 11. Besides his grieved par- ts, he leaves his grandparents (Mr. and Mrs. lson King of Meadville, Pa., and Mr. and rs. Simon Litwiller, of Manson, Ia.); also ny other relatives and friends. Although the tle life was brief, we feel that God in His -wise providence has so ordered it that our nds might be centered more on things eternal d less on earthly things that perish with time. ay He give us grace to say, "Thy will be ne." Short funeral services in charge of Bro. mes Steiner were held Sept. 12 at the funeral me. Interment in the cemetery of the Sunny- le Mennonite Church, near Conneaut Lake, .

Mast.—John Paul, son of Ammon J. and Ka- (Hooley) Mast, was born in Lagrange Co., d., Sept. 15, 1916; died Sept. 27, 1942; aged y. 12 d. Oct. 7, 1920, the family moved to w York, where Paul spent his childhood and yhood years, and where at the age of four- n he accepted Christ as his Saviour and ited with the Mennonite Church. In the fall 1938 he moved back to Indiana to live, and year later, in the fall of 1939, he became a mber of the Goshen College congregation, at ich place he held membership at the time of death. Feb. 24, 1940, he was married to rie Hostetler, foster daughter of Amos O. d Thersa Hostetler. To this union was born child, a daughter (Jane Marie) who was six nths old on the day of her father's death. rviving him are his wife, his baby daughter, father and stepmother of New York; 2 thers (Charles and Ammon, Jr.), 1 sister rs. Andrew Jantzi); 1 half brother (James) d one stepsister (Anna Mae Erb), all of New rk; also a host of other relatives and friends. His mother preceded him in death ten years ago. He was also preceded by a sister, 2 brothers, and 1 half brother, all of whom died in infancy. He will be greatly missed by those who knew and loved him. He had the gift of true friend- liness and of winning new friends. Funeral services were conducted at the Forks Church near Middlebury, Ind., by John Gingerich of Elkhart and S. C. Yoder of Goshen, after which the remains were laid to rest in the Violett Cemetery at Goshen.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand."

Miller.—Amanda, daughter of John and Cath- erine (Yoder) Johns, was born near Jerome, Pa., June 30, 1860; died very suddenly Sept. 27, 1942, at the home of her daughter, Mrs. Homer J. Mishler, near Lagrange, Ind.; aged 82 y. 2 m. 27 d. Her death was caused by high blood pressure and weak heart conditions. Her health had been failing recently, but she bore it patiently and joyfully. Last Sunday, she seemingly enjoyed the noonday meal with the remainder of the family. Shortly after com- pleting her meal she desired to recline for a brief rest. Then soon without pain or struggle, quietly and serenely a deep sleep of the Lord fell upon her. On June 18, 1882, she was unit- ed in marriage with John E. Miller who sur- vives her. This happy union of a few months more than 60 years was begun on a Sunday and ended on a Sunday. They shared with each other the joys and sorrows, the comforts and misfortunes, of life. To this union were born 7 sons and 3 daughters (Cora, Mrs. Ezra Frey, of Archbold, Ohio; Freddie, who died at the age of three; Melvin, who died in infancy; John S. of Shipshewana; Lydia, Mrs. Homer J. Mish- ler, of Lagrange; Emma, who died in January, 1920; Roy of Ligonier; Payson of Hartford, Conn.; Claude of Shipshewana; and Ralph of Tiffin, Ohio). There have been 41 grandchil- dren and 15 great-grandchildren. Eight grand- children and 3 great-grandchildren have pre- ceded her. Two brothers and 3 sisters have gone to their reward. One sister (Mrs. Rosa Hershberger) survives her. In her youth she accepted Christ as her Redeemer, was baptized, and became a faithful member of the Mennonite Church. She was a kind and devoted mother. Her services as a Christian mother can never be computed by earthly measures. Funeral services in charge of Bros. O. S. Hostetler and Percy J. Miller, at the Shore Church. Burial at the side of the church house.

"Grandmother, thou hast left us,
And your face no more we'll see;
But again we hope to meet you
In that land where all are free."

Peachey.—Ruth, daughter of the late R. H. and Annie King, died Aug. 19, 1942, at the Lew- istown, Pa., Hospital; aged 36 years. She was married to Christian P. Peachey. Surviving are her husband and 7 children: Sara Anna, Grace, Ruth, Marlin, Eldon, Mark, and Walter. An infant son was born Aug. 15 and died the same day. Two sisters and 4 brothers also survive: Bertha (wife of Solomon Peachey), Belleville; Paul of West Liberty, Ohio; Mark and John of Belleville; Mary (wife of Milo Yoder), Matta- wana; and Irvin of Allensville. In girlhood she became a member of the Allensville Mennonite Church. She was a faithful member of her church and a loving wife and mother. Funeral services were conducted Aug. 21 at the home by Eli Zook and at the Allensville Church by Ray- mond Peachey, Elmer Yoder, and Clinton Fer- ster.

"We miss thee from our home, dear Mother,
We miss thee from thy place;
A shadow o'er our life is cast,
We miss the sunshine of thy face.
We miss thy kind and willing hand,
Thy fond and earnest care,
Our home is dark without thee—
We miss thee everywhere."

Ranck.—Annetta L., daughter of Annette B. and the late Aaron D. Landis, was born in Lancaster Co., Pa., July 30, 1896; died at her home in Bird-in-Hand, Pa., June 27, 1942 after a long illness. On March 1, 1923 she was mar- ried to Benjamin H. Ranck. She was a faith- ful member of the Mennonite Church from her girlhood. Besides her husband and mother, she is survived by the following brothers and sis- ters: Mary L., wife of George L. Herr, Lam- peter; John L. Landis, Lancaster; Anna L., wife of Daniel R. Leaman, Ronks; Emma L., wife of Jason R. Groff, Manheim; Aaron L. Landis, Lancaster; and Sanford L. Landis, Lancaster. Funeral services were held June 29, in the home by Bro. Elmer G. Martin, and at the Mellinger's Mennonite Church by Bro. David L. Landis. Text, II Cor. 4:17. Interment in the adjoining cemetery.

"Peacefully sleeping, resting at last,
The world's weary troubles and trials are past;
In silence she suffered, in patience she bore,
Till God called her home to suffer no more."

—By a Niece.

Springer.—Katie, daughter of John and Fan- ny Litwiller, was born near Delavan, Ill., Oct. 29, 1869; died Sept. 1, 1942, at her home in Hopedale, Ill.; aged 72 y. 10 m. 2 d. In her youth she united with the Hopedale Mennonite Church, of which she was a faithful member until death. March 9, 1890, she was united in marriage to Valentine Springer with whom she spent 52 years of happy wedded life. To this union were born 8 children, 6 of whom survive, namely: Alvin, Delavan, Ill.; Aaron, Minier, Ill.; Menno, Hopedale, Ill.; Homer, Gridley, Ill.; Mrs. Clara Unzicker of Roanoke, Ill., and Ruth at home. Two daughters (Emma and Bertha) preceded her in death. She also leaves 21 grandchildren and 1 great-granddaughter. Also 1 granddaughter preceded her in death. She leaves the following brothers and sisters: Mrs. Lydia Nafziger, Mrs. A. C. Birky, Mrs. J. W. Springer, Ben, Amos, Simon, John, and Aaron Litwiller. Death came as a result of a lingering illness due to heart trouble and com- plications. During this time she was lovingly cared for by her daughter Ruth, and her life companion. She was of a meek and quiet dis- position and often expressed a great concern for the spiritual welfare of the family and fu- ture welfare of the Church which she loved. She will be greatly missed, but our loss is her eternal gain. Funeral services were held at the home and the Hopedale Mennonite Church, con- ducted by Bro. A. C. Good of Sterling, Ill. Text, Job 5:26. Interment in Hopedale Mennonite Cemetery.

"Our lives are lonely, dear Mother,
Without your sweet smile and your cheer;
Words fail to express how we'll miss you,
And those prayers in behalf of us here."

Yoder.—Lena, daughter of Benhart and Su- san (Boss) Siegenthaler of Smithville, Ohio (formerly of Bern, Switzerland), was born at Smithville, July 30, 1880; died Sept. 27, 1942, at her home in Elkhart, Ind.; aged 62 y. 1 m. 27 d. She had been in poor health since Feb- ruary but was up and around every day, being better satisfied to be active. She was married to Milo Christian Yoder, Oct. 31, 1907, at the home of her parents at Louisville, Ohio. Her husband preceded her in death July 18, 1930. Surviving are 2 daughters (Donna E. Yoder at home, and Eleanor, Mrs. Glendon Bontrager, of Elkhart) and 1 son (Donald S. Yoder) also at home. There are also 1 grandson, 1 sister (Mrs. Homer Hoffman), and 3 brothers (Chas., Amos, and Albert Siegenthaler) all of Alliance, Ohio. She was an active member of the Prairie St. Mennonite Church, always willing to do her part in time of need, and will be greatly missed in her home and community. Funeral services were held at the Prairie St. Church Sept. 29. Bro. D. A. Yoder had charge of the Scripture reading and prayer and Bro. J. E. Gingrich preached from John 17:24.

Items and Comments

With November 3 approaching, the U. S. slogan, "All out for the war," is being gradually changed, among politicians, to "All out for the battle of ballots." Among the forgotten rules in such times is that of "in honour preferring one another."

*

In recent years our Canadian distilleries have become huge international organizations. They are rapidly becoming monopolists. . . . The last year's sale of these companies registers a new high of about 160,000,000 gallons, a 24 per cent advance since 1936. Repeal wasn't much of a temperance move after all.—Toronto, Ont., Temperance Advocate.

From the same periodical that the preceding paragraph was taken, we copy also the following: "According to figures gleaned from reports of the Internal Revenue Bureau, the American people are consuming approximately 2,000,000,000 gallons of alcoholic beverages every year." Total abstinence and consecrated common sense are the two things which, if universally practiced, will rid America of the curse of alcoholism. We can hope for this only as people turn to the Lord. Of God's people who walk "after the Spirit" it is said, "Every man that striveth for the mastery is temperate in all things."

*

"For conscience' sake," is a term frequently used in Scripture. It is a term that should figure largely in our affairs at the present time. It is the man with a conscience (especially when this conscience is on the altar of the Lord) that lives the consistent, God-honoring life. If you would have people respect your claims for yourself, be honest with yourself and do those things only that you honestly believe to be right.

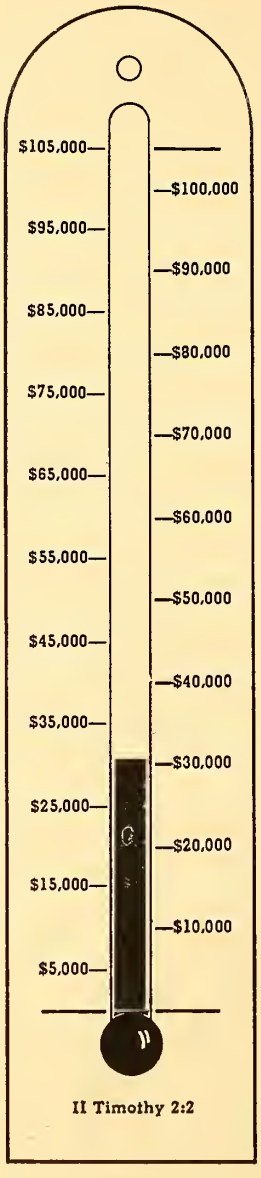
*

It is reported that among the more than a thousand passengers unloaded from a ship that recently arrived in New York harbor from the Far East there were 283 missionaries and 192 missionaries children. It is an unwelcome thought that needy peoples should be deprived of the services of so many missionaries at one time, but in the providence of God He often causes the wrath of men to praise Him. May this prove to be the case in many of the disturbances caused by the present unhappy world-wide struggle among nations.

*

An exchange prints an article protesting against the high costs of funerals and urges the organization of burial associations in the interests of economy. This article presents many practical thoughts, but ignores the custom formerly in use in many communities prior to the institution of racketeer burial prices. People now living whose memory goes back 60 or 70 years can think of the time when most people in rural communities were buried in coffins made by some handy carpenter in their neighborhoods. These coffins were neat and inexpensive, so that in those days it cost less than a tenth of what it now costs to bury one who is near and dear to us. Some people may denounce this as "skimping," but it wasn't that. It was simply conserving the Lord's money and investing it in something worth while. The more simplicity there is in burials the more sacred the rite. As for associations, the Church is "association" enough, especially where the congregation is strong enough to take care of its needy members.

Freeing Our Colleges of Debt



Report for September

I. United States contributions, including cash for U. S. Civilian bonds designated for the Mennonite Board of Education, as per receipts 879-1127 inclusive, $7,623.21.

II. Canadian contributions in cash or equivalent, as per M. R. Good report, $410.10.

III. Total September contributions, $8,033.31.

IV. Total cash or equivalent contributions to date on the Debt Program, $30,857.22.

V. Additional pledges as of September 30, $39,325.50.

Why Church Schools?

Because

1. The Church has a responsibility to her youth beyond that of membership in the local congregation.

2. Intellectual growth and spiritual growth complement each other. An education without a Christian experience is not a true education.

3. The education given to youth in state universities and secular colleges endangers the values which the Church desires to conserve.

4. A truly Christian education can be given only in a Christian institution by Christian men and women.

5. The Church school provides Christian training to faithful men and women and supports the mother church by interpreting and perpetuating her faith.

6. The Christian school operates under standards which are superior to those of any other school.

7. The teachers and administrators of a Christian school are stewards of the Church.

Our Church Schools Contribute:

To the spiritual life and fervor of the Church;
To the development of Christian character;
To the preservation of our youth for the Church;
To the promotion of evangelism;
To the building of Christian homes.

MENNONITE BOARD OF EDUCATION
DEBT LIQUIDATION COMMITTEE
O. O. Miller, Chairman.

Table of Contents

609—Editorial
610—Sermon Outlines
The Apostle Paul to Ministers of the Gospel in "Basic English"
611—Our Sermon
Professional Preaching
612—City Missions: Detroit, Altoona, Hutchinson, Versailles
South America News Letter
The Power of Christian Unity in Service
614—Father, Take My Hand (Poem)
Paul's Instructions to Consecientious Homemakers
Little Lessons from Life
615—Sunday School Lesson
Bible Meeting Topic
616—Field Notes
617—Correspondence
618—The Upward Way (Poem)
The Christian and Amusements
Our Departed Loved Ones
Is Education a Christian Obligation
619—A Bereft Family and Congregation
Stories for Our Meditation
Neckties
620—Withhold or Proclaim
622—Old Familiar Hymns (Poem)
Mennonite Girls' Home
Relief Notes and C.P.S. Camps
Special Meetings
623—Married
Obituary
624—Items and Comments

—o—

I THANK THEE

O God! I thank Thee for each sight
Of beauty that Thy hand doth give;
For sunny skies and air and light;
O God! I thank Thee that I live.

That life I consecrate to Thee;
And ever as the day is born,
On wings of joy my soul would flee
And thank Thee for another morn.

Another day in which to cast
Some silent deed of love abroad,
That greatening as it journeys past,
May do some earnest work for God.

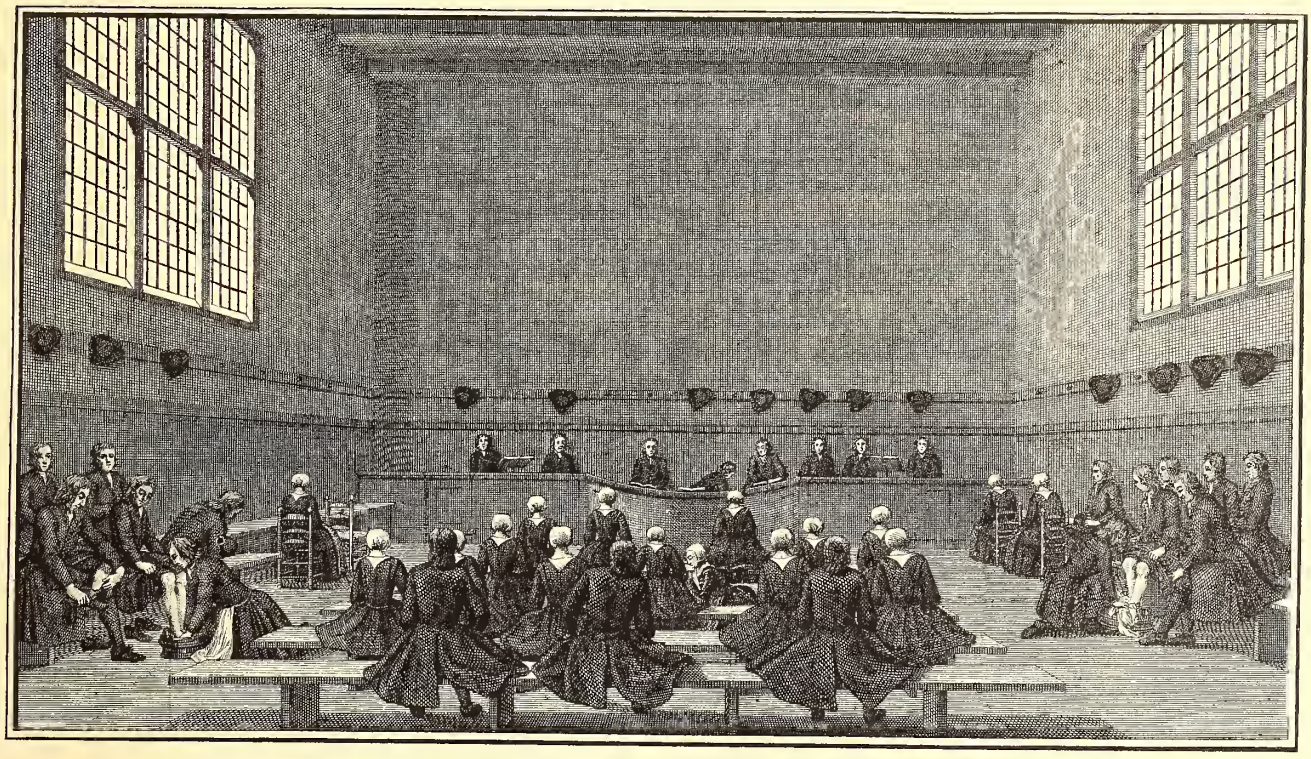
Another day to do and dare;
To tax anew my growing strength;
To arm my soul with strength and prayer,
And so reach heaven and Thee at length.

—Caroline A. Mason.

A Bimonthly Supplement to the Gospel Herald

CHRISTIAN DOCTRINE

PAUL ERB, EDITOR



Feet Washing as it was observed by the Old Flemish Mennonites at Gronigen, Holland. A Drawing by Folkema. The above picture is one of the forty which appears in the new book by John Horsch; "Mennonites in Europe."

Extol the Love of Christ

Written by S. F. Coffman in 1925

Extol the love of Christ, ye saints,
And sing His wondrous worth,
Whose love, like God, eternal is
In heaven and on earth.
From God He brought His blessing rare;
To God He did ascend;
And constant in His heav'nly love
He loved unto the end.

Extol the love which sought to show
The Father's boundless grace;
The Son, from Father's bosom come,—
Beheld the Father's face:—
In servile garments clothed upon,
With humble service meet,
The Master loved as none could love
And washed His servants' feet.

The Lord and Master humbly served
To glorify the meek;
His heav'nly glory shared with those
Who would His favor seek.
Lord, teach Thy saints in Thee to know
The fullness of Thy love,
The fellowship Thy service taught,
Thy glory, bright, above.

Let poor, vain man example take
And from his pride repent;
For Christ far greater is than man,
Or servant that is sent.
Example, worthy, Christ has giv'n,
And happy shall they be
Who wash each other's feet, and love
As deep and true as He.

October 1942

Editorials

1. God's Character Known by His Acts

"And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." These words, by which Jehovah proclaimed His character to Moses, constitute a fundamental revelation of divine traits. This refrain is repeated in fragments here and there throughout the Old Testament. It is a simple and profound description of the character of our God.

But important as such a verbal revelation was and is, character, even divine character, is seen more in deeds than in words. What God says He is, is supported and demonstrated by His dealings with men. God's character is ever made known to us by His acts. In fact, it seems that people do not take God's words seriously, except as they are ratified by His conduct. He told Aaron and his sons of the holiness of their service, a holiness which was to recognize and represent the holiness of the Divine Character. But Aaron's sons carelessly offered strange fire on the Lord's altar, and their sudden destruction was an awful lesson concerning the holiness of God. God says that He is "merciful and gracious, full of compassion." We know these words are true, not only because he says them, but because throughout the years of our own lives His compassions have failed not. They are new every morning. The omniscient wisdom of God is demonstrated in His marvelous creative power. The universe demonstrates a range of wisdom that we of ourselves could not even imagine. God tells us that He is righteous and just, and the truth of His words is seen in the inexorable workings out of justice in the world in the reward of righteousness and the punishment of iniquity. He tells us that He is omnipotent, that there is nothing He cannot do, and we know His words are true, for the earth and all that is therein obeys His mighty command.

God's professed character is His actual character, for His deeds support His words.

2. Whose Side is God On?

From time immemorial those who have waged war have attempted to give the semblance of divine approval to their cause. Almost every war is given by someone the character of a holy war. In fact, Christendom justifies its participation in war chiefly by giving the conflict the appearance of the working out of divine justice. Satirists have not lost the opportunity to point out how confused God must be when two opposing armies ask Him to bless their struggle and to give them victory. It always becomes a question, "Whose side is God really on?"

That God does use the scourge of war to accomplish the purposes of His divine plan we need not deny, but it is important to point out that in a struggle between nations of sinful men God is on neither side. When Israel, as a result of long sin and defiance of God, fell prey to the Assyrians, was God on the side of the Assyrians or of the Israelites? The Assyrians, too, were wicked men, as such books as Jonah and Nahum point out. As a matter of fact, God was on neither Assyria's nor Israel's side. He was on His own side. God stands for truth and right. Seldom or never is a human cause unmixed with human blame and error. It is vain to ask God to justify our wrong—to come down and to fight on our side as the gods of the pagan clans did. In the great controversy between right and wrong the important thing is that we accept God's conditions, that we line up with His justice and truth. It is not so much a question, which side is God on, but are we on God's side?

3. Wondrous Things

"Open thou mine eyes that I may behold wondrous things out of thy law" (Psa. 119 18). Bro. J. D. Graber, in a recent conference with some Christian workers, pointed out that one of the elements in a vital religious experience is a sense of wonder. The new born child of God wonders at a largeness of grace and mercy which would forgive his sin and admit him to the heart of God. The beginning Christian worker may be overwhelmed with wonder at the evidences of the supernatural work of the spirit in hearts and lives about him. But there is danger that we lose this sense of wonder. Wordsworth the poet pointed out that the radiant wonder which haunts our childhood tends, as we grow up, to fade away into the light of common day. And so it is in the Christian life. Things tend to become commonplace. Worship becomes mechanical and service become habitual. Everything is old. The wonder of the new has gone.

This is often true of Bible students and teachers. We take up our Bibles for a perfunctory reading, but we have read these passages so often that we don't expect to find anything that we have not found before. It is a retracing of old paths. Our Lord spoke of the householder who brings out of his treasure things old and new. Some of us teachers and preachers find nothing new in our treasure. Those who sit under our teaching do not have the sense that we are growing. What we tell them, they have heard

Table of Contents

The Beauty of Holiness—*Gingerich* 627
Secret Orders—*Nelson E. Kauffman* 628
The Bible, the Word of God—*O. F. Detwiler*..632
Dependence—*Gingerich* 632
The Significance of Symbolic Terminology in the Study of Prophecy—*Ezra Stauffer* 633
The Waldenses—*Guinness* 634
Thus Speaketh Christ Our Lord—*Cathedral of Lubeck* 634
Nonresistance—*J. D. Mininger* 635
Guides for Prayer—*Floyd Shank* 636
The Serene Woman—*Lois Johns* 637
The Bitter Fruit of War—*Edward Yoder* ..638
"Mennonites in Europe," Book Review —*Paul Erb* 640

again and again. Now the old has value, of course, but so is the new, and the Bible is full of new things if we but have eyes to see. We need more exclamation marks in our study and in our preaching, when like the Apostle Paul we are overwhelmed and break out, "Oh the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out" (Rom. 11:33).

Is God for us still a God of wonders? Is the name of the Son of God for us indeed Wonderful? Do our souls still faint for His salvation? (Psa. 119:81). Or has our Christian experience fallen into the flat sophistication of the commonplace?

4. The Limits of Charity

It is well to point out that Christian unity does not demand identity. No two persons are alike, and no two units of anything else are alike. "Variety in unity" is certainly the only possible conception of unity, and so there will always be need for forbearance and for making allowances for those who may not see with eye to eye. The Mennonite Church, as every church, needs to plead with its various elements to have a great deal of charity and understanding and not to let every difference hinder fellowship.

But there are limits to charity. Although charity does "hide a multitude of sins," it cannot hold together people who have lost a major part of their identity of confession and understanding of the Scriptures. "Can two walk together except they be agreed?" The brother or the congregation or the conference that finds itself out of line with the rest of the brotherhood needs to do something besides pleading for fellowship. There is no crying, "Peace, peace, when there is no peace." Mennonitism has been for four centuries something distinctive, and if I find myself out of harmony with its distinctive principles, I need to study critically whether or not I am a true applicant for Mennonite fellowship.

The situation at the beginning of the Swiss Brethren movement; that is, the Mennonite movement; has important lessons for us on this point. The Reformation leaders in Switzerland, by a policy of "standing still," were attempting to put off the day of open conflict. They recognized that there were practices in the State Church which were unscriptural, and they hoped in time to get rid of them; but until this could be done with full consent of the civil powers, they advocated "standing still," that is, postponing obedience to the plain Word of God until times of greater toleration. Our spiritual fathers, the Swiss Brethren leaders, felt that the time had come to take their stand on the Word of God, and that "standing still" simply amounted to disobedience to God. At a great debate held in Bern, July 19, 1532, the first topic was "Love to God and the Neighbor is to be the Basis for Adjusting all Differences in this Debate." The Brethren contended that this was merely making love an excuse for sacrificing obedience to the Word of God. Pilgram Marpeck, the chief writer of the Swiss Brethren, was banished from the city of Strasburg because he was unwilling to "stand still." Caspar Schwenckfeld and his followers were tolerated by the State Church, when the Anabaptists were persecuted, because although they disapproved of various things in the State Church, they advocated a general *stillstand*.

Our heroic fathers put the Word of God above merely getting along with people. They were unwilling to take a middle way when they knew God was calling them to out and out obedience. Our Church stands historically, not for the weakness of a compromising middle way, but for that sure obedience to the Word of God which will be looked upon by many as an extreme fanaticism. Mennonites need charity and a great deal of it, but mere charity does not make Mennonites.

"The Beauty of Holiness"

(Psalm 29:2)

There's beauty in holiness, beauty in truth;
In Nature an infinite beauty resides;
But beauty of character, noble and grand,
Is beauty surpassing all others besides.

The life of the Christ was a harmony rare,
Perfection of beauty in strength and in worth,
A beauty of conduct, of infinite love,
A beauty exceeding all beauties of earth.

A beauty of pathos resides in His face,
With calm and repose and endurance sublime;
It shows He has felt all the sins of the world,
Yet emblem it is of sweet peace for all time.

In the beauty of holiness worship the Lord,
Your soul in ecstatic delight and in peace,
Enthralled by the beauty of God in the Christ,
At home with His goodness that never will cease.

Solomon F. Gingerich, 1942
Used by permission.

5. The Devotional Life

For some reason, or perhaps for many reasons, the chief expression of the Mennonite religious spirit has been in the realm of the practical and the ethical. Insisting, as we ought to do, that the true life of faith will result in works that are in harmony with the will of God, there has come about something of an underemphasis on what might be called the more mystic side of worship and devotion. Our first contribution to religious thinking is probably in our emphasis on peaceful and simple living. For theological and for devotional leadership we have, as a people, looked largely to sources outside of our own writers and preachers.

Our weakness in devotion is seen in the comparative lack of devotion and reverence in many of our church services. The so-called devotional period is frequently greatly disturbed by late comers and made ineffective by lack of attention. Many people feel that the service has not really begun until the preacher or the teacher begins speaking. It probably is not too much to say that for some of our people worship in a real devotional sense is almost unknown. Our publications have been lacking in devotional literature. That there is considerable demand for such literature is an encouraging sign, but our leadership has had little inclination or ability to meet the demand. Can we not, without subtracting one iota from our practical and ethical emphasis, do something to develop reverent worship in Mennonite circles, both in the home and in the church? "Oh, worship the Lord in the beauty of holiness."

Secret Orders

By Nelson E. Kauffman

Introduction

IN the United States today there are 800 different secret societies and nearly one half of the adults, both men and women, belong.[1] The Masonic Order is possibly the largest, with millions of members in America and hundreds of thousands in other countries. "The mystic tie binds the sincere Freemason to three million of his American brethren and nine hundred thousand in other lands."[2] Membership includes people of all heathen as well as Christian beliefs. Many of the nation's influential politicians and ministers are affiliated with lodges. Some ministers leave the ministry to become lodge lecturers.

The lodges claim to be centers of morality and to give light on spiritual matters. Machey, possibly the greatest authority on Freemasonry, says that Freemasonry "is a science which is engaged in the search after divine truth."[3] Lodges do not claim to be Christian, but they assert they are great aids to Christianity. Masonry is to be a heart experience which tends to make a Christian experience unnecessary. "We devoutly covet that Freemasons know the riches of an understanding heart. Freemasonry is not a religion but it is religious."[4]

The Masonic Order is the oldest and the father of practically all other secret societies. This order claims that the traditions, secrets, and symbols of the order have been handed down from Adam through the patriarchs and prophets. H. G. Machey in his book, "The Symbolism of Masonry," revels in ancient traditions and allegories through which the symbolism of the order has descended. The fascination of the myths of antiquity concerning the "Tetragramnaton, or Ineffable Word, the incommunicable Name"[5] the "Stone of Foundation"[6] and other symbols has undoubtedly seduced many souls.

For example, in the degree of Grand Elect, Perfect and Sublime Mason, the initiator says: "You are already acquainted with the fact, that the true pronunciation of the Name of God was revealed to Enoch, and he engraved the letters composing that name on a triangular plate of gold. The method of writing this word remained uniform, its pronunciation underwent many changes. These changes constitute what are termed the different ages of Masonry. These are 3, 5, 7, and 9."[7] The candidate is permitted to pronounce it once in his lifetime.

Concerning the origin of Freemasonry, the "Encyclopedia Britannica" says, "Much has been written as to its eventful past, based upon actual records, but still more which has served only to amuse or repel inquirers, and led not a few to believe that the fraternity has no trustworthy history. The Mother grand lodge of the world is that of England which was inaugurated in the metropolis on St. John Baptist's day in 1717, by four or more old lodges."[8]

Machey feels that it is a great error to call the Master Mason's degree a Christian institution. He says that since Freemasonry is truth and Christianity is truth, their great truths must be identical, even if their origins are different and their histories dissimilar. "The institution of Freemasonry preceded the advent of Christianity. Its symbols and its legends are derived from the Solomonic temple, and from people even anterior to that. Its religion comes from the ancient priesthood. Its faith was that primitive one of Noah and his immediate descendents."[9] This is an example of the claims of the order to antiquity and to a place of importance in history. We will later notice how lodges ignore the authority of the Scriptures.

In this discussion the pertinent question will not be, "Does the church tolerate lodge membership?" or "Do good people belong to lodges?" nor "Are lodges doing good?" but "What does the Scripture say concerning the principles and teachings of Secret Orders?" "How do the religious principles of the lodge compare with the Word of God?" According to the Scriptures are they Christian, non-Christian, or anti-Christian? We shall endeavor to confirm all our statements by quotations from the Word of God and from authorities on the lodges. Since the principles of Freemasonry are common to all lodges we shall consider the statements from Masonic authorities as applying to all secret orders.

I. Secret Societies Claim to Be Religious but Not Christian

In the Galatian letter Paul emphatically states that if an angel, or "If any man preach any other gospel unto you than that ye have received, let him be accursed."[10] Jesus also, on the eve of His crucifixion told His disciples that there was no other approach to the Father than through Him,[11] yet the lodges claim to worship God and at the end of life enter heaven.

"The religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaism, though there is nothing to offend a Jew: it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Its religion is that general one of Nature and Primitive Revelation—handed down to us from some ancient and patriarchal priesthood—in which all men may agree and none may differ."[12]

"If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination; but its universality is its boast. In its language citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe."[13]

Frank E. Hering, a Past Grand President of the Eagles Lodge, says, "Catholics, Protestants, Jews, Mohammedans, Brahmans, Shintos, and Buddhists are alike admitted to membership."[14]

The following is quoted from a speech delivered by Furdon Wattless, at an Elks' memorial service. "I have watched the weary pilgrims in Japan wander to the temples of Shinto; I have seen Chinese praying to Confucius; I have sat in Greek Catholic Churches; and in each of them I was impressed with the spirit of brotherly love, and I reached the conclusion that no one sect in this world has a patent on the road to heaven; but there are many paths, all trod by those who strive to serve and lead in the same direction. There are many men in this world, and no doubt many in this lodge of Elks, who cannot with a good conscience subscribe to the creed of any church, but whose lives are filled with noble deeds of love and charity. Such men will surely find a place in heaven, as well as those who pray in public places."[15]

This is lodge gospel, but Jesus said that no man cometh to the Father but by Him. Peter said, "There is none other name under heaven given among men, whereby we must be saved." Shall we believe the word of men or the Word of God?

II. The Bible of the Lodges May Be Any Sacred Books, as Well as the Bible

"The Bible is properly called a greater light of Masonry, for from the center of the lodge it pours forth upon the East, the West, and the South its refulgent rays of Divine truth. The Bible is used among Masons as a symbol of the will of God, however it may be expressed and therefore, whatever to any people expresses that will, may be used as a substitute for the Bible in the Masonic Lodge. Thus in a lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and Turkish Masons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, the Vedas to the Brahman, it everywhere Masonically conveys the same idea, that of the symbolism of the Divine will revealed to man."[16]

The lodge considers the Bible and its teachings only as symbols. It uses the Scripture as Satan used it. Enough of its moral teaching is used to deceive and lead to destruction many Christian professors. The lodge theology is briefly stated as "The Fatherhood of God and the Brotherhood of Man" which is, in the words of Billy Sunday, "the worst rot ever dug out of hell."[17]

Jesus said, "Heaven and earth shall pass away; but my words shall not pass away."[18]

"To require that a Candidate profess belief in the Divine Authority of the Bible is a serious innovation in the very body of Masonry."[19]

III. Secretism's God is not the God of the Bible

1. **The God of the Bible is the "I AM,"**[20] the only God "from everlasting to everlasting."[21] He is the "Father of our Lord Jesus Christ."[22] He is in the Son[23] and can be known only through the Son.[24]

The Odd Fellow's god is explained thus: "Judaism, Christianity, Mohammedanism recognize the only living and true God; followers of different teachers, ye are worshipers of one God who is Father of all, and therefore ye are brethren."[25]

"Freemasonry, viewed doctrinally, is Theosophy. But, someone may interject, Does it not speak of God, Christ, the Bible, etc.? Yes, but Theosophy, it is heavily camouflaged with scriptural expressions, often used in an unscriptural sense. Without doubt, in general its vocables are the same, but the god of Masonry at any rate is altogether other than the God of the Bible. He is a composite deity—Jehovah, Baal and On, or Osiris, rolled into one, under the initials G. B. O. Novitiates are kept in ignorance of this; they hear the deceptive title, 'The Divine Architect,' and imagine that it is the God of the Bible who is meant. Whereas, if Freemasonry be true, the very evil that Jezebel set up in defiance of Jehovah, and On—one of those gods of Egypt, against which Jehovah 'executed judgment'—share the Godhead with Him. Was it for nothing He gave the commandment, 'Thou shalt have none other gods beside Me' (Ex. 20:3); and said 'My glory will I not give to another, neither my praise to graven images' (Isa. 42:8)? 'Christ,' too, is on the lips of the Mason, but only in a list of heathen and mythical heroes—Buddha, Vishnu, Baldur, Osiris, Adonis, etc.; all on the same plane, and 'but different labels of the same idea.' A niche has always been offered to Christ in 'the world's pantheon,' but he claims the Throne; 'Other foundation can no man lay than that is laid which is Jesus Christ'; 'There is none other name under heaven given among men, whereby we must be saved.' Christ 'in all things must have the preeminence' (I Cor. 3:11; Acts 4:12; Col. 1:18)."[26]

The god of Masonry is not the God of Christianity. Masonry is an unchristian religion, the opposite and the enemy of true Bible Christianity.

2. **Lodges do not accept Christ and His name is not tolerated.** Acts 4:12: "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved."

"Christ as the only divine Saviour, with a name above every name, rejected and denied and crucified afresh in the lodges. The Grand Lodge of Odd Fellows for the state of Massachusetts asked the Sovereign Grand Lodge of the World on February 14, 1889, this question, 'Is it lawful for a chaplain to commence and finish his prayer in the name of Christ?' This is given in the report, page 336. Presumably some Christian chaplain, accustomed to praying in the name of Christ as we are admonished to do in the Bible, had tried to do that in the Lodge and was rebuked. Here is the answer of the Sovereign Grand Lodge of the World to Odd Fellows:

"'Our Order only requires a belief in the existence of the Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith; hence EVERYTHING SAVORING OF SECTARIANISM IS NOT TO BE TOLERATED. The words 'system or sect' do not have reference merely to the sects within the pale of Christianity, but have a far broader significance and include all the religions of the world. In this sense Christianity is a sect; hence it is inexpedient, and I think unlawful to make prominent references to it in lodge work. We have Jews, and may have Mohamedans and others of non-Christian sects within our Order, and the rule applies to them equally with members of the Christian faith."

Remember this is in answer to the question, "Is it lawful for a chaplain to commence and finish his prayer in the name of Christ?" in an Odd Fellows lodge. The answer is a definite "No." Praying in the name of Christ would be "savoring of sectarianism," and according to the Sovereign Grand Lodge of the World for Odd Fellows it "is not to be tolerated." "To Odd-fellowship, Christianity is merely a sect, no better than Mohammedanism with its false prophet, Mohammed, which denies and hates Jesus Christ."[27]

I have before me a statement by Mr. Wendell P. Loveless. He is well-known Bible teacher and minister, head of radio WMBI, the full-time radio station conducted by Moody Bible Institute in Chicago. Mr. Loveless was ex-chaplain of the Masonic Lodge at Wheaton, Illinois. He says, "I was regularly initiated into seven degrees of the Masonic Order, holding, for a time, the office of Chaplain in the Blue Lodge, and my knowledge of this society is therefore the result of my experience as a member of it. I now hold a regular demit from the order, which indicates that I was in good and regular standing when I seceded from it."[28]

After showing how he was compelled by the Lord to leave the Masonic Lodge, and come out from the unbelievers there, Mr. Loveless says, "As Chaplain in the Masonic Lodge, I offered the prayers of the lodge and heard many others offered, but never once in the name of the Lord Jesus Christ. His name is excluded. Certainly it must be very plain that a true believer in Jesus Christ can have no fellowship in that kind of organization. Lodge prayers are not offered in the name of Jesus Christ. The lodge promises the unconverted Jew, the Hindu, the Mohammedan, or any Christ-rejecting sinner who believes there is a Supreme Being, that he may come to the lodge and there find nothing to offend. Since unconverted sinners do not love Jesus Christ, since modernists and rationalists deny that He is the very Son of God, atoning for man's sins, and the only way of salvation, and since Mohammedans and Hindus, like other pagans and heathens, reject Christ and do not accept Him as the Saviour, Son of God and very God, then the lodges shut out Jesus Christ that they may not offend those who hate Him and reject Him!"

"Before me are two Masonic Burial Services, adopted respectively in 1921 and in 1930 by the Grand Lodge of Texas. In them I have just counted ten separate prayers, not counting the Lord's Prayer in each. And in the ten prayers, the name of Jesus Christ is not mentioned, the prayers are not offered in His name, no mention of salvation by His blood, nor claiming Him as Saviour, nor of being born again by the Holy Spirit through faith in Him, is made. The religion of the lodges is not the religion of the Lord Jesus Christ. The prayers of the lodges are not prayers in His name. The trust of the lodges is not trust in Christ as Saviour."[29] Many other quotations could be given to show that Christ as a Saviour is not permitted in lodges.

IV. Lodges Demand Blasphemous and Horrible Oaths

The words of Jesus concerning Oaths are these: "But I say unto you, Swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."[30] The Holy Spirit through James further states, "But above all these things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation."[31] These statements should convince any one that swearing is a direct violation of God's command for the Christian and therefore a great sin. Lodges, however, are all oath bound and demand most horrible oaths. Several lodge oaths will illustrate.

"I, (name), of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge, erected to Him and dedicated to the Holy Saints John, do hereby and hereon most solemnly and sincerely promise and swear:

1. "That I will always hail, ever conceal and never reveal any of the secret arts. . . .

2. "I furthermore solemnly promise and swear that I will not write, print, stamp, cut, carve, mark or engrave them. . . .

3. "To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without any equivocation, mental reservation, or secret evasion of mind whatever. BINDING MYSELF UNDER NO LESS A PENALTY THAN THAT OF HAVING MY THROAT CUT ACROSS; MY TONGUE TORN OUT BY ITS ROOTS, AND BURIED IN THE ROUGH SANDS OF THE SEA AT LOW-WATER MARK; WHERE THE TIDE EBBS AND FLOWS TWICE IN TWENTY-FOUR HOURS; should I ever knowingly or unwillingly violate this my solemn oath and obligation as an Entered Apprentice Mason. So help me God, and keep me steadfast to the due performance of the same."

"The penalties of Masonic oaths are unchristian, bloodthirsty, and murderous."[32]

The second degree or Fellow-Craft obligation has the following penalty: "Binding myself under no less a penalty than that of having my left breast torn open, my heart plucked out, and given as a prey to the wild beasts of the field and the fowls of the air. . . ."

The third or Master Mason's obligation has this penalty: "Binding myself under no less a penalty than that of having my body severed in

twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, so that no more trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly or willingly violate this my solemn obligation as a Master Mason. So help me God, and keep me steadfast in the due performance of the same." And remember that such penalties are connected with the oath required in taking the obligation for each degree. Such penalties are unchristian. No Christian has a right to bind himself to any such wicked thing.[33]

The Royal Arch Mason's oath says, "I will aid and assist a companion Royal Arch Mason when engaged in any difficulty; and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong."[34]

Dr. R. A. Torrey, who was superintendent of Moody Bible Institute of Chicago, later dean of the Bible Institute of Los Angeles, world-wide evangelist and Bible teacher, said, "To my own personal knowledge, Masonry has been used to protect criminals and other evildoers from the just consequences of their wrong-doing. In one city where I lived, the proprietor of the vilest and most notorious place in the city could not be touched by the law because he was a Knight Templar. Every other place of the sort was run out of the city but this. I have known similar things elsewhere that have come under my personal observation."[35]

"The profanity and wickedness of the lodge oaths, ever exacted regarding things yet unknown to the candidate, is recognized only by the Christian in its full enormity. The perils involved by a system of fraternities, all built on the same model, all establishing a brotherhood that violates the integrity of human society and destroys the safeguards of human rights, should be plain to every thinking citizen."[36]

V. Lodges Yoke Up With Unbelievers

The position of the child of God concerning fellowship with those who deny Jesus Christ and the Word of God is clearly stated by the Holy Spirit through the pen of Paul, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? . . . Wherefore come out from among them, and be ye separate, saith the Lord. . . ."[37]

The Lodge oath promises to be more sacred than the marriage vow. It presumes to supersede the duty of man to his church to fellow Christians, and pastor. The lodge member swears to show partiality to lodge members. He becomes partaker of many sinful things.

"It must become obvious to the careful observer from the dances, the horse play, and the drinking which so often attend the Shrine meetings, that these Masonic meetings must be dominated by unconverted men. The DeMolay dances, though opened with prayer, sometimes by preachers, yet surely are an indication that multitudes of these lodge members are unbelievers and do not know Christ as Saviour and Lord."[38]

"Like no other order the Elks indulge in every lust of the flesh at their annual conventions. The 'Detroit Free Press' called the convention of 1912 an orgy, and the Baptist young people in session at Portland, Oregon, 1912, went on record with a protest against the 'reckless and unprecedented revelry of drunkenness,' which accompanied the Elks Convention in that city. These reasons should be sufficient to convince a Christian that he cannot consistently join this order."[39]

"It must be apparent to every lodge member who has a conscience divinely enlightened by the Word and Spirit of God, that the lodge is none other than a deceptive, professedly spiritual, counterfeit Church of Christ. Is it not the devil's Church, 'synagogue of Satan,' in which he has a bible, a deity, a prayer, a form of godliness, a path in which he claims to lead people into eternal blessedness; and withal destroys every means God has set forth to attain these blessed results? If a jointheirship with **Him** (Christ) is not worth more to you than a membership in some man-made oath-bound, God-forbidden, secret-working, **Christless, Christ-dishonoring, Christ-ignoring, Christ-rejecting,** yea both **non-Christian** and **Anti-Christian** institution, then it ought to be apparent to your mind that you have not been 'born again' and that you do not have the mind of Christ. . . ."[40]

Peter warmed himself at the enemies' fire, denying his Lord. "And every child of God who yokes himself in bloody oaths with a bunch of unbelievers, who puts himself in their fellowship, is influenced by their opinions, and swears to be partial to them above Christians who are not lodge members, is thus guilty of the sin of Peter. He denies his Lord, he commits blasphemy and he compromises his testimony."[41]

VI. Lodges Teach Salvation by Works

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."[42]

"Not by works of righteousness which we have done, but according to his mercy he saved us."[43]

"Therefore by the deeds of the law shall no flesh be justified in his sight."[44]

The lodge member must believe in a supreme being. The devil himself could be a good lodge member, for he believes and trembles.[45]

All lodge members are promised a home in heaven because of a good life in plain contradiction to the words of Scripture, that to be saved one must believe in Jesus Christ as Saviour.[46]

In the Masonic Burial Services before me on page 10 is the conclusion of a Masonic prayer as follows: "And in Thy favor, may we be received into Thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen."[47]

"By the lambskin the Mason is reminded of that purity of life and rectitude of conduct which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe forever presides."[48]

"This doctrine that a man is saved by his works, especially by the virtues selected by the lodge, that a man goes to heaven after death irrespective of faith or lack of faith in Christ, is an absolute denial of God's Word. Evidently, one cannot be a Christian and an Eagle at the same time."[49]

"To the questioning soul, born down in its sorrow of bereavement, Freemasonry comes to give its answer to that old, old question: 'The life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of Eternal Bliss.' "[50]

According to the Word of God millions of lodge members will be among those shut out of the holy city because their names are not written in the Lamb's Book of Life.[51]

VII. Lodge Members Swear to Conceal but Jesus Gave the Great Commission to Preach Truth

The message of the Gospel is for all men and nations. The Gospel transforms lives, and brings men out of degradation to saints through Christ. Christians are commissioned to tell the truth of God to all men everywhere.[52] The lodge does just the opposite. "It is not the business of this Institution to reform profligate lives. Men who give some evidence of capacity and who are susceptible to the truth Freemasonry has to impart are the material accepted into the mystic rites."[53] "Secretism never can win lost souls to Christ, for the very plain and self-evident reason that it has **no Christ** to win them to."[54]

The lodge member swears to conceal and never make known what is told him, while Jesus commissioned His disciples to preach everywhere. The Mason swears, "That I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of ancient Freemasonry, which have been heretofore, may at this time or shall at any future period be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or within a regularly constituted lodge of Masons; and neither unto him nor them until by strict trial, due examination or legal information, I shall have found him or them as lawfully entitled to the same as I am myself. I furthermore solemnly promise and swear that I will not write, print, paint, stamp, stain, cut, carve, mark or engrave them, or cause the same to be done, upon anything movable or immovable capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to myself or to any person under the whole canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness."[55]

I give here a brief statement of Mr. Jacoby, assistant pastor of Mr. Moody's church at Chicago, as published in the "Field and Work" their church paper; "I suppose I ought to know something about

asonry, as I have taken some twelve or fifteen degrees in it, and ve been an officer of my lodge in Guthrie Centre, Iowa. Until was converted to Christ I was a notoriously wicked man, a gambler, drinker, and dissipated in other ways known to evil men. I spent small fortune in years of dissipation while a member of my lodge, d yet no minister in the lodge ever exhorted me to desist from my ckless course or offered to direct me to the Lamb of God that taketh ay the sin of the world."[56]

The doctrines of lodges are death to the missionary spirit. Lodge embers are not soul winners. There is no need of the Gospel of rist in any part of the world if secretism is true.

C. E. Putman says, "After my conversion to Christ, the lodge lost charm to me, and many lodge scenes seemed a mockery. So long a man is in the broad road that leads to death, hell, and the lake of e, it may be the lodge is just as good a place as any, but I pity the or starved professing child of God who seeks comfort and strength m a society so largely of the godless, and NO Christ to save. See ain Acts 4:12. Many so-called church members have told me plainly at if they had to give up the lodge or the church membership, they uld choose the lodge. Others have said, 'I won't have a God that n't let me belong to a lodge.' Others say, 'This is good enough ligion for me'; still others say, 'If I live up to the teaching of the dge, I will go to heaven.' "[57]

The lodges do charity work but not in the name of Christ. The ords of Paul would apply here. "And whatsoever ye do, in word or ed, do all in the name of the Lord Jesus, giving thanks to God d the Father by him."[58] Since the lodge does not recognize Christ the Son of God it cannot do service in His name. "To whom do ey show charity? Only to members of their Order, who have paid their dues. In other words, they simply do what any insurance mpany does, and for the same business reasons. Secretism only re-ives as members those they think are worthy and well qualified; hrist comes to the unworthy and the helpless. Secretism only seeks take those who can care for themselves and be an ornament to the rder, while real Christianity comes to the helpless, the blind, the me, and the outcast. The lodges never touch the Mary Magdalenes a crucified thief on the cross, but these are the special objects of hrist's mercy. It is upon such that are repentant, that He exhibits e marvels of His matchless grace in redeeming and saving them. What a great Saviour! What an adorable Lord!

"None of the so-called charities of secret orders give help in the ame of Christ, though some charitable ones make it a feature of elping the needy. There are some orders organized especially for arity purposes; what they do, therefore, is commendable, surely. Were this only done in the name of Christ, it certainly would be hristian work; but it is done in the name of that special secret order, d while the needy get the benefit, Christ our Lord is robbed of the ory. The Lord says, 'My glory will I not give to another' (Isa. 3:11; 42:8). That which belongs to Him is taken by such societies d given to another. One great purpose in giving charity to the edy should be to bring them to Christ and His salvation; the meet-g of their temporary necessities is the smaller object; and unless the arity is given in the name of Christ, it not only fails to bring those elped to own Him, but hardens them against Him because benefit is ceived from this anti-Christian or non-Christian order. Every cent at a Christian gives through a non-Christian order is therefore so uch money put into the campaign against Christ, hence must it t be anti-Christ! You may not yet be aware of the fact that the evil is a close counterfeiter of Christ's work (just as Jannes and mbres were of Moses' work), and that he maintains charitable insti-tions in opposition to Christ, as if he were more charitable than sus Christ and His real people. If your charities had been presented the needy in the name of Christ, the heart would have been warmed ward Him, and the way paved for the entrance of the Gospel of lvation. (Read again Matt. 10:42; Mark 9:41; Col. 3:17). But if u let Christ's enemy distribute your charity for you, be sure Satan ill steal the glory of it, for the beneficiaries will never guess that you your professed Christ had anything to do with it."[59]

III. Lodges are Unitarian, Universalist, Denying Christ

Unitarians see it inconsistent for Christians to be lodge members, d we give them right in that position. Elijah Alfred Coil, a Uni-rian writer, shows in the following quotation that orthodox Chris-anity has nothing in common with lodge doctrine but Unitarianism does. He says: "It is becoming more and more clear to me, as the facts relating to the subject are brought out, that the fraternities, and the churches called liberal, have been working along parallel lines for years; they have not realized that they were occupying practically the same ground."

"The more I learn of the origin, history, and liturgies of the great fraternities of today, the more amazed I become that the great kinship between them and the liberal churches was not clearly discerned a half century ago. Also, the more I learn of the fundamental principles of the great fraternities, the more interested do I become in the fact that many people who denounce the churches called liberal enthusiastically endorse, as fraternity men, the very principles for which those churches stand. (Very true are these findings of harmony of principles, yet how unscriptural they are for salvation!) I have often thought, in recent years, that I should like to organize a Sunday-school class, and use as a textbook the monitors of our leading fraternal orders, and show the members of those organizations the logic of the principles to which they, in their lodges, are pledged. Nearly all of those monitors have, as their very heart, the fatherhood of God, the brotherhood of man, immortality, and salvation by character, principles very familiar to every Unitarian Sunday-school scholar who has been properly taught the fundamentals of our faith. (But it is far from 'the faith which was once delivered unto the saints' for salvation, for which 'we should earnestly contend.' Jude 3.)"[60]

"And have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret."[61]

IX. Women's Lodges

There are numerous secret orders or lodges for women. As men's lodges are all made over one pattern; so it is true of lodges for women. We will give a brief discussion of two leading lodges for women.

1. In 1850, while confined by illness, Dr. Robert Morris evolved and developed the Order of Eastern Star, that all the good of Masonry should not be confined to men. "Eligible to its membership are Master Masons only and wives, widows, mothers, sisters, and daughters of Master Masons." The purposes of the order are to encourage morality, to increase social enjoyment by the Masonic tie, and to help female travelers. "The ritual, the prayers, and the funeral service of the Eastern Star make members of the order believe that they are all going to heaven. Nothing is said of Christ, our Saviour, who made atonement for our sins."[62]

2. In 1869 Daughters of Rebekah was organized for wives and daughters of Odd Fellows. Its principles are about the same as those of other lodges. "It is evident that the religion of the Rebekahs is opposed to the Christian religion on the following points:

"1. The lodge does not teach the necessity of regeneration by the Spirit of God; the Bible does.

"2. The lodge knows a way of coming to the Father without Christ; the Bible does not.

"3. The lodge does not (in this it is consistent) demand faith in Christ in order to be saved; the Bible does.

"4. The lodge teaches a salvation by works, which the Bible emphatically denies (see also Eph. 2:9).

"In view of the foregoing we conclude, therefore, that the religion of the Rebekahs is not the Christian religion. It is not only non-Christian, but anti-Christian."[63]

X. Lodges for Children

Many of the lodges have organizations for junior members. It is their aim to make lodge members out of boys and girls so that they may early imbibe the doctrines of secretism. This is recognized as a peril to many congregations of Christians who stand against these anti-Christian organizations. We will refer to only two junior orders, one for boys and one for girls.

A. The DeMolays were organized in 1919 at Kansas City, by an official of the Scottish Rite Masonic bodies. It is a boys' fraternity under Masonic leadership. The order is named after Jacques De Molay, a Grand Master of the Order of Knights Templar, who died under the persecution of the Catholic Church in 1314. It is claimed he was a martyr for the cause of Christ, and that the order is spreading the true Gospel, "A Real Man is a Clean Man."[64] It is, however, not the Gospel of the Bible. Two conclusions are unavoidable:

(Continued on page 637)

The Bible, the Word of God

By Oswin F. Detwiler

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—II Tim. 3:16.

The Bible, the Word of God, has undergone far greater criticism than any other book that has ever been in existence. It has received both constructive and destructive criticism, both of which have been a proof of its divine origin. The Bible was written over a period of sixteen hundred years by kings, priests, warriors, shepherds, publicans, fishermen, scribes, and tentmakers, who all follow the same plan toward one end, which is the world's redemption by the Son of God. This, no doubt, is one of the strongest proofs of the divine authority of the Scriptures. "Who is this that darkeneth counsel by words without knowledge" (Job 38:2).

Our Lord, while here upon the earth, witnessed to the authenticity of the Scriptures. He raised the dead, He healed the sick, and performed many other miracles which are recorded. If we reject these miracles, we make Jesus an imposter, a Jewish peasant, changing the history of the world. To make an imposter weave into his life the fulfilment of prophecy, live a pure and holy life, undergo intense suffering, make His religion an influence over the whole world, is to admit a greater miracle than the whole Bible contains. Without the presence of God the miracles would have been utterly impossible (John 3:2). They were something wonderful for the eye to behold; however, they were intended to show man that Jesus was the Messiah (John 14:11), thus giving them a deep spiritual meaning.

The prophets are witnesses to the authenticity of the Scriptures. They all regard themselves as spokesmen of God. The true prophets often prophesied against their own will. Moses said that he is "slow of speech." Isaiah trembles before the vision in which he was called. Jeremiah shrinks before the task entrusted to him. Jonah "rose up to flee from the presence of the Lord." They all have one thing in common; namely, "Thus saith the Lord"; "The word of the Lord came"; "Hear ye the word of the Lord." In their cases God receives all the honor, while the false prophet is "giving out that he himself is some great one" (Acts 8:9). The prophets had a message of judgment, but with it the Messianic hope. "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

The morality of the Bible is altogether contrary to the human nature. "Behold, I am vile." "We have sinned and have committed iniquity." The moral duties which are given in Scripture are not the kind which man would discover or approve. When our Lord came, the Romans were proud of their military power and the Greeks of their superior wisdom. Among the Jews a Pharisaic spirit prevailed. They hated their conquerors and the Gentile world at large. However, Christ did not court any of them so as to have the favor of the people, but rebuked all error. He taught that all were on one level before God; also that we are to love our enemies, and to return good for evil. These are utterly contrary to human thinking. While the Gospel teaches these duties, it exhibits them as spiritual heroism of which the world knows nothing.

In the Scriptures sin is everywhere spoken of as evil against God. This also is contrary to all heathen philosophy and to the human heart which endeavors to justify itself in its sinfulness. Sin is dishonoring God. This is brought out very vividly throughout the Scriptures from Genesis to Revelation. First of all, our parents were driven out of the Garden because of sin. The world was destroyed by water because of sin. The Amalekites, Sennacherib, and Belshazzar were destroyed because of sin (Ex. 17:16; II Kings 19:22-37; Dan. 5:23). Because men "did not like to retain God in their knowledge, God gave them up to a reprobate mind, to do those things which are not convenient" (Rom. 1:28). God's controversies with Moses and with the Jews (Num. 20:12; Heb. 13:9) were because of sin. The division of Solomon's kingdom into the kingdom of Judah and Israel and the final destruction of both were all because of sin.

The great object of the writers is to exalt God. This also is an evidence of the truth of the Scriptures. If man wrote the Bible he would exalt himself and not God. The fact that God is exalted in the writers of the Scriptures is illustrated in Moses (Deut. 1:31; 2:33; etc.); Joshua (Josh. 23:3); David) I Chron. 29:11, 14); Daniel (Dan. 2:20, 23, 30); Ezra (Ezra 7:28); Nehemiah (Neh. 2:12); Peter and John (Acts 3:12-16); Paul (Acts 21:19; I Cor. 3:5); John (Rev. 5:12, 13).

Fairness, sincerity, and freedom from prejudice are very noticeable throughout the Scriptures. If man wrote the Scriptures he would, no doubt, lay great stress on some pet theory of his own. The Bible denounces the sins of the people. "Ye have been rebellious against the Lord from the day that I knew you," is said by Moses, and later writers give the same view to the close of the Scriptures. When we study the life of great men of the world there is, as a rule, nothing said of their sins but only that which upholds them. But the inspired writers record with fullness the sins of evil men as well as the men of God. We have the record of Noah, a man who was righteous before God, being drunk. The sins of Moses are recorded by his own hands. The vile sin of David is recorded. The apostles notice their own weaknesses. Paul records the disorder in the churches which he himself had planted, and his apostolic authority had been questioned among them.

The character of our Lord is among the strongest proofs of the divine inspiration of the Scriptures. This, however, like all scripture is more difficult to understand for the man of the world than a child of God. He lived a pure and holy life, and was able to say, "Which of you convinceth me of sin" (John 8:46). He was kind and full of compassion. The Sermon on the Mount is one example of His humility. He had great courage in spite of the growing tension against Him (Luke 13:31-35). He did not court any people so as to become famous, but rather the reverse.

The Christian religion has affected the character of its followers. Quoting from the unknown author of the Letter to Diognetus (about A.D. 150), "Christians find themselves in the flesh, yet they live not after the flesh. Their existence is on earth, but their citizenship is in heaven. They obey the established laws, and they surpass the laws in their own lives. They love all men, and they are persecuted by all. They are evil spoken of, and yet they are vindicated. They are reviled, and they bless; they are insulted, and they respect. Doing good, they are

(Continued on page 636)

Dependence

("I will lift up mine eyes unto the hills" Psalms 121:1)

I need a power outside of self,
To rid the self of wayward ills;
I need a hidden source of strength,
As firm as unmoved age-old hills.

Though hills are clothed in grasses green,
They're based on solid rock indeed.
I lift mine eyes unto them then,
Whence comes a silent help I need.

And as the quiet of the hills
Steals unobtrusively on me,
Thy hidden strength, O God, sustains
My spirit everlastingly.

Solomon F. Gingerich, 1942.
Used by permission.

The Significance of Symbolic Terminology in the Study of Prophecy

By Ezra Stauffer

The study of prophecy is fascinating d when carried on in the proper spir- and right motive it is also profitable, r God gives fulfilled prophecy as an idence of His Deity. Isa. 44:6-8. Es- cially is such a study to be com- ended in the age in which we are ring, for the Lord desires to take His ithful servants into His confidence ncerning the future. Gen. 18:17; nos 3:7. The student of prophecy, wever, does not proceed far in such study until the problem of the mean- g of the language employed in con- ying prophetic truth presents itself his mind. Is the meaning literal, or is e reality hidden in a symbol? is the oblem. The Bible is a literal Book, t due allowance must be made for e meaning of the symbolic language which such a large part of it is writ- n. The symbol used may not be lit- al or real in every instance, but cer- nly that which it represents is real d an actuality.

In the interpretation of symbols, re is, however, grave danger, and eat care must be taken in explaining e meaning of any particular symbol. e Bible must be its own interpreter this respect. The "key" of symbolic erpretation is to be found in the e of language used in prophecy that s been fulfilled.

As an evidence of the unity of the ord of God, when once the meaning symbol is determined through its in fulfilled prophecy, the funda- ntal meaning of that symbol is al- ys the same regardless of where it found in the Bible. It is true, there y be (and often are) different shades application of this same fundamen- principle, which can only to a large gree be determined by the context.

As an illustration of these truths, we l take up a study of the heavenly lies; the sun, moon, and stars. At ir creation, God said they were for as (Gen. 1:14), i.e., the heavenly lies in their natural courses sym- ize scriptural truth.

The sun is the great source of light heat so far as the earth is concern- It is the life-sustaining agency as as physical life on earth is concern-

The moon reflects the light of the and since it has no light of its own only shine in proportion as it re- ts that light. By reflecting the light he sun it sheds forth light in the kness of night. It is, however, pos- sible for the moon to hide or eclipse the light of the sun and in the phys- ical universe it is the agency which does eclipse the sun when there is one.

The stars shine in the darkness of night and as they do so they serve as guides to the traveler.

These, then, are the physical facts which are well known and in their lit- eral occurrence they serve as symbols of Scriptural truth and as such are used again and again in Scripture.

For instance, let us examine Jo- seph's dream, Gen. 37:9. Here the sun represents the father and the husband in the home; the moon represents the mother and the wife in the home; the stars represent the children of this home, in this instance, the eleven sons.

Now, as previously stated, the fun- damental meaning of a symbol is al- ways the same in Scripture, but there are various shades of application. Hence usually in Scripture the sun rep- resents or symbolizes spiritual truth in all its life-giving and life-sustaining light and power: and especially so is represented in the person and work of the Lord Jesus Christ, the bridegroom of the church. John 1:4, 5, 7-9.

The moon symbolizes the bride of Christ, the Church, and in a fuller sense the kingdom of heaven, or the whole of professing Christendom.

The stars are the spiritual children of the two foregoing; especially do they symbolize the spiritual guides or leaders.

It is also well to keep in mind that there is usually a blending of the literal and symbolic in Scriptural prophetic language. For instance, in Balaam's prophecy (Num. 24:17) we are told, "There shall come a star out of Jacob." That is, a great spiritual guide or lead- er, in this instance symbolizing the person and work of the Lord Jesus Christ. That there was, however, here, a blending of the literal and symbolic was clearly recognized by the wise men as we see in the literal fulfillment of this prophecy as recorded in Matt. 2:1-10.

Again, in the crucifixion of Jesus, when the Son of God, the spiritual Sun, was in His death agonies and as His natural physical life was ebbing away, the natural sun in the heavens was also darkened. Matt. 27:45; Mark 15:33; Luke 23:44, 45.

Also we learn that the host of Heav- en symbolizes the people of God; i.e., the kingdom of God in its various phases. In the fulfilled prophecy of Dan. 8:10, 11, we recognize this truth. Here the actions of Antiochus Epiph- anes of Syria are foretold, in his des- ecration of the Jewish worship during his wars against the Jews, the stars, of course, symbolizing the whole Jewish nation of that day and age. In this pas- sage we have a clear definition of the meaning of the symbolic term, "The host of Heaven." Hence when we turn to such passages as Isa. 34:4 compared with Rev. 6:13, 14, we take it for grant- ed that what is symbolized is in reality the apostasy at the end of the age in professing Christendom and the even- tual departure of the true Church to meet the Lord in the air. But there is also a literal fulfillment at the close of the history of this present earth, as we see from II Pet. 3:7-12.

Again, fire symbolizes war. Psa. 78: 62-64 very clearly reveals this fact. Al- so the fulfillment of the prophecies of Amos 1:4, 7, 10, 12, 14 and Amos 2:2, 5 substantiate this interpretation. Ac- cordingly the meaning of Rev. 14:18 becomes only too clear and what is re- vealed there is appalling. The present world-wide conflict most certainly does show that there is in actuality much literal fire in war. In connection with this truth a study of Rev. 8:8 with Jer. 51:25 is very interesting. A literal reading of the symbolic lan- guage of Rev. 8:8 would be a great mountain (kingdom, empire, or nation) burning with fire (aflame with war, or waging war on a great scale) was cast into the sea (as it were, caused all the masses of mankind to become involved in war) and the third part of the sea became blood (A large proportion of mankind became involved in blood- shed.), keeping in mind that the literal and symbolical is in reality blended all through these passages. What Script- tural reason do we have for these par- ticular interpretations of these sym- bols? Because the Word of God through the prophet Jeremiah uses precisely the same language in fore- telling the utter destruction of Bab- ylon. Jer. 51:25.

Babylon is a destroying mountain.

Destroyed or conquered Babylon is a burnt mountain, i.e., a kingdom de- stroyed by war, i.e., by the Medes and Persians.

However, notice the two references Rev. 8:8 and Jer. 51:25 carefully; oth- erwise it is easy to come to the con-

clusion that the mountain in Rev. 8:8 is the fall of a great kingdom. This is a possible interpretation but not a necessary one. It may mean simply a kingdom engaged in war on a gigantic scale that results in the whole world becoming involved in war. The exact shade of meaning can only be determined by a careful reading of the context.

Let us, however, return to the significance of astronomical symbolism.

As the moon is the agency that eclipses the sun and so darkens the light of the sun, so it is professing Christendom that darkens spiritual truth. Even the prophet Micah (Mic. 3:6,7) declares this same truth concerning the backsliding of Israel. "The sun shall go down over the prophets," i.e., spiritual darkness or blindness results when spiritual truth is eclipsed. Spiritual blindness results when light of the truth is rejected by those with knowledge of the truth. The heart and the will first go astray, but when this is deliberately persisted in, the intellect and understanding follow.

Our present age will close with spiritual truth going into eclipse or darkness, i.e., the sun will not give her light, because (the moon) professing Christendom goes into apostacy. The stars will fall. Compare II Thess. 2:3 with Rev. 6:13 and Isa. 34:4. And as professing Christendom goes, so the light of the sun (spiritual truth) goes into darkness because it is hidden. Men will persist in going against better light until they will not be able to discern or even to find the truth when they do seek it. The statement "The moon became as blood," is highly significant, in the darkening of the sun (Rev. 6:13). Does it mean that professing Christendom will become almost wholly involved in war to such an extent that the sun will become as black as sack cloth of hair? Truly God does reveal the future to His faithful children but that truth is hidden in symbolism that only the Word of God and the Spirit of God can unlock and reveal.

It is interesting to note, however, when once the symbolic meaning is Scripturally determined a person, as he reads, no longer thinks in the literal meaning of the symbols but in the terms of the symbolic meaning of these symbols.

Tofield, Alta.

We search the world for truth; we cull
The good, the pure, the beautiful,
From the old flower-fields of the soul,
And, weary seekers for the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—John Greenleaf Whittier.

The Waldenses

O shadowy veil which Ignorance has cast
Too long around the memorable past,
Hiding the Tyrant's pride, the Martyr's pain,
Thy needless folds be lifted now again!
'Mid Alpine mountains where the morning sun
Lights the rejoicing summits one by one
In valleys lone, in wild and wooded nooks,
By frowning precipice, or frozen brooks,
The rude WALDENSES, faithful in their fold,
Kept the pure Gospel in the days of old.
There loved they oft to bow the lowly knee
In simple prayer, from formal fetters free;
And in sequestered solitudes to raise
Untutored melodies, and songs of praise!
Familiar with the venerable Word,
An heirloom sires upon their sons conferred,
Instructed deeply in its sacred lore,
Truth was their treasure; truth and nothing more.
Their Barbes, or pastors, led them without wile
To tread the path of God, and seek His smile;
To keep afar from Antichrist, and flee
The harlot Babylon's idolatry.
For ages faithful to their trust divine,
Their lamp, though lowly, never ceased to shine;
And lit the way to life beyond the tomb,
The glimmering star of Mediaeval gloom!
Why didst thou trouble them, O cruel Rome?
How could they harm thee in their mountain home?
Thy legions should have left their dwellings rude
Unwrecked amid the Alpine solitude.
O miserable Massacre! The wail
Swells from Lucerna! Horrors fill the vale.
Vainly the poor Waldenses supplicate:
The Papal soldiers seize them, violate,
Hack them to pieces, butcher them like sheep,
Impale the helpless, fling them from the steep;
The sword is glutted! redly burns the fire.
Mother and babes, the maiden and the sire,
One heap of slaughter,—bones, and blood and mire.

O Rome, thou murderess, what power did sear
Thine heart of flesh to make it so severe?
Why did thy feet from age to age pursue
The path of Persecution, torments new
Inventing, as the unutterable pains
Of the INQUISITION? See these Dungeons, Chains,
These cruel Racks, these Stakes, these flaming Fires,
These cutting Cords in which the wretch expires;
See how the sweat of anguish on his brow
Sits in great drops, nor hast thou mercy now:
Demoniac hardness, deaf to all his cries,
While torn by tenfold agonies he dies.
Ye murky shades, and depths of savage gloom,
Ye bars of the relentless living tomb,
Ye melancholy sounds, and stifled sighs,
And horrors hid from the unsuspecting eyes,
Ye racks of wretchedness and beds of pain,
Be seen, be heard, be wondered at again!
Thousands on thousands breathed your stagnant air,
And felt the freezing of your cold despair:
Torn from their liberty and natural life,
From home, from children, husband, brother, wife;
Buried in sunken dungeons underground,
From whence no call, no cry, no piercing sound
Could reach the upper world, the friendly ear,
And left to starve and stiffen year by year;
Summoned from troubled sleep at dead of night
To stand and tremble in their judges' sight.
Unsheltered by the shield of righteous law;
Tormented to compel them to withdraw
Avowals of the truth, and to deny
Convictions rooted in sincerity;
Stripped to the skin and threatened with new pains,
Stifled till not a sobbing breath remains;
Or slowly tortured by the scorching heat
Of burning fuel 'neath the naked feet;
Hoisted by pulleys till the tendons crack,
Or dislocated on the dreadful rack—
Oh, who could bear to listen to the tale
If fully told? Yet though the heart should quail,
Hide not these horrors, lest the baneful night
Which gave them birth return to quench our light.

Recall the memory of the blessed dead,
His Martyrs whom the Lord hath comforted
Amid their gloom He made His glory shine
And cheered their loneliness with joys divine
Prisons were palaces, and darkest days
Vocal with holy songs, and heavenly praise
He gave them wings with wonder and surprise
To soar from midnight into radiant skies;
Made prayer their paradise, His truth their sun,
And crowned them when their victory was won.
O Heaven! Thy realm is richer for the host
Of holy Martyrs whom the earth has lost:
Like stars that glitter in the evening sky
When gloomy clouds and tempests have gone by,
So shine they now, their storms and sorrow past,
In endless, sweet serenity at last.

—H. Grattan Guinness.

Thus Speaketh Christ, Our Lord

Ye call Me Master and obey Me not,
Ye call Me Light and see Me not,
Ye call Me Way and walk not,
Ye call Me Life and desire Me not,
Ye call Me wise and follow Me not,
Ye call Me fair and love Me not,
Ye call Me rich and ask Me not,
Ye call Me eternal and seek Me not,
Ye call Me gracious and trust Me not,
Ye call Me noble and serve Me not,
Ye call Me mighty and honor Me not,
Ye call Me just and fear Me not;
If I condemn you, blame Me not.

—Engraved on an old slab in the Cathedral of Lubeck, Germany.

Nonresistance

Outline by the late J. D. Mininger

On earth peace, good-will to men.—Luke 14.

But I say unto you, that ye resist not evil. Matt. 5:39.

Nonresistance—Love in Action

A striking Old Testament example Nonresistance is recorded in II ings 6:18-23. Here we find the blind- l Syrian army with Elisha and the ing of Israel in Samaria. The King Israel could have killed the men in is army which he had taken captive; stead their eyes were opened in an- ver to Elisha's prayer and at Elisha's quest the army was bountifully fed id then sent to their own master. "So e bands of Syria came no more into e land of Israel."

A striking New Testament illustra- on of Nonresistance is found in Acts 60. Here we see Stephen, the man God, being stoned to death. Ste- ien "kneeled down and cried with a ud voice, Lay not this sin to their arge." Note, instead of hurling back ese missiles, Stephen manifested the irit of peace and good-will by pray- g that their sin might not be laid to eir charge.

BIBLICAL BASIS FOR NONRESISTANCE IN THE OLD TESTAMENT

It has a place in the Ten Commandments. "Thou shalt not kill" (Ex. 20:13).

Christ was foretold as being the "Prince of Peace." "His name shall be called . . . the "Prince of Peace" (Isa. 9:6).

Isaiah prophesied concerning the nonresistant Christ. (Isaiah, 53'd Chapter.)

Sorrowing—"a man of sorrows" (v. 3).
Stricken—"we did esteem him stricken."
'Smitten of God" (v. 4).
Suffering—afflicted. v. 4.
Silent—opened not His mouth. v. 7.
Sacrificing—cut out of the land of the living. v. 8.
Sinless—"no violence" (v. 9).
Stripes—"with his stripes we are healed" (v. 5).
Slaughtered—"as a lamb" (v. 7).
Submissive—"opened not his mouth" (v. 7).
Sin-bearing—"laid on him iniquity of us all" (v. 6).
Slain—"made his grave with the wicked" (v. 9).
Satisfied—"shall be satisfied" (v. 9).
Sympathy—"made intercession" (v. 12).
Servant—"by his knowledge shall my righteous servant justify many" (v. 11).

Nonresistance Practised by Abram and Isaac

'And Abram said unto Lot, Let ere be no strife, I pray thee, between : and thee, and between my herds- n and thy herdsmen; for we are ethren" (Gen. 13:8).

Isaac and his wells. See Gen. 26:15-

II. BIBLICAL BASIS FOR NONRESISTANCE IN THE NEW TESTAMENT

A. **Taught by the Apostles.**

1. **Paul.**
   a. "Recompense to no man evil for evil" (Rom. 12:17).
   b. "Live peaceably with all men. . . . Avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19).
   c. "Overcome evil with good" (Rom. 12:21).
   d. It is given us not only to believe, but also to suffer. Phil. 1:27-30.
   e. "The servant of God must not strive" (II Tim. 2:24).

2. **Peter.**
   a. Christ our Example who "threatened not" (I Pet. 2:21, 23).
   b. "If ye suffer patiently," accepted with God (I Pet. 2:20).
   c. "If ye suffer for the name of Christ, happy are ye" (I Pet. 3:14).
   d. Think suffering not strange, rejoice. I Pet. 4:12-14.
   e. When ye suffer according to the will of God, commit your souls to God. I Pet. 4:19.
   f. If ye suffer as Christians, glorify God. I Pet. 4:16.
   g. "We ought to obey God rather than men" (Acts 5:29).

B. **Exemplified by the Apostles.**

1. **Paul and Silas.**
"And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks" (Acts 16:23, 24).

2. **Peter and John.**
"And they laid hands on them, and put them in hold unto the next day: for it was now eventide" (Acts 4:3).
"And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word" (Acts 4:29).
"And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go" (Acts 5:41).

3. Historians are agreed that eleven of the twelve apostles died as martyrs.

C. **Nonresistance taught by John the Baptist.**

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, **Do violence to no man**" (Luke 3:14).

D. **Nonresistance taught by Christ.**

"But I say unto you, That ye resist not evil" (Matt. 5:39).
"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).
"Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26:52).
"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight" (John 18:36).

E. **Nonresistance Practiced by Christ.**
They spit on His face. (Matt. 26:67.) They buffeted Him. (v. 67.) They smote Him with the palms of their hands. (v. 67.) They together counseled to put Him to death. They bound Him. (Matt. 27:2.) When He was accused He answered nothing. They scourged Him. They delivered Him to be crucified. They stripped Him and put on Him a scarlet robe. (v. 28.) They platted a crown of thorns and put it on His head. They mocked Him. (v. 29.) They spat upon Him and took the reed and smote Him on the head. (v. 30.) They crucified Him. (v. 32.)

III. RELATIONSHIP TOWARD CIVIL GOVERNMENT

Pray for them. I Tim. 2:1, 2.
Pay tribute or taxes. Rom. 13:6.
Obey them. Rom. 13:1.
Honor them. Rom. 13:7.

IV. THE CHRISTIAN'S WALK

1. Walk worthy. Eph. 4:1.
2. Walk honestly. Rom. 13:13.
3. Walk in love. Eph. 5:2.
4. Walk circumspectly. Eph. 5:15.
5. Walk prayerfully. I Thess. 5:17.
6. Walk by faith. II Cor. 5:7.

V. MISCELLANEOUS MEDITATIONS

1. To kill someone will make it impossible for that person to ever repent and get right with God.
2. The consistent conscientious objector should be ready and willing to render service to such as may be suffering because of war.
3. Read Maurice A. Hess' "Defence at Military Trial."
4. When tempted to be frightened, read: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine" (I Sam. 17:37).

"And it came to pass that night, that the angel of the Lord went out and smote in the camp of the Assyrians an hundred and four score and five thousand: and when they arose early in the morning, behold they were all dead corpses" (II Kings 19:35).

VI. VALUABLE LITERATURE ON NONRESISTANCE

1. Doctrines of the Bible. By Daniel Kauffman (See pages 505-516).
2. The Saint and the Sword. By Herbert Booth.
3. Can Christians Fight? By Guy F. Hershberger.
4. War and Christian Conscience. Tract by Horsch.

Kansas City, Kans.

THE BIBLE, THE WORD OF GOD

(Continued from page 632)

punished as evildoers; being punished, they rejoice, as if they were thereby quickened by life."

Within the Christian himself, there is evidence which is purely spiritual. "The Spirit itself beareth witness with our own spirit, that we are the children of God" (Rom. 8:16). "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life" (I John 5:20). The Scriptures have met the Christian's need. He was guilty, and is freed. He was corrupt, and is made holy. He was weak, and has received strength for the surrounding temptations. He feared death, but now has a clear revelation of death. The Gospel has satisfied him. "The grace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). The Christian's personal experience is evidence which is strong enough to set aside all other evidences. He has the witness within himself that he is born of God.

In conclusion, the great controversy between Christianity and infidelity is solved in the words of Christ: "If any man will do his will, he shall know the doctrine, whether it be of God, or whether I speak of myself" (John 7:17). In the words of Paul, "But the natural man receiveth not the things of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

"Open thou mine eyes, that I may behold wondrous things out of thy law!"

Souderton, Pa.

"A man has no more right to say an uncivil thing to another man than to knock him down."

Guides for Prayer

By Floyd Shank

1. In approaching God, an humble and penitent attitude is necessary for those who are not right with Him. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). Even the righteous should confess the sins of the people for whom they are praying, following the example of Ezra and Daniel. (See Ezra 9:5-7; Dan. 9:3-19.)

2. It is necessary for an individual to have all his sins under the blood of Christ before he can get audience with God. "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18). "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:7,9).

3. Abiding in Christ is an essential for answered prayer. Unless a person has that vital relationship with the Saviour, he has no ground upon which to approach the Father. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

4. Obedience to God is necessary to get a consideration from Him. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (I John 3:22).

5. It is important that prayer is offered in accordance with God's will. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us" (I John 5:14). In some things God has stated His will. Since it is His will that every soul should be saved and that every Christian should experience the full measure of spiritual life, a revival can be prayed for with confidence. (See II Pet. 3:9 and Eph. 4:13.)

6. Prayers should be offered in the name of Christ, since it is alone through Him that man has access to the Father. "That whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16b).

7. It is essential to pray in faith to get answers to prayer. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

8. To get definite things from God it is necessary to pray for definite things. "Ye have not, because ye ask not" (James 4:2b). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

9. It is necessary to ask unselfishly in order to have requests granted by God. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).

10. Fervency adds to the effectiveness of a prayer. "The effectual fervent prayer of a righteous man availeth much" (James 5:16b).

11. Often much persistence in prayer is necessary to get from God the things requested. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily" (Luke 18:7, 8b). "Pray without ceasing" (II Thess. 5:17). "Continuing instant in prayer" (Rom. 12:12b).

A good rule is to continue praying daily for a thing until God gives us the assurance that our request is granted. That assurance may come by the visible answer to the prayer itself or through the inner voice of the Spirit.

12. To get great things from God it is necessary sometimes that prayer be accompanied by fasting. "And he said unto them, This kind can come forth by nothing, but by prayer and fasting" (Mark 9:29).

13. The united prayer efforts of several Christians has been given a special promise by Christ. "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19).

14. To succeed in the work of prayer it is essential that God be thanked for answering past requests. It is hard to overemphasize the importance of thanksgiving since in all His dealings with the human race God is endeavoring to get glory for His name. "Be careful for nothing; but in every thing by prayer and supplication **with thanksgiving** let your requests be made known unto God" (Phil. 4:6). "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20). "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15).

Goshen, Ind.

—o—

Every pea helps to fill the sack. Every worshiper increases the congregation; every member helps to make up the church; every penny enlarges the collection.—Spurgeon.

SECRET ORDERS

(Continued from page 631)

1. Masonry claims to promulgate the truth revealed by the master, e infinite Father, the Great Architect of the Universe. Since its ity is not the Holy Trinity, its father not the Father of our Lord sus Christ, it logically follows that this religion is a human in- ntion, a fiction of the human mind—to be more exact, of certain nglish philosophers of the eighteenth century. The lodge-god is an ol.

2. It is the purpose of these junior orders to teach this same re- gion to boys and girls.

There should be no uncertainty about the stand which Christians ght to take with reference to the Order of DeMolay. The boy who ins this society has united himself in the most intimate union with e world. He has thereby repudiated the covenant of his baptism d has broken his solemn promise. That which he renounced he w accepts. He has in the most literal sense become one of the rld, being joined to a brotherhood which is in part composed of believers. If this can be permitted by a Christian congregation, must first cancel from the New Testament every one of the warn- gs against being conformed to the world and against having fel- wship with the ungodly. There can be no misunderstanding about is, and where we fail to convince a young man that such is the nificance of his step, we must regard him at the very least, as hav- g so far forgotten the elements of Christian church membership at he can no longer "examine himself" properly for Holy Com- union.

"In the second place, this order claims to improve its members rally. But to aim at moral improvement without the Word of d, without Christian repentance and faith, is a denial of the ex- sive power of the Holy Spirit to work a true moral change. There a civic morality, of course, but one sanctified by God's Holy Spirit not accept the claim that any human society, working without the tives of the Gospel, can build him up morally.

'Nobody denies that the purpose of the DeMolay, named after a sonic 'saint' is to serve as a preparatory school for Freemasonry. nce we cannot temporize with this society or compromise with '[65]

B. Job's Daughters is a society for daughters, granddaughters, sis- s, and nieces of Master Masons. Its ritual was drawn up by Le y T. Wilcox, an authority on Masonic law.

The Illinois Freemason of August 20, 1921, says: "A New Order Girls—After the organization of the Order of the DeMolay for ys and the wonderful hold it took upon the hearts and minds of the th of the land, we felt sure that a similar organization would be med for girls. In this we were not mistaken, for we read of the nching upon the fraternal sea of Job's Daughters. Job's Daughters a new organization for girls between the ages of thirteen and hteen years. It has been perfected by Eastern Stars and Masons Omaha, Nebraska, and the general headquarters will be in Omaha. 'The new order, which is to be national in scope, is instituted 'to band together daughters, sisters, nieces, and granddaughters of Master Masons and of members of the Eastern Star for the betterment of social conditions and to teach practical things.' The young folks will be impressed with love of home and country and reverence for the teachings of the Bible."[66]

XI. Conclusion

1. The religion of the lodge and the religion of the Lord Jesus Christ are contrary the one to the other. Since we accept the Bible as the Word of God, we must consider secret orders as anti-Christian.

2. Since lodges are religious but not Christian, they exert a definitely detrimental influence on the church of the day.

3. As those born into the family of God by faith in Jesus Christ, we can have no fellowship with lodges, but will keep ourselves and our children entirely separate from them.

---

1. Rice, *Lodges Examined by the Bible*, p. 11.
2. Pooge, F. R., *Masonic Meditations*, p. 15.
3. Machey, A. G., *Symbolism of Freemasonry*, p. 303.
4. Pooge, F. R., *op. cit.*, p. 21.
5. Machey, A. G., *op. cit.*, p. 303.
6. Machey, A. G., *op. cit.*, p. 303.
7. Morgan, Wm. Morgan's *Expose of Freemasonry*, p. 162.
8. *Encyclopedia Britannica.*
9. Machey, A. G., *op. cit.*, p. 237.
10. Galatians 1:9.
11. John 14:6.
12. Machey, A. G., *Encyclopedia of Freemasonry*, p. 619.
13. Machey, A. G., *Symbolism of Freemasonry*, pp. 237, 238.
14. Graebner, Theo., *The Secret Empire*, p. 14.
15. Graebner, Theo., *op. cit.*, p. 18.
16. Machey, A. G., *Encyclopedia of Freemasonry*, p. 104.
17. Rice, J. R., *op. cit.*, p. 75.
18. Luke 21:33.
19. Chase, *Digest of Masonic Law*, p. 206.
20. Exodus 3:14; John 8:58.
21. Psalm 90:2.
22. II Corinthians 1:3.
23. John 14:11.
24. Matthew 11:27, 28.
25. Grosh, H. B., *Odd Fellows Manual*, pp. 297, 298, from Rice, *op. cit.*, p. 47.
26. Irvin, Wm. C., *Heresies Exposed*, pp. 85, 86.
27. Rice, J. R., *op. cit.*, pp. 61, 62.
28. Loveless, W. P., *The Christian and Secret Societies.*
29. Rice, J. R., *op. cit.*, pp. 63, 64.
30. Matthew 5:34-37.
31. James 5:12.
32. Rice, J. R., *op. cit.*, pp. 29, 30.
33. Rice, J. R., *op. cit.*, p. 32.
34. Rice, J. R., *op. cit.*, p. 38.
35. Torrey, R. A., "My Reasons for Not Joining the Masonic Fraternity."
36. Graebner, Theo., *op. cit.*, p. ix.
37. II Corinthians 6:14-17.
38. Rice, J. R., *op. cit.*, p. 23.
39. Graebner, Theo., *op. cit.*, p. 21.
40. Putman, C. E., *Secret Fraternal Societies and Unitarianism*, pp. 46, 47.
41. Rice, J. R., *op. cit.*, p. 27.
42. Ephesians 2:8, 9.
43. Titus 3:5.
44. Romans 3:20.
45. James 2:19.
46. John 3:36.
47. Rice, J. R., *op. cit.*, p. 68.
48. Machey, A. G., *Encyclopedia of Freemasonry*, quoted by Rice, *op. cit.*, p. 71.
49. Graebner, Theo., *op. cit.*, p. 16.
50. Pooge, F. R., *op. cit.*, p. 129.
51. Revelation 21:27.
52. Matthew 28:18-20.
53. Pooge, F. R., *op. cit.*, p. 26.
54. Putman, C. E., *op. cit.*, p. 38.
55. Rice, J. R., *op. cit.*, pp. 29, 30.
56. Putman, C. E., *op. cit.*, pp. 39, 40.
57. *Ibid.*, p. 40.
58. Colossians 3:17.
59. Putman, C. E., *op. cit.*, pp. 41, 43.
60. *Ibid.*, p. 50.
61. Ephesians 5:11, 12.
62. Graebner, Theo., *op. cit.*, p. 175.
63. *Ibid.*, pp. 178, 179.
64. Pooge, F. R., *op. cit.*, p. 105.
65. Graebner, Theo., *op. cit.*, pp. 205, 206.
66. *Ibid.*, pp. 208, 209.

(Read at the Missouri-Kansas Conference Aug., 1942, and published by request of that Conference.)

THE SERENE WOMAN

By Lois Johns

She is like a church steeple tower- high above a village of humble cot- es. The men respect her, the chil- n flock about her, and the young men strive to become like her. Her m and unruffled spirit gives cour- to the faint-hearted and steadies too adventurous soul. Her words as salt—unobtrusive yet indispen- le.

She lives above the every day disap- ntments that seek to disturb her ce of mind. She faces sorrow with alm smile, compensates for loss by reased industry, and accepts her nu- rous duties with silent strength. r heart is filled with pity for the gos- siper who for lack of ability to enjoy the finer things, must employ his time in speaking ill of others. The slanderer cannot darken her name, for the peace and sincerity of her expression are far more convincing than the imaginations of men can ever be.

In her, the forceful realities of life are transformed into the ideal. She has no less of pain and sadness, but to them she submits so humbly that she is master of them. Within her heart is a song and upon her lips is a smile. She is entirely predictable. For her kindness and faith are constant. The most evil deed cannot change her kindness or the greatest disappointment destroy her faith. She is like a house that is builded upon a rock, and even the wind of malice and the waves of misfortune cannot prevail against her serenity.

She sees in everyone something worth her admiration and passes over lightly the less desirable qualities. Her own heart is so filled with the pleasant and satisfying things of life that there is no room in which grievances or evil thoughts may harbor. She is not a hypocrite, showing a peace that she does not feel. But her faith is so strong and her help from God so unfailing that in all successes and all joys she remains humble and sincere, and in all sorrows and all failures she retains her inner happiness and outward serenity.

Canton, Ohio.

—o—

Stay not until you are told of opportunities to do good; inquire after them.

Peace Section by Edward Yoder

THE BITTER FRUIT OF WAR

Though most civilized people deplore war and its destructiveness, there is occasionally someone who speaks of war itself in glowing terms of approval. The claim is made that participation in the gigantic struggle of war brings out certain noble and heroic qualities in men. It is supposed that war develops such desirable traits as courage, heroism, sacrifice for an ideal, altruism, and the like. Some even believe that a liberal dose of war is good and beneficial medicine for the human race, taken periodically, of course, as an unwilling child might take castor oil or some bitter tonic at the parents' hands.

From the Christian standpoint the unique and outstanding product that invariably comes out of war, as it is carried on in a total way today, is a bitter and poisonous fruit. This bitter fruit, this poisonous product of war, is the evil spirit of hatred and the cruel thirst for revenge that are planted and fostered in men's hearts by war. Along with these are found other ugly and devastating passions and attitudes which destroy the Christian virtues and graces. Those who glory in war rarely speak of this type of poisonous fruit that grows out of war. Sometimes they even preach the necessity of hatred against an enemy as a manly duty and an ennobling and virtuous attitude.

But according to the Scriptures the hatred of fellow men and the lust for revenge on enemies are sins (I John 3:15; Rom. 12:19). They are sins which defile and destroy the basic qualities of Christian life and character; they debase and weaken all human character. Hatred does not ennoble men. It does turn people into ravening creatures who do not know what they are doing. The passion of deep hatred warps and perverts normal human reason and perverts man's usual sense of right and justice.

As for the alleged good qualities in men which war is said to produce, these are in fact not at all dependent on war for their production and preservation among men. There are no noble personal qualities—such as courage, heroism, self-sacrifice, and the like—which are not produced equally as well and better in people through the conscientious practice of religious faith and obedience to Jesus Christ. Those persons who will make a vital religious faith the basis of their life, and who take their profession of Christianity seriously enough actually to try to obey the teachings of Jesus Christ as their Lord and Master, will have abundant opportunity for the development of the noble personal qualities mentioned above. Persons of that type have through centuries of history displayed heroism, courage, self-sacrifice for others of equal and greater caliber than any produced through participation in carnal warfare.

When men think they have to turn to war and destructive combat in order to find opportunity for the development of the above noble qualities, it is clear proof that they are ignorant of what a virile Christian faith is. It is also a sad evidence of the fact that current Christianity has been too widely diluted with worldly and selfish elements, so much so that in fact today it challenges comparatively few people to the practice of the heroism and courage and sacrifice which are inherent in real Christianity and which men normally seek.

Illustrations of the hatred and the passionate thirst for revenge which grow out of the conflict of war can be found in the records of wars from the past. For example, in the time of the American Civil War numerous leaders of the press, pulpit, and platform in the North expressed their violent hatred in the demands they made for the extreme punishment of the Southern leaders, whom they declared guilty of bringing on the war together with all the loss and suffering that attended it. Men like Jefferson Davis and Robert E. Lee were publicly charged with nearly every crime imaginable. After the war had ended, clergymen and editors of religious journals were frequently the most violent in their cry for vengeance on the Confederate leaders.

One editor in referring to Mr. Davis declared: "The Great Criminal is in our hands, what crime shall be laid to his charge? Guilty of treason, guilty of perjury, guilty of barbarity, guilty of murder—such is the indictment against Jefferson Davis. He shall be written in history as the great criminal of modern times. . . . If the Government shall not hang Jefferson Davis, then let it never hang another man while the world stands." Another religious editor cried out: "If Jeff Davis and those who have acted with him in these enormities unparalleled in all the annals of time, do not deserve to be hung for their crimes and for the atrocious consequences of these crimes, then surely 'the magistrate will bear the sword in vain'." (From Dunham, C. F., **The Attitude of the Northern Clergy Toward the South** [1942], pages 177, 178).

These are mere samples of the unreasonable, un-Christian expressions of the thirst for revenge and retaliation which had been aroused through the four-year struggle of the Civil War. President Lincoln, in marked contrast to these venomous and ravenous pronouncements, was working steadily for mild peace terms and for an amicable reconstruction of the federal union of the states. He labored to prepare the way for the easy reconciliation of the North and the South when the war should cease. For his attempts in that direction the President was widely denounced and vilified. It is said by an informed writer that in his second campaign for the presidency Lincoln was maligned as no other President has ever been, largely because of his stand for a charitable peace and reconstruction. In his second inaugural address Lincoln sounded the keynote of his ideal for the peace and the reconstruction in the famous words, "With malice toward none, with charity for all." The President evidently kept his heart free from bitterness and vindictive hatred toward the South and its people. But because he advocated charitable dealing with the South after the war, he was violently denounced by those whose hearts had been poisoned with the bitter fruit of hatred and the thirst for revenge.

The same bitter fruit of hysterical hatred and thirst for revenge against the enemy grew up in lush abundance in the hearts of many Americans during the first World War. Many can doubtless still remember some of the popular slogans that were repeated at the time in the press and on the platform, slogans like "Hang the Kaiser," "Hate the Huns." In the well-known book by Ray H. Abrams entitled, **Preachers Present Arms,** the reader will find collected some of the bitterest and most hateful utterances made at that time by ministers of the churches and editors of religious journals. To the Christian conscience it is shocking and painful to read the violent utterances then made by the reputed leaders of American churches. Their attitude was one of the products of the total war effort. It was the ugly fruit that grew from the war and poisoned the hearts of men.

Today the soil is being prepared again for the growth and maturity of a terrible crop of hatred against enemies. This hatred is not just yet being so openly and blatantly promoted as was done twenty-five years ago. Worldly-wise men have observed that the excesses of hatred and violent enmity aroused at that time rather overshot their mark and led later to a reaction of disillusionment and popular pacifism among the people, which some are still loudly lamenting today. Nevertheless, as the conflict of total war goes on, as losses continue and increased casualties are reported, it is likely that the tide of popular hatred and bitterness will grow larger. Christians do well to be on special guard against the sentiments of hatred that are expressed from time to time. Let them follow Christ in praying for those who are their enemies, "Father, forgive them, for they know not what they do."

* * *

Christian Sharing

The compassion of Jesus Christ was one of the outstanding characteristics of His life and ministry while on earth. Everyone who reads the Gospels thoughtfully is impressed by the number of times it is recorded of Jesus that He was "moved with compassion" over human need and distress. The hungry multitudes, the blind and the sick, the outcast leper, all such touched the deepest chords of sympathy in the Master. As a result He gave Himself, His time, and strength, His love and compassion, and whatever He had, in order to relieve the suffering and the need in those whom He met.

Those souls who have tried in genuine

th and real earnestness to follow Christ ve generally been moved by the same spirit sympathy and compassion to share themves and what they have with the needy d the suffering. In the early Church we id that the believers freely shared material ngs with each other in circumstances of ed. And down through the centuries the rit and example of Christ have inspired ntless numbers of His followers to make roic sacrifices in order to serve and help the fortunates and the suffering ones.

Today there is suffering and destitution in world such as perhaps has never been be-e. Materialistic science, on which many d set their hopes for bettering the conditions human life, is being used in this day for troying things and is bringing distress and nt upon many millions of innocent people. e existence of all this suffering and destiion emphasizes once more the fact that only rist's spirit of love and compassion in men's arts can bring about human well being. ence and knowledge and human skill have ually proven themselves to be detrimental human welfare, unless they are in the nds of persons whose hearts are filled with love and compassion of Jesus Christ.

Regardless of whose fault it may be that llions of people are starving and dying, that llions are homeless and destitute, the Chris-n must acknowledge in the existence of se conditions the call to every follower of rist to share material things with the needy the name of Jesus. Today, as never before, ristians must feel and exercise the compas-n of Jesus whom they claim to follow as ir Lord. They must make sacrifices for ping others and relieving distress; not to so is in fact to deny their Lord Jesus Christ. the degree that they share in their Master's rit they are eager and ready to lower their ndard of living, as the world speaks of it, a level where they can in some measure w genuine sympathy and compassion h the needy and the suffering.

The opportunities for compassionate Chris-n sharing with the suffering millions of h through relief work are necessarily lim-l while the war continues. Nevertheless h opportunities for distributing relief as exist should be eagerly embraced by Chris-ns. In lieu of opportunities for giving large e relief just now, we as Mennonites have ther unique opportunity for Christian ring, for which we should be grateful. We share with those of our brethren who are ed by the military draft and are sent to the ilian Public Service camps because of their science against war. The support of these ps is not to be regarded as a tolerable den which must be taken up and carried paying out more or less graciously so and much money at intervals. We should er look upon it as a precious opportunity hare with the young brethren in the real it of Christian faith and brotherhood. it be the case that God intends that the ent C.P.S. program shall be a training nd for the membership of the Mennonite rch, to train them in the giving of their ns in a large way as never before? Are being thereby disciplined in the grace of istian sharing on a new and greater scale than has been practiced any time before? May this intensive training in Christian sharing prepare us for the practice of such sharing on a scale still larger, sharing with the countless victims of the war when finally the conflict stops.

How may this Christian sharing be made as personal and real as possible for the members of the congregations? How can our giving be made something more vital than merely dropping some coins or currency into a collection plate? Some thought could well be devoted to this question in the congregations. The holding of the offerings ought to be planned well in advance, and the taking of the offerings might with profit be made into a bit of simple ritual which would help those who contribute to enter into the spirit and the experience of Christian sharing in a real way, in a way that will bring spiritual blessing to the giver or sharer.

For example, if a congregation has members absent in C.P.S. camps, the pastor or someone might write to these and ask for letters written to the home congregation, which could then be read publicly at the time the offering is taken for the C.P.S. support. Members of the congregation might be specially encouraged to write friendly letters to brethren in camp whom they know, as a part of their sharing through material support. Other simple ways can readily be thought of for making the support of the C.P.S. program a really vital experience in brotherly Christian sharing.

The giving of contributions in the congregation for relief work can likewise be made an impressive act of worship to God and of sharing with the needy. The needy and the suffering, and those who minister to them, could well be made the subject of special prayer in the congregation for the week in advance of the relief offering. The congregation might be encouraged to observe a simple fast previous to the day of the offering, doing without a meal or two, just for once to feel what it is like to be hungry, doing something to help themselves in a slight degree to sympathize with those millions who are always hungry these days. Above all, it is necessary to sacrifice comforts and to simplify our mode of living as much as possible, else the giving of a little money to relieve starving people is likely to be a mockery, at least it is far removed from compassionate Christian sharing in the name of Him who was so many times moved with compassion for the needy multitudes.

Brief Items of Interest

Not so long ago there was issued A Statement by American Protestant Leaders to Their Fellow Christians on the Moral and Spiritual Issues at Stake in the Outcome of the War. It was signed by ninety-three ministers and church leaders. The document embodies a few expressions of humility and of Christian principles. It was, however, drawn up in order to summon the Christians of America to give fuller support to the war. It practically commits its signers to the belief that certain moral and spiritual values cannot survive today without a United Nations victory.

If the viewpoint expressed in this Statement were correct, one has to wonder how it was possible that the moral and spiritual values of later Judaism ever survived the days of Nebuchadnezzar, or how it was that Christ's work ever survived Calvary, or how the primitive and defenseless Christian Church ever survived the persecutions of the pagan Roman Empire. The teachings of the Scriptures and of history seem to be that the moral and spiritual values which have their roots in God's will and purpose have never been dependent for their existence on political and carnal force. Yet many Christians today appear to be absolutely convinced that God's cause on earth is doomed to extinction, if the United Nations do not win this war through a crushing victory over their enemies.

* * *

General Lew Wallace, the author of **Ben Hur,** was a pacifist. After a military career, Wallace became a man of letters. He spent some years in the Orient studying in preparation for the writing of his book, **Ben Hur.** A recent writer in the **Shane Quarterly,** as reproduced in **Religious Digest** for October, 1942, says of General Wallace the following:

"He said in a lecture that I was privileged to hear, 'When I began to write **Ben Hur** I was not a believer; I now believe that Jesus Christ was the Son of God.' He had put six years of intensive study into the writing of the book. In order to present a true picture of the Christ he had to know the whole background up against which the picture of the Christ is thrown in the New Testament. He had to know Judaea with its Pharisees, Sadducees, priests and high priests; its religious and political hatred of Gentiles generally and especially of the Romans, and its ancient and inherited military spirit. Likewise he had to know Rome, its history, its military spirit and prowess, its sword-built empire, and its ancient 'Gestapo' of spies and tax-gatherers with whom Judaea was infested. Against all this he saw the Christ in action. He saw the spirit of Christ, the teachings of Christ, and the climax of the Great Master in death and resurrection. When, then, General Lew Wallace came to know Christ against Christ's own background he became a pacifist. He discovered in that the source of Christian pacifism."

The writer of the above then proceeds to prove from the book, **Ben Hur,** itself that Wallace was himself a convinced believer in the principle of nonresistance.

* * *

It was reported some time ago that there are 876 conscientious objectors in alternative service work camps in Canada. Most of them had been sent to British Columbia, where they are engaged in fire prevention in the forests. These objectors come from perhaps as many as sixteen religious denominations, and are together in the same camps. In a recent number of **Die Mennonitische Rundschau** (Winnipeg) an earnest appeal was addressed to the Mennonite congregations, pleading for the conscientious observance of the conditions of furlough leaves on the part of the Mennonite young men. It appears that some of the c.o.'s abuse their privileges in connection with furloughs, and a few Mennonites among

them. The committee that issued the appeal plead for careful co-operation with the authorities in all such matters, lest the privilege of rendering alternative service might be jeopardized for the future. The same committee also reported favorably on the faithful and conscientious service that is being rendered by the great majority of the Mennonite objectors in the work camps.

* * *

The Loyalty of a Christian

I pledge undying allegiance
To God, the Father of all men,
who is worthy of my highest loyalty,
whose sacred name I will always reverence,
whose holy will I endeavor to do;

To Jesus Christ, the Saviour of mankind,
who says, "Seek first the kingdom of God,"
pray, "thy kingdom come . . . on earth,"
forgive—take up thy cross and follow me;

To all members of God's one great family,
of every tongue
in every clime
on every shore,
I will seek to become a true brother,
a faithful friend,
a humble servant.

Frank D. Campbell, in **The Messenger of Peace.**

——o——

MENNONITES IN EUROPE

By John Horsch. Mennonite Publishing House, 1942. Price, $2.00.

Thirty years ago the Publishing Committee of the Mennonite Publication Board expressed the need for an authentic church history. Fifteen years ago the General Conference authorized the preparation of a Mennonite history in two parts. John Horsch, the outstanding American scholar of Mennonite history, was appointed to write the first volume on **Mennonites in Europe.** The Church will always be profoundly grateful that Brother Horsch was able before his final illness and death to so nearly complete his work, that with a certain amount of editing it could be published as intended.

This book is indeed the **magnum opus** of Brother Horsch's long labors as a Mennonite historian. Here is collected for the first time the essential information concerning the origin and the development of the Mennonite Church in Europe. Innumerable historians and original sources have contributed the facts which make it possible to see what happened when our church was born and why it happened. It is a marvelous story which makes the heart burn with sympathy and admiration. Brother Horsch has told the story without rhetorical embellishment. The facts speak for themselves.

There are some books that every well-informed Mennonite must read. This is one of them. It will have to be in every complete Mennonite library, and it should be in every Mennonite home. Much of the material in the book has been published in articles by Brother Horsch in our various church publications throughout the past forty years, but here it is collected, organized, and unified.

We understand that Brother Horsch's historical writing has been criticized by some non-Mennonite scholars on the ground that he writes with a prejudice, laboring to defend the Mennonites, and thus sacrificing the objectivity which ought to characterize the writing of history. It is true that Brother Horsch wrote obviously as a Mennonite, and he does defend the movement which became the Mennonite Church against the maligners who wrote with a bias against it. The Anabaptists and the denominations which arose from them have suffered so much misrepresentation and false charges that it would seem objective history would be glad to have somebody present some evidence on the other side. The average person today who is informed at all on the subject of Anabaptism has heard sufficiently of its fanatic fringes, such as the Munsterites. It is important that the world should know that the Mennonites are not descended from those ungodly fanatics. In **Mennonites in Europe** the whole range of the Anabaptist movement is set in its proper relationship, and as to the true character of Mennonitism we have here through extensive documentation the testimony of non-Mennonites rather than of Mennonites.

This history is of fundamental importance to those who would understand the doctrine of the Mennonite Church. The Mennonite creed and practice appear in their true light only when seen under the illumination of Mennonite history. A considerable portion of the book—all of part 3—is devoted to the history of various doctrines the Mennonite Church holds dear, such as believer's baptism, liberty of conscience, authority of the Scriptures, nonresistance, and nonconformity to the world.

With this book in our hands the church now awaits with eagerness the second volume of our denominational history, which is being written by H. S. Bender who is now, since Brother Horsch's death, the outstanding Mennonite historian. —Paul Erb.

——o——

THE TRUE WISDOM

A man may know all about the rocks, and his heart remain as hard as they are; a man may know all about the winds, and be the sport of passions as fierce as they are; a man may know all about the stars, and his fate be the meteor's, that after a brief and brilliant career is quenched in eternal night; a man may know all about the sea, and his soul resemble its troubled waters which cannot rest; a man may know how to rule the spirits of the elements, yet know not how to rule his own; a man may know how to turn aside the flashing thunderbolt, but not the wrath of God from his own guilty head; he may know all that Laplace knew—all that Shakespeare knew—all that Watt knew—all that the greatest geniuses have known; he may know all mysteries and all knowledge, but if he does not know his Bible, what shall it avail? I take my stand by the bed of a dying philosopher as well as of a dying miser, and ask of the world's wisdom as of the world's wealth, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

I despise not the lights of science; but they burn in a dying chamber as dim as its candles. They cannot penetrate the mists of death, nor light the foot of the weary traveler on his way in that valley through which we have all to pass. Commend me, therefore, to the light which illumes the last hour of life—commend me to the light that can irradiate the face of death; commend me to the light that, when all others are quenched, shall guide my foot to the portals of that blessed world where there is no need of the sun, and no need of the moon, and no need of any created lights; for God and the Lamb are the light thereof.

Brethren, leave others to climb the steeps of fame. Brother, sister, put your feet upon the ladder that scales the sky; nor mind though your brows are never crowned with fading bays, if you win, through faith in Jesus, the crown of eternal life.—Dr. Guthrie.

——o——

TRUE HAPPINESS—WHERE?

Not in pleasure. Lord Byron was a famous lover of pleasure; but he wrote, "The worm, the canker, and grief are mine alone."

Not in wealth. One of America's millionaires, Jay Gould, said when dying, "I suppose I am the most miserable man on earth."

Not in infidelity. Voltaire was an unbeliever of the most pronounced and defiant type. He wrote, "I wish I had never been born."

Not in fame. Philip the Third of Spain said at the end of life, "Would to God I had never reigned. What doth all my glory profit, but that I have so much the more torment in my death?"

True happiness is found in God alone. Nothing else has ever satisfied the human heart, and nothing else ever can. "I shall be satisfied, when I awake, with thy likeness." "Happy is that people, whose God is the Lord."

—Selected.

——o——

"Be not angry that you cannot make others as you wish them to be, since you cannot make yourself as you wish to be."—Thomas à Kempis.

Bear the hen's cackle for the sake of the eggs. Little annoyances must be put up with because of great advantages.—Spurgeon.

Life is neither a pleasure nor a pain. It is serious business, to be entered on with courage and in a spirit of self sacrifice.—De Tocqueville.

Happy is he who has learned to do this one thing: To do the plain duty of the moment quickly and cheerfully whatever it may be.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, OCT. 22, 1942 (Herald of Truth Established 1864) No. 30

EDITORIAL

Let the peace of God rule in your ts, to the which also ye are called ne body; and be ye thankful."

—o—

ere is a rule for all Christian people: hatsoever ye do in word or deed, do in the name of the Lord Jesus, ig thanks to God and the Father by "

—o—

is impossible to "do all in the name ne Lord Jesus" without being first upon the altar of the Lord. Only as are completely upon the altar ualified to represent the Lord Jesus st and consistently serve in His e.

—o—

oyalty to Christ begins with a full nder to Him. Having yielded our- s to Him, we accept His Headship ne Church, His will as set forth in Gospel of Christ, and we serve Him h reverence and godly fear." Loyal- Christ means also an unquestion- oyalty to the Church which makes nest, earnest effort to "observe all gs whatsoever" He has commanded

—o—

ree things that belong to a child of are (1) a good conscience, (2) fulness, (3) seriousness.

appy is he that condemneth not elf in that thing which he allow- Like Paul, we should seek at all s to be blessed with "a conscience of offence." Conscience, to be ac- ble unto God, should be both pure on the altar of the Lord.

merry heart doeth good like a cine." This does not mean foolish- irreverence, or ungodliness. It is oy of the Lord that brings gladness e hearts of the children of God. tever we may be called to face or to let us "Be of good cheer."

all that we do, and whatever may ur surroundings, we should at all be serious-minded. It is not neces- sary to be gloomy or blue-eyed when things do not go as we would like, neither does cheerfulness mean foolish nonsense. "A merry heart" and a sober mind make a good combination. Under all circumstances "we should live soberly, righteously, and godly in this present world."

—o—

The simplicity of the Gospel is exemplified in the lives of all people who follow in the footsteps of the meek and lowly Lamb of God whom we recognize as our Saviour and Lord. It is the very opposite from the vain display of the proud, whose abominations are everywhere testified against in Scripture. Vain display in dress is condemned in Isa. 3:16-24. The folly of a pompous parading of self is set forth in Luke 18: 9-14; 20:45-47. But whether it is in our dress, in our speech, in our manner of life, in our literature, in our business methods, let the simplicity of the Gospel be in evidence in all that we do, in all that we are. The ideal Christian life is set forth in Eph. 4:1-3; "lowliness and meekness" being the jewels mentioned which far outshine all the vain display of the world which too many Christian professors pattern after.

SOME LIVE QUESTIONS

Where shall wisdom be found?—Job 28:12.

Lord, what wilt thou have me to do?—Acts 9:6.

What must I do to be saved?—Acts 16:30.

If the righteous scarcely be saved, where shall the ungodly and the sinner appear?—I Pet. 4:18.

What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?—Matt. 16:26.

If God be for us, who can be against us?—Rom. 8:31.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?—Psa. 24:3.

MILITARISM, PACIFISM, NONRESISTANCE

These three words represent three schools of thought that are brought to light when the war situation becomes prominent. In times of peace, but with war as an ever present possibility, most people may be classified under two heads: (1) the war party; (2) the peace party. The first may be call militarists; the second, pacifists. As for nonresistant people, they are in a class by themselves, as we shall notice later on. Let us notice these three classes separately.

I. Militarists

This class of people, while professing a preference for peace rather than war, believe that the practical way to preserve peace among nations is through preparedness for war. Their slogan is, "In time of peace, prepare for war." Theirs is a war psychology. When the rumblings of war are heard in the distance, they constitute the war party. When war actually breaks out, they are aggressive in promoting a war psychology, doing their best to get the masses of people war-minded. They contend that it is every man's duty to support the war—whether as enlisted soldiers, sailors, marines, or aviators—or supporters of war in a noncombatant capacity. The more numerous and resourceful these war-parties are on both sides of the conflict, the more savage and destructive the war.

II. Pacifists

The pacifist looks at war from a different viewpoint. He sees the awfulness, savagery, destructiveness, and demoralizing nature of war. If he is a Christian, he recognizes the force of the teaching of Christ the Prince of Peace, and of the apostles whom He ordained to preach the Gospel of peace among "all nations." He recognizes that ever since the fall of man (the first-born child turning out to be a murderer) there has been strife and contention, hatred and murder, "wars and rumours of wars," to foster

the work of destruction among the human race. He recognizes that wars invariably leave demoralizing and destructive influences which make even conquering nations losers through the dreadful carnage. For these and other reasons the pacifist testifies against the destructiveness and savagery of war, preaches peace, and opposes militarism. The numerous pacifist organizations between times of war are accounted for because of these reasons.

But the average pacifist is weak in that his pacifism becomes weak (is often lost) in times of war. It is common knowledge that many who, during periods of time between wars were among the loudest in their testimony against war, lost their testimony for peace and turned into supporters of "this war" which is intended to make all future wars impossible. We heard it in World War I; we are hearing it again in this time of World War II.

III. Nonresistants

This is the class of people who through conscience and loyalty to Jesus Christ the Prince of Peace are adherents to and witnesses for the scriptural doctrine of **Nonresistance.** They remember that the prophet described the (then) coming Messiah and Redeemer as "The Prince of Peace" (Isa. 9:6); that when, according to the Prophetic Word, He finally came to earth, the heavenly host proclaimed the doctrine of "on earth peace, good will toward men" (Luke 2: 14); that after He entered upon His ministry and "taught as one having authority" (see Sermon on the Mount, Matt. 5-7), He taught after this fashion: "Resist not evil;" "Love your enemies;" "Do good to them that hate you;" "They that take the sword shall perish with the sword;" "If my kingdom were of this world, then would my servants fight;" etc., etc., etc.

The disciples of Christ, like their beloved Lord and Master, likewise proclaimed the doctrine of nonresistance. Here are a few excerpts from their writings: "Avenge not yourselves;" "If thine enemy hunger, feed him;" "Overcome evil with good;" "The weapons of our warfare are not carnal, but mighty through God;" "The servant of the Lord must not strive;" "As much as lieth in you, live peaceably with all men;" etc., etc., etc. These quotations from the apostolic writings throw some light on what our Lord and Saviour (the great and mighty Prince of Peace) had in mind when He said: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Nonresistant people are nonresistant because they are loyal to the teaching of Christ the Prince of Peace. This does not mean that they are not submissive to civil government, or to any of "the powers that be" on the earth. They are pacifists, in that they are advocates and promoters of peace. But their peace principles are the same in times of war that they are in times of peace. While they can not consistently belong to any resistant body like "The War Resisters' League," neither can they conscientiously or consistently disobey the commands and the admonitions of Christ and His apostles because some earthly authority commands them to do so. Being loyal to the nonresistant teaching of the Gospel of Christ, they prefer the name "nonresistant" to any other name that may be applied to the peaceful followers of Christ.

But we are not consistently nonresistant unless we exemplify all other teachings of our Lord that belong to a life of peace and holiness. With the peace of God reigning in our lives, let us move forward in faith and love, willing to suffer for righteousness' sake rather than inflict violence upon others, remembering the divine assurance, "I will never leave thee nor forsake thee."

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

(For the line of thought herein set forth, we are indebted to the late Bro. J. A. Ressler, for whom we published an article along similar lines sometime during World War I.—Editor.)

CONSECRATION

By L. J. Lantz

We are the Lord's;
The One who made us all,
The only One who can rightfully call
The earth His own;
Before whose throne
Of judgment, all shall gather at His call.

We are the Lord's;
The Lord who came to save,
Who bore the cross,
Who freely gave
The best that Heaven could give,
That we might live.

We are the Lord's;
And He will come again,
Some great, glad day,
To take His own away
To that celestial and eternal shore,
Where we shall part no more.

We are the Lord's;
Our Lord is ever near,
Though dark the night,
And cold and drear,
Our path is clear;
We need not doubt nor fear.

We are the Lord's;
To go or stay
Where He shall say;
To do each day
What He will have us do.
We are the Lord's; are you?

Paradise, Pa.

GOD'S PLANTINGS

By Elias B. Martin

How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. —Num. 24:5, 6.

When they knew God, they glorified him not as God.—Rom. 1:21.

It is interesting and instructive to trace carefully the rise and growth, and the continual relapse and decay, of the many gardens which the Lord has planted in the human race in the various ages of the past. To the casual observer it seems unthinkable and almost unbelievable that a people who, once having been delivered from the darkness of superstition and heathendom and having entered into the light and knowledge of the love of God, could ever again lose such light and revelation and plunge again into darkness and idolatry. Yet the records of God's Word, and the records of the human race, plainly bear out these facts. As Paul writes in Rom. 1:21, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind."

First, we know that the primitive planting in the garden of Eden was short-lived. The tempter soon came and enticed Adam and Eve to disobey God, so that He had to drive them out of the garden. Then, in spite of the godly line of Seth and the tremendous testimony of Enoch, wickedness triumphed, and God had to destroy all flesh by the Flood.

In Noah and his family God again planted a purified garden. But this too was short-lived; evil gained the ascendancy and the tree fell at the dispersion at the tower of Babel.

God again took of the fruit, and in the call of Abraham we find God's husbandry and the growth of a peculiar people, called out and separated from the nations and from their idols. But the godly seed became apostate again and again. They fell under the Judges and God again established them by giving them a king in David. But this did not last long. They fell into idolatry and finally they were carried captive to the very seat of idolatry. After being restored, they fell again; so low into formalism and legalism that when their Messiah came they did not know Him and refused to accept Him. God set them aside; as the natural branches of the True Olive Tree they were cut out, and the Gentiles as wild branches were grafted in. And so in the Church, God again planted His Truth into the human race. But in spite of the remarkable

wth of the first two centuries, this in was short-lived. In the Roman rch Satan planted his idolatry into Church—into God's Garden, and l gave them over to a reprobate id.

he few sprouts that sprang up of the th were soon choked out by this verful apostasy; until at last, under cliffe, Huss, Menno Simons, Luther, vin, and others, the Truth sprouted e more, and came into fruition. Yet, , the same fatal paralysis super- ed; and there had to be revival after val. But all these were short-lived, n new outburst of the Spirit being urn poisoned by the enemy. In the lernist movement of today the palm ruth is tottering to its fall, and God n large measure turning to heathen ls for virgin soil for fresh plantings the Garden of Truth.

Vhy these continuous defeats of teousness and faith? Is evil strong- han God? Must it always prevail? st the tares always choke out the d seed? To answer these questions must realize that God's revealed de- n for this dispensation has not been compulsory conversion of the world. e, He wills that all should repent. throughout all these ages His divine gram seems to have been to take out ople for His name—for a called-out ple, separated from the world. And n these He has been filling the many isions of heaven, with those who e heard His call, and chose them to me His own. Man is a free moral nt, and God gives us the privilege hoose to obey and follow either Him atan.

he Jews had the idea that they alone e God's people; that the Gentiles no part with Him. I am afraid that as Gentiles are also too much of the nion that He is only a white man's : that we have a monopoly, or a erence, with Him, now that the s are set aside. And too often, also, seem to be taking the attitude that it ut a favor, or an act of kindness on part, if we share a little of His good- with the heathen. Indeed, we have n very sparing, and may have dealt ut very grudgingly to them in the . But let us remember Paul's words Rom. 11:18-21: "Boast not against branches. . . . Thou wilt say then, branches were broken off, that I ht be graffed in. Well; because of elief they were broken off. . . . Be high-minded, but fear: for if God ed not the natural branches, take l lest he also spare not thee."

it possible that while we, as Gen- Christians who claim to have the eminence with God and are living at in a state of luke-warmness, "rich, in need of nothing" spiritually, iting against the natural branches e Jews, and looking down on the heathen—is it possible that God is cutting us out as unfruitful branches and is grafting in wild branches from the heathen? Probably when Christ comes for His Bride, the Church, those of the living who will be going along will be mostly from the heathen.

In writing this first chapter of Romans, Paul probably had the descendants of Noah in mind, where they knew God, and had a new covenant and a sign in the heavens to begin with. But instead of scattering abroad and filling the earth, they found a plain in the land of Shinar, and they dwelt there. Here they desired to make themselves a name, lest they be scattered abroad. Thy did not obey God's command, neither did they give Him the honor, but they desired a name for themselves. While they knew God, they glorified Him not as God, neither were they thankful; and they did not like to retain God in their knowledge, so God gave them over to a reprobate mind, that they worshiped the creature more than the Creator.

But this applies with equal force to our generation—to those who profess to be Christians. They seek after the things of the world, and do not care to retain the knowledge of God in their minds. They recognize Him only as a God of love and a God of nature, but they do not want to have their sins exposed: they do not want to come into close contact with Him. In their universities and theological seminaries they endeavor to discredit the Bible, and to outreason its teachings with their so-called "science," teaching evolution in place of Bible doctrines, and denying the Deity and Sonship of Christ. While "they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

In England they examined the children to see what knowledge they had of God, and they found that only one out of five had any knowledge whatever of God, or of Jesus. So they decided it was high time to teach religion in the schools. And in New York City, in a similar survey of school children, they found that less than one in ten had a knowledge of God. The "Lutheran" (official organ of the Lutheran Church) gave out some startling figures as to church attendance in the United States. It said that on the average Sunday morning only eight per cent of the population of the United States attended church, and in the evening two per cent. Only 29% ever attended church—many only once a year, or only on special occasions, although about 40% of the population had their names on some church register. While "they knew God, they glorified him not as God, neither were thankful," nor do they care to retain Him in their knowledge.

The Mennonite Church has held out the longest of any of God's plantings. For over four hundred years we have held to the faith, and have upheld the Bible doctrines. But what have we to boast of? When God looks on the Church as a whole, what does He see? Numerous divisions and schisms, who vary in doctrines from the foremost among modernists to a dead formalism where salvation is sought in man's works. We, in our particular branch of the Mennonite Church, are enjoying more spiritual liberty and activity than our forefathers of fifty or seventy-five years ago. Then the Sunday school was not general, evangelistic meetings were looked upon with disfavor, and missionary work was not yet begun; Bible schools and young people's Bible meetings were not yet started. With all these activities and opportunities one would expect the Church to make great progress spiritually; and thanks to God, there are yet many scattered throughout the whole Church who are real Spirit-filled pillars of the Church; and young people, too, who are a credit to the Church, and to God. But in spite of this there is a decided drift towards the world: indifference on the part of many —being taken up with their work; and in others seeking after the pleasures of the world, neglecting the study of the Word; leaving the spiritual work of the Church to others, and shirking their own duty towards their Lord and the Church—all these tend to lower the spiritual life of the Church in general. I have been wondering, if Christ should delay His coming for a generation or two, what will the spiritual condition of our Church be like when He comes?

Brethren and sisters, this all depends on the attitude that you and I take, and what we do about the present trend towards the world in our Church—whether we, like Elijah and Daniel of old, will dare to stand alone, true to the Word of God, when our friends and loved ones around us turn towards the world, or whether we follow their lead, and will be found in the world, and of the world, when Christ comes.

"Dare to be a Daniel,
Dare to stand alone;
Dare to have a purpose firm,
Dare to make it known."

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "For in such an hour as ye think not the Son of man cometh." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Waterloo, Ont.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

City Missions

CHICAGO, ILLINOIS

(1907 South Union Avenue)

Dear Christian Friends, Greetings:—Many people wonder what one does with all the time at a city mission; so in this letter I want to give a report of these last two days and a summary of the work of last month.

Yesterday was Sunday. Bro. William Jennings preached for us in the morning. In the afternoon we visited with some guests. Sunday evening we had Y.P.M., then I preached a sermon and dismissed church. After church the young people had a hymn singing.

This morning I got up at 6:30 and went to the Union Depot to help Sister Lehman of Orrville, Ohio, to make train connections to La Junta, Colo., where she expects to take nurses' training. Her train was late; so while waiting for her for an hour and a half, who should I meet but Bro. M. C. Lehman, Bro. John Snyder, Sister Elizabeth Seiber Hernley, at different times. So we had quite a Mennonite group collected by the time Sister Lehman arrived. We made the different train connections and got tickets for each, then I took Bro. M. C. L. to Wesley Hospital, where his son Waldo works, and the rest of us went to the Mission for an 11:30 breakfast-dinner. After dinner I took Sister Elizabeth Hernley and Bro. John Snyder to the depot. In the afternoon I studied awhile, then the family and Sister Lehman went to call on Mrs. Chambers, our shut-in lady who has had arthritis for 9 years. Then we went to James Posar's for a turkey supper—the turkey was brought by some of their friends from Iowa. After the supper I took Mrs. Yoder to Mrs. Jacoby's house for a children's meeting. Mrs. Jacoby has this meeting in her home every Monday for children in her neighborhood. Then I went to a S.S. class meeting at Bro. William Brenneman's house. I got home about 11 P. M. I am answering some letters, and writing this one. Shortly I'll send a telegram to Bro. Allen Erb telling him when to meet Miss Lehman at the La Junta depot. Then I'll take her to meet the 1:30 a.m. train, after which I'm going to sleep.

This is the nature of our work. If "variety is the spice of life," this work is well seasoned. The incidental, accidental, and unexpected happens continuously. Last month I kept a brief diary to give a talk at my home church (Clinton Frame). Summarizing, this is about what I did. I spent 5 days with groups that went sightseeing in our city, and 2 days writing a form letter for all the members of the mission—this included addressing and sending; conducted two funerals and attended a third one; witnessed two coroner's inquests; took persons to the hospital six different times; hauled in two loads of furniture donated to Mission for needy folks, and hauled out one load to persons wanting furniture; made 11 trips to depots, 15 pastoral calls—some long, some short. The telephone rings between 400 and 500 times per month and the doorbell rings oftener. We had 63 guests for meals during August, and the workers (Sister Oyer and Yordy) had 56. We had several guest speakers: Brethren S. C. Yoder, Lee Miller, and J. B. Smith. We had some extra meetings such as S. S. workers' meeting, re-organization of our S.S. officers, and Bro. Smith had special meetings several evenings. The other work is the general daily tasks of cleaning, etc.

We are in the harvest-time all the time—year round. There are always people to visit, letters to write, studying to be done, etc.; so to sum up as to what city mission workers do, I would say they work about 15 hours a day—like most of the other hard working Mennonites on the farms. It is hard work, but good work and God's work. I believe it pays just as much for "over time" as many other jobs are paying at the present, except that the pay doesn't come in dollars and cents. "We'll work till Jesus comes."

Raymond M. Yoder, Supt.

Oct. 12, 1942.

LANCASTER, PENNA.

(Dillerville Mission)

As we think of what Solomon quoted in Eccl. 3:1, we find ourselves in this same position; a time to meet for the last time in this little mission station here at Dillerville, Oct. 4, with a fine group of children and faithful workers.

It may be of interest to you to know that this work started January, 1934, with Bro. John E. Landis as superintendent and Bros. Lloyd Weaver and A. Nissley Rohrer, assistants. In these eight years we have had many helpful experiences in this work. We feel sure the Lord has blessed our efforts.

The Armstrong Linoleum Company has purchased the land and building which we had occupied the last eight years. After a number of phone calls, letters, and personal contacts by our building committee, and the legal department and Executive Committee of said company, they have consented to give us the mission building, providing we move the same before Oct. 17. This is a direct answer to prayer.

Our aim is to continue at another place in this field of labor. At present we are taking the children and adults to the home base, East Chestnut Street Church, for Sunday school.

Our Building Committee had several meetings with the trustees and ministers of the East Chestnut Street Church and, after their approval of purchasing a lot and building a small place of worship, counsel was taken Oct. 11, by the East Chestnut Street congregation, with full approval to go forward with the work, for which we praise the Lord. We as workers feel this is another answer to prayer.

Our prayer now is, dear reader, that you will pray with us that the Lord will direct in His own good way in erecting a new place of worship for us, that we may continue to warn souls in this community to flee from the wrath to come.

Our building fund has grown slowly in the past six years. With grateful hearts we appreciate what has been given for this cause. May the Lord bless the givers. If you feel that you have anything more to give, be it little or much, we can assure you it will be gratefully received, and used to His glory. We know these are trying times, but let us not forget that we are dealing with eternal things. "Lost—a soul of untold value." Will you pray that others might be saved?

In His glad service,

Oct. 12, 1942. John S. Bechtold.

CONCERNING THE FINANCIAL END OF CIVILIAN SERVICE

We are at present in the fourth financial quota for Civilian Service. At a meeting of the Mennonite Central Committee and representative church leaders of all its constituent groups at Chicago on June 25, 1942, action was taken placing the financial quota for the six-month period from Aug. 1 to Feb. 1 at $2.00 per member. This figure was arrived at on the basis of an estimate that there would be an average of 1600 Mennonite boys in camp over this six-month period.

Those who have watched the inductions into the army of recent months have noticed that they have mounted into large figures. The inductions into C.P.S. camps have increased accordingly, so that at the end of September there were in M.C.C. camps 1747 Mennonites, plus 219 non-Mennonites, making a total of 1966. In these are included 39 on maintained detached service. Boys are coming into Mennonite camps now at the rate of over 200 per month. As a result of this increase the monthly expenses have mounted from an estimated $43,500 to $52,625.02 in September, and an average (by estimate) of $57,000 for the three months of October, November, and December.

It became quite obvious that because of the increase of boys in camp above what had been estimated, besides the slow progress made in getting men out on detached service in hospitals, on farms, etc., something needed to be done to help the financial situation. The amount estimated for carrying on the work for six months is just about what is needed for four months. At a meeting of the Mennonite Central Committee and a number of other interested brethren at Chicago on Oct. 3 the matter was presented and thoroughly discussed. As a result of these discussions the following actions were taken:

"Moved and passed: (1) that the present six months' budget quota period (Aug. 1, 1942—Feb. 1, 1943) $2.00, be reduced to four months, closing Dec. 1, 1942; (2) that the future budget quota periods be set for three months; (3) that the Executive Com-

ttee plan the exact method of raising and ocating this budget, taking into account e suggestions offered in the meeting."

As the Civilian Service Committee of the nnonite Board of Missions and Charities, feel that if the Church is conversant with e facts that she will get back of this revised ancial program and support it wholeheartly. The government has given us as conentious objectors great consideration in thorizing the establishment of the C.P.S. mps. Our people have rallied to their supt very well, and we do not believe that ey will fail now, even though the expenses mounting.

Assuming that the Church is ready to meet the financial obligations which the C.P.S. ogram entails, we want to make a few ggestions to our congregations:

1. Aim to have the amount for this present ota, now expiring December 1, in the asurer's office at Elkhart (or other district asurer if in the Eastern conferences) some ne during the month of November.

2. During this same period all remaining es from other quotas, where such are existing, should also be made up and paid.

3. Some systematic system of raising these funds should be followed, according to the conditions that are most favorable in your congregation or conference. Offerings monthly or at some other regular stated time will probably help to solve the problem.

4. We should make up our quotas as congregations, but we need not be legalistic about it. Families who do not have so many members in the Church but are financially able should give generously so that where large numbers of children or young people are in the Church from one family the burden will not fall so heavily upon such. Stronger congregations in a conference district may also want to help churches less able to meet their quotas.

5. We should aim to get our offerings paid in advance rather than have them trailing on behind. It will not be more difficult to keep up the offerings about a month ahead of time than a month or two behind time. The treasurer needs to send in his quota amounts to the M.C.C. promptly. This means that unless people respond promptly or about a month in advance he will need to overcheck his C.P.S. account.

6. Let us resolve to take care of the financial end of the C.P.S. program cheerfully and generously. The revised present quota calls for 50 cents per member per month. Those of us who are not called to camp should be glad to give as much as a dollar a month, or more if necessary, when we think that our boys in camp are contributing their full time without pay. Surely we will not begrudge such a small contribution in comparison as we give to support the financial program of Civilian Public Service. We can do that much easily to make possible the continuance of our peace testimony. The whole program is to be reviewed by the government soon. May we not let it be said that we failed to support what they have provided for us so that we might live true to our consciences and the teaching of the Word as we understand it.

S. C. Yoder, Chairman.
J. L. Horst, Secretary.
E. C. Bender.
Civilian Service Committee of the Mennonite Board of Missions & Charities.

GEORGE A. WEBER

(This biographical sketch of the life of Bro. George A. Weber, for ny years a faithful deacon in the congregation at Kitchener, Ont., d widely known among the brotherhood, appeared in the 1942-43 ue of the Calendar of Appointments of the Mennonite Church of ntario, and by request is now republished in the Gospel Herald. Editor.)

There are two types of people who are very useful to the church. th possess the assurance of a definite and progressive work of grace our Saviour Jesus Christ. Those of the one type have had the vileges of a limited amount of schooling but therewith have aped themselves diligently to the acquiring of practical knowledge l experience. Those of the other type have gone further in gaining owledge through schools but have not lost, as primary, their inter in the church and have yielded their services to the greater spirit demands of the times in which they lived. We find in the career George A. Weber a blending of characteristics of these two types Christians.

He was born on June 24, 1879, and was one of three sons of Daniel eber who was a farmer on the Weber homestead situated on the on road in what was then known as the German Mills district. lived on this farm with his parents until the age of ten when the nily moved to the Lichty farm in the same community.

Brother Weber continued with his parents until 1902 when he was rried to Malinda Woolner of Natchez, a daughter of preacher Jacob oolner, who was a well-known minister in Waterloo County a few nerations ago. Incidentally the year of his marriage was marked the building of the new Benjamin Eby Church at Berlin. Upon marriage he returned to the family homestead where he had spent earlier years of his boyhood, and continued there as a farmer unthe close of his life. Brother Weber was uniquely happy in his nily life and his home was blessed by the birth of seven daughters, e of whom passed away in infancy. All of his children united with l are members of the Mennonite Church.

At the age of nineteen Brother Weber was converted and joined Benjamin Eby Church at Berlin. In 1911, while still a young n in the church, he was selected as deacon in which capacity he ved for seven years as colaborer with Brother Benjamin Shoeker. Brother Daniel Wismer who had officiated at his wedding o ordained him. He served in the Benjamin Eby Church while Brethren Daniel Wismer, Samuel Bowman, and U. K. Weber nistered as pastors. In 1917, during the pastorate of Brother eber, the church was renamed the First Mennonite Church. In the ars from 1926 to 1941, (the year of his decease), Brother George eber labored faithfully in association with Brother C. F. Derstine.

As a deacon Brother Weber was a faithful and diligent servant of d. In matters involving responsibility and good judgment he was t found wanting. He was seldom absent from his post of duty l was thorough in the disposition of problems at hand, always be considerate and respectful concerning the viewpoints of those who y have differed with him. Those who knew him intimately found n to be a man of prayer and power with God. This made him a blessing in all the various circles in which he moved, whether in home, community, the local congregation, or the larger church.

Brother Weber was active in his own school district and was a member of the Board for over fifteen years. The following incident in connection with his community associations reveals something of the leadership he exercised in this field. When the new school was built in the German Mills district in 1923 he suggested the name of Parkway for the same. This name became still more significant when in 1941, by vote of representative members of the community, Parkway was substituted for German Mills as being more descriptive and fitting.

In the work of Christ beyond the local congregation Brother Weber manifested the same responsible and consecrated spirit as he did in the home church. He was faithful in his attendance at the district conferences as well as attending General Conference when possible. However his greatest contribution to the larger work of the church was doubtless in regard to the Mission Board. From the time of the organization of the Mennonite Board of Rural Missions of Ontario in 1915 he was secretary until its reorganization in 1928. The church's tribute to his continuing usefulness is attested by his being appointed secretary of the new organization. Consequently he held the office of secretary of the Mennonite Mission Board of Ontario from 1929 to 1941 at which latter date his physical infirmity necessitated the laying aside of these responsibilities.

Much more could be said regarding Brother Weber's life, character, and activities. He was a wise counselor and personal participant in the creation of the Deacons' Welfare Board which helped to unify and strengthen the work of the Conference deacons. He was interested in the activities of the young people, attending their week-day meetings with the young people of his own family. The young people of the church felt that they had in Brother Weber a true friend and faithful confidant. He had capacities of mind, developed by experience, which made him desirable as an executor of estates. He was a successful and industrious farmer. As a man, he was sterling in character; as a husband and father, he was loyal and affectionate. When the local congregation passed through deep waters he proved himself a man of God for the times, and by His grace was a connecting link that maintained the continuity of the congregation against forces which might well have proved disastrous in coming years.

Brother Weber's life was built on solid rock. On that rock he built a Christian family loyal to Christ: through that life God blessed the Mennonite Church in Kitchener and throughout the entire Conference. An adequate history of his life and labors would touch at many points the growth and development of the church in Ontario throughout the past twenty-five years, as well as reveal a large influence upon many who came under his influence in his community and through his social contacts. He lived as a faithful steward of Jesus Christ.

He died on August 21, 1941, on the same farm on which he was born, at the age of sixty-two years, one month, twenty-eight days—almost eight years short of what is spoken of as the allotted span of life. Had he lived less intensely he might have lived longer. Nevertheless he fought the good fight and his passing leaves behind the cherished memory of a true servant of God.

J. C. Fretz.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

THE BREVITY OF LIFE

By M. Smith

Friend after friend departs from earth,
Family ties are broken;
Soon family circles disappear,
One by one is taken.
No earthly ties can long remain,
This transitory life;
Change and decay is written plain
On every thing in sight.

From childhood days to aged years,
The journey is not long;
And many pass away between,
By far the greatest throng.
At any time our life may close,
And pass away from earth,
We know not what a day, or yet
An hour may bring forth.

"We've no abiding city here,"
His sacred Word proclaims,
Such truth should have a list'ning ear
As nothing here remains.
For every visitation that
Death makes within our midst,
Just verifies His sacred Word,
Which always will exist.

It's wisdom still to choose the path
His own begotten Son
Has opened up for all mankind,
Who choose to travel on.
It upward leads straight through this world,
His Word will show the way,
When life's short journey here is done,
Forever with Him stay.

Maple, Ont.

HOME

A home where Christ is loved and honored is the nearest approach to Paradise that can be found on earth.

A great responsibility rests upon Christian parents to warn the children against the snares and temptations of the world and to fortify them with a knowledge of the grace of God.

Mere morality in itself will save no one, for all need to be born again, but those who are saved are to be careful to maintain good works (Titus 3:8), and to set a good example to others.

To teach the children the way of the Lord is more important than to try to win older people from the ways of sin to God; for in the salvation of a child a whole life is won, a life that may mean much to many with whom that child makes contacts in after years, when grown to manhood or womanhood.

Jeremiah did not really attempt to seduce the Rechabites from allegiance to their determination to refrain from the use of wine. He simply gave them the opportunity to assert their principles and manifest their integrity.

Nothing influences children more than a godly and righteous example. It is useless for parents to condemn in them what they themselves indulge in.

They who would guide others aright must be careful to follow the path of temperance and sobriety. Emerson's well-known saying, "What you are speaks so loud I cannot hear what you say," is apropos in this connection.

Thoughtless men may call it fanaticism to stand firmly against the liquor traffic, but nothing can be saner than to oppose what has been productive of so much misery and wretchedness.

Drunkenness has wrecked more homes, caused more divorces, beggared more families, and ruined more children than any other vice from which humanity has suffered.—Gospel Banner.

THE MOST PREVALENT SIN TODAY

If this question was broadcast today, doubtless many and varied would be the answers, which of course would include intemperance, dope, cards, dancing, theaters, the movies, profanity, Sabbath desecration, etc., all of which are surely bad, but there is another subtle foe far worse than any of these. And sad to say, many church members professing holiness are guilty before God. If you doubt our statement, read the following and be convinced. Pastors, be true, warn your people. Sound the alarm!

The Home, Our Nation's Stronghold!

No well informed, thinking person will question the truth of the following statement, viz.: that the home, good or bad, is the very foundation of our government. The child as a rule, goes from home with fixed and very pronounced ideas as to what is morally right or wrong.

Taking for granted that even our opponents will accede to the correctness of this statement, we very naturally and logically conclude that the child who receives wrong teaching or follows a wrong example in the home, will more than likely carry these same wrong ideas into after life.

Now to The Point

If the home is our nation's stronghold (and it is) how strong will our government be, if it is to be eventually controlled by those who have not had proper home discipline?

Now who has, as a rule, the greater influence in the home, the father or the mother?

In a majority of cases, the mother unquestionably has far the greater influence. Therefore the mother's teaching and influence will very likely produce a good or bad child, and in turn these children will most likely follow this same line of teaching when they became grown.

Therefore we make the following sensational charge.

Most Dangerous and Prevalent Sin of Today—Immodesty

Because many mothers are simply ignoring God's Holy Word in I Tim. 2:9 by permitting their little girls (and in many cases, older ones, too) to appear in public in such scanty attire, it almost makes one blush for shame to look at them.

What kind of mothers will these poor little immodestly dressed girls make?

What kind of law-makers will these homes produce?

It is claimed that the fall of every nation has been preceded by a decline in its womanhood.

The following sad incident occurred right here in Los Angeles. A jail matron, in company with a policeman, took a young girl who was under age from a public dance hall and escorted her home, whereupon the poor silly mother severely rebuked the benefactress of her child and said that she wanted her girl to attend dances, but a little later this same foolish mother came in tears to this same jail matron and confessed that her girl had been misled. But what may we expect, when the Holy Bible is ruled out of our schools and dancing taught in its place.

The most dangerous and prevalent sin of today is immodesty. Parents, are you really aware that the shockingly vulgar manner in which many partially dressed little girls and some older ones, too, are permitted to appear in public is in a sense morally criminal?

Do you not realize that the greatest charm and also protection that God has ever given woman is her modesty?

Mother! surely you do not want your little girl to finally plunge into the pitfalls of the red light district. Then for your child's sake! and your own sake! protect her before it is too late. Teach her modesty.

We have laws against cruelty to our animals—but how about the actual cruelty of mothers in half dressing their poor litle girls in cold weather?—Wm. M. Bowen. Selected.

CHILDREN WITHOUT CHASTISEMENT

Soft-hearted mothers rear soft-hearted children. They hurt them for life because they are afraid of hurting them when they are young. Coddle your children, and they will turn out to be noodles. You may sugar a child until

(Continued on page 651)

Sunday School Lesson

Theme for the Quarter: Studies in the Christian Life

I. THE CHRISTIAN VIEW OF MARRIAGE

Lesson for Nov. 1, 1942.—Gen. 2:18-24; Matt. 19:3-6; John 2:1-5.

Golden Text.—Marriage is honourable in all.—Heb. 13:4.

Introductory.—Taking the golden text as the basis for our discussions, we have in this lesson the beginning of a series of four lessons bearing on family life that ought to prove to be profitable to all sober-minded searchers after truth. It is teaching that is much needed and we trust that all who are responsible for the well-being of all families will make the most of their present opportunity to meditate upon the spiritual enlightenment in store for all who are interested in knowing and doing God's will concerning marriage and family obligations.

Our Golden Text.—The words of the golden text, "Marriage is honourable in all," constitute the opening thought in the subject before us. We sometimes call marriage a Christian institution—which is correct, provided we heed the divine instruction, that it should be "only in the Lord." It is a sacred institution for all people who respect its sacredness, whether Christian or unchristian. In every clime and nation, they who enter the marriage relationship are entering into a sacred obligation. And what is sacred to all who have faithfully entered into this sacred relationship, is very dishonorable for those who have not accepted the marriage obligations. Read and meditate upon all Hebrews 13:4.

Marriage Instituted (Gen. 2:18-24).—This portion of Scripture gives us the story of the creation of Eve, taken from Adam's side, and ends with the declaration: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." It means simply this: When one man and one woman become "one flesh" through the marriage obligation, they constitute a new family, distinct from the families that both came from. That does not dissolve their relationship with the families they came from, but it does mean that their obligations to each other are closer than their obligations to the families from which they came. This thought will be further considered and emphasized in the next paragraph.

Divorce Forbidden (Matt. 19:3-6).—The Pharisees came to Christ, "tempting him," and asked, "Is it lawful for a man to put away his wife for every cause?" Jesus told them what Moses had permitted, "because of the hardness of your hearts," and added that "from the beginning it was not so." In His instructions He took his questioners back to how it was in "the beginning," and reached the keynote when He said, "What therefore God hath joined together, let not man put asunder." Neither the judge upon the bench, nor meddlesome parents, nor prejudiced friends, nor lustful tempters, nor any other human beings have any right to alienate the affections between husband and wife, or to nullify the bond which made them "one flesh" at the matrimonial altar. According to Matt. 19:3-9; Mark 10:2-12; Rom. 7:2, 3; I Cor. 7:39, divorce and remarriage are absolutely unscriptural. When one man and one woman become "one flesh" they are united for life, as only death can rightfully separate them. "What therefore God hath joined together, let not man put asunder."

Jesus Attends a Wedding Feast (John 2:1-5).—This simple narrative is easily understood, and needs no lengthy explanation to make the meaning clear. Nevertheless there are things connected with the event that merit our careful attention:

1. Both Jesus and several of His disciples were called to the wedding. Then, like now, marriage occasions may be considered social as well as sacred events. Today, a wedding event where the Spirit of Jesus is absent is not a desirable place to be. Sociability that can not be truly called "Christian" is dangerous. As for the wine used on that occasion, we believe that the governor of the feast was right when he declared that the wine which Jesus made was better than what they had before—as we can not believe that the wine that He manufactured was of the kind that "giveth colour to the cup."
2. The advice that His mother gave to the people that stood by—"Whatsoever he saith unto you, do it"—is good advice for us as well as for the people at that time.
3. This was "the beginning of miracles"—by which we understand that it was the first miracle connected with the ministry of Christ. It proved to be the first among many miracles which made Christ the greatest miracle-worker the world has ever known. And among the greatest miracles known to man is the miracle of grace which He performs in human hearts at the time of conversion, and which makes of us monuments of His grace.—K.

Bible Meeting Topic

FAVORITE BIBLE CHILDREN (Jr.).—Gen. 22:1-18; Lk. 2:40-52.

Topic for November 1

MOTTO

"Children are an heritage of the Lord."

MEDITATIONS ON THE TOPIC

I. **Bible Children Who Are Favorites.**—All children are loved of the Lord. But there are some children upon whom God's purposes have been bestowed in a special way because through them He could accomplish a great work for many others. God is no respecter of persons. He holds all accountable for their actions, and He is ready to bring blessings to all who meet the conditions of blessing.

We have favorites in the Bible because of something in their story or history that gives us special interest and pleasure. The children of the Bible that may be of special interest to children are those whose life story has brought special interest to their minds and thoughts. From these stories can be brought the lesson in their lives that will bring out the best in our lives if we take heed to the lesson taught.

OUTLINE STUDY

I. Some Children of the Bible.

1. Isaac.—Gen. 22:7.
2. Jephtha's daughter.—Judg. 11:36.
3. Samuel.—I Sam. 2:26.
4. John the Baptist.—Lu. 1:80.
5. Jesus.—Lu. 2:49.
6. Timothy.—II Tim. 3:15.
7. David.—I Sam. 17:20.
8. Joseph.—Gen. 37.
9. Josiah.—II Chron. 34:1-3.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Children."**
2. Select Some Favorite Child of the Bible for Different Individuals and Let Them Give The Life Story with Its Lessons.

For Seniors.

1. Select and Assign Three Special Favorite Children of the Bible and Let the Speakers Give the Points That Especially Impress Them.

PERSONAL THOUGHT

To be God's child is a greater thing than to be great in the eyes of men.

SEED THOUGHTS

Thy home is with the humble, Lord!
The simplest are the best,
Thy lodging is in childlike hearts:
Thou makest there Thy rest.

Dear Comforter! Eternal Love!
If Thou wilt stay with me,
Of lowly thoughts and simple ways
I'll build a house for Thee.

Who made this beating heart of mine
But Thou, my Heavenly Guest?
Let no one have it, Lord, but Thee,
And let it be Thy rest.—Lyra Catholica.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions ..... John R. Mumaw
Christian Doctrine ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

Printed in U. S. A.

THURSDAY, OCTOBER 22, 1942

Field Notes

564 members communed at the Weaverland, Pa., Mennonite Church on Sunday, Oct. 11.

* * *

Bro. John F. Garber of Harrisonburg, Va., filled the regular appointments at the Vine Street Mission, Lancaster, Pa., on Sunday, Oct. 11.

* * *

The congregation near Fentress, Va., is looking forward to a series of meetings, in the near future, with Bro. Moses Slabaugh, Harrisonburg, Va., in charge.

* * *

October 18 to November 1 is the date set for a series of evangelistic meetings at the Marietta, Pa., Mennonite Church. J. S. H.

* * *

Change of Address.—Bro. John H. Stoll and family, from Mylo, N. Dak., to Egeland, N. Dak. Their congregational relations remain the same.

* * *

Last Sunday was communion day at the Blough Church near Hollsopple, Pa.—in charge of Bro. A. J. Metzler and the home ministers. One young brother was received by water baptism.

* * *

An announcement of the 88th monthly Bible meeting at the Mennonite Mission in Columbia, Pa., to be held Nov. 1, is before us. Instructors: William Martin, M. C. Lehman.

* * *

Sister Betty Weber, Lititz, Pa., is the latest addition to our force of workers in the Publishing House. Her efficiency in secretarial work qualifies her for useful service in the House.

* * *

"We had a good conference," said a visiting minister who attended the recent meeting of the Washington Co., Md., and Franklin Co., Pa., Conference held at Chambersburg, Pa.

* * *

Bro. George Ernst, our aged minister in the Marion, Pa., district, preached for the congregation worshiping in the Chestnut St., Mennonite Church, Lancaster, Pa., on Sunday morning, Oct. 11.

* * *

Beginning Sunday evening, October 25, Bro. William H. Martin of Menges Mills, Pa., is to conduct a series of meetings at Columbia, Pa. Your prayers solicited.

* * *

The Chambersburg, Pa., Mennonite Church has arranged for an all-day Sunday school meeting on Thanksgiving day, with Brethren Clarence Lutz and M. C. Lehman as the principal speakers.

* * *

November 1-11 is the time set for a series of meetings at Masontown, Pa., in charge of Bro. Oscar Burkholder of Breslau, Ont. Your prayers solicited in behalf of the meetings.

* * *

Revival meetings are being conducted this week at the Mennonite Mission in Johnstown, Pa., with Bro. Joseph M. Nissley of Altoona, Pa., in charge. Your prayers solicited.

* * *

Bro. E. J. Berkey of Oronogo, Mo., is to hold a series of evangelistic meetings in the Salem Church near Wooster, Ohio, Oct. 21 to Nov. 1, also giving lessons on The Tabernacle. The public is invited to attend. R. L. S.

* * *

An inspirational song service is to be held in the Upper Skippack Mennonite Church near Creamery, Pa., on Saturday, Oct. 24, at 7:30 P. M. A general invitation to attend is extended. C. T. L.

* * *

Johnstown Bible School.—The 22nd term of Johnstown Bible School is announced to begin Jan. 4, 1943. A more extended announcement, giving details, will appear in next week's Gospel Herald, the Lord willing.

* * *

If previous arrangements were carried out, revival meetings are going on this week at the Oak Grove Church near Grantsville, Md., with Bro. Paul Roth of Masontown, Pa., in charge as evangelist.

* * *

An interesting program of the 14th annual Bible instruction meeting at the Salunga, Pa., Mennonite Church, to be held Oct. 21 and 22, is before us. Instructors: Henry Lutz, J. Irvin Lehman, John W. Burkholder.

* * *

The week-end Bible instruction meeting at Mattawana, Pa., held Oct. 9-11, was well attended. Brethren Ernest Gehman of Harrisonburg, Va., and Geo. R. Brunk of Denbigh, Va., were the instructors.

Communion services at the Kidron, Ohio, Mennonite Church, with Bro. A. J. Steiner of North Lima, Ohio, present, were announced for Oct. 18, and another communion service announced for the Midway Church near Columbiana, Ohio, on Sunday, Oct. 25.

* * *

A brother writes us from North Lima, Ohio: "Bro. E. M. Yost of Greensburg, Kans., gave us good meetings the latter part of September and the fore part of October. Some confessions, and members with others strengthened in the faith."

* * *

Bro. J. W. Shank, missionary on furlough from South America, filled the morning appointment at the Strasburg, Pa., Mennonite Church on Sunday, Oct. 11, and performed a similar service in the Paradise, Pa., Mennonite Church in the evening.

* * *

Bro. E. C. Bender, treasurer of the Mennonite Board of Missions and Charities, reports the following contributions for the month of September: for Missions, $31,682.32; for relief and C.P.S. funds, $32,746.73; total, $64,429.05.

* * *

On another page in this issue the Civilian Service Committee of our General Mission Board has some things of interest to say "Concerning the Financial End of Civilian Service." It is a live issue, and we feel confident that our people will meet the issue in a very live way.

* * *

A brother writes us from Versailles, Mo.: "The Lord willing, we expect to have communion Oct. 11, with Bro. J. R. Shank in charge. Our meetings are to begin Oct. 27, with Bro. E. W. Kulp as the evangelist. From here Bro. Kulp expects to go to Kansas City to hold meetings, beginning about Nov. 8."

* * *

At this writing Bro. E. S. Hallman of Tuleta, Texas, is spending some time in holding meetings in the eastern end of his bishop district, filling appointments, holding communion and baptismal services, etc. Among the places being visited are Lake Charles, Allemands, and Akers, La., and Gulfport, Miss.

* * *

We are in receipt of an interesting program of a Bible conference to be held at the Pleasant Grove Church near Salix, Pa. (Johnstown district) Nov. 25-28. Bro. Paul M. Roth of Masontown, Pa., is to assist the brethren in the Johnstown community in the discussion of very important and interesting subjects.

* * *

Bro. W. C. Hershberger of Greenwood, Del., sends us an article for publication and, among other things, reports: "Our meetings will begin Oct. 17 and close Oct. 25. Bro. Elmer E.

Yoder of Allensville will be the evangelist. . . . Through the year we have added nine members, and others are thinking of uniting with us."

* * *

Bro. J. M. Kreider and wife of Palmyra, Mo., left their home Oct. 12 for work among the congregations and scattered members in the Dakota-Montana Conference district. Among the places which they will probably visit are Sheldon, Wis., Detroit Lakes, Minn., Bloomfield, Mont., etc. The Lord bless them in their labors, and their associations with those "of like precious faith."

* * *

Sunday, Oct. 11, was a busy day for the octogenarian, Bro. S. E. Allgyer. In the morning he conducted a counsel meeting in the South Union congregation near West Liberty, Ohio, and from this place he went on to Lima, Ohio, where he had a part in the ordination services at the Mission. We thank the Lord for the way that his health has been preserved.

* * *

A descriptive circular telling of the progress being made on their new auditorium now in process of construction, has been sent out by the Eastern Mennonite School. We thank the Lord for this progress, and would rejoice in the word should it develop that when the new building is completed the cost of the building will have been completely met.

* * *

A brother writes us from Martinsburg, Pa.: "Bro. Donald Lauver is to conduct our evangelistic meetings, beginning Oct. 20. At the same place will be held a young people's conference, Oct. 25, a group from Sideling Hill camp and some young people from the Johnstown district assisting. The closing message will be given by Bro. Lauver. Nov. 1 is the date for our communion."

* * *

An impressive ordination service at the Mennonite Mission in Lima, Ohio, was held on Sunday afternoon, Oct. 11, when Bro. Darwin O'Connell was ordained to the ministry and Bro. Norman Smith was ordained a deacon. The home bishop, Bro. Maurice O'Connell, was assisted in this service by Bishops S. E. Allgyer and A. J. Steiner. "Please pray for these brethren," requests our informant.

* * *

On another page you will find an illuminating article on "Your Spiritual Thermometer" by Bro. John H. Mosemann. Don't pass this article by because of its length. You will not have read into it very far till you will be interested enough in the line of thought presented to stay with the message till you have reached the end. The ideal life, as well as the indifferent life, are here held forth in their true light.

Bishop Lewis Shenk, Broadway, Va., for many years a faithful minister and bishop and well known to many of our readers, answered the heavenly summons and passed to his reward on Wednesday evening of last week. He had been ailing for quite awhile, having gone far beyond the 80th mile-post of his life. The Lord comfort the bereaved, and raise up others to fill the gap left by his passing.

* * *

It was the editor's privilege, recently to spend a short time with the Lancaster Mennonite School. This is our newest Church school. It is being well patronized, and well supported; the Board of directors having a meeting the same morning that we were privileged to be there. May the Lord make of that school a mighty force in developing its students into valiant defenders and promulgators of the orthodox Christian faith.

* * *

Among recent visitors in the Publishing House and vicinity are the following: J. W. Shank and wife, Pehuajo, Argentina; Homer Crilow and wife, Berlin, Ohio; William L. Miller, Mrs. P. P. Schrock, Millersburg, Ohio; David Zook and family, Poland, Ohio; Ernest Bennett and family, Akron, Pa.; Lizzie Frankhouser, New Holland, Pa.; J. E. Eash and wife, Johnstown, Pa.; E. S. Thomas and wife, Drusilla Thomas, Thomas Mills, Pa.; Marvin Plank and family, Grace and Catherine Mumaw, Harrisonburg, Va.

—o—

Correspondence

CULP, ARKANSAS

(Bethel Springs Congregation)

To all Christian friends, Greetings:—The absence of recent news from here is no indication of the want of activity, but rather the opposite. We think we have been very busy. We are well started in the program of the new Conference year. We thank God for the blessings of the past. Health has been good. Two baby girls have found welcoming homes awaiting them; one at the Nelson Histand home on April 15, and another one at our home on May 5. These are dedicated to God. Both families with two other of our members were privileged to attend our district Conference at the West Liberty Church near McPherson, Kans.

Schools began here in July. We appreciate the helpful presence of Sister Grace Bergey of Doylestown, Pa. She is teaching the Casteel school.

Last Tuesday night a group of us met at the church and planted the seed of what we believe will grow into a community chorus. If some reader would know where we might get a dozen or more used Life Songs (No. 1) that are in at least fairly good condition we will be glad to get in touch with you and make some arrangement for obtaining them. We also have a singing school each Saturday night at McPherson, about four miles from here. Thursday night is kept open for the labor of prayers.

Soon we expect Bro. J. R. Shank with us for our fall communion.

No doubt many are wondering about building development of the Mission home and property where we live. Work has been done on the building of cabinets, room-finishing, partitioning, and doors inside; and the building of a pasture-lot fence. Other needs have slowed the building program a great deal. We are glad we don't need to look forward to winter in the house as it was last year. There is still much to do both inside and out.

We are praying for a revival among us and entreat your fervent assistance. We are laborers together with God.

Till He comes,

Frank and LaVerne Horst,

Calico Rock, Ark.

MARKHAM, ONTARIO

(Wideman Congregation)

Greetings to Herald Readers:—As we look back over the blessings of the past months, we praise the Lord for His goodness.

During the summer months we enjoyed messages from a number of visiting brethren, as well as those from our home ministers. Bro. Reuben Detwiler of Elmira, Bro. Collins of the Brethren in Christ Church, and Bro. Harold Sherk of the Mennonite Brethren in Christ Church are some of the ministers who preached for us.

In the evening of Aug. 13, the children who attended our summer Bible school gave their program. The school was directed by Bro. Grove and closed with an average attendance of eighty-six. The teachers were all sisters from the Markham district, with the exception of one Sister (Viola Good of New Hamburg).

Sunday, Oct. 4, we enjoyed an inspiring communion service. Bro. Moses Roth, our bishop, brought us the morning and evening messages. Letters of testimony were read from Bro. Loren Wideman, and Bro. Leonard Ramer, who are in camp in British Columbia.

The fiftieth missionary meeting of the York County district was held at the Wideman Church on Thanksgiving day, Oct. 12. Bro. Roy Koch was the guest speaker. Sister Koch took charge of the children's meeting.

M. B.

SPARTANSBURG, PENNA.

(Britton Run Congregation)

Dear Herald Readers, Greetings:—Bible school was conducted at this place for the first time. We had an average attendance of 91.1. Many new homes were contacted and a goodly number of non-Mennonite children attended. An adult class was also conducted. Our teaching staff was supplied by our own membership.

Many new problems are confronting us in these war-time days, but we are thankful to be in a country where our nonresistance is recognized.

(Continued on page 652)

YOUR SPIRITUAL THERMOMETER

By John H. Mosemann

There come circumstances when it is apparent, to others at least, just where we are, what we possess in energy and power, and what our spiritual temperature registers. Last night about midnight I sounded a siren in camp and asked about eighty boys to go out and fight a fire. Some of their physical thermometers were not reading very high. One unfortunate boy had said it would be a nice night to be called, but when the call actually came he did not feel that way.

Just what is our status? Do we have excess energy, or are we living on the border line? A lot of those boys played out last night—they were completely exhausted. They had not built up enough reserve. They carried no extra margin strength with them.

I think it is profitable for us to consider where we live, how we live, and how our spiritual thermometer may be registering at present. I may not confine myself to the appraisal of Christian experiences in terms of thermometers. There are various terms in which we can think of Christian experience and in which we can appraise Christian experience. I would like to keep before you what your spiritual thermometer ought to read. As we go along you can find places in which you may make readings in your own life and find them unsatisfactory to yourself and to others.

When Christ Went to Church

Have you ever heard of the times when Christ went to church?—Not His experience in the synagogue where He went as a boy.—But, it was a time when He actually visited a church; not to meet some friends, or to satisfy His own conscience; but He was there—though unseen. He came quickly and passed by very hurriedly. He was there in all His wisdom and all His penetrating insight. He was there to discover the measure of loyalty, devotion, and love in the hearts of those Christians. He was there to quickly glance at the spiri - ual thermometer. He took the reading. Not only did He **take** the reading, but He **recorded** the reading and passed it on for them and for us. How little did He expect that He would find what He did! How disappointing were the readings that day; how much less than He would normally expect!

He remembered that that church was once warm with spiritual glow, but now only ashy embers were left. He remembered the fires of consecration that characterized those people, and now they were dying out. He remembered the spiritual refreshments that could be seen and were loved by those people, but they were now crowded out by other thoughts—things that must be, they thought, things that the Ephesians could not do without. He remembered, too, the dissatisfaction that these Christians used to have for everything that was unworthy of Him. Now they had given a place to careless attitudes. The spiritual thermometer of that church had gone tumbling down and down, had reached the levels of prayerlessness. We do not want to say that we are too busy to pray—yet we are. And, if we are too busy to study our Bibles or pray, we are too busy! Bible neglect, irregular attendance in Christian meetings and fellowship was in this church.

Drifting into Formalism

What these folks professed to believe had not changed very much. They had not changed their creed. They had not changed the outline of their doctrines. They still professed to love the same Lord. They still professed to follow the same Master, and yet the Lord discovered a thermometer that had tumbled down to lovelessness. They tried to speak the same language. They did, but it was becoming more and more difficult. On a subsequent morning the congregation was surprised. A letter was read. Jesus had sent it. It was a report of His inspection visit. They could not believe it! Had Jesus actually come unnoticed to them to observe their lives and to read the thermometer and discover just how they were living? What did He discover? The people at Ephesus could not help but be interested in this great letter which Jesus had sent them in which He told something about what He had seen among them. He discovered things as they were and not as they had wanted them to appear. He laid bare their very hearts and their very nature. "I know you," He said. He knew their works. He knew what they had been doing. He knew what they had been thinking and what they professed to live and what they professed to think. He knew both sides of the book. The Ephesian Church was startled to have a letter from Jesus Himself sent by the servant John telling what they knew about themselves, but what they hoped no one else knew!

Sin Revealed

Remember some sins His reading revealed. These Ephesians had dwindled in their devotion and in their zeal. They got a number of reactions as to how the lovelessness of their church was manifested. Jesus intimated that they had formerly lived differently; that formerly the reading was higher, more worthy of Himself. "Remember from whence you are removed, from whence you have drifted," He said. I think one of the most outstanding implications of Christian experience is just this: thinking constantly of living life on an even keel—consistently. Too many of us have absorbed the Negro theology—"Sometimes up and sometimes down." We have gotten to experience that as a norm in Christian experience—sometimes up and sometimes down; sometimes radiant, sometimes ashy—about to flicker out, sometimes a meteor light and then gone. I think Jesus sees that in us as He must have seen it in the Ephesians, the lack of constantly maintaining an even keel. "Wherefore remember from **whence**!"

I think it is true, and that you will admit that in your past Christian experience there was a time when the Christian life and the Christian outlook held everything for you, when for you the fellowship of the Lord, the warmth of His love was felt in a new way—in a most appreciated way, when somehow the ties between you and the Lord were bound so that you vowed nothing would sever them again. I believe there are experiences in your life and mine when we feel that we have met the Lord in a new and fresh way. Then simple neglect neutralizes that experience. Through simple indifference and simple carelessness we lose that testimony and drop down until we are down in the ordinary plane again and we satisfy ourselves that that is where we belong and that the heights are the abnormal. The Christian life was meant to be lived in the heights and to remain there. We are not to avoid the service in the valleys, but God intended that we should live on a high level, in the glow of His very life. Somehow in the Christian experience of your life and mine and those we meet there are ups and downs. We content ourselves with living by sight.

Ups and Downs

A number of years ago, when I was operating an elevator, a man got on the elevator and said, "You certainly have your ups and downs." I replied, however, that I had just as many ups as downs. We spend just a little more time in prayer and somehow we feel we have compensated ourselves for the indifference that has grasped us. I do not know why Christians should take their Christian experience so indifferently and lack serious regard for their Christian calling. Life ought to be lived at its maximum always. There are some Christian lives like some streams; they are shallow. They gurgle and they murmur and yet there is no depth.

Some lives are stationary. They move only on the axis of self. They never swing out in their place in the universe of God's service. Some lives are empty and hollow; others are monotonous

thers are harsh and discordant. Some ves have only intake valves; whatever ney can get is all right, but they are ever giving out. Like the Dead Sea, ney are filled with killing elements. ome lives are small, lived in narrow rcles. Other lives are drab, giving ttle impression of beauty. Others are arren, devoid of fruitfulness. I wonder hy we do not all live on the same level ithin the same bounds of Christian rofession. Some live on the earth; they re materialistic realists. Others live in ne heights, they are spiritual realists. thers live abundantly, and it is to this undant life that we are called.

Remember it is the Word of Christ nat He came that we might have life nd that we might have it more abunantly. Life is not interpreted the same y all men. For some it is a sort of enurance; for others a grim necessity; nd for other it is an opportunity that is rge and challenging. We are chalnged to live a life at its maximum at l times, a life at its best, in its fullss. What is a life lived at its best, at s zenith? A life lived at its best with a gh spiritual reading, with attractiveess, and a life that must be compelling others is a life lived in the atmosphere freedom. Life can be one of exessed freedom from bondage, from ar of today. There are a lot of folks ared today as they face tomorrow beuse they do not know what it is going hold for them. Life at its best lives ove fear. The spiritual thermometer ips down in an unworthy life. We can ve in the atmosphere of freedom, free om habits that would bind and disapint, habits that would sway.

The Power of Habit

Some of us have habits that we could ell do without. I meet young men gain and again that insist that they can op a habit when they want to. They ever know the power of an evil habit ntil they attempt to resist. Then its wer and its grip and its bonds are lt and realized. We are called to live life in the atmosphere of freedom, eedom from wrong habits, freedom om sin. This liberty means the holy ivilege of being free from that which parates us from God.

Life at its best and at its highest with high spiritual reading is a life of undless power. Paul said, "I can do l things through Christ which strengtheth me." Life does not need to be an ology of what we are and who we e. To be a Christian is not to be a eakling. To be a Christian means at every faculty for achieving victory gloriously possible. That life can be life of boundless power. Two hundred grees in water does not mean power; o hundred twelve does. A lot of us ristians that are satisfied with success re and there perhaps may simulate power and yet lack the real genuine thing. Life ought to be characterized by the presence and the dynamic energy of the Spirit of God. If there is anything that should distinguish the Christian from other folks, if there is anything that should give the spiritual thermometer the rise, it is the conscious indwelling of God's Spirit.

A Life of Overflowing Blessings

God not only told Abraham, "I will bless thee," but also, "Thou shalt be a blessing." Christ in the seventh chapter of John speaks of rivers of living water, of an outflowing, of a pouring out, of a sharing, of a giving to others, pouring into others' lives that which will result in their fruitfulness.

We are here for what we may become to others, for others. "Lord, help me live from day to day in such a self forgetful way that even when I kneel to pray my prayer may be for others."

Life at its highest, at its maximum is a life of overflowing blessing. Today, is your life going to parch or refresh other lives? We are to be filled—"filled with Christ. If we are filled with Christ we need no more. No more is provided, no more is accessible—filled with all the fullness of God. Life lived on its highest plane is a life of completeness. "Ye are complete in Him." He that has Christ has all that he or she needs.

Joy in Faithful Service

Life on the highest plane, with a high reading is a life of overwhelming joy. "That your joy might be full," Christ says. It was His earnest desire that life may hold joy for you. Some folks reflect their circumstances. That is why they are up sometimes and down sometimes. Some of those circumstances are favorable, or unfavorable, sometimes impossible. That is why you cannot predict some folks; you never know where you are going to find them as to their spiritual experience. Their circumstances change, then they change because they reflect their circumstances. They are the mirrors of their circumstances. Life for them is a crescendo now and then a diminuendo. Some folks hug their sorrows. They carry them around with them and cuddle them and hardly wish to part with them. The Christian life is a life that ascends and is in constant ascendancy and overwhelms with joy because our joy is not in circumstances but in the One in whom we live. Life is to be found in Christ and living united to Him we have a spring of overwhelming joy.

Life at its Best

A life at its best is one of utter sacrifice, of utter spending, sharing. We may have more if we give more, if we share more. If we invest more in life we receive life in order that we might give. "God has shined in our hearts **to give.**"

I would like to point you to a life that is full, yet not excessive, a life that is radiant and yet not glaring, a life that is dominant and yet not domineering, a life that abounds, a life that is full, that is complete, that is satisfying, that is level, a life that is upward. In such a life the crucial tests are not found in the way we do significant things, but in doing the apparently insignificant things in a big way for others, for God and His kingdom. Life is as rich as you make it. Life is going to be as big as you yourself make it, as varied as you make it, as useful as you will see it made. Why not live life with a zest?

"Wherefore remember." The days of highest spiritual achievement, of the highest spiritual thermometer reading, the days and the times when nothing mattered but Christ and when He occupied the entire horizon in our soul—**remember** that these may be constant experiences. Take the upper road of experience, of spirituality, of the godly, of contentment, the upper road of fullness —then when Christ comes to visit our church or when He comes to pay you a personal call, perhaps there need be no letter of disapproval but simply the words, "I know thy works, continue thou in the way."

In Conclusion

What does your spiritual thermometer read today? Is it up or down? Have circumstances brought it low? Do you permit circumstances to do that? Has prayerlessness brought it down? Has lack of interest in spiritual things brought it down, or has a stoical or indifferent attitude toward sin brought it down? Our spiritual thermometer is intensely sensitive. We must be intensely and untiringly honest, genuine and zealous in our Christian profession and experience. That spiritual thermometer, to gain the upward direction, must rise more and more to its real source of life and power which is God Himself.

(Message given at Harrisonburg, Virginia; stenographically reported by Betty Weber.)

Grottoes, Va.

OUR FAMILY CIRCLE

(Continued from page 646)

every one is sick of it. Boys' jackets need a little dusting every now and then, and girls' dresses are all the better for occasional trimming. Children without chastisement are fields without plowing. The very best colts want breaking in. Not that we like severity. Cruel mothers are not mothers, and those who are always flogging and fault-finding deserve to be flogged themselves. There is reason in all things. . . . —Spurgeon.

THE THORN IN THE FLESH

One of the hardships of Paul the Apostle was called by himself "a thorn in the flesh." He also referred in another passage to "an infirmity" of the flesh, which is supposed to mean the same thing. (II Cor. 12:7; Gal. 4:13.) Various views are held as to the nature of that ailment. Emil Baumann, in his book, "Saint Paul," thinks it was "some kind of burdensome fever." Others believe Paul had weak eyes, which caused him to write this toward the end of his Epistle to the Galatians:

"See with how large letters I write unto you with mine own hand" (6:11.)

Out of ten English versions of the New Testament we have consulted, eight use the words "large letters," or a similar expression. Two use, respectively, the phrases, "how large a letter," and "what a letter." That some eye defect is here hinted at, or some other trouble, is not of much importance to the treatment of our subject. The great thought is that Paul did not let that physical handicap hinder him in his spiritual and moral insight.

As is familiarly said, it takes all kinds of people to make a world. There are people who have some trouble or ailment of a minor kind, and make life unpleasant for themselves and others. There are some who, like the inglorious hero of Moliere's "The Hypochondriac," imagine they have some physical trouble of more or less importance, and make themselves miserable as well as those with whom they live.

There are others — unfortunately many and many of them—who have their own thorn in the flesh, in the way of physical or other limitations, but bravely bear them. It is to such that the words of Paul come with an appeal for endurance and perseverance to the end. Those who will read these lines know many such cases, we are sure. And we know many ourselves that illustrate practically those words of Paul.

* * *

Paul was thoroughly human in his work and feelings, apart from his spiritual endowments. When, in Lystra, Asia Minor, the people wanted to worship him and his co-worker, Barnabas, because of the healing of a cripple, Paul said they both were "men of like passions" with them. Hence it was logical that he should have his own thorn in the flesh, and maybe more than one.

There was a way out for Paul as there is for all. He wished to bear that trial in the noblest possible way. This may be true of us, too. Whatever stands in the way as a personal affliction may be overcome. Paul was not really happy as the word goes. But, as a recent version puts it, he was "content." That is, he had the pleasant feeling that, in spite of all, he was doing the right thing. Here are his words:

"Therefore I am content with infirmities, insults, hardships, persecutions, and imprisonments for Christ's sake: for when I am physically weak, then I am mentally strong."

This is an experience all may have who try to bear their burdens in the right way.—J. A. Derome in Sioux Falls, S. Dak. Daily Argus—Leader.

—o—

LITTLE LESSONS FROM LIFE

By Lina Z. Ressler

X. "Blessed are They which do Hunger"

"Break Thou the Bread of Life." So sang the congregation at the opening of the service the other morning. The singing was gentle and earnest. "Beyond the sacred page I seek Thee, Lord." We recognized the true Source of supply, though some may not have thought of the real Source of the supply we were looking for. Going to church is so common. We might even get into the habit of church attendance and think little of the food we were coming for.

We should come to God's house with a good, healthy appetite. Of course there is a possibility that there may not be the proper kind of food ready as soon as we come, but for the faithful, praying, trusting heart there will be bread if we truly ask to be fed. The feeding of the five thousand was perhaps the strongest and most easily understood of all the miracles. All of that vast multitude knew what hunger was. Many of those people had been following Jesus all day long and they were hungry. They knew it too. Millions of people in this old weary world are hungry too. Some of them are painfully conscious of the fact, while others are not aware of their need. What a sigh of relief must have gone up from that vast throng when Jesus said, "Make the men sit down." Perhaps there were tired aching feet among those who stood all day, eagerly drinking into their weary souls the gracious teachings of the Son of God.

They were all fed. There was enough bread for them all. We are sure there was enough, for there were fragments gathered that remained. A crowd like that would not have left fragments if they had not been satisfied.

I am glad there is something we all can have to satisfy soul hunger. Yes, there is soul hunger, real honest hunger that gnaws on our very hearts.

I shall never forget the look on heathen faces as they listened to the testimony of our young Christians testifying to the love of the Lord Jesus in their hearts. It was beyond anything they could imagine then. Later, when they too had learned the joy of personal salvation, they realized its meaning and gloried in the experience of the new life.

In listening to the breaking of the bread of life have you ever been tempted to wonder if the supply would last? The sermon we were listening to started out very well, but at some unexpected moment it seemed to "peter out." There just did not seem to be anything left with which to feed hungry souls. I am not sure of either the cause or the remedy. The Father's store house certainly has enough bread to feed every hungry soul. The Bread of Life is abundant and free. I wonder if we lack the complete satisfaction of being well fed because we do not have the faith to claim and use the food for which we come. Have you ever searched (frantically in your mind) for a way to help when there did not seem to be real soul food for the waiting people? Our Father's promise of long ago continues to hold good: "They shall not hunger nor thirst; neither shall the heat nor the sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them" (Isa. 49:10).

Scottdale, Pa.

Correspondence

(Continued from page 649)

There is so much need for prayer. So many are living and dying without Christ, and there is so much suffering. Let us walk circumspectly, that the people who walk in darkness may see the great Light.

We are looking forward to our joint meeting to be held at the Sunnyside Church, Oct. 18.

Oct. 14, 1942. Edna Brenner.

NEW HOLLAND, PENNA.

The Mennonite congregation worshipping in New Holland has arranged for a Bible instruction meeting to be held, D. V., Wednesday evening Nov. 25, and all day Nov. 26 (Thanksgiving). The instructors engaged are Bro. Mahlon Hess of Washingtonboro, Pa., and Bro. Ernest Gehman of Harrisonburg, Va. Evangelistic meetings are planned for the same place, beginning Sunday evening, Nov. 15, to continue till Sunday evening, Nov. 29, with Bro. Mahlon Hess in charge. Pray for these meetings. Come worship with us.

Oct. 10, 1942. M.

MONTGOMERY, INDIANA

(Berea Congregation)

This week-end (Oct. 9-11) has brought us many spiritual blessings, with Brethren Oscar Hostetler, Anson Horner, and their companions in our midst. On Friday evening Bro. Horner gave us a message on Self-examination, based on I Cor. 11:28; appropriate for our members' meeting in readiness for the communion service on Sunday morning. For that occasion Bro. Horner vividly pictured to us touching scenes of Jesus' closing days, showing us His love and compassion and the

gree of His suffering that we might be
leemed. His text was the heart-rending
, "My God, My God, why hast Thou
saken me?" An impressive communion
vice followed.

The Sunday evening service was an en-
ly new service for the Berea congregation.
e two bishop brethren ordained Bro. Edd
ock, our minister, as bishop for the Berea
urch. Bro. Hostetler preached; sermon
ed on Titus 1:5.

The services of Bro. Hostetler as bishop of
congregation have been much appreciated
l we are loath to give him up. But we re-
e with him that Bro. Shrock was found
hful and that upon him could be placed
new charge. Pray with us in his behalf.

Oct. 14, 1942. Corona Weldy.

LINN, MISSOURI

Dear Herald Readers, Greetings:—On Fri-
, Sept. 25, it was our privilege to welcome
hren J. M. Kreider of Palmyra, Mo., and
son E. Kauffman of Hannibal, Mo., in our
home for dinner and enjoy a preaching service in the evening. On Saturday we had an all-day meeting and dinner together at our house; and on Sunday, Sunday school, communion, and feet washing services, after which our bishop brethren returned home for service at Hannibal that evening.

There were ten of us to take part in the communion and feet washing services.

These meetings and services were the more impressive to us as they marked the close of a number of years' service in this field of labor. Having enjoyed the sociability of many friends and acquaintances during our stay in this community, it is with reluctance that we lay down the reins of service here. It is because of physical inability to continue as we have, and we believe the leading of the Lord, that we are doing so, leaving it to others to take charge and carry on the Lord's work here.

Pray for us, and for the little group we are leaving.

Notice our new address:

E. C. Bowman,
Rt. 1. Harrisonville, Mo.

NEWS NOTES FROM OUR CHURCH SCHOOLS

ESSTON COLLEGE AND BIBLE SCHOOL

he student enrollment has nearly reached
200 mark. School began Sept. 15, which
e a number of boys added time to assist
he harvest fields. A few came staggering
ate but ready to do a real job at books.
n dormitories, Green Gables and Coop-
r Hall, are filled and some students are
ning in near-by homes. The enrollment
cademy classes is larger than last year
slightly smaller in college classes. Lo-
conditions in some High Schools have en-
aged some young folks to attend Hesston.
he new gymnasium, which replaces the
m-wrecked gym., is an attractive struc-
and should be able to withstand the
e of the next tornado. Building materials
gathered just in time to complete the
cture. Other parts of the campus have
a very pleasing appearance this fall. The
shingle roof on Green Gables and paint-
done on both dormitories have made the
ous brighter. Room divisions added to
orider hall have also added to efficiency.

here has been a special season of re-
ng on our campus this past week-end. A
s of meetings had been held under the
tion of Bro. Jess Kauffman. Numerous
nts have won victories and made a good
ion—for CHRIST. We covet an interest
our prayers, that more victories may be
In times like these we need strong
ers of the Cross.

o. Fred Brenneman and James, his broth-
ave conducted the physical examinations
w students; also taken care of four new
t arrivals among the college faculty and
ls.

ere had been a stormy period among the
ty group prior to the opening of school—
hich house would so and so move. . . . ?
ll was settled, two families found vacant
at the north end of town. The Friday previous to the opening of school afforded us an opportunity to have all the faculty members together for fellowship. Summer experiences were shared and the president spoke on "Whither Bound during '43." Since Sept. 15, the President and Business Manager have been active on the debt liquidation program.

Oct. 12, 1942. Wilmer M. Landis.

—o—

LANCASTER MENNONITE SCHOOL

The first month of this new school is already history. As one would expect, there have been happenings, both interesting and problematical, in connection with the opening weeks of an effort as this. But by this time things have taken shape pretty well and are going routinely.

Sister Leah Kaufman, formerly of Mattawana, Pa., is serving as Matron. Sister Anna Margie Lehman of Lancaster, Pa., is Assistant Matron, serving at the Harvey Weaver home where a number of girls room. She also does clerical work in the administration offices. Bro. Kenneth Fisher of Gap, Pa., is student-hall manager for the boys.

At the request of near-by farmers, a goodly number of dormitory boys have been going out regularly between 4:00 and 7:00 P. M. for tomato picking, potato picking, corn husking, etc. This aids the farmers who are short of help and at the same time gives the boys an opportunity to earn.

Monday, Oct. 12, the school was specially favored by having Bro. and Sister Daniel Kauffman with us. Bro. Kauffman addressed the school relating briefly his connection with the opening of other church schools, reminding the student body of their opportunity for training, and urging them to adjust themselves to the work and plan of the school.

The same day the student body was called together in chapel to hear an address by Bro. J. W. Shank. Bro. Shank spoke of the Argentine school system, comparing it with the American system. We surely appreciated his visit. Sister Shank accompanied him.

Since the opening of school the board of trustees has met a number of times in the administration building. We appreciate having these Church representatives on the grounds, in chapel, and dining hall while school is in session.

As previously planned, the school had a holiday on Friday, Oct. 2, while the Lancaster Conference was in session at Mellingers Church, less than two miles away. This gave the faculty an opportunity to attend and also helped students to have the proper school-conference attitude.

A Special Bible Term bulletin will be ready for distribution soon after this reaches the reader. Copies can be secured by addressing Lancaster Mennonite School, Lancaster, Pa. The term begins Dec. 28, 1942, and continues for six weeks. Bro. Mahlon Hess is the Director.

The following statistics may be of interest to our readers.

No. Enrolled
Freshmen—65
Sophomores—38
Juniors—33
Seniors—12
Bible School—4
Total—152
Rooming Students—59
Day Students—93
Lancaster Conf.—131
Outside Lanc. Conf.—21

Oct. 13, 1942. J. Paul Graybill.

—o—

C. P. S. Camps

School for Assistant and Educational Directors

From Oct. 30 to Nov. 22 a period of training will be given to 14 Mennonite campees to prepare them to serve as assistant and educational directors in M.C.C. camps.

From Oct. 30 to Nov. 8 the campees will reside at Akron, Pa., where they will attend lectures and discussions. The lectures and discussions will be on Scriptural Non-resistance, History of Mennonite Non-resistant Practice, Camp Problems, Camp Finances, etc. The following brethren will lead the sessions of lecture and instruction: H. A. Fast, M. C. Lehman, Albert Gaeddert, O. O. Miller, Harold S. Bender, and Jesse Hoover.

For the remainder of the period the time will be spent in Washington, D. C., where with campees from Brethren and Friends camps they will become acquainted with the camp-government relationships and procedures. Following this they will be assigned to camps as they are needed to serve as assistant and educational directors.

Camp Statistics

A total of 47 Civilian Public Service camps are now functioning according to an Oct. 9, 1942, report. Of this total the Friends and Mennonites each operate 16 and the Brethren operate 11. Two camps are Catholic-operated and two are co-operatively administered by two or more of the above agencies.

In all, there are now 4,500 boys in the 47 Civilian Public Service camps. 1,975 are under Mennonite administration; 1,216 are under Friends administration; 1,103 are under Brethren administration. The two Catholic camps have 71 campees and the

two co-operative camps total an enrollment of 75. There are in all 84 boys on detached service: 38 doing farm work in New York, Wisconsin, and Connecticut; 20 are on administrative duties; 26 are on other farms of detached service. There are also 97 boys doing hospital work.

Camp Staff Appointments

Bro. Paul Tschetter, Bridgewater, South Dakota, is appointed director of the Hill City, S. D., camp. Bro. Oscar Wieber, campee from Camino, Calif., has been appointed business manager of the Hill City camp.

The Galax, Va., camp will have Bro. Francis Smucker as educational director and Sister Smucker as dietitian. Bro. Roy Smucker, a campee from Howard, Pa., will transfer to Galax and serve as business manager.

Bro. Richard Culp is the new educational director at the Grottoes, Va., camp.

Bro. Phil Frey is again giving assistance to the camp program. He will help in the opening of the Hill City and Galax camps.

Campee Dies at Henry, Ill., Camp

On Oct. 8, 1942, Bro. Wilhelm B. Flaming, campee at Henry, Ill., since Dec. 9, 1941, passed away as the result of an illness caused by a ruptured appendix and peritonitis. His home was in Hillsboro, Kans., and he was a member of the Alexanderwohl congregation of the General Conference Mennonites. Funeral services were conducted at the camp by Bro. C. A. Hartzler.

Compiled by Grant M. Stoltzfus
October 14, 1942

—o—

Special Meetings

WILLIAMSON, PENNSYLVANIA

Report of the Sunday School Meeting held Sept. 5 and 6, 1942, at the Williamson Mennonite Church, near Williamson, Pa.

Organization. — Mod., Amos Martin; Chor., J. E. Martin, Sr.; Secy., Elizabeth Horst.

Program and Speakers.—(Saturday Evening) Sermon, George R. Brunk. (Sunday Morning) Sunday School Lesson; Is Christ Dwelling in You? J. Irvin Lehman; Maintaining a Stable Christian Attitude through Life, Geo. R. Brunk. (Sunday Afternoon) Children's Meeting, Noah Martin; Witnessing a Living Christ to a Dying World, Harvey Shank; Present Day Apostasy, George R. Brunk. (Sunday Evening) Rewards of Faithful Christian Service, Harvey Shank; Sermon (Evangelistic Appeal), George R. Brunk.

Thoughts Gleaned. — The Christian Church needs a revival. Christendom in general has lost its appeal to the world; folks do not marvel at the power of God in the Church; they rather marvel at the sin in the Church. He that cometh to God must believe. Salvation needs to be a heart matter, not a head matter. Why did the Lord ask people to confess? Answer: I John 1:9. Genuine confession brings two things: forgiveness and cleansing from sin. Make a thorough job in cleaning up your life. Throw overboard those things that hinder and prevent a safe voyage to a thorough Christian experience. Result: "So mightily grew the word of God and prevailed." Every saved individual has Christ living within in a very definite and personal way. Christ dwells in us in the person of the Holy Spirit. The effects of Jesus in our lives (John 14:16-18): He is our comfort; a witness (Rom. 8:15, 16); a crucifixion of self; fruit of the Spirit,—outward evidences of an inward experience; "Christ in you the hope of glory." A quiet, consistent, steady, holy life is a great value to the Church. The unstable: Psalm 1, wicked like the chaff; Eph. 4:14, tossed to and fro; Jas. 1:8, a doubleminded man unstable in all his ways; II Pet. 2:14, unsettled. How can we maintain a stable Christian life? (1) Get a good start. Be sure that you are really converted. (2) Beware of wicked men. Beware of false prophets and deceivers. Don't give heed to heretics. (3) Make your religion the chief thing in your life. (4) Engage in some sort of service for the Lord. (5) Fight for it. "We wrestle not against flesh and blood" (Eph. 6:12). (6) Resist the devil. (7) Avoid evil associations. (8) Live with the Word. (9) Give full obedience to God's Word. A witness needs to tell the truth—the whole truth; needs to give a balanced, convicting, and comforting truth. Witness boldly, give it out clearly, tell it plainly, giving no uncertain sound. Witness where? Everywhere: at home, at school, in the crowd, at our work. Our lives must be consistent. We need to be true witnesses, and not lower our standards. Causes of apostasy: (1) Devil himself,—"many antichrists." (2) Evil men; men who pretend to defend God, but openly deny the Word of God. (3) Flood of iniquity,—"The love of many shall wax cold,"—a dreadful condition for any religious people to fall into. Signs of present-day apostasy: (1) False teaching—open defiance to what God's Word teaches for Christians. (2) Speaking lies in hypocrisy. (3) A tolerant attitude toward sin. No longer a tender conscience toward sin. (4) Frustration from God's order. (5) Extreme wickedness. (6) Lovers of pleasure. (7) Rejection of Scriptural truth. (8) They shall believe a lie. (9) A man-pleasing ministry. (10) Lukewarmness. Today is the day to carry the Cross and to fight the battle. In whatever way we invest our lives for the Lord, He will reward us. Where would we all be if Jesus were to come now? God's barriers to hell: (1) His blessed Word. (2) The Cross of Jesus. (3) Loving mothers, fathers, and friends, and their prayers. (4) He sends word back from that horrible place. God does not want any of us to go to any other place than the glory world. Any religion that does not have a Glowing Heaven and a Flaming Hell is not a safe religion. God is a great God of love; "not willing that any should perish."

Secretary.

ALTOONA, PENNSYLVANIA

Report of the Sixteenth Annual Workers Meeting, held Oct. 3, 4, 1942, at the First Mennonite Church, Altoona, Pa.

Program and Speakers.—The Growing Christian is a Working Christian, J. Roy Graybill; Giving God First Place in Our Service, Aaron Showalter; Sermon, Charles Hostetter; Co-operation of Parents in S. S., Leroy Zook; Sunday School Lesson—(Adults), Charles Hostetter; (Juniors) Leroy Zook; (Beginners) Katie Wingard; Children's Meeting, Mrs. Leroy Zook; The Value of an Attentive Pupil, Open Discussion; Mission Sermon, Robert Dayton; The Chorister and Audience in Singing, John B. Kanagy; Christ and My Social Life, Charles Hostetter; Christian Stability, John B. Zook; World Conditions That Challenge the Church, Harry C. Blough; Praise Service, W. C. Dodson; Faith of Our Fathers, Harry C. Blough; Maintaining the Faith, D. I. Stonerook; Evangelistic Sermon, Charles Hostetter.

Thoughts Gleaned.—As we watch the natural growth of an infant, we also watch the growth and working of a young Christian. A Christian who is working to grow is growing to work. God should have first place in our entire life. You must give God your best if you want His best. An ambassador must communicate the mind of his Lord; will suffer rather than hinder the work he is sent for. You and I are God's instruments, His ambassadors. Are we fulfilling His commandments? If the parents are in Sunday school, then things will go. To have an attentive pupil, the teacher must know the lesson, and have something interesting. We must be in touch with God and let His work rest as a burden upon our hearts. Each Sunday school should have a good chorister. He should select songs fitting for the lesson. He should be enthusiastic and cause his audience to help right along. God's whole program is to win men and women to Him. The love of God will not enter any life unless it can get out to its fellow men. Any part in our social life where Christ cannot have part, is wrong. To be stable is to stand without being overthrown. Knowing and not doing takes one down in the Christian life faster than anything else. If we act like the world, go where it goes, we are not different. We are God's representatives in a world of unrest. We must witness for Him. There is no special virtue in following the faith of our fathers, if it does not hold to the Scriptures. Things have been handed down to us that cost their lives, and were of great worth. Are we going to live and lose the faith, or will we be willing to die and maintain the faith? When the world comes into the Church there will be a decline.

Anna Stover, Secy.

—o—

Married

Hershberger—Miller.—On Oct. 4, 1942, at the home of the bride's parents in Windom, Kans., Bro. Harlan J. Hershberger of Milford, Nebr., and Sister Elizabeth Miller of Windom were united in marriage by Bishop J. G. Hartzler. May the Lord richly bless them as they journey through life.

Landis—Egli.—On Oct. 5, 1942, Bro. Vernon C. Landis and Sister Lela Egli, both members of the Portland, Oreg., mission congregation were united in holy marriage at the Zion Mennonite Church near Hubbard, Oreg., Bro. Marcus Lind officiating. May the Lord bless and direct them through life.

Brenneman — Smucker. — On Oct. 10, 1942 Bro. Ralph Brenneman of the Central Church Elida, Ohio, and Sister Caroline Smucker of the Oak Grove congregation near West Liberty Ohio, were united in marriage at the home of the bride's parents, Bro. and Sister Elmer T. Smucker, Bro. M. L. Troyer officiating. May the Lord bless them in their new relationship.

—o—

Obituary

Bergey.—Paul Cecil, son of Cecil Bergey, Bothwell, Ont., died Sunday morning, Oct. 1942, at London Hospital; aged 2 m. 16 d. He was sick for two weeks with whooping cough followed by double pneumonia. He has a brother (Ralph Edward) and sister (Janet Marie) who survive him.

Charles.—John F. Charles was born Dec. 1 1867, in Lancaster Co., Pa.; died Sept. 2 1942; aged 84 y. 9 m. 10 d. For many years he was actively engaged in Church, Sunday school, and mission board work, but for the last number of years he was obliged to cease because of failing eyesight, being totally blind for years. However, only the last six months of his life was spent in bed. The last two weeks we noticed a rapid decline from his usual condition, and just as the clock in his room had struck the hour of midnight he quietly breathed his last. His companion (who before marriage was Susan H. Kreider) preceded him in death ten years. There survive 2 sons, 4 grandchildren, 7 great-grandchildren, 1 brother, and sisters. Funeral services were conducted by Bros. J. C. Habecker, C. K. Lehman, and Marlon Hess, colaborers in the Masonville, Habec

er, and Mountville congregations with one of the sons who survives.

Heiser.—Amos A. Heiser was born at Morton, Ill., Feb. 18, 1885; died at the Burnham City Hospital, Champaign, Ill., Sept. 17, 1942; aged 57 y. 6 m. 29 d. Jan. 23, 1908, he was united in marriage with Bertha E. Birkey who with 2 brothers survives (Joseph A. Heiser, of Fisher, Ill., and Daniel Eyer, of Saybrook, Ill.); also a large number of cousins, nephews, nieces, and friends. Two brothers preceded him in death. At the age of eigbteen he accepted Christ as bis personal Saviour and united with the East Bend Mennonite Church. He always took an active interest in the work of the Church, especially in the Sunday school. In the year of 1919 he was elected to the office of superintendent of Sunday school in which capacity he served either as superintendent or assistant superintendent for twenty-two consecutive years. He lived a quiet, simple life, was an earnest Bible student, firm in his convictions, faithful in his teachings. Funeral services at the East Bend Mennonite Church were conducted by Bros. G. D. Troyer and Ezra Yordy. Text, Epb. 1:6. Interment in the East Bend Cemetery.

Hollinger.—Isaac T. Hollinger was born in Lancaster Co., Pa., Jan. 8, 1893; died Sept. 7, 1942, while at work in the corn field. He had not been well for about a year, but none realized the shadowy hand of death was so near. He was cutting corn in the forenoon and went out again after dinner and was found about 3:20 o'clock by a foster son when he took water for him. He had suffered a heart attack and had fallen even as he was working. He is greatly missed in the home and at the Sunny Side Mission whicb he attended faithfully since it was started, having only missed eight Sundays in all. He leaves his sorrowing wife, 1 son (Leroy) 1 grandson, a foster son (Norman Dickenson); also 6 brothers and 5 sisters (Mahlon, Henry, Elam, Levi, John, and Jacob, Mrs. Linton Myers, Mrs. Daniel Rohrer, Mrs. Henry Martin, Mrs. Aaron Harnish, and Mrs. Daniel Kreider). Funeral services were held at the home and at Mellingers Church, Bro. Jacob Harnish officiating. Text, Mark 13:33. Burial in Mellingers Cemetery.

"This shall turn" Phil. 1:19

"This shall turn! This thing which speaks denial
To cherished hopes and prayers of many years;
Yes tbis shall turn! We'll say it and believe it
This shall turn, how soon we cannot say!
And happy sight shall truly yet perceive it,
That God 'hath turned' it all in His own way."

—His Wife.

Hostetler.—Ephraim S., son of Jonathan and Cathrine Smucker Hostetler, was born near Wooster, Ohio, and was a resident of Wayne Co., during his entire life. He was born Mar. 29, 1871; died at his home in Orrville Sept. 29, 1942; aged 71 y. 6 m. He was married to Sarah Hostetler of Kidron, O., March 22, 1898. To this union 2 daughters and 2 sons were born. He is survived by his life companion and the following children: Elma (Mrs. Carlton Weimer) of Kaluka, Hawaii; Lloyd of Honolulu, Hawaii; Elmer of Madison, Conn., and Mary (Mrs. Forest Musser) of Pandora, Ohio; also 5 grandchildren with many other near relatives survive. One brotber and 2 sisters preceded him in death. As a young man he accepted Christ as his Saviour, and united with the Mennonite Church. This faith he held dear throughout his entire life, and seldom was his place in the church vacant if health permitted. He was held in high esteem by those who knew him best, and lived a quiet, unassuming, and consistent Christian life; always expressed a deep interest and sincere devotion to the Church, serving as S. S. Supt. and teacher for a number of years. His burdens and disappointments in life were always borne patiently and with Christian fortitude. "Blessed are the dead who die in the Lord." Services were conducted by Bros. I. W. Royer, Wm. G. Detweiler, and J. S. Gerig. Text, Rev. 2:10. Interment in Oak Grove Cemetery.

Lehman.—Sadie Ann, daughter of Daniel and Lizzie Lehman, was born Oct. 19, 1903; died Sept. 29, 1942, at her home at Bacbmansville, Pa.; aged 39 y. 11 m. Her death was the result of complications following an illness of seven months. She was a consistent member of Stauffer's Mennonite Church for twenty-three years, always present at services when health permitted. Sadie was of a quiet, cheerful disposition, always ready to help others in any way possible. Her father and 1 sister (Edith) preceded her in death twenty-four years ago. She leaves her mother and the following brothers and sisters: Albert, John, Edwin, Martha (wife of Jacob Ebersole), Lizzie (wife of Elmer Brandt), Daniel, Walter, Robert, Elmer, and Clarence; also many relatives and friends. Funeral services were held Oct. 3 from her home by Bro. Walter Oberholtzer, and at the Stauffer's Mennonite Church by Bros. Noah Risser and Henry Keener. Texts: Psa. 39:3; Phil. 1:21. Interment in the adjoining cemetery.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
That never can be filled."

Mann.—Leona, wife of Bro. Lester Mann, was born in Sugarcreek, Ohio, July 19, 1912; died Oct. 2, 1942; aged 30 y. 2 m. 13 d. Death was caused by a hemorrhage which followed the birth of a child. Surviving besides her husband, are 4 sons (Lester LaVon, Dean LaMar, Derald Gene, and an infant son, David Paul). She is also survived by her parents (Ananias P. and Emma J. Troyer Miller), and the following brothers and sisters: John, Sevilla, Mervanna, Ima, Albert, Alice, and Kenneth. She has been a faitbful member of the Mennonite Church from tbe time of her conversion in 1929. She and her husband with three other young couples were called to begin the work at the Pleasant View Church in the Spring of 1936, where she has been a faithful worker ever since, sacrificing a great deal of her home life for the work of the Lord. She had a deep concern for the salvation of the lost. She was fully yielded to tbe will of the Lord, when on Sunday, Sept. 27, just five days before she passed away, her husband was ordained to the ministry, to become the pastor of the Pleasant View Mennonite Church which has just recently been organized, and she was ready to take her place at his side in this new responsibility. She was a devoted motber who was faithful in teaching her boys the things of God. Her kind disposition and affection will be greatly missed in the home, in the Church, and by all of her many friends. Our loss is her gain, because she is now resting with Christ Jesus our Lord. Sister Mann's passing has been the greatest shock that this church bas received in many years, but we trust it may all work out to His glory. We have confidence that this was His will. The ordination service at Pleasant View, when Bro. Mann was ordained, was very impressive. Why his companion should be so soon removed from us is beyond human possibility to understand, but we trust in God. He knows what is best. Funeral services were conducted by Bro. J. E. Gingrich, assisted by Bros. Paul Wittrig, Allen Ebersole, D. A. Yoder, and J. S. Hartzler. Text, I Cor. 15:57.

Richard.—David, son of Michael and Rachel Richard, was born in Wayne Co., Ohio, May 11, 1902; died at his home near Creston, Ohio, Oct. 11, 1942; aged 40 y. 4 m. 18 d. He was united in marriage to Carrie Yoder of West Liberty, O., Oct. 5, 1930. To this union 3 children were born: Marjory Evaline, Nancy Ann, and Jay Hartzler Richard. He is survived by his life companion, 3 children, 4 brotbers (Michael, Peter, John, and Joseph Richard), 15 nieces and nephews, 3 aunts (Mrs. Daniel Graber, Mrs. Mary Begley, and Mrs. Cathrine Kennel). He is preceded in death by bis parents, 1 sister and 1 nephew. He confessed Christ as his Saviour in early life and united with the Mennonite Church. He worshiped at tbe Pleasant Hill congregation and remained a loyal brother in the service of his Lord until he was suddenly called to his eternal home. Services were conducted by Bro. J. S. Gerig, Psa. 121, assisted by Bro. Wm. G. Detweiler. Interment in Pleasant Hill Cemetery.

"Good night, beloved wife and children,
Dearest friends and loved ones,
I must leave you for awhile,
Longer here I cannot stay;
Be prepared to meet me yonder,
God shall call you too some day."

Stalter.—Kathryn, daughter of Joseph and Magdelene Nafziger, was born in Fulton Co., Ohio, March 11, 1871; died Aug. 29, 1942 in St. James Hospital, Pontiac, Ill., of pneumonia; aged 71 y. 5 m. 18 d. She bore her afflictions with Christian fortitude and patience. She accepted Christ as her personal Saviour in her youth and remained faithful until called home. Feb. 25, 1913, she was married to John Stalter. She leaves her sorrowing husband, 1 stepson (Aaron Stalter, of Gridley), 2 stepdaughters (Mrs. Roy Engold and Mrs. Emery Cender, both of Dewey, Ill.), 19 stepgrandchildren, 2 sisters (Mrs. Henry Rupp, of Wauseon, O.; Mrs. Geo. Short, of Midland, Mich.), and 2 brothers (Jonathan of Wauseon, O., and Aaron of Ft. Wayne, Ind.). She was preceded in death by her parents, 3 brothers, 3 sisters, 1 stepson, and 3 stepgrandchildren. She was keenly interested in her family, especially in their spiritual welfare. Funeral services were held at the Waldo Church, conducted by Bishops J. A. Heiser and J. D. Hartzler.

"Rest on, dear Mother, your labors are o'er,
Those loving hands will toil no more;
A faithful mother, true and kind,
No friend on earth like you we'll find."

—By the Family.

Troyer.—John, son of Jonathan and Magdalena (Gingrich) Troyer, was born in Holmes Co., Ohio, Oct. 4, 1863; died suddenly through an automobile accident at the bome of his son-in-law, George Hostetler, near Smithville, Ohio, Oct. 1, 1942; aged 78 y. 11 m. 27 d. He was united in marriage to Lucinda Stutzman Oct. 21, 1888. To this union 5 daughters and 8 sons were born. His life companion preceded him in death March 8, 1934. Also 1 daughter (Mrs. J. C. Berkey) and 8 grandchildren went on before. He is survived by the following children: Melvin, John and Mattie (Mrs. Joe Berkey), all of near Milford, Nebr.; Lloyd, Wellman, Iowa; Perry, Clayton, and Mary (Mrs. Aden Klopfenstein), Union City, Pa.; Daniel, Spartansburg, Pa.; Lucinda (Mrs. Alton Miller), Corry, Pa.; Vernon, Barberton, Ohio; Abner and Velma (Mrs. George Hostetler), Smithville. Also 61 grandchildren, 16 great-grandchildren, 3 brothers, and 2 sisters, and a host of other near relatives survive. As a young man he accepted Christ, was baptized, and received into the East Fairview Mennonite Church near Milford, Nebr. When he came to Wayne Co., he transferred his membership to the Oak Grove congregation. He was a faithful and devoted Christian father, always deeply interested in the work and activities of the Church; also in his own family. He had the joy of seeing all of his children accept Christ and unite with the church of his choice. "Servant of God, well done." Funeral services were conducted by Bros. J. S. Gerig and Wm. G. Detweiler at the Oak Grove Church. Text, II Cor. 5:1-6. The body was taken to Milford, Nebr., for a further service and burial there.

"The call was sudden, the shock severe;
We little thought tbe end so near.
And only those who have lost can tell
The loss of loved ones without farewell."

Items and Comments

The Brethren in Christ Church has recently dedicated a new store in Elizabethtown, Pa., as the eastern branch store of said church. The Evangelical Visitor, official organ of that church, is published at Nappanee, Ind. The launching of this new store is an indication of the growing aggressiveness of the Brethren in Christ Church.

The American Bible Society reports a distribution of 8,096,977 Bibles and portions of Scripture during the year 1941. The Bible is still the most numerously sold book on the market. If this Book were as readily received into the human heart as it is into the human home, the world would witness a revival of unprecedented proportions.

Deaths from War.—It is estimated that some 14,000,000 persons have been killed in war since 1931 when Japan invaded Manchuria. According to Prof. Atwood H. Townsend of New York University, in an article, "Free World," about 9,500,000 of the total were civilians. In China 2,300,000 soldiers and 6,300,000 civilians have been killed since 1937 alone. In Russia, 1,500,000 soldiers and 4,000,000 civilians have met death. Since the attack on Pearl Harbor, deaths reported for the United States number around 7,000.—Evangelical Visitor.

The recent death of Wilbur Glenn Voliva, successor to the late Alexander Dowie, removes a colorful character from the public eye. An aggressive promulgator of the standards of life and doctrine in which he believed, he was noted for two things: (1) his theory that the world is flat; (2) his numerous (often startling) prophecies. One writer, reporting his passing, calls attention to the fact that he having died 34 years younger than he predicted, and that since he had prophesied that Christ would come in the very near future, a comparison between these prophecies would show that he would live on for years after his predicted time of the end of the world.

Lepers in the Philippines.—Two American doctors and their families who have been in charge of the world's largest leper colony—6,000 patients—on Culion, one of the islands of the Philippine archipelago, remain there although urged to return to the United States before the outbreak of hostilities in the Far East. Latest reports received by the Leonard Wood Memorial (which provides funds for the colony) indicate that the two families are still there, permitted by the Japanese to carry on, and that they are receiving from America the necessary medical supplies, food, and other requirements for the operation of the colony. Dr. and Mrs. H. W. Wade and Dr. and Mrs. John H. Hanks are the American families, and they are assisted by trained Filipino nurses.—News in the World of Religion.

—o—

Spiritual Devotion

The woman singeth at her spinning wheel
A pleasant chant, ballad, or barcarolle;
She thinketh of her song, upon the whole,
Far more than of her flax; and yet the reel
Is full, and artfully her fingers feel,
With quick adjustment, provident control,
The lines, too subtly twisted to unroll,
Out to a perfect thread. I hence appeal
To the dear Christian Church, that we may do
Our Father's business in these temples mirk
Thus, swift and steadfast; thus intent and strong;
While thus apart from toil, our souls pursue
Some high, calm, spheric tune and prove our work
The better for the sweetness of our song.

—Elizabeth Barrett Browning.

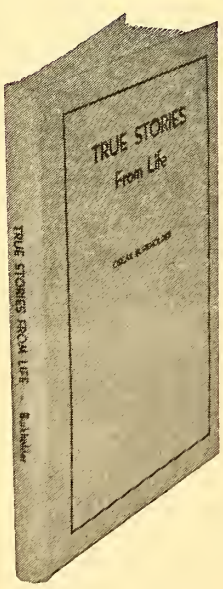
—o—

Study nature as the countenance of God.
—Chas. Kingsley.

TWO NEW BOOKS JUST PUBLISHED

TRUE STORIES FROM LIFE

BY OSCAR BURKHOLDER



A BOOK FOR YOUTH, yet young and old will read these stories with keen interest and lasting profit. The writer's wide travels, observation, and careful study of the Word and people well qualify him to select and write the stories which are interesting and character building.

True stories are most practical. They correctly represent life as it is. These stories represent the nature and ways of both the unsaved and the Christian. They also show the workings of human relationships. The lessons to be learned from these relationships are many. The experiences of the characters in these stories reveal God more clearly and inspire one to greater faith, prayer, and dependence on His unerring guidance.

Cloth binding; 112 pages. **Price: 60 cents.**

CHRIST THE REDEEMER AND JUDGE

BY JOHN C. WENGER

BRIEF STUDIES in "The Revelation" for young people. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" (Rev. 1:3). The Book of Revelation should be taught by the Church. It has been felt that the young people in particular should have the opportunity of studying the Book with practical aid. The author's exegesis is not radical or fantastic. His manner of presentation is both simple and appealing. His chief concern is to present truth and to present it in a way acceptable and edifying to the reader.

The volume may readily be used as a textbook in Bible schools and at institutes, as well as for private study and reading. True or false test questions appear at the end of each of the thirteen chapters. Cloth binding; 120 pages . . . . . **Price: 60 cents**

MENNONITE PUBLISHING HOUSE, Scottdale, Pennsylvania.

Table of Contents

641—Editorial
642—Consecration (Poem)
God's Plantings
644—City Missions: Chicago, Lancaster
Concerning the Financial Side of Civilian Service
645—George A. Weber
645—The Brevity of Life (Poem)
Home
The Most Prevalent Sin Today
Children without Chastisement
647—Sunday School Lesson
Bible Meeting Topic
648—Field Notes
649—Correspondence
650—Your Spiritual Thermometer
652—The Thorn in the Flesh
Little Lessons from Life
653—News Notes from Our Church Schools: Hesston, Lancaster
C.P.S. Notes
654—Special Meetings
Married
Obituary
656—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, OCT. 29, 1942 (Herald of Truth Established 1864) No. 31

EDITORIAL

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

—o—

It was the Lord that led Peter to this conclusion. It took a direct revelation from God to get him to see that our salvation depends not upon race or nationality but rather upon faith in our Lord Jesus Christ and through acceptance of God's Divine Plan.

—o—

We, like Peter, have this same revelation—not in the same way that Peter received it, but through the same truth that afterwards found its way into sacred print, and through the leadership of the Holy Spirit whose mission it is to guide the believers "into all truth." Not to Jews alone, nor to Gentiles alone, but to "whosoever believeth" is the way of salvation open.

—o—

Thanksgiving.—October 12 was the day set apart in Canada for a day of national thanksgiving. November 27 is to be the day of national thanksgiving in the United States. In neither of these two nations is the name appropriate unless the spirit of worship and praise to God is uppermost in the minds and hearts of the people. We are hoping to hear favorable reports from our people in both countries as to how the day was (or will be) spent. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

—o—

On the day of Pentecost the people from many nations heard the apostles speak in their own native tongues. From this fact we have a right to expect two things: (1) that those who profess to speak "with other tongues" should verify their claims by doing the same things that the apostles did—where there is more than one language represented, each listener hears them in his or her own native tongue; (2) that all Christian people should speak in the language of Heaven—which all people, regardless of race or nationality, may understand in their own native tongue, provided their hearts and ears are turned heavenward rather than worldward.

—o—

The ideal life is beautifully and forcefully set forth in the Sermon on the Mount, recorded in the fifth, sixth, and seventh chapters of Matthew. The two main features in this divine message are (1) the Beatitudes and (2) our Saviour's "I say unto you." Read this Sermon, and meditate upon the many meritorious things included in this "I say unto you." The advice given by Mary the mother of Jesus at the time of His "beginning of miracles" (John 2:11) applies to us as we read and meditate upon the Sermon on the Mount. They who put into daily practice the precepts found in the great Sermon on the Mount are living witnesses as to what it means to live **the ideal life.**

SUNDRY ADMONITIONS

Let love be without dissimulation.

Abhor that which is evil; cleave to that which is good.

Be kindly affectioned one to another with brotherly love; in honour preferring one another.

Not slothful in business; fervent in spirit; serving the Lord.

Rejoicing in hope; patient in tribulation; continuing instant in prayer.

Distributing to the necessity of saints; given to hospitality.

Bless them which persecute you: bless, and curse not.—Rom. 12:9-14.

—o—

Constructive and Destructive Powers.—In the affairs of man, two kinds of power are in evidence. One is the power of righteousness, of truth and love; the other the power of brute force. Of the first the apostle testifies that "the weapons of our warfare are not carnal, but mighty through God." Of the second, the human family has witnessed many instances of frightful violence, leaving a wreckage of destruction and woe.

On the surface of things, carnal force is more impressive than is the power of righteousness. Among the leading luminaries in the world's history we find such names as Nebuchadnezzar, Alexander, Caesar, Hannibal, Peter the Great, Napoleon, Mussolini, Stalin, Hitler, etc.; all men of renown because of their success as leaders of mighty armies which caused their enemies to crumble into dust. Among the conquering nations of the earth we find the names of Babylon, Medo-Persia, Arabia, Egypt, Ethiopia, Greece, Rome, etc.—once world powers but now either in oblivion or reduced to second- and third-rate powers. The explanation of their decline and fall is found in the fact that their weapons were instruments of destruction, which in the end invited their own destruction through pride, self-indulgence, and conquest by newer and more powerful foes. What is true of men and of nations is equally true of once powerful systems and orders (at present typified by such systems as capitalism, secret orders, and labor unions) that fell into decay and ruin as victims of their own excesses.

Concerning the power of truth and righteousness we have a different history. The Bible has stood the test of all the ages, though it has all along been violently assailed by atheists, pagan nations, false religionists, etc., etc., etc. Jesus Christ and thousands of Christian martyrs stand out as God's monuments to the power and grace of God, and unnumbered millions of saints and angels in the glory world will stand as an everlasting testimony of the fact that truth and righteousness are unconquerable.

VICTORY over every form of sin will be the everlasting result of the age-old conflict between the forces of construction and of destruction. "If God be for us, who can be against us?"

Salvation - A Universal Provision

By William G. Detwiler

You have heard the message on sin. After all is said that can be said on the subject of sin, the fact remains that not enough has been said, for sin is so exceedingly sinful that man fails to grasp how awful and how sinful sin is. Sin is universal: "All have sinned and come short of the glory of God" (Rom. 3:23); "All have sinned" (Rom. 5:12). You and I cannot appreciate what devastation sin has wrought. We cannot appreciate what this world would be were it not for sin. But I am glad to come to you with the brighter picture: salvation through the Lord Jesus Christ. I want to show that while sin brought universal havoc, yet in Jesus Christ we have a universal provision for salvation. First I want to read a few Scriptures. "The Lord is . . . not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). That is indeed a wonderful Scripture. We need not despair: God wants us to be saved. He has made provision for our salvation. He is not willing that any should perish. He wants all to come to repentance. The second Scripture is this: "We trust in the living God, who is the Saviour of all men, specially of those that believe" (I Tim. 4:10). This verse does not teach that all will eventually be saved. This is not a verse on which to build a doctrine of universalism. It teaches that God is the One who saves. Christ is the divinely appointed Saviour of all men. There is no other Saviour. But the point I want to have us see especially is that Christ is not the Saviour of a certain class only: He is not the Saviour of the Caucasian race only or of the black race; He is not the Saviour of the rich only, or of the poor only. He is the Saviour of all men. How we ought to rejoice in this knowledge! Our hearts ought to be thrilled that God saves all men, regardless of race or color or nationality or social standing. And this reminds me of my third text, Titus 2:11. In the fore part of this chapter Paul had been speaking of various classes: first he mentioned the aged men, then the aged women, then the young women, then the young men, and finally the servants. After speaking of these different classes, he brings us this blessed thought in verse eleven, "The grace of God that bringeth salvation hath appeared to all men." I like another rendering better, for I feel that it brings out the truth more clearly, "The grace of God that bringeth salvation to all men hath appeared." The grace of God brings salvation to the old men, to the old women, to the young women, to the young men. It brings salvation to the servants as well as to the free. That is the teaching of Paul in this verse. Yes, salvation is for all.

But before I proceed, I want to analyze just what is meant by the terms "saved" and "salvation," for I feel that many lack a proper conception of what these terms imply. Some, I feel, consider salvation synonymous with church-membership or morality. The Hebrew and Greek words translated "salvation," we are told, imply the thought of deliverance, safety, preservation, healing, and soundness. When a man is saved, he is saved or delivered from something. I fear that many a person claims to be saved without having been saved from anything. If you are saved, you are delivered from something. I do believe that too many have low conceptions of what God will do for a man when He saves him. For the sake of clarity I want to think with you briefly of the three "sweet P's" of salvation. When a man is saved, he is delivered or saved from the penalty of sin; eternal death, hell. The first "P" is the "P" of Penalty. In other words, when the Lord saves a man, He delivers him from the penalty of sin. But here I fear is where too many stop. They seem to feel that it is needful to keep on sinning, and just as often as sin is committed to come to God in confession and repentance. My friends, God does more than forgive when He saves a man, at least if He is allowed to. God not only saves from the penalty of sin, but He also saves day by day from the power of sin. The second "sweet P" of salvation is the "P" of Power. I wonder, my friends, how many of you have been saved from the power, the habit, the dominion of sin. Is sin still your master? Are you going on in sin day after day without experiencing deliverance from sin? If you are, you are not living up to your possibilities in Christ Jesus, for when He saves, He delivers also from the power of sin. "He shall save his people from their sins" (Matt. 1:21). What a glorious thought! Jesus saves **from** sin. When I see a man living the same kind of life as he did before he claimed to be saved, I have a valid right to question his salvation. And yet in spite of the fact that the Bible promises deliverance from sin, many of us are so slow to claim the promise. We somehow feel that we are compelled to go on day after day without having the power of sin broken in our lives. JESUS CHRIST SAVES FROM SIN. He does not take the sinner out of the horrible pit, out of the miry clay, and then place Him in a most precarious position, but He places him on solid ground, on the rock. He does not take a man out of the water and save him from spiritual drowning, but He sees to it that he is kept from taking a cold and from falling in the water again. Oh, may God impress upon our hearts this great truth that Jesus Christ delivers us from the power, the bondage, the habit, the dominion of sin. Brother, sister, have you this deliverance? Are you claiming the promise? Then, in the third place, He saves from the presence of sin. Of course that is yet future. This, then, is the third "sweet P" of salvation: the "P" of Presence. Some day you and I shall be delivered from the presence of sin, taken out of this sinful world. Then our salvation shall be complete.

I want you to think with me further of this wonderful Saviour. I have already spoken of Him as a universal Saviour; that He saves all that salvation is for all men, just as sin has claimed all. Christ is, in the second place, the only Saviour. His salvation is the only salvation. Away with this Satanic teaching that there is more than one way to be saved, that there are numbers of roads leading to God, that all religions lead to the same God and the same Heaven! Let me read to you what the Lord says about this. First I quote the words of Jesus in John 14:6: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Jesus is not a way, but THE way. The moralist cannot come to God by his morality. The Buddhist cannot come to God through Buddha. The ritualist cannot come to God by his ritualism. "No man cometh unto the Father, but by me." Strong words are these, but they are the words of Him who knew. Again in Acts 4:12 we are told, "There is none other name under heaven given among men whereby we must be saved." Apart from the name of Christ there is no salvation. There is salvation in no other. What a tremendous responsibility this puts upon us who know the truth to see to it that others learn of our Saviour also! Faith in Him is the one condition of salvation. "He that believeth on the Son hath everlasting life. He that believeth not the Son shall not see life, but the wrath of God abideth on him."

In the third place, our salvation is a powerful salvation. Our Saviour is a powerful Saviour. I quote Heb. 7:25, "He (Christ) is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." The thought I want here is that He is able to save "to the uttermost." Shame on us for so often limiting the saving power of Christ! We seem to doubt His ability to save or deliver us from some sins. We believe He is able to save us from the sins of murder, stealing, and other grosser sins but we feel—or at least we act—as though while Christ may be able to keep us from killing our brother, yet we cannot trust Him to deliver us from that temper, that jealousy, that envy that we feel toward our brother. He is able to save to the uttermost! Precious truth! And yet we live on such low salvation grounds. He is able to save to the uttermost of guilt. Not one of you has ever sinned so grievously but what He will save you from all your guilt if you come to God by Him. He is able to save to the uttermost of rejection. You may have rejected Him for many years, yet if you come to God by Him He will save you to the uttermost. He is able to save to the uttermost of despair. He is able to save to the uttermost of the depth of sin: there is no habit which He cannot break for you, and from which He cannot save you. Oh, let us stop excusing ourselves for the habits we allow. I care not what the habit is; I care not how long it may have held you in its firm grip; I care not how often you have indulged the habit. Jesus Christ is able to save you, for "He ever liveth to make intercession." He is not a dead Saviour; He is a living Saviour who is interceding with God for you as you come to God by Him.

I wish I had time to show how this salvation works. I would like to demonstrate from the Bible that Jesus saves quickly: I believe in instantaneous conversion. The Bible does not teach that the sinner is saved by degrees, that he has to get better and better, lay aside this sin and that sin before he can be saved. Zacchaeus was saved instantly. The Ethiopian eunuch was saved at once. The Philippian jailer was saved at the same hour of the night as he learned of salvation. Jesus saves kindly. I am glad that He is a merciful Saviour. Again He saves freely. Salvation is ours not through our gifts, but through His gift. Oh, that we might learn the truth that we are saved not by works, but by grace! Man is so slow to learn that Jesus did the work, and that our part is to receive.

Again, Jesus saves fully. I have already touched on this. But efore I close I want to tell you of a man in Philadelphia. So far as know he is still living. I have his street address. This man was born f fine parents: his father was a minister. When still a very young nan he was enticed by his boyhood sweetheart to take a drink at a arty. This was the beginning of his downward course. A few years ater he married one of the richest girls in the State and they moved nto a $75,000 home. But he had acquired the drink habit. One night e came home and found that he had spent his last dollar. He went o the nursery and kissed his two small children good-by, and went ut, not to see his family for twenty years. For eighteen years he vent under an assumed name. His friends gave him up for dead. Ie was a beggar on the streets of the eastern cities. One Sunday vening while sitting on a curbstone he heard the church bells ringing. 'his reminded him of his father's church back home. Tears came to is eyes. He wanted to go back but lacked the courage. His buddy, :arning the cause of his crying, handed him a powder; this was his first taste of morphine. Drink no longer satisfied; he was now a dope addict. His wanderings continued. He lived a life of crime. Three times he attempted suicide. Finally as a raving maniac he was strapped to his hospital bed. The doctor told him he had but two hours to live. Then he thought of John 3:16, the verse about which his father had so often preached. Face to face with death he claimed the promise in that verse and accepted Jesus by faith. Thereupon he went to sleep and slept for fourteen hours. He did not die, but awoke with the past life of sin gone; all desire for drink and drug had left him; he was cured by faith in Christ. Later he went home and found his mother, who had been praying and praying for her wandering boy. After visiting her for a week he went out and preached the Gospel. Friends, if Jesus Christ can do that for a man who was down and out, shackled with some of the strongest evil habits, He must indeed be a Saviour who can save us from our sins. I am glad that I have a Saviour who saves from sin. Let us trust Him. He is indeed a wonderful Saviour.

LOSSES TO THE INDIVIDUAL THROUGH CONFORMITY TO THE WORLD

By Viola Wenger

(An essay read before a nonconformity con- :rence at Cherry Box, Mo., May 31, 1942.)

Lost—this word alone strikes our ttention; it stirs an interest within us. .n announcement may be made telling iat a child has disappeared and cannot e found. This news stirs alarm and orrow in our hearts, and it impels us o search until the precious one is found nd safe. There are losses which come irough conformity to the world.

Much is lost to the Christian who irns aside from following the standards f his Lord and chooses instead the tandards of the world. The greatness f these losses can be measured only y spiritual standards of values.

The believer who conforms to this orld by partaking of those attractions nd ways of society about him that are ontrary to the standards of the Gospel nd which conflict with his allegiance to is Master suffers serious loss through ie consequent weakening of his spiritual life. Indeed, he crowds out the only ource from which his spiritual life rings and which is also the source by hich it is nourished. The abiding hrist and the indwelling Holy Spirit nd no room in the heart that is opened o the spirit of the world. Emphatically ie Scriptures teach us, "Ye adulterers id adulteresses, know ye not that the iendship of the world is enmity with od? whosoever therefore will be a iend of the world is the enemy of God" fas. 4:4). Then he who desires to be id chooses to be a friend of the world ecomes an enemy of God. The depth id strength of a believer's spirituality in proportion to the place the Spirit allowed to fill within the heart. Worldiess is like the thorns of which Christ oke in His impressive parable of the wer. The Word of God, food for iritual growth, cannot thrive among e thorns or worldliness. The result is told in Jesus' own words: "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Luke 8:14). Where worldliness thrives, spirituality dies. Thus the most sacred and valuable treasure, spiritual power and fellowship with God, is lost to the Christian when he conforms to the world.

From experience we have learned that if we mingle with sin and condone it in any measure, the sense of its presence is soon lost to our consciousness. The glamour and serpentine charms of the world stealthily blind our consciences, and the horror and rebuke which we once felt is lost. The divine injunction, "Abhor that which is evil," is forgotten. God knows that the frames of men are as dust. He knows the inclination of men's hearts toward evil; so in great love and wisdom around us He has set hedges, laws and standards to make us aware of the snares of our enemy, and to guard our safety from the depraving influence of the kingdom of the world and the darkening blindness and awful penalty of sin. If we tread down these hedges and venture into the kingdom of Satan, we lose God's loving provision for our safety and expose our souls to certain peril.

With the loss of a consciousness of the presence of sin and its dangers comes the loss of the consciousness of the Cross of Christ. The Christian who loses his view of the Cross loses the very heart of his experience. The only power able to deliver him from the world is lost. The sacrifice that Christ made in enduring the reproach of the world and dying for sinners becomes lightly esteemed. The express purpose for which Christ so freely gave Himself was that they who would believe on Him might be delivered from this world. "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4). The Christian who is

(Continued on page 668)

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

In the field notes as they appear in the Gospel Herald, we frequently see the letters, "D. V.," in an announcement. Please explain what they mean.

O. H.

This is an abbreviated way of saying, "The Lord willing." The motives prompting the use of this abbreviation may either be that of being too busy to write out the words in full or trying to conserve space.

*

It is often said that the Church was born on the day of Pentecost. How does this harmonize with the following before Pentecost: Acts 1:15 (the Church roll of 120); **Matt. 26:26** (the Lord's supper before Pentecost); **Acts 2:41, 47** (3000 added to the Church)?

The Scriptures do not say that the Church was born on Pentecost. Such a statement is evidently a way of speaking which men have used to express the great significance of Pentecost and the outpouring of the Holy Spirit for the history of the Church as described in the Book of Acts. The fact is that Christ already began to build the Church when He chose and ordained the twelve apostles and trained them to do His work. On the day of Pentecost the promised power of the Holy Spirit came upon the believers so that they were able to testify for Christ with fearlessness and to win others to faith in Him. Even after Pentecost there did not exist at once a formally and officially organized Church, such as we know today. Only gradually, as needs and circumstances arose, did the various kinds of church offices come into existence. (See Acts 6:1-7; 13:1-3; 14:23; Tit. 1:5, and similar scriptures.) If one cares to distinguish between the Church be-

fore and after Pentecost, one might say that previous to that day the Church existed in embryo form, and after that date it took on an active outward form of life and existence; first as an infant church with comparatively few needs, and later becoming more mature and more fully organized. E. Y.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

City Missions

DENVER, COLORADO
(1218 Kalamath St.)

Dear Christian Friends, Greeting:—During the summer we have enjoyed many blessings, and for these we are truly grateful to our kind heavenly Father, the Giver of all perfect gifts.

Our summer vacation Bible school was attended far beyond our expectation, with an enrollment of forty-six. Through the influence of the school we have gained new friends, and a few more children have been added to the Sunday school.

We have now been living in the home, bought by the Mennonite Board of Missions and Charities, almost a year. Sewing circles from Iowa, Kansas, Colorado, Idaho, Montana, Oregon, Nebraska, and Pennsylvania, and interested friends have contributed to the needs of the home in a wonderful way. Greensburg, Kans., sent in a generous box of provisions, besides other provisions that have been given as there was opportunity. For these we are indeed thankful.

Since the beginning of the church at this place Bros. Harold Oswald, Harold Hjelmstad, and Eldo Miller have been called to Camp. Bro. Elmer Hartzler has gone to Puerto Rico and Bro. and Sister Cooper have moved to Kansas City. Bro. Avara and family have moved to Greeley, Colo. We are very sorry to lose them, and we miss them much. Recently Bro. Detweiler and family of Limon, Colo., Bro. Tim Yoder and family of La Junta, Colo., and Sister Lois Kuhns have come to the city. We welcome them all, and we appreciate their help and presence in the meetings.

We have received a number of calls for Mennonite girls for housework. Their reputation as good, honest, hardworking girls seems to be established. We shall welcome such girls into the city. We also need them for our Sunday school work.

Interested friends from the East and West have called and have shown an interest in the work at this place. We are encouraged, and feel that the Lord is blessing our efforts for Him. We ask a continued interest in your prayers in behalf of the work in Denver.

Oct. 16, 1942. Florence C. Friesen.

LIMA, OHIO
(825 N. Jefferson St.)

Dear Herald Readers:—This week has been a very busy one for the work at our Mission.

Sunday, the 11th, Bro. Darwin O'Connell was ordained to the ministry and Bro. Norman Smith a deacon. Pray for these brethren.

Thursday, Oct. 15, our election of Church and Sunday school officers was held. Pray for the Spirit's guidance of those who were chosen.

We received canned goods, eatables, and clothing, amounting to $225.91 from the sewing circles of the Fulton, Ohio, congregations. We wish to thank these sisters and churches for their interest and kindness in the Lord's work at Lima.

Please continue to pray for the work.

Oct. 16, 1942. The Workers.

SELLERSVILLE, PENNA.
(Rocky Ridge Mission)

Dear Christian Friends, Greetings: — Words can hardly express the joy that comes to our hearts, by witnessing for Christ in this field. It is alone the eternal love of God which cannot be measured that has won our hearts to present our bodies "a living sacrifice, holy, acceptable unto God," which is our "reasonable service."

We again are happy to appear in this paper, with a few glimpses of the wonderful things God has done in this field, through His humble servants.

Sept. 12-20 we had our annual evangelistic meetings conducted by Bro. John W. Hess of Lititz, Pa. Three souls stood for Christ. We trust that they have truly repented of their sins, have learned to love nothing more than Jesus, and live to bring honor and glory to their Creator.

We feel sure that this is not the only result of these meetings, because the Word of God was preached by the power of the Holy Spirit, which made us feel the very presence of God. We also felt that throughout these meetings the gates of heaven were opened, to those who heard the voice of Jesus calling, to follow Him.

We are glad that the interest in our Sunday school seems to be increasing, and we are especially glad that our young people show as much interest as they do. We realize that they will be the Church of tomorrow; so we are especially concerned about them, that they might know Jesus, love Him, and live for Him.

As we can see God is blessing our work, we realize that the enemy of God is losing ground; so we beg of you who are a praying people that you may lift us to the throne of grace, and pray that we may all remain humble at the foot of the Cross that Christ may have victory at Rocky Ridge.

Oct. 17, 1942. N. W. Keeler.

CHICAGO, ILLINOIS
(1907 S. Union Ave.)

Dear Christian Friends: — In the 14th chapter of Acts we have the story of Paul being stoned at Lystra. They dragged him ou of the city "supposing he had been dead. Then notice verse 20, "Howbeit, as the dis ciples stood round about him, he rose up. What do you think the disciples were doing a they were standing round Paul who was ur conscious and whom they thought was dead I think they had a real hot prayer meetin praying God to raise him up. When Pa opened his eyes he saw them standing righ by him, and it gave him the courage to g up—in spite of broken bones and bruis from stones.

It means very much to have the disciple stand by the mission workers on the fiel No missionary work could be carried on the disciples would not stick right by the mi sion workers, and enable them to do the work.

"Whosoever shall give to drink unto o of these little ones a cup of cold water on in the name of a disciple, verily I say un you, he shall in no wise lose his reward (Matt. 10:42). I want to call your attentio to, "In the name of a disciple." When I gi a dime to some poor fellow that comes to o door, I always talk awhile and remind hi that this is the "Lord's money, not mine Then I explain that someone sent that this mission for the Lord's work here, and represents a sacrifice on the part of some the Lord's disciples. "In the name of disciple" we give out the clothing from o dispensary, the sandwiches, the tracts, dim etc.

Last Sunday night after church I g away two nice Bibles to a father and moth who have just started to come to our missi during the last two months. When th wanted to pay for them, I said they were p in full and there is no charge. Then I plained that we have a Bible and tract fu which Christians supply with funds, wh enables us to give them away.

Last night we had a children's meeting Mrs. Jacoby's home. She gathers the c dren from her neighborhood every Mon evening, and my wife and I help her in teaching. After the meeting we stopped made a call in a home where they have children. We had a long visit with the p ents, who are not Christians. The fat claimed he was an infidel, and lives much l one. We discussed the war and our posit of peace, immortality, difference betw churches, etc. Then he asked how we keep going here, as his children only br a few pennies to S.S. So we explained him the work of the disciples in the coun and how a dollar goes twice as far in church work as compared with a lot of o organizations. When we ended by say that the pennies go for foreign missio work, he was most surprised. Then called the children and sang some chor and had prayer right in his home. He not born again, but he surely made a g change during that hour that we visited H He said he was coming to church next S day. I think he will come some Sunday

At this time of the year the fruit jars are oming, filled with home canned fruits and egetables. We are expecting four barrels of ruit from Fulton County, Ohio, to arrive oday or tomorrow. This too is a great en- ouragement to us. May God bless the many acrifices that are made for His work in Chicago.

Oct. 20, 1942. Raymond Yoder.

—o—

FAREWELL TO FRIENDS IN THE HOMELAND

Aboard the SS Copiapo
New Orleans, Louisiana
October 16, 1942

At last we are aboard ship, ready [Two lines deleted by the censor.—Ed.] We look forward to visiting our Mission n Argentina while waiting for a boat rom Buenos Aires.

We are sailing on a neutral Chilean Line boat. A number of missionaries to South America are on the boat with us, so that we are looking forward to a pleasant and profitable trip under the blessing of God.

After these months of waiting it is with great eagerness and joy that we ook forward to arriving at our field of work. The many assurances of your prayers as we go have meant much to us.

George and Dorothy Smoker
Elma Hershberger

We had hoped to receive this message in time for publication last week. But being written after our departing missionaries were on board ship, the message fell into the censor's hands, which doubtless is responsible for the delay. In common with our readers, we pray for their safe arrival in Africa n due time.—Editor.

—o—

BROTHER LAPP IMPROVING

(The following extracts from a recent letter by Bro. George Lapp of our mission in India to Bro. A. J. Metzler, not only bring us the cheering news of Bro. Lapp's improved physical condition, but also news from India that is of interest to our readers.—Editor.)

We are being moved from Sankra to Balodgahan to be nearer the doctor, and nearer the heart of the Church where I can more easily contact all the ministry and Church community leaders in councils, committees, and for personal interviews.

This is not as ominous as it may sound. Doctor Yoder pronounces me better and improving, except what may be more or less prolonged weakness in my limbs which renders me less mobile than one would wish. But I thank God for good health otherwise, and for a triumphant trust and confidence in His leading and care.

Our annual mission meeting will be held near the time you get this, beginning Oct. 27. From then on annual meetings of different kinds will be held from the angle of the Church, community, and Mission. They all need our prayers during these anxious days. But we are still hopeful for better days soon, believing that the trials of the present will work out greater glory to God. Pray for me, that I may be able to stay on in the work. We love India and the Mission and Church interests and, despite the physical handicap which we hope is only temporary, we want to stay by the work.

The rainy season has been very good, but is drawing to a close. We are expecting a good harvest and somewhat cheaper foodstuffs. Prices are naturally soaring. The evangelists and Bible women find the people very receptive to the Gospel. Pray for results. Souls are in need. Three of our stations have no missionaries. We hope and pray that our furloughed ones can be returned in time. God bless you in your interests.

With Christian love, Sincerely,
Geo. J. Lapp.

—o—

PASTORS' RETREAT

By J. D. Graber

FROM February 11 to 13 the pastors of all our ten congregations met together in a Retreat arranged by the Bishops G. J. Lapp and J. D. Graber. The place was Jagtara, four miles from Balodgahan, at a small forest rest house within the limits of the Government Reserve. It was the uniform testimony of all present that the meeting was much worth while.

In the first place the fellowship was precious. We lived together as one family sharing food, furniture and no furniture, sleeping space, which was mostly the floor of the front veranda; in fact we had "all things in common." Even though many of us see each other frequently, yet the times when we can really have such continuous fellowship and can find occasion to discuss together the things that are on our hearts are rare. We feel that our relationship as brothers has been dusted off and refreshed so that now as we meet the joy that lights up our faces springs from a renewed sense of understanding brotherhood.

There was during these days opportunity for the discussion of church problems. A pastor often feels alone as he faces the difficulties arising in his church. At the Retreat he shared his load with others. The chief burden was the unregenerate member; how to proceed to keep the church pure, win the transgressor from his evil way, or, if that is impossible, when to cut him off. There is no doubt that Satan is making a determined attack on our churches and each pastor felt and shared his concern. There was expressed a fervent desire to see the church awakened. Prayer groups and series of meetings for the revival of spiritual life recommended themselves as methods and means God could use for this reviving and cleansing work. In some congregations prayer groups are already working and series of meetings have been arranged.

In Bible study Bro. Lapp took the subject of separation and our distinctive witness as a Mennonite Church. Scriptural teaching on the distinction between the Kingdom of God and the kingdom of Satan was presented, separation of church and world was taught, ending in a practical consideration of how best to preserve and carry out our distinctive witness. The unity of conviction on these points and the loyalty to the principles that characterize the Mennonite Church were gratifying and encouraging.

Bro. Graber's Bible study covered the first two chapters of I Thessalonians under the headings of "The Ideal Church" and "The Ideal Pastor." The Word searched our hearts setting before us the ideal of a Church whose testimony would "sound out" unmistakably among the people round about so that "we need not to speak anything." The difficulty we face is that the evils and shortcomings of our churches are so much advertised by the enemies of Christ that our experience is just the opposite of Paul's. The ideal pastor was seen to be one who loves his people and gives himself as he gives the Gospel, being of such irreproachable character that he can say, "Ye become followers of us, and of the Lord." The pastor's work was seen to consist of the threefold ministry of exhorting, comforting, and charging (I Thess. 2:11).

But the heart of the Retreat was prayer. As we bowed before the Lord in united petition our hearts burned within us. We were before the Lord pleading for our people that God would cleanse, strengthen, and revive them. We prayed for ourselves that God would make us "worthy of our calling" as ministers. On the forenoon of the twelfth we dispersed to the jungle for several hours. Each man found his own "quiet, shady nook" and there met alone with his Lord. The burdens and convictions of these secret trysts were brought before the group at the later sessions.

We praise the Lord for the blessings He gave us at Jagtara. Already we are planning for other meetings of a similar nature, including wives of pastors, if possible, as well as deacons, ministers not serving as pastors, and perhaps lay leaders.

Those in attendance at Jagtara were the following:

Name	Place of Service
G. J. Lapp	Dondi
E. I. Weaver	Drug
A. C. Brunk	Mangaltarai
J. D. Graber	Maradeo
L. A. Kniss	Mohadi
Isa Baksch	Sankra
M. Sukhlal	Balodgahan
Pershadi	Shantipur
J. Haider	Dhamtari
Mukut Bhelwa	Ghatula

Dhamtari, C.P., India.

Causes Leading to Conformity to the World.

1. The natural or instinctive desire to be like others.
2. The depravity of the human heart.
3. Ignorance of the issues involved, and the end to which they lead.
4. Deception, misconception, etc.
5. Willful disloyalty.

—Amos Gingerich.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

GOD'S IDEAL MARRIAGE

By Nora Bontrager

Marriage is the voluntary union, for life, of one man and one woman. For the union to be ideal, they must, first of all, be Christians. We are admonished in I Cor. 7:39 to marry "only in the Lord."

After God had created man there was still something lacking to make things complete; man needed companionship, and some one to help him to be happy. Gen. 2:18 says: "And the Lord God said, It is not good that the man should be alone. I will make him an help meet for him." So He caused Adam to fall into a deep sleep and took from his side a rib and made therefrom a woman, and presented her to Adam to be his wife, or suitable helper. It has well been said that He didn't take her from Adam's head to rule over him, nor from his feet to be trampled upon, but from his side, that the two might work together in full co-operation. And this co-operation must exist (and does exist) in an ideal marriage. It may mean doing some things we don't like to do so well. There are days, as we all know, when just everything seems to go wrong, and happy the wife who has a husband that can pick up a tea-towel and with a smile say, "Let me help you"—only a few words, but they mean much to a tired wife.

Marriage is the oldest institution in the world. It was ordained of God for the happiness of man, and if carried out as God planned it can be the happiest and most sacred relationship in this life. We have already mentioned two essentials of the ideal marriage, but there are still more than we think of vast importance.

Love

The first is love; not merely a physical attraction or fascination but a love that will not fail when the storms of life beat hard around us. We who have taken the marriage vow have promised to love and stand by each other through adversity as well as prosperity; through dark and trying days as well as sunny ones. So when adversity comes our way and funds are low, let us as wives remember we are helpers, and let us be meet for the occasion and show our real worth, and show it with cheerfulness. It will mean doing without even the necessities of life, sometimes, perhaps washing and mending clothes after the children are in bed. (Here's a good chance for co-operation again. Husband can at least carry the water, and a thoughtful one will.) Or it may mean living in a house that is anything but what we would like—with perhaps store boxes for furniture. I would like to say right here that every wife should have the ability to take a store box and make something pretty and useful out of it; or take a worn garment and make a smaller one. It can be done. It has often been done, and should be done rather than buy a lot of expensive furniture and clothing on the installment plan.

Also, there is no room for unkindness or selfishness in the ideal marriage. We all remember how hard we tried in our courtship days to be courteous and kind to one another, to please one another, gave gifts, etc., and tried in every way to make one another happy. If this were just continued throughout our married life, and not so much of our "first love" lost, there would be more happy marriages. We are too apt to think, "We're married now and it doesn't matter." But it does matter, far more than we sometimes think.

Patience and Forbearance

We never find grumbling or complaining in the ideal union. Let us as wives do our best to have meals on time and have them appetizing. But if we sometimes fail (and we all do), husbands, please be patient and wait a few minutes. Or, if the bread isn't as good as it is sometimes, or the meat not as tender as you would like, you may smile (or even tease a little) but, above all, **don't grumble.** We know all about it, and don't need to be told that things aren't right. But rather speak up with words of appreciation when things suit your taste. It will help matters a lot and we will try harder to do our best next time.

And now this for the wives: If there's no money for a coat or new piece of furniture we have had our hearts set on, let us not complain that we do not have things as other women do. We'll be more apt to get it "next Christmas."

Forbearance must also be practiced to a great extent. After all, marriage is a contract between **two very faulty** human beings, and we must bear with one another and **each one** must sacrifice their own desires and views at times for the sake of the other one if we wish to make a success of our marriage.

Young folks, in looking for a life partner, should never expect to find a faultless one because—well, there just are not any to be found.

Marital Duties

We have already mentioned co-operation as being very essential; but then, too, each party has his and her own special duties to perform. It is the husband's duty to be the provider—not only his **duty,** but any good husband **desires** and really takes pride in providing for those he loves most. The wife's duty is to take care of what the husband provides, in a thrifty and economical way but I do pity the husband who just **must** hand over his pay check in order to keep peace. The care of the children chiefly belongs to the mother, but a little help from friend husband now and then is surely appreciated. She keeps the home clean and tidy, prepares the food in a healthful and nourishing way, and keeps the clothing clean and mended. A slovenly, untidy, and extravagant wife is no asset to any husband, but rather a real liability in more ways than one.

A Virtuous Woman

A good piece of literature to read along this line is Prov. 31, the chapter on the virtuous woman. I am afraid that we as wives sometimes lose sight of the dignity of our calling. We look upon home making as a drudgery, and motherhood as something to be shunned and avoided, instead of a God-given privilege and a field of service in which to labor for Him. It is true, we can not all be wives and mothers, and there are other noble avenues of service for women, yet a wife's first duty is to her husband and her home. It is a sad fact that very often her neglect of the same, together with her desire to earn her own money that she may spend it as she pleases has been the cause of separation and divorce.

Mutual Helpfulness

A Christian husband and wife will also be a spiritual inspiration to each other. I once heard an aged minister who had been a good evangelist in his younger days, say that whenever he was out in evangelistic work he could al

(Continued on page 669)

A GROWN-UP SON

Since he was playing at my knee,
It seems but such a little while.
And when I spoke to him, my eyes
Would downward turn his face to see.
And now, in just a few short years,
(O God, how short the years can be!)
My eyes must upward turn, for then
He will be looking down at me.

Dear God, if in the years gone by
I have been in some measure fit
To merit childhood's upward gaze,
And only quail a little bit,
Please help me in the coming years
A nobler woman yet to be—
That when his eyes must downward turn,
His soul will still look up to me.

—Sel. by Florence Miller.

Sunday School Lesson

Theme for the Quarter: Studies in the Christian Life

VI. CHRISTIAN NURTURE IN THE FAMILY

Lesson for Nov. 8, 1942.—Deut. 6:4-9, 20-24; II Tim. 3:14, 15.

Golden Text.—Train up a child in the way he should go; and when he is old, he will not depart from it.

Introductory.—Our lesson title is simply another name for child training. Another appropriate name for the lesson title is that listed in our lesson quarterly as the Lesson Topic; namely, "Magnifying Religion in the Home." The subject is of vital importance to every Christian home.

Diligent Teaching of Children (Deut. 6:4-9).—"Thou shalt teach them diligently," is the first duty pointed out to parents with reference to the bringing up of their children. What shall we teach them? First, let all parent-teachers remember that "The Lord our God is one Lord"—not "gods many" or "lords many;" not three gods nor a multiple of gods; but one Triune God, composed of Father, Son, and Holy Ghost.

How shall we teach them? Answer: "Teach them diligently"—regularly, constantly, talk of the things which God teaches us and our children; "talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Not only this, but keep these teachings prominently before their eyes. Decorating the house with wall mottoes rather than with things appealing to their pride, is a fitting way of obeying the Lord's commandments as set forth in this portion of Scripture.

And let this teaching come from parents whose hearts are filled with the love of God and a knowledge of His Word. "Hear, O Israel. . . . Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Do this, and you will impress both the minds and the hearts of the children of the oncoming generation. Give them the needed instructions and example, so that they may not only exemplify the teachings of the Word of God in their own lives, but also be prepared to train up the next generation in the way they should go.

Intelligently Answering Questions (20-25).—Children want to know. And this prompts them to ask questions. It is our duty and our privilege to answer these questions in a way that children are able to grasp what we teach them. If we, having minds and hearts filled with the love and the knowledge of God and His Word, can answer the questions of our children as intelligently as the fathers and mothers in Israel were instructed to answer their children's questions, it will go a long way in indoctrinating the rising generation in the Word and will of the Lord. May the Lord help us to rise to our Christian privileges and opportunities.

Character-forming Power of the Holy Scriptures (II Tim. 3:14, 15).—We have Timothy before us as an example and an illustration. Let us meditate a little while on the things which Paul wrote to him:

1. "Continue thou." Paul had reminded him how that he had worthy examples before him in the persons of his grandmother Lois and mother Eunice, and the effect which this faithful bringing up had on his own life. He then proceeds to encourage Timothy to **continue** in this course. It is not enough to get these things into our heads only. We must also have them in our hearts and put them into practice. To continue in this means not only Christian growth in ourselves, but also to foster this growth in the hearts and lives of others. Paul concludes this thought by expressing the hope that he may shortly come to see Timothy and the two together would undoubtedly profit by the fellowship.

2. "From a child thou hast known the holy scriptures." Timothy had been brought up in a home where the diligent teaching referred to in the beginning of this lesson had been put into practice. This he had gotten surely from his mother and grandmother, and we are constrained to believe that his father, though a Greek, had earlier become a proselyte to the Jewish faith and thus the proper bringing up of Timothy had been unmarred by differing standards and teaching. As a rule, proper instruction and early piety in a home means faithful and valiant service for God and the Church later on in life. At least, it proved to be so in the life of Timothy. The wise man instructs our children to "remember now thy Creator in the days of thy youth." We may help them in this by doing our part, as taught in the fore part of this lesson.

This lesson ought not to be passed by without meditating upon the two closing verses in II Timothy 3. It is important to know that—"A L L SCRIPTURE is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."—K.

Bible Meeting Topic

HOW TO BE FILLED WITH THE SPIRIT.—Eph. 1:12-14; 3:14-19; 4:30-32; 5:18-21

Topic for November 8

MOTTO

"Be filled with the Spirit."

OUTLINE STUDY

I. Conditions for the Holy Spirit's Seal.
1. Faith in Christ.—Gal. 3:2-14; Eph. 1:13.
2. Repentance with acceptance.—Acts 2:38.
3. Obedience.—Acts 5:32.

II. Conditions for Special Fillings.
1. Special united prayer.—Acts 4:31.
2. Faithful abiding in God's will.—Acts 7:55; Jno. 15:10.
3. Filling the mind with heavenly meditations.—Eph. 5:17-20.
4. Standing faithfully for Christ.—I Pet. 4:14.
5. Humility concerning our ability.—II Cor. 12:9, 10.
6. In true mission service.—Matt. 28:19, 20.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Full."**
2. God Wants Fit Vessels for His Spirit.
   a. A pure temple (II Cor. 6:16).
   b. A sanctified vessel (II Tim. 2:21).
   c. A heart made clean by the blood (Gal. 4:5, 6).
   d. Prayerfulness.
   e. Heavenly meditation.
   f. Stand up for Jesus and His Word.

For Seniors.
1. Who May Receive the Holy Spirit.
2. Preparing Our Hearts for His Fullness.

PERSONAL THOUGHT

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

SEED THOUGHTS

Settle it clearly and forever that the flesh can never bear this fruit, that you can never attain these by your own effort, that they are the "fruit of the Spirit." We hear a great deal in these days about "ethical culture," which usually means a cultivation of the flesh, until it bears the fruit of the Spirit. It cannot be done until thorns can be made to bear figs, and a bramble bush grapes. Lk. 6:44; Matt. 12:33.

We also hear a good deal about "character building." That is all very well if you let the Holy Spirit do the building, and then it is not so much building as fruit bearing. See, however, II Pet. 1:5-7.

We also hear about cultivating graces of character, but we must always bear in mind that the way to cultivate true graces of character is by submitting ourselves utterly to the Spirit to do His work. This is sanctification of the Spirit. I Pet. 1:2; II Thess. 2:13.

There is a sense, however, in which cultivating graces of character is right. We look at Jesus Christ to see what we ought to be, then we look to the Holy Spirit to make us this that we ought to be.—Torrey.

Emptying must precede filling. Self poured out that God may be poured in.—Sel.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions .....John R. Mumaw
Christian Doctrine .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

MENNONITE PUBLICATION BOARD

Simon Gingerich, Wayland, Iowa, President
H. F. North, Nappanee, Ind., Vice President
O. N. Johns, Canton. Ohio. Secretary
Lewis S. Martin, Harrisonburg, Va., Treasurer
Oscar Burkholder, Breslau, Ont.
J. C. Clemens, Lansdale, Pa.
E. G. Gehman, Harrisonburg, Va.
J. C. Gingerich, Detroit Lakes, Minn.
John H. Gochnauer, Manheim, Pa.
C. L. Graber, Goshen, Ind.
Henry Hershey, Intercourse, Pa.
Amos S. Horst, Akron, Pa.
J. L. Horst, Scottdale, Pa.
Jess Kauffman, Hesston, Kans.
J. Irvin Lehman, Chambersburg, Pa.
A. J. Metzler, Scottdale, Pa.
David D. Miller, Berlin, Ohio
E. E. Miller, Goshen, Ind.
Omar Miller, Molalla, Oreg.
H. B. Ramer, Duchess, Alta.
J. R. Shank, Versailles, Mo.
J. W. Shank, Goshen, Ind.
C. B. Shoemaker, Scottdale, Pa.
S. W. Sommer, Millersburg, Ohio
Milo Stutzman, Kingman, Alta.
Edwin J. Yoder, Topeka, Ind.
O. D. Yoder, Oyster Point, Va.
Harold Zehr, Rantoul. Ill.

COMMITTEES

Executive Committee.—Simon Gingerich, H. F. North, O. N. Johns, Lewis S. Martin, A. J. Metzler, C. B. Shoemaker.

Publishing Committee.—Daniel Kauffman, Chairman; Oscar Burkholder, Secretary; J. L. Stauffer, Paul Erb, J. Paul Graybill, H. A. Diener, J. Irvin Lehman.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

Printed in U. S. A.

THURSDAY, OCTOBER 29, 1942

Field Notes

Change of Address.—Bro. and Sister William Jennings, from Sterling, Ill., to 2450 Parkview Ave., Knoxville, Tenn.—their former home.

* * *

Bro. J. L. Horst of Scottdale preached for the congregation worshiping in the Masontown, Pa., Mennonite Church on Sunday morning, Oct. 25.

Bro. A. J. Metzler of Scottdale filled the regular appointments last Sunday in the Medway Mennonite Church near New Carlisle, Ohio.

* * *

Bro. C. F. Derstine, Kitchener, Ont., spent a part of Monday of last week in the Publishing House. He was on his way to Cresaptown, Md., to assist in a series of meetings.

* * *

Evangelistic meetings are scheduled to be held at the Providence Mennonite Church near Yerkes, Pa., Nov. 7-15, in charge of Bro. John S. Hess of Lititz, Pa. E. M. M.

* * *

Revival meetings are scheduled to begin at the Chestnut Hill Church near Silver Spring, Pa., Nov. 1, in charge of Bro. George Brunk, Washington, D. C. Your prayers solicited. N.

* * *

Change of Address.—Bro. J. N. Kaufman, whose address had recently been given as Foosland, Ill., is back again at his former address, Peoria, Ill., R. 5, where his mail should be addressed.

* * *

Bro. Nelson Kauffman of Hannibal, Mo., has been secured as evangelist in a series of meetings in Biehn Mennonite Church near New Hamburg, Ont., Nov. 3-11. Your prayers solicited in behalf of these meetings. C. C. C.

* * *

If previous plans carried, evangelistic meetings are now going on in the chapel in Eastern Mennonite School, in charge of Bro. Milton Brackbill of Paoli, Pa. The meetings were scheduled to begin last Sunday evening.

* * *

The third annual all-day workers' meeting at Carpenter's Church near Talmage, Pa., is scheduled to meet on Sunday, Nov. 8. Speakers: Noah G. Good, John S. Hiestand, John K. Charles, Abram Risser. W. E. K.

* * *

The Latschar congregation near Manheim, Ont., has arranged for a series of meetings, Nov. 8-15, in charge of Bro. C. F. Derstine of Kitchener, Ont. Pray for this endeavor to be blessed of the Lord. Cor.

* * *

The Lord willing, evangelistic meetings will begin Nov. 15 at the Rossmere Mission, Lancaster, Pa., and continue one week—Bro. Raymond Charles evangelist; also an all-day Bible meeting at the same place Nov. 8. Your prayers are solicited. D. B. G.

* * *

Bro. Gideon S. Eberly, superintendent of the Mennonite Children's Home in Millersville, Pa., was a pleasant caller at the Publishing House last Saturday. He was on a tour of visitation work among the foster homes giving shelter to the former inmates of the Home under his care.

Recent visitors in the Publishing House and vicinity include the following: J. W. Yoder, Huntingdon, Pa.; Gideon S. Eberly, Millersville, Pa.; Paul S. Eberly, Anna M. Spencer, Pittsburgh, Pa.; Paul Huddle and family, Salina, Pa.

* * *

The Erb Street congregation in Waterloo, Ont., has arranged for a series of meetings, Nov. 1-8, with their home minister, Bro. J. B. Martin, in charge as evangelist. Intercession for blessings upon the congregation, city, and community will be appreciated. C. F. D.

* * *

Bro. C. Z. Martin of Mountville, Pa., closed a series of meetings at the Wilmot Mennonite Church near Baden, Ont., on Sunday night, Oct. 18, with 71 confessions as one of the visible results. "An old-time revival has started here in Canada," writes our informant.

* * *

A Correction.—In last week's paper it was stated that Bro. John F. Garber, Harrisonburg, Va., filled the regular appointments at Vine Street Mission, Lancaster, Pa., on Sunday, Oct. 11. We should have stated that this was a regular quarterly meeting, with Bro. Garber as the principal speaker.

* * *

People in the United States mailing post cards to Canada should not fail to add a one cent stamp on each card sent. Not only do the laws require this, but the postal regulations are such that a failure to comply with the law often proves to be both inconvenient for and annoying to the mail carriers.

* * *

Missionary Day.—Two papers (Missionary Day Bulletin" and "Behold the Field") are being sent out to all our congregations announcing Nov. 15 as Missionary Day for our congregations. The event will be further discussed from a missionary standpoint in next week's Gospel Herald. May the Spirit of the Lord direct in all these meetings.

* * *

The Ontario churches observed their day of national thanksgiving (October 12) with appropriate services either on Sunday or Monday. Some of them had special all-day services on Monday. Most of the Canadian holidays are on Monday. This affords time for many family home-comings from Saturday till Monday.

* * *

The ordination of four deacons in the Old Order Amish district in Lancaster Co., Pa., is reported as follows: Jacob Zook, in Bishop Levi Stoltzfus' district, Henry Beiler in Jonas Ebersole's district, Aaron Stoltzfus in Bishop Aaron Esh's district, Jacob F. Lapp in Jacob Zook's district. May God bless our brothers in their responsible calling. Cor.

Bro. Allan Good of Carstairs, Alberta, well known to many of our readers as a mission worker and superintendent of Children's Homes in Kansas City, Kans., and Portland, Oreg., as well as a faithful minister and worker for the Lord, answered the heavenly summons recently and went on to glory. May the Lord comfort the bereaved.

* * *

The semi-annual meeting of the Mennonite Commission for Christian Education and Young People's Work, together with the district representatives of all the conferences, is to meet in Chicago, Ill., on Friday and Saturday of this week. On Sunday the preacher-members of the Commission are scheduled to fill appointments in various churches in Illinois and Indiana.

* * *

If previous arrangements were carried out, Bro. and Sister J. W. Shank, soon to sail for South America, spent last week-end in Chicago, where our brother was scheduled to preach at both the Mennonite Home Mission and at the Mexican Mission. Mail will reach them the remainder of this week at Gulfport, Miss., after which, for a few days, they may be addressed at New Orleans, La. They were scheduled to sail November 4.

—o—

Correspondence

HYDRO, OKLAHOMA

(Pleasant View Congregation)

Dear Christian Friends:—As there has not been a letter from this place for some time, we will endeavor to give some of the things that happened at this place.

March 15, Jabbok Bible School rendered a very good program instead of our regular Y.P.M.

April 24-26, Bro. Ivan Lind of Hesston, Kans., held very inspiring week-end meetings which were very well attended and much appreciated.

May 25 to June 5, our first summer Bible school was held with good interest and attendance. The pupils were picked up in cars and trailers. We had an enrollment of 125, with an average attendance of 110. Five over half of our pupils were from non-Mennonite homes. Music was also taught in connection with our Bible school, also night classes were held for adults, by Bro. Mark Ross of Wichita, Kans., who also assisted with the school.

May 19, Bro. Jesse Hoover spoke to us concerning experiences and the need of relief work in France.

Sept. 27, two boys and two girls were received into church fellowship by water baptism.

Oct. 4, our congregation was permitted to observe the communion, most all members partaking.

We have been reminded very forcefully that life is very uncertain and death is sure; as our bishop said, "As soon as we begin to live we are old enough to die." We have had four funerals at our church since our last letter. One was an infant one day old; the other three all have grandchildren. The last was my own dear mother.

Sept. 30, Bro. Harry Diener from Yoder, Kans., preached for us.

We have four young brethren in C.P.S. camps, and several more expect to be called soon.

Oct. 14, 1942. Emory Miller.

WESTOVER, MARYLAND

(Holly Grove Congregation)

Greetings:—"The Lord hath done great things for us, whereof we are glad." We have felt this to be especially true during our recent series of meetings, held Oct. 8-18, with Bro. Milton Brackbill of Paoli, Pa., as evangelist. He faithfully preached the Word in its purity and simplicity. Each evening preceding the sermon he spoke on a portion of Psalm 119. Many helpful and practical truths were presented. May we apply them to our own lives. Five young boys and one girl made the wise choice. Let us remember them in our prayers.

The evening of Aug. 11, we appreciated having Bro. Aaron Mast of Belleville, Pa., with us. He read the last chapter of Daniel and gave an interesting and timely message, after which he explained the Civilian Bond.

Sisters Marian Miller and Mabel Stoltzfus are attending school at the E. M. S., Harrisonburg, Va.

Bro. Harold Hostetler left for Luray Camp, Va., Oct. 16. We wish him God's blessing and care.

Counsel meeting has been announced for Oct. 25.

Oct. 19, 1942. Mrs. Fred Detwiler.

SHELDON, WISCONSIN

Dear Herald Readers:—Since our last letter, the Lord has richly blessed us in this part of His vineyard. All praise be unto Him.

In September we were favored with evangelistic messages given by Bro. B. B. King of Elida, Ohio. During these meetings two young souls accepted Christ. A number were made to realize the need of a Saviour, and the church felt the need of a deeper consecration.

Oct. 17 and 18 Bro. J. M. Kreider of Palmyra, Mo., and Bro. Eli Hochstetler of Wolford, N. Dak., worshiped with us. On Saturday evening the two converts were received into the church by water baptism. On Sunday following we had communion services.

The service was a very impressive one and will long be remembered.

These brethren brought us very encouraging messages, admonishing us as children of the heavenly King to live a more holy, separate, and consecrated life. Will you pray for us, that we may so live here that our lights may light the pathway heavenward for those precious jewels of His? May the Lord richly bless each one, is our prayer.

Oct. 24, 1942. Cor.

AN ACCOUNT OF THE REVIVAL AT THE WILMOT CHURCH

(As reported by a brother)

The Lord by the power and presence of the Holy Spirit has moved mightily among us. The Lord endowed our evangelist with mighty power to preach the Word, the Holy Ghost fell upon the audience, young people held prayer meetings after the service in homes, till midnight, till victory prevailed. One old brother stated the last night that 25 years ago a band of brethren (six or eight) prayed weekly for a revival in our community. They have all passed to glory but two of us, but I praise God that I lived to see it. The last several nights, prayer and praise services were held after the sermons, and souls sought the Lord.

The Holy Spirit moved many. One man had already been in his car to leave and was moved to come back into the church, rushed up front, and called to one of the ministers, "I want to seek the Lord; pray for me." He fell on his knees, cried unto God, and was mightily saved. His son also, close by on the same bench, was on his knees weeping and also was saved.

Another scene was a young man addicted to strong drink. One, a tobacco slave, called for prayer; and as we knelt to pray another (a backslider) cried out, "I want to be prayed for too." And still another said, "I want in it too; I want victory." All four were on their knees at once, calling upon God. Thus the Spirit moved, and brethren and sisters on both sides of the house were bringing others up for prayer and to make a surrender. Mothers brought their daughters up the aisle, weeping and praying for deliverance. On the left side of the house a group of young men were weeping, and when asked if they had peace they said, "It is too glorious to leave; we can only praise the Lord."

On the right side were a group of young sisters weeping, and all confessed, "We want to become obedient to the Church, and we will wear our capes and coverings from now on"—calling for prayers, that they be faithful. Many were the confessions, and asking one another for prayer that they may have victory. Another brother came up front and asked the whole congregation to forgive him, for he felt that they would not accept him, and the whole congregation said, "Amen, we will forgive."

On this last night of the meeting there were about 300 who remained and who received the outpouring of the Holy Spirit. We praise the Lord for this moving of the Spirit among us. May we praise the Lord and give Him all the glory and praise.

Baden, Ontario.

Miscellaneous

LIFE'S PATHWAY

Life is but a little pathway,
God has planned for you and me;
And He walks the way before us,
Oft our path we cannot see.
And we sometimes get discouraged,
When the briars pierce us sore,
Then He comes to us and whispers,
"I am with thee evermore."

Then, how beautiful the roses
Which along our path we meet!
If it were not for the briars,
Would the roses seem so sweet?
Now the day is getting cloudy,
And before us lies a hill;
Then our Guide in love assures us,
"Fear not, I am with thee still."

Up the hill He gently leads us,
Through the clouds His eyes can see;
And it makes us trust our Saviour,
As we say, "Lord, I love Thee."
Ofttimes Satan comes to try us,
He would like to bend us low;
Then we tell it all to Jesus,
And He answers, "Child, I know."

If it were not for the briars,
If the days were never dim,
If we met no disappointments,
Could we see our need of Him?
And if Satan never tried us,
Could we flee to Christ for aid?
Could we know the joy of trusting,
When He says, "Be not afraid?"

But the joy that there awaits us,
When we reach our journey's end,
Is a joy that human mortals
Cannot nearly comprehend.
It is worth all toil and patience,
And our efforts every one,
When we hear His words of welcome,
"Faithful one, thou hast well done."

—Selected by a Sister.

—o—

OPENING DEVOTIONAL SERVICE AT LANCASTER MENNONITE SCHOOL

By Mahlon M. Hess

"Take My Life, and Let It Be," led by Clyde B. Stoner, appropriately opened the first chapel service of the school year at LANCASTER MENNONITE SCHOOL. Reading II Peter 1, Bishop D. Stoner Krady conducted the devotional period. Board-member Amos Myer next led, "I'm Walking Arm in Arm with Jesus."

"I'm made conscious that now we have realized something to which we have been looking forward for some time," said G. Parke Book, chairman of the Board of Trustees, in his brief address. He recalled a similar service held for the board of trustees on the occasion when their work was committed to them. Brother Book then introduced each member of the Board to the student body. Each trustee responded with an expression of gratitude to God for His guidance in and blessings upon the work thus far so marvellously manifested. The chairman also presented each member of the faculty. Typical of their expressions was the response of Brother Graybill: "The challenge comes to us to prove that this work is of the Lord."

Bishop Noah H. Mack conducted a consecration service. "This work has been my burden for thirty years; I hardly expected to see it begun," said Brother Mack. At his request, the audience again sang, "Take My Life, and Let It Be." He then proceeded to publicly charge each member of the school staff with his particular responsibility. To J. Paul Graybill, Principal, was committed the spiritual oversight and guidance of the school. The educational oversight of the institution was given to Noah G. Good, Dean. Clyde B. Stoner, Secretary-Treasurer, was charged with the care of the records and finances. Jno. S. Wenger, Edna K. Wenger, and Lois N. Garber were made responsible for teaching their assigned subjects. Leah Kauffman, Matron, and J. Kenneth Fisher, Hall Mgr., were charged with the moral and spiritual care of the young people. Hettie Musser and Bessie Good, the cooks, were made responsible for careful meal preparation. In true consecration, each member of the staff affirmatively replied to the question, "Do you accept this responsibility with willingness as God gives grace?" Brother Mack then turned to the students: "Will you be faithful, loyal, and co-operate with your teachers?" As one man, the student body (one hundred and fifty-one then registered) rose to its feet. Bishop Noah W. Risser led in a prayer of consecration.

In his brief address, Brother Mack emphasized the responsibility of the recognition of authority and also of being willing to pass on suggestions for improving the school and to report to the proper authorities anything out of order. He closed with the thought that the influence of this work will reach, not only our homes, but to the ends of the earth through our missionary efforts. After prayer by Bishop Amos S. Horst and the hymn, "His Love Never Fails," the Moderator of the Lancaster Conference, Bishop William W. Graybill, gave a brief address. He testified that for forty years he carried convictions that the Mennonite Church should educate its own. He urged that the consecration experience of this morning should continue. Chairman Book then turned the meeting over to the school officials.

"The work on the buildings is not yet completed," said Noah G. Good in his remarks, "But I am thankful that the Lord has enabled us to be so nearly finished." He expressed appreciation for the hard work of the Board members, even in a physical way, to make the school possible. He then presented the principal, J. Paul Graybill, who delivered the opening address.

Before announcing his subject, Bro. Graybill urged that we appreciate the fact that the two oldest bishops (in service) in our conference had the burden for this work before the present student body was born. He then proceeded to present "Five Objectives of a Christian High School Education."

1. To appreciate God, His Character, and His Works. We ought to know God as the Creator of all life; as Saviour; as Friend; in whole-hearted obedience—which should be the final goal of all education.

2. To appreciate life and its possibilities. We need to find the niche of life we are to fill. What is there for me to enjoy in life? in the lives of others? in a Christian home? What do the daily providences of life teach to me? We are responsible to care for our bodies; to develop our mental, moral, and spiritual selves.

3. To develop habits and skill in research. I have forgotten many of the facts I learned during my school days, but the skill and habits of learning I have gained have always been valuable to me. One needs to learn to think systematically regarding the problems of life. Thorough study will require sacrifice and self-denial, but will mean human attainment. Education helps us to enlarge our horizon. We can interpret present and future conditions in the light of the past; we can be encouraged by the fact that truth and righteousness always prevail in the end.

4. To prepare young people to serve humanity. Every person is responsible to earn a livelihood. We must learn to live with others. We must assist our fellows to a moral and spiritual uplift. We should help relieve human needs. We want to assist our government by living a useful life.

5. To increase one's usefulness to God and the Church. Secular knowledge will increase one's devotion to God and his humility. The Church needs not only adherents of but promoters of truth. She has some weak points on which she needs to be strengthened. The world is waiting for us to give solid and true missionary witness.

"Keep Me True, Lord Jesus, Keep Me True," led by Amos Myer, closed the meeting. After announcements regarding the class schedule and places of meeting, the students separated to the first classes.

Washington Boro, Pa.

—o—

PARASITES

By W. C. Hershberger

The agriculturist, horticulturist, and all who are engaged in the production of fruit, grain, vegetables, etc., are pestered with parasites of various sorts, and in spite of constantly fighting the pest

little beings the fruit, vegetables, grains, and tubera are stung. The fight against this parasitical condition is enormous. Various sorts of spraying and dusting apparatus are brought into action; yet, with it all, the parasites are not all extinguished.

We wish to bring to our readers another kind of parasites infesting the human being in various ways. Not unlike the mosquito, that loves to land on some bare spot of a human being and so (joyfully to the disgust of the person) begins its operation of extracting the life blood, are our movies, and theatrical performances. The devil knew his business when he inducted the movies and theaters into his business, to entertain, distract, and poison the lives of those who participate in his performances.

As the mosquito places his dagger into the life stream and extracts some of the fluid, there appears a swelling and itching sensation that is not at all comfortable. Our movies today are the greatest spiritual sap-suckers this universe contains. While the sting of the mosquito affects the individual only, the sting of the movies affects the entire universe. The churches in general are suffering immensely through this parasitical condition that has crept into all movie-patronizing churches. The world is not slow in noticing and decrying this nefarious condition of church members who attend movies and the theatricals.

A middle-aged woman, not a member of any church and who knows she is a sinner, made the remark: "I want to be a Christian sometime; but when I am a Christian no one will see me attending a moving picture show or a theatrical play. It is no place for a Christian." Why the mind of a Christian should be so besmirched with a desire to attend movies, and the standard of religion lowered to the level of Satanic principles, is more than I am able to fathom.

Brother and sister, if your minister, who is concerned with the deepest interest of your soul's salvation, is not capable of instructing you correctly as to the sinful status of attending movies, why do you not try to find out through other sources?—for example, your Bible and knees are the surest guide. Yes, but you are too yellow to turn with an honest heart and true endeavor to the Holy Bible and get the teaching which will tide you across. You fail to get upon your knees and earnestly entreat Jesus through the Holy Spirit to guide you to a correct conclusion of how to deal with this vital question correctly. I wish every movie attendant would purchase the book entitled, "What is Wrong with the Movies?" and read it. You may spurn the teachings you get against movies and theaters from your parents, ministers, Sunday school teachers, etc., but remember, "God is not mocked."

Brother and sister, remember that you promised not to go to movies and theaters. This promise was solemnly made before God and man, sealed with water baptism. Is your word nothing? No wonder you feel the chill of an icicle in your spiritual life.

Dear brethren and sisters, let us have a rightful understanding with God and the Church and spend the hours usually devoted to the amusements of the world in close communion with Jesus by studying His Word and conversing with Him in fervent prayer. Oh, for a richer, deeper experience with the Holy Master!

When in doubt, you cannot walk on safer grounds than to ask yourself (and then assure yourself) as to what Jesus would do if He were in your place. Nothing can bring greater sorrow to God, to Christ, to the ministry, to parents, to Sunday school teachers, to the earnest Christian than to see some church members hankering, nourishing, reveling in the parasitical infested sins of the devil (movies, theaters, etc.). How God rejoices and honors those who avail themselves of His riches and exercise themselves in His attributes of high standards of living.

Participating in the attendance of movies and theaters, how can one fulfill the command of Jesus, "Come out from among them, and be ye separate?" There can be no separation from the world so long as we mingle with the world. Jesus wants us as shining lights among the ungodly, not to be a practitioner of the sins of the world. The world regards these amusements as a parasite, gnawing at the vitals of Christianity. Brother, sister, why are you so slow in recognizing that they are of the devil's most poisonous asps? Is the sting of them so deep and powerful that through it you are immune from all sense of right?

A human being, from mere sense of perception, can fathom the ungodliness and the evil influences that are scattered broadcast into the lives of our boys and girls attending the moving pictures and theatrical plays. Will you not listen to the pleadings of those who are interested in your souls, and the wooing of the Holy Spirit, and come out from among such nefarious nonsense? Be a man; be a woman; and stand for the principles of your church, the doctrines of righteousness. Extricate the Satanic parasites with the antidotes of Holy Writ and such other literature as is helpful to right living. Use your knees more **now,** for there will be a time coming when "every knee shall bow, and every tongue shall confess" before an almighty God—and then what? **Judgment.**

Would Jesus attend a moving picture show or a theatrical play? A safe and sure guide is to go to no place where Jesus cannot accompany you. Follow the Guide, consulting the guide Book.

Greenwood, Delaware.

—o—

A FEW THOUGHTS ON THE OTHER SIDE

By Howard Yoder

If we as Mennonites do not use the bounty which God has given us to help relieve hunger and suffering in all parts of the world we will certainly come under the same condemnation as those who "lived at ease in Zion." But surely some of Bro. Byler's propositions are wide of the mark.

I do not believe that God brought about this war which is the primary cause of the starvation of millions and the undernourishment of hundreds of millions over all the earth, that is destroying churches, lands, and peoples in order to punish us Mennonites in the United States for consuming more of the things we produce than we just had to have. He ordered the Israelites not to muzzle the ox that trod out the grain and Paul told Timothy that it was but reasonable that the farmer should have first claim on his own production. God has permitted this war to come because of our wickedness and selfishness, but our greatest crime is not that we have used too much of our own products. God has given us in this year most bountiful supplies of sugar, cotton, wool, fruit and meat. If His purpose was to punish us for eating too much would He not just have withheld these things without involving a billion poor people in China, India, Burma, Russia, and southern Europe that never did not have enough to eat? The fact that we must restrict the use of sugar while sugar beets rot in our fields and Cuba and Porto Rico are brought to destitution because we do not buy their sugar; that we must cut down our meat consumption while shipload after shipload goes down to the bottom of the sea; that we must restrict our use of clothing and automobiles and purchases of fertilizer and farm machinery because the government has allocated 60% of our energies to the waste that is called war is not the will of God.

There are also some obvious faults in his reasoning from the standpoint of economics. First, the poor can not eat savings of rubber or gasoline or the cuff on our trousers, yet he equates all these savings into lives saved, even the difference between a Ford and a Buick. As a matter of fact the fact that we are not eating our accustomed amount of sugar is bringing disease to the poor people of Cuba and Porto Rico because they depended on sales of sugar to us to buy milk and meat which they can not produce advantageously. Secondly, denying ourselves an apple on the tree does no one any good if the apple rots on

the tree. If reducing our consumption saves lives, then think how many lives we saved in 1932 and 1933 when the average man spent less than half as much as he did in 1929. Yet those were the years (as our treasurer's records will show) when relief agencies were able to do the least.

Not the amount saved, but the amount given, is important as a measure of effective aid (not, of course, as a measure of one's devotion). The Mennonite dairyman, for instance, whose cows produce an average of 8000 lbs. of milk per year whose family eats even $2.00 worth of ice cream each week can give more than the Mennonite dairyman whose cows are just average and produce an average of 5000 lbs. of milk each, even if the latter never eats a spoonful of ice cream and feeds his family oleomargarine.

Wooster, Ohio.

—o—

"FOLLOW ME"

By S. C. Clemens

One of the first things Jesus did, after He started His mission here upon earth was to appoint disciples, or followers, to carry on His mission after He would leave this world.

The first command He gave them was, "Follow Me."

In the Sermon on the Mount, He teaches us: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Therefore it is impossible to follow "the god of this world," and the God of Heaven at the same time. "Ye are the light of the world." "Ye are the salt of the earth."

"Now then we are ambassadors for Christ."

We once heard a minister preach from this text, saying that most people have a leader, or someone they would follow. We believe that it is all right, if they do as Paul teaches us saying, "Follow me . . . as I follow Christ."

But we fear that is responsible to a great extent, that we are not like-minded in our beloved Church as we ought to be. Too many are following some leader, instead of the lowly Lamb of God and His teaching. We believe that is responsible to a large extent for our people following the fashions of the world.

Thirty-one years ago there was a Bible instruction meeting held in the Blooming Glen, Bucks Co., Church, one of the first of its kind in that district.

Bro. Daniel Kauffman and Bro. S. G. Shetler (who has gone to his reward) were the instructors. My wife and I, and our neighbor and his wife, went to the meeting with horse and carriage.

It was at this time that Satan introduced the style for the women to cut their dresses shorter, or partial undress.

One of the brethren spoke on Nonconformity. If our memory serves us right, it was Bro. Shetler. Referring to our sisters, he said, "Oh, they wouldn't have them short like the world:—"Just a little," "just a little" (holding his finger at the wrist). Can we see where this "just a little" has mounted to in these thirty-one years? If we cannot, I am sure our forefathers could.

Satan does not always come as a roaring lion, or as a "blitzkrieg" (as Bro. Shank put it in a recent article) but as an angel of light; at times, deceiving the people so much, that they follow him—if they do not take heed.

Perhaps, we as parents, including ourselves, are more responsible than the young people, for following after the styles of the world. God said of Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord."

Here we have the words of Joshua, a father, and a leader: "Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord."

May we by the grace and help of God do as the poet teaches us.

"Follow the path of Jesus,
Walk where His footsteps lead;
Keep in His beaming presence,
Every counsel heed.
Watch, while the hours are flying,
Ready some good to do;
Quick, while His voice is calling,
Yield obedience true."

Souderton, Pa.

—o—

GOD'S SCHOOL OF LIFE

Wisdom is better than rubies.—Prov. 8:11.

The School of Life

Life itself is a school. It begins in Mother's arms and ends on the graduation day of death. Its human teacher is Experience. Sometimes the lessons are hard to learn. Sometimes tears fall on the page of the book. Some study hard, some cheat, some try to bluff the grim old Teacher. Some recite brilliantly and with credit. Some seem to lag stupidly, learning slowly and painfully. Some play truants, shirkers of life's tasks—but, however far they may run away, they must come back and take the consequences. It would be a strange school where there was no discipline, no punishments, no rewards.

Life is a preparatory school. It fits us for eternity. No matter what school costs, it is worth while. Schools are cheaper than jails, and teachers cost less than policemen.

A man may quit the public school, but he cannot quit the school of life. Its lessons must be learned, each for himself. The student in life's school never gets too old to learn.

In the Home class of life's school we learn the a-b-c of living and the necessity of team work, patience, tolerance, and the rights of others. As a man

(Continued on last page)

LOSSES TO THE INDIVIDUAL

(Continued from page 659)

found following the prince of the world brings reproach upon the Christ of the Cross, His infinite purpose and sacrifice. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). A. J. Gordon has truthfully written: "Attachment to Christ is the only secret of detachment from the world." To the Christian's vision and love the cruel cross with the sacrifice of the Son of God, matchless in love and holiness, must rise higher and higher and become the attracting magnet to draw him away from the world; or the sight of the Cross will be lost in the glamour and confusion of the world. He who loves the cross despises the world; he who loves the world despises the Cross.

When the right attitude toward the Cross has been lost, the individual loses the realization that as a follower of Christ there will be a cross for him to bear. When the world despises and persecutes him, he will be perplexed and confused, because he has forgotten "all that will live godly in Christ Jesus shall suffer persecution." If this truth is not remembered, there is danger that he will stumble in trial and yield to the world to escape persecution.

The Christian who conforms to the world loses the ability to discern what are the true values in life. This is natural, because his perspective of life has come to be taken from a worldly viewpoint. Instead of cherishing eternal riches and eternal life above all things else, the choices which he makes are for things that bring present ease and pleasure to the natural man. His vision is blinded to the answer to the solemn question: "For what shall it profit a man, if he shall gain the whole world and lose his own soul?" (Mark 8:36) Truly no present gain or transient pleasure can ever compare with the future experiences held in keeping for the faithful child of God.

Words that are spoken, and deeds that are performed may be right in themselves; but it is possible that the individual who speaks and performs may act with a worldly motive. Whether it be the giving of alms, speaking or singing in the church, or any other proffered service to God, whatever is done to gratify selfish desires, or to gain self honor is done with a worldly motive. All that is done other than to glorify

God is done with a worldly motive. The loss of right motives in maintaining good works accompanies conformity to the world.

The Christian who substitutes worldly standards for Bible standards loses the highest standards, those that are of true worth. Indeed, ought we not believe that the standards which God sets up for man are always the highest and best for him? The Christian who rejects God's standards robs himself of true joy in living. God is a loving Father, so He never denies His children anything that will add to their well-being and happiness. He made us, loves us, understands us, knows what is best for us. All His commandments and restrictions are given to promote the well-being of His children. When the child of God refuses God's standards and accepts others, he loses the best that a loving Father longs to grant. This soul lives far beneath his privileges in Christ Jesus. He who could be heir to all the riches in Christ Jesus chooses to feed upon the husks of the world. Unsatisfying husks they are! Worldly pleasure is like a phantom of happiness which men pursue, some Christians among them, to learn at last that the phantom of pleasure is a bitter disappointment. The Christian who departs into the world to seek for pleasure may have the Prodigal Son experience. He leaves the Father's house of plenty and contentment and goes into a strange country (the world) which beckons to be a place of pleasure and happiness. After enjoying pleasure for a time, the glory of it departs and the true emptiness of it distresses. The husks are unsatisfying and disappointing. Oh, that every child who has left the heavenly Father's fold and care would come to his senses and decide to return to the Father, home, and satisfaction.

Those Christians who become like the evil world lose their testimony against evil. They fail to perform the very mission for which they are sojourning in the world. The Lord has left the Church here to be a light in the midst of the darkness of sin that men will glorify God. The Christians are to be as salt, which helps to preserve: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:13). When Christians fail, they lose their usefulness in the service of Christ and in the Church. No longer do they have power to attract men to Christ. Instead they will become stumblingblocks over which lost men will fall and lose their souls for eternity. Thus by conforming to the world the Christian fails to perform the great purpose for which he is living, to glorify God and bring the world of lost souls to the Saviour.

More is lost through conformity to the world than we can realize. Spiritual life and growth are lost; a vision of the cross is lost; true standards of life and true enjoyment of life are lost. Indeed, the true purpose for living is lost, for the worldly life ceases to be a testimony for Christ and cannot glorify God. Unfathomably much is lost through conformity, while nothing worth while is gained.

Versailles, Mo.

GOD'S IDEAL MARRIAGE

(Continued from page 662)

ways feel assured that his wife was at home praying for him and his work and that it was a great help to him.

In Col. 3:18, 19 we read, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands love your wives, and be not bitter against them."

Man should be the head of the home; a leader, but not a driver in domestic affairs; and wives are not to usurp authority over them. And the words "I'm boss" never occur on either side in an ideal marriage. I just can't help but feel that if there were more real thoughtfulness and kindness shown by husbands, there would be more willing submission and reverence shown by wives. There is

No Unfaithfulness or Divorce

in an ideal union, as this is strictly forbidden in God's Word. If young folks would take marriage more seriously and realize that it is a life-long contract, it would save them much unhappiness in days to come. Remember, boys, it isn't always the girl with a pretty face that will make the best wife; and, girls, it isn't always the young man with the most money and finest car that will make you the best husband. Rather ask yourselves, "Is he or she a Christian?" and, "Can she cook and sew and make a real home?" or "Can he provide a living?" and "How does he treat his mother and sisters?"

Conclusion

There are many more things that could be mentioned, and perhaps some of the ones I have given may seem insignificant to some; yet I firmly believe they mean much in the making or marring of a happy married life. If they were practiced more by both husbands and wives, there would be less heartaches, fewer divorces, and more happiness among married folks.

Fairview, Mich.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE

During the afternoon and evening of Oct. 10, members of the faculty, with their wives and husbands, gathered at Camp Mack near Milford, Ind., for recreation and fellowship. After an afternoon in the open air and a supper around the outdoor ovens, everyone gathered about a large fireplace in one of the camp buildings.

In opening the fellowship hour on the theme, "The Holy Spirit and Our Lives," the leader of the meeting, Bro. Willard Smith, emphasized the importance of Holy Spirit guidance in each one of our lives. Bro. Walter Yoder led us in several hymns and Sister Olive Wyse read the Scripture and led in prayer. The first subject, "The Work of the Holy Spirit," as discussed by Bro. H. S. Bender, helped us to understand better the personal relationship between the work of the Holy Spirit and the Christian life. During the testimony period which followed, members of the group showed how the Spirit of God had been manifest in their lives, even in everyday joys and disappointments. Bro. Ernest E. Miller closed the fellowship period with a discussion of "How We May Give the Holy Spirit a Larger Place in the Program of Goshen College." We came away from the meeting conscious of a better understanding of our mutual needs and problems, and of how to meet them.

Last Sunday, Oct. 18, a group of students opened a new Sunday school in a very poor district in the northeast section of Goshen. Through the courtesy of Bro. Chris Schrock, a mint farmer east of Goshen, a building was secured in which to conduct the Sunday school. The Sunday school is under the joint supervision of the Extension Committee of the Y.P.C.A., with Roy Roth and Beulah Litwiller as co-chairmen, and the director of practical work for the College, Bro. Paul Mininger. The attendance on the opening day totalled 56: 20 children, 6 adults, 30 workers. About one hundred families reside in the community served by the Sunday school.

During October we appreciated the following speakers in chapel: Bro. E. J. Swalm, Duntroon, Ont., bishop in the Brethren in Christ Church, Oct. 2; Bro. Amsa Kauffman, missionary to the Mexicans in Texas, Oct. 5; Bro. P. W. Menzel, of Bisrampur, India, missionary and educator, Oct. 7; Bro. I. W. Royer, pastor of the Orrville (Ohio) Mennonite Church, Oct. 9; and Bro. S. F. Pannebecker, for fourteen years a missionary to North China, Oct. 19.

Oct. 2, the Peace Problems and Relief Committees met on the campus. Brethren from a distance attending those meetings included John E. Lapp, Harry Diener, Jesse B. Martin, O. O. Miller, and John L. Horst.

The semiannual Sunday-school meeting of the Middlebury, Clinton Brick, Clinton Frame, and Goshen College congregations will convene at the College on Sunday afternoon and evening, Nov. 1. The following visiting speakers are expected to serve on the program: John L. Horst, Scottdale, Pa.; Gideon G. Yo-

der, Harper, Kans.; Ira D. Landis, Lititz, Pa.; Loren King, West Liberty, Ohio.

Bro. S. C. Yoder will conduct week-end meetings at Camp Henry, Henry, Ill., Oct. 23-25. Bro. H. S. Bender attended a conference of the historic peace churches of Canada at Waterloo, Ont., Oct. 1. Bro. Paul Mininger is conducting a series of Sunday evening Bible studies on the book of Colossians at the Salem Mennonite Church near New Paris, Ind., Oct. 4, 11, 25. Bro. Paul Erb will conduct a series of revival meetings at Markham, Ont., during the last week in November.

The annual home-coming is announced for Thursday, Friday, and Saturday, Nov. 26-28. A special effort is being made to invite former students now serving in C.P.S. camps to return for home-coming on one of their regular furloughs.

Oct. 21, 1942. L. C. Hartzler.

—o—

Relief Notes

Good News Concerning the Convalescent Home

A recent letter from Bro. Joseph N. Byler gives an encouraging picture of the convalescent home at Canet Plage in southern France. Quoting from Bro. Byler's letter:

"Our convalescent home at Canet Plage is doing a good work. They have been able to buy most of their supplies locally the past month and are therefore saving our other stocks for winter. There is very little that can be purchased ahead for the winter. We did place an order for some dried vegetables such as carrots, turnips, and spinach to be used mostly in soups. If our order is filled we will have sufficient for soup once each day at both the colony and canteen for six months. This should tide them over the winter months when these things are not on the market."

Relief Plans for the Winter Ahead

The following paragraph, taken from a letter by one of our relief workers in France, shows the concern of our workers for the relief program as winter approaches:

"We are doing our very best to get a relief program under way that can do the most possible good under the present scarcity of supplies. It is simply impossible to buy up stocks of food to give out. We want to adapt our help to the situation as it is, so that during the coming winter we may be the means of relieving as much suffering as possible. This we believe is your plan for us on the field, and all of us together want to be faithful in the task that is ours. We appreciate your support and confidence, and solicit your continued prayers as we work together in the relieving of suffering."

—*—

C. P. S. Camps

Bro. Lehman Gives Favorable Report on Camp Tour

A recent report from Bro. M. C. Lehman tells of his visit to midwestern camps. At each camp a survey was made of the camp problems: religious, educational, social, disciplinary, and dietary.

On the whole the camps are going well. Many boys are finding an interest in the camp educational program and respond enthusiastically to the Core Course, language study, music, and other classes. Health is generally good. Public relations continue favorable on the whole.

Bro. Lehman feels that a great opportunity remains for campees to regard their stay in camp not as a misfortune but as an opportunity.

Camp Educational Program is Outlined

The educational program of the camps covers a wide variety of fields. Mennonite History, Bible Study, First Aid, Music, Languages, Agriculture, Arts, Commercial Subjects, and Correspondence Courses comprise the curriculum of study as outlined in the new Educational Director's Manual.

Besides these formal courses, the Manual outlines a recreational and social program of hobbies and wholesome activities. Recommendations for the camp library and suggestions for using visiting speakers are made in the Manual. A special aim of the Manual is to provide a guide for the camp Educational Director in order to meet the needs of a wide range of campee backgrounds.

The educational program desires "to make a permanent contribution to the campee's Christian experience and faith." All possible encouragement is to be given to the boys to prepare them for genuine usefulness both while in camp and afterward.

The Manual which will serve as a guide in all the camps was compiled by Bro. Robert Kreider, campee, who is assisting Bro. H. A. Fast and Bro. Harold S. Bender in the general administration of the educational program in the Mennonite Camps.

Compiled by Grant M. Stoltzfus
Released October 21, 1942

—o—

Special Meetings

MANHEIM, PENNSYLVANIA

All who attended the all-day meeting at the Manheim Mennonite Church on Labor Day were bountifully blessed with spiritual food. Our minds were directed to Psalm 50:14, 15: "Offer unto God thanksgiving; and pay thy vows unto the most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

Bro. Henry Lutz brought this harvest message to us. Many facts were emphasized which we usually take for granted. One statement he made ("We complain with our mouths full.") impressed us. We were reminded how God works through nature and has provided us with such a bountiful harvest. May we live closer to God and continually thank Him for our material blessings.

Bro. Mahlon Hess followed the harvest sermon with rich teaching on how God favors us with spiritual blessings. Among other things, he dwelt upon the bounties of the fruit of the Spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23).

The afternoon session opened with a children's meeting led by Bro. Christian Charles. He used a hornets' nest, from which he drew impressive illustrations.

This was followed by Bro. Martin Weaver, who spoke on "The Christian's Warfare and His Weapons." We were made to see how necessary it is to be strong in this warfare; as the Scripture admonishes us, "Thou therefore be strong in the grace that is in Christ Jesus." We are admonished to "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8). In this warfare we must "put on the whole armour of God."

Following Bro. Weaver, Bro. Mahlon Hess discussed the subject, "Qualifications for Christian Service." Among the things emphasized were prayer, exemplary Christian living, and the diligent study of God's Word. Through the yielding of our lives to Christ He will direct us through life, establishing us in a life work for which we are best qualified.

In the evening Brother Martin discussed the subject, "Reverence for God, His House, and His Word." Irreverence tends to break down our spiritual life in the Church as well as in the home. Usually, when children are taught reverence in the home they will be reverent in the church. We may create a worshipful atmosphere by setting a good example ourselves.

Our meeting was closed by Bro. Mahlon Hess when he discussed the subject, "Possessions in Christ." The shortcomings of frail humanity were described. We are perfect only when we have our possessions in Him. Though we have nothing in this world, we possess all in Christ. We may make these possessions our own by reaching out and by the grace of God accepting them.

Many more truths might have been recorded which were helpful to all present. God used our speakers in a definite way to bring us blessings at a time of unrest and uncertain world conditions. May we make these truths our own, and "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Alvin L. Givens.

—o—

STRASBURG, PENNSYLVANIA

Report of our Harvest Home and Sunday School Meeting held at the Strasburg Church Oct. 17, 1942.

Organization.—Mod., David Landis; Chors., Leslie Hoover, David Thomas; Secy., Miriam Leaman.

Program and Speakers.—(Morning session), Devotion (Psa. 103), Christian Brubaker; Harvest Sermon, Abram Martin; Maintaining a Worshipful Attitude in Our Service, James Hess; Victorious Christian Living, Aaron Mast. (Afternoon session), Devotion, Parke Book; Children's Meeting, Ivan Leaman; Filling My Place in the Sunday School as Parent, Superintendent, Teacher, and Pupil, Amos Weaver; Blending Our Mission Efforts in Church, Sunday School, and Summer Bible School, Clayton Keener; Rom. 12:2, Aaron Mast. (Evening session), Devotion, John Buckwalter; How Can Our Young People Best Serve the Church? Henry Garber; Evangelistic Appeal and Assurance (John 20:31 and I John 5:13), Aaron Mast.

Thoughts Presented.—Three times a year the Israelites came together unto a feast of thanksgiving, and we today should praise the Lord for His goodness and His works to the children of men. It is God's will that we should give thanks in all things, even the unpleasant things which God may have sent to humble us. The things we are experiencing today are needed to bring us closer to God.

A worshipful attitude during services must begin at home. We, as David, should be able to say, "I was glad when they said unto me, Let us go into the house of the Lord." Can our worship as Elijah's bring down fire from heaven? When we come into the house of the Lord we must (1) remember He is present, (2) remember His greatness and power, (3) have a reverential fear, (4) worship in appreciation of our own salvation, (5) be ready to hear (Eccl. 5:1). There must be surrender before victory. God has saved us, not only to be saved in the next world, but also to bring glory to Him by living a life of victory here and now. Our victory makes no concessions and compromises with evil.

We should live in the atmosphere of the Sunday School daily. It is not enough to have taught, but we must train. The best way for us to recite our lesson is to live it. The Church, Sunday School and Summe

Bible School can blend their mission efforts by (1) having the same goal—everywhere to all peoples, (2) aim to bring the lost to Jesus, (3) use the same methods in all three, (4) have the same missionary activities, (5) unite in the support of the missionary effort.

Separation must come from the inside out. Christ wants us to display the Christian graces in us. Why should we want to be like the world when we know that it will perish? Many have confessed Christ, but are not in His service because they have not been separated from the world unto Him.

Our young people can best serve Christ by (1) faithfulness of life; (2) having themselves prepared (Have your tools ready and the Lord will find the work); (3) entering open doors.

Secretary.

—o—

Married

Shantz—Martin.—On April 4, 1942, Bro. Vard Shantz and Sister Erma Martin of Waterloo, Ont., were united in marriage at the home of the bride's parents, Bro. J. B. Martin officiating. May God bless this union.

Bowman—Heimpel.—On April 18, 1942, at the home of the officiating minister, Bro. J. B. Martin, Waterloo, Ont., occurred the marriage of Bro. Walton Bowman to Sister Annie Heimpel. May the Lord richly bless them.

Steinman—Block.—On April 18, 1942, Bro. Roy Steinman of Baden, Ont., and Sister Norene Block of Waterloo, Ont., were united in marriage at the home of the officiating minister, Bro. J. B. Martin. May the blessing of the Lord be their portion in life.

Oswald—Miller.—On Sunday afternoon, Oct. 4, 1942, Bro. Alvin Oswald of Beemer, Nebr., and Sister Helen Miller of Manson, Iowa, were united in marriage at the home of the officiating minister, Bro. Nicholas Stoltzfus of Manson. May the blessings of God be theirs through life.

Freed—Roth.—On Oct. 17, 1942, Bro. Henry K. Freed of the Souderton, Pa., congregation and Sister Bertha S. Roth of the Blooming Glen, Pa., congregation were united in holy matrimony at the home of the officiating minister, Bro. Jacob M. Moyer of Souderton. May the Spirit be their continual guide through life.

Schantz—Zehr.—On Sunday afternoon, Sept. 27, 1942, at the Manson Mennonite Church, Bro. Dallas Schantz of Wisner, Nebr., and Sister Margaret Zehr of Manson, Iowa, were united in marriage by Bro. Nicholas Stoltzfus. May the blessing of the Lord accompany them through life.

Kaufman—Yoder.—On Aug. 19, 1942, Bro. Ammon Kaufman of the Kaufman congregation near Hollsopple, Pa., and Sister Emma Yoder of the Allensville, Pa., congregation were united in marriage by Bro. Raymond R. Peachey. May the Lord richly bless them in their journey through life.

Hostetler — Berkey. — On Saturday evening, Oct. 3, at the home of the officiating bishop, Bro. C. I. Kropf, Harley, son of Bro. and Sister J. G. Hostetler, and Ruth, daughter of Bro. and Sister John Berkey, all of the Zion congregation near Hubbard, Oreg., were united in marriage. May the blessings of God attend them through life.

—o—

Obituary

Brenneman.—Gertrude Mae, daughter of Mahlon E. and Anna (Hershberger) Yoder, was born in Johnson Co., Ia., Nov. 27, 1903, and lived all her life in this vicinity. At the age of 13 she united with the Mennonite Church and was a faithful member of the Lower Deer Creek congregation near Kalona until death. Nov. 27, 1923, she was united in marriage with Ora Brenneman. Four children were born to this union (Nita, Audrey, Lowell, and Clair). She also leaves her deeply bereaved husband, her parents, her aged grandfather (Eli Y. Yoder), 6 sisters (Mrs. Lloyd Brenneman, Mrs. Ezra Troyer, Mrs. John Shettler, Mrs. Chester Miller, Mrs. Lawrence Miller, and Edith), 1 brother (Ray), all of the community, 1 brother (Albert) who is in camp on the West Coast, and many other relatives and friends. Oct. 8, 1942 she submitted to an operation for a cyst; this was followed with a number of hemorrhages, which greatly weakened her condition, when on the evening of Oct. 10 she peacefully passed away, aged 38 y. 10 m. 13 d. Her earnest devotion to her family and the spiritual interest of the church has been a real inspiration to many. She was regular in church attendance, both morning and evening, and her passing is a severe shock to the community, especially to the congregation, and her loss will be keenly felt as a devoted mother in the home, an earnest worker in the church, and a faithful S.-S. class teacher. Funeral services were held Oct. 14 at the Lower Deer Creek Church by Bro. J. Y. Swartzendruber, assisted by Bro. W. S. Gueugerich, with a large audience in attendance.

"Though the cloud may be dark, there is sunshine beyond it,
Though the night may be long, yet the morning is near;
Though the vale may be deep, there is music around it,
And hope 'mid our sorrow, bright hope is still near."

Collier.—James Landon, son of the late James and Catherine Collier, was born at Gravois Mills, Mo., June 1, 1873; died Sept. 27, 1942; aged 69 y. 3 m. 26 d. In December, 1894, he was married to Mary Wilson. After living at his old home near Gravois Mills for a few years they moved to the Wilson Bend, Carver, Mo. Nine children were born to this union with 8 surviving (Olin, Ralph, Carl and George of Upland, Calif.; John of Ontario, Calif.; Naomi, Mrs. Jesse B. Martin, Waterloo, Ont.; Daniel, Fort Lawton, Wash.; and Forest, Dutch Harbor, Alaska). His wife predeceased him in May, 1941. Death came after several months of intense suffering from inward cancer. When mission work started at Carver, Mo., Bro. and Sister Collier joined the Mennonite Church and he was ordained deacon. He served faithfully in that office until the Bagnell dam was constructed and the congregation had to find homes elsewhere. The family moved to Upland, Calif., where he served the church faithfully as long as health permitted. He was a loving father, and many found in him a counsellor and friend. In talking to him one day about eternal things and of his bright hope of the future, he said, "The great suffering I have endured here cannot compare with the joy I will have over there." The funeral service was conducted at the First Mennonite Church, Upland, Calif., by Earl Salzman. Text, Isa. 64:6. Interment in Bellevue Cemetery, Ontario, Calif.

Culp.—Cora Belle, daughter of the late Jacob and Matilda (Moyer) High, was born near Vineland, Ont., July 11, 1880. Her two sisters (Lucetta, deceased wife of L. J. Burkholder, and Lodema) predeceased her. She was married to Clayton W. Culp, March 3, 1909, who, with two daughters (Della and Clara), and 1 son (George) survives her. She resided all her life time on the homestead originally settled by the High family upon their coming from Pennsylvania. After a serious illness of several weeks she peacefully passed away on Oct. 11. In early life she confessed faith in Christ, and leaves the hope of meeting her again. Funeral services were conducted Oct. 14 at the home and at the Vineland Mennonite Church by S. F. Coffman. Text, Rom. 6:23. Interment in the Vineland Cemetery.

Martin.—Delbert Laverne, younger son of Owen and Hazel Martin, was born March 18, 1932, near Jolley, Iowa; died at Davidson's Hospital, Lake City, Iowa, Oct. 7, 1942. Oct. 6 he was severely burned by the explosion of a discarded kerosene lamp in which he had placed fuel oil. He was taken to the hospital, where everything possible was done for him, but to no avail. He remained conscious until noon of the following day, and peacefully fell asleep; aged 10 y. 6 m. 19 d. He is survived by his parents, 1 brother (Dale), grandparents (Mr. and Mrs. Herman Peltz of Rutland, Ia., and Mr. and Mrs. A. J. Martin of Mansou, Ia.), and a great-grandfather (Wiley White of Macon, Miss.). Delbert's disposition was a pleasant one. Although not a talkative child, he always had a smile for everyone, and was a pleasant associate for other children. Funeral services were held at the Manson Mennonite Church on Saturday, Oct. 10, in charge of Bro. Nicholas Stoltzfus. Text, Isa. 57:1, 2. Burial in Rose Hill Cemetery.

"A little life God sent us
Only to take it away;
Before the world could harm it
Before the break of day."

Sumner.—Franklin Leslie, son of the late Cyrus Judson and Elizabeth (Houser) Sumner, was born in Vineland, Ont., Nov. 6, 1870. He was united in marriage to Barbara Ellen Moyer Aug. 28, 1895, who, with their daughter (Eva, wife of Milan Robbins), survives him. He passed away at the Hamilton General Hospital Oct. 7, 1942; aged 71 y. 11 m. 1 d. He was a member of the Mennonite Church, being one of the converts among the number of young people who accepted Christ during the early revival service conducted in this district. He served the Church for many years as a member of the Fire Aid Union and as a member of the Cemetery Board. He held the respect and esteem of a wide acquaintance and will be missed by all in the community and by those who knew him. Funeral services were held on Oct. 10, conducted by S. F. Coffman, assisted by H. Hallman and D. Steinman. Text, Luke 21:28. Interment in the Vineland Cemetery.

FACES OUR EYES HAVE SEEN

(Colossians 2:5)

By J. R. Shank

We meet faces in life's pathway —
As we teach God's message dear,
And we love their souls with yearning,
Seek to make salvation clear.

Refrain:

Meet, O meet us, in the morning!
Meet us on the Golden Shore!
There all trials will be over,
We'll be happy evermore.

In our dreams at night we see them
As we knew them other days,
And our hearts are kindled for them
Hoping for God's work of grace.

Shall we meet them in that morning
When life's pathway is no more?
Will there be some faces missing
On the happy Golden Shore?

How our hearts will give them welcome,
When our friendship is renewed,
In a place so full of gladness
And eternal gratitude.

Friends, dear friends! O will you meet us
In that heavenly home so fair?
Then receive our precious Jesus;
Cast on Him your every care.

Versailles, Mo.

Items and Comments

By a vote of 49 to 25 the U. S. Senate shelved the proposition to prohibit intoxicating drinks from being served in military areas. Several things are responsible for such actions: (1) power of the liquor interests; (2) fear of election results; (3) a depraved appetite on the part of millions (including politicians). If the best interests of the country were served, liquors would be banished not only from military areas but from all other areas where there are souls liable to be corrupted by its use. "Every man that striveth for the mastery is temperate in all things." This reminds us of the fact that if all people would serve their best interests by practicing total abstinence from all intoxicants there would be no need for statutory prohibition.

*

Much is heard these days about a union of churches. War conditions are a stimulus to foster this kind of a desire. The union of churches is something greatly to be desired—provided that such union is the logical result of a unity of faith on the part of all people involved. Christ's prayer was that His disciples might be one; "as thou, Father, art in me, and I in thee, that they also may be one in us." Any church union that does not include a recognition of God the Father, Christ the Son as Saviour and Lord and Head of the Church, the Holy Spirit whose mission it is to lead His people "into all truth," and the entire Bible as being inspired of the infallible God, is not a real Christian union. There is a world of difference between a federation of churches through ignoring doctrinal differences and a union of churches because of the oneness of faith on the part of those united.

*

As November 3rd approaches the battle of ballots which is to be fought in the United States of America on that day is gradually overshadowing the interest (on the part of some people) in the battle of bullets and bombs in other parts of the world. This, as well as the war of words over the administration of "price ceilings" and of other things where the interests of people differ, is evidence that in spite of the cry of "all out to win the war," self-interest is not quite dead in America.

*

Wasted—A Million Sermons—Under this caption the pastor of a Southern Baptist Church published a very timely and interesting article in The King's Business. The writer does not mention lodge-religion, but by implication shows the vanity of it. If Christ Jesus must be preached as the only Saviour—and surely He must be preached as such—the lodge, however pretentious its ceremonies may be, is not here to do it.—Christian Cynosure.

*

A Jew's Diagnosis—A Jew by the name of Milton Meyer, according to Ernest Gordon in the Sunday School Times, recently wrote an article for the Saturday Evening Post in which, among other things, he said:

"The men who established this nation spent three hours every Sunday listening to prophets like Jonathan Edwards preach on goodness, and then went home and thought about it. They were interested in being good because they thought that some day they would be judged. But their descendants, having denied the existence of goodness and the coming of judgment, are not interested in being good, but in getting by."—The Gospel Minister.

JOHNSTOWN BIBLE SCHOOL

This school, sponsored by the Southwestern Pennsylvania Mennonite Conference, will open its 22nd term Jan. 4, 1943, and continue for six weeks, at the Stahl Church.

Faculty and courses have all been arranged and the following subjects will be given in the various courses:

Regular Bible Study Course.—Mark, Deuteronomy, Isaiah, Ezra, Nehemiah, Esther, Acts, Corinthians, Romans, Job, Bible Doctrine, Bible Introduction, Christian Ethics, Personal Evangelism, Missions, Music, Public Speaking.

The Teacher's Training Course.—O. T. Survey I and II, Sunday School Administration, Pedagogy, Child Study.

"Summer Bible School" will also be a directed study.

Advanced Course for Ministers (for full six weeks).—Systematic Theology, Homiletics, Church History (Early), History of Missions, Evangelism, Biblical Word Study.

During special Ministers' Week (Jan. 5-12). a series of various lectures will be given which will deal with subjects vital to the minister's work and life.

The course for the special Sunday School Week will be announced later. This will be given during the sixth and last week of the term.

We invite attention to the new feature as shown above; namely, the Advanced Course for Ministers. In this we aim to have a class of no less than ten ministers who will attend the full six weeks and take the special subjects given. Others who are not ordained workers may take this course also, by arrangement.

Leaders of congregations and groups should make an effort to interest young people under their influence to take the above courses. These are times that bring challenges, and the only way to fit yourself to meet the challenge is to be established in the Word. Plan to attend and bring others along. Six weeks out of the middle of winter cannot be spent at a more profitable task than that of Bible Study; so come.

For information and a bulletin write to: Lloy A. Kniss, Johnstown, Pa., R. 4; or Jno. A. Thomas, Johnstown, Pa., R. 4.

Lloy A. Kniss.

GOD'S SCHOOL OF LIFE

(Continued from page 668)

grows older, he mixes more with others; he learns to discern more truly his relation to men in general.

The world is our wondrous schoolhouse. Experience is our principal teacher. The Bible is our great textbook, and God at last gives the diploma.

The Diploma

The world says character is our diploma. Very well! Temptations and trial there are like school examinations. Tests show where we stand in moral achievement. The uncertainty of life is one of our teachers. We do not see the way—we must trust.

No matter what else we have learned in the school of life, if we have not learned love, our schooling profiteth us nothing. (God is spirit, and God is love.)

On the great commencement day when the great Teacher shall hand us our diploma, may there be written on the Lamb's book of life, "Well done." O glorious schoolhouse, wondrous textbook, marvelous teacher; unfading diploma! —Sel. by a sister.

SUCCESS

By L. J. Lantz

An eager lad stood at the foot
Of Mount Perfection's lofty height;
He looked toward that shining peak
And thrilled with rapture at the sight.
Then said, to those who walked below
As in the narrow path he trod,
"I may not know the way ahead,
But oh, I know my God."

The upward trail was rough and steep,
With many a pitfall, many a snare;
But still he followed on and on
Toward the mountaintop so fair.
Still saying, as he left behind
The levels of the trees and sod,
"I may not know the way ahead,
But oh, I know my God."

The storm clouds gathered thick and dark,
Before the way he had to go;
The raging wind was fierce with him
As on he plodded through the snow.
The traveler said, as on he climbed,
And passed beneath the chastening rod,
"I may not know the way ahead,
But oh, I know my God."

The old man still was far away,
From Mount Perfection's topmost height;
The sun went down at the close of day,
And twilight faded into night.
He said, to those who came behind,
As in the vale of death he trod,
"I may not know the way ahead,
But oh, I know my God."

And now he reigns in realms of light,
His bones are buried here below;
They placed a little tombstone there,
That all who pass that way may know
The parting words of him whose dust
Lies mouldering beneath that sod,
"I may not know the way ahead,
But oh, I know my God."

Paradise, Pa.

—o—

O happy home, where Thou art loved th
dearest,
Thou loving Friend and Saviour of ou
race,
And where among the guests there nev
cometh
One who can hold such high and honore
place. —Sel.

Table of Contents

657—Editorial
658—Salvation a Universal Provision
659—Losses to the Individual through Co
formity to the World
Question Drawer
660—City Missions: Denver, Sellersvill
Lima, Chicago
661—Farewell to Friends in the Home La
Brother Lapp Improving
Pastors' Retreat
662—God's Ideal Marriage
A Grown-up Son (Poem)
663—Sunday School Lesson
Bible Meeting Topic
664—Field Notes
665—Correspondence
The Revival at the Wilmot Church
666—Life's Pathway (Poem)
Opening Devotional Services at La
caster Mennonite School
Parasites
667—A Few Thoughts on the Other Side
668—"Follow Me"
God's School of Life
669—News from Our Schools: Goshen Colle
670—Relief Notes
Special Meetings
671—Married
Obituary
672—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, NOV. 5, 1942 (Herald of Truth Established 1864) No. 32

EDITORIAL

"Where the Spirit of the Lord is, here is liberty."

——o——

Where the spirit of the world is, there is the urge and the wish to do evil; for fallen creatures are "by nature the children of wrath."

——o——

Let this fact never pass from our vision: "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."

——o——

Three things will help you maintain ideal conditions in your home: (1) Christian ideals in your social and business life; (2) a Bible-reading habit on the part of both parents and children; (3) a family altar where the heavenly fire is never permitted to go out.

——o——

Read Romans 8:28.—The "all things" therein mentioned include sunshine, rain, frosts, snow, sleet, hail, storms, good health, sickness, persecutions, disappointments, financial prosperity, financial adversity, success, apparent failures, and everything else connected with human experience. If through all these experiences the love of God waxes warm in your heart, you may rest assured that the promise, "work together for good," is yours.

——o——

Afflictions.—It was the testimony of the psalmist that "It was good for me that I have been afflicted." Affliction is the last thing that any one would choose, but it is this side of human experiences that brings out the better and nobler side of life. Sickness, pain, the loss of loved ones, and every other human experience that brings sorrow to the heart, if taken in the right spirit, bring about a nobility in the soul that would hardly come to the experience of man if it were not for these things. Some people, who through ignorance or selfishness cry out against God, fail to recognize that one of the kindest things that God ever did for the human family was to permit sickness and pain and death to come upon us. Considering human nature as it is, the worst thing that can befall us is that of continued and uninterrupted prosperity and ease and popularity. Let us never forget ourselves to the extent that we fail to thank the Lord for afflictions, as well as for the other blessings that in His wisdom and goodness and love He is continually showering upon us.

——o——

Before you pass harsh judgment upon some brother whom you believe to be in error, be sure that his sins are such as to merit exposure for the good of the Cause. If it is merely a difference of opinion between yourself and some other conscientious brother, you have a right to your opinions, as he has to his. Yet neither of you should be so arbitrary in your convictions but that you both recognize the possibility of your being mistaken. Sometimes the zeal of contention in brethren reaches to the extent that they kill (or at least mar) each other's influence and to that extent they destroy the best interests of the Cause.

WHOM TO LOVE

Love the Lord thy God.—Matt. 22:37.

Love thy neighbour as thyself.—Matt. 22:39.

Love the children of God.—I John 5:2.

Love the brethren.—I John 3:14.

Love the brotherhood.—I Pet. 2:17.

Love one another with a pure heart fervently.—I Pet. 1:22.

Husbands, love your wives.—Eph. 5:25.

Love your enemies.—Matt. 5:44.

Love not the world.—I John 2:15.

Note.—Since all the above are exact quotations, we regard them all as coming from God—a part of the divine message to which all people should give heed.

TEN REASONS WHY

We Favor Affusion as the Bible Mode of Baptism

1. **The words "baptism" and "pour" are used interchangeably in Scripture.** Compare Joel 2:28, 29 with Acts 2:16, 17; also Psa. 77:16-20 with I Cor. 10:1-4.

2. **There is no recorded instance in the New Testament where one man put another person under the water as a religious ceremony.** Some people quote Acts 8:36-39 as an incident showing that this statement is not correct. But the fact is that both Philip and the eunuch went down into the water and both came up out of the water. If this proves that the convert was submerged in water it also proves that the preacher was likewise submerged in water.

3. **The pouring mode may be used at all times and under all circumstances** (including the sickroom and the desert lands) **where a handful of water may be found.** This is not true of some other modes that are strongly emphasized by some people.

4. **The command, "be baptized," is nowhere accompanied in Scripture by any command as to the place where one should be baptized and is nowhere accompanied by another command as to what mode should be used in adminis-**

Church Discipline.—Take a good look at the article, by the late Bishop George R. Brunk, on "Maintaining Scriptural Discipline." The thoughts presented in the article are to the point, practical, and we believe will be generally approved by our thinking people who have been giving serious consideration to this subject. The Bible is the most perfect work on discipline ever written. There is not a single problem arising in Church or home or school but that there are some pertinent teachings to be found in the Gospel of Christ which bear on the problem at issue. We thank the Lord for His teachings on discipline. Let us make a prayerful study of them and put them into practice.

tering it. As to mode, that must be established by other scriptures and by circumstantial evidence, as pointed out in this discussion.

5. **In the ten or more instances of baptism recorded in the Acts of the Apostles and the epistolary writings, the circumstances point to the ceremony having been performed in the house in most cases.** As a matter of convenience, this is reasonable; and since there is no Scripture against it, there is no reason why the ordinance, under ordinary circumstances, should not be administered in the house.

6. **Baptism by pouring is in harmony with Gospel simplicity.** As such, while it is a religious ceremony, it is not burdened down with unnecessary ceremonialism.

7. **The command to "be baptized" should not be weighted down with some man-made commandments which are not so much as named in Scripture.** While we are not condemning those who sincerely believe that some other mode, besides pouring, is the Bible mode of baptism, we still believe that it is best to adhere to the mode indicated by the fact that in Scripture the words "baptize" and "pour" are used interchangeably.

8. **Since the baptism with the Holy Ghost, wherever referred to in Scripture, is referred to as an affusion** (Joel 2:28, 29; Acts 2:16, 17; Acts 11:15, 16; etc.) **water baptism, being its symbol** (Matt. 3:11; Acts 1:5), **should be administered by the same mode.** This, it seems to us, should be considered self-evident.

9. **The frescoes found in the ancient catacombs of Rome, where Christian people in the early centuries of the Christian era sought shelter from the persecutions of Rome indicate that the pouring mode was practiced in that early day.** (See chapter bearing on this subject, in "Six Months in Bible Lands," by A. D. Wenger.) We recognize that such evidences are not in themselves conclusive, but they furnish corroborating evidences of the correctness of the points already herein brought forth.

10. **Since there is no Scriptural teaching against pouring as a mode of baptism, we see no reason why the thoughts herein presented are not conclusive in favor of recognizing pouring as the Bible mode of baptism.** Rom. 6:3, 4 and Col. 2:12 have both been quoted and emphasized as upholding another mode of baptism, but neither of them carries a hint of opposition to the pouring mode, and both of them carry a testimony for spiritual life rather than mode of baptism. If "buried with him" (V. 4) means literal baptism in water, then "crucified with him" (V. 4) means a literal crucifixion as Christ was crucified, and "dead with Christ" (V. 8) must also be construed literally. A careful reading of Rom. 6:1-9 with what goes before and after makes it clear that the burden of Paul's message was that of spiritual life, not mode of water baptism. If baptism can be read into this message, it must be that of Spirit baptism, which is invariably referred to in Scripture as an outpouring. With Paul we believe that all born-again Christians "are [and will remain so as long as they continue faithful] buried with Christ in baptism." Again we suggest that you compare Joel 2:28, 29 with Acts 2:16, 17 and Psa. 77:16-20 with I Cor. 10:1-4.

QUESTIONS AND RESOLUTIONS

Sometime ago, in looking over old Gospel Herald files, we came across the following questions and resolutions, discussed and adopted by the Mennonite General Conference held at Waterloo, Ont., in August, 1923. were so favorably impressed with the answers submitted that we concluded that many of our readers might be likewise interested. They give us an idea of the nature of the issues confronting us in those days, and the principles held forth are worthy of our most serious meditations.—Editor.

Question 1. **What form of Church government do we hold as to our faith, and how should we deal with those who violate the decrees of the Church?**

Ans. The three forms of Church government most commonly recognized are the episcopal, or governed by bishops or popes; the Presbyterian, or governed by presbyteries; and Congregational, or governed by congregations.

The New Testament form of government embodies some of the features of each of these forms (Matt. 16:19; 18:15-18; Acts 6:1-6; 15:1; I Cor. 5:4, 5; Titus 1:5), and this Gospel form the Mennonite Church has endeavored to put into practice.

The Word of God places the responsibility of government upon the Church as an organization. As to authority, we recognize the following order:

1. God—the author of all Truth, the supreme authority in all things.

2. The Bible—the revelation of God's will to man, the authoritative message of truth, the divinely inspired discipline of the Church, its conferences, congregations, and individual members.

3. The Church as a whole—the body of believers who hold to the same faith or creed.

4. Conference—bodies organized for the care of the work of the Church in their respective fields.

5. Congregations—local bodies organized for convenience in worship and service.

6. Individual members.

With reference to individuals, congregations, and conferences we recognize complete freedom of thought and action insofar as this liberty does not conflict with higher authority.

Instructions concerning the settlement of personal difficulties and reclaiming transgressors are found in Matt. 5:23, 24; 18:15-17; Gal. 6:1, 2.

Instructions concerning the discipline of disobedient members are found in I Cor. 5; II Thess. 3:6; Rom. 16:17; Jas. 5:19, 20; Titus 3:10.

The purpose of discipline is to strengthen the believer, to safeguard the weak, to reclaim the erring, rather than to exercise arbitrary authority.

Erring and disobedient members whatever may be their position in the Church, should be admonished in love. But having exhausted all Scriptural means of restoration without bringing the desired results, they should be either excommunicated or held under Church censure, as circumstances may warrant.

Question 2. **What constitutes an unequal yoke, and where is the line of cleavage between the Church and the world?**

Ans. The unequal yoke between believers and unbelievers is that fellowship, association, entanglement, or alliance which binds the believer to the unbeliever in thought and life, which either hinders or prevents the believer from being true to conscience and the Word of God. The line of cleavage is determined by the Word of God. It is found where the obedience of the child of God to the Word is brought into jeopardy, where close fellowship and Spirit guidance cease to exist, where the believer faces the question of choosing between loyalty to God or alliance with those who are not subject to His Word.

Some present day temptations involving the unequal yoke are to be found in the lure of speculation and get-rich quick schemes; in association with unbelievers in business partnerships, in fellowship with unbelievers in Church relationship, in alliance with unbelievers in fraternal organizations, clubs, unions and secret orders; in subserviency to the world in fashions, politics, etc., and in the seeking of fellowship and life companionship of those who are not "of like precious faith."

We warn all Christian people against the deceptiveness and destructiveness of the unequal yoke. The only safe course to pursue is to take upon us the yoke of Christ, to live the prayer life, to keep the conscience clear, and to cling to the Word of God in every time of temptation. II Cor. 6:14-18; I Jno. 2:15, 16; Matt. 6:33; I Cor. 10:31; Phil. 1:27; Matt. 11:28-30.

Question 3. **Inasmuch as the present systems of Sunday school lessons do n**

in every case set forth with sufficient clearness the fundamental doctrines of the Bible, shall we recommend a plan whereby there may be embodied in our Sunday school lessons all the principles of faith and practice taught in the Word?

Ans. Inasmuch as the present system of the International Uniform Series of Sunday school lessons has been quite generally satisfactory throughout the Church and has quite effectively covered the entire Bible, and in view of the wide range of duties and difficulties which would be associated with the production of a system of our own, we recommend the continued general use of the International Uniform Series of lessons. We suggest that our General Sunday School Committee continue a study of systems, and if at any time a system is found or produced which after thoughtful and prayerful consideration would be considered an improvement, that their recommendation be presented to General Conference. We further suggest that the Committee make any provisions possible to meet any special needs as they may arise.

Question 4. **Since the Mennonite Church has been more or less disturbed by the world-wide menace of modernism as compared with the faith and practice of our forefathers, what has this conference to offer as an effectual remedy for stemming the tide of this destructive movement?**

Ans. Modernism, as now commonly understood, is an evolutionary philosophy of religion in contradiction to the revealed religion. In principle it exalts man, minimizes God, and denies the inspiration of the Scriptures. Its principles are opposed to every principle of Bible religion. It has gained a foothold in the civilized world and is propagated through schools—both Church and state schools, elementary and advanced—through the press and from many pulpits. For this reason it has become a menace to the Church, threatening its foundations.

As a means of counteracting the blighting influence of this monster evil we recommend:

1. That the whole truth of the Gospel be faithfully and diligently taught, and that the heresies confronting us be exposed. Acts 20:27; II Tim. 4:2-5.

2. That we maintain a wide-awake evangelistic spirit, giving ourselves whole-heartedly to the work of saving souls. Matt. 28:19, 20.

3. That a faithful study of the Bible, accompanied by prayer and meditation, be encouraged as a daily practice on the part of every member. Acts 17:11.

4. That all our ministers, missionaries, superintendents, teachers, and other Christian workers take a definite, positive position in support of the whole Bible faith, not shunning to sound a note of warning against the encroachments of Modernism wherever needed. II Tim. 4:2-5.

5. That members who hold positions of responsibility in the Church and maintain a friendly attitude toward modern liberalism, refusing to turn from the error of their way should not be continued in their positions. Rom. 16:17; Titus 3:10.

6. That more literature upholding the fundamentals of Christian faith and turning the light of truth upon the evils of modernism be circulated among our people.

Question 5. **What measures can this Conference offer as to its position on the general question of nonconformity to the world so that the district conferences may more effectively bring into regulation the previous recommendations of this body?**

Ans. The Bible teaches the following with reference to nonconformity to the world:

1. That the people of God are a separate people from the world. Jno. 17:16; II Cor. 6:14-18; I Pet. 2:9.

2. That they are not to be conformed to the world. Rom. 12:1, 2.

3. That love of the world and love of God can not dwell in the same heart. Jas. 4:4; I Jno. 2:15, 16.

4. That pure religion requires that its possessors keep themselves "unspotted from the world." Jas. 1:27.

5. That acceptance with God is conditioned upon separation from the world. II Cor. 6:17.

The forms of worldly conformity which at this time are appealing most directly to many Christian professors are known to us as covetousness, pride, worldly amusements, lusts, and fashionable attire.

This Conference has nothing new to present on either of these enemies to Christian life and progress, having fully asserted itself with reference to all of them, and now simply reaffirms its former resolutions.

In connection with the pressure for "more liberty" to obey the voice of Fashion rather than the voice of God as to the kind of clothing which people should or should not wear, our people should never lose sight of the fact that such questions as "hats for women" and

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What is in the Calvinistic teaching that is contrary to the teaching of Christ?

Why is leavened bread used in our day (since it represents sin) **when unleavened bread was used in the days of the apostles? See I Cor. 5:6-8; also Matt. 16:6.** L. B.

1. John Calvin is to be commended in that he stood for what he conceived to be orthodox Christianity as opposed to liberalism. But he missed it in a number of points, notably in the theory of unconditional predestination and of unconditional eternal security. The first of these points is against the Scriptural teaching that salvation is for "whosoever believeth" (Jno. 3:16); not for those only whom God has arbitrarily decreed shall be saved while others are preordained to be lost. Paul recognized this fundamental truth when he stated of God that "whom he did predestinate he also did foreknow" (Rom. 8:29)—signifying that predestination is based on the foreknowledge of God that the "whosoever" would accept the proffered terms of salvation and be saved according to the Scriptures. As to eternal security, as commonly understood, that theory is contrary to the assurance of Christ that "he that endureth to the end shall be saved" (Matt. 10:22)—signifying that there are some who do not endure to the end. They who fail to endure—as did King Saul in Israel, Judas Iscariot among the apostles, and the disciples who forsook Christ after His bread of life sermon (John 6)—are described in Heb. 6:4-6; 10:26. See also I Cor. 9:27.

2. Leaven is often used as a type of sin, and as such the application is most impressive. Christ warned the disciples against "the leaven of the Pharisees;" that is, their pride, hypocrisy, perverted doctrines, and anti-Christian attitude and influence generally. Again, leaven is typical of "the kingdom of heaven" (Matt. 13:33). In one sense, the process is the same—assimilation, growth, influence, etc.—while in another sense the process is the exact reverse—the leaven of the Pharisees (as in our day the leaven of the world) was sinful and degrading in every respect, while the leaven that Christ likened to the kingdom of heaven was ennobling and heavenly in its influence and effect.

Doubtless our brother had reference to the use of leavened bread and unfermented wine in the communion. That is also our preference, for a number of reasons, yet we would not wish to go as far as some do, and pass judgment upon those who do not see this point in the same line that we do, especially so, since the Scriptures do not specifically connect leaven with the communion service.

related issues are simply incidental to the general and fundamental question of whether we mean to remain true to the Bible teaching of nonconformity to the world, or whether we mean to abandon it and follow the popular current.

In response to the question before us, we urge:—

1. That every district conference emphasize the need of all their ministers and Christian workers to faithfully teach and exemplify the doctrine of nonconformity along every line, see that wholesome discipline is exercised in every congregation, and never lose sight of the fact that the Bible teaching on nonconformity is for all believers—officials and non-officials, brethren and sisters.

2. That the recommendation on the dress question previously adopted by this Conference be presentend to all our congregations where the matter of attire is a live issue, and clearly defined by the minister in charge.

3. That faithful teaching in home and Church and sympathetic pastoral oversight precede drastic methods in enforcing discipline.

4. That the ministers in every congregation take steps to have every member supplied with the little booklet on "Dress," as prepared for publication by the committee appointed by General Conference.

5. That the leaders in every congregation, working in harmony with their respective conferences, make a study of the local conditions and needs and take such steps and adopt such methods as in their opinion will most effectively bring into actual practice the recommendations offered by this Conference.

MAINTAINING SCRIPTURAL DISCIPLINE

By George R. Brunk

(Sent in for publication by J. L. Stauffer)

Discipline is that part of church government which has to do with the deflections of members from the required standards of the Church in doctrine or in life. In its nature it is penal and reformatory as well as instructive, and its object is the preservation of order and regularity, the promotion of the purity of the Church in general and the spiritual welfare of the membership.

Both the authority for and the principles of church discipline are derived from the teachings of Christ and the apostles in the New Testament, being a spiritual power entirely distinct and separate from that of secular authority.

It is symbolized as the keys of the kingdom of heaven (Matt. 16:16-19) and was given to Peter, but not limited to him for we see its definite and rigid administration by the apostle Paul in 1 Cor. 5 and II Cor. 2:6-8, and in other Scriptures it is clearly made the duty of the ministry and membership to enforce and maintain. Rom. 16:17; II Thess. 3:6, 14.

Purpose of Discipline

We see in these Scriptures the wide scope covered by proper discipline from flagrant offences of crime and immorality on the one hand, and of heresy, as in Tit. 3:10, to such offences as insubordination and idleness. II Thess. 3:11, 14.

In true discipline there is an element of punishment which under the spirit of grace will have a tendency to cause the offender to think more seriously of his ways and help him to repent and reform, and will also serve as a warning to others and deter them from a similar course of deflection from the truth.

While repentance and reformation is the goal to be held in view and for which we are to zealously and patiently work and pray, this in some instances cannot be realized and in such cases, the welfare of the Church demands that the impenitent and incorrigible shall be separated entirely from the Church, though it is wise under mitigating circumstances to hold some for a time, simply under censure and back from the communion and religious activities, giving a reasonable time to absorb instruction and to repent.

Church discipline is an almost universally neglected duty, and accounts in a very large degree for the apostate condition of the religious world today. True discipline will regulate the membership in the matters of doctrine and duty over a very wide scope, but outside of a few of the grossest violations in morals or doctrine, the tendency is very general to allow each person to be his own judge as to his social and religious standards. This laxity, and corruption resultant therefrom, grieve out the guiding and sanctifying Spirit and leave such churches like stranded ships—a sad spectacle of rotting hulks upon the shores of time. There are

Three Distinct Classes

of religious delinquents, and each class is to be dealt with in a different way:

First, we have such as are uninformed as to the requirements of the Scripture in many ways, and of the authority and responsibility of the Church, and who therefore are ignorantly in error, and not conscious of serious wrongdoing. Such need to be dealt with in gentleness, particularly if they manifest a pliable and teachable spirit. Much trouble of this nature develops from the fault of the ministry in not giving full and adequate instruction before members are received into the Church. No person should be received into a church or retained who will not freely pledge himself in loyal support of her principles, and subjection to her government. It is a good practice to have each member renew this pledge at the council preceding each communion.

Secondly, we have such as are well informed as to the standards and requirements of the Church, but who for various causes set themselves up against the Church, justifying their errors or refusing to repent and submit themselves. Here instruction must be mingled with reproof and rebuke, and, while milder forms of error may rightly be shown considerable forbearance, when these weaknesses are justified and a spirit of insubordination is manifested, then the fellowship is broken and it is highly important (both for the welfare of the church and the offending member) that he be "set back" from council and communion, and religious activities, until he comes to repentance and loyal subjection.

Thirdly, there are such who in spite of Scriptural instruction, forbearance, rebuke, and correction, still maintain their insubordination and become incorrigible; and such as are guilty of destructive heresy or gross crime or immorality. All such are to be publicly expelled from the Church and so held until they show fruits of repentance and amendment of life.

Causes of Laxity in Discipline

1. A man-pleasing, honor-seeking ministry which prefers a false peace and a large membership rather than a loyal Church at the risk of smaller numbers.

2. An unconverted or carnal membership which have itching ears, who desire to hear "smooth things" pleasing to the flesh rather than the right things which pertain to self-denial and the narrow way.

3. The evil of a salaried ministry and the need of care even in a "supported" ministry. Disloyalists will always bring pressure upon the ministry by the giving or withholding of financial support in turn for tolerance of their disloyalties until it amounts in effect to a threat or a bribe. A true minister must be rooted and grounded against this subtle influence and ready to speak in no uncertain tones—"thy money perish with thee." If you give me a houseful of gold and silver I cannot do less nor more than the Lord has spoken. If some can buy themselves off by flatteries and favors the fire will spread and soon become unmanageable and a disloyal, insubordinate faction demands a conference committee to adjust and contr

In such a case of clogged and stalled discipline, it is the duty of the loyal ministry to call for conference help; and if this is not done, a petition of loyal members should be laid before the conference. It is a sin for a loyal minority to refrain from action in such a case. It is confessed upon all sides that discipline has been relaxed in many sections of our church and as a result the Church has dangerously drifted from her ground of full obedience, humility, and separation.

There is a cause for all these things, and we need to find out and apply an effective remedy before we lose our distinctive principles and become absorbed into the conglomerate mass of popular churchianity.

An Authoritative Body Needed

For our church government to be complete it is an absolute essential that there should be a general authoritative governing body to which district conferences and general church organizations such as missions, schools, and publishing interests are accountable—this general body itself as to its personnel and principles to be made safe and secure by an inflexible constitution, the violation of which would automatically eliminate the offender. There can be no adequate discipline administered by an advisory body.

The lack of a complete systematic church polity, and a vague indefiniteness in reference to the seat of authority in the Church, whether in the ministerial body or in the membership or both, and what degree of each, has resulted in hurtful and dangerous neglect of discipline.

The practice of our church from its origin, and which has also received the endorsement of General Conference, to withhold fellowship and co-ordination with churches and individuals that violate and deny our peculiar doctrines such as nonresistance, nonconformity to the world, etc., is now being dangerously relaxed. In the past, churches advocating war and divorce and fashions and teaching only a fractional Gospel were given credit for the truth they held, but there was constant witnessing to them and to the world, and particularly to our own people of the danger and inadequacy of such a standard. Now this open testimony is largely hushed and there is a decided tendency to fellowship and co-operate with them on the basis of the loose theory that **"we all believe in the same God and are aiming for the same heaven,"** which practically means, **therefore let us stop keeping the Bible rule in reference to truth and error. How can we co-operate with others in grievous error and discipline our own for the same sins?**

The Bible standard is our standard **that regeneration through true repentance and faith, and conscientious loyalty to Christ and the church is essential to final salvation,** but upon one side presses in the destructive modernistic sentiment that **reformation takes the place of repentance, and culture takes the place of conversion, and that it is not necessary to hold the doctrines of the church.** On the other side, pressing far and deep is the Calvinistic sentiment that **faith is the only essential and that it is not necessary to keep the commandments of God in order to be saved.** These influences are bound to breed carelessness, disorder, and disunion, unless by prompt teaching and discipline these false principles are barred from the church.

Suggestions for Withstanding the Drift

Inasmuch as prevention is much better than a cure, it behooves us first to give attention to those things which tend to invite and foster laxity and disloyalty.

1. We should beware of an unsound, man-pleasing, honor-seeking ministry.
2. We should promote and preserve a humble, submissive, and spiritual membership.
3. We should avoid fellowship and spiritual co-operation with advocates of error and a fractional Gospel—regarding such as a proper mission field for the teaching of a full Gospel.
4. We should disown members, congregations, or conferences that depart from the conservative Gospel standards of our church.

If the general unity and purity of the Church is to be preserved, our general church polity must be definite and complete in its provisions for an unchangeable conservative standard and the authoritative administering of discipline from the weakest member through all classes, factions, officials, conferences, organizations, and all the personnel of General Conference itself.

Unity without establishing an unchangeable conservative standard, maintained by authoritative discipline will mean a drift of the whole body, as other churches have gone. Centering all discipline in local congregations or district conferences will gradually tend to division and the failing support to general organizations.

Unity in conservatism should be the aim of all, but if this is impossible of realization, then the minimum of separation necessary to the preservation of true conservatism becomes a duty rather than union at the expense of our settled conservative standards.

Denbigh, Va.

——o——

THOUGHTS ON SOUL WINNING

C. H. Spurgeon was a constant soul winner, yet he wrote, "We might do better if we went farther afield. Our invitations to Christ, which fall so feebly on the ears of those who regularly hear us, would be welcomed by those to whom we never deliver them. We are fools to waste the time in the shadows of our churches and chapels, when the people outside are waiting patiently. The newer the news to any man, the more likely he is to regard it as good news. Usually outdoor preaching and house to house visitation have virgin soil to deal with. There is none like it."

Do not forget that those who have never been invited as yet, cannot have been hardened by refusal. Beggars in the highways had never been bidden to a marriage feast before and so when they were surprised with an invitation, they raised no question but gladly came in to the banquet. To preach the Gospel to the regions beyond should ever be the desire of our hearts. Those regions may not be very far away. It may be a neighborhood adjoining us, in which a schoolhouse would serve the purpose for a new evangelistic effort.

If you really have a call to preach, there are several outstanding features in the call of God to any man to the Christian ministry. In the first place, there must be a definite experience of personal salvation, in which the individual has learned to know the Lord. This experience is not made up entirely of emotion. It is deeper than emotion. It is the roots of faith that have been planted in the soul that bring an all time assurance and knowledge that this work of grace has really been wrought out in his own heart.

In the second place, a genuine call to the ministry is not a mere, personal, human desire to want to be a preacher; but it is an inner heart conviction and urge to preach the Gospel to those who are outside Christ. This particular call may not be understood by the general body of Christians, but to the individual who has received it, there can be no doubt as to its accuracy. A ministerial career without a definite call is mostly a weak, scattered and aimless propounding of bookish things that lack the power to become the Gospel message.

The preacher who has a genuine call from heaven has a message of salvation burning in his heart, and a divine urge to tell it to someone. No preacher is ready to go before the people with a message until he has received the personal baptism of the Holy Spirit. No matter how great an educational preparation may be made, it will be fruitless unless his message is unctionized by the Holy Spirit.—Evangelical Visitor.

——o——

Just as we must renounce any merit in ourselves and cast ourselves utterly upon Christ and His work for justification, just so must we renounce any capacity for good in ourselves, and cast ourselves utterly upon the Holy Spirit and His work in us for holy living, knowing, praying, thanking, and worshiping, and all else that we are to do.—Torrey.

FOR OUR SHUT-INS

CHASTENING

(Hebrews 12:11)

I know not why His hand is laid
In chastening on my life,
Nor why it is my little world
Is filled so full of strife.
I know not why, when faith looks up
And seeks for rest from pain,
That o'er my sky fresh clouds arise
And drench my path with rain.
I know not why my prayer so long
By Him has been denied;
Nor why, while others' ships sail on,
Mine should in port abide.
But I do know that God is love,
That He my burden shares,
And though I may not understand,
I know, for me, He cares.
I know the heights for which I long
Are often reached through pain,
I know the sheaves must needs be threshed
To yield the golden grain.
I know that, though He may remove
The friends on whom I lean,
'Tis that I thus may learn to love
And trust the One unseen.
And, when at last I see His face
And know as I am known,
I will not care how rough the road
That led me to my home.—Grace Troy.

Sel. by Mabel H. Bucher.

—o—

VISIT THE SICK

By J. P. Martin

"I was sick, and ye visited me."

Having just passed through a season of affliction (minor indeed compared with many others) yet I can indeed say, "Bless the Lord, O my soul, and forget not all his benefits." I have been visited and comforted, and blessed and restored to my family—not completely recovered but the prospects are bright. Praise the Lord.

This makes us mindful of our duty and privilege. We can visit and comfort others in their affliction, especially those who are enduring a long season of sickness and suffering.

I am especially mindful at this time of a brother who has been afflicted more than 3 years, who has spent most of this time in bed and in an institution for tuberculosis. This brother has been an inspiration to me, for during this long confinement I have not heard him complain of his lot. His one concern seems to be that he may remain faithful, and in so doing that he may inspire his family and others to a simple faith in God. Our prayer is that if it be not against God's will that he may be healed and restored to his family. God knows what is best.

Brethren, and all who read this, will you pray for him as well as others? Write a letter of encouragement, a get well card, or (better yet) visit Russel Cunningham at Mont Alto Sanitarium, Mont Alto, Pa. Visiting hours at 9 a.m. to 1 p.m. and 3 p.m. to 5 p.m. every day. This is written without his knowledge, or the knowledge of his family. I trust it will meet with their approval. The response will prove or disaprove your approval. I thank you, and Praise the Lord.

I want to express my sincere gratitude to all who were mindful of me, in prayer, in writing, in visiting me in my very light affliction. They, I am sure, all contributed to my well-being.

Praise the Lord.

Maugansville, Md.

—o—

OPPORTUNITIES IN THE SICK ROOM

We sometimes sing:

"Count your many blessings,
Name them one by one."

Thinking of life's blessings, we usually think of such things as these: good health, lots of money, plenty of friends, popularity, a towering intellect, an easy time in life, etc., etc.

Yet it is often the case that the things we count as blessings often result in our undoing. Take money, for instance. Comparing Dives with Lazarus, one is moved to think of Dives as the God-blessed man. Yet when we reflect upon their end, we are made to feel that Lazarus, after all, notwithstanding his penury and want, was a richer man than Dives, who reveled in luxury in this life but became a beggar after he opened up his eyes in hell. Similar meditations are often in order with reference to other so-called blessings.

On the other hand, things that nobody wants or craves often prove to be "blessings in disguise." Take affliction, for example. It was the testimony of the psalmist that "It is good for me that I have been afflicted." The reason given was (in effect) that it brought him into closer touch with and knowledge of God. On another occasion the psalmist wrote: "I was envious at the foolish, when I saw the prosperity of the wicked. . . . It was too painful for me; until I went into the sanctuary of God; then understood I their end." He saw the point, and became satisfied with his lot.

Our experiences may be counted blessings or the reverse, depending upon what they mean for us spiritually, and what is the nature of the opportunities which such experiences bring to us. By way of illustration, let us recount some of the opportunities connected with the sick room.

It gives us time to meditate upon the goodness of God and the frailty of man.

It helps us to meditate upon what Paul tells us in Romans 8:28.

It gives us plenty of time for Scripture reading and prayer.

It opens up the opportunity for edifying conversation when visitors come to see us.

It encourages us to take a look of faith into the regions beyond this vale of tears.

Having plenty of time, we are often moved to breathe a prayer in behalf of others.

Hymns of Zion are often sung in the sick room.

It often leads to wholesome fellowships which would never have taken place but for this opportunity.

It develops patience and forbearance.

It draws out and develops the tenderer and nobler side of life; not only on our own part, but on the part of loved ones who are ministering to our necessities.

It often results in exaltation of character that may save us from future temptations and trials.

It helps us to develop traits of character that will add to our serviceableness to others in affliction after our own restoration to normal health.

If these opportunities will be faithfully met and improved, it will enable us to testify with the psalmist, "It is good for me that I have been afflicted."

Sickness is one of the things which no one desires; something that we should be careful to keep rid of if possible. Yet if (and when) it comes, let us recognize it as one of the things which "work together for good to them that love God."

THE GOSPEL ACCORDING TO YOU

"There's a sweet old Story translated for man,
But writ in the long, long ago,
The Gospel according to Mark, Luke, and John,
Of Christ and His mission below.

"You are writing a Gospel, a chapter each day,
By deeds that you do, by words that you say,
Men read what you write, whether faithless or true—
Say, what is the Gospel according to you?

"'Tis a wonderful Story, that Gospel of love,
As it shines in the Christ-life Divine,
And oh, its truth might be told again
In the story of your life and mine.

"Unselfishness mirrors in every scene,
Love blossoms on every sod,
And back from its vision the heart comes to tell
The wonderful goodness of God.

"You are writing each day a letter to men
Take care that the writing is true;
'Tis the only Gospel some men will read,
That Gospel according to you."

—Selected.

Sunday School Lesson

Theme for the Quarter: Studies in the Christian Life

VII. THINGS THAT MAR FAMILY LIFE

Lesson for Nov. 15, 1942.—Gen. 27:30-35; Matt. 5:31, 32; Luke 12:13-15.

Golden Text.—Bear ye one another's burdens, and so fulfill the law of Christ.—Gal. 6:2.

Introductory.—Unpleasant as it is, it is profitable to take an occasional look at family life that is not so pleasant. Both Isaac and Jacob, in the main, were men of commendable character; very much so as compared with other men—in their day as well as in ours. But, like ourselves, they were human; and as humans they had spots in their record that are anything but commendable. The lesson before us brings out the dark side of their careers. The great sin of covetousness, which occupies a conspicuous place in this lesson, often leads to other condemning sins, as we shall presently notice. For fuller light on the sin which marred the peace in Isaac's family, read the entire twenty-seventh chapter of Genesis.

Partiality and Covetousness Illustrated in Isaac's Home (Gen. 27:30-35).—Esau was Isaac's favorite son, while Rebekah preferred Jacob. For a comparison between the virtues and vices of these two brothers, we must look elsewhere in Scripture. What we are interested in at this time is a meditation upon the sins of partiality, on the part of the parents, and covetousness, as it cropped out in the lives of the two brothers. Esau, being a cunning hunter and an apparent expert in the preparation of food that appealed to his father's palate, and probably because of other reasons, had won his father's favor and led Isaac to become partial to Esau rather than to Jacob. On the other hand, Rebekah, being partial to Jacob and ambitious to have him gain the birthright in preference to his elder brother Esau, engineered a scheme which led Esau to sell his birthright for a mess of pottage and deceived Isaac in bestowing the blessing upon Jacob rather than Esau, his favorite son. Let us notice how this sin of covetousness led to the sin of scheming and lying, both on the part of Rebekah and her son Jacob, then threw Esau into a murderous rage, and the upshot of it all was that Jacob was persuaded (if not compelled) to leave home and never saw his mother alive anymore. Much of the sorrow and distress that came to this family is due to this episode connected with the birthright.

It might be well, however, to bear in mind that there was no call for this deceptive scheme. God had foretold that the blessing should come to Jacob, and had Rebekah and Jacob trusted in the Lord, God would have brought about the fulfillment of His promise without their interference. Furthermore, the blessings which God bestowed upon Jacob on various occasions confirms us in the idea that Jacob, though an erring mortal, was not the God-dishonoring character that Esau proved to be.

Divorce and Remarriage (Matt. 5:31, 32).—In answer to the question of the Pharisees whether it was lawful for a man to put away his wife "for every cause," Jesus replied that Moses, because of the hardness of the hearts of the wayward children of Israel, had permitted them to give a writing of divorcement, but that "from the beginning it was not so." Christ then added that the sin of fornication was the only justifiable reason for a man to put away his wife; but He made it clear, both here and elsewhere, that a remarriage to some other person while the one that was put away was still living meant living in adultery with said second party. This, of course, lasted as long as they lived together in that adulterous relation. Read Matt. 19:3-6; Mark 10:11, 12; Luke 16:18; Rom. 7:1-3; I Cor. 7:39. Listen to the voice of the Lord: "What therefore God hath joined together, let not man put asunder." The great and growing divorce evil in America is absolutely without Scriptural sanction. The Tenth Commandment, "Thou shalt not covet," includes "thy neighbour's wife" as well as the other things enumerated in Ex. 20:17. When a nation becomes loose on the marriage question it is a sign of moral rottenness that eventually brings about wreck and ruin, unless this sin is sincerely repented of and forsaken.

Covetousness Mars Family Love (Luke 12:13-15).—Apparently there was nothing wrong about this brother's request that Christ use His influence to have his brother share the family estate with him. But whether the fault was wholly that of the elder brother or both brothers were alike covetous, the incident gave Christ the opportunity to sound the warning against the great sin of covetousness. Paul tells us that "the love of money is the root of all evil." Covetousness today, as in Christ's day, is the cause of the estrangement between brothers and sisters in many homes where there is an estate to be settled. In all such cases the Golden Rule, and the further admonition, "in honour preferring one another," is the only escape from family disturbances. We do well, at all times and especially in times of temptation, to heed our Saviour's warning instructions: "Take heed, and beware of covetousness: for a man's life consisteth not in the things which he possesseth." This warning is closely akin to His searching question: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—K.

Bible Meeting Topic

MISSIONARY DAY.—Acts 16:1-34.

Topic for November 15

MOTTO

"Come over . . . and help us."

OUTLINE STUDY

I. Helping Hands and Hearts.

1. The talents of young people.—Acts 16:1-3.
2. The wisdom of Conference decrees.—Acts 16:4, 5.
3. Heeding God's leading.
   a. When He closes the way.—16:6, 7.
   b. When He makes the way plainly open.—16:8-12.
   c. When there is a place to witness.—16:13-15.
   d. When souls are in bonds.—Acts 16:16-18.
   e. In the dark prison cell.—Acts 16:25.
   f. When God manifests His power.—Acts 16:26-34.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Help."**
2. Ways of Helping the Cause of Christ.
   a. Using our hands to work.
   b. Using our hearts to love.
   c. Using our tongues to speak.
   d. Using our eyes to see the needs.
   e. Using our ears to hear the Word.
   f. Heeding the voice of God.
   g. Earnings and savings for Jesus.

For Seniors.

1. How We May Be Prepared to Hear God's Call.
2. The Fields to Which We Are Called to Help.
3. Ways of Helping.

PERSONAL THOUGHT

Let us keep ourselves in a place before God where He can lead us and use us for the greatest advancement of the cause and the salvation of souls.

SEED THOUGHTS

Something You Can Do

Hark the voice of Jesus calling,
Who will go and work today?
Fields are white and harvest waiting,
Who will bear the sheaves away?
Loud and long the Master calleth,
Rich reward He offers free;
Who will answer, gladly saying,
Here am I, send me, send me?

—Daniel March.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions ..... John R. Mumaw
Christian Doctrine ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

Printed in U. S. A.

THURSDAY, NOVEMBER 5, 1942

Field Notes

Request for Prayer.—A young brother, suffering from low blood pressure and consequent ailments, requests the prayers of God's people in behalf of his recovery.

* * *

Sunday, Nov. 1, was the time set for the quarterly mission meeting held at the Salem Church, Elida, Ohio. Speakers: A. J. Metzler, Paul R. Miller, Noah G. Good.

* * *

Baptismal and preparatory services are announced for the evening of Nov. 6 at the Pottstown, Pa., Mennonite Mission. Communion on Sunday, Nov. 8, with Bishop Warren Bean in charge.
E. G. K.

* * *

November 15 is the date set for the beginning of a series of meetings at Gantz's Church near Manheim, Pa., with Bro. John S. Hiestand in charge as evangelist. Your prayers solicited.
Com.

* * *

A Correction. The article on "God's Ideal Marriage," in last week's Gospel Herald, should have been credited to Sister Lela Layman instead of Sister Nora Bontrager. The article is worth re-reading.

* * *

The tri-county Sunday school meeting of east central Ohio was held at the Kidron Mennonite Church on Sunday afternoon and evening, Oct. 25. The congregations of the district were well represented on the program.

* * *

Bro. I. E. Burkhart of Goshen, Ind., favored the Publishing House with a pleasant visit on Saturday forenoon of last week. His mission is to spend a few weeks in eastern Ohio, Pennsylvania and New York in the interests of the debt-liquidation program of the Mennonite Board of Education.

* * *

The Lord willing, we expect Bro. David Steiner of North Lima, Ohio, to conduct evangelistic services at the Meadville, Pa., Mission Nov. 15-22. The prayers of the brotherhood in behalf of the meetings are desired. N. K.

* * *

Bro. Milton Brackbill of Paoli, Pa., closed a series of meetings at the Holly Grove Church, Westover, Md., on Sunday, Oct. 18. Seven young people made the wise choice, and the Church was strengthened. G. M. H.

* * *

The Lord willing, Bro. Clinton Ferster of Philadelphia, Pa., missionary on furlough from Africa, will be the guest speaker at the Kidron, Ohio, Mennonite Church on Missionary Day, Nov. 15, for an all-day meeting. R. H.

* * *

An all-day Thanksgiving and home mission meeting is to be held at the Maple Grove Church near Atglen, Pa., on Thanksgiving day, Nov. 26. Besides local talent, Bro. William H. Martin of Menges Mills, Pa., will be guest speaker. L. S.

* * *

Family Almanac.—The Family Almanac for 1943 is now on the press, and will be ready for distribution in the near future. A fuller announcement concerning it will be made in next week's Gospel Herald. Orders will be filled as long as the supply lasts.

* * *

Midweek Bible classes have been organized in all the larger congregations of the Franconia Conference district except the Franconia and Towamencin congregation. Much interest has been reported from at least some of these congregations.

* * *

Bro. J. M. Kreider of Palmyra, Mo., writes interestingly about the work in the Dakota-Montana Conference district where he, accompanied by Sister Kreider, is busy in the work of the Lord visiting among congregations and scattered members in a number of places.

* * *

An interesting program of a Bible-instruction meeting, to be held at the Conestoga Church near Morgantown, Pa., Nov. 14 and 15, is before us. Instructors: Melvin Bishop, Elmer Martin. This is to be followed by evangelistic meetings in charge of Bro. Martin.

* * *

Two new congregations in Lancaster Co., Pa., have recently been more fully organized and communion services were held this fall at both places, for the first time. The first is Carpenter's Church, the membership formerly of Groffdale, Landis Valley, and Stumptown churches, and the second is Gehman's Church, which with the Allegheny Church was formerly a part of the Bowmansville Church.

* * *

The Mennonite Mission in Canton, Ohio, announces a double week-end series of Gospel meetings, Nov. 6-8 and 11-15, with Bro. A. J. Metzler of Scottdale as evangelist. "Come, invite and bring others, pray," are the last words on the program.

* * *

Bro. Chris E. Miller, formerly superintendent of the Mennonite Children's Home in Kansas City, Kans., but now of Linville, Va., desires to thank his many friends for their many kindnesses shown while he was recovering from an ulcer operation in the hospital Oct. 1. We are glad to hear of his satisfactory recovery.

* * *

Bro. C. Z. Martin of Mountville, Pa., recently held series of meetings in the following congregations in the Ontario A. M. Conference district: St. Agatha, Wellesley, Wilmot, and East Zorra. In all, there were 210 confessions; 88 at East Zorra, which closed Monday evening, Oct. 26. Pray that the revival wave may continue. Cor.

* * *

A neat little folder, announcing the coming six-week Bible term at the Canton, Ohio, Mission Dec. 28, 1942, to Feb. 5, 1943, is before us. The faculty, besides Bro. and Sister Hostetler of the Mission, consists of Bros. I. W. Royer, O. N. Johns, and Stanford R. Mumaw. For further information, or for a copy of this folder, write to Bro. J. J. Hostetler, Canton, Ohio.

* * *

The annual Christian workers' meeting at the Medway Mennonite Church near New Carlisle, Ohio, was held on Sunday, Oct. 25. An unusually large crowd for that place was present. Speakers: Nelson Kanagy, N. E. Troyer, A. J. Metzler, E. O. Hilty, Wallace Kauffman. When we noted that meeting in last week's paper we were not aware of its being a special meeting instead of the usual preaching services.

* * *

Recent visitors in the Publishing House and surrounding community include the following: John R. Mumaw, Harrisonburg, Va.; Clayton R. Keener, Nottingham, Pa.; Ira D. Landis, Lititz, Pa.; Harvey J. Nussbaum and wife and daughter Ruth, Leo Nussbaum and wife and son Richard, Dalton, Ohio; I. E. Burkhart, Goshen, Ind.; J. S. Shank, Chambersburg, Pa.; Truman Showalter, Waynesboro, Va.; Earl Yutzy, Plain City, Ohio, Philip Salem, Johnstown, Pa., Theresa Leskosek, Yukon, Pa.

* * *

The Oak Shade Mission, near Quarryville, Pa., has arranged for a series of inspirational meetings during the month of November, with Bro. Park

Book as evangelist. These meetings are being held on Wednesday, Saturday, and Sunday evenings, beginning Nov. 4 and ending Nov. 22. At the same place there is announced a Bible instruction meeting for Sunday, Nov. 8. First on this program, after the Sunday school in the morning, is Bro. Elmer G. Martin, who is to speak on John 14:6, and the last is an evangelistic sermon in the evening by Bro. Parke Book.

* * *

Evangelistic Meetings are scheduled in the following churches:

Mt. Pleasant, near Elida, Ohio, Nov. 1-8. Evangelist, Paul Miller, Charm, Ohio.

Nappanee, Ind., Nov. 1-8. Evangelist, Clarence Ramer, Duchess, Alberta.

Pleasant Hill, near Peoria, Ill., Nov. 8-15. Evangelist, M. L. Troyer, Elida, Ohio.

Berlin and Martins Creek, Ohio, Nov. 3-15. Evangelist, E. J. Berkey, Oronogo, Mo.

Walnut Creek, Ohio, Nov. 12-22. Evangelist, E. M. Yost, Greensburg, Kans.

Elida, Ohio, (Central Cong.), Dec. 10-20. Evangelist, D. D. Miller, Berlin, Ohio.

——o——

Correspondence

IOWA CITY, IOWA

(803 Roosevelt Street)

Gospel Herald Family, Greeting:—"And who is he that will harm you, if ye be followers of that which is good?" "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

Revival meetings were planned to begin September 24 with Bro. Wilbur Yoder of Middlebury as evangelist. Because of a death in our brother's congregation he did not get here till Sept. 26. God was faithful in sending Bro. Wm. Jennings here at that time, who kindly consented to stay till Bro. Yoder could get here. Meetings continued until the evening of Oct. 8. The Word was preached with power and God's people were praying. God gave the blessing. Some fifty Christians were helped to make strides in their experience by way of a full surrender and reconsecration of themselves unto God.

A class of ten converts are now under instruction, for which we rejoice, but there should have been a number more, who have not as yet seen the need of church membership. Will you pray for these, and for His work at Iowa City Mission?

We appreciate very much the help our bishop, Bro. D. J. Fisher, is giving us in this work, and in the problems we are facing in the work here.

The Lord willing, counsel meeting is planned for Thursday evening, Nov. 5, and communion Sunday morning, Nov. 8. We are praying for our new brethren who are to be received into the fellowship of the church and be privileged to partake with us in communion service.

Gratefully we acknowledge your support of His work at Iowa City, whether it be congregations or individuals, and say that you have a part in the reaping of the harvest too. God has been very good to us in and through His people. May He bless you one and all and make His face to shine upon you.

Christmas is coming, the time of the year when we like to in a special way give to others. The Lord willing, we are planning to give to the needy, food, clothing, and Bibles. You too can have a part in this. If you have finances to help along in this work, your help is earnestly solicited.

In His name and cause at Iowa City,
Oct. 24, 1942. Norman Hobbs, Supt.

CURTIS, MICH.

(Sandtown District)

Greetings: "Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord." This has been a busy summer for us here in the north. There were five summer Bible schools conducted. The interest at each one was good, however the attendance was not quite as high here and at Fernland as before. Bro. and Sister Ray Bontrager from Midland were here for four weeks to help out.

We have had a number of visitors this summer, which is always encouraging to us and the work. In August Sister Kathryn Miller of Embarrass, Minn., was with us two weeks. Her help and visit were much appreciated. In September Sister Sarah Lapp was with us and gave us a talk on her work in India. This was a treat for us here, as she was the first foreign missionary to stop with us here. She thought the northern woods look something like those in India. There were also Lester Wyse's of Midland, Ora Schrock's, Glenn Troyer's, Perry Hostetler's, Willis Troyer's and my father from Lagrange, Ind., Isaac Kimmel's from Imlay City, Mich. We enjoyed the fellowship and encouragement of all these and others (if we have missed any).

We had a short series of meetings, Oct. 5-10, with Bro. Tobe Schrock in charge. There were no public confessions. We feel much good has been done. Saints were encouraged to a more consecrated walk with Him, and sinners warned to flee the wrath to come. Because our bishop could not be with us this fall, Bro. Schrock also had charge of our communion service, Oct. 10. All of our members were present but one. We also enjoyed the help and presence of Sister Schrock.

We are having Sunday school and preaching each Sunday afternoon at Naubinway, a fishing village about 20 miles southeast of here. The interest at this place is very good, but the attendance not so large. We don't know how long we can carry on this work, on account of gas rationing. We hope we will not have to shut down. One man has been saved on his death-bed at this place.

Your prayers are solicited in behalf of the work here, that some might be more faithful and many others that are without hope and without God in this world, may yet heed the call of Christ. We thank those who have been interceding for us and also those who have been giving of their material means. May the Lord richly bless. We are laborers together with God, until He comes.

Oct. 21, 1942. Clarence Troyer.

WELLMAN, IOWA

Bro. Milo Kauffman, President of Hesston College, is spending a few days in the southeastern Iowa section of Mennonites in the Board of Education debt liquidation program.

While here he has charge of a week-end revival series held at the Wellman Mennonite church. We pray that lost souls will find their Saviour and that the church will be strengthened.

Communion services were held at the Wellman Mennonite Church on Sunday morning with Bro. P. J. Blosser in charge. 197 took part in the communion service.

Oct. 24, 1942. Cor.

HARRISONBURG, VA.

Dear Herald Readers, Greetings:—We are at the end of a fruitful season here in the valley of Virginia.

Oct. 15, we had a record-breaking flood which did much damage along rivers and creeks, but no loss of life was reported, and we have much to thank the Lord for.

Bro. Amos Horst of Akron, Pa., was a visitor at the Rawley Springs congregation and brought a message on "The Way in Christian Living." Revival meetings were held at the same place, July 19-28, by Bro. Hiram Weaver. There were no public confessions. Bro. Weaver also held similar services at the Zion Hill Church Aug. 9-17 with three confessions. Communion services were held there on Sept. 20.

Visiting ministers filled appointments at the following churches on Aug. 23: Bro. J. Irvin Lehman of Chambersburg, Pa., at the Peak; Bro. O. N. Johns of Canton, Ohio, at Zion Hill; and Bro. Homer North of Nappanee, Ind., at Rawley Springs.

Our annual harvest meeting was held at the Bank Church on Thursday, Aug. 13, and our semiannual counsel meeting on Sept. 20.

Communion services were held at the Pike church on the first Sunday in October, and at the Bank church Oct. 25.

Bro. J. R. Mumaw of the Eastern Mennonite School conducted an interesting Bible study from the book of Colossians the last three Sunday evenings in the young people's meeting period.

Bro. and Sister Isaac Culp, who labored a number of years along the mountain districts in Sunday school work, have sold their farm and moved to Augusta Co., on account of failing health. They will be greatly missed here.

A business meeting was held at Weaver's church Sept. 17. A decision was reached to remove the old church and sell the lumber and grounds. The new stone church will be ready for dedication in the near future.

Oct. 26, 1942. Ruth Blosser.

——o——

The devil did grin, for his darling sin is pride that apes humility.—Coleridge.

Miscellaneous

HELPING

By Mary Ann Fenton

"Bear ye one another's burdens,"
Jesus told us long ago.
Try to help your fallen brother
As he tries to onward go.

Just a handclasp warm and tender
May some desolate one cheer:
Make him feel that someone loves him
Though his way be rough and drear.

Do you see someone downhearted?
Send a cheery smile their way;
It will make their whole day brighter,
Drive the dreary clouds away.

To the weak and those in sorrow
Try to speak a kindly word.
Even you will feel more blessed,
In the service of the Lord.

Sing a song, 'twill help to brighten
Lives of many you'll not know;
One sweet song to Jesus rendered
May cheer many lives below.

There's many ways to help your brother
As he toils along life's way;
Smile, and speak to those about you;
But don't, dear friend, forget to pray.

As you kneel down by your bedside
And to Christ, the Saviour pray;
Take to Him the sin-worn brothers
You have met along life's way.

Philadelphia, Mo.

—o—

THE CHRISTIAN AND THE MORALIST

The Christian and the moralist are alike in many things, but by and by the Christian will be admitted to a sphere which the moralist cannot enter.

A barren and a fruitful vine are growing side by side in the garden, and the barren vine says to the fruitful one—

"Is not my root as good as yours?"

"Yes," replies the vine, "as good as mine."

"And are not my lower leaves as broad and spreading, and is not my stem as large and my bark as shaggy?"

"Yes," says the vine.

"And are not my leaves as green, and have I not as many bugs creeping up and down, and am I not taller than you?"

"Yes," meekly replies the vine. "But I have blossoms."

"Oh! blossoms are of no use."

"But I bear fruit."

"What, those clusters? Those are only a trouble to the vine."

But what thinks the vinedresser? He passes by the barren vine. But the other, filling the air with its odor in spring, and drooping with purple clusters in autumn, is his pride and joy; and he lingers near it and prunes it that it may become yet more luxuriant and fruitful.

So the moralist and the Christian may grow together for a while; but by and by, when the moralist's life is barren, the Christian's will come to flower and fruitage in the garden of God. "Herein is my Father glorified, that ye bear much fruit."—Henry Ward Beecher.

—o—

GOD OUR REFUGE

By Mrs. Ben Oswald

I cried unto thee, O Lord: I said, Thou art my refuge. Psa. 142:5.

Jesus Christ has never failed the people of earth, and they have always been the recipients of His divine blessings. He has been, and always will be, a safe refuge for all.

Men have called upon Him out of every struggle of life and He has faithfully and successfully met these situations. Christ did not fail men when He was on earth. He met every foe and conquered even the last enemy which is death. To follow Him through His earthly ministry is to be attracted by the genuine interest He manifested in the people, and to realize that He had power to supply their needs. This was not too great a task for Him. The withered hand was restored, the sick were raised, the eyes of the blind were opened, the deaf ears were unstopped, and the dumb were made to speak; He healed all their diseases, the hungry multitudes were fed, the dead were brought back to life again, and He became the Saviour of men.

Christ has not failed men since going to glory, but is sitting at the right hand of God interceding for us. He is speaking the Word to storm-tossed people, bringing to them that great calm. He is still giving enough grace to meet the issues of life, and giving power to come off more than conquerors. We may flee to Him today and find refuge. Jesus Christ is a safe refuge for all. If we fail to look to Him in these troublesome times we will soon be overwhelmed with despair. There may be a lions' den for a Daniel, a fiery furnace for some faithful children; but if there is faith in Jesus Christ, He will be a very present help in time of trouble. The Christian needs this refuge from the raging storms of sorrows, trials, and temptations. Everywhere the tempests are raging, more are escaping them. Christ alone can help. He said, "Come unto me all ye that labour and are heavy laden and I will give you rest." The Word says, "There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape." To one who was troubled, the Spirit whispered, "My grace is sufficient for thee."

Provision is made for all. There is a safe refuge for all men who come to Him in faith believing. This is a restless old world. All about us is confusion, strife and hatred, a falling away; but thank God, in the midst of all this, there is a voice speaking. Do you hear it? This is what it is saying, "The God of peace is thy refuge, coming with everlasting arms." Will you receive Him?

Topeka, Indiana.

—o—

OUR VOWS TO GOD AND MAN

By Noah H. Martin

Better is it that thou shouldest not vow than that thou shouldest vow and not pay.—Eccl. 5:5.

By God's help we will try to give some words of encouragement upon this subject.

First, every one should consecrate his or her life to God, through Jesus Christ in whose shed blood we have the remission of sins. We should pledge our fidelity and affections unto Him. We should not hastily make any promises, and be very careful before making our vows.

Why is it better to not vow than to vow and not pay? When folks break their vows they always disappoint some one. We make our baptismal and communion vows unto Jesus Christ. Those who do not live true to their baptismal vows disappoint their Saviour who has commissioned His followers to win souls for Him. Many may be lost when they vow and do not pay.

Sometimes folks make promises, who never intend to fulfill them. Ananias and Sapphira made a false promise and God's judgment came upon them. At once they fell dead at the apostles' feet for breaking their promise. Acts 5. Some have made foolish vows, as did Jephthah who vowed if the Lord would deliver the children of Ammon into his hands, then it should be that whatsoever came forth from the doors of his house he would offer it up for a burnt offering. God granted his request, and his only daughter came to meet him. He said, "Alas! my daughter." He did according to his vow. He would have had a just reason to break his vow, but he did not. Judges 11. Moses says, "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee" (Deut. 23:21).

There is another vow that some are called to make; namely the ordination vow. They promise to preach the Gospel, comfort the saints, visit the sick, help those out of difficulty who are in trouble, and warn the sinners. May they ever live true and not break their vows.

When the marriage vow is broken there is also disappointment and many heartaches. Their companions lose confidence in them. No longer is theirs a happy home. Sometimes it causes a separation, and souls are lost.

When folks fail to meet their financial

bligations, there is another disappointment. Some have made the excuse that heir creditors do not need it. Perhaps hey do not; yet it may discredit them nd others lose confidence in them. ome of the maxims of business are:" Be strict in keeping your engagement, nd "Be clear and explicit in all your argains." "I will pay that I have owed" (Jonah 2:9). When we vow or romise and neglect to pay, we sin. Owe no man anything but to love one nother; for he that loveth another hath ulfilled the law" (Rom. 13:8). "But ursed be the deceiver which hath in his lock a male and voweth and sacrificeth nto the Lord a corrupt thing" (Mal. :14).

God is very exact in His promises. When He promised Israel blessings for heir obedience they received them; a urse when they disobeyed. "Behold herefore the goodness and severity of od: on them which fell, severity, but oward thee, goodness, if thou continue n his goodness: otherwise thou also halt be cut off" (Rom. 11:22). "The ord is not slack concerning his promses, as some men count slackness" (II et. 3:9).

We know that some have tried, and et failed. We should show mercy unto hem, and forgive them.

May we ask the Lord to help us to e true to our vows and pay them. Better is it that thou shouldest not vow han that thou shouldest vow and not ay." This does not mean that we should ot vow. Neither the one who breaks is vow nor the one who does not vow t all has a promise for the glory world, nless he repents and pays. May this be ur motto: "We will vow and pay."

Hagerstown, Md.

—o—

Relief Notes

A Month in the Chaco

Bro. Vernon Schmidt's Oct. 8 letter gives diary of his activities for the month of eptember in the Chaco of Paraguay:

ept. 1. Had a "schultz" meeting in Philadelphia about the work on this road project—whether or not they will cooperate; answer: "We wish to do so!"

. Went to Menno Colony "Versammelong" in Somerfeld for same purpose; answer was the same there, also.

. Dr. John and I went to Dorf 11, to see the new church being built there, and to see some others, also.

. Mr. Harder, from Menno, Mr. Legiehn and I had a talk about the division of work between the two colonies and the time to start work.

. Church in Philadelphia, then in P.M., watched Indians play a sort of "hockey."

-12. Made another trip along road to investigate another shortcut near Poz Azul; but land is entirely too low to make a road.

3. Had a Song-Fest in Philadelphia. Whole day of singing. In evening, John and I heard a group of Indians chanting, as for a sick man, so we went to their camp near by, and watched the "Medicine man" draw the "evil spirit" from the sick man! (Did he get well? I do not know!)

14-16. Helped John some with routine work in hospital.

17. John and I went on trip to an old Chaco war battleground; saw lots of their fortifications, and half a dozen old skeltons lying there.

18-20. Around Philadelphia. Nothing special.

21-24. Worked some around Hoffnungsfeld, clearing the proposed road. Rained some while there—enough that some of the colonists could plow, so there will be no more work on the road now, I guess.

26. Attended a wedding in the afternoon. After that, John and I were invited to N. Siemens for coffee, along with the students of the Bible school, who had their closing program this evening in Philadelphia.

27. Church in Philadelphia in afternoon. Most of the patients on whom John and Herbert Schmidt had operated, came to the hospital for tea, and we took a picture of the whole group.

28-30. Doing a little more investigation on Palosantos oils.

For Winter in France

Bro. J. N. Byler's Sept. 25 letter from Lyon, France, gives a hopeful picture regarding food supplies for the children's colonies as they approach winter. Food distribution through the several canteens is also promising.

A paragraph of Bro. Byler's letter tells of securing 850 pounds of artificial wool from Switzerland. The wool will be knitted into children's garments. Quoting from the letter: "If we succeed in doing this, I am sure it will be a blessing to many this winter."

—

C. P. S. Camps

In Behalf of the Camp Dining Tables

In order to aid the dietitians of the Mennonite camps to achieve uniformity, and to meet government standards of diet under increasing food prices, the Mennonite Central Committee has secured the services of Mrs. Ralph Hernley, dietitian at the Howard, Pa., camp to tour the camps.

Sister Hernley's work will extend into the winter months, and will call for a tour of camps throughout the country. At each camp a survey will be made of food problems with a view to solving them in the light of good dietary standards and greatest economy.

The Conscientious Objector in Great Britain

From a bulletin of the Central Board of conscientious objectors in London it is learned that the number of men who have applied to be registered as C.O.'s in this war is nearly four times as great as the total for the last war.

Until July 4, 1942, a total of 50,750 men had been heard by local tribunals in the British Isles. 2,595 or 5.1% were given total exemption; 18,888 or 37.2% were given conditional exemption; 14,758 or 29.1% were assigned noncombatant military service; 14,509 or 28.6% were denied all claims as C.O.'s and inducted into the straight military service.

Camp Populations

Following are the Mennonite-administered camps and their respective enrollments as of October 15, 1942:

# 4	Grottoes, Virginia	110
# 5	Colorado Springs, Colorado	152
# 8	Marietta, Ohio	68
#18	Denison, Iowa	153
#20	(Sideling Hill) Wells Tannery, Pa.	110
#22	Henry, Illinois	132
#24	Hagerstown, Md.	132
#25	Weeping Water, Nebraska	155
#28	Medaryville, Indiana	163
#31	(Placerville) Camino, California	157
#33	Fort Collins, Colorado	159
#35	North Fork, California	141
#40	Howard, Pennsylvania	50
#44	Staunton, Virginia	20
#45	Luray, Virginia	125
#55	Belton, Montana	133
#58	(Wilmington) Farnhurst, Delaware	25
	Total	1985

Camp Briefs

Oct. 21 a carload of 39 boys arrived at the Hill City Camp in South Dakota from Medaryville, Ind. Oct. 23, a total of 98 new assignees arrived at the Hill City camp. Sister Edna Peters of Kansas is the nursematron of this new camp.

The Marlboro State Mental Hospital at Freehold, N. J., is the newest hospital to be opened for Mennonite boys. 25 boys from two mid-western camps will be assigned to this hospital.

—

PEACE SECTION NOTE

In connection with the Civilian Bond Plan we have been getting a great many inquiries about the rate of interest and maturity dates of these alternate Civilian Bonds. This is explained in the folder, but perhaps not made sufficiently clear. One should consistently keep in mind that the Treasury Department is not issuing special bonds for us. They have only agreed to make available from time to time certain of their regular offerings which are not specifically for war purposes. It is thus easy to understand that one offering may be entirely different from another. The Civilian Bond Committee aims to select such issues as will be most suitable to our people and which in a general way compare in interest rate and maturity with current war bond issues. Usually, however, the interest rate will be somewhat lower. It is impossible in advance to issue a given rate of interest or any definite maturity date.

To those congregations which have appointed solicitors among their own people, we would like to give one bit of instruction: It is imperative that the subscriber should sign his own subscription order form when sending in the order to the Provident Trust Company. One other common difficulty is that our people give the name of their local church or congregation rather than the general church affiliation. This is confusing. We urge all who are making out subscription forms to give the general church affiliation rather than the local church.—J. W. H.

Oct. 9, the Civilian Bond Committee authorized Provident Trust Company of Philadelphia to invest all funds then on hand in two per cent United States of America Treasury Bonds of 1950-52. This particular offering was, however, not available in $50 denominations. Therefore, only subscriptions of $100 and higher could be invested in this offering. A total of $233,600 was used in this issue. Subscribers of $100 or higher whose subscriptions were with Provident Trust Company before the evening of October 9 should be receiving their registrated bonds shortly. As of October 22, there was again available at Provident Trust Company a total of $113,650.—O. O. M.

Released October 28, 1942
Compiled by Grant M. Stoltzfus

ACTIVITIES AT EASTERN MENNONITE SCHOOL DURING OCTOBER

Bro. Chester K. Lehman attended Lancaster Conference on Oct. 2. He was also present at the farewell meeting held Oct. 4 at East Chestnut St. Church for Bro. and Sister Geo. R. Smoker and Sister Elma Hershberger, who sailed for Africa from New Orleans some days later.

The October public literary program was held on the 2nd, and had as its theme, The Shenandoah Valley. It was an interesting program, and the meeting was well attended.

The high school Freshmen and Sophomore classes were entertained Oct. 3 by their sponsors, Sadie Hartzler and Dorothy Kemrer.

On Sunday evening, Oct. 4, a group of students gave a special program at the Chicago Avenue Mission, Harrisonburg.

College students spent Friday night, Oct. 9, close to nature, at Sparkling Springs. Meals "flavored with wood smoke," and outdoor sleeping provided a pleasant diversion from dormitory life. An inspiring prayer circle under the stars brought the group closer together in spiritual experience and fellowship.

Bro. Ernest G. Gehman attended the Washington Co., Pa., and Franklin Co., Md., Conference on Oct. 9. Saturday and Sunday of that week he and Bro. George R. Brunk of Denbigh, Va., were engaged in Bible Conference work at Mattawana, Pa. On their return to Virginia they visited the C.P.S. Camp at Sideling Hill, Pa.

The same week-end Bro. John R. Mumaw was instructor at a conference on THE HOME with the Maple Grove congregation near Ellicott City, Md. On Sunday morning he preached for the congregation at Cottage City. On Monday he spent sometime at Scottdale in the interests of the Mennonite Commission for Christian Education and Young People's Work.

Eastern Mennonite School felt the effect of the flood which swept the Shenandoah Valley during the week of the 19th. Lack of train and bus service delayed incoming and outgoing mails. Harrisonburg was without electric current for a day and a half, and E.M.S. was without water for a half day. Perhaps greater inconvenience would have been experienced had it been built on the lowlands rather than on a hill.

Each month finds the new chapel-auditorium nearer the completion mark. Appreciation is here expressed for gifts from interested friends as a response to the appeal recently made to our constituency.

An unusual school day was held on Tuesday, the 20th. Faculty members, their families, and students hiked to a pretty grove beyond the hill. Classes that day were games, a fellowship lunch, a Faculty treat, and a short program. The real purpose of the day was realized as new acquaintances were formed, friendships deepened, and contacts made between teachers and students.

Bro. and Sister Glenn Whitaker and son visited the school Oct. 22. Bro. Whitaker is director of the C.P.S. camp at Luray, Va., and Sister Whitaker is matron. Accompanying them was Sister Lora Blosser, who serves as dietitian at the same camp.

The Special Activities period of Oct. 7 was the answering of social questions by Bro. J. L. Stauffer. A program on Good Sportsmanship and an air raid drill were given Oct. 14. On the 21st the College Public Speaking class, under the direction of Bro. M. T. Brackbill, gave practical discussions of eight Christian virtues. Oct. 28, Bro. Milton Brackbill spoke on the subject, Unbroken Lives.

Bro. Charles B. Shoemaker, secretary-treasurer of the Mennonite Publishing House, and his family visited the school over the week-end of the 24th. Bro. Shoemaker addressed the Sunday school in the regular service.

Bro. H. D. Weaver was a member of a group of four who visited in the Kentucky mountains the week-end of Oct. 24. This is a continuation of contacts with the group of interested people as a result of itinerary evangelism. Three services were conducted at the schoolhouse near Ophir. An attentive and orderly audience characterized the meetings.

Bros. Chester K. Lehman and John R. Mumaw attended the semiannual meeting of the Mennonite Commission for Christian Education and Young People's Work held at Chicago, Oct. 30 and 31. Prior to the meeting, Bro. Mumaw made a brief stay at Scottdale and then met with the Curriculums Committee on Thursday at Goshen, Ind. Bro. Lehman was also engaged with the same committee. He spent Sunday, Nov. 1, speaking in Indiana churches.

Revival meetings began Sunday evening, Oct. 25, with Bro. Milton Brackbill, of Paoli, Pa., in charge. Consecrated students have organized special prayer groups to intercede for others. —Elizabeth Mosemann.

Ohio Sunday School Conference

FORTY-EIGHTH ANNUAL OHIO MENNONITE SUNDAY SCHOOL CONFERENCE

Held at the Pioneer Grove near Elida, Ohio, August 18-20, 1942

REPORTS

Report of Secretary

Number of Sunday schools	44
Number meeting every Sunday	40
Number reorganizing at New Year	40
Number of officers	326
Number of classes	645
Total Enrollment	8227
Average Attendance	6251
Number enrolled in:	
Cradle Roll	218
Beginners' Department	502
Primary Department	695
Junior Department	517
Intermediate Department	504
Senior Department	586
Young People's Department	757
Adult Department	3257
Home Department	43
Pupils over 12 who are Non-churchmembers	306
Pupils of Non-Mennonite Parentage	628
Pupils under 14 who completed reading the New Testament	18
Pupils under 18 who completed reading the Bible	8
Others who completed reading Bible	42
Number of Sunday-school Libraries	27
Total number of Volumes	3171
Number of Schools using Investment Fund or Savings Boxes	32
Number of Schools promoting Youth Missionary Projects	9
Number of Schools observing Missionary Day	34
Number of Mission Sunday Schools	9
Offerings for Supplies	$ 6937.98
Offerings for Missions	25685.73
Total Offerings	$32623.71
Number of Schools using Words of Cheer	4
Number of Schools using Beams of Light	3
Number of Schools using Youth's Christian Companion	3
Number of Pupils received into Church Fellowship	21
Total number of Homes	164
Number of Homes having Family Worship	53
Are your Church Members in Sunday School?	Not a
Do your S. S. pupils remain for Church Service?	Mostl
Number of Teachers' Meetings	1
Number of Study Classes:	
Teacher Training	
Mission Study	
Bible Study	1
Music	
Total	

Treasurer's Report

Letters were sent to all the schools in the Conference district for t annual expense offering on the second Sunday of October; and for t Missionary Day offering on the third Sunday of November. Both appea received splendid support and reflect an active interest in the work of t Sunday School Conference.

Total receipts during the year amounted to $1894.55, which added last year's balance of $162.72 gave us a total of $2057.27. Of this amou $1828.47 was paid out: to support a native worker in India at $365. per year, a native worker in South America at $660.00 per year, f Canton and Lima Missions, the Orphans' Home and the Old People Home in our state, for the Young People's Institute and the work of t Executive Committee, leaving a balance of $228.80. On July 3, 1942 received a check of $70.00 for the use of the tent which again gives us balance in the tent fund.

We wish to again express our appreciation of the excellent suppo given in behalf of the work of the Sunday School Conference.

Report of the Chairman

During the year I did very little visiting of Sunday schools due to t fact that many other things came in our way. However, throughout t year I called four meetings of the Executive Committee at which tim the routine work of the committee was taken care of. We also prepar programs for a Workers' Conference and the present Sunday Sch

Conference. The work has been an inspiration to myself and I trust it may have been a source of blessing to other lives.

P. L. Frey, Chairman.

Report of the Secretary

The work of the Executive Committee in the past year has as every other work been influenced by world conditions and government restrictions. The meetings of the committee between sessions were held to a minimum in order to conserve rubber and gasoline. The visits of the secretary to your Sunday schools have been fewer than would have been otherwise. Nevertheless, we feel that the Lord's work must not suffer and have tried to serve Him regardless of the handicaps.

We have started a new ten-year cycle in our keeping of records. The questionnaire which was mailed to each superintendent was new. This new setup requires the conference secretary's report be mailed to the general secretary by the end of February. I was unable to comply because of a few reports which were slow in coming in. One Sunday-school superintendent has failed to turn in a report up to this date. Therefore my records were not complete this year.

The Summer Bible School report blanks for 1942 have been mailed out. In the 1941 report there were two schools less, with a total enrollment of 401 less scholars. The number of scholars from Mennonite homes was slightly more but the number from non-Mennonite homes was 396 less. This clearly shows us we have been neglectful in reaching out beyond our borders. Our report also shows that the cost per child in our district was only 22.6 cents. How could one invest twenty odd cents in a better way than to make it possible for a child to attend 9 sessions in a Summer Bible School?

In accordance with the request of the 1941 delegate body, the Executive Committee sponsored a Summer Bible School Workers' Conference in connection with the Christian Life Conference at the Canton Mission on Saturday, Feb. 28, 1942.

Likewise a Young People's Bible Meeting Workers' Conference was held at the Salem Church near Elida, Ohio on Sunday, Nov. 2, 1941. These meetings have proved to be valuable aids to our Christian workers. I recommend that these conferences be continued for another year.

The Young People's Institute was again sponsored at the Sebring Camp Grounds, July 29 to August 2. The enrollment was encouraging.

There are, according to the "yearbook" 3,217 children in our Sunday schools in this district and every one of them is a challenge to us. They need nurturing in the things of God. Approximately one third of them were enrolled in our Summer Bible Schools. Approximately 32% of our children have the privilege of family worship in the home. Is there anything that we can do as Sunday schools to give that 68% what they are missing at home?

In an effort to further promote interest in Christian home building with definite teaching and literature the Executive Committee has, by the help of God, prepared this conference program which emphasizes the importance of "Christian Nurture." Loren King, Secretary.

The recommendation of the secretary calling for the continuation of the special Summer Bible School Workers' Conference for another year was accepted by the delegate body.

Report of the Historical Committee

The Committee had very little to do during this last year. We have sent Sunday School History books to seven of our Civilian Public Service Camps.

We had a balance of $112.54 on hand a year ago. This has been inactive and so the balance remains the same.

By action of the Executive Committee of Conference this fund will be closed and the money be turned over to the Treasurer of Conference and placed into the general fund.

The Sunday School History book will be sold through the Mennonite Publishing House, Scottdale, Pa.

Since the work of our Sunday School History book has been completed, We therefore recommend that the Historical Committee and the Historian be relieved, with an expression of appreciation to our Historian for his faithful and efficient labors.

We further recommend that the Executive Committee continue the historical work of the Conference by appointing a Historical Committee whose duty shall be to further develop the same.

I. W. Royer, Chairman.
O. N. Johns, Secretary.
James Steiner.

The report of the Historical Committee was accepted and the recommendations were approved by motion.

Report of the Young People's Institute Committee

The Young People's Institute was held at the Sebring Camp near Sebring, Ohio, July 29 to August 2, 1942, as had been planned.

We had a very good Institute; good attendance and good interest.

There were 138 students enrolled; 46 boys and 92 girls. The median age was 17 years which is one year lower than last year. The median education was 11 years.

There were 18 congregations within our Conference district represented by students. We had three students from without the district. There were no non-Mennonite students.

We gave a special course this year for ministers, their wives and other Christian workers which had an enrollment of 18 with an average attendance of about 10.

Report of the Book and Library Committee

No formal meetings of the Book and Library Committee were held. However, meeting informally we wish to recommend to our Sunday schools the following books:

"An Introduction to Child Study" by Clarence H. Benson
"The Devotional Side of Life" by Daniel Kauffman
"Goforth of China" by Rosalind Goforth
"God Runs My Business" by Le Tourneau
"Our Youth for Christ Series" by John R. Mumaw

E. O. Hilty, Chairman.

The report was accepted with the recommendation that a new Book and Library Committee be appointed by the Executive Committee.

Report of the Nomination Committee

The Nominating Committee submitted its report, which was accepted and the election was as follows: for treasurer for three years, E. O. Hilty; for committeeman from eastern district for two years, Walter Oswald; for committeeman from western district for two years, Raymond Short.

Other Business

J. J. Hostetler who serves under the Commission for Christian Education and Young People's Work as Secretary of Sunday schools explained the record system which we are using to the delegate body. He emphasized the value of statistics and of getting reports in on time.

It was moved and carried that we continue our support of the Indian and South American native workers.

It was moved and carried we continue our support to the Peace Problems Committee by a donation of $25.00.

By action of the delegate body the missionary offering was designated to go as follows: one half to South America and India general funds and the other half to the four missions and institutions in our conference district.

THE SUNDAY SCHOOL CONFERENCE

Supports:
A Native Worker in India at $365.00 a year.
A Native Worker in South America at $660.00 a year.

Donates:
To our General Conference Peace Committee $25.00 a year.

Encourages:
Teacher Training Classes.
Teachers' Meetings.
Mission Study Classes.
Bible Study Classes.
Singing Classes.
Children's Savings and Investment Funds.
Observance of Missionary Day Third Sunday in November.
Sunday School Libraries.
Sunday School Normals.
Summer Bible Schools.
Special Course in Doctrinal Study in Sunday School.
Supplemental Work.
Organization of Sunday Schools at New Year.
A Well-organized Young People's Bible Meeting.
Family Altar.
Reading the Bible Through.

Maintains the following standards for Young People's Bible Meeting:
Definite enrollment.
Accurate record of duties performed.
Junior meetings, separate when advisable.
Provisions for song development.
Regular meetings of Y. P. B. M. officers.
Provisions for expressional activities.
Definite peace, missionary, and temperance instruction.
At least one yearly consecration meeting.
Directed home Bible readings.

THE EXECUTIVE COMMITTEE of the Conference for the year is as follows: P. L. Frey, Archbold, Ohio, Chairman, 1 year; Loren King, West Liberty, Ohio, Secretary, 2 years; E. O. Hilty, Marshallville, Ohio, Treasurer, 3 years; J. J. Hostetler, Canton, Ohio, 1 year; Sherman Swartz, Elida, Ohio, 1 year; W. E. Oswald, North Lima, Ohio, 2 years; Raymond Short, Stryker, Ohio, 2 years.

Resolutions Adopted

1. Recognizing the need for more careful planning for the nurture of our children, be it resolved that we encourage the parents, teachers and all Christian workers to give themselves to this task and recommend that the Executive Committee of our Conference definitely promote interest in the Christian Teaching program as outlined by the Commission for Christian Education and Young People's Work.

2. Be it resolved that we, the members and visiting friends of the Ohio Mennonite Sunday School Conference in session at the Pioneer Grove, Elida, Ohio, August 18 to 20, 1942, do hereby extend our sincere thanks and appreciation to the congregations whose kind hospitality and efficient management have contributed to the success and welfare of this conference.

Be it further resolved that we instruct them to convey our thanks to all others who have in any way provided the use of their equipment or facilities.

Loren King, Secretary.
Mary Byler, Assistant.

Married

Reitz—Nissley.—Bro. H. Weaver Reitz of the E. Chestnut St. congregation, Lancaster, Pa., and Sister Helen R. Nissley of the Erisman's congregation were married Oct. 8, 1942, at the home of the bride, Bro. Henry E. Lutz officiating. May the Lord's choicest blessing accompany them through life's journey.

Stauffer—Hess.—Bro. Wayne H. Stauffer and Sister Anna B. Hess, both of the Mount Joy and Krayhill's congregation were married Oct. 10, 1942 at the home of the bride. Bro. Henry E. Lutz of Mount Joy, Pa., officiated. May the rich blessings of God be theirs.

Robinson—Horst.—Bro. John P. Robinson of the Clearspring congregation and Sister Catherine L. Horst of the Reiff congregation, Washington Co., Md., were united in holy matrimony Oct. 17, 1942, at the home of the officiating bishop, Bro. Moses K. Horst. May the rich blessings of God attend them through life.

Hartzler—Renkert. — On Saturday morning, Oct. 3, 1942, Bro. Harold K. Hartzler of the South Union congregation and Sister Roberta E. Renkert of the Oak Grove congregation, both of West Liberty, Ohio, were united in marriage at the home of the officiating minister, Bro. Marion King. May God's richest blessings accompany them through life.

Slabaugh — Swchietert. — On Sunday afternoon, Sept. 20, 1942, Bro. Irvin Slahaugh and Sister Elma Swchietert, both of the Middlehury, Ind., congregation, were united in holy marriage in the Middlebury Mennonite Church by Bro. Wilbur Yoder. May the sunshine and joy of the Lord brighten their pathway through life.

—o—

Obituary

Axt.—Catharine, beloved wife of Andrew Axt, was born in Waterloo Co., Ont., Nov. 6, 1844; died Oct. 8, 1942; aged 97 y. 11 m. 2 d. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." She was married to Andrew Axt Dec. 25, 1873. This union was blessed with 6 children, 2 sons and 4 daughters. One daughter (Hannah) predeceased her Feb. 17, 1889, and another daughter (Lizzie, Mrs. Adam Doering) July 6, 1934. Her husband died July 7, 1923. She was the last surviving member of the Jonas Shantz family, her sister (Mrs. Rosenberger) having passed away only a few months ago, at the age of 96 years. She leaves 2 sons and 2 daughters: Jacob, of Petersburg; Elam, of Baden; Maggie (Mrs. Warren Bean) of New Dundee; and Lillie, at home. There also survive 19 grandchildren, 21 great-grandchildren, and many other relatives and friends. "She was a mother in Israel" and was wonderfully blessed with health all through her life until the last few years she began to fail. The last nine weeks of her life she spent mostly in bed, when life just seemed to ebb away. She was the oldest resident of Wilmot Township and in her passing one of the oldest landmarks has been removed. Funeral services were held Oct. 12 at the home and at the Shantz Mennonite Church, in charge of Bros. Orphen Wismer, Leslie Witmer, and Manassah Hallman. Interment in the adjoining cemetery.

Brenner.—Infant daughter of Alvin and Edna Brenner died in birth Sept. 4, 1942. Besides her parents, 1 sister (Bernice June) mourns her departure; also her maternal grandmother and paternal grandparents. Short services were conducted by J. W. Birkey. Interment in the Whitney Cemetery.

Bowman.—Paul E., son of Enos and Fannie (Martin) Bowman, was born in Lancaster Co., Pa., Feb. 24, 1922; died in the Lancaster General Hospital (the result of an automobile accident) Sept. 12, 1942; aged 20 y. 6 m. 20 d. He was a member of the New Holland Mennonite Church. Besides his parents he is survived by the following brothers and sisters: Dorothy, wife of Leroy Lehman, of Leacock; Alvin, Selinsgrove; Warren, David, Grace, Lester, and Mary Alice, all at home. One small brother (Martin) preceded him in death. He also leaves his aged grandparents (Solomon and Hettie Martin, of New Holland), and a host of young friends. Funeral services were conducted by Bros. Mahlon Witmer and Daniel Sensenig at the New Holland Mennonite Church. Text, John 14. Interment in Weaverland Cemetery.

"The call was sudden, the shock severe,
We little thought the end so near;
And only those who have lost can tell,
The loss of loved ones without farewell."

—The Family.

Bucher.—Mary, daughter of the late John and Mary (Burkholder) Metzler, was born in Lancaster Co., Pa., March 19, 1864; died Oct. 9, 1942; aged 78 y. 6 m. 20 d. She was the last of her father's family to depart. She is survived by her husband and her son, John M. Bucher of Willow Street. She was a member of the Mennonite Church for 48 years, and a regular attendant at the public services whenever possible. Funeral services were held from her late home and in Hess Mennonite Church near Lititz, Pa., conducted by Bros. J. H. Hershey and Amos S. Horst. Interment in the adjoining cemetery.

Cressman.—Lloyd S., son of Noah M. and Mary Ann (Snider) Cressman, was born near New Hamburg, Ont., Aug. 2, 1896; died Oct. 7, 1942, at his home in New Hamburg, following a severe heart attack two days previously. He accepted the Lord Jesus as his Saviour in his early youth and became a member of the Biehn congregation, remaining faithful to the Mennonite Church until the Lord called him to Himself. Aug. 2, 1939, he was united in marriage to Gladys Snider. This union was blessed with 3 children (Mary Enid, Ruth Evelyn, and David Lloyd). These with his sorrowing companion survive his early passing. His aged father and 3 brothers also survive. His mother and 1 brother predeceased him. Why the Lord should call from our midst one we felt was so much needed, both in the home and in the Church, we cannot know here; but we will be resigned to Him who in His love and wisdom has taken our brother to Himself. At the time of his death he served as superintendent of the junior department of the Sunday school and helped pioneer the summer Bible school movement from its beginning in this section, having served as a teacher continuously. He also had the general interests of the Church at heart, having an intelligent and sympathetic understanding of her problems. He gave unstintingly of his time and effort on several conference committees, and served credibly in this work. He also was much concerned about the spiritually neglected rural fields of Ontario, his business giving him wide acquaintance through the province. Natural ties have been broken, and we sorrow but not as those who have no hope, for Brother Lloyd had assurance of eternal life and our memories of him will ever be an encouragement to us. The funeral services were held Oct. 10 from his late residence in New Hamburg, with a service at the Biehn Mennonite Church, where interment was made in the cemetery beside the church where he had worshiped and served. Bros. M. H. Roth, C. F. Derstine, and C. C. Cressman assisted in the service.

Emmert.—Benjamin Franklin, son of Leonard and Catherine Eash Emmert, was born near Shipshewana, Ind., Sept. 4, 1870; died Oct. 19, 1942, at his home near Sweet Home, Oreg.; aged 72 y. 1 m. 15 d. He was baptized into the Mennonite Church at the age of 21 years and was a faithful member all the remainder of his life. He had suffered a heart attack in June, after which he had to be very careful about his work. On Sunday, Oct. 18, he attended church both morning and evening, and remarked of how well he felt and how happy he was. He awoke about midnight with sharp pains around his heart and before the family could be called he went to be with his Saviour. He is preceded in death by his father, mother, 4 sisters, 4 brothers, and 2 grandsons. He is survived by his beloved companion (Anna), 2 sisters (Martha Brown of Sweet Home, and Lizzie Haarar of Shipshewana, Ind.), 6 sons (Jess, Floyd, Ivan, George, and Ralph) and families, all of Sweet Home, and Albert and family of Molalla, Oreg.; besides many other relatives and friends. His chief interest was in the Church. He helped build three churches; the last at Sweet Home, where he spent many hours in labor and love in the interest of the Lord. When he was 18 years old he came to Oregon, settling near Eugene. Nov. 20, 1895, he was married to Anna Schrag at Eugene, in which community they lived for a while. They then moved to Dallas, Oreg., and lived there for four years. From there they moved to Hubbard, Oreg., making their home near 91 School for awhile, then to a little farm about a mile from Hubbard. From here they went to Sheridan, Oreg., where they lived on a farm until 1934, when they moved to Molalla, Oreg. Here he built a home and lived until 1939, when they came to Sweet Home. He was busy here helping build houses for his boys. He also built one for himself. He will be greatly missed by all who knew him. He had been janitor in the church ever since it was built, except for a while when he wasn't able. He was very much concerned about his family and grandchildren, and his greatest desire was that they will be ready when Jesus comes. The last day on earth, it seemed his life was so full of happiness and joy—he was at the end of the Day. No one was ready to let him go Home; but our Master called, and we rejoice that he is waiting for us in our home over there. Funeral services were held Oct. 21 in Sweet Home by N. A. Lind and Archie Kauffman. Final services were in the afternoon at Hopewell, near Hubbard, Oreg., where G. D. Shenk and H. A. Wolfer had charge. Burial in the cemetery back of the church, where he was sexton when they first started the church there.

"Father, dear, you're not forgotten,
Though on earth you are no more;
Still in memory you are with us,
As you always were before."

Erb.—Joel, son of Joel and Barbara (Lichty) Erb, was born in Waterloo Co., Ont., Oct. 4, 1871; died at his home Oct. 7, 1942; aged 71 y. 3 d. Jan. 12, 1896, he was united in holy matrimony to Barbara Brenneman of Souther Easthope, sharing the joys and sorrows of life until his beloved companion was called to her reward on Dec. 24, 1938. This union was blessed with two daughters (Salome, wife of Dan Brenneman, on the homestead; Mary Ann, wife of Manasseh Bender, East Zorra). He leaves his 2 daughters, 7 grandchildren (1 grandchild predeceased him), 3 brothers (Menno, of Wellesley; Christ, of Tavistock; Noah, of Wilmot Twp.), and 4 sisters (Barbara, wife of Joseph Gascho, Zurich, Ont.; Fannie, wife of John Widrick, Lowville, N. Y.; Leah, wife of John Stere, Tavistock, Ont.; and Katie, wife of Albert Kennel, Baden, Ont.). He was a member of East Zorra A. M. congregation for almost 50 years, and lived on the Brenneman homestead since his marriage in 1896. Funeral services were held at the home by Bro. Jacob R. Bender, and at East Zorra A. M. Church by Bros. M. Kipfer and D. S. Lutzi. Interment in adjoining cemetery. —J. R. B.

Fenninger.—Joann, daughter of Jere and Ruth Kreider Fenninger of Lancaster, Pa., was born Sept. 17, 1942; died in the Jefferson Hospital, Philadelphia, Pa., of infant trouble; age 1 day. She was taken to the hospital when

ly a few hours old. All that human hands could do for her was done. But God in His wisdom saw fit to take her to the heavenly home. She is survived by her parents, a sister (Darlene), a brother (John Mark), and her grandparents (Edward and Lena Fenninger, and Samuel and Lillie Zook). Short services at the home and at Mellinger's Cemetery were conducted by Bro. Stoner Krady. Text, II Samuel 12:23. They now have two little jewels in heaven.

"Only a baby's grave
A foot or two at the most
Of tear-dewed sod
But a loving God
Knows what the little grave cost."

Kling.—Barbara, daughter of Benj. F. and the late Martha (Hoover) Stauffer, and wife of Willis E. Kling, was born Aug. 1, 1896; died Sept. 8, 1942, at her home at Bareville, Pa.; aged 46 y. 1 m. 7 d. She is survived by her husband, and the following children: Helen, wife of Robert Buckwalter of Bareville; J. Howard (who preceded her in death); Richard, Martha, and Ruth, all at home; her father (Benj. F. Stauffer, Leola), and these brothers and sisters: A. H. Stauffer of Gap; Susan Veit, of Leola; Mary, wife of Elam Zimmerman of Blue Ball; Anna, wife of Rufus Zimmerman, of Philadelphia; Sara, wife of Raymond Weaver, of Blue Ball. Eight weeks following an operation she took her bed, from which she never left for one year till death came. Her patience during this long affliction was a beautiful example of God's abundant grace to His faithful children. She was the first one of the workers at the Carpenter Church to go to be with Jesus. We miss her so much at home as well as in Church and Sunday school. Funeral services were held at the home by Bro. David Landis, and at Stumptown Church by Bros. David Landis and Elmer Martin. Texts: Job 3:17; Psa. 127:2 (last clause). Interment in adjoining cemetery.

"Mother, who so patient was,
'Cause God had given her grace,
To bear her long affliction,
Has gone to see His face.
Mother always meant so much,
That now we so much miss,
Has given us a longing
To meet her in the realms of bliss."

—By the Family.

Miller.—Malinda, daughter of Jacob and Lucinda (Hostetler) Mehl, was born in Lagrange Co., Ind., June 2, 1873; died Monday afternoon, Oct. 12, 1942; aged 69 y. 4 m. 10 d. Dec. 25, 1892, she was married to John D. Miller. They lived in matrimonial life nearly fifty years. To this union were born 10 children. Surviving, besides the husband, are the following children: Otis M. of Kouts, Mrs. Daniel Yoder and Perry of Shipshewana, Mrs. Daniel Hooley and Vernon E. of Middlebury, and Harold J. of Ligonier; 5 sisters: Mrs. Dan V. Yoder and Mrs. Cora Hostetler of Topeka, Mrs. Enos Mishler of Shipshewana, Mrs. Clara Risser of Goshen, and Mrs. Earl Norris of Lagrange; 1 brother: Otis Mehl of Shipshewana, and 25 grandchildren. One daughter (Mrs. Silas Albrecht) and sons (Henry, Clarence and Ervin) preceded her in death. In her youth she united with the Mennonite Church and was a faithful member until death.

"Good night, Comrades! I must leave you,
Longer here I cannot stay;
Be prepared, dear friends, to meet me,
Death shall call you too some day."

Musselman.—Catharine, widow of the late Joseph Musselman, died at the home of her daughter (Mrs. Jacob Burkhart, Elmira, Ont.), Aug. 5, 1942, after an illness of three years (although she had been seriously ill for only the last week). Born in Woolwich Township, she lived in this district her entire lifetime, residing in Elmira for the past 34 years. Surviving are 5 sons (Jacob and Harvey, of Waterloo; Albert, of Galt; Fred and Menno, of Kitchener), 2 daughters (Adeline, and Mrs. Catherine Burkhart, of Elmira), 12 grandchildren, 15 great-grandchildren, 5 great-great-grandchildren, a brother (George Israel, of Kitchener), and 3 sisters (Mrs. John Class and Mrs. Wm. Herman, of Preston; and Mrs. Albert Snider, of Alberta). Funeral services were held Aug. 28 from her late home, with further services at the Elmira Mennonite Church, Bro. Oliver D. Snider in charge. Burial in adjoining cemetery.

Ramseyer.—Nickolaus, son of the late Joel and Barbara (Schlegel) Ramseyer, was born in East Zorra, Ont., Aug. 17, 1874; died at their home Aug. 7, 1942; aged 67 y. 11 m. 21 d. In his youth he accepted Christ as his Saviour and was received into church fellowship at the East Zorra A. M. Church by the late Bishop Jacob M. Bender, Sept. 20, 1891. He had his home with his parents till their decease in 1917; after which he had his home with his brother, Noah, till 1940; then he made his home with his sister Lena (wife of Jacob B. Bender, East Zorra) who faithfully cared for him in his last illness. He leaves his only surviving sister (Lena), and a large number of nephews and friends. One brother and a sister predeceased him. Funeral services were held at the home by Bro. Joel Schwartzentruber, and at the East Zorra A. M. Church by Bros. M. Kipfer, D. S. Iutzi, and Jacob R. Bender.

—J. R. B.

Rife.—Lydia Ann, daughter of the late Jacob and Lizzie Ebersole and widow of Abram Rife, was born Dec. 10, 1851; died Sept. 30, 1942, at the home of her daughter; aged 90 y. 9 m. 20 d. Surviving her are 3 sons and 1 daughter (Reuben, Henry, Jacob, and Mrs. Bessie Besore), all of Chambersburg, Pa. A daughter (Esther Shoop) preceded her in death. She was a faithful member of the Upper Strasburg Mennonite Church, Franklin Co., Pa., and was always present when health permitted. She often talked about the way things are going these days. Her concern was for the Church to be true and faithful, and for her family. Funeral service at the Salem Church, conducted by Bros. Harry H. Witmer and Christian Martin. Text, Phil. 1:21. Burial in adjoining cemetery.

"Grandma, thou hast left us,
And your face no more we'll see;
But again we hope to meet you,
In that land where all are free."

Rosenfeldt.—Henry Rosenfeldt, a native of Russia, came to the United States nineteen years ago. He was born Nov. 18, 1868; died Aug. 24, 1942, at the home of his daughter (Mrs. Peter Sawadsky near Columbia, Pa.), aged 73 y. 9 m. 6 d. He leaves his sorrowing wife, 7 children (Anna, wife of Peter Sawadsky; Jacob of Russia; Henry of Salunga; Mrs. Elizabeth Dick, Rothville; John, Canada; David of Elizabethtown; and George of Salunga); also 27 grandchildren. He (with his wife) was a member of Risser's Mennonite Church, faithfully attending Sunday school and church services whenever possible. Although he was not able to understand much of the messages, because of his native tongue, he always expressed himself that worshiping with the believers meant so much to him. Funeral services were held Aug. 28, from the Sheetz funeral home, Mt. Joy, by Bro. Joseph Boll in German, and at Risser's Mennonite Church by Bros. Noah Risser and Walter Oberholtzer. Texts, Psa. 61:1-6; Psa. 103:1-5. Interment in adjoining cemetery.

Roth.—Martin E., son of Jacob and Hannah Roth, was born Sept. 23, 1874, near Wayland, Iowa; died Sept. 21, 1942, at his home near Albany, Oreg.; aged 67 y. 11 m. 29 d. He came to Albany as a young man, with his father, where he has resided continuously ever since. He was married to Rosina Neuschwander Oct. 15, 1899. To this union were born 11 children. He was preceded in death by his father, mother, 1 son, and several brothers and sisters. He is survived by his wife, 3 sons (Paul N. of Canby, Oreg.; Henry and Philip of Albany), 7 daughters (Mrs. Hildreth Zehr, Lebanon, Oreg.; Mrs. Margaret Hostetler, Canby; Mrs. Agnes Mishler, Philomath, Oreg.; Mrs. Mae Burck, Albany; Edna Roth, Fort Des Moines, Ia.; Mrs. Josephine Borth, Winton, Calif.; and Mary Roth of Albany), 31 grandchildren, his aged stepmother, 2 brothers, 1 foster brother, 1 sister, a number of uncles and aunts, besides many other relatives and friends. He was converted in his youth, and became a member of the Mennonite Church. He was a charter member of the Fairview congregation and took an active interest in the church to the last, having served as Sunday-school teacher and trustee for many years. He was concerned that his children become honorable, upright citizens, and his teachings and admonitions centered around the fundamental things of life that really matter. Funeral services Sept. 24 at the home and at the Fairview Church, conducted by Bros. E. Z. Yoder, Henry Gerig, and N. M. Birky. Scriptures read, John 14:1-6; Psa. 90. Text, Phil. 1:21. Burial in Willamette Memorial Park.

Roth.—Peter L. Roth died at the home of his daughter (Mrs. Roy Cowan, Elmira, Ont.), Sept. 8, 1942; in his 80th year. He was married to Maria Boshart who predeceased him thirteen years ago. To this union were born 4 children (Mrs. Roy Cowan, Elmira; Mrs. Ira Rohr, Linwood; Gideon Roth, Elmira; and Edith, who predeceased him 18 years ago). Surviving also are 3 brothers (Rudolf Roth of New Hamburg; John Roth of Detroit; and Joseph Roth of Wellesley) and 3 grandchildren (2 grandchildren having preceded him). Bro. and Sister Roth united with the Mennonite Church in Elmira, and Bro. Roth was a member at the time of his death.

"Father, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can disturb thee more."

Shank.—Lewis, son of the late Samuel and Catherine (Rhodes) Shank, was born near Broadway, Va., Dec. 24, 1855; died at his home in Broadway Oct. 14, 1942; aged 86 y. 9 m. 20 d. Jan. 25, 1883, he was married to Mattie Martin of Hagerstown, Md., who preceded him in death 8 years. They had no children of their own, but reared two of his nephews, David E. Shank of Harrisonburg, Va., and John M. Shank of Minneapolis, Minn., who survive him. He is also survived by 1 sister (Mrs. D. H. Zigler) and 1 brother (Pre. Perry E. Shank of Broadway, Va.); also a number of nieces and nephews. He united with the Mennonite Church in early life. He had early premonitions, even before he became a Christian, that he would be called to definite service in the Church.

He was ordained to the ministry at the age of 28. At first he felt a reluctance to assume his full responsibility in the work, feeling that the greater burden should lay upon his elders (his uncle being bishop and his father minister). After the death of his father and uncle he was ordained to the office of bishop Aug. 25, 1901. He then threw himself unreservedly into the work. As bishop he served the Church in the Northern District of Virginia 41 years, being assisted the past 8 years by Bro. J. L. Stauffer.

He possessed a strong and alert intellect. As a boy attending the community school, he had several outstanding teachers, who not only imparted knowledge but also inspired a desire for knowledge. Impressions received here were lasting. In his preaching he often quoted verbatim, gems of thought and poetry learned at this time. As a young man he was not strong and robust. This caused him to adopt and practice healtb rules. His experience in overcoming a degree of ill health and accompanying despondency helped him to a sympathetic understanding of many others in similar circumstances. Also, he had the experience of a financial struggle to pay for a farm home. He had more than average business insight and ability. He could understand the financial status of

every member and was careful not to ask for more money than they were able to give. He never made an appeal that did not hring a hearty response.

As an overseer, he was meek and unofficious, diligent and self-sacrificing. His life exemplified peace, and he often stressed that virtue in his preaching. In his dealing with individuals under his charge he earnestly endeavored to prevent strife and promote peace. He had a keen sense of discrimination and a great heart of love. He was not materially swayed, either hy harsh criticism or hy praise. He was a wise counsellor and could impart cheer in difficult situations. As a speaker, he was appreciated for his originality of expression and his hroad and sympathetic understanding of human nature. Together with his faithful wife, he gave much of his time to the work in the mountain section of his district, filling preaching appointments at various and often widely scattered places. Throughout their entire district they did much visiting. From their own home radiated the genial warmth and glow of hospitality. He was unusual in his adaptability to all ages and classes of people, and could lead readily from the natural to the spiritual. By means of these personal contacts, many souls were huilt up and strengthened in the faith and others were hrought to a saving knowledge of their Lord.

Services at the home hy Bro. A. G. Heishman; at Zion Church hy Bros. J. L. Stauffer, S. H. Rhodes, and J. N. Driver. Texts, Joh 19:26; Psa. 17:15; Rev. 14:13. Interment in adjoining cemetery.

Stempfli.—Nicholas, son of Mr. and Mrs. Jacoh Stempfli, was horn at Bern, Switzerland, March 26, 1866; died at the Youngstown, Ohio, City Hospital Oct. 1, 1942; aged 76 y. 6 m. 5 d. In his youth he emigrated from Switzerland to this country, making his home in Mahoning Co., Ohio, until death. Jan. 2, 1896, he was united in marriage to Mary Felix, who survives him. His father and a brother followed him to this country, but preceded him in death. A numher of years ago he with his companion united with the Mennonite Church. Funeral services were in charge of Bro. A. J. Steiner assisted by Bros. E. M. Yost, Paul Yoder, and David Steiner. Services were held at his late home and at the Midway Mennonite Church, Oct. 4, 1942. Burial at Forest Lawn near Boardman, Ohio.

Taylor.—Annie, daughter of Joseph and Elizaheth (Beery) Rhodes, was horn Nov. 19, 1852; died at the home of her daughter Sept. 16, 1942; aged 89 y. 9 m. 27 d. Feh. 10, 1876, she was united in marriage with Isaac Taylor of Hupp, Va. He died May 19, 1883. She is survived by 2 children (Charles M. Taylor of near Broadway, and Mrs. Michael Whetzel, also near Broadway, at whose home she died), 2 hrothers (Ammi Rhodes, of Broadway, and Perry Rhodes of Danforth, Ill.), 7 grandchildren and 7 great-grandchildren. She united with the Mennonite Church in her nineteenth year and remained faithful through life. She was very active until the last few years when her health began to fail. She hore her suffering very patiently and when her health permitted, was always ready to help when needed. Services were held Sept. 18 at the home conducted by P. E. Shank and at the Trissels Church hy J. R. Mumaw and Timothy Showalter. Texts, Rev. 21:4 and 22:5.

"Mother, thou hast left us lonely,
Sorrow fills our hearts today;
But again we hope to meet you
Where all tears are wiped away."

—Mrs. M. H. Whetzel.

Weber.—Sister Elizabeth Martin was born Dec. 27, 1877; died Oct. 9, 1942; aged 64 y. 9 m. 12 d. Feb. 19, 1905, she was married to Eli Weber who predeceased her a little over four years ago. She is survived by 2 hrothers and 1 sister (Solomon, of the Third of Peel; Levi, near Heidelberg; and Catharine, who was staying with Sister Weher).

"The lights have gone out in the mansion of clay,
The curtains are drawn, the dweller's away;
She stepped o'er the threshold in the hours of night
To make her ahode in heaven so hright."

Weidman.—Elias Weidman was born in St. Jacohs, Ont., Sept. 14, 1851; died Oct. 8, 1942, at the home of his daughter, Mrs. Ephraim Schaaf of Imlay City, Mich.; aged 87 y. 24 d. He was united in marriage to Polly Martin who preceded him in death 20 years ago. They moved on a farm north of Pigeon, Mich., 50 years ago. The last number of years he made his home with several of his daughters. There were 9 children born to this union (Isaac and Albert of Detroit, Mich.; Mrs. Lora Schaaf of Imlay City, Mich.; Moses M., Mrs. Saloma Smith and Mrs. Ida Schaaf of Pigeon, Mich.). Two sisters and 2 hrothers (Moses, Henry, and Mrs. Magdalena Reist of Pigeon, and Mrs. Lydia Detweiler of Caro, Mich.) also survive. Besides these, he leaves 32 grandchildren, 23 great-grandchildren, and many relatives and friends. Two sons and 1 daughter preceded him. He was a faithful memher of the Mennonite Church since his youth. Elias was the first Sunday-school superintendent in the Mennonite Church in Huron Co.; was a charter memher of the work at Pigeon. He was a kind and loving father and was loved hy all. Funeral services were held Oct. 10, conducted at the home of his daughter Lora, Imlay City, hy Bro. Paul Wittrig, and at the church in Pigeon hy Bro. S. J. Miller, assisted hy Bros. Sherman Maust and Paul Wittrig. Interment in the Mennonite Cemetery.

Witmer.—Catherine (Burkholder), wife of Barton Witmer, was born April 13, 1904; died Sept. 16, 1942; aged 38 y. 5 m. 3 d. She is survived by her hushand, a foster daughter (Dolores Irene), her father (Noah B. Burkholder), 6 sisters, and 2 brothers. She was preceded in death hy 3 infant children. She was a memher of the Rowe Mennonite Church near Shippenshurg, Pa. Her death came after an illness of four months, with much pain and suffering which she hore patiently to the end, leaving a bright testimony. Funeral services were held at the Rowe Mennonite Church, in charge of Bros. Christian and Amos Martin.

Yantzi.—Beulah Lydia Yantzi was born in Oxford Co., Ont., July 12, 1937; died Aug. 21, 1942, at the Stratford Hospital after an illness of five days of lockjaw; aged 5 y. 1 m. 9 d. She leaves her parents (Bro. and Sister Henry and Lily Mae Yantzi), 2 sisters (Eunice and Elva), a grandfather, a grandmother, and also her aged great-grandmother. Little Beulah was a bright and intelligent girl who had brought much happiness and sunshine into their home. Funeral services were held at the home of Bro. Wm. Schum by Bro. Jacob R. Bender, and at East Zorra A. M. Church by Bros. M. Kipfer, P. Nafziger, D. S. Lutzi. Interment in adjoining cemetery. —J. R. B.

Zehr.—Daniel S., son of the late Peter and Bena (Schlegel) Zehr, was born in East Zorra, Ont., Feb. 20, 1877; died at Tavistock, Ont., July 4, 1942; aged 65 y. 4 m. 14 d. In early youth he accepted Christ as his personal Saviour, was received into church fellowship in the East Zorra Amish Mennonite Church hy Bishop Jacob M. Bender, and remained a faithful memher until death. He was of a kind, loving, and peaceful disposition. He served as Sunday-school superintendent for many years, in which capacity he served when he was overtaken with paralysis about a year ago—when he lost use of his speech which he never regained, but was always happy and glad when visited. In the year 1900 he was united in holy wedlock to Sister Leah Lutzi of East Zorra. To this union 4 children were born (Nancy, of Tavistock; Mary Ann, wife of Harvey Steinman, South Easthope; Selma, wife of Lorne Brenneman, East Zorra; Lloyd, on the homestead, East Zorra). His life was a testimony and example in this dark world. He leaves his beloved companion, 3 daughters, a son, 3 sisters (Annie, Mrs. John R. Bender; Lena, Mrs. John Bender; and Bena, Mrs. Joseph Bender), and 8 grandchildren. One granddaughter predeceased him. Funeral services were conducted at the home by Bro. Joel Schwartzentruber, and at East Zorra A. M. Church hy Bros. M. Kipfer and Jacoh R. Bender. Interment in adjoining cemetery. —J. R. B.

—o—

GOOD NIGHT

(Following is a poem sent in with one of the obituary notices that appears on this page.)

God night, Father! in the morning,
When your life's last night is o'er,
I'll be waiting there to greet you
On that happy, golden shore.

Good night, Children! tho' death's shadow
May between us intervene;
Sweet shall be the glad reunion
In the morning's golden gleam.

Good night, Brother! up in heaven
I'll be waiting there for you;
For where all is joy and gladness
I would have my brother too.

Good night, Sisters! I will meet you
In that morning, bright and fair;
With the angels I'll be waiting
For your coming over there.

Good night, Comrades! I must leave you,
Longer here I cannot stay;
Be prepared, dear friends, to meet me,
Death shall call you too some day.

—o—

ANNOUNCEMENT

The thirty-ninth annual meeting of the Mennonite Home Association will be held, D. V., at the Oreville Mennonite Home, along the Harrisburg pike, 1 mile west of Lancaster, Pa., Saturday afternoon at 1:30 Nov. 14, 1942.

There will be a sermon by Bro. Noah Good followed by the annual reports of the work of the past year and election of officers and any other business that may come before the meeting.

The brotherhood is urged to attend this meeting.

Shelley Musser
Asst. Secretary of Board of Trustees.

Table of Contents

673—Editorial
674—Questions and Answers
675—Question Drawer
676—Maintaining Scriptural Discipline
677—Thoughts on Soul Winning
678—Chastening
Visit the Sick
Opportunities in the Sick-room
The Gospel According to You (Poem)
679—Sunday School Lesson
Bible Meeting Topic
680—Field Notes
681—Correspondence
682—Helping (Poem)
The Christian and the Moralist
God Our Refuge
Our Vows to God and Man
683—Relief and C.P.S. Notes
Ohio Mennonite Sunday School Conference
684—Activities at Eastern Mennonite School During October
686—Married
Obituary

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

November, 1942

Editorials

Missionary Day—November 15

For many years the third Sunday of November has been designated among us as Missionary Day. Not all leaders of the Church have been enthusiastic about designating a certain day for such special emphasis. Those who have preferred to mix their missionary teaching in throughout the year certainly have a right to their opinion of methods of promoting the missionary enterprise. Others have found it quite convenient to make use of this day as a time for an annual missionary emphasis.

Designating a day for missionary emphasis brings a primary concern of the Church to our attention regularly. The major business of the Church is to promote the Gospel for the saving of souls. This special day is designed to give that feature of our church life special recognition and emphasis for the stirring up of pure minds to good works in the Kingdom.

The observance of Missionary Day should do a number of things for a congregation. It provides an opportunity to review the missionary activities of the Church and to make a survey of the fields now touched with our message of the Gospel. It serves as an opportune time to acquaint members of the congregation with the missionaries who are on the field and with their particular responsibilities in the missionary endeavor. Any special emphasis of mission work serves as a reminder of the need for financial and prayer support to the missionary activities. Missionary Day provides an opportunity for pastors to urge the members of the congregation to give to the cause of missions and to support our missionaries through prayer.

While there is a tendency to point out the missionary obligations we have in the work of the Church, it is desirable to present the cause as an opportunity to exercise Christian privileges. The honor of being called to participate in the service of our Master should stimulate the offering of spiritual sacrifices with thanksgiving and praise. It is the Christian principle that motivates a presenting of our bodies as living sacrifices. It is only our reasonable service.

Table of Contents

MAKING MISSIONARY DAY PRACTICAL—*E. C. Bender* 690
THE CHURCH SUPPORTING ITS MISSIONARY PROJECTS—*E. C. Bender* 691
COME . . . WITH ALL SPEED—*J. W. and Selena Shank* 692
A REQUEST (Poem)—*Monica R. Lambert* 692
FULFILLING THE GREAT COMMISSION TO THE JEW—*J. Cramer* 693
INDIA (694); AFRICA (696); OTHER LANDS 697
SEWING CIRCLES 699
GLEANINGS 701
AWAKE THY CHURCH (Poem)—*C. Urquhart* 701
FINANCIAL REPORT OF THE GENERAL MISSION BOARD 702

In This Issue

Readers of Christian Missions will be interested in the commendations expressed in the article written by E. C. Bender, Treasurer of the Mennonite Board of Missions and Charities. It is gratifying to observe the splendid support our church is giving to its missionary projects during these times. We have done nothing that merits any boasting, nor should we boast in our works even though we might think our contributions would merit special recognition. There is no reason for our missionary contributions to slacken. We have the financial resources to do all this and much more with consecrated bank accounts and pocket books.

The sailing of our missionaries to South America marks the continuation of our missionary efforts in the Argentine. J. W. and Selena Shank are presenting their farewell message to the Church in the inspiring article you will find in this issue. As we feel the pulse of the Church there are no doubts that these with their co-laborers on the field will be the object of many intercessions during the uncertain days that are ahead.

We are glad to have a converted Jew speak to us through the columns of this issue. You will want to read the message of J. Cramer, who is in charge of the House of Friendship in Kitchener, Ontario. He speaks from the heart with a burden for the lost among his own people. He has an understanding appreciation of the circumstances of the Jew and of his desire to find God. We hear reports from many different sources that the hearts of Jewish people are opening to the Gospel. The Church certainly has a definite obligation to meet the challenge of leading Christ's own into a living faith in the Lord Jesus.

The irregularities of mail carriage from foreign lands makes it impossible to have always in these columns the regular monthly news messages from our foreign fields. This issue carries reports from some of the same persons in India which were mailed at different times. We are sorry that some of this news represents missionary activi-

Continued on page 700

To Our Missionaries . . . .

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Matt. 28:18-20.

A major concern which Christ had for people of the world is expressed in the several statements of the Great Commission. In Matthew's account of the Gospel, Jesus is reported as having given to you the responsibility of making disciples of all nations. You are charged with a commission to baptize them in the name of the triune God. You are expected to engage in the work of teaching so that those who are made disciples under your Christian witness will observe the teachings of Christ. It is significant that Christ asserted the authority of heaven and earth before stating His purpose to have His followers go into all the world with the Gospel. The commission continues to remain in force until the end of the age.

Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

Mark's version of the Great Commission has the characteristic simplicity and brevity of his Gospel. In an earlier chapter he recorded the words of Jesus saying, "And the gospel must first be published among all nations" (13:10). This express purpose for the church was given in the light of the predicted troubles that shall come during the age of the church witness. As Christ viewed the lamentable apostacy, His heart burned with yearnings for the lost. He urged upon the Church the continued task of publishing the Gospel to all people. He was concerned that the whole world should learn to know of Him and of His power to save. This can be accomplished through preaching and teaching of the Gospel. It is the message He left in the custody of the Church and which is the major instrument of the Spirit to bring men and women into the body of Christ.

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.—Luke 24:46-48.

The account which Luke gives of the life and teachings of Christ presents the world-wide view of Christ's missionary concern as during Jesus' appearance with the disciples in the upper room. While opening up to them the Scriptures which taught the death of Christ and the resurrection of the dead He indicated that with the story of His death and resurrection men should preach repentance and remission of sins. While they were asked to begin at Jerusalem it was Christ's purpose that the gospel message should be preached in His name among all nations.

As my Father hath sent me, even so send I you.—John 20:21.

The Gospel of John presents the Great Commission in these few but meaningful words. Here Christ presents to the apostles in the form of a commission what He had expressed to the Father in His high-priestly prayer as recorded in the seventeenth chapter of John, when He said, "As thou hast sent me into the world, even so have I also sent them into the world." Every Christian is sent into the world for the purpose of making known the intent of the Gospel. Christ came into the world to reveal and to accomplish God's plan and purposes for the salvation of man. As Christ was sent into the world all Christian people are sent as witnesses of these things to all people.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Immediately before Christ ascended the apostles heard His last version of the Great Commission. After having charged them to remain at Jerusalem and to wait for the promise, they inquired whether or not it was His intention to restore the kingdom of Israel at that time. He made it clear that it was not for them to know the times or the seasons but that their business was to witness unto Him, not only in Jerusalem, but in all Judaea, and in Samaria, and unto the uttermost part of the earth. This commission has been in effect among all generations of Christians since the time of our Lord's return to heaven.

It is rather significant that these five versions of His Great Commission have associated with them either in the text or in their contexts two fundamental principles of successful witnessing. The first is the place and work of the Holy Spirit in every effort to carry out this Great Commission. Christ promised the Spirit, and indicated their power of testimony would arise from the presence of His Spirit in our lives. The other is the repeated mention of His return. There is no greater incentive to the cause of missions than the sure return of our Lord. It is definitely associated with Christ's commission to the Church to go into all the world. May each missionary who represents us in the various fields of labor be constantly empowered with the Holy Spirit and be ever consistent in testifying to the certainty of our Lord's return.

MAKING MISSIONARY DAY PRACTICAL

By E. C. Bender

"If a congregation is not a missionary church, fifty years afterwards it will be a missing church."

Is the above statement true? Yes, I believe that after some reflection every Christian will admit that this is a truth that we dare not ignore. Do you know of some places where at one time there was a Mennonite congregation and now there is nothing left but possibly one or two old members? There are some, and you will find that such congregations were not missionary.

Putting the above statement into Bible language, we would say, "Where there is no vision the people perish." A congregation must be missionary to live and grow. "Behold the Field." Our vision should begin at home, but it should not stop there. It should reach to "the uttermost part of the earth." Some one has truly said that home and foreign missions are alternate beats of the same heart. Is your congregational heart beating regularly? Does it concern you if it misses one beat out of three or five?

On November 15 is Missionary Day. We trust that you have been praying and planning for this day for a long time, and you will not pass by without making a decided step forward in missionary interest and activity. Of course, there have been missionary teachings from the pulpit and in the classes throughout the year, but we need a special day and a special program so that all of us will be thinking and praying Missions at the same time. The success of such a program will largely depend upon you parents and Christian workers.

When we say, "the success of such a program," we are not thinking primarily of the day, but of the results that will follow. May your congregation be enlightened as to its great missionary opportunities. Fields already being worked should be reviewed. New fields should be introduced. Every Christian's responsibility in the great program of evangelism should be re-emphasized.

Following are some of the possible results of a Missionary Day Program:

1. **More earnest prayer for the salvation of the lost.**
2. **Individual consecrations.**
3. **Volunteers for definite fields of service.**
4. **Organization of Mission Study Classes.**
5. **Systematic giving, which will naturally result in more liberal giving.**
6. **Increase in your congregational membership.**

Elkhart, Indiana.

The Church Supporting Its Missionary Projects

By E. C. Bender

It is a real pleasure to write this message, because we have so many encouraging things to tell. Because of so many national and international disruptions there are many calls for contributions. We are happy to note that you have not neglected the regular missionary needs. We are not unmindful of the fact that your earnings are greater now than they were three years ago, but you have increased your contributions proportionately more than that. This certainly is an evidence of a growing missionary spirit. I have before me the August, 1942, balance sheet and also the sheet for 1941. Upon comparing the two, I note many things to which I would like to call your attention, but shall mention only one or two and then pass on. The 1941 overchecks were $17,875.67; the 1942 overchecks were only $6,-219.37. The General Fund from which we need to draw on account of these overchecks, shows a $3,000.00 better balance than last year at this time.

Immediately after the close of our fiscal year we received an emergency call from India for $15,000.00 passage money for the missionaries who were returning. Since our India General Fund at that time had a balance of less than $3,000.00 it became necessary to overcheck this fund in excess of $12,000.00. Your response to this call was so generous that I am confident by the time you will be reading this message, the India General Fund will show a balance again.

For quite a few years both our India and South America workers had been submitting building budgets which were approved by the Board, but for some reason or other the funds for these budgets did not show up and of course the building was left undone. We are happy to say that in the last two years these building budgets have been financed. In addition, two new tents were purchased for South America, and we now have money on hand for a third tent. In this same time the Kansas City Children's Home Isolation Ward was built and furnished free of debt. The Ohio Old People's Home was completed and the old debt entirely wiped out.

This present World War has brought a large relief responsibility upon us, and our response to this need has been so generous that the relief program as planned and carried out by the Mennonite Central Committee has at no time suffered for lack of funds. We are quite hopeful that the ultimate results of our relief efforts in some fields will definitely grow into missionary activities. We are still hopeful that even though at present many fields are closed for missionary work, they may be open for relief work which will be carried on later in a purely evangelistic effort. No doubt you will recall that the start of missionary work in India came about through relief work because of a terrible famine.

Then too this war has brought upon our people a new responsibility, something different from anything which we as a Church have ever undertaken before, the Civilian Public Service program. When this program was begun at an approximate cost of 50 cents per member for six months, some of us thought it might be such a heavy drain upon our pocketbooks that the program would fail for lack of funds. As time went on, we passed through one quota period and then doubled the amount from 50 cents to $1.00 per member. Later it was advanced from $1.00 to $1.25 per member and at present it stands at $2.00 per member. You have been supplying this need in a most generous way. At present we are in the six-month period which will call for a total amount of $75,126 from your Elkhart office and $26,648 from the Lancaster Conference District. This means that from the Elkhart office a payment of $12,521 should be made each month and from the Lancaster Conference $4,441.33; or, in other words, our group of people, classed as "Old Mennonites," will need to be paying nearly $17,000 per month to keep this program going.

Our experience during the former quota periods was that during the early part of the period the C.P.S. contributions came in too slowly to keep these regular monthly payments up, but by the close of the period enough congregations had paid their full quota and made advance payments for the next quota, that we were able to pay our quota entirely without any serious overdraft. The present quota period is revealing the same trend. Possibly the cause of this is a lack of understanding among our congregations that these quotas are for current expenses and their contributions are required to feed the boys in camp within this period and not some time in the future. The fact is that some days the Central Committee does not have more than enough money to take care of the camp expenses for more than a day or two in advance. We should like to take this opportunity to emphasize to all our people that every congregation make a special effort to get going on the right foot so that instead of not having the entire quota made up at the end of the period, you will have this quota completed at least a month in advance and really be starting on the next quota before that period actually begins. If you get started right, it will be just as easy to be paying in advance as to be always in arrears and it will help tremendously in keeping the work going.

When this program was begun, immediately we began to think of some of the congregations which would be classed as poor because of the lack of financial opportunities in their region and we asked the question, "Will these congregations be able to carry their load?" Our experience thus far has revealed that most of those congregations can be classed with the better paying group. As a rule they are keeping their payments up very nicely and without complaint.

At the same time we were asking, "What will this do to our regular missionary program?" You have written the answer so far in a very encouraging way and your answer has been that even though we are carrying this extra load, we are also increasing our missionary contributions. We are praying that such a spirit will continue so that even though the C.P.S. load may become heavier, which no doubt it will, our missionary contributions will continue to increase. Certainly these are days of great opportunity for us to let our lights shine and demonstrate that our citizenship truly is in heaven and that our greatest concern is for things spiritual. Our duty while in this world is to carry out the Great Commission, therefore we should have a real burden for lost souls.

We also have an encouraging word for our youth and the children because of their generous support of the various missionary projects. The general trend in both Quarter Investment funds and Savings Boxes has been upward for several years and last year it was decidedly upward, revealing to us that there is a growing missionary spirit among our younger groups. This work is a result of proper teaching both by precept and example of our adults. The Youth Missionary Project which is at work in some of our congregations has been showing very encouraging results, not only in dollars and cents, but also in the development of the missionary spirit and a better understanding of Christian stewardship. This project is out of its experimental stage, and can very profitably be taken up in nearly all of our congregations, if there is proper leadership.

Our Denver Mission is now in its second year and possibly we should mention this work. It has proved to be filling a much needed place, both from the standpoint of doing missionary work in this city and also because of supplying a much needed home for our nurses in training at La Junta Hospital who must spend nine months of their training period in two different hospitals in Denver. Before the opening of the mission home at Denver our girls were very much alone in that city while in training, without being under any Mennonite environment. Now they have the opportunity of spending their off-hours in a Christian home which helps to keep them in tune spiritually. Our members who are living in Denver are making the right

Continued on page 700

Come . . . . With All Speed

By J. W. and Selena Shank

The gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24:14.

And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for **to come to him with all speed,** they departed. Now while Paul waited for them at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry.—Acts 17:15, 16.

Now is the day of salvation for all who are now living. The task of world evangelization is today's task. Those living now should be saved before they die. We should harvest our grain in season, lest we lose it all. "Train up a child in the way he should go; and when he is old, he will not depart from it." He cannot be trained so effectively if he grows up in ignorance and uncouthness. There is a time for all things. Now is the time in which we should obey the command of the Lord to carry the Gospel to all the world.

God's Word Expresses the Urgency of World Evangelization

To Isaiah the Lord said: "Go, and tell this people." It was a time of slackness in the religious life of Israel. Their sins were consuming their religious zeal and fervor. A change was indeed urgent.

To Moses the Word of God came with great directness and urgency. The cup of suffering for Israel was full. God said: "Come now . . . and I will send thee." Moses made excuses, but God gave no place to excuses. It was a task that had to be done, and Moses was chosen to do it.

To Jonah, God said: "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." It was a hard task for Jonah. He kept away from Nineveh as long as he could, but God drove him to the task. It was an urgent task. Only forty days of grace remained for the multitudes who lived there. Delay would plunge thousands of souls into eternal woe.

To Peter God said: "Go stand and speak in the temple to the people all the words of this life." Peter had just escaped from prison through divine intervention. Immediately, according to God's command, he was to brave the dangers of a second imprisonment. There was no escape: the task was urgent; there were souls to save in that wicked city.

On another occasion the Lord spoke to Peter: "Arise, get thee down, and go with them." The messengers of Cornelius had just called Peter. God commanded him to obey that call. But because of Peter's hesitancy to go to the home of a Gentile, the Lord also gave him a vision that emphasized the urgency of the matter.

To Paul, who had just been converted, the Lord said: "Depart; for I will send thee far hence to the Gentiles." There were great numbers of cities and villages and regions far scattered where the glad message of salvation in Christ was not then known. To Paul was given the task of reaching these far-away places. It was an urgent task, and no one was better fitted to do it than the newly-converted Paul.

Silas and Timotheus received a message from Paul: "Come with all speed!" The apostle Paul, a man of experience already in the work, knew that the testimony of two or three is better than the testimony of one. He asked these young co-workers *to come with all speed* to help him in the difficult task of entering new fields of labor. Onward to the great centers of population! Onward to the task of proclaiming Jesus the Saviour!

On a very important occasion Jesus was speaking to His disciples of the future dangers to the faithful believers. He then spoke these memorable words: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." What a tremendous task is implied here in these few words! Not until the Christian world has adequately obeyed the Great Commission to carry this message of life to all the world, not until then will come the great consummation, the end of things. And what a responsibility!

The Importance of the Message

When the King of Heaven sends forth His messengers it is to proclaim a message of vital importance to the people. To the Israelites in the time of Moses it meant deliverance from bondage and the entrance into the land of promise. To the people in Isaiah's time it was a challenge to repentance and to accept the terms upon which their future safety would depend. To the people of Nineveh it was the last call, the last warning, the only way of escape for a sinful race. To the people in apostolic times it was the proclamation of hope to all men through Christ. Without Him all was darkness and destruction; through faith in Him, men were to be made new creatures and were to sit in heavenly places.

Through all the centuries from the time of Christ until today this message has meant new hope, new courage, new power; it has meant victory in the conquest of sin; it has meant the regeneration of the individual, the remaking of the family and the home, the purification and the growth of the church, the sweetening and the preservation of society.

Today, as always, this message is centered in Christ. It is a living message because Christ is alive. When a poor, bewildered sinner hears the story that never grows old, this new life in Christ appeals to him. The Holy Spirit then speaks to him and the work of regeneration is begun.

The Authority of the Message Bearer

When the King of Heaven sends forth His messengers the authority of the Kingdom goes with them. Before the messenger is sent forth, he must be approved of the King. If he goes as the King's representative, his message must bear the marks of royalty, the King's seal or his signature.

Once we met a scientist who in the name of the Swedish government had been sent to study botany in South America. At the border of one of the countries he was stopped by the officials and certain papers were demanded of him. He could not produce just the kind of papers that were demanded. But he could produce the original authority, the seal of his king and the papers that explained his mission. Consequently his authority to continue his journey in the name of his king was no longer challenged. That authority was final.

The ministers of the Church of Christ who have been called through the Church and sent out on missions to the people who need salvation, these are the messengers of God who go forth in His

Continued on page 700

A Request

Lord, give me tact to speak for Thee,
For hearts are hurt so easily,
And sometimes, too, we thoughtless are,
And hasty words may leave a scar—
Lord, make me wise to be more kind,
That love alone may fill my mind.

Lord, give me strength to work for Thee,
That all the tasks Thou givest me,
Done in Thy power, may yet seem light,
And each succeeding day more bright;
For in Thy service hearts grow strong
In helping weary ones along
The climbing way that leads to Thee—
Lord, give me strength to work for Thee.

Lord, give me grace to live for Thee—
To live in faith, in purity,
In joy that deeper is than woe,
In love that cannot but o'erflow,
That others, knowing me, may see
Not self—but Christ, abides in me.
Lord, give me grace to live for Thee.

—Monica R. Lambert.

Fulfilling the Great Commission to the Jew

By J. Cramer

Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.—Jer. 31:3.

God's love for Israel is so great that He gave His only begotten Son for them. Because of His love for Israel, God declares that He will never hold His peace nor will He ever rest until Israel is saved and the land is again married to Jehovah. (See Isaiah 62.) God has described His feelings toward Israel as a faithful godly husband grieves and yearns for the return of his unfaithful wife.

Without doubt there is a decreasing interest among Jews in their own religion. In countries like Europe where persecution is rampant, they find no comfort in their faith; they have no certainty of salvation. Wherever they may be, they live either in suffering or by sufferance.

There is a great unrest among the Jews; questioning that leads to endless wandering from one ism to another in search for physical rest and spiritual satisfaction. The chief rabbi of the British Empire in one of his sermons said, "Hosts of our men and women of tomorrow are losing belief in Israel's future and are drifting into apostasy." Very few attend the synagogues; only twice a year, and that is on the day of atonement which is called Yom Kippur and on the New Year—Rosh Hoshana.

The decreasing interest in the religion of their fathers and this deep unrest are being supplemented by a changing attitude toward Jesus. Some say He was a true son of the synagogue. They are recognizing His greatness as a religious leader, as a prophet, as a true son of Israel. This constitutes an entering wedge that must either drive them to an acceptance of Christ as Messiah and Saviour or into atheistic materialism.

Never were Jews so open to the Gospel or to the Christian message as today. This is felt much more in our American cities because of their intelligence. They are educated, and they are largely composed of Russian Jews. Here in Kitchener we have more Polish Jews, who did not have the privilege to receive an education on account of poverty in their European homes.

"To the Jew first" does not mean that he is better than the Gentiles, nor that he needs the Gospel more, but merely that this is God's order. Many a Jew is saying today with Job of old, "Oh, that I knew where I might find Him."

You ought to know how to show him from the Word of God that Christianity is not a strange religion of his fathers. Say rather, *real Christianity is real Judaism.* Abraham, Moses, David, and Isaiah were Jews. Paul was a Jew; also Peter. Jesus was a Jew. The Gentiles have come to the Jews' religion; they had none of their own. The whole Book, Old Testament and New Testament, is all Jewish.

Will you go to him and tell him that? Tell him the real truth, and he will listen to you. Show him how Christianity and Judaism are related—one is the bud and the other the bloom.

The supreme need of the Jew today is the Gospel. He does not need money; he knows how to make it. He does not need luxury; he can buy it. But he does need the gift of eternal life. He must be born again. He is looking to us Christians to show him *love* and compassion.

The task of the present Church is to give the Gospel to all. Whether they be yellow, black, or red, we conceive it our duty to take the glad tidings to these heathen hosts. In going to the Mohammedan, the Buddhist, the Animist, the Confucianist, oceans must be crossed and great hardships must be endured to carry the Gospel to the ends of the earth. Shall we not with the same zeal, or even with greater zeal, remember the many Jews living in our very midst in blindness and superstition? They grow up without the least knowledge of the Gospel and a very inadequate and perverted conception of Jesus the Messiah.

A few weeks ago, as I was going into a Jewish home, I saw two Jewish men in the distance watching me. I had nicely been asked to be seated when one of these two men came into the same home and asked the lady for a drink of water. This was merely an excuse to get a *real drink.* He questioned me on the Sonship of God, and proposed many other similar questions which it was my privilege to answer, and finally he said, "I must go and let you talk to Mrs. F. Sorry I took so much of your time."

Three years ago we took literature to a home where the man was bitter in his opposition. However, we kept on going there until a few weeks ago he came to the service. Recently he accepted Christ as his Messiah. It pays to keep on in spite of opposition.

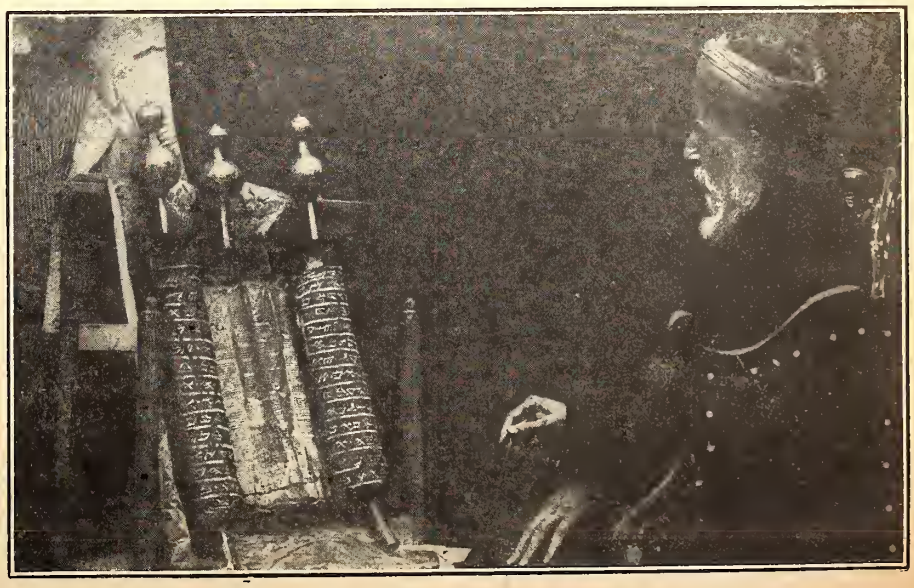
We need men and women of passion and concern. When Jesus saw these lost Jews He was moved with compassion on them. He found it difficult to preach to them because His soul was stirred to the depths. To Him it was as though the people had been torn and beaten and were left bleeding from every pore. No one can see humanity lost like that and not be strangely and deeply moved. Apart from this vision it will be hard to stir the Church to fulfill the Great Commission and to do anything for the Jew. To get this vision we must fellowship with Jesus till a passion of the heart grips us and moves us to a mighty ministry for them.

We must have people who know how to pray *down* the *unbelief* and the *hardness of Jewish hearts,* people who can break down by prayer Satan's influence over Jewish minds, which causes them to oppose Gospel work. Those are needed who can pray that Christians may love the Jews and treat them kindly.

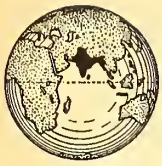
When the Jew becomes converted he often faces opposition, ostracism, disinheritance. They brave scorn of friends and family and often the unsympathetic attitude of Gentile Christians. Yet their witness is clear, and they are willing to give themselves to it.

To evangelize the Jew means therefore to strengthen the Christian Church. May God help you and me each and every one to do our utmost to pay what we owe to them. Let us dedicate ourselves earnestly to this testimony in all patience, perse-

Continued on page 700



He Needs the Gospel of Salvation



INDIA

SUNDARGANJ, DHAMTARI.

Prevailing Needs

As I try to write, a beggar stands at my door and begs. Four little children, he says, are starving. He is a Church-member and should go to the pastor for help. The pastor knows about him and I do not. Thus we try to co-operate with a Church which is learning to take care of her poor. The Mission gives into a fund to which the Church also contributes and in this way the poor in the Church are helped. The combination of help and discipline is in the hands of a committee of which the pastor, an Indian, is chairman.

The crop shortage the past few years has reduced many in our area to a destitute condition. To go into the bazaar in Dhamtari these days is sickening. It is not unusual to see a couple hundred beggars on the street. Through the kindness of friends at home, the Mission is taking steps to relieve some of the suffering. We are very grateful for the prospect of a better rice crop this year. The rains have been very favorable so far.

As we begin a new school year we are mindful of our blessings in that we can continue as before, when so many in the world today do not have this privilege. It is bringing a new challenge to Christian teachers to make the most of the opportunity of bringing the students into an experience with Christ that will hold them fast. As the staff met in Brother King's bungalow on last Sunday evening for the first staff prayer meeting of the new school year this was keenly felt.

As it seemed for a while that I might be going to America, the Garjan Memorial School was given over to Bro. and Sister Wilbur Hostetler. When later it was decided that I remain, I was appointed to work in the Dhamtari Christian Academy. The work is mostly in the Bible Department. It is indeed a privilege to work for Christ with the young people of India at the present time.

The July day of prayer, observed by the Missionaries, was held in Dhamtari. It was a day of blessing to each one, and in which the power of the Holy Spirit was present to guide in the perplexing problems to be brought before the throne. Mary M. Good.

SANKRA.

Favorable Season

Greeting in the name of Jesus: — Thanks be unto God for His kind protecting care over us at all times. He neither slumbers or sleeps. He is the same in your sleeping and our waking hours, and vice versa. He has answered yours and our prayers in the safe arrival of our missionaries in the homeland. We feel reassured that they who have left and we who have stayed both have the leading of the Lord in the decisions that were made. Ours and their future is in His hands. He still leads through wise counsel and opportunities.

All our missionaries have returned from the hills except Bro. and Sister S. Paul Miller, who are remaining for language study. On July second little Elaine Ann came to bless their home. May God bless her growing life to His glory.

On account of our depleted missionary forces a few of our stations have been temporarily left without missionaries. The missionaries are stationed as follows: A. C. Brunk's, Shantipur; M. Good, Dhamtari; M. Esch, Balodgahan; J. Friesen's, Drug; W. W. Hostetler's, Balodgahan; S. King's, Dhamtari; G. J. Lapp's, Sankra; Dr. Yoder's, Medical Station, Dhamtari. S. P. Miller's are still appointed for language study. We should have mentioned that Sister S. M. King is in Kodaikanal, South India, with their children since June first. Bro. and Sister Vogt have returned from Darjeeling to their station in Bihar and Bro. and Sister Hostetler are spending July on their vacation in Darjeeling.

We who were asked to move did it during or at the close of the hot season. The great



Bro. Mukut Preaching at the Marai

contrast in temperature between Darjeeling and this area was very noticeable. But while the heat here was intense, yet we felt that the one and one-half months in the cool fortified us against too much suffering during the couple of weeks just previous to the coming of the rains.

The rainy season so far has brought us copious downpours. It has brought joy and hope to both the people of villages and the trading classes. It is hoped that an abundant harvest will be gathered in. A distribution of seed grain was made by Governmental authority which has greatly facilitated widespread sowing of rice. The farmers have also been strongly urged to raise all kinds of foodstuffs. As far as we know there is a general response.

Measures have been taken to give relief to those in need. In one village, Bagtari, where we have a mission school, fire devastated a number of homes during the hot season, causing loss of houses and personal property. The Mission decided to give some aid from the relief fund. The other co-operating missions are also planning similar local relief in addition to any measures for general relief that can be taken.

July 9, Bro. Lapp suffered from a slight stroke which affected his right side. He did not lose entire use of the side. We are thankful that he has made a rapid recovery and we are expecting to return to Sankra tomorrow after a two-week stay at the hospital. He will still have to be very quiet for some time. We know you have been praying for him. Fannie H. Lapp.

BIHAR.

"The Poor With You Always"

Bro. Hostetler's are in Darjeeling this month. We returned from Darjeeling on the 22nd of July. We seem to be having a normal rainy season here. The crops look well. The small fields of corn planted near many of the houses look very thrifty this year.

The Christians here seem to be having a hard time. One family is very sad. They had a child born into their family and three days later it died. Bro. Hostetler's saw the child before they went to the hills. The child was all right for two days, then it got a cough, and died the next day. This particular family have four children living, and this was their eighth child to die in its infancy. They have such a hard time to make a living; they cannot buy enough clothes, do not have enough to eat, and it rains so much these days that they cannot make many baskets, etc. We encouraged them, prayed with them, and told him to work hard. The trouble with these people is not that they do not have anything but that they do not know how to use what they do have. Relatively speaking they have a fairly good income.

Yesterday (July 27) I visited a village about 20 miles out from here where the Christian people are showing definite signs of growth. They said that not so very long ago one evening they were coming home from the weekly bazaar. It got dark while they were going through some jungle. They formerly were very much afraid of animals but since they worship Jesus they have lost their fear. They did not see anything that night.

They also said that since they are Christians they always have a bit of money in their house. Before they were Christians they were always out of money and often before they could buy rice for the evening meal they would have to make baskets and sell them.

In another family the mother had been very sick with fever. The husband confided to the worker stationed there that they did not sacrifice to the idols for his wife's recovery when she was almost dead from the fever and now she had recovered through the help of Jesus. Milton and Esther Vogt.

MEDICAL STATION, DHAMTARI.

The Equivalent of a Wedding

Work at the medical station has been much the usual routine of sores, blind eyes, and various kinds of surgery. Just today we admitted a diabetic with a very badly infected foot, who has been coming to the hospital for many years. He remembers Dr. Troyer well and speaks highly of him. His foot is badly in need of amputation, but so far he is

not ready to consent. If only Dr. Troyer were here, I believe he could convince him in five minutes.

We recently delivered a Brahmin girl of her first baby. It was a very difficult case and the baby died after 24 hours. The girl was saved with great difficulty. We have morning prayers and Scripture reading in every room, each morning except Sunday. One Monday morning I went there for prayers, and the father-in-law complained that I did not come on Sunday. He said that for this reason the girl did not sleep well on Sunday night. This family was especially attentive to Scripture teaching, and we hope the seed sown will bring forth fruit. On leaving the hospital the father-in-law tried to express his appreciation for her recovery. He said I had performed the equivalent of furnishing his son with a wedding. Just the past year he said he had paid Rs100-0-0. for wedding expenses, and now he had been saved this expense, because if the girl would have died he would have had to get a new wife for his son, and he would have had the expense all over again.

The hospital has been nearly full most of the time, and we have been unusually busy. We pray that the work may bring forth fruit to life eternal. It is impossible to describe the condition of many of the people who come here in filth, sores and poverty. But the joy in service, and in doing our best to show forth the love of Christ is ample reward for our efforts. And the deep appreciation that many of them express, adds to real satisfaction. After all, the poor are our best paying patients—because God pays their debts.

—J. Yoder.

SANKRA.

Brother Lapp Continues to Improve

Bro. Lapp is slowly regaining strength after his slight stroke. He is able to do desk work but must walk with canes. We are glad that he has recovered so well and we trust the Lord will restore him to more strength again. We hope that many at home have been praying for him and that means a great deal to us. We ask a continued interest in your prayers.

On Sunday, Aug. 9, communion was celebrated here. The pastor, Bro. Isa Buksh, had to take the whole service. About seventy communed and the Lord was very near. Bro. Lapp was able to walk to church, about one hundred and fifty yards from the bungalow, but was not able to help in service.

Brother Yoder has made two trips out here to see Bro. Lapp within the last two weeks. He always brings a number of others along to see us and we appreciate seeing all of them for we are not able to go away at present. Yesterday he came and brought the Hostetler family and Bro. King along. He took along back one of our girls who has been away for nurse's training but who developed symptoms of tuberculosis and was sent home to rest. Her parents are very poor and she does not get the proper rest or food at home so she has been taken to the Dhamtari hospital for observation and to get the food she needs. We hope she will soon be able to go back to work. She has another year in which to finish her course.

The rains have been good so far and the rice fields look fine. The poor people can get work weeding in the fields now. Rice is very high in price, because much of it is sent into other parts of the country, especially to military camps. So even if there will be a good crop this year, the price is likely to stay up.

Keep praying for us. The Lord's hand is not shortened, that it cannot save, neither His ear heavy, that it cannot hear. Isa. 59:1.

Fannie H. Lapp.

BALODGAHAN.

Entered into Their Labors

Neither say they in their hearts, Let us now fear the Lord our God that giveth rain, both the former and the latter rain in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things and your sins have withholden good things from you.—Jer. 5:24, 25.

The Lord has so far given us full promise of a harvest, but I fear that many are not turning to the Giver as was the condition in the time mentioned above and we may have these things which God longs to give us again turned away. Oh! that men would praise the Lord!



Living in a Tent while on Tour. This Is Our Cook

When my husband and I arrived in India in 1910 we came to this station where there was one bungalow about two thirds the size of this present one and in it Bro. and Sister M. C. Lapp, Sister Harder, and we lived. Now I am alone in this very large building. Then there was no church, but the few Christians met on the bungalow verandah for Sunday school and church service. Now there is a large church, and yesterday at the communion service about 250 or more were present, and the service was in charge of our Indian pastor, due to the illness of Bro. Lapp, our only bishop. At the present time there are two bungalows, a girls' boarding, a Home for women, a primary school, a middle school and a village, mostly Christian. So you can realize how I notice the changes. At that time this bungalow was on what we thought of as the edge of the jungle and wild animals were frequent visitors but now we are surrounded on all sides by buildings.

This time when I came on July first it was to take over work left by Sister Sarah Lapp, Sister Beare, and part of Brother Beare's; so you can see why I thought it impossible when I first heard of the appointment. I have good helpers, and we are trying to carry on to the best of our ability. The work in the Women's Home is not what one would choose as an easy job, but yet these are souls precious in His sight and many of them do have an appreciation of what Jesus has done for them. There are at present 62 of these women and girls, and they are of every age from 18 to 80. Some are blind, some crippled, others weak in mind. All who are able, work in rice fields; and others do other things according to their ability. Settling their quarrels is what I enjoy the least and yet that sometimes seems worth while. Last week one day as I sat working at my desk I heard two women with high-pitched voices giving each other abuse so I went out and bringing them together I stood between them and with their faces about one foot apart, I said, "Now talk to each other quietly so that the whole village will not have to hear you," and as you can imagine they did not have much to say and after I had my say they were ready to shake hands and ask forgiveness. But it is not always that easy.

I have been out in the villages a few times with my Bible women and it is still the work I enjoy most. I am praying that God may grant me the privilege of reaping some of the seed so faithfully sown by our dear Sister ter Lapp. She is remembered in every place, and I tell them that what would bring her joy would be to hear that they remember and accept her Lord about whom she so often told them.

We are feeling the war conditions more and more as prices soar to abnormal heights, and also a number of what we consider daily necessities are at times not available. But we still have peace in our land, and we can endure much to keep that. The people of this district are used to eating so much rice that they do not feel satisfied when that must be cut down; but we are trying to get them to eat more vegetables, as they are plentiful at this season. This is rice weeding time, so that any person wanting to do this work is employed; but at the ordinary wage allowed for it and with the price of rice almost trebled, it is difficult for such a laborer to support a family. Relief is being given through the Church and the Mission and it takes much wisdom to know how to do this for the good of all.

Pray much for us who go out with the message of His Word, that it may bring people both Christian and non-Christian to a realization that it is the Lord our God who giveth rain.

—Mina B. Esch.

BALODGAHAN.

Declaration of the Things Done

(Luke 9:10; 10:17)

On two occasions Jesus sent His disciples to preach and to heal. After they returned from the tour they related their experiences to their Master. Similarly I want to briefly

Continued on page 698



AFRICA

Village Scenes at Nyabasi

Go along with me to visit some of our neighbors. There are several villages near the Mission which we want to go to, so that we can speak to the people about coming to services and about the things of God. The first village which we come to is one which we have never visited before. I do not know how we missed it, but we have never been inside of it, and we are anxious to see how they will receive us. There is only one man there, and the women whom we wanted to see have gone to another village; so we decide to go there too. As we approach this second village we hear sounds of merry-making and of quite a group of people.

In this second village we soon discover that the people are drinking beer. A number of old men immediately come to greet us and they seem more jovial and talkative than they usually are. We are glad to leave them and to go back to the hut where the women are cooking food. The people have killed a goat and the meat has been cooked, and the women are busy cooking the mush to eat with it. One woman has a big cooking pot over an open fire, and this is nearly full of half-cooked food. She stirs and stirs, and adds more flour until it gets the proper consistency. All the time the perspiration is dripping from her face. It is hard work. The men call incessantly for food. One old man comes to the door of the hut and asks us what we think of that young girl who is helping with the food preparations. He says he wants to buy her for his son. I ask him how we can judge her, since she is a stranger to us. He says that the way to judge her is to look at her—whether she is beautiful or not. We tell him that we consider her spirit more important.

The wife in the home sets some food before us, and we eat a little. It is quite good and tasty, but there seems to be no opportunity for testimony at a place like this, so we decide to go on to another village. In the meantime, there are sounds of fighting outside, and some of the old men have gotten quite drunk and quarrelsome. We are glad to leave.

After stopping at another village or two, we go to a garden where some women are digging sweet potatoes. These women are glad to see us, and welcome the opportunity to hear the message which we have brought. We each choose a sweet potato hill, and sit on it; and then we give them a message about the origin of sin and the abundant provision of salvation which has been made. The women seem to understand the message, and listen eagerly as we talk. After a season of prayer and after being given some sweet potatoes as a gift, we are ready to start home.

Of what value is our work of this afternoon? We did not have as many opportunities of witnessing as we usually do, but we have seen more of the customs and home life of the people, and of the bondage of sin under which they are living. Our burden is increased, and as we come back to our own pleasant homes where love and happiness abound, we pray again that these people may soon get to know the real secret of happiness and joy. We are glad for those who listened to our message. Should we be able to go on this same trip again some months or a year later, we do hope that we will find some Christian homes. Today they are all heathen. Won't you share this burden with us, and pray for the many unsaved around our Nyabasi Station? —Muriel Mack.

No Old Man's Dream

Three old men were seated in the shade of a little grass hut. One was cutting little stalks of grass to be used in weaving a basket. The other two were strangers who had come to greet this old man. The old lady of the village was sitting near by weaving a basket to be used in separating the grain from the chaff in their threshing. As several native Christians and I entered the village we were welcomed by the customary superfluous greetings. Chairs were offered, and we sat beside our host under the eaves of the roof. Our conversation was soon directed into spiritual channels. The message of Calvary's love was brought to their attention. The old man of the village occasionally said something in their tribal language which caused laughter among the group, indicating that he was making light of the thoughts presented. Outside of a few such interruptions they were quite attentive.

In the midst of our conversation, several more men walked into the village, very curious about our little meeting. One of these was an old man who soon entered into the discussion and asked a number of questions which indicated his interest. The certainty of the resurrection was among the things discussed and which is one of the most difficult things for the native to understand. One of the old men then related an incident which took place long before the white man ever came to this country. He said that a few of the old men who were then living had a dream in which they saw men with white skins coming to this country who would rule over them and put a stop to their tribal wars. Under this rule they would no longer need to carry bows and poisoned arrows nor spears as a means of defense, but they would be quite safe to walk with only a stick. The youth were informed of this dream and responded with laughter asking, "And where would such creatures come from with white skins?" The man who related this incident said that even though the young men laughed at the dream, it came true and perhaps these words about the resurrection will also come true. I told him that not perhaps but they definitely will, as our source of information about the resurrection did not come from some old man's dream but from the Word of God which cannot fail. Though the Word of God has been mocked and laughed at, this does not in the least undermine the truth of it. These people cannot understand the resurrection, for it is contrary to their natural way of thinking. Once they themselves are resurrected and become new creatures in Christ Jesus the perplexity in their hearts is changed into a new and glorious hope.

The little flock at Nyabasi is slowly increasing in number. The heavy burden of our hearts lately has been for a fuller surrender to the claims of the Holy Spirit on our lives and a more complete yieldedness to His leading that we may be shepherds who are filled with the Spirit. We long to see a deeper spiritual concern in the lives of our native Christians for those who are yet in heathenism. The enemy in these latter days is using every means of deception which he can produce to lead men and women astray. One of his coveted places of activity is right in the church. Let us move forward more boldly in the strength of our Lord but humbly on our knees. —Simeon W. Hurst.

In Darkest Death!—?

Just down from the hospital building at Nyabasi there are a number of mounds of fresh earth which were not there a month ago. The persons whose bodies were laid to rest there to await their call were strangers to us before they came here for treatment for their bodies. The smallest mound marks the resting place of a small child who had been badly burned—another one of the countless number of dark-skinned children who will be among the number who will sing praises to the Lamb. We do not question the wisdom of an Almighty God in calling to Himself in childhood some who if they came to maturity would be servants of the destroyer of souls.

The newest mound reminds us of an old lady, for whom her family cared not, who came to the Mission a number of weeks ago almost exhausted as a result of walking many miles without aid in order to get medicine for her body. Upon examination it was found that her days on earth were numbered, that disease had fastened itself upon her to such an extent that medical help was impossible. She presented a real challenge to us as a woman without a Saviour about to meet her God as well as one who could understand Kiswahili, the language which we know. The love of God and Christ were presented to her; the slain Lamb as a remedy for sin was held before her; and she was warned of the penalty of sin. After every contact her answer was always the same, that she was a good woman who had never sinned since she was born. Our hearts were grieved and burdened that she might see herself as sinful and undone before her summons came. We pleaded that the Spirit might mightily convict her of her need. One afternoon we found her stretched out on her sleeping mat; no fire to keep her warm, and no friend to prepare her food nor to bring her water. We found her unconscious, her last chance of accepting the Saviour apparently past. Fire was made that her body might be kept warm and in the evening Brother Hurst and I went down to

Continued on page 704

FROM OTHER LANDS

WEEP FOR GREECE

Melted with pity for idolatrous Grecks as they thronged the gay streets of ancient Athens, a lone missionary stood and poured out his heart to God in an agony of concern. That missionary was Paul, the first great missionary to the continent of Europe. No art, philosophy, luxury, or gaiety was ever known to blind the eyes of the great apostle to the depravity of human hearts all around him. "His spirit was stirred within him, when he saw the city wholly given to idolatry," and he yearned over these souls with all the tenderness of his compassionate heart.

That was more than nineteen hundred years ago, and today we eagerly ask, "Does Greece believe? Has Greece been evangelized in our times?" Our answer lies in the sad words of an evangelical Greek pastor working in modern Athens: "For long centuries the Bible has been a closed Book in my country, and the dominion of the priest has taken the place of living faith in Jesus Christ."

Though she has long ago forsaken Minerva's temple of the Acropolis, Greece still worships idols; she is bowing down to lifeless icons which can neither forgive sin nor bring her into fellowship with God. Of her seven million people only nine thousand can be called Protestant, and of that number few are born again.

During the past year Greece has been overwhelmed with sorrow. Famine and death stalk through the land; thousands have been dropping dead on the streets; brave men lie crushed and broken as a result of cruel warfare; and the whole liberty-loving nation is struggling in the grip of tyranny. Small wonder is it that our daily newspapers have declared that the sufferings through which Greece has recently passed have moved the heart of all the civilized world.

And who is to comfort Greece in this her hour of national disaster? Painted icons cannot help and missionaries are pitifully few. Where are the hearts of compassion who will love these souls in bondage even as the apostle Paul loved them? Dear believer in Christ who now reads these lines, can He find such in you?—Europe's Millions.

WILD INDIANS OF BRAZIL

The Kayapó are a wild, nomadic tribe of Brazilian Indians inhabiting forest and steppes in the head-waters of the Xingú River.

Four years ago we turned our canoe into the Riozinho, the tributary in which our predecessors were clubbed to death, resolved to build our home there. The Indians were then almost unknown to us and first contacts were not without feelings of apprehension and suspicion. But in a few months we were all good friends, and the work began.

The years have brought a cheerful familiarity with both place and people, and unique opportunities of seeing the inner workings of a wild Indian tribe. With the solving of earlier problems of approach, communication and language, we now wrestle with the spiritual forces which darken Kayapó minds and degrade Kayapó bodies. While frequently appalled by acts of violence and cruelty, and by extremes of that depravity common to all pagan peoples, it is the tribal system which causes us most concern.

A symbol of this tribalism is what we call, for want of a better name, the **palaver**-house. It is central not only in every Kayapó encampment, but in the very social structure of the tribe. The village consists of long, communal leaf-shelters, built in a rough circle, and all opening towards the centre. Although built by the women in a few hours, these shelters are quite cosy, and provide reasonable protection against sun and rain for the few weeks, or even days, before the nomads move on. Inside, fires smoulder at intervals of about two yards, each fire separating one family from another. There is no craving for privacy other than that which darkness affords. The herd instinct is so strong that it demands a crowd—at work or play, by river or forest, by day or night. Left to himself, the Indian is a sad, subdued creature. This is a very real first line of defence against a Gospel which calls for individual decision.

The **palaver**-house, built by the youths, is the rendezvous of the chiefs and their warriors, comprising all the young men of the tribe, excepting those with children. It is at once the council-chamber and reception room; barracks and armoury; dressing-room for dancing festivals and workshop; dining-room and dormitory. The warriors divide their days between the **palaver**-house and the forest, rarely visiting their wives, other than by night. Their consuming passions lie in the fight, the hunt and the dancing festival. They are always in training, always ready for anything savouring of a conflict, be it with Redskin, Paleface or a herd of wild peccary. Rarely are they seen without a weapon. Even when they gather to sing hymns—and few occupations could be more peaceful!—they seldom come empty-handed. When sleeping, their clubs lie within easy reach.

From the warrior-class emerge the leaders. The office may be conferred by heredity or achieved by outstanding courage, intelligence, or by that natural gift for leadership which Indians, like civilized men, instinctively recognize when they meet it. A chief is expected to be a man of few words, not given either to arguments or explanations—a dictator. His period of active leadership may be of short duration, since, with the birth of a son, he must renounce his office. Like his warrior leaders, the ordinary warrior's position is also liable to sudden termination. He may marry, but the birth of a child will automatically relegate him to the ranks of the despised **Me-Bingit**, or old people. Association with this class, to whom active participation in raiding, singing and dancing festivals is denied, depends not so much on age as on the possession of a family.

Corresponding to the warrior-class among the men are the **Me-Kurere** among the women. These do not want children any more than do their warrior husbands. The stigma of being considered old, the exclusion from the cherished dancing festivals, and the limits and inconveniences that a family imposes on a nomad forest life have long combined to keep the birth-rate at a level which threatens early extinction.

The atmosphere of the **palaver**-house may be quiet during the heat of the day but with the arrival of the hunters, toward evening, it becomes wild and noisy. The Kayapó makes a fetish of bravery. He has a craze for the display of courage and endurance. The term "wild," as applied to such Indians, is no fanciful misnomer. His word "jokre," meaning wild, fierce or angry, represents his ideal for both man and beast. To this end, his war-cries, his painted body and the hideous wooden disc inserted in the flesh of his lower lip are employed. He eats the flesh of anaconda snakes, electric eels and sting-rays in order that people may tremble when he speaks. He plucks out his eyelashes to bring a bigger area within the sweep of his alert, restless glance. He knows the fright value of sudden attack, savage yells and black paint. It is his ambition to kill, and in his trackless forest and steppes, where the arm of human law is short, he has never been beaten and tamed.

At the age of about ten, the Kayapó boy takes his place in the **palaver**-house. He leaves his mother's sleeping-mat to sleep

IF WE COULD SEE

If we could see the joy of all the ransomed,
As in white robes they stand before the throne;
If we could hear their praise of Christ their Saviour,
Who purchased them and claims them for His own;
If we could listen as they tell with gladness
That home with Him outweighs all toil and care;
I wonder, would we waste our times with trifles
Or think His cross so very hard to bear?

If we could see the crowns of all the martyrs,
Their prize from Him a diadem of worth;
If we could hear them shout the song of vict'ry
Although defeat seemed their reward on earth;
If we could see their look of exultation,
So worthy they, to suffer for His name—
I wonder, would we welcome any trial
And count it joy for Him to suffer shame?

If we could see the face of our Redeemer,
As on the throne He sits in majesty;
If we could see the glory of the Saviour,
Who one day died for us on Calvary;
If we could feel the comfort of His presence,
Forever more to dwell with Him above—
I wonder, would we let the world attract us,
Or let sin's pleasure draw us from His love?

with the older boys. It is not the mother, or the home, but the **palaver**-house which orders his life.

For four or five years he must follow a grim apprenticeship. The grown-ups jealously insist on his attendance at all ceremonies, and the rehearsals of endless chants, songs and dances. He is encouraged and disciplined to be **jokre**. His body is scratched with fish teeth and stung with poisonous insects which cause him great pain. He is sent scrambling up high trees to bait hornets which cover him from head to foot. He is given clubbing practice on unwanted dogs, and sometimes on unwanted children. He learns not only to be wild, but cruel. In the constant company of men and other boys he learns to be immoral and filthy.

Naturally attracted by the example and teaching of their missionary friends, these boys would be quick to respond to the new way of life were it not for the jealous companions of the old. Adult Indians have been quick to see in the Kingdom of God the end of their tribalism; in the Gospel message, a rival to their traditions; in Jesus Christ, the Challenger of all that is corrupt in their cherished culture. Fear of being supplanted has inspired a powerful undercurrent of opposition whenever the missionary's influence has threatened to win the day.

The **palaver**-house authorities are most jealous of the numerical integrity of the tribe. Individuals or groups who dare to break with the main company are often persecuted to the death. Fear of the consequences prevents any appreciable secession. At the time of writing, some thirty boys and youths are being schooled on the Riozinho Mission Station, while their relatives roam the forests, scores of miles away. They were left in our charge six months ago, by a sympathetic Chief whose heart, we believe, God had touched. He has since been murdered by ambitious rivals. With the return of the older Indians to our district, we may expect a determined effort to regain possession of these precious young lives for the **palaver**-house and all the iniquity that it stands for. In spite of the late chief's sympathy, we could never succeed in bringing the girls of the tribe under our direct influence, and the Indians are shrewd enough to know that as long as they keep the girls, they have the boys within easy reach.

It is safe to say that until the power of the **palaver**-house is broken, there can be no peace for the Xingú, either for the civilized Brazilian or for the Indian in his forest camp. The Kayapó village and home will be denied all that makes for peace, stability and sanctity. The individual Indian, groping his way towards the light, will find his path impassable.

In the knowledge of Jesus Christ as Saviour and Lord, the Kayapó will not only find pardon for the crimes which have so stained his history. His home, simple though it may be, will succeed the **palaver**-house as the centre of his society. A new sense of the sanctity of human life will protect the unborn, the orphan and the stranger. The outside world will cease to persecute as the Redskin recognizes the Paleface's right to a share in his forest wealth. Internal strife will give place to harmony as the tribe recognizes the Fatherhood of God and the brotherhood of those who believe. The present generation of Kayapós may well prefer to continue to roam the steppes and forests than to settle down. Enough that their children learn the ways of civilization. But the power of the Gospel is such that they can live a true if simple Christian life within the limits of their ancestral home.—Horace Banner in World Dominion.

SHE WANTED TO LIVE

Miss Carolyn Judd was commissioned a Methodist missionary in 1939, and sailed for Sumatra. She tells of meeting a little old lady at Medan who had shortly before become a Christian. She was so happy she held the missionary's hands while she chattered on and on in Chinese. She had been a Buddhist, but two days after she heard the Gospel story she accepted Christ. Someone asked her whether, now that she had become a Christian, she wanted to die and go to heaven. Her reply was: "No, I do not want to die. I want to live and tell others about Jesus." Since she became a Christian her daughter and son-in-law have also accepted Christ.—Ev. Christian.

INDIA

Continued from page 695

share with you my evangelistic experiences of the last two months.

Since it is the rainy season, most of the villagers spend the day in the paddy fields. We go wherever we can find any one. They do not get tired of hearing us. They read and buy our books.

Shankar Rao, a land recorder, owns a copy of the Bible. He knows it as well as we could expect an ordinary Christian to know it. He has asked Bro. Hostetler to come to his home sometime to explain the difficult parts of the Bible.

One day a young Hindu boy asked me for a copy of a song. God's Spirit is working within the hearts of many men. The Word of God will never perish. As such let us leave no stone unturned to proclaim the gospel to our lost brethren.

—B. Obadiah Paul Lal.

Garjan Memorial School

Our new term of school started in July. Bro. Hostetler has been appointed principal, and has started his work with a great deal of interest and enthusiasm.

We have 117 boys and girls, out of which 18 are Hindus and one is a Mohammedan. The school is going on as usual. The girls are busy getting ready toys and garments for the annual sale.

It will be interesting to know that there are two Hindu boys studying in our special Bible class. They seem to be interested in learning about Jesus Christ. We hope and pray that God will help them to accept Him as their personal Saviour.

We believe that no education is complete without possessing a clear and intelligent understanding of what it means to be a Christian and to live accordingly. We need your prayers for the boys and girls of our school so that His will may be done.

—Jasmine E. Pershadi.

Note: Obadiah is a young village Bible worker, and Jasmine is a teacher in the Middle school. They are both consecrated young people. —W. Hostetler.

SUNDARGANJ, DHAMTARI.

Increased Attendance

Time passes rapidly. It seems only a very short time since our rainy season began and soon it will have ended for 1942. It is a pleasure to see the growing crops develop, and already some rice fields show promise of a harvest although the crop is not assured as yet. In contrast to the last few years when there was a shortage, we find that most every one is rejoicing in the prospect of a good rice harvest. We wish that there might be a similar concern and helpfulness about a harvest of souls which Christ came to sow.

The condition of our Sunday school and church offers encouragement for which we are glad. Attendance has increased considerably since the close of the hot season. Some who seldom attend then are more faithful now in their attendance. Then, too, a number of pupils came back at the opening of school on July first and their return, besides increasing church attendance considerably, brings new life and interest. This year the high school class of the Sunday school has become so large that it was necessary to divide it. We are glad for the increase in the number of Christians attending our school. This should mean much to the Christian communities and to the church of the future. Our pastor's wife who has been ill for some time seems to remain about the same but in general the health of the community is quite good.

During the past two days our divisional superintendent of education who comes from Nagpur has been inspecting our schools. He is a Christian man, and has done a part of his study in England. We appreciate his attitude and are encouraged by his presence. Last evening in our home he related some of the experiences of the Tambaram Missionary Conference which he attended as an Indian delegate in 1938. It was profitable to get his impressions of that meeting, as well as to hear him relate the striking events. It is always interesting to hear of meetings wherein Christians of many lands and races participate in discussions pertaining to the church and that meeting of nearly four years ago reminds us of how difficult it would be to call a world meeting of today. It would even be difficult to find neutral soil on which to hold such a meeting, to say nothing about such matters, as transportation and the intermingling of the several nationalities. But some day jealousies, bitterness, and wars will cease and the redeemed of the Lord of all nations will together enjoy communion and fellowship with Him—Praise be to God for His redeeming love—which fits man for a joyful life of service and gives him perfect assurance and hope regarding the future.

—S. M. King.



SEWING CIRCLES

"The heavens declare the glory of God, nd the firmament sheweth his handywork."

* * *

Perhaps at no other season of the year are 'e reminded of the goodness of God, in His 'ork in nature as in these gorgeous autumn ays. We sometimes hear the thought ex-ressed that autumn is a picture of sadness r death, yet in it all what could be more eautiful than the quiet reality of going to st for further life?

How often the sleeping bulbs, the calm are trees, the russet underbrush remind us at all through the years, ever since the crea-on, a wise Creator has watched the world e has made, and at each recurring season He as worked and planned for the good of the ings He has made.

* * *

How we should love Him as we meditate n His wisdom and His marvelous care.

How we should trust His help and guidance these lives of ours. Perhaps the world has ot come up to His plan, nevertheless He still res for it. Perhaps His creatures are a dis-ppointment to His Father Heart, still He ves us and works as always for our good. ay we thank Him humbly and serve Him ithfully.

As we think of the approaching winter, we ed to be doubly grateful for the blessings at are ours and do all we can to help others to a higher nobler life.

HE MEETING OF THE ASSOCIATED SEWING CIRCLES

The 62nd semiannual meeting of the asso-ted sewing circles of the Lancaster Con-ence District was held at Mellingers urch, Lancaster, Pa., on Saturday, Sep-nber 26, 1942.

Devotional service was conducted by Bro. neon Garber followed by the regular busi-ss meeting with Sister Sue Metzler presid-g. Thirty-two adult and twenty junior cir-s answered to the roll call. The following port was given and accepted: Balance on nd, $130.07; received during the last six nths, $110.31; paid out $191.75; balance on nd, $48.63. Some of the causes for which ney was given are home missions, foreign ssions, Lancaster Mennonite School, East-n Mennonite School, La Junta and support two orphans which will be continued.

Sister Lydia Lehman told us of her work the clothing depot at Akron, Pa. Sister rgaret Horst then gave us a very interest-talk on different phases of the mission at Girls' Home of Reading, Pa. She told us many experiences, some pleasant and some pleasant. Her greatest joy is when the s come back home.

ister Elma Hershberger, a missionary on ough from Africa, brought forcibly to our nds her responsibility. By the time this is print she will probably be sailing for the ican field. May the prayers of the Church with her.

ro. H. D. Bomberger gave the first ad-ss after the noon hour on "The Grace of ience." Through faith we inherit pa-ce. "But let patience have her perfect k, that ye may be perfect and entire, nting nothing" (James 1:4).

ro. Mahlon Hess then discussed "The Di-sions of His Mercy," using for a text, Eph. 3:14-21. When we think of the great-ness and goodness of the love of God toward us, are we manifesting that love by helping others?

The last address was given by Bro. M. C. Lehman on "Experiences in European Relief Work." He told us of the condition of the world, sad indeed the many that are and will be starving. If the way would only be open that food could be sent. Will we pray to that end?

May we sisters in our Sewing Circles serve the highest there is to serve, "our heavenly Father," by doing what we can for **others**, as that word "others" was held before us throughout the meeting.

Nettie A. Leaman, Secy.

INSTILLING THE MISSIONARY SPIRIT IN OUR SEWING CIRCLES

By Mrs. Addis Cressman

The Sewing Circle is recognized by the Church as representing an important phase in her missionary program. Many avenues of service are open to us both at home and abroad, especially since the needs in Europe are so great and so urgent. Many times souls have been won for the Kingdom by administering to their material needs first and through that gaining access to their souls.

As we discuss this subject, I fancy I can read the thoughts of some of our brethren who think this is something which concerns the sisters only. But they too have an important part to perform in this phase of church work. Brother, do you encourage your wife and daughters to attend these meetings? Do you begrudge the money which they need to supply material for their work? Do you see to it that they have a way to get there or are you so occupied with your business that you feel you do not have time?

Sisters, when on a Sunday morning the sewing circle is announced for the following week, are you inclined to think you are too busy canning or house cleaning? We have often heard that in the Church there are "shirkers, jerkers, and workers." It is much that way in our sewing circles. The shirkers are those who do nothing at all. The jerkers are those who work occasionally. The workers are those who are faithful to their tasks and are found ready for service at each meeting. The latter group keeps the Circle going. The second group accomplishes little, if anything, and the first nothing at all. To which group do you belong?

A satisfactory bridge is one on which the load is evenly distributed over the entire structure. When a train crosses the bridge every important piece of metal bears its share of the strain. Failure to distribute the strain evenly may result in an accident. Did you ever stop to think that the sewing circle is often suffering from just such an uneven strain? Too many people shirk responsibility, laying it upon some one else who is already overburdened. Five come to sewing circle when there should be ten. Has the Lord called us to His service through the medium of the sewing circle and have we like the prophet Isaiah said eagerly and gladly, "Here am I, send me"?

While the souls of men are dying,
And the Master calls for you,
Let none hear you idly saying,
"There is nothing I can do."

Gladly take the task He gives you,
Let His work your pleasure be;
Answer quickly when He calleth,
"Here am I, O Lord, send me."

How to bring a missionary influence into our sewing circles—

1. Carefulness and much prayer in effecting an organization with the view of choosing the leadership from among those sisters who have an overflowing Christian life is one essential factor in promoting the mission spirit. Fellowship with the living Christ caused the hearts of the disciples to glow with enthusiasm. To have an overflowing life we must have a daily meditation upon God's Word.

2. The organization of our sewing circles should be characterized by unity. We must work together harmoniously, recognizing the diversities of gifts but the same Spirit (I Cor. 12:4). Every one who accepts the Lord Jesus Christ as Saviour receives a **gift. Every one** has **something** and **no one** has **everything.** Therefore we are mutually dependent upon one another. Self always mars the revelation of Christ, but Christ in us indwelling and controlling our lives is able to draw hungry hearts to Himself.

3. The work of our circles must be built on the sure foundation, which is Jesus Christ. Only then can we expect satisfactory results in our efforts to instill missionary influence in our circles.

4. To invite some missionary as guest speaker to our circles is a good means of promoting missionary influence. Our lives will be enriched, our sympathies aroused, and we will be able to pray more intelligently and work more diligently for them. Groups might decide that a certain mission study course should be conducted acquainting the circle with missionaries on the field.

5. Let us not forget the children. Let us do all we can to get them interested in missions. Do we make the children welcome at our meetings? Do we plan an occasional meeting with work in which they can help? Nothing is more important than winning the boys and girls for Christ. Where will the Church and the work and organizations of the Church of tomorrow be if we neglect the children? For Jesus' sake, for the Church's sake, for the child's sake, remember "There is a child here." New Hamburg, Ont.

—o—

Some one agonized in prayer to God that you might be born again. Will you agonize before Him for the 400,000,000 unevangelized people in Europe, and the 96,000,000 non-Protestants in America, that they may have the opportunity to experience the new birth? Your prayers can reach every one of them and will bear fruit in eternity for the glory of God. The Spirit of God commands us in I Timothy 2:1-4 to pray for "all men . . . for this is good and acceptable in the sight of God our Saviour; who will have all men to be saved and come unto the knowledge of the truth."—Europe's Millions.

EDITORIALS

Continued from first page

ties of several months ago, but it is the best we can do under the circumstances. Let us continue to pray for these laborers on the field, that their testimony may continue to be more and more effective.

Do not overlook the messages written by native Christians in India. We are sure our readers will appreciate messages of this kind coming from those who have learned to know the saving power of the blood of Christ.

For a number of issues our materials have crowded out *"gleanings"* of news from other missionary fields and lands. We are glad to include that feature again in this number. We hope to continue bringing to your attention some of the more significant movements and activities of other groups in other lands.

FULFILLING THE GREAT COMMISSION

Continued from page 693

verance, and prayer and multiplied gifts to the end that in many Jewish hearts the day may dawn and the shadows flee away and the greatest Jew of all time and eternity be there exalted as Lord and Messiah to the glory of God the Father.

Kitchener, Ontario.

CHURCH SUPPORTING MISSIONARY PROJECTS

Continued from page 691

start by financing all their own church expenses. The General Board owns the Home and is hoping to amortize it within a few years so that it will become a mission station free of financial obligations. Some contributions have been received for this purpose but we still need over $2,000. Then also the Board is supporting Brother and Sister P. A. Friesen as workers in this mission, but the Denver members are paying the rent for a hall and all other expenses in connection with the hall and are hoping to soon buy or build a suitable place of worship.

Our Mexican work in the three different fields has been showing encouraging progress. We wish to call attention to the fact that a little meetinghouse which was bought soon after opening the Mexican work in La Junta has now been completely remodeled and developed into an attractive place of worship. The Mexican people have contributed much in labor and money toward making this possible. When new converts realize their responsibility and place their shoulder to the wheel to help the advancement of the cause of Christ, it is a sign which points toward a healthy development.

Our rural work has been steadily growing, but there are many opportunities for us in this field which have not yet been taken hold of. We are hopeful that during the coming year there will be many workers placed into the rural fields.

There seems to be a strong conviction among the majority of our people that China is a field ripe for us, and I believe this is of the Lord. He is bringing this conviction to many of us so that the moment the way is open we will be ready to immediately go into this field. We appreciate the contributions that are beginning to trickle in for the opening of this work, and somehow we feel that the moment the definite word goes out, that the Mennonite Church is now opening work in China, there will be a generous response throughout our churches. May we put China definitely on our prayer list, and as opportunity presents itself may many congregations have a study of China as a part of their Mission Study work for this winter.

We are glad the work in India is continuing in spite of a depletion of our forces, and by the aid of native workers the evangelistic program in India is moving on in a very encouraging way. We trust the Lord will overrule all these present emergencies for His glory.

So far, the present World War has not seriously hindered our work in South America. We have been able to return Bro. and Sister Shank to the field, but did not deem it wise to try to introduce any new workers until after political relationships clear up a bit more in Argentina. Truly these are days of great opportunities for Christians. They are dark days, but our lights should shine all the brighter because of this. Elkhart, Ind.

"COME . . . WITH ALL SPEED"

Continued from page 692

name. They carry in their hands the Sword of the Spirit which is the Word of God. They proclaim the same message that the prophets and the apostles proclaimed. They believe in their message; they are also ready to live by it; and in the name of their King, they are ready to die in the task of proclaiming it. What their King says they will do; where He sends they will go; and when He says, "It is enough," they will lay down their tasks and prepare to present themselves to their King.

These words we have just written refer to the ideal ministers of Christ. Not all who go forth have been called by the King. Not all have felt the urge of the Holy Spirit to do His blessed will. Some have gone out with motives that are unworthy and with aspirations that are not founded on the Gospel of Christ. But we praise God that the number of those who have gone out under the true banner and with the real love of God in their hearts, is more than we can name. In every century since Christ these true witnesses have gone forth and have done a work that God has blessed.

Why This Urgency and Haste?

Delay may mean disaster and certain doom. To Nineveh only forty days were given in which to change their attitude toward God. To the city of Johnstown only a few hours or even less time was granted until the awful flood was upon them. "Go ye swift messengers," said the prophet to those who should proclaim to Ethiopia its coming doom. While the clock ticks its hours away, thousands of souls cease their earthly existence. Thousands of these die unsaved. Evil is organizing throughout the world.

Only the mercy of God has delayed the end of time until now. We know not when that day of mercy shall end. "Go and tell and keep on telling," is the challenging command. At no time since Christ's day have the Christian people fully obeyed the command of Jesus.

Carey, with the map of the world before him, marvelled that so much of this great earth lay in heathen darkness. The Moravians, in their zeal to reach to the far corners of the earth, made their way to the icy regions of Iceland and Greenland. They were also the first who went to South America. John G. Paton braved the dangers of the south-sea islands; Livingstone forced his way through the deep and dangerous forests of Africa. Allen Gardiner gave his life in the bitter struggle to save the Indians on the cold, bleak shores of Tierra del Fuego; all of these were pioneers in the attempt to obey the command of Christ to go into all the world.

But still the urgency is great; still there is need of haste to obey this command. There are yet millions of Indians in South America who have never heard the Gospel, and millions of white people who are still far away from the salvation that is in Christ Jesus. There are yet vast regions in Africa where people live in the darkest heathendom. There are yet millions of people in China and Japan who have never heard the Good News of the Kingdom.

In Argentina, that little corner of God's world where we have begun our work for the Master, there are still hundreds of towns of from 3,000 to 10,000 inhabitants where no permanent mission work has been begun.

To our friends who read these lines we would leave these final words before we return again to our work in Argentina. Remember, the task is not yet done; the fields are still white for the harvest; there are yet few laborers in the field; the urgent call of the Master still rings in our ears: "The gospel must first be published among all nations." Let us keep on until the Master says, "It is enough."

Pehuajo, F. C. O., Argentina, S. A.

Gleanings . . . .

WESTERN ASIA

The American Christian Literature Society r Moslems, is an organization that began 1911 as a branch of the Nile Mission ress, and in 1915 widened its field to in- ude Moslems in all lands. It has a strong angelical basis, and from the outset has d co-operation from Christians of many nominations. The Society itself prints thing, but carries out its purpose of spread- g the Gospel through the printed page by oviding the publishing agencies of mis- ons with funds for the production of litera- re. There are advisory and co-operative mmittees in the various language areas of e Moslem world. A total of over $225,000 s been given for this purpose since 1911 d grants-in-aid made to the following untries: North and South Africa, Egypt, abia, Iraq, Iran, Palestine, Syria, Turkey, bania, China, Turkestan, India, Malaysia, tch East Indies, Cyprus and Bulgaria.

At present, Christian missionary forces are behind the Moslem press in both period- ls and books. One Arabic firm in Cairo ne issues a biography of a Moslem leader ery month. Newspapers pour faster than er from the presses in the great cities, and d their way further than ever into the untryside. Yet there are vast areas in the rld where there is little or no literature of y description; native Christian churches ose entire supply of Christian literature uld be tied up in a handkerchief. Further- re, literates are increasing rapidly in ev- Moslem land as a result of government ools and, in some lands, compulsory ed- ation; yet this government instruction is en more subtly hostile to religion than if were outright atheistic. This produces a ing tide of indifference to religion. The blem calls for more than human wisdom. e task of producing Christian literature is t altogether one of translation; it calls for digenous effort, for the convert from Is- n, if he has any literary talent, is by far most effective writer for Mohammedans. The Moslem World.

READ IT AND PONDER

Here is a word from the mouth of an athe- that should make every Christian man l woman stop and ponder. It is not new, is worth repeating:

Did I firmly believe, as millions say they that the knowledge and practice of reli- n in this life influences destiny in an- er, religion would mean everything to me. would cast away earthly enjoyments as ss, earthly cares as follies, and earthly ughts and feelings as vanity. Religion uld be my first waking thought, and my image before sleep sank me into uncon- usness. I should labor in its cause alone. would take thought for the morrow of rnity alone. I would esteem one soul ned for heaven worth a life of suffering. thly consequences should never stay my d, nor seal my lips. Earth, its joys and its griefs, would occupy no moment of my thoughts. I would strive to look upon Eternity alone, and on the immortal souls around me, soon to be everlast- ingly happy or everlastingly miserable. I would go forth to the world and preach to it in season and out of sea- son, and my text would be: 'What shall it profit a man if he gain the whole world and lose his own soul?'"

REVIVAL IN NORTH CHINA

The Scandinavian Alliance Mission sends a report of a revival in its North China field. The outlook for the work there was such that the missionaries felt that the only way out was to come together for prayer. The results were seen, first in small beginnings, then in a revival that included nearly all the Protestant forces in that section. There were no special speakers; and before the leader of the meetings reached the point of his message, someone would get on his feet and confess, or testify, then the whole group would break down, and hatreds, coldness, indifference and unbelief melted away. Three daily meetings were held, and most of them ran over-time; it seemed impossible to stop them. Missionaries were filled with the Spirit, some who had been at enmity for years came together in confession of their sin. This state of affairs went on for about six months, with the missionaries coming to the meetings for a few days, or a few weeks, then returning to their work, while others came. One of them wrote:

"Many of the missionaries have gotten an enlarged vision of His work, not simply our own scattered fields, but a united front, all for one and one for all. He is showing us a new way of doing mission work, one in which we come together for prayer and revival and victory, a victory which precedes the missionary back to his own station. The Lord has revealed to us three stages of the revival: (1) Missionaries, (2) Chinese Evangelists, (3) Lay Christians. Next is forward evangelism to the lost, not for any one denomination but for **Him.**"

The same kind of renewal is occurring among the native Christians. It is further reported that the authorities have put no hindrance in the way of the meetings. It is said also that the revival there has straightened up a lot of doctrinal questions even though it was not so intended at first. This has not come about by some learned person expounding the Bible but it has resulted from the simple filling of the Holy Spirit. The missionaries have been set on fire for souls as never before.—Evangelical Christian.

EUROPE

Dark Days in Spain

For the Protestant forces in Spain the outlook is decidedly black, according to the Spanish and Portuguese Aid Society. Public worship services are forbidden everywhere except in Seville and Madrid; but pastors meet their people in their homes, and by means of Bible study, prayer and praise, keep alive the evangelical faith. The five existing day schools of boys and girls are threatened by a new government regulation forbidding co-education. The law is generally attributed to Jesuitical influence. Consequently the schools at Torne, Prado, Oliviera do Douro and Bomfim now take only boys; those at Candal and Marianos in Lisbon, take only girls. An evangelist of Villaescusa, imprisoned for some time, has been released, but the quality of Franco's generosity is tempered by the order that he must not live within 100 miles of his home town. This amounts to almost certain starvation, for no Protestant can find employment in an unknown place. Other evangelists are still in prison. Food conditions everywhere are appalling.

But the picture is not all black. In general, the work is advancing. In the ten Sunday schools there are 500 children under instruction, while Bible classes and conferences are

Continued on page 704

AWAKE THY CHURCH

By C. URQUHART

O God of love, Thine eyes look down
On blood-stained field and shattered town;
The widow's tears, the orphan's cry,
The wounded soldier's agony,
Are known to Thee; Thy children's woes
Are not forgot; their Father knows.

Great Judge of all, defend the right;
Cause right to triumph by Thy might.
Our righteousness we dare not plead;
Yet save us in our utmost need.
Our sins are many in Thy sight.
Forgive us; and defend the right.

For those we love, O Lord, we ask
That Thou wilt help them in their task.
'Tis Thine to save alive or kill;
Bring them safe home, if such Thy will.
And may they trust, amid the strife,
In Christ who gives eternal life.

Lord God of hosts, whose mighty will
Makes wrath of man to praise Thee still,
By this shed blood, these bitter tears,
Prepare the coming of those years
When righteousness and peace shall reign
O'er hill and valley, sea and plain.

Jehovah God, Thy promise stands,
Whate'er the fate of kings or lands.
Before the dawn the night grows dark.
Awake Thy church on earth to mark,
'Mid lust and hate, 'mid fire and sword,
The nearness of the Coming Lord.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

SEPTEMBER, 1942

GENERAL

Josephine Schrock	5 00
Rudy Borntrager	4 00
Fentress Dist Va	80 00
Harold Stutzman	2 00
Two Sisters Pa	20 00
A Bro Pa	57 00
Forks Cong Ind	44 16
Sharon SS O	41 80
A Bro & Sis of SE Clinton Dist Ind	25 00
Oak Gr & Pl H Congs O	111 51
Providence Cong Va	23 45
Matt 28:18 and 19 Nebr	6 00
Esther Nice	100 00
A and W Ind	10 00
Mr and Mrs Steve Plank	41 50
Goshen College SS Ind	18 81
Mrs Irena B Loucks	25 00
Ben Slagell	10 00
E Bend SS Cl Ill	17 00
A Bro & Sister O	30 00
Dr & Mrs Adam Kauffman	5 00
Chris Gardner Est Ind	509 56
A Bro & Sis Beech Cong O	10 00
Mountain View Cong Mont	7 25
Mr & Mrs Leslie Byler	50 00
Fairview Cong Oreg	335 91
Elmer M Petersheim	25 00
Crystal Springs Cong Kans	28 48
Mt Zion Cong Mo	1 00
Simon Hershberger	10 00
No Name O	15 00
A Bro & Sister Ia	30 00
Goshen College SS Ind	25 95
Coalridge Cong Mont	5 00
E Union Cong Ia	100 00
Iowa City Cong Ia	9 49
Alpha Cong Minn	14 04
Sugar Creek Cong Ia	146 92
Northern Dist Va	35 00
Blenheim Cong Ont	38 40
Bright Mission Ont	20 00
Beech Cong O	118 64
Bethel Medina Co SS O	99 00
O Grove W Liberty SS O	120 75
Martins Creek SS Cong O	43 00
Crown Hill Cong O	100 00
Medway SS O	21 10
Bethel WL SS O	65 15
South Union SS O	138 16
	2,800 03

INDIA

GENERAL

Mr & Mrs Owen J Miller	50 00
Gulfhaven SS Miss	25 00
Detroit Miss Cong Mich	2 42
George and Ida Beare	15 00
A Bro & Sister Mich	10 00
A Sister Belleville	10 00
Upper Deer Creek SS Ia	29 41
Goshen College SS Ind	9 90
A Bro & Sis Mich	15 00
Mt Joy SBS Pa	12 50
Landis Valley SS Harry Diffenderfer Cl Pa	10 00
Groffdale Cong Pa	78 00
Conestoga SS Harvey Beiler Cl Pa	10 00
Roanoke Cong Ill	49 07
Science Ridge SS Ill	38 04
Fairview Cong Oreg	10 00
Zion Cong Oreg	62 03
Deep Run Cong Pa	112 88
Doylestown Cong Pa	33 97
Thomas Cong Pa	50 15
Bethel Cong Mo	21 82
East Holbrook Cong Colo	10 00
La Junta Cong Colo	17 54
Nappanee Cong Ind	40 00
Bowne Cong Mich	15 00
Goshen College SS Ind	9 77
Anonymous N D	5 00
Red River Valley N D	15 00
Milford AM Cong Nebr	26 87
E Fairview Cong Nebr	29 88
Northern Dist Va	10 31
Wideman SS Ont	40 72
A Sister Ont	100 00
Hagey Cong Ont	18 00
Floradale Cong Ont	21 70
Annual Meeting Offg Ont	109 26
	1,124 24

INDIA MISSIONARY

Matt 6:3 Kans	5 00
Willow Springs Cong Ill	50 89
E Bend SS Dr Troyer Cl Ill	20 75
Salem SS Tofield Alta	37 50
Salem Cong Alta	37 50
Blooming Glen SS Pa	112 50
Sycamore Gr Cong Mo	43 97
Penna Cong Kans	15 44
Spring Valley Cong Kans	25 00
Hesston Cong Kans	50 00
Goshen Cong Ind	74 30
Clinton Frame SS Ind	112 50
Elkhart Cong Ind	37 50
E Fairview Cong Nebr	36 29
Floradale Cong Ont	15 95
L Deer Creek SC Ia	10 60
W Union SC Ia	18 75
E Union SC Ia	37 20
Central Fulton Co O	37 50
Lockport SS O	49 06
W Clinton SS O	58 75
Martins SS O	37 50
	924 45

MISSIONARY CHILDREN

Fairview SS Mich	45 00
Mr and Mrs Glen E Yoder	10 00
Big Rock SS Alta	14 50
Loyal Workers Salford SS Pa	25 00
Oak Gr SS WL O	15 00
S Union SS O	5 79
	115 29

EVANGELIST

J H Eigsti	25 00
Wideman YPM Ont	25 00
South Union SS O	59 00
Beech SS O	60 00
	169 00

BIBLE WOMEN

Holdeman SS Roy Hartzler Cl Ind	19 06
N Goshen Cong Ind	50 00
Bowne SS Mich	12 50
S Union SS O	54 50
	136 06

EDUCATIONAL

Mr & Mrs Owen J Miller	50 00
T K Moyer Cl Pa	25 00
A Sister Va	75 00
Midland SS Mich	12 00
Maple Gr SS Ind	12 50
Waterloo SS Ont	25 00
S Union SS O	8 00
	207 50

ORPHAN

Fulton SC O	44 00
Forks Cong Ind	31 13
Beacon Girls Lititz Pa	11 00
N Pomona SS Calif	22 00
Nettie Glick	29 00
Landisville SS Prim Cl 1, 2	11 00
Mrs Norman Moyer Cl Pa	11 00
A Bro & Sister Pa	20 00
Mt Pisgah Cong Mo	4 60
Willow Springs SS Pr Dept Ill	9 00
Yellow Creek SS Ind	104 00
Polly Miller's SS Cl (Howard-Miami Ind)	3 50
Shore SS Ind	11 22
Bl Gl SS Robert Nase SS Cl Pa	22 00
Sugar Creek Pri Dept Ia	15 01
Waterloo SS Ont	22 00
E Zorra AM Cong Ont	11 00
St Jacobs Sr SC Ont	22 00
Bethel SS Medina Co Cl 5 O	9 00
Class 7	11 00
Class 8	11 00
Class 9	9 00
Class 10	11 00
Class 11	11 00
Class 13	9 00
South Union SS O	34 63
	509 09

WIDOW

Almira SS Ont	11 00
Dorcas SC Alpha Minn	11 00
E-town SS Edna Ebersole Cl	5 50
Oak Gr SS Ch Co Sis Cl O	6 00
A Bro & Sister Pa	5 50
Shore SS Ind	10 00
Bethel Med Co SS Cls 1 2 3 4 O	5 50
Class 6	5 50
Class 12	5 50
S Union SS O	5 00
	70 50

MEDICAL

Miss B Risser	20 00
S Union SC W L O	10 00
Kidron SC O	10 00
St Jacobs Sr SC Ont	7 50
S Union SS O	45 00
	92 50

FAMINE

J H Eigsti	10 00
A Bro & Sister Mich	7 00
Vernon F Eigsti	10 00
	27 00

PERSONAL

A Sister Va	100 00
Sugar Creek SS Cl Ia	18 78
	118 78

LEPERS

D I S W Ont	20 00
Total for India	3,514 41

SOUTH AMERICA

GENERAL

Gulfhaven SS Miss	25 00
Detroit Miss Cong Mich	2 41
Pleas View Cong O	13 93
A Bro & Sister Mich	15 00
Mt Joy SBS Pa	8 39
A Bro & Sister Pa	100 00
Willow Springs Cong Ill	43 55
Freeport Cong Ill	131 78
Chicago Home Miss Cong Ill	15 00
Hopedale Cong Ill	70 00
Filer Cong Ida	12 79
Salford SS Pa	87 15
A Bro & Sister Bally Pa	50 00
Schellsburg Cong Pa	2 00
E Holbrook Cong Colo	10 00
Mt Zion Cong Mo	3 00
La Junta Cong Colo	17 54
Nappanee Cong Ind	20 00
Joe I Hershberger	25 00
Milford AM Cong Nebr	26 87
Floradale Cong Ont	31 05
Hagey Cong Ont	15 00
A Sister Ont	100 00
Zurich SS Ont	11 10
Poole AM SS Ont	60 00
Elmira Cong Ont	20 00
Annual Meeting Offg Ont	109 26
Beech Cong O	87 87
	1,113 69

MISSIONARY

Samuel R Hoover	10 00
Mark and Clara Hertzler	30 00
E-town SS Pa	124 36
E-town SS Benj Keener Cl Pa	15 00
Mount View Cong Alta	15 00
Mountain View Cong Mont	23 26
Souderton SS Pa	37 50
Pleas Val Cong Kans	37 50
Elkhart Cong Ind	25 00
Middle Dist Va	53 67
Waterloo SS Ont	112 50
E Zorra AM Cong Ont	75 00
O Grove Y Wom SC O	20 00
Orrville Wom Miss Mtg O	10 00
Martins Creek SC O	5 00
Central, Clinton, and Lockport SC O	20 00
S Union SC W Liberty O	5 00
Mah & Colum SC O	20 00
L Deer Creek SC Ia	9 80
St Jacobs Sr SC Ont	10 00
Martins SS O	37 50
	696 09

MISSIONARY CHILDREN

E-town SS Pa Ruth Gish Cl	6 25
Lois Gish Cl	6 25
John Hertzler Cl	3 12
Sharon SS Alta	75
Central SS Girls Cl O	50 00
	66 37

EVANGELIST

E Bend SS Cl 5 Ill	2 35
Carpenters Cong Pa	7 00
Midland SS Mich	23 00
Maple Gr SS Ind	28 00
Shore YPBM Ind	9 10
E Union Cong Ia	100 00
Waterloo SS Ont	25 00
	194 45

BIBLE READER

Berea SBS Ind	7 05

ORPHAN

E Chestnut St SS Annie Newcomer Cl Pa	6 00
L Deer Creek SC Ia	10 07
	16 07

POOR FUND

Philip Moser	3 00

PUBLICATION

Hershey SS Pa	31 00
Total for South America	2,127 72

AFRICA

Maple Gr NW Cong Pa	36 00
Bowne Cong Ind	16 00
Elmira Cong Ont	20 00
Vincent Cong Pa	240 00
A Bro & Sis Bally Pa	50 00
Total for Africa	362 00

CITY MISSIONS

ALTOONA, PA.

Allensville Cong Pa	107 10
Kaufman Cong Pa	21 00
Weaver Cong Pa	11 28
Dist SS Conf Pa	87 00
	226 38

CANTON, OHIO

O Grove & Pleas Hill Congs O	10 00
Crown Hill Cong O	1 00
Martins Creek SS O	23 00
Pleasant View YPBM	9 10
Canton Cong O	21 00
Canton SS O	5 37
Eastern O Womens Mtg	42 33
Fulton Co YMP Lit O	10 00
Sister Bixler	2 00
Eccl 11:1 Ia	2 00
Lockport SS O	50 00
	175 80

CHICAGO MISSION, ILL.

Undenhier Ia	1 00
Shore Friends Ind	8 00
Verle Hofman	10 00
Esther Widmer	1 00
Fisher Boys Ill	3 00
Ben S Gerig	20 00
F N Burkey	5 00
Dale Hirstein	10 00
Berdene E Byler	20 00
Ethel Boyer	1 00
A Mem Freeport Cong Ill	5 00
	84 00

DENVER MISSION, COLO.

Harrisburg Cong Oreg	82 15
Yoder Cong Kans	30 00
	112 15

DETROIT MISSION, MICH.

Mr and Mrs Dick Culp	4 00
Cong Offg Detroit Mich	10 96
Mr & Mrs Owen J Miller	25 00
Lockport SS O	50 00
Nappanee Cong Ind	25 00
Holdeman Cong Ind	31 96
Olive Cong Ind	77 33
	224 25

FORT WAYNE MISSION, IND.

Cl 16 Kidron SS O	15 00
Bible Cl Belmont Ind SS	10 00
Mr & Mrs Owen J Miller	25 00
Lockport SS O	50 00
Nappanee Cong Ind	25 00
Holdeman Cong Ind	31 96
	156 96

HANNIBAL MISSION, MO.

Yoder Cong Kans	20 74

IOWA CITY MISSION, IA.

Wellman Cong Ia	28 40
Manson Cong Ia	90 76
Sugar Creek SS Cl Ia	3 16
	122 32

IOWA CITY BLDG. FUND

E Union Cong Ia	18 12

JOHNSTOWN MISSION, PA.

Thomas Cong Pa	25 67
Dist SS Conf Pa	172 00
Kaufman Cong Pa	18 13
Stahl Cong Pa	16 85
Weaver Cong Pa	20 36
Oak Grove Cong Pa	2 70
Altoona Mission Cong Pa	10 00
Glade Cong Md	5 22
Rockton Cong Pa	7 00
Pl Grove Cong Pa	7 00
	284 93

KANSAS CITY MISSION, KANS.

Southern District Va	50 00
Linn SS Mo	3 00
Crystal Springs Cong Kans	28 48
Mt Zion Cong Mo	2 00
E Fairview Cong Nebr	23 39
Reimbursement	6 15
Leda Grove	1 00
Kidron Sewing Circle O	10 00
K C Prim SS Kans	4 69
Margaret Yoder	1 00
Marie Kauffman	9 00
K C Cong Kans	16 85
	156 20

LIMA MISSION, OHIO

Lockport Ch Fulton Co O	115 74
Oak Gr WL SS O	25 00
Log & Cham Cos Miss Mtg O	74 89
	215 63

LOS ANGELES MISSION, CALIF.

Friends Mich	5 00

MEXICAN MISSION, CHICAGO, ILL.

Mt Pleasant Ia	5 00
A Menn Freeport Cong Ill	50 00
Belmont SS Ind	
Mrs Cora Buzzard Cl	2 6
Mrs Cora Buzzard Cl	3 6
Nappanee Cong Ind	20 00
Elkhart SS Mrs Enos Mumaws Cl Ind	8 00
L Deer Creek Cong Ia	39 1
	128 3

PEORIA MISSION, ILL.

Metamora SS Ill	40 0
Hattie Cornish	3 0
J M Gingrich	10 0
Wm Nofziger	5 0
J D Smith	1 0
Peoria Miss Cong Ill	25 0
M Schrock	1 0
Mrs Cripe	1 0
Tele Toll	1
Hopedale Cong Ill	5 0
E Swartzendruber	5 0
	96 1

PORTLAND MISSION, OREG.

Filer Cong Ida	13 7
Harrisburg Cong Oreg	82 1
	95 8

TORONTO MISSION, ONT.

Herbert Groh	5 0
Eph Habermehl	2 0
Rebecca Hoffman	1 0
M R Good	75 0
Kitchener Cong Ont	65 2
Wideman SS Ont	29 0
A Sister Ont	25 0

Elmira Cong Ont	10 00
Waterloo Cong Ont	50 25
	262 50
Total for City Missions	2,385 29

CHARITABLE INSTITUTIONS

KANSAS CITY CHILDREN'S HOME, KANS.

Pigeon Mich Pri SS	6 00
Mrs Mock	5 00
W Union SC Ia	2 00
A Friend in Nebr	1 00
Mrs A G Fleming	5 00
A Student at Hesston Kans	8 75
Wilma Diener	1 00
Melvin Gingerich	3 00
David and Fannie Plank	5 00
Tobias Bontrager	3 00
Rufus Gingerich	2 50
A Worker at Childrens Home Kans	3 00
Southern Dist Va	50 00
Mem Freeport Cong Ill	5 00
Mt Zion Cong Mo	1 00
Milford AM Cong Nebr	25 95
	127 20

ORPHANS' HOME, OHIO

A Bro & Sister Mich	5 00
Mrs M S Yoder	1 00
Tri Dept Pigeon Mich	2 00
Adam Short	1 00
Warwick Dist Va	15 87
Mem Freeport Cong Ill	5 00
Springs Cong Pa	7 50
Thomas Cong Pa	6 00
Cog & Cham Cos Miss Mtg O	149 78
	193 15

HOME FOR THE AGED, ILL.

Produce	22 03
Maintenance	8 00
Live Stock	42 46
Special Support	718 93
Personal Support	156 00
	947 42

LA JUNTA HOSPITAL, COLO.

Hopedale Cong Ill	35 00
Lockport SS O	50 00
Springs Cong Pa	7 50
Thomas Cong Pa	6 00
Income from Patients (Aug)	7,317 81
Endowment Income (Aug)	818 34
Income from Patients (July)	7,991 10
Endowment Income (July)	411 17
Nadia Driver	50
George Holderman	5 50
	16,642 92

LA JUNTA NEW NURSES HOME

Jacob A Shenk	150 00
Mary Esther Miller	5 00
Mem Freeport Cong Ill	25 00
Fruderton Cong Pa	15 00
	195 00

LA JUNTA HOSPITAL NURSE

Elton SC O	45 00
Aaron SC Sask	2 50
Appanee SC Ind	10 00
Ashen College SC Ind	5 00
Union SC W Lib O	5 00
E Jacobs Sr SC Ont	2 50
	70 00

LA JUNTA HOSPITAL—WING

Belleville Cong	70 56

OLD PEOPLE'S HOME, OHIO

Special Support	611 60
Produce Sold	31 35
Live Stock	34 05
Providence Cong Va	2 00
	679 00

LA JUNTA SHEET AND BLANKET FUND

Appanee SC Ind	5 00
Ashen College SC Ind	5 00
	10 00
Total for Char Institutions	18,935 25

OTHER FUNDS

AMERICAN BIBLE SOCIETY

A Bro Towamencin Pa	10 00

BLACK HAWK CHURCH BLDG.

Lea Cong Ind	12 00

BOARD OF EDUCATION

Bethany Cong Mich	30 23
Thomas Cong Pa	6 00
Springs Cong Pa	7 50
	43 73

BOOKLET OF PRAYER

Sewing Circles	57 00

BRAESIDE HOME

Receipts for month of Sept	2,088 50

CHINA

Brother Colo	6 00
Brother O	1 00
Bro & Sister Ind	10 00
Mt 28:18 and 19 Nebr	5 00
Bro & Sister Mich	5 00
Ethern Dist Va	100 00
Elder YPM Ont	20 00
	147 00

COMMISSION FOR EDUCATION

Eccl 11:1 Ia	1 00

CHURCH AND MISSION NEWS

Zurich SS Ont	8 75

C. O. D. SUPPORT, ONT.

Waterloo Cong Ont	64 00
Toronto Mission Ont	10 00
Geiger Cong Ont	21 00
Latschar Cong Ont	38 00
Elmira Cong Ont	54 52
Kitchener Cong Ont	50 00
Cedar Grove Cong Ont	6 25
Vineland Cong Ont	20 00
Shantz Cong Ont	25 00
Floradale Cong Ont	24 89
	313 66

CONFERENCE WELFARE

Shantz Cong Ont	15 00
Cedar Grove Cong Ont	4 00
Blenheim Cong Ont	15 00
Latschar Cong Ont	23 25
Vineland Cong Ont	12 00
Snyder Cong Ont	9 30
Hagey Cong Ont	16 20
Geiger Cong Ont	12 60
Morrisons Cove Cong Pa	4 00
Glade Parsonage a-c Md	25 00
	136 85

COLPORTAGE AND TRACTS

Elkhart SS Cl 26 Ind	20 00
Nappanee Cong Ind	15 00
Salem Cong Ind	31 16
	66 16

CULP MISSION, ARK.

Gulfhaven SS Miss	10 00
Penna Cong Kans	16 15
Hutchinson Miss Cong Kans	20 00
Matt 28:18 and 19 Nebr	5 00
	51 15

EASTERN MENNONITE SCHOOL

Eccl 11:1 Ia	2 00
Sycamore Grove Cong Mo	34 00
Thomas Cong Pa	6 00
Springs Cong Pa	7 50
	49 50

GENERAL CONFERENCE EXPENSE

Woodland Miss Cong Kans	8 11

GENERAL SEWING CIRCLE

Receipts from Ont SCs	99 00

HESSTON COLLEGE

Alta-Sask Conf Dist	186 05

HOUSE OF FRIENDSHIP

Blenheim Cong Ont	15 40
Cressman Cong Ont	17 53
A Sister Ont	10 00
Elmira Cong Ont	10 00
DJSW Ont	10 00
E Zorra AM Cong Ont	7 50
Wellesley AM Cong Ont	5 00
	75 43

JEWISH WORK

A Bro O	1 00
Esther Nice	50 00
Lake Region Cong Minn	5 00
DJSW Ont	10 00
	66 00

JOHNSTOWN BIBLE SCHOOL

Schellsburg Cong Pa	2 00

DISTRICT FUNERAL FUND

Fairview Cong N D	21 00
Lake Region Cong Minn	15 48
	36 48

DISTRICT STAMP FUND

Northern Minn	1 82

LANCASTER HIGH SCHOOL

Eccl 11:1 Ia	5 00

MEXICAN WORK, COLO.

A Mem Freeport Cong Ill	50 00
Mr & Mrs Owen J Miller	25 00
Goshen College SS Ind	13 65
Goshen College SS Ind	20 56
L Deer Creek Cong Ia	39 10
Detweiler Cong Ont	6 41
	154 72

MEXICAN BORDER WORK, TEXAS

Roanoke YPBM Ill	19 87
Linn SS Mo	2 75
South Union SS O	17 00
May Yoder	5 00
Ira Yoder Fund	10 00
	54 62

MILLERSVILLE ORPHANAGE

A Bro Towamencin Pa	10 00

MISSION AID FUND

Towamencin SS Pa	44 94
Providence Cong Pa	18 00
	62 94

MISSION LITERATURE

Morrisons Cove Cong Pa	4 00

OZARK MISSIONS

Spring Valley Cong Kans	10 00

NORTHERN MINN. WORK

Fairview Cong N D	17 41
Red Top Cong Mont	12 77
Goshen College SS Ind	15 54
W Union Cong Ia	50 00
Goshen College SS Ind	18 40
Pea Ridge Cong Mo	6 00
Goshen College SS Ind	7 69
Newport News Miss Va	10 68
	138 49

PERSONAL

Spring Valley Cong Kans	12 50
Robert Showalter	15 00
Olive Cong Ind	84 41
	111 91

PARAGUAY INDIAN MISSION

A Bro O	1 00
Goshen College SS Ind	2 15
Goshen College SS Ind	2 30
	5 45

PEACE PROBLEMS COMMITTEE

Lake Region Cong Minn	1 65

RURAL MISSIONS

Nappanee Cong Ind	15 00
Nappanee Cong Ind	30 00
Leo Cong Ind	42 96
Blough Cong Pa	30 00
Hagey Cong Ont	20 00
A Sister Ont	5 00
A Sister Ont	50 00
Weber Cong Ont	13 38
Elmira Cong Ont	10 00
St Jacobs Cong Ont	25 00
Blenheim YMCF Ont	10 00
Mt Zion Cong Mo	1 00
	252 34

SEWING CIRCLE LETTERS

Mrs A J Metzler (July and Aug Report)	31 90

DISTRICT GENERAL

Coalridge Cong Mont	5 00
Red Top Cong Mont	21 86
Red Riv Valley Cong N D	15 35
Ont No 143	100 00
Rockton Cong Pa	7 36
Scottdale Cong Pa	42 02
Bethel Cong Mich	35 06
Zion Cong Mich	6 20
Fairview Cong Mich	72 39
Emma Cong Ind	26 50
Clinton Fr Cong Ind	75 00
Howard-Miami Cong Ind	91 14
Middlebury Cong Ind	56 71
Hopewell Cong Ind	60 00
Yellow Crk Cong Ind	102 00
Maple Grove Cong Ind	42 00
Shore Cong Ind	37 23
Plain Cong Pa	182 18
Perkiomen Meeting Pa	175 00
Springmount Cong Pa	71 75
Rockhill Cong Pa	73 45
Souderton Cong Pa	71 00
Perkiomen Mission Cong Pa	10 00
Bethel Cong Mo	6 15
Woodland Cong Kans	35 00
Manitou Springs Cong Colo	12 00
Pleasant View Cong Okla	3 47
Limon Cong Colo	5 25
Spring Valley Cong Kans	47 18
Mt Pisgah Cong Mo	2 75
Pleasant Valley Cong Kans	15 00
Mt Zion Cong Mo	9 65
La Junta Cong Colo	26 07
Filer Cong Ida	12 78
Bethel SS Ore	3 12
	1,557 62
Total for Other Funds	5,860 83

RELIEF FUNDS

NONRESISTANT RELIEF

Geiger Cong Ont	21 00
Floradale Cong Ont	30 57
Snyder YPM Ont	20 00
Cedar Grove Cong Ont	24 74
Hagey SBS Ont	12 00
Latschar Cong Ont	65 00
Biehn Cong Ont	50 00
A Sister Ont	5 00
A Sister Ont	100 00
Waterloo SS Ont	60 00
Shantz Cong Ont	17 61
Snyder Cong Ont	42 85
Hay AM Cong Ont	14 00
Poole AM SS Ont	44 00
Hagey Cong Ont	30 00
Elmira Cong Ont	30 00
Detweiler Cong Ont	9 20
Zurich SS Ont	14 38
Bothwell Cong Ont	5 53
Ont 180	5 00
East Zorra AM Cong Ont	18 52
Hay AM Cong Ont	8 85
Wellesley AM Cong Ont	129 15
Wideman and Almira Cong Ont	87 08
Floradale Cong Ont	36 95
	881 43

CIVILIAN SERVICE

A L Troyer	5 00
Pleasant View Cong Okla	10 00
Bethel SS O	260 00
Lick Creek Cong Mo	12 54
Claude Atherton	10 00
Fairview Cong N Dak	103 00
Mt Zion Cong Mo	7 00
Holly Grove Cong Md	26 86
Milford Cong Nebr	137 15
Cherry Box Cong Mo	32 10
Liberty Cong Ia	202 00
Bethel Cong O	273 00
Pleasant View Cong Mich	5 00
Berea Cong Mo	6 54
E Holbrook Cong Colo	38 50
Franconia Dist Conf Pa	1,527 12
Middle District Va	516 90
Northern District Va	1,051 15
Tennessee District	3 00
Warwick District	15 00
Cedar Grove Cong Md	175 00
Leetonia Cong O	26 26
Elkhart Cong Ind	8 00
A Family Va	10 00
Elkhart Congs Ind	252 50
Clinton Brick Cong Ind	157 22
Bethel Springs Cong Ark	15 00
Berea Cong Mo	4 00
East Bend Cong Ill	901 00
Britton Run Cong Pa	7 00
Plum Creek Cong Nebr	50 00
Martins Cong O	55 00
Ella Zook	2 00
Gulfhaven SS Miss	34 56
Bethel Cong Mich	100 00
North Goshen Cong Ind	160 00
Falfurrias Cong Texas	37 00
Rockton Cong Pa	14 37
Mattawana Cong Pa	10 00
Protection Cong Kans	131 23
Berlin Cong O	51 00
Martins Cong O	215 00
Conestoga Cong Pa	380 00
Crown Hill Cong O	309 36
Mattawana Cong Pa	110 75
Martinscreek Cong O	226 61
Kidron Cong O	800 00
Masontown Cong Pa	12 40
Sharon Cong O	120 00
Providence Cong Va	5 00
La Junta Cong Colo	69 64
Hopewell Cong Ind	390 00
Wood River Cong Nebr	3 00
Medway Cong O	66 66
Mt View Cong Mont	50
Beech Cong O	526 19
Maple River Cong Mich	55 20
Elkhart Cong Ind	54 79
Pleas Valley Cong Kans	62 21
Sheldon Cong Wisc	14 06
Howard-Miami Cong Ind	559 35
Zion Cong Ore	232 30
Sweet Home Cong Ore	20 00
Calvary Cong Kans	5 10
Croghan Cong N Y	160 00
Pleasant View Cong O	25 50
Portland Cong Ore	1 00
Walnut Creek Cong Ohio	700 00
Mrs Irena B Loucks	25 00
West Liberty Cong Kans	302 00
Pleasant View Cong Ind	44 59
Plum Creek Cong Nebr	27 00
Dr and Mrs Adam Kauffman	5 00
Hutchinson Miss Cong Kans	13 00
Zion Cong Mich	16 25
Turkey Run Cong O	29 50
Chicago Home Miss Cong Ill	232 30
Roanoke Cong Ill	160 00
Mountain View Cong Mont	50 00
Bethel Cong Ore	25 00
Albany Cong Ore	200 00
Dr Amelia Ziegler	2 00
Arthur Cong Ill	101 00
Weaver Cong Pa	29 80
Stahl Cong Pa	103 00
Weaver Cong Pa	22 80
Springs Cong Pa	56 72
Altoona Miss Cong Pa	30 80
Yoder Cong Kans	29 59
Limon Cong Colo	1 60
Sycamore Grove Cong Mo	63 90
Penna Cong Kans	26 61
Bethel Cong Mo	26 50
Spring Valley Cong Kans	150 70
Salem Cong O	93 92
Berea Cong Mo	6 00
Lick Creek Cong Mo	8 21
Elkhart Cong Ind	126 25
Middlebury Cong Ind	225 49
Burr Oak Cong Ind	69 74
Pigeon Cong Mich	126 80
Holdeman Cong Ind	1 00
Yellow Creek Cong Ind	302 00
Fernland Cong Mich	52 21
Goshen Cong Ind	500 00
Fort Wayne Cong Ind	38 06
Maple Grove Cong Ind	9 00
Emma Cong Ind	15 00
Coalridge Cong Mont	24 00
Red River Valley Cong N D	35 78
Nor Minn	18 18
Lake Region Cong Minn	111 10
E Union Cong Ia	372 00
Iowa City Cong Ia	17 68
Wellman Cong Ia	257 30
L Deer Creek Cong Ia	262 85
Sugar Creek Cong Ia	339 65
Salem Cong Nebr	275 50
Wood River Cong Nebr	115 00
Middle Dist Va	725 60
Northern Dist Va	399 00
Plain View Cong O	400 00
Central Cong Fulton Co O	1,407 75
Lockport Cong O	666 25
West Clinton Cong O	765 00
	21,108 60

AMISH CIVILIAN SERVICE

N E Am Ch Dist Nap Ind	126 70
King Cong O	43 00
S E Clinton Am Ch Ind	230 00
Holmes, Wayne & Tuscarawas Cos OO Am O	1,000 00
E Dist Ch Ia	111 00
D J F Miller Dist O	240 00
Byler Ch Belleville Pa	28 00
W Barrens Dist Ch Ind	153 35

Am Ch West O	73 20
E Centerville Am Cong Mich	102 00
OO Am West Cong O	100 00
West Dist Am Cong Pa	384 45
Middle West Ch Ia	27 85
S E Barrens Dist Cong Ind	7 50
Menno Mast Am Ch O	269 35
Eli Wagler's Ch Ind	52 32
S E Lower Pequea Dist Pa	162 25
OO Am S Dist Dover Dela	6 00
Graber Dist Ind	282 00
Nowata Co Am Ch Okla	48 30
No Middlefield Dist O	150 00
W Centerville Cong Mich	38 00
OO Am of Holmes, Wayne & Tuscarawas Cos O	1,000 00
	4,635 27

EUROPEAN WAR SUFFERERS

A L Troyer	1 00
A Sister Ill	15 00
Pleasant View Cong Okla	49 56
Clarence Center Cong N Y	41 24
Rock SS Pa	31 00
Cherry Box Cong Mo	5 00
Bethel Cong O	70 00
A Bro and Sister Ia	10 00
Berea Cong Mo	1 50
Southern Dist Va	10 00
Middle Dist Va	513 40
Fentress Dist Va	10 00
Northern Dist Va	55 00
Warwick Dist Va	105 22
Samuel R Hoover	5 00
Monroe Selzer	10 00
Conestoga Cong Pa	96 30
Elkhart Cong Ind	13 00
Elkhart Congs Ind	105 71
D J Gingrich	20 00
Britton Run Cong Pa	3 00
Mr and Mrs Owen J Miller	25 00
Martins Cong O	29 00
Gulfhaven SS Miss	33 50
Hopewell Cong Ore	10 00
Protection Cong Kans	22 00
Levi Bontrager	4 00
A Brother O	35 96
C M Burkhart	2 00
Miss B Risser	10 00
Masontown Cong Pa	34 10
Providence Cong Va	20 00
La Junta Cong Colo	10 00
Wood River Cong Nebr	6 00
A Bro and Sister Mich	3 68
Mt View Cong Mont	14 50
Spring Valley Cong Kans	5 00
A Bro and Sister Pa	5 00
Doylestown Cong Pa	32 00
Maple River Cong Mich	37 00
Waldo Cong Ill	25 00
Pleasant Valley Cong Kans	10 00
S Jay and Ida Hostetler	10 00
Milford Cong Nebr	20 00
Goshen College SS Ind	8 48
A Bro and Sister Va	100 00
Sweet Home Cong Ore	55 00
Calvary Cong Kans	3 60
M Swartzendruber	10 00
Matt 6:3	10 00
Portland Cong Ore	9 70
A Bro and Sister Mich	15 00
Linn Cong Mo	3 00
Ben Slagell	37 50
Stahl Cong Pa	11 00
Plum Creek Cong Nebr	55 00
Palmyra Cong Mo	11 75
Dr and Mrs Adam Kauffman	10 00
Zion Cong Mich	10 00
Maple Grove SS Pa	118 01
A Bro and Sister Mont	150 00
Chicago Home Miss Cong Ill	36 76
Mountain View Cong Mont	16 40
Mr and Mrs Leslie Byler	50 00
Fairview Cong Ore	35 00
Filer Cong Ida	14 64
Bethel Cong Ore	20 00
Albany Cong Ore	15 00
Finland Cong Pa	50 45
Rockhill SS YMBC Pa	20 00
Providence Cong Pa	28 00
A Bro Pa	20 00
A Bro Lansdale Pa	20 00
Conestoga Cong Pa	116 31
Yoder Cong Kans	10 00
Sycamore Grove Cong Mo	45 61
Bethel Cong Mo	12 50
Lakeview Cong N Dak	40 00
Clinton Frame Cong Ind	70 79
Emma Cong Ind	61 30
Hopewell Cong Ore	31 00
Goshen College SS Ind	7 27
Coalridge Cong Mont	90
Red Top Cong Mont	10 36
Red Top Cong Mont	14 62
Ia-Nebr Conf Offg	100 00
Pleasant View Cong S Dak	16 19
Alpha Cong Minn	14 57
Southern Dist Va	10 00
Northern District Va	1,785 00
Middle Dist Va	196 60
Beech YPBM Canton & Hartville O	240 91
Meadville Miss Pa	9 04
Bethel Medina Co SS	103 00
	5,414 93

AMISH EUROPEAN WAR SUFFERERS

Elam Swartzentruber	25 00
Am Ch West O	2 00
OO Amish East O	15 00
OO Amish West O	7 00
Nowata Am Cong Okla	5 00
Menno Mast Ch O	47 50
An Amish Bro Pa	10 00
S E Clinton Am Ch Ind	40 00
Am Ch West O	10 00
OO Am Ch Lynnhaven Va	20 00
Martinscreek OO Am Ch O	80 00
King Cong O	165 00
S D Schrock Ch Va	5 00
Simon D Yoder Ch Va	250 00
	681 50

GENERAL RELIEF

Elmer Petersheim	10 00
Total for Relief Funds	32,731 73

SUMMARY

Alberta-Sask Dist Board	338 21
Dakota-Montana Dist Board	246 59
Franconia Dist Board	633 45
Illinois Dist Board	943 01
Ind-Mich Dist Board	2,199 51
Iowa-Nebr Dist Board	2,422 43
Lancaster Dist Board	417 37
Missouri-Kansas Dist Board	700 54
Ohio Dist Board	5,268 58
Ontario Dist Board	3,290 84
Pacific Dist Board	814 52
S W Penna Conf Dist Board	335 77
Va Dist Board (Aug)	2,475 54
Va Dist Board	3,325 86
Mennonite General Sewing Circle	250 92
Mennonite Board of Missions and Charities	45,054 12
	68,717 26
India	3,514 41
South America	2,127 72
Africa	362 00
City Missions	2,385 29
Charitable Institutions	18,935 25
General and Other Funds	8,660 86
Relief and CPS Funds	32,731 73
	68,717 26

Respectfully submitted
and
Gratefully acknowledged,
E. C. Bender, Treas.,
P. O. Box 574
Elkhart, Indiana.

BOOK REVIEW

FISHING FOR MEN

By H. W. Ellis

187 pp. Zondervan Publishing House, 1941. Available at Mennonite Publishing House. Price: Paper, 75¢; Cloth, $1.50.

The task of winning souls for Christ is a serious business which Christian people are very slow to undertake. Laymen have been content too long to have their preachers go after the lost. The Church needs help to stir her entire membership to action in witnessing for our Lord. This book is another contribution toward bringing a consciousness of personal obligation upon the individual Christian. The author believes "that for all the people of God, life's first and greatest responsibility is that of winning the lost to Christ."

Here is something more than "just another book" on personal evangelism. It contains a unique Biblical emphasis written in fresh and pungent style. The author speaks out of conviction from his own heart with a restrained use of vivid illustrations and uses the Word to convince the reader.

Many favorable comments could be made on the well-arranged material. The author recognizes depravity in human nature. He sees in Christ the only remedy for man's lost condition. He recognizes the work of the Holy Spirit in bringing conviction of sin and in regenerating the hearts of men. He holds the Word of God is the chief instrument in bringing salvation to the lost and contends strongly for consistent and positive Christian living.

In fairness to the Scripture and to our constituency we wish to call attention to the author's view of atonement. We are happy to note his emphasis upon Christ's substitutionary work but we deny that our Lord was penalized; for without guilt there is no penalty. He suffered, the just for the unjust, but took no penalty.

With this little caution we can urge a wide distribution of the book and believe it will be a blessing to many lives.

—o—

The deepest truth blooms only from the deepest love.—Heine.

GLEANINGS (Continued from page 701)

regular features. Communicant church members are about 700, with 70 more on trial. The test for full membership is a strict one. Large numbers of children have been baptized; and in many instances young people have stood firm, in spite of the pressure brought to bear on them to renounce their Protestant faith. In Portugal, evangelistic work is vigorously carried on; and the Church there has increased in numbers and in spirituality.—Life of Faith.

SHRINES, PROCESSIONS, PILGRIMAGES ALL IN VAIN

The majority of the 400,000,000 unevangelized people of Europe are bound by a religion of superstition and fear. They do not know the peace that comes from the knowledge of sins forgiven and heaven assured, and they are ever seeking it.

For instance, the roadsides are dotted with tawdry, weather-beaten shrines at which the traveler stops to cross himself, with a heart as darkened and ignorant of the gospel as that of pagans on other fields.

Religious processions in honor of some saint are common. Why? Because people believe that thereby they obtain forgiveness of sin.

The pilgrimage is a practice which may end in gross sin. On certain days people come from miles around to a noted shrine to receive indulgence and increase their store of merit. After the meaningless ceremonies are over, the company celebrates by drinking freely so that drunken brawls and immorality often follow. The people cannot find in the priest a good example, for the priests are no better than the people, and sometimes worse.

Only the gospel of Christ can rescue these deluded souls out of the spiritual darkness in which they are perishing.—Europe's Millions.

AFRICA

(Continued from page 696)

see her and as we approached her hut we heard moaning from within. Upon entering, the moaning ceased and her breathing indicated that death was very near. We stood by, and our hearts ached as we recalled our last contact with her when she so emphatically insisted that she had never sinned. Finally the chest ceased to heave and we knew that the spirit had taken its flight. We know not what transpired in her last conscious hours; we commit her to a just God.

The other week, while I had charge of the medical work, a man came to get medicine and I understood him to ask for a needle of death. I replied that I marveled very much that he, a man who lived in sin, and who would have to stand before God without a Saviour, should ask for medicine that he may die. He quickly attempted to correct my misconception of his request and indicated that he thought if I were told where and when I would die that I would flee from the place in order to escape death. I was happy for an opportunity to witness to him that death held no terrors for me because I have a Saviour who died that I might be forgiven. My testimony that death would but bring me greater joy than this present world was not understood. When I told him that the reason he fears death is because it means eternal punishment, as he has no Saviour, he boldly asserted that only women would fear death; that he a man would never fear it. Deep in his heart he realizes that he is not ready to stand before God to give an account of his life. Our prayer is that he may yet find that remedy as his very own that takes the sting from death.

These are just a few glimpses into our medical work. Will you help share the burden that this ministry may definitely be a spiritual one and that our Lord will get all the glory in every contact with those who come for bodily healing? —Edna S. Hurst

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

ol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, NOV. 12, 1942 (Herald of Truth Established 1864) No. 33

EDITORIAL

"And he said to them all, If any man ill come after me, let him deny himlf, and take up his cross daily, and llow me."

—o—

Some professed Christians are so tlly committed to a life of self-indulgnce (as opposed to self-denial) that en the mention of the Cross makes em cross.

—o—

"Do you just belong?" was the title a poem that we published several nths ago. If we "just belong" to the rd, we are fortunate. Unfortunately, wever, too many people "just belong" some visible church without belonging to the Lord. "In Christ Jesus neir circumcision availeth anything, uncircumcision, but a new creature."

—o—

n other words, it is not enough that (in theory only) hold to correct doce. So far as theory is concerned, may espouse correct doctrines; but ess we have become "new creatures" Christ, unless we have actually been rn again," unless we have thrown off allegiance to "the god of this world" l have been "transformed by the reving of your mind," all our profesns amount to nothing. Not what we that we are, but what God knows us be, is what determines our standing ore Him.

—o—

peaking of our standing before God, e you ever thought upon how much ss the Word of God places upon our ng? The concluding thought in memorable Sermon on the Mount atthew 5-7) was this (in substance): hosoever heareth these sayings of e and **doeth** them" will be blessed; whosoever "doeth them **not**" will cursed. In like manner, James ns us to be "doers of the word, and hearers only, deceiving your own es." Again Christ assures us that are my friends, if ye **do** whatsoever I command you." The promises of the Lord are for the **doers** and not **hearers only.** "If ye **know** these things, happy are ye if ye **do** them."

—o—

In other words, in all the promises that God makes to man He lays down conditions whereby we may claim these promises as our own. God "would have all men to be saved;" but only such as meet God's conditions for salvation will ever be saved. To those who would know the conditions of discipleship Christ says: "If any man will come after me, let him deny himself, take up his cross daily, and follow me." There is nothing impossible with God; neither is there with man, provided man complies with the conditions which God lays down for him. "For God so loved the world, that he gave his only begotten Son, that **whosoever believeth** in him should not perish, but have everlasting life." God's conditions for man's salvation and glorious destiny are within the reach of every honest believer in His Word.

ARE WE READY?

The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting to the coming of the day of God.—II Peter 3:10-12.

—o—

Our big stock of surplus articles, of which we spoke several times in times past, having about reached the exhaustion point, we will be glad for whatever original articles you may have in your system or in your desk that you feel should be passed on to the public. Of course, no one understands this to be a bid for something to fill up space. If that were our object, we could use the scissors and cut out articles found in our exchanges in less time than it would take to edit original articles. But since we have many consecrated readers who are burdened to see our pages filled with good, live, scripturally sound, and timely messages of practical value to our readers, this is simply saying that we are in position to co-operate with you in the matter of supplying this need. We can make room for you on the Family Circle page, the Doctrinal page, the Mission page (if the message reaches us early enough in the week), or any other part of the paper where your message is appropriate. If you have a good, live, needed message in your system that you can pour out into a column (more or less) of space, we will welcome the message at this end.

—o—

Different from the World.—In one of our exchanges we find a pointed, impressive article on "The Cross of Being Different." The writer names Noah, Abraham, and Moses as having been different from the world, and the consequent blessings which God brought upon the world through their instrumentality. It is a theme worthy of our consideration. To be a follower of our Lord Jesus Christ and a member of the Church which He established, of necessity means being different from a sin-blighted world.

This raises another question: In what respect are the children of God to be different from the world? James gives us an idea of what the separated life means when he associates "pure religion" with being "unspotted from the world" (Jas. 1:27). This means a total abstinence from all the sinful practices of the world. Peter describes the people of God as being "a chosen generation, a royal priesthood, an holy nation, a peculiar people;" while John tells us that "the whole world lieth in wickedness." God expects His people to be dif-

ferent from the world in that they are exhorted to live a pious, holy, righteous life, while the world revels in sin; in that they obey "from the heart that form of doctrine" proclaimed in His holy Word, while the world follows after "the doctrines of devils;" in practicing simplicity, modesty, and nonconformity to the world in attire, while the world continues a slave to the goddess of fashion; God's people are cheered in the joy of the Lord, while the people of this world revel in foolishness and vanity; in doing "all to the glory of God," while the world lives after "the lust of the flesh, the lust of the eyes, and the pride of life."

Yes, God expects us to be different from the world. So long as Christ continues as the Head of the Church and the world is dominated by the dictates of "the god of this world," there is nothing before us but a choice between the two bodies—we can not be members of both bodies at the same time.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

BLESSINGS

By Kathryn E. Huber

Blessings, numberless blessings
Come from my Father above:
And all that I am, and all that I have
Is because of His wonderful love.

Truly my Father in heaven
Cares for me tenderly;
He's watching o'er me each moment
With love in His heart for me.

When Satan hurls his darts at me,
When temptations trouble my soul,
I take them all to Jesus,
He cleanses and makes me whole.

I know my God is faithful,
He never leaves me alone;
So trusting my life to His keeping,
His blood for my sin doth atone.

What a wonderful Saviour is Jesus,
How precious the thought to my heart,
That some day I'll see Him in heaven,
And then we shall never part.

Lebanon, Pa.

—o—

BIBLICAL TEACHING ON NONRESISTANCE

I. As Taught by Our Lord

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.—Matt. 5:38-45.

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight.—John 18:36.

II. As Taught by the Apostle Paul

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.—Rom. 12:17-21.

Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.—Heb. 12:14, 15.

III. As Taught by the Apostle Peter

. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen. —1 Peter 5:6-11.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

If ye be reproached for the name of Christ, happy are ye; for the spirit of glory resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.—I Peter 4:12-16.

—o—

THE CHRISTIAN WOMAN'S HEAD COVERING

(This article, by H. F. King, first appeared in the October 24, 1942, issue of the Gospel Messenger, official organ of the Church of the Brethren, and by permission was copied and sent in for publication in the Gospel Herald by Lee Kanagy, a C.O. in one of our C.P.S. camps.—Editor.)

First Corinthians 11:1-16 is a paragraph containing a brief but very clear description of God's plan of headship in the creation of humanity, and the values of such a plan.

In the first verses we have the plan fixing our relation toward Himself (Christ) and each other. The head of Christ is God. V. 3 and 3:23. "For my Father is greater than I" (John 14:28). The head of man is Christ. "The head of every man is Christ" (v. 3). Christ is the head of the Church, which is His body; "and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23).

The head of woman is man. "For the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:23). While in the Church equal honor is bestowed upon man and woman, spiritually "there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28); yet in the creational relationship, Paul places emphasis on the distinction. "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels" (vs. 8-10). In the marginal reading POWER is illuminated: "A covering, in sign that she is under the power of her husband." Moffatt's translation (v. 10), says: "Therefore, in view of the angels, woman must wear a symbol of subjection on her head." In the German, "Darum soll das Weib ein Macht auf dem Haupt haben, um der Engel Willen." This German statement is very similar to the language in Moffatt's version.

Paul speaks of three coverings in the paragraph: the artificial one worn by man; the artificial one for the woman

ıe covering, or mantle of glory pro-ided by nature.

Men, in most cases, honor their head, hrist, when praying or prophesying. he custom prevails almost universal-that they will remove their shelter overing when in the acknowledged ischarge of their duties as Christians r even in the presence of the divinely rdered gatherings, or in prayer when ıey wish to recognize their head, hrist, as the Intercessor.

A woman is here directed "to have ower on her head because of the ıgels." In the Revised Version it is amed "veiling." "Judge in yourselves: it comely that a woman pray unto od uncovered [unveiled]" (verse 13)? ere again the German and Moffatt's ave a slight variation from the Author-ed Version, but they help one to grasp etter the sense to be conveyed. "Judge r yourselves; is it proper for an un-eiled woman to pray to God?" In erse 6 of this chapter: "If a woman will ot veil herself, she should cut off her air as well. But she ought to veil her-lf; for it is disgraceful that a woman ıould have her hair cut off or be shav-ı."

If a woman refuses to veil herself, ıe disrespects her place in creation, for voman was made for man." If she re-ses to acknowledge her headship, she eps into man's place; she assumes an's creational position; she forsakes r privilege of being "an helpmeet" ien. 2:18) or suited to him, and poses his equal. "Judge in yourselves, ıould an unveiled woman pray to od?"

I can find nowhere in Scripture any ference to such a thing as we common-speak of as "prayer veil." It likely me to be called that because prayer ithout it is not comely.

Is this a Pauline teaching intended r the Corinthian Church, and now out-oded or obsolete? When Jesus was carnated, made flesh, He not only ught but lived the life among those ho later revealed Him in the Scrip-res. "All scripture is inspired by God d is profitable for teaching, for re-oof, for amendment, and for moral scipline, to make the man of God pro-ient and equip him for good work of ery kind" (II Tim. 3:16, 17, Moffatt). It is not an argument that woman, ıen she is veiled, can pray to God—an nor or privilege not given her before rist came. Read the prayer of Hannah Sam. 1:10). She prayed to the Lord, t through Eli, for he asked her what r concern had been.

Now consider another reasoning metimes used. "The hair is given her a covering." If the hair were the vering that designates woman's ritual privileges under grace, that signates woman as man's suitable lper, then verse 6 would have to be read: If she has no hair, then let her be also shorn. Would Paul try to instruct the Christian Church by devoting half a chapter to teach a great principle without a noble purpose in mind?

Paul brings all to a climax in verse 16: "But if any man seem to be contentious, we have no such custom, neither the churches of God." No custom to argue about sacred orders. This entire teaching, verses one through sixteen, is implied here: "If any man presumes to raise objections on this point—well, I acknowledge no other mode of worship, and neither do the churches of God." The only mode of worship that is acceptable is that taught in this paragraph.

"This is what you are to teach and preach. Any one who teaches novelties and refuses to fall in with the sound words of our Lord Jesus Christ and the doctrine that tallies with piety, is a conceited, ignorant creature, with a morbid passion for controversy and argument which only leads to envy, dissension, insults, insinuations, and constant friction between people who are depraved in mind and deprived of the Truth. They imagine religion is a paying concern" (I Tim. 6:3-5).

From these teachings we believe the following to be in harmony with the Scriptures:

1. When praying or prophesying, the Christian woman needs to wear a veiling, "a symbol of subjection" and reverence in approach because of the angels who are "at all times beholding the face of my Father which is in heaven" (Matt. 18:10).
2. That woman should be adorned with long hair, "which is a glory unto her" and a shame to be shorn.
3. That it is improper for a woman to pray to God unveiled, because she has denied her proper headship, and hence it is not comely. This symbol of reverence and of spiritual right to do public Christian work is a constant reminder of her full privilege through Christ Jesus.
4. That the shelter or weather covering for the head is not the veiling which represents the headship of the woman.
5. That as a penalty for not complying, woman should be shorn, which is a shame unto her.

Myerstown, Pennsylvania.

—o—

PRIDE

Man, proud man! dressed in a little brief authority plays such fantastic tricks before high heaven as make the angels weep.—Shakespeare.

Deep is the sea and deep is hell, but pride mineth deeper; it is coiled as a poisonous worm about the foundations of the soul.—Trupper.

John Bunyan had a great deal of spiritual pride: and once, after he had preached a very fine sermon and his friends crowded around to shake him by the hand, while they expressed the utmost admiration of his eloquence, he interrupted them, saying, "Ay, you need not remind me of that, for the devil told me of it before I was out of the pulpit."—Southey.

Pride thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of Paradise, Haman out of court, and Lucifer out of heaven.—T. Adam.

Let me give you the history of pride in three small chapters: The beginning of pride was in heaven, The continuance of pride is on earth, The end of pride is in hell. This shows how unpardonable it is.—R. Newton.

When flowers are full of heaven-descended dews, they always hang their heads: but men hold theirs the higher, the more they receive, getting proud as they get full.—H. Ward Beecher.

If a proud man makes me keep my distance, the comfort is, that he keeps his at the same time.—Swift.—Selected and arranged by Elam Horst.

—o—

PLAN OF SALVATION ILLUSTRATED IN THE TABERNACLE

(Essay read by Sister Sterling Rediger at the Summer Bible School program June 28, 1942, at Britton Run, Pa.)

In Exodus 25 we read of the building of the Tabernacle. It was made of earthly materials, in each of which God had a spiritual meaning. God asked Moses to speak to the children of Israel that they should bring an offering for the making of the Tabernacle willingly.

The first offering God asked for was gold, which means Christ in His divine nature.

The silver they used was the blood which Christ offered for our atonement.

Brass—Christ hearing judgment for sin and providing righteousness.

The colors the Lord speaks of in Ex. 25:4 represent Christ the heavenly One, and blending blue and scarlet together is Christ the human and divine.

The fine linen represents Christ in His spotless purity—the One who is willing to carry away our load of sins if we only come to Him, as Christ represents the scape goat we read of in Lev. 16:21. All the sins of the Israelites were laid on this scape goat, and it was led away into the wilderness, never to return again, just as Christ now never remembers our sins after we place them on Him and ask for forgiveness. Christ

died on the cross for the remission of our sins.

The meaning of ram's skin dyed red is that of Christ's death on the cross.

We notice that they needed light and oil—as Christ is our light today, and the oil they needed is the Holy Spirit we receive from the Father.

The beautiful stone and wood they used were only symbols of how Christ is the excellent One, the only sinless One.

The mercy seat was of pure gold, the divine nature of how Christ shed His blood once and for all for our sins. So Jesus Christ is our mercy seat in all our trials here on earth.

They also had a table made of shittim wood, which was the center union of the priestly family, representing the Christians. They were to be centered around Christ the Head as we also have Him today. The priestly family ate of the shewbread daily, so that way we are also receiving daily strength through Christ. The candlesticks represent Christ the only light; so our light should shine out in the world as a testimony—Christ the light of the world. So we as Christians should walk in the light of Christ.

The Tabernacle needed a center shaft for strength. So today Christ is our center shaft where we may receive our strength.

The branches represent the Church, but without Christ there is no Church. So Christ and the Church are one. With Christ in the Church, the light will shine out to show the world of His love.

The Tabernacle was beautiful. Everything was made perfect. God only does things in a perfect way. In order to see the beauty of the Tabernacle they had to be inside. So we must be in Christ to see His beauty and glory. Jesus Christ our substitute died for our sins and to save us to the uttermost.

Christ had two natures, the human and the divine, but only one person. So we must be born again in order to receive that new nature.

Our strength and security are in Christ. The death of Christ opened the way for every Christian to have eternal life. Christ is the Way, the Truth, and the Life. He is the only way to the Kingdom of God.

Union City, Pa.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

WEEKLY NEWS LETTER FROM SOUTH AMERICA

Dear Co-Workers in the Faith:—It is indeed a pleasure to share with you again as "workers together with Him" the joys and also the problems and difficulties which come to us as we endeavor to do our bit in the great vineyard of the Lord. Many of you have read of the new work that we opened in the town of Piedritas about six months ago. I should like to relate an incident that will help you appreciate the difficulties that the enemy places in the way when men and women turn to their Saviour and listen to the preaching of His blessed Gospel.

A certain woman who had read some tracts and Gospel literature opened her home and invited us to hold services in her house. We took this as a direct leading of the Lord and as an open door which we should enter. She invited her friends to the meetings and the attendance increased until we had as many as sixty in some of the meetings. Quite a number have confessed the Lord as their Saviour and expressed a desire to follow Him. However, the oldest son of this family was opposed to the Gospel and did everything possible to persuade his mother not to let us continue with the meetings. This, in addition to a family quarrel of long standing, caused him to mistreat and threaten his mother and also his sister. The young woman being naturally of a nervous nature, began to lose the use of her mind. Within a few days she had become completely insane. Since the Gospel is entirely new in the town, and since this misfortune happened in the very house where our meetings were held, nearly every one believed that it was a direct result of the preaching of the Gospel. Some said that evil spirits were in the house.

It is surprising how superstitious the folks are in some of the smaller towns. You can imagine our feelings as we went to hold the next meeting after this unfortunate incident.

We had just rented a hall in which to hold the meetings, and fortunately so; for if we had waited one week longer I am sure that not one family in the town would have been willing to permit such meetings in their house or property. We visited the folks who had been attending the meetings, and tried to explain to them that the Gospel brings blessings to our homes instead of curses, as they believed. Some told us that they were not going to attend any more meetings, as they heard that we would all be taken and cast into prison. Others made other excuses but we could see that they were really afraid to go. After much reassuring we succeeded in persuading about 35 to go that night. Please pray that they may understand the true nature of the Gospel, and that God might turn this apparent obstacle into a mighty victory for Christ. Remember also the afflicted daughter and her mother who has promised to return and attend the meetings if and when the daughter recovers.

Workers' Institute in Carlos Casares

This week we had the privilege of participating in a real spiritual feast. All the pastors and their wives with few exceptions and the other workers of the Mission gathered in Casares for a few days of spiritual refreshment. The Church in this town was founded Oct. 12, 1922, so this year Sunday and Monday, the 11th and 12th of October, were dedicated to the celebration of the twentieth anniversary of the founding of the work. This celebration was followed by a three-day workers' institute. I am sure that I voice the opinion of all those present when I say that it was one of the most helpful Institutes that we have ever held.

Jose Quinones, a pastor in the Evangelical Union church, was present as visiting speaker. He was formerly a lawyer, but was converted and left a promising career to preach the Gospel. His messages were Biblical and presented in a most convincing manner. The central theme of the institute was the calling and work of the minister of God. All of us were led to a deeper consecration to Him and to the task which has been entrusted to us. Other related topics were also discussed by the native pastors and missionaries.

During the week each night evangelistic meetings were held and the Gospel was powerfully presented to a full house. During the three nights that we were present, 43 precious souls confessed faith in Christ as their Saviour.

The high spot of the institute was the ordination to the ministry of two Argentine pastors, the brethren Carlos Barbosa and Feliciano Gorjon. Both had been converted in the town of Casares and now they were again in their home town to be ordained to the ministry. A large audience was present, including some of their former companions. The impressive service was conducted by Bishops Hershey and Swartzentruber. We believe that their ordination was accompanied by a new consecration on their part and that they will now preach the Word with more power than before. We now have four ordained Argentine pastors in our group, and two others who are commissioned to preach. We should all include them in our prayers, and also plead for many more young men who would be willing to give their lives to the work of our Master.

Yours for the Cause of the Gospel in Argentina, T. H. Brenneman.

General Villegas, F. C. O., Argentina.

JOHNSTOWN, PA.

Dear Christian Friends: — Greetings in Jesus' name. We can say with the psalmist "The Lord hath done great things for us whereof we are glad."

Sunday evening, Oct. 18, Bro. J. M. Nissley of Altoona came here to hold revival meetings. They closed Sunday evening, Oct. 25. Bro. Nissley brought us stirring message night after night. These meetings have been a blessing to the work here. There were two public confessions, three in the homes, and one after the last service was closed. We ask an interest in your prayers at this time, that these four mothers and two young men may b

willing to go all the way, whatever the cost may be, as Satan is busy, and has such a strong hold on many lives.

Bros. Mast and Nissley are busy every day. A number of homes were contacted. Some are counting the cost but are not willing to yield.

Among the visitors who attended the meetings were Bros. J. L. Horst and David Alderfer and son of Scottdale. Also Bro. and Sister Sanford Shetler and two little girls came and spent the night here with us. We were also glad for the rural churches which were well represented night after night. On Saturday evening, Oct. 24, two carloads from Altoona came to enjoy the services with us. We were glad for many visitors, and the interest that was manifested in the work here.

We have had some singular experiences of late. A few weeks ago, just as we were sitting down to the noon meal, the telephone rang, "Come at once; a woman is dying." We were soon on our way. We found her in a very bad way, calling on the Lord to have mercy. She was under morphine, so we could not talk very much to her. We had prayer and left. We made a few more calls, but each time could only say a few words. We told her to ask Jesus to forgive her anything she had ever done and acknowledge she was a sinner. She did this, and we told her to believe. She was too weak, and her mind not being clear for any length of time, we could do no more. After this she seemed more satisfied, and we believe the Lord heard her. How sad to put salvation off until in a condition like that! After her death on a Sunday evening after our services, we were called into the home of her mother to have a service with the relatives. This was an opportunity to bring the message of salvation to a group who do not attend church. On the day of the funeral we were called to sing and have prayer in the home. This has made open doors for visitation work. Some also expressed a desire to send their children to our Sunday school.

A few weeks ago, in our prayer meeting, a young girl confessed Christ and wants to know how to be a Christian. Her parents hinder her in this. We are praying that the way may be opened for her to go all the way, and that her parents may be given up.

One of the mothers of our Mexican children is showing interest, and was at prayer meeting Thursday evening. She said she is going to come again. We praise the Lord for the interest manifested in our weekly prayer meetings. To hear our young people who are members of the Church, and whose parents are Catholics, lead out in prayer makes us rejoice. They need our prayers in their Christian life.

A lady in the county hospital is very sick with cancer. She has given herself to the Lord and has made a full surrender. Pray for her, that God will extend grace to her in her last hours of suffering.

Bro. Harry Jones and family spent a few days with us here. They are formerly from Detroit Lakes, Minn., and were on their way to Elverson, Pa., to make their future home. Sister Jones is a daughter of Bro. and Sister I. S. Mast.

Bro. Mast is leaving today to take part in a Sunday-school conference program at Mattawana, Pa., Nov. 1.

Remember the work and workers at Johnstown in prayer, that we may be faithful in witnessing for our Master as we go out to visit the sick and those lost in sin. We also want to thank everyone who has helped in a material way. May God abundantly bless every one.

Oct. 31, 1942. Eunice Mast.

MILLERSVILLE, PA.

(Mennonite Children's Home)

Greeting in Jesus' Name: — We cannot help but feel that the Lord has answered our prayers in many ways and also is prospering the work here.

Our family is in good health. The children are going to school and they all are enjoying their school work.

The Strasburg Sewing Circle spent a half day with us to do sewing and mending. This was a great help and much appreciated. We are glad to note that other circles have arranged to do likewise in the coming months. We are very much encouraged by this move. May the Lord bless this work.

We have received quite a number of donations from various congregations, in the form of canned fruits, potatoes, vegetables, in fact, everything needful for the feeding of the children. We are glad to receive such donations, as they surely are a great help. We feel very grateful to all donors. May the Lord bless you. Surely all things given to the needy in the name of Jesus, will not lose His reward. Let us continually praise God for the manifestation of His love and power, and for His mercy to us through our Lord Jesus Christ our Saviour.

Yours for the needy,
Bro. & Sister G. S. Eberly.

"WAIT" . . . "GO YE"

When our Lord bade His disciples await the heavenly gift, what seemed to loom largest in His mind was the power that would come upon them. And we might picture Peter protesting: "But Lord, why wait? Have we not companied with Thee for three years? What more do we need that we should not go forth at once, and tell the world that salvation has come?"

Though the disciples were loyal, faithful, devoted followers of the Lord Jesus Christ, they were in no way a power to be reckoned with. It was not until they received the baptism of the Spirit at Pentecost that they became endowed with a power which turned the world upside down.—Dr. Donald Davidson.

—o—

A CHALLENGE FOR REAPERS

To the fields in White County, Ark., approximately 30,000 migrants moved during the berry season in 1941. Among these thousands were some 1,250 children too young to work.

Many of these people have lived a wandering life for years—following the harvest fields where work can be found—but to others this experience was new.

Among these thousands of migrant people some are well-born and bred, well endowed physically and mentally, and some know Christ and rejoice in His love. But the larger numbers of them are acquainted with sorrow, suffering, sickness, and strife and unacquainted with the Saviour.

Sowing the Seed in a Trailer

These people need the Gospel. This is a field which is challenging Southern Baptists, and one which the Home Mission Board desires to enter when funds become available.

From Rev. Homer H. King, pastor of the Baptist church at Bald Knob, Ark., comes the report that he and four other workers this year met the responsibility around them with the limited program of work within their power and means.

"Our program has been threefold," said Brother King. "First, we opened a migrant center where we sought to care for the small children up to about eight years. The ones who were old enough to learn were taught Bible verses, songs, and stories.

"Second, we made sick visits and dispensed medicines and then sought to follow up the contacts thus made. By this method we were able to enter many tents, trailers, and shacks that otherwise afforded us little or no opportunity.

"Third, we held evangelistic services in the camps."

Many experiences gave Brother King excellent opportunities for telling of Christ and His power to save.

"One morning Mrs. King started out of a house trailer with a tiny baby in her arms," he relates. "She noticed that the baby's breath was coming in short gasps. She quickly returned to the young mother who told her that the baby had had those spells all of his life but she felt that Mrs. King could take better care of him than she could.

"Little Eugene's mother met us one morning, asking us to look at the boy's shoulder. The collar bone was fractured. She let us have the boy that day and went on about her berry picking with utmost confidence in our ability to care for the little fellow.

"Surely God inspired these people to have confidence in us."

This is the second year that the migrant center has been opened at Bald Knob.

One girl who returned with the migrants this year was won to Christ at Bald Knob last year. However, at the time of her conversion her mother had said that she could not unite with a church and be baptized until she had proved herself for one year. With her this year she had her Testament which she had been given, and it showed that it had been well used. The love of Christ seemed to radiate from her, Brother King says.

The Field Is Migrant, Too

"One night we were on our way to the home of one of the berry growers for an evangelistic service," the worker continues, "when we saw a group of boys and young men lying on the ground telling stories. I stopped and asked them to come to services. They responded to the invitation. Rev. O. M. Stallings brought a soul-stirring message, and two of these accepted Christ, while six rededicated their lives."

The need and challenge for a missionary who can travel with the migrants is shown by Brother King's statement that just in the middle of the season the price of berries fell and most of the pickers left.

"Our period of sowing had been done, but we could not follow them up for the harvest. Oh, that there were someone else to take the story with them."—Home Missions.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

WHAT IS HOME WITHOUT A MOTHER

By E. M. H.

What is home without a mother?
I cannot tell, although I know,
For I had a loving mother,
But in the grave we laid her low.
Jesus called her, oh, so sudden,
With no time to say Good-by;
But He needed one more saint,
So He took her home on high.

What is home without a mother?
Who has words that it can tell?
When we think of our dear mother
Throbs within our bosom swell,
And the tears fill at the fountain,
Oh, no matter how hard we try
To keep them from overflowing,
We can hardly keep them dry.

What is home without a mother?
Only those who've lost can know;
Oh, they know the pain of parting,
With a mother they cherished so,
Oh, they know how sad and dreary,
Are the days without Mother here,
And the nights how dark and weary,
To dream we have no Mother dear.

What is home without a mother?
Oh, we have a God who knows;
He can know where no one other,
He His love to us bestows.
He can put His arms around us,
And protect us with His hand;
Till at last we all shall join
Mother in that happy land.

There we all shall have a mother,
And ne'ermore we'll say Good-by;
Oh, how sweet to meet our loved ones
In that home beyond the sky.
Oh, how sweet to be with Jesus,
Jesus who helps our burdens bear,
Oh, how sweet the great reunion
In that land so bright and fair.

—o—

CONFIDENCE

By Lina Z. Ressler

"Do you know how many children
Go to little beds at night,
Sleeping there so warm and cozy,
Till they wake with morning light?
God in heaven each name can tell—
Knows them all, and knows them well."

Faith in a loving heavenly Father's care is a most precious lesson that should be planted early into the heart of a little child.

There are so many ways by which these lessons may be taught to the little ones and, by the way, the lesson is a most fitting one for each one of us. In the stress and strain of our busy day, it is easy to lose the peace and quiet of a conscious realization of the Father's constant presence and loving care. It is well, first of all, to have the consciousness of God's care very definitely present in our own heart the very first thing as we enter the duties of the day.

"Cause me to hear thy loving kindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee."

What a privilege that as children of the King we may begin our days with a prayer like this; and as we thus pray we may have the confidence that the prayer is heard in heaven and will be answered now—today, in this weak, faltering life of mine.

How could we ever fear or be in doubt about His care? This confidence should nerve us for the difficult experiences that may come into our lives at any time, in any day. It is a privilege to be a mother with such a charge in our homes and in our families.

If doubts and fears about our lives crowd upon us we may still have in our own hearts the confidence that our Father knows and cares, and with those about us we may still share the rest and peace that our own hearts know, because we are in His care.

"God sees the little sparrow fall,
It meets His tender view,
If God so loves the little birds,
I know He loves me too."

Scottdale, Pa.

—o—

NOT ALWAYS MARRIED

"What is married?" inquired a young boy of his mother.

"To always love each other and to be kind at all times to each other as man and wife," was the mother's assuring reply.

The boy looked at his mother and very innocently uttered these penetrating words, "Mother, then you are not **always** married."—Sel. by Oswin G. Gerber.

—o—

HOME BANKRUPTCY

Sometimes one sees husband and wife living as if they were tired of each other. Possibly they are, and are just making the best of it. Too bad!

That will never happen if husband and wife keep up the practice of unity of purpose and confidential fellowship, and a continual expression of appreciation of all that is worth while in each other.

Not to do this often means the development of little wedges of separation seen in one or both being thoughtless, exacting, over familiar, slovenly, indifferent, inconsiderate, or antagonistic.

Nothing is so beautiful as a growing love in husband and wife that will share all things, that will bear all things, and that will, if need be, express itself in sacrifice.—D. Carl Yoder.

—o—

OUR PARENTS DECEASED

By Menno Smith

How much honor to give
Our parents deceased,
Who tried to fulfill
All their duties, at least,
Towards children and servants,
Towards neighbors and friends,
Such an influence left
Will go on when life ends.

How sweet to my memory
Their lives come to me,
Through the years that they lived
And their cares I now see,
Their tender compassion
In words can't express,
It touches my heart
Since they've gone to their rest.

How grateful in heart
We as children should be
In having such parents
That lived cautiously;
They toiled hard and long
To provide for our needs,
And the comforts of home
Were a blessing indeed.

And so may their deeds
That were prompted through love
Draw us nearer to God
And His kingdom above,
That as children we oft
May look back through the years
When our parents sometimes
Tried to hold back the tears.

Such tears would come forth
From a well-meaning heart,
That we all might so live
That if death should us part,
'Twould be well with our soul
When it's taking its flight
From our state in the world
To a state infinite.

But Father left first,
Never saw the glad day,
When each one decided
To start on the way
Our Saviour provided
With **His precious blood,**
That we all meet again
In the city of God.

Maple, Ont.

Sunday School Lesson

Theme for the Quarter: Studies in the Christian Life

VIII. MOTIVES THAT STRENGTHEN FAMILY LIFE

Lesson for Nov. 22, 1942.—Ex. 2:1-4; osh. 24:14, 15; Eph. 5:28-31; 6:1-4.

Golden Text.—Charity never faileth. -I Cor. 13:8.

Introductory.—You are interested in uilding up an ideal Christian home. he Bible tells you how. The lesson hrows light upon how it may be accomlished, giving us glimpses from both)ld and New Testament homes and eachings.

The Infancy of Moses (Ex. 2:1-4).—hese were dark days for the children f Israel in Egypt. After the death of oseph there arose a new dynasty of ulers in Egypt that looked with envy pon the prosperity of Israel, and it was etermined to crush these people. As a nal stroke, they adopted the policy of estroying all the male children that ere born to the Israelites. It was durng this time that Moses was born. His nother was careful to keep him hidden om the knowledge of Pharaoh, but the me came when she was no longer able o do this. So she made for him an ark f bulrushes, put him into it, and placed im into the river Nile. His elder sister, Miriam, stood afar off, and watched hat should become of him. Through he overruling of God the life of little Moses was spared, he was taken into the ome of Pharaoh and became the aopted son of Pharaoh's daughter.

Here he grew to manhood, and at the ge of forty he escaped from the wrath f Pharaoh into the land of Midian, here he spent the next forty years of is life, and where the Lord called him o deliver his people from the persecuions at the hand of Pharaoh. Through he miraculous power of God they were elivered, and for forty years they ere wanderers in the wilderness. Here Moses died and Joshua became his sucessor.

Joshua's Noble Resolution (Josh. 24:4, 15).—Joshua led his people across he river Jordan into the promised land, nd at the close of his career he deliverd his farewell address to his people. Hear his parting words: "Fear the Lord, nd serve him in sincerity and truth. . . . hoose you this day whom ye will serve; hether the gods which your fathers erved that were on the other side of he flood, or the gods of the Amorites, n whose land ye dwell: but as for me nd my house, **we will serve the Lord.**" We praise the Lord for such a resolution. Are we like-minded? Are we true to our resolution?

Notice, Joshua not only made this resolution for himself, but he also included all that belonged to "my house." We are responsible, not only for ourselves, but also for our children and all others that come under our sphere of influence. Let us pray for Joshua to rise up in every community.

Love that Makes "One Flesh" out of Husband and Wife (Eph. 5:28-31).—Hear the Word of the Lord through His servant Paul: "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church . . . for this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh." It is this "bond of perfectness" that enables the Christian man and woman to live together as "one flesh" (also one heart and soul in the service of the Lord) and bring up their children "in the nurture and admonition of the Lord." Divorce cases are unknown in homes of this type.

Instruction to Children (Eph. 6:1-4).—We come now to the instruction of God to His children. Taking it for granted that the parents are true to the instructions as given to them in the preceding paragraph, God says to their offspring: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth."

Notice, there are four reasons given why children should be obedient to their parents "in the Lord:" (1) "This is right." (2) It is "the first commandment with promise." (3) "That it may be well with thee." (4) "That thou mayest live long on the earth." This is not a mere arbitrary command, but a loving admonition for the good of both parents and children.

A Word to Fathers (4).—Our lesson closes with an admonition to "fathers" (which we understand includes mothers as well) to bring up the children "in the nurture and admonition of the Lord." While we believe that mothers as well as fathers are included in this admonition, we see in it also rebuke to selfishly inclined fathers who take it as a matter of course that the bringing up of children belongs to mothers, while they themselves selfishly confine themselves to money-making or gadding about—perhaps both. Real manhood requires that fathers take the lead in the proper bringing up of their children. Where both parents and children follow the instructions as herein given, we expect God to be glorified and children trained to become God-honoring heads of families in the next generation.—K.

Bible Meeting Topic

SUPPLICATION WITH THANKSGIVING.—Phil. 4:6, 7; Phil. 1:3-11

Topic for November 22

MOTTO

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

OUTLINE STUDY

I. Thank Offerings Declare the Fact of Our Reconciliation.

1. They are offered in the virtue of Christ's atonement.—Heb. 13:10-16.
2. They imply that we have met conditions and are clear before God.—Ps. 17:3; Phil. 4:6.
3. Then the heart is filled with thanksgiving.—Col. 2:6, 7; Ps. 126.

II. Thanksgiving is an Element of True Prayer.

1. Prayers, supplications, intercessions, and giving of thanks.—I Tim. 2:1-6; Phil. 4:6.
2. Note Paul's Prayers.—Col. 1:3; Phil. 1:3, 4; I Thess. 1:2-4; I Tim. 1:12-16; II Tim. 1:3-5; Philemon 4-7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Thanks."**
2. Thanks with Our Prayers.
   a. For God's mercy.
   b. For His goodness.
   c. For His patience.
   d. For answer to past prayers.
   e. For assurance of His future blessings.

For Seniors.

1. How a Thank Offering is Acceptable.
2. The Element of Gratitude in Sincere Prayer.

PERSONAL THOUGHT

May we remember God's loving kindness toward all and give Him due thanks and praise at all times and especially when we pray.

SEED THOUGHTS

Many favors which God giveth us ravel out for want of hemming, through our unthankfulness; for though prayer purchases blessings, giving praise doth keep quiet possession of them.—Thos. Fuller.

God has two dwellings—one in heaven, and the other in a meek and thankful heart.—Isaac Walton.

Do not let the empty cup be your first teacher of the blessings you had when it was full. Do not let a hard place here and there in the bed destroy your rest. Seek as a plain duty, to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—A. Maclaren.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions ..... John R. Mumaw
Christian Doctrine ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

COMMITTEES

Executive Committee.—Simon Gingerich, H. F. North, O. N. Johns, Lewis S. Martin, A. J. Metzler, C. B. Shoemaker.

Publishing Committee.—Daniel Kauffman, Chairman; Oscar Burkholder, Secretary; J. L. Stauffer, Paul Erb, J. Paul Graybill, H. A. Diener, J. Irvin Lehman.

Printed in U. S. A.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, NOVEMBER 12, 1942

Field Notes

Bro. J. R. Shank of Versailles, Mo., filled the regular appointment at the Mennonite Church near Arthur, Ill., Sunday morning and evening, Nov. 1.

* * *

Bro. C. F. Yake, secretary of the Mennonite Board of Education, is spending this week in Fulton Co., Ohio, in the interests of the debt-liquidation campaign sponsored by the Board.

* * *

The congregation at Hanover, Pa., is looking forward to evangelistic meetings, beginning Nov. 15, in charge of Bro. Noah Risser of Hershey, Pa. Pray for the work. M. F.

* * *

The nineteenth quarterly Bible conference at the Marietta, Pa., Mennonite Church is announced for Sunday, Nov. 15. Instructors: Oscar Burkholder, Martin Z. Miller.

* * *

An interesting program of the centennial and missionary meeting at Weber Mennonite Church, Strasburg, Ont., is before us. Meetings of this kind are always interesting to people who are interested in the future as well as the past history of the Church.

* * *

An all-day workers' meeting is to be held at the Miner's Village, Pa., Mission on Sunday, Nov. 29. The same evening evangelistic meetings begin, in charge of Bro. Abram Risser. Cor.

* * *

Request for Prayers.—Prayers are requested in behalf of Bro. Elmer H. Herr of Quarryville, Pa., who is in the hospital at the present time, a sufferer from arthritis.

* * *

The Lord willing, communion services are to be held at the Pleasant View Church near Schellsburg, Pa., Sunday morning, Nov. 15, at which time also four souls will be received into the Church. Cor.

* * *

The Sharon congregation near Plain City, Ohio, has set apart the week-ends of Nov. 8 and Nov. 15 for counsel and communion services, with Bro. S. E. Allgyer of West Liberty, Ohio, as the bishop in charge.

* * *

A Correction.—In last week's Question Drawer we expressed a preference for "leavened bread and unfermented wine in the communion." There was a syllable omitted. Read that "unleavened bread," and you have our thought.

* * *

Bro. John A. Lehman, a minister in the Blough congregation near Hollsopple, Pa., who recently went through a severe operation in a hospital in Windber, Pa., is reported as making a satisfactory recovery. We praise the Lord.

* * *

A brother writes us from North Lima, Ohio, under date of Nov. 6: "Sunday is the date of our annual Sunday school meeting of the district, at the Midway Church. We are looking forward for a good, spiritual time."

* * *

Bro. E. W. Kulp of Bally, Pa., began a series of meetings at the Mt. Zion Church near Versailles, Mo., Oct. 28, expecting to continue about ten or twelve days. Good interest is reported from these meetings.

* * *

The sailing date of Bro. and Sister J. W. Shank for South America has again been postponed for a few days. If previous plans were carried out, they worshiped last Sunday with the congregation at Allemands, La.

* * *

A letter from our departing missionaries—Bro. and Sister J. W. Shank and Sister Lois Lauver—reached us too late to find a place in this week's issue. You may read it in next week's Gospel Herald.

* * *

A Bible instruction meeting is to be held at the Maple Grove Church near Atglen, Pa., Nov. 27-29. Instructors: Emanuel Peachey of Belleville, Pa., and William H. Martin of Menges Mills, Pa. Revival services each evening Nov. 23-29, Bro. William H. Martin in charge. Everybody welcome. J. G. K.

* * *

November 26-29 is the date set for a Bible and missionary conference at Westover, Md. Bro. Orrie D. Yoder of Oyster Point, Va., is to give Studies in the Book of Daniel. C. M. Ferster of Philadelphia, Pa., is to give missionary addresses, in addition to doctrinal subjects. G. M. H.

* * *

We are in possession of a program announcing an all-day Thanksgiving and Bible meeting, listing a number of practical subjects, at the Susquehanna Mennonite Church near Port Trevorton, Pa. This meeting is sponsored by the Mennonite churches in Juniata and Snyder counties.

* * *

Bro. E. B. Stoltzfus, of Hudson, Ohio, for many years a faithful minister and bishop, is among the latest of our aged overseers who answered the heavenly summons. "The funeral was largely attended. His testimony to the last was very clear and encouraging," writes our informant.

* * *

The "Quarterly Messenger" sent out by the Mennonite Mission in Hannibal, Mo., bearing the date of November 2, contains fifteen precious promises (all Scriptural references, with comments), which we consider an appropriate message to send out during Thanksgiving times.

* * *

Bro. Newton S. Weber of Salisbury, Pa., closed a series of meetings at Rockton, Pa., recently, with four public confessions as one of the visible results. He is scheduled to conduct revival meetings at Stoner Heights, Nov. 17-26. He speaks encouragingly concerning the present outlook of the work at Rockton.

* * *

Bro. J. M. Kreider of Palmyra, Mo., writes interestingly from Bloomfield, Mont., where a communion service was to have been held Wednesday evening of last week. This makes the sixth communion service in the Dakota-Montana Conference district in which Bro. and Sister Kreider have had the privilege of having a part.

* * *

A letter from our South American Mission reminds us, among other things, that North American friends sending donations to friends in South America would do well to send checks instead of cash. Considering present conditions, we believe the suggestion a wise one. These donations will serve a useful purpose, as special activities are being planned for the next few months.

Tract on Musical Instruments.—Years ago, in response to a request by Mennonite General Conference, the late Bro. George R. Brunk wrote an article on Musical Instruments which was later published as a tract. Those having one or more of these tracts that they care to spare, will please send them to Bro. Adam Wenger, Salem, Ohio.

* * *

The brotherhood at West Liberty, Ohio, has arranged for successive meetings at Bethel, South Union, and Oak Grove churches, Nov. 17 to Dec. 3, with Bro. C. F. Derstine of Kitchener, Ont., as evangelist. The annual missionary and Thanksgiving meetings are to be held during this time. During the meetings mail will reach Bro. Derstine at West Liberty. A. D.

* * *

Book Catalogue.—Our book catalogue for 1943 was sent out over the Gospel Herald mailing list last week. If you failed to get your copy, send for an extra copy. Others who are not on the mailing list may receive a copy free by sending to the Mennonite Publishing House. To avoid an extra heavy pre-Christmas rush, send in your orders early.

* * *

We are in possession of an interesting program of the 19th annual superintendents' and Sunday school workers' meeting, sponsored by the Eastern Mennonite Board of Missions and Charities, to be held at the Groffdale Mennonite Church near Bareville, Pa., on Saturday, Nov. 28. Besides local talent, Bro. Timothy Showalter of Broadway, Va., has been secured as guest speaker.

* * *

I o w a-Nebraska Conference.—Next week, the Lord willing, we expect to publish the report of the annual meeting of the Iowa-Nebraska Conference, held at Alpha, Minn., Sept. 2 and 3. This report should have been published a month ago. This time the fault lies here in the House, not with the Secretary of Conference. A full report of this meeting will also appear in pamphlet form in a few weeks.

* * *

Baptismal and communion services were held in the Scottdale Mennonite Church during the last week-end. In the Saturday evening services one precious soul was received into fellowship by water baptism. Communion services were held Sunday morning. A number of visitors were present from various places, among them being Bro. I. E. Burkhart of Goshen, Ind., who took an active part in conducting the services.

* * *

Ordination at Rockhill.—Ordination services were held Nov. 3 at the Rockhill Mennonite Church near Telford, Pa., at which time Bro. Clinton Landis was chosen out of a class of six for the ministry. Bishops present and having part in the service were Brethren Warren Bean, A. O. Histand, John E. Lapp, and Arthur Ruth. May the blessings of the Lord rest upon our dear brother, and the congregation which he has been called to serve.

* * *

A brother writes us from West Liberty, Ohio: "Tuesday morning a fine spirit was manifested in this community, when about 50 brethren came to the home of Bro. N. E. Troyer, with a corn shredder, teams and wagons, and by late noon his corn was in the crib and some fodder in the barn, shredded. May the Lord be praised for this spirit of helpfulness." And may we add: This is the Mennonite way (thoroughly in accord with Scripture) of supporting the ministry.

* * *

The Peace Problems Committee of General Conference held a meeting at Weaver's Book Store, Lancaster, Pa., Friday, Nov. 6. A number of other interested brethren from different districts met with them for the consideration of various problems arising through Civilian Defense and other related activities. The spiritual welfare of our boys in Civilian Service camps was also one of the items given special consideration. H.

* * *

On Sunday, Nov. 1, appointments were filled in the following churches by visiting brethren:

Leo, Ind., Noah Good.
Middlebury, Ind., Phil Frey, Chester K. Lehman.
Forks (Ind.), Ira Landis.
Shore (Ind.), John L. Horst.
Oak Grove (O.), J. R. Mumaw.
Chicago Home Mission, I. W. Royer.
Salem (O.), Paul Miller, A. J. Metzler, Noah Good.
Goshen, Ind., G. G. Yoder, Loren King, J. L. Horst, Ira Landis.
Ft. Wayne, Ind., Noah Good, C. F. Yake.
Martins (O.), J. R. Mumaw, G. R. Brunk.

—o—

Correspondence

ARCHBOLD, OHIO

(Lockport, Central, Clinton Congs.)

Dear Herald Readers:—"For this God is our God forever and ever; he will be our guide even unto death."

Bro. C. F. Derstine was with us for an evening service on May 14 at the Central Church. Among other visiting brethren recently have been Bro. O. N. Johns of Canton, Ohio, and Bro. Albert Wyse of Midland, Mich.

Sunday evening, Sept. 20, a group of young people from Elkhart, Ind., rendered a program to a large audience at the Lockport Church. Bro. John Gingrich brought the message of the evening.

Sept. 27, Bro. and Sister Allen Ebersole of the Ft. Wayne Mission had charge of the evening service at the Central Church and a group from the Lima, Ohio, Mission at the Lockport Church in programs centering around city mission work.

Several of us were privileged to spend from two weeks to several months in summer Bible school work during the summer in surrounding communities and states.

Each of our congregations has observed a refreshing communion service recently: Lockport, Oct. 18; Central, Oct. 25; and Clinton, Nov. 1. Many of our young men were able to arrange week-end leaves from C.P.S. camps to enjoy one of these services with us. More than 70 young men from our congregations are now serving in C.P.S. camps or are on detached service to hospitals or farms.

Our churches, through the sewing circle, have again been able to supply several thousand quarts of canned food, along with fresh fruits and vegetables, clothing, etc., to various mission points, Orphans' Home, and C.P.S. camps.

We look forward eagerly to evangelistic meetings sometime during the winter months.

"Thanks be unto God for his unspeakable gift."

Cor.

EXELAND, WISCONSIN

Dear Readers:—Since coming to this part of the Lord's vineyard we have had many reasons to be especially thankful for what He has done and is doing for us at this place.

Bro. B. B. King, accompanied by Sister King, favored us with evangelistic efforts and messages. Later, Bros. Eli Hochstetler and J. M. Kreider, also Sister Kreider, brought us inspiring messages and also held baptismal services and communion. We appreciate very much the presence and help of these brethren; also the fellowship of Sisters King and Kreider.

The work here is gaining, but we need your prayers for a greater ingathering of souls. We have made many contacts and some acquaintances among the Chippewa Indians at the reservation, about 30 miles north of here. We received a hearty welcome at both the Catholic and Presbyterian missions at that place. Since we are only temporarily located in this field, we hope and pray that the Lord will send ordained help and other workers to carry on the work in this needy field.

We extend a welcome to any ministers of like precious faith to stop with us at any time.

Oct. 20, 1942. Katie Birky.

WICHITA, KANSAS

Dear Herald Readers:—"Praise ye the Lord." "Bless the Lord, O my soul."

Our lips and hearts are full of His praise, for our hearts have been warmed and we have been drawn closer to our Master through the timely and inspirational messages that Bro. Jesse Short of Archbold, Ohio, brought to us from Oct. 12 to Oct. 18. One precious young soul gave his heart to God. We were made conscious of our duty

(Continued on page 716)

Miscellaneous

HAND TO THE PLOW

L. J. Lantz

Do not turn to look behind you,
What has been is past and done;
You can never do it over,
Only once the race is run.
Keep on trying, keep on going,
Do the best that you know how,
Keep your eye upon the furrow,
And your hand upon the plow.

Do not stall at every failure,
Things will go wrong now and then;
If you sidetrack you must backtrack,
Make it right and start again.
Do it bravely, do it humbly,
Do it honestly, right now;
Keep your eye upon the furrow,
And your hand upon the plow.

What you're doing, do it squarely,
Make your furrow straight and true;
Jesus is depending on you,
And His eye is watching you.
Do your duty, do it gladly,
Do it nobly, do it now;
Keep your eye upon the furrow,
And your hand upon the plow.

Paradise, Pa.

—o—

"FOLLOW THOU ME"

It is a fine thing to know the principles of our religion, but it is a finer thing to put them into practice. One of the principles of Christianity is that whatever the relationship of others is to Jesus Christ, we are held accountable only for our relationship with Him. I suppose Peter meant absolutely no harm when he inquired of our Lord concerning John's share in the work (John 21:21), as he was deeply interested in John as a personal friend, and was sincerely concerned as to what part John would hold in the new Kingdom order. But Jesus replied to Peter saying, "If I will that he tarry till I come, what is that to thee? Follow thou me." "If I will;" that is significant. It means that as Christians we are to do the will of Christ. That means that we must look to Him at all times.

But why should we not look to Christ? He is pre-eminent. He is permanent. What is there in the world today that can be trusted? Nations pass over night from one set of hands into another. Things that were regarded as fixed forever are undergoing such changes that they can no longer be recognized. But Jesus Christ alone is "the same yesterday, today, and forever." He is something to whom we can anchor when everything else is unsound, for He has the words of eternal life. In fact, He is the Way, the Truth, and the Life. We can look to Christ as a sympathetic and a considerate Friend. He is the "Friend that sticketh closer than a brother." We cannot place much confidence in the people of the world today. Men pledge their word of honor, as Hitler did to Chamberlain, and then turn around and break it.

Very often we find no friendship among those where we might have a right to expect it, because people are often untrustworthy, and are out for greed and gain, but not so with Jesus Christ. When all others forsake us and join ranks of the enemy, He will extend a warm, sympathetic hand of true friendship.

We as Christians must follow Jesus also, because there is much work to be done in these days of severe testing. He is the only One who can tell us what His will for our lives is. There is a great temptation just now to listen to others and take their advice, because their way seems to be easier than the way of Christ. But it is sure to lead to destruction. In the temptations in the wilderness, the devil offered Christ three easy ways to power, but Christ saw that his ways were but snares and delusions and promptly rejected them. We must do the same today.

We must promptly reject the temptations to accept short cuts in our spiritual life, for they are all the work of the devil and will lead to ultimate death.

Christ is the only safe guide to follow. There is a tendency to imitate others and men are doing it every day. But too often, in imitating others—we imitate their vices rather than their virtues, their faults rather than their good qualities.

We often seem to be fearful of being different from others, so we conform to the common standard. This is seen even in the ordinary things of life. We wear a certain brand of clothing, because our associates wear that certain brand, and we do not want to take the risk of being different. We eat a certain cereal every morning, because other people whom we know are eating that kind, and we are afraid to be different from them. This is wrong. Each man should live his own life, regardless of others.

So Jesus says, "If I will that he tarry till I come, what is that to thee? Follow thou me."—Selected by a sister.

—o—

MORALE AND THE CHRISTIAN

By a Sister

We read and hear so much of morale today that the word almost loses its meaning for us. But there is one phase of the subject that hasn't been discussed very frequently—certainly not in the newspapers and magazines throughout the country—and that is the morale of the conscientious objector. And in particular I want to emphasize the attitude Christian wives and mothers should take toward our boys being sent to camp.

I realize very keenly that it is not easy to be truly glad that they are going, and yet I feel that is the only right way to look at it. They are taking a stand for principle's sake. They are having an opportunity to witness to our sincerity in the stand we take for nonresistance. Why then should we make their testimony less effective by trying to hold them back or by sending them grudgingly? Women are sending their men into the army gladly because they believe it is for a worth-while cause. Christian wives and mothers, would you dare to say our cause is less worthy? Then thank God for a government that still grants us freedom of conscience and the privilege of doing constructive instead of destructive work.

It seems to me that if we unwillingly give our young men we virtually say we don't believe in the same things they profess. Of course, no one is glad there is a war. We all abhor the cruelties and barbarisms and the endless list of horrors that go with it. But that is one thing we can't control. We can, **by God's help,** control our attitude toward it all. And right there is the crux of the whole matter. We, so much more than those who are not thinking in particular of Christian principles, should do our part willingly—**because we have a God who gives us the strength to do it.**

If we allow ourselves to think only of the heartaches and hardships involved it may well overwhelm us. It is not pleasant to think of home without our husbands and sons. It is somewhat staggering to think of maintaining that home without the breadwinner. But it is for the same God who said, "My grace is sufficient for thee," that we are doing it and when, better than now, can we realize the latter part of the verse to be true—"for my strength is made perfect in weakness?"

Another part of our responsibility that hardly needs to be mentioned, but still might be forgotten, is our duty to the boys themselves. They don't especially enjoy the prospect of being away from home indefinitely. Many of them face the consideration of having to make an entirely new start in finding work when they do get home. It isn't easy for them, by any means. So why should we make it harder by sending them so reluctantly? Let's give them our prayers, our faith and confidence in them, our support in every way we can. Let's write to them often—cheerfully. And above all, let's let them know that we are consistently trying to live at home the principles which they are upholding.

Hagerstown, Maryland.

—o—

Resolve to do a little reading every day, if it is but a single sentence. If you gain fifteen minutes a day, it will make itself felt at the end of the year.—Horace Mann.

WHAT SIN IN KNEE DRESS?

Under the general head of "Temperance and Reform," the "Gospel Banner," official organ of the Mennonite Brethren in Christ, prints the following pointed protest against one of the present-day sins that is fruitful of much evil.

We often wonder what beauty the weaker sex see in following Satan's hideous styles. I mean especially Christian women and girls. My heart is often pained and I wonder how it can possibly be that any one called Christian, can disobey Christ's commands, "Be ye holy: for I am holy," and "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with broided hair, or gold, or pearls, or costly array" (I Tim. 2:9).

If the word shamefacedness were written shameless, then so many women and girls would be in the right to dress in knee dresses, for shameless means "destitute of shame: wanting modesty." Destitute of shame and wanting modesty is what the knee dresses indicate in the worldly women to be sure, but what of those that call themselves Christ's disciples? If they would only know what some of the worldly men think and say of them, and would also realize that they are inviting insult to be so half clad!

Matt. 5:28 reads, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." These are Christ's own words. What about the Christians that dress after the ungodly, satanic fashions of this day and age? Will they be held guiltless in God's holy sight, that dress as the world does, no matter how low and degrading the styles? This sin ought to arouse us to do something. Ministers' wives and the church mothers should form a society in each congregation and bring to the fore what God's holy Word says about women's dress. We are living in silly and vain days when the Devil is trying in every way possible to turn people away from God. Are we going to sit with folded hands and do nothing about this wicked thing that has crawled inside the church of God? This society would need to be brought about with much real prayer, and plans and rules worked out of how to teach the young girls obedience to God's holy words and commands, and that by their implicit obedience to Christ what great joy and peace will be theirs—such a deep-settled joy and peace that the Devil and all his host cannot shake. I was greatly aroused some weeks ago, when I went to a W.M.S. society—not an M.B.C. society, which I was greatly thankful for,—and the girls or young ladies had on such short dresses, knee dresses and above the knee, but sad to note how far their dresses reach when seated. To have to sit and look at bare legs away above the knees in a religious service! Well, my disgust did not leave me over night nor has as yet.

The Christian woman, no matter how old or how young, should have a Christian standard to go by, and the Bible, God's holy Book, has that for us. And it is far above the standard that the world has for its worldlings. There is no comparison and can never be. Just think of Christian girls and women aping after the hideous styles of the black devil, when all this foe is after is but to break down God's holy laws and commands. How can we ape after these lustful styles that are hatched in the very pits of hell? How can we help win the unsaved to Christ when we look and act just like the worldling?

According to God's Word it cannot be done, for the Holy Spirit will enter only those hearts that have been emptied of self, and all stubbornness, and lust and pride. A good chapter to read is second Timothy, the third chapter, for all those who think it is all right for the Christians to ape after the things of this world and the sinful styles that are created by the very lowest of morals. God conferred upon the human body the holy dignity and honor of being made His dwelling place. Then only as we are redeemed from all sin committed, and inbred sin, which is the carnal nature, can the Holy Spirit make His abode with us.

If there was one spark of beauty in the knee dress, we might try to look over it without any comment, but such hideous array, who dare to say that it looks dainty or beautiful, but the vulgar and proud that are void of any understanding of holiness unto the Lord?

Some of us living in civilization cannot so easily go back to the barbarians' ways and ideas.

May God help us is my prayer.

Addie M. Harris.

—o—

TEACHERS

By Carlos S. Linsley

Jesus is first.

Love is His main subject, and we cannot dwell on it too much. If we study how our Instructor, as God's Son, cared for His own, we should not find it hard to pardon our enemies or those who thoughtlessly injure us. "Seventy times seven" we must forgive.

This will prove one of the hardest lessons and our marks are usually low. However, if we will add to this subject to love, we should readily solve the problem. Master this, and the rest are easy.

The world is the class-room, and the hours are infinite. If you pay attention, the lessons are helpful and beautiful. Often we become restless and long for school to be out, that we may frolic with our playmates and, unlike earthly instructors, He sometimes dismisses us with a forgiven smile.

No matter where you are, He is teaching you something, using persons, animals, or nature in her varied forms, to help us grasp the lesson. Often we think Him unnecessarily severe in requirements, but we later realize why. He is no respecter of persons. Our mind cannot always understand what He is driving at; so, as with all learning, we must take our lessons by faith.

If we disregard the least detail we lose distance, for we cannot mark time; we advance or retreat. Sometimes we think we have fallen back when really we have not, as His method is different from any other.

Material gain is disregarded, though it often comes to us as a secondary consideration, for the flesh craves many things. Spiritual gain brings us the highest reward.

We never graduate, no matter how profound our learning, and the knowledge we gain under the instruction of the Master brings a satisfaction that sends us to our nightly rest, happy beyond words. The hours are long, but patience brings its reward, as we will finally greet the Master face to face.

Lancaster, Pa.

—o—

AMERICAN HEATHENISM

"Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen" (II Chron. 36:14).

"Over the ocean wave, far, far away,
There the poor heathen live, waiting for day."

It is sad that we have come to a time in enlightened (?) America in which the above words of the poet are out of date. Symbols and reminders of heathenism are no longer "far, far away," but are right among us.

One of the outstanding conceptions of heathenism that we naturally have learned, is their absence of clothing, but verily today we must often face men and women with very little clothing upon their bodies. Truly with shame, we must often face scenes that make us feel, like a certain brother expressed it, "We wish that we had a bushel basket to hang over our faces." The horrible spectacle of naked women and men indicates to us that we are living not only in days of "low" morals, but seemingly in the days of no morals.

Today we face scenes which look exactly like pictures of the heathen, except that the abbreviated forms of our Western world follow a different material and cut from those of heathen lands. Just about the same proportion of the human body is covered in both cases

where men and women appear in the abbreviated forms we name.

This is the world, someone says, so why bring up the question as a religious one?

That may, in general, be the truth, but living in a so-called Christian land, the question becomes a serious one. When people who profess to serve God begin to act like heathen, something usually is about to take place. Cf. II Kings 17; II Chron. 36: Perhaps the great question that concerns us is, How would the world dare dress in such unbecoming manner, except that the professed Christians have forsaken God's standard of modesty and have consented to this hellish drift in dress? More than this, the way many Christians dress and the attitude they take toward the Bible standards of dress have even accelerated this drift.

Let us consider a few facts about the dress question familiar to most of us. Most of us who are of middle age, and older, well remember the time when professing Christians endeavored to honor the Bible standards of Christian attire and were in general honored and respected by world-people for doing so. The world recognized that the Church had a right to honor the Biblical principles of attire. It used to be in the church as it was when the queen of Sheba visited Solomon (II Chron. 9:4) that ministers and servants of the Lord were admired for "their apparel" along with other things which displayed the glory and presence of the Lord in His assembly. However, today this cannot be said, except in a few remaining isolated communities and groups. How sad!

Looking to the groups of professed Christian people who once believed and practiced the Scriptural teaching on dress, and beholding how far we have drifted, how fast we are drifting, and how deeply we have imbibed the abominable standards of the Satan-ruled world, we can well afford to ask the question, "What shall the end of those things be?"

God gave the world up to do as they liked because they did not want His way of truth. Rom. 1:24-26. He gave Israel up to do things worse than the heathen. II Chron. 33:2, 9. Will He not also give the modern lukewarm church up to the abominations of the world, unless as a church we humble ourselves and realize anew our high and divine calling?

Doubtless there are many within our own church ranks, including leaders, who consider lightly the present violations of the Scriptural standards that God has laid down for the attire of His people and for human beings in a civilized, so-called Christian land. The modern drift toward nudism and abominable styles of attire by both the world and the church, plainly indicates what the end will be of such a philosophy, and how such "loose" attitudes all contribute to the shameful standards we must today behold. Furthermore, what we behold today with regret, the next generation will likely approve and practice.

To transgressors in standards of attire of olden times, God through the prophet gave the final verdict and judgment that was bound to follow. Cf. Isa. 2. Judgment will follow today. Looking at world conditions of today, we need not be surprised if some of us may see the day when people will practice nudism and wear abbreviated clothing not because of style, but as a judgment of God. Cf. Lam. 1:1-10. Dear readers of these lines, will our succeeding generations be among such a group and share such a fate because we failed to teach and uphold the ways of God?

Orrie D. Yoder

Oyster Point, Va.

—o—

"BEEN WITH JESUS"

They took knowledge of them that they had been with Jesus.—Acts 12:13.

A Christian should be a striking likeness of Jesus Christ. You have read lives of Christ, beautifully and eloquently written, but the best life of Christ is His living biography, written out in the words and actions of His people. If we were what we profess to be, and what we should be, we would be pictures of Christ; yes, such striking likenesses of Him that the world would not have to hold us up by the hour together, and say, "Well, it seems somewhat of a likeness"; but they would, when they once beheld us, exclaim, "He has been with Jesus; he has been taught of Him; he is like Him; he has caught the very idea of the holy Man of Nazareth, and he works it out in his life and everyday actions."—C. H. Spurgeon. Selected by Mabel H. Bucher.

CORRESPONDENCE

(Continued from page 713)

to God in these closing days of time. We truly praise God for this servant of His who labored so faithfully in our midst.

Oct. 4, we enjoyed very much having Bro. Milo Kauffman with us. He brought us three very helpful messages. He also spent part of Monday here in the interest of Hesston College and Bible School.

At present there are not many of our girls working in the city, and the church feels this very keenly. We are happy, however, to have Bro. Joe Slagell's three daughters of Hydro, Okla., with us at present.

As the dark days come, we can look up and know that our redemption draweth nigh. May God continue to strive with the hearts of men.

Oct. 26, 1942. Mary Swartzendruber.

FAIRVIEW, MICHIGAN

Dear Herald Readers, Greetings:—We enjoyed a rich spiritual feast during the week of Oct. 4-11. Bro. Phil Frey of Archbold, Ohio, was with us at that time. Our brother brought to us many of the wonderful truths of God's Word. We give God the glory. Fifteen young souls have made a start for the Lord. Also three others have stated a desire to be taken back into church fellowship. While we rejoice for all of them, the longsuffering and kindness of God was especially made manifest to us again in the one who after long years of standing outside the church has again renewed his covenant with the Lord. Some who had been definitely interested in his soul have passed on; yet we believe their prayers have been answered. Surely it should inspire us to keep on praying for lost souls. What a tragedy when there are those who can say, "No one careth for my soul!"

Our Sunday school has been reorganized for the coming year, giving the new officers time to arrange their work.

Baptismal services are to be held Nov. 7, also counsel meeting in the afternoon of the same day, D. V.

At present we have eighteen young men serving in C.P.S. camps. A few more are ready to go soon. How we miss them; but we want to be submissive to God's will for them. May they realize what a great opportunity they have in giving to the world a testimony of Jesus' way of life, for the world is watching; and may our testimony as home folks be just as clear.

Oct. 27, 1942. Nora Bontrager.

MARKHAM, ONTARIO

(Cedar Grove Congregation)

On Sunday, Oct. 25, the ordinances of communion and feet washing were observed here, with Bro. Moses Roth of Baden in charge. He was accompanied by Bro. Noah Weber, a deacon in the Waterloo congregation, who also took part in the services. Two aged sisters were served with communion in the afternoon.

Several of our boys have been in the civilian service camp for nearly a year. Plans are being made for them also to commemorate the suffering and death of our Lord, which means so much for us.

Oct. 27, 1942. A. R. Burkholder.

TAVISTOCK, ONTARIO

(East Zorra Congregation)

The summer Bible school was a good success again, though a little lower in attendance. Bro. Henry Yantzi was the director. A new place of worship was opened at the village of Tavistock, first in the Library Hall and later in the Presbyterian Church, which is rented to us and has been a success from the beginning.

Bro. D. S. Jutzi has bishop oversight of the three churches, East Zorra, 17th Line, Tavistock. He was very sick this past summer, which caused us great anxiety. We praise God for answering prayer and again restoring him.

Revival meetings were conducted Oct. 19-26, by Bro. C. Z. Martin, Mountville, Pa. The Word was preached with power. The Holy Spirit brought conviction. Souls confessed sin and victories won. Eighty-eight souls made confession and others are coming since the meetings closed. On Tuesday, Oct. 27, Bro. Martin preached the wedding sermon at a double wedding, after which he took the train for home.

Oct. 29, 1942.

WELLMAN, IOWA

(Lower Deer Creek Congregation)

Dear Herald Readers, Greetings:—As we look back over the blessings of the past months, we praise the Lord for His goodness. We have enjoyed fine weather this fall; quite favorable for harvesting the corn.

A series of meetings was held at our church Sept. 24-Oct. 1. Bro. Elmer Moyer of Souderton, Pa., was the evangelist. Fourteen young people decided to live for Christ. Pray for them. They will be baptized in the near future.

Bro. Milo Kauffman of Hesston, Kans., gave a talk at our church on Wednesday, Oct. 28.

Several of our young men have gone, and others will soon go, to the C.P.S. camps. Pray for these young men also.

Our community was quite shocked because of the death of Mrs. Ora Brenneman of this congregation. Being a middle-aged mother, she will be much missed by her companion and four children. A good-neighbor deed was performed at the Brenneman home by husking all his corn.

Sunday evenings, during the month of October, Bro. Herman Smucker directed the study of Colossians instead of our regular young people's program.

Pray for us at this place.

Nov. 1, 1942. Cor.

GREENWOOD, DELAWARE

Greetings to all Herald Readers:—We, the little group of Owen Station, have just enjoyed a spiritual feast. Bro. Elmer Yoder of Allensville, Pa., held meetings for us Oct. 17-25. He gave us very good messages from the Word. There were four confessions during the meetings and the rest of us were strengthened in the faith.

On the 31st our bishop, Bro. M. B. Miller, came into our midst. He held preparatory services Saturday evening and on Sunday we had baptismal services and observed the communion. At this time we also had with us Bro. and Sister Amos Baer and little daughter Bonnie Fae of Hagerstown, Md., and Sister Aaron Shank of Cumberland, Md. We were glad for their presence. We ask for your prayers for the work here.

Nov. 2, 1942. Mary A. Miller.

"Speaking the truth in love." I have never felt that I should apologize for telling the truth; but perhaps there may have been times when I should have apologized for the way that I said it.—M. Nissley.

"I KNOW"

(Exodus 3:7)

I KNOW thy sorrow, child, I KNOW it well,
Thou need'st not try with broken voice to tell.
Just let Me lay thy head here on My breast,
And find here sweetest comfort, perfect rest.
Thou need'st not bear the burden, child, thyself—
I yearn to take it ALL upon Myself;
Then trust it ALL to Me today—tomorrow—
Yes, e'en forever, for, I KNOW thy sorrow.

Long years I planned it all for thee,
Prepared it that thou might'st find need of Me.
Without it, child, thou would'st not come to find
This place of comfort in this love of Mine.
Had'st thou no sorrow, like this for Me to bear
Thou would'st not feel the need of My strong care.
But in thy weakness thou did'st come to Me,
And thus, through this, My plan, I have won thee.

I KNOW thy sorrow and I love thee more,
Because for such as thee I came and bore
The wrong, the shame, the pain of Calvary,
That I might comfort give to such as thee.
So, resting here, My child, thy hand in Mine,
Thy sorrow to My care today resign.
Dread not that some new care will come tomorrow—
What does it matter?—I KNOW ALL thy sorrow.

And I will gladly take it ALL for thee,
If only thou wilt trust it ALL to ME;
Thou need'st not stir, but in My love lie still,
And learn the sweetness of My Father's will.
That will has only planned it for the best,
So, knowing this, lie still and sweetly rest.
TRUST ME—The future shall not bring to thee—
But what will bring thee closer still to Me.

F. C. H.

Relief Notes

Brother Byler Prepares to Return

An Oct. 20 cable from Bro. J. N. Byler gives the information that with the arrangements for the Mennonite winter relief program in France now satisfactorily completed, he looks forward to returning to America.

If plans carry, he will return on a Portuguese boat via Lisbon and thus will arrive in America sometime in December.

C. P. S. Camps

In the very near future C.P.S. Camp No. 22 of Henry, Illinois, will be moved to Downey, Idaho. The present project, it is reported, no longer provides sufficient work for the camp personnel.

The new camp in Idaho is a soil conservation service camp and is 75 miles from the Aberdeen Mennonite community.

Mental Hospital Work

Upon the transfer of 25 boys from the Henry, Ill., and Medaryville, Ind., camps to the Marlboro State Mental Hospital at Freehold, N. J., three mental hospitals will be operating with Mennonite C.P.S. boys on their staffs. Staunton, Va., and Wilmington, Del., are the other two.

In mental hospitals C.P.S. boys are furnished by the hospital with room, board, a small monthly allowance, and working clothes or uniforms. Working hours average around 10 to 12 hours per day and call for disciplined day-by-day labor. The work generally consists of serving as attendants and orderlies to the inmates of the hospitals.

Hospital authorities are reasonable in allowing periods of leave from work. Recreation and health facilities are usually provided for by the hospital. The use of certain of the hospital quarters for religious gatherings and services is also granted by the institution.

Compiled by Grant M. Stoltzfus.

Released November 4, 1942.

Special Meetings

MIDDLETOWN, PENNSYLVANIA

Report of twentieth Annual Bible Meeting held at Strickler's Church, Oct. 10 and 11, 1942.

Theme, Spiritual Sowing (Mark 4:1-20).

Speakers, Noah Risser, C. M. Ferster, John S. Heistand, Ira Miller.

Thought Gems.—God has called you to your work; if you fail it is eternally undone. He works in us, that we might work to the praise of His glory. The responsibilities of the sower are great, and call for much faithfulness. Do not sow wastefully or scantily, but bountifully. Satan, who steals away the seed, is busiest IN the Church. Familiarity with truth unheeded hardens hearts. In the world it is not what we **take** of, but what we **give** of, that makes us rich. If you are too busy to pray, you are too busy. Evidences of fruitful seed: conversion, obedience to the Word, Holy Spirit indwelling.

Secretary.

CHERRY BOX, MISSOURI

Report of the Sunday School Meeting held at the Mennonite Church near Cherry Box, Mo., Oct. 25, 1942.

Organization.—Mods., R. D. Harder, Earl Showalter; Chors., David Hathaway, Uriah Johnston; Secy., Alma Harder.

Program and Speakers.—Devotion, by the Moderator; Discussion of Sunday School Lesson, J. M. Yoder; Sermon (II Pet. 3:8-12), Earl Showalter; How to Receive and Maintain a Deep Christian Experience, H. R. Buckwalter; The Christian's Threefold Relationship: (1) To Christ, Earl Showalter; (2) To One Another, Mary Hathaway; (3) To the World, J. F. Kreider. Devotion, David Hathaway; Children's Meeting, Sadie Bissey; The Importance of a Consistent Christian Life in Leading Our Fellow Men to Christ, Noah Detwiler, Maybelle Hathaway; A Spiritual Blessing I Have Received, Verna Kreider; The Early Church as an Example to the Church of Today in Obedience, Power, and Missionary Activity, Earl Showalter; The Blessing of Christian Privileges in a World of Strife, Margaret Bissey, R. D. Harder; Sermon, Earl Showalter.

Thoughts Gleaned.—Children of God should make for peace. This can be done (1) through self-sacrifice; (2) through love to our brethren; (3) through love to neighbors as ourselves; (4) through soft answers which turn away wrath. This often requires going "the second mile." We should be willing to sacrifice for the good of others. Try to avoid offense, but do not sacrifice principles. God is never in a hurry, never too late. We must be watchful, prepared, sincere, diligent. Be an example. Be what we profess. If we want to be free from sin, we must be willing to pay the price—repent. The Christian's relationship to Christ is one of constant fellowship. We realize the blessings of God when we trust Him and obey Him. If we are grateful for the temporal things, we will also thank Him for the spiritual. Obedience is the first law of nature. The early leaders had power; they were obedient. If we want power we must be obedient to God. The more obedient the Church, the more power we have, the more souls will be saved. When conference makes a decision it is our duty to be obedient.

Secretary.

TOFIELD, ALBERTA

Report of the 104th Quarterly Sunday School Meeting held in Salem Mennonite Church on Sunday, Sept. 27, 1942.

Organization.—Mod., Joe Brenneman; Chor., Roy Roth; Secy., Ida M. Zook.

Subjects and Speakers.—Devotion, Dan Lauber; The Creation and Its Purpose, Joe Burkholder; Man's Power of Choice, Accountability before God, and Duty to Man, Jacob Brenneman; Abraham: (1) His Faith, Lorene Maurer; (2) His Interest for Others, Barbara Wideman; Children's Meeting, Alta Roth; Victory through Sacrifice, Norman Weber; Warnings against Intemperance, Fannie Voegtlin; Trials and Sorrows Turned into Blessings, M. D. Stutzman; The Reward of Sacrificial Living, Harold Lauber.

Thoughts Gleaned.—There was a creation; therefore we believe in a Creator. Consideration of the consequences should be a factor of our choosing. "Ye cannot serve God and mammon." We are held accountable before a righteous God. We are accountable to bring the message of salvation to all. Our influence is for better or for worse. "No man liveth to himself, and no man dieth to himself." Interest in our brethren, both spiritual and temporal, is essential. Remembrance of judgment turns one to the marvelous grace of God. Abraham is an example of faith and devotion to God. Our interest in others should have no selfish purpose. Intercession is a privilege as well as a duty of man to his fellows. A vision of God is essential in facing and solving problems. God's help in our present problems strengthens us for future ones. "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). We should be upholding God's standard of temperance. God is always standing within the shadows of our trials and sorrows. "Blessed are they which are persecuted for righteousness' sake; for their's is the kingdom of heaven." There is no conquest without a conflict. The sacrifice of self is a law of life. It is through self-sacrifice that human life is enriched and human relationships are built up and preserved. Christ is our supreme and perfect example of sacrifice for others. There is no greater expression of love than sacrificing of self for God's service.

Secretary.

—o—

Married

Rogers — Gascho. — On Oct. 25, 1942, Bro. Boyd Rogers and Sister Edith Gascho, both of the Fairview, Mich., Mennonite Church, were united in holy marriage at the church by Bro. Menno Esch. May God's blessings rest upon this union.

Slabaugh—Bontrager.—On Oct. 4, 1942, Bro. Vernon Slabaugh and Sister Mary Bontrager were united in holy matrimony at the Lake View Church near Wolford, N. Dak., Bro. Eli G. Hochstetler officiating. May the Lord bless and direct them through life.

Lapp—Schlegel.—On August 21, 1942, at the Albany, Oreg., Mennonite Church, Bro. Harold Lapp and Sister Geneva Schlegel were united in the holy bonds of matrimony, Bro. Geo. M. Kauffman officiating. May they enjoy God's abundant blessings.

Bauman — Yoder. — On Sept. 3, 1942, Bro. James Bauman of Kitchener, Ont., and Sister Alta Winifred Yoder, of the Warwick River congregation at Denbigh, Va., were united in marriage at the home of the bride's father, Bishop Truman Brunk officiating.

Forry—Zimmerman.—On Oct. 17, 1942, Bro. John Charles Forry of the Rohrerstown, Pa., congregation and Sister Rachel Esther Zimmerman of the Stauffer congregation near Bachmanville, Pa., were united in marriage at the home of the officiating bishop, Bro. N. W. Risser. We wish them God's blessings.

Nase—Shearer.—Bro. Curvin Daniel Nase of the Marietta, Pa., mission congregation and Sister Frances Arlene Shearer of the Landis Valley congregation near Neffsville, Pa., were united in the holy bonds of matrimony Sept. 12, 1942, at the home of the officiating bishop, Bro. Noah W. Risser. May God direct them through life.

Hartzler—Yoder.—Bro. Ralph Wayne, son of David and Ida Hartzler, and Sister Virginia Mae, daughter of Andrew and Carrie Yoder, were united in the bonds of holy matrimony at the home of the bride's parents, Orrville, Ohio, Oct. 23, 1942, Bro. I. W. Royer officiating. May the choicest of Heaven's blessings attend them through life, in home and Church.

Ringler—Hartzler.—On Oct. 25, 1942, at the home of the bride's mother, Bro. Calvin G. Ringler and Sister Ada Hartzler both of Colorado Springs, Colo., were united in marriage, Bro. L. C. Miller officiating. Bro. Ringler is a minister of the Manitou Mennonite congregation and Sister Ringler is a returned missionary nurse, having served two terms in India. May God abundantly bless this union, and direct their further labors together for Him.

—o—

Obituary

Bowers.—Benjamin D., son of the late Benjamin D. and Mary (Denlinger) Bowers, was born near Kreadyville, Pa., and was a resident of Lancaster Co., during his entire life. He was born July 7, 1856; died Oct. 26, 1942, after several months of illness at the home of his nephew (Amos B. Charles) of Millersville; aged 86 y. 3 m. 19 d. He was the last of his family. As a young man he united with the Mennonite Church and was a faithful member till death. Funeral services were held at the Rohrerstown Mennonite Church by Bros. Jacob Hess and Landis Shertzer. Interment in the Millersville Mennonite Cemetery.

"He has gone through the gate to another land,
Led by the Master's hand,
Where everything is kind and good,
Where everything is understood;
So we believe that the one above
Has taken him home as an act of love."

Brackbill.—Susan, widow of Levi H. Brackbill, who preceded her in death 21 years ago, was born Nov. 16, 1863, near Paradise, Pa.; died Sept. 7, 1942, at the home of her son (Benj. R.), following an illness of five months; aged 78 y. 9 m. 21 d. She was a daughter of the late Benj. and Lydia Ranck, and a faithful member of the Mennonite Church for many years. Her cheerful disposition has been an inspiration to us always, and we can look forward some day to meet her on that beautiful shore. She is survived by these children: Benj. R. and Anna (wife of Walter R. Denlinger), both of Paradise; Parke R. of Lancaster; and Elsie of Berks Co. A daughter (Bertha, wife of Christian Metzler) preceded her in death 12 years ago. She is also survived by 3 brothers and 1 sister (Jacob and John Ranck and Cora, wife of Isaac Barge, of Strasburg, and Amos Ranck of New Jersey. Twelve grandchildren and 6 great-grandchildren also survive. Funeral services were held at the home Sept. 11, conducted by Bro. Abram Martin, with further services at Paradise Mennonite Church by Bros. Martin Hershey and Parke Book. Texts, Psa. 23 and Psa. 116:15. Interment in adjoining cemetery.

"Mother, dear, you're not forgotten,
Though on earth you are no more;
Still in memory you are with us
As you always were before."

—The Family.

Breniser.—Jacob, son of Edwin and Lydia (Groff) Breniser, was born in Lancaster Co., Pa., Jan. 13, 1865; died Oct. 26, 1942, at his home in Middlebury, Ind.; aged 77 y. 9 m. 13 d. Feb. 1, 1898 he was united in marriage to Minerva Moyer of Goshen, Ind. To this union were born 6 sons, 2 of whom preceded him in death. Surviving are his wife and 4 sons (Lawrence and Wesley, both of Middlebury, Ind.; Walter of Archbold, Ohio; Lester of Goshen, Ind.); also a number of grandchildren, 1 sister (Mrs. Emma Steffy) and 1 brother (Amos Breniser), both of Lancaster Co., Pa., together with many friends and relatives. His death was sudden, being caused by a heart attack while building the morning fire; God called him quietly before anyone could reach him. Yet it was not unexpected to him, as he often spoke of not being here long. About fifteen years ago he accepted Jesus as his personal Saviour and united with the Middlebury Mennonite Church, to which he remained faithful until death. Funeral services were held Oct. 28, from the Middlebury Church, in charge of Brethren S. S. Yoder and Wilbur Yoder. Text, Phil. 1:21.

"Your life work is ended, dear Father,
You're with the loved ones gone on before,
May we all prepare to meet you,
On that bright celestial shore."

Detweiler.—Isaac F. Detweiler, one of the ministers of the Rockhill Mennonite Church died at his late home in Souderton, Pa., Oct. 20, 1942, after an illness of 10 months; aged 66 y. 2 m. 27 d. He was a son of the late Bishop Samuel and Annie (Freed) Detweiler.

He was ordained a minister at the Rockhill congregation Sept. 4, 1934, which office he faithfully filled as long as health permitted. His interest continued until the end. He was also a member of the Mission Board of Franconia Conference from the time of its organization until 1935, being secretary nearly the entire period.

Surviving are the widow (Ella B. Detweiler) and a son (Alvin D. Detweiler of Souderton, Pa.); also 3 grandchildren and 2 brothers and a sister (John F. of Souderton, Mahlon F. of Telford, and Salome, widow of the late Preacher William Landis, also of Telford). One daughter (Sadie) preceded him in death.

Funeral services were held at the home, conducted by Bro. Elmer B. Moyer. Further services at the Rockhill Church by Bros. Edwin A. Souder (his co-laborer), Arthur D. Ruth, John Lapp, and M. A. Bishop. Text, John 14:3. Interment in the adjoining cemetery.

Herr.—Magdalena, daughter of the late Henry and Anna Herr, was born Jan. 24, 1859; died Oct. 6, 1942; aged 83 y. 8 m. 12 d. She was the youngest of 12 children, and the last of the family to depart. She was called "Aunt Mattie" by many people. She was very active in the Lord's work, and was a regular attendant at the Mennonite East Chestnut St. Church in Lancaster. She was there the last Sunday she lived. Aunt Mattie and Sister Mary Graybill started the sewing circle at the Stumptown Church. Aunt Mattie was the friend of many poor and shut-in folks. She was never married, but cared for a number of orphan children in her home at different times. She is survived by 2 foster children (Mrs. Lena Kilhefner and Mrs. Mabel H. Leinbach), to whom she was a devoted mother; also by nieces and nephews. Her home-going was sudden. She had a heart attack while doing her washing in the laundry. Funeral service Oct. 9, at the East Chestnut St. Church and interment at the Stumptown Cemetery. She is sadly missed by her foster girls and many more whom she befriended. Great is her reward in heaven. "She hath done what she could."

McLaughlin.—Clinton McLaughlin was born in Perry Co., Pa., Sept. 13, 1871; died Oct. 25, 1942. He was suddenly paralyzed by a stroke while picking up toys for Bro. and Sister Ira

E. Miller's little baby daughter. She was a constant source of joy and delight to him and he spent many of his lonely hours with her. He was unconscious practically all the time from Thursday afternoon until Sunday evening when he peacefully left to be with his Lord. He united with the Mennonite Church June 9, 1938, six months after he promised his dying wife he would turn from the Catholic faith and become a Christian. He was a faithful member at Steelton Mennonite Mission for the past four years. He is survived by a son (Herbert McLaughlin), 3 daughters (Mrs. Violet Heilner, Mrs. Margaret Walters, Harrisburg, Pa.; Mrs. Henrietta Lebo, Enhaut, Pa.), 16 grandchildren, and 10 great-grandchildren. Funeral services, in charge of Bro. David Z. Miller, were held in the Wiedeman's Funeral Home, Steelton, Pa. Bro. Miller, at the request of Bro. McLaughlin used the same text (Luke 10:42) that he used at his wife's funeral. Burial in Highspire Cemetery.

Miller.—Janet Kay, infant daughter of Bro. and Sister Alvin K. Miller, was born Sept. 22, 1942; died the following day. Besides the parents she leaves a little brother (Charles Eugene) and both the paternal and maternal grandparents and many relatives. Short services were held in the home by Bro. D. D. Miller. Burial in Forest Grove Cemetery near Middlebury, Ind.

Moyer.—James, son of the late Joseph and Catharine Moyer, was born in Lincoln Co., Ont., Feb. 13, 1860; died at his late home in Beamsville, Ont., Oct. 23, 1942, after a very brief illness; aged 82 y. 8 m. 10 d. He seemed to be in exceptionally good health in the past year, and his passing was a shock to all. He was married to Nancy, daughter of the late Menno Cressman, a minister of the Biehn congregation in Waterloo Co., Ont., May 23, 1893. She, with 2 daughters (Ida, Mrs. T. L. Graham, of Vineland, and Reta, Mrs. Wm. Cornelius, of Markham) and a son (Menno Moyer, of Blair, Ont.), mourn the loss of husband and father. He resided for many years on the farm previously owned by his father, and later resided in the village of Campden, Ont. A year ago he moved to Beamsville. He was always active, and even after a severe illness which deprived him of the ability to walk he continued his activity by working in his garden and around his home. He was a faithful member of the Mennonite Church since 1890. For many years he represented the Mennonite Fire Aid Union for this district, and was also trustee for the Mountain Cemetery. In his earlier years he was active in the work of the Church—in Sunday school and in young people's work, when the work of the Church had been revived through early evangelistic services. We shall miss his presence among us. Funeral services were held Oct. 26, 1942, in charge of S. F. Coffman, and assisted by the ministers, C. G. McPhee of the Disciple Church and S. R. McClung of the Baptist Church, both being near neighbors of Bro. Moyer, and Isaac Moyer of the United Church (a cousin of Brother Moyer). Text, Psa. 90:12. Interment in Vineland Cemetery.

Roth.—Elva Mae, infant daughter of Alvin and Madeline Roth, was born at Wellesley, Ont., Sept. 12, 1942; died Sept. 19, 1942. Death was due to pneumonia and convulsions. She leaves her bereaved parents, the maternal grandparents (Mr. and Mrs. Allan Y. Bender), the paternal grandparents (Mr. and Mrs. David K. Roth), 2 great-grandparents (Mr. and Mrs. Peter F. Lichti), 7 uncles, 4 aunts, and many other relatives and friends. The funeral was held Sept. 20, with private services at the home, in charge of Bro. Samuel L. Schultz, and at the Wellesley A. M. Church in charge of Bros. Samuel L. Schultz and Samuel Leis. Interment in adjoining cemetery.

"A bud the Gardner gave us,
A pure and lovely child;
He gave it to our keeping
To cherish undefiled.
But just as it was opening
To the glory of the day,
Down came the heavenly Gardener,
And took our bud away."

Schlegel.—Sharon Dianne, daughter of Willard and Nora (Roth) Schlegel, was born at Milford, Nebr., July 14, 1942; died Oct. 25, 1942. She leaves her father and mother, 4 grandparents, 1 great-grandmother, uucles, aunts, and hosts of other relatives. She was a patient and loving child and will be greatly missed in the home. We sorrow, but not as others who have no hope, for we know that if we give our lives and all to Christ we shall meet her again and be forever with her and Christ. Funeral services were held at the home and at the Milford A. M. Church in charge of Bro. L. O. Schlegel. Bro. W. A. Eicher preached the sermon. Text, II Kings 4:26. Interment in the Milford A. M. Cemetery.

"Our sweet little bud, too pure to stay,
God in His wisdom took Sharon away;
Not from our memory, not from our love,
But to dwell with Jesus and angels above."

Shantz.—Mary Ann, daughter of the late Noah and Nancy (Weber) Dettweiler, was born near Bloomingdale, Ont., Oct. 5, 1881; died Sept. 20, 1942. She accepted the Lord Jesus Christ and united with the Mennonite Church at Breslau in her sixteenth year. She was united in marriage to Bro. Titus Shantz of Kitchener, Dec. 30, 1908. To this union were born 4 children (Ward, who died in infancy, and Melvin, Clair, and Anna). These three children survive and are at home with their father. Sister Shantz is also survived by 2 sisters (Abbie Dettweiler, of Breslau; and Mrs. Ephraim Kinzie, of Preston, Ont.), 2 brothers (Isaiah and Norman, both of Breslau), as well as by 16 nieces aud nephews. One brother preceded her in death. Her death took place very unexpectedly, and came as a great shock to both her family and the brotherhood at Kitchener where she was a member in good standing. Although a woman of quiet disposition, she manifested an exemplary character characterized by many sterling Christian qualities. Her simple faith in God, her trust in the merits of His Son as Saviour, and her communion with Him by prayer were steadfast even though she suffered much through physical infirmities during her whole life. She was a true mother in Israel and manifested a conscientious coucern for the present and future needs of her family, both temporally and spiritually. Funeral services were held Sept. 23 at the home, and at the First Mennonite Church, Kitchener, with Bros. Oscar Burkholder, Jonas Snider, and Merle Shantz in charge. Interment in the adjoining cemetery.

Shaum.—Catherine, daughter of John and Hettie (Eicher) Holdeman, was born near Wakarusa, Ind., June 30, 1861, and grew to womanhood in the same community; died Sept. 29, 1942; aged 81 y. 2 m. 29 d. Nov. 15, 1885, she was united in marriage with Leander Shaum. This union was blessed with 4 sons and 2 daughters. In 1893 she was converted and united with the Mennonite Church, holding her membership with the Holdeman congregation until death. She was bedfast nearly two years, yet in it all patient and cheerful. Her husband, 2 sons, and a granddaughter preceded her in death. She leaves 2 sons and 2 daughters (Warren C., at whose home she died, and Ralph R., both of Wakarusa, Ind.; Grace M., of Elkhart; and Laura E., Mrs. Geo. Smeltzer, of Goshen); also 5 granddaughters, 2 grandsons, 1 great-grandson, 1 brother (Albert Holdeman, of New Paris), and many other relatives and friends. Funeral services were conducted by Bros. S. L. Weldy and D. A. Yoder at the Olive Church.

"Weep not that her time is over,
Weep not that her race is run;
God grant that we may rest as calmly,
When our work like hers is done."

Stauffer.—Barbara Ellen, daughter of Christian and Katie (Zehr) Roth, was born near Flanagan, Ill., Dec. 29, 1861; died Oct. 14, 1942, at the home of her daughter (Mrs. E. L. Yoder, Tofield, Alta.); aged 80 y. 9 m. 16 d. She was married to John L. Stauffer Dec. 25, 1882, near Flanagan, Ill. Her husband preceded her in death twelve years ago. To this union were born 2 sons and 9 daughters. Those left to mourn her departure are: Emma, Mrs. S. D. Stalter; Anna, Mrs. D. E. Maurer; Barbara, Mrs. J. L. Yoder; Milly, Mrs. E. L. Yoder; Ida, Mrs. J. J. King; 1 daughter-in-law (Mrs. Nora Stauffer), 5 sons-in-law, all of Tofield; 29 grandchildren, and 18 great-grandchildren. One sister (Mrs. E. M. Bender), 2 brothers (John Roth and Peter Roth), all of Milford, Nebr., and a host of other relatives and friends also survive. Those who preceded her in death are her parents, her husband, 4 daughters (Katie, Mrs. D. S. Bender; Lizzie; Mary; and Lily), 2 sons (Benjamin and Nicholas), 1 daughter-in-law; 5 grandchildren, 2 great-grandchildren, 5 brothers, and 2 sisters. In her youth she accepted Christ as her Saviour and remained faithful to the end. As long as health permitted, her place was never vacant in the house of the Lord. During her sickness she often spoke of her wish to go to church, which was her desire to serve. Her door of welcome was always open to strangers, and she was always willing to lend a helping hand to the sick and needy. To know her was to love her. She was of a kind and quiet disposition, always enduring her trials with patience. Her main sickness was hardening of the arteries. A year ago last July she fell and fractured her right hip. She remained in a helpless condition with much suffering, often longing to be with the Lord. In God's time her wish was granted. Funeral services were held at the home and at the church in charge of Bros. M. D. Stutzman and J. B. Stauffer. Texts, Psa. 90 and Psa. 73:24. Burial in cemetery near by.

"The lights have gone out in the mansion of clay,
The curtains are drawn, and the dweller's away;
She stepped o'er the threshold in the hours of night,
To make her abode in heaven so bright."

Sutter.—John Albert, son of John and Fannie Sutter, was born Feb. 7, 1891, at Hartford, Kans.; died at Lincoln State Hospital Oct. 16, 1942; aged 51 y. 8 m. 8 d. He accepted Christ as his personal Saviour iu his youth, was baptized, and became a member of the West Fairview Church near Beaver Crossing, Nebr. His mother died April 1, 1930, and his father Dec. 17, 1938, also his brother (Samuel) and 2 sisters (Otilla and Josephine) preceded him in death. Those surviving are Emma Hauder, Long Beach, Calif.; Lydia Oesch, Staunton, Ill.; Ida Bachman, Lowpoint, Ill.; Lena Stutzman, Milford, Nebr.; Eva Nafziger, Hopedale, Ill.; and 1 brother (Edward) of Loug Beach, Calif.

"Peacefully sleeping, resting at last,
The world's weary troubles and trials are past;
In silence he suffered, in patience he bore,
Till God called him home to suffer no more."

—The Family.

Yoder.—Daniel, eldest son of the late Deacou Henry B. Yoder, was born in Bucks Co., Pa., Jan. 16, 1877; died at his home in Quakertown, Pa., Oct. 15, 1942; aged 64 y. 8 m. 29 d. He was a member of the Swamp congregation. He leaves his widow (Katie), 1 son (Elmer) and 1 daughter (Mrs. Anna Koder), a number of grandchildren, and a brother (Henry of Allentown, Pa.) to mourn his departure. He was a member of the Franconia Conference Mission Board. His remains were interred at the Swamp Mennonite Cemetery. Funeral services were conducted Oct. 18 by Bro. John G. Gehman at the house, and at the church by Bros. John Lapp and Abr. Yoder. Peace to his ashes.

Items and Comments

Working hours for laboring men, as limited by the leading nations now at war, are reported as follows: In Russia, 66 hours per week; in Germany, 60 hours; in Great Britain, 56 hours; in the United States, 40 hours.

Speaking of sacrifice, here are some things that all people would do well to "sacrifice:" saloons, brothels, moving picture shows, gambling joints, tobacco, jewelry, and other "unnecessaries of life." Money spent for such things is worse than wasted. To do without them is a gain rather than a sacrifice. "Wherefore do ye spend money for that which is not bread?"

A well known writer, discussing proper and improper aims of man, has this to say: "The primary aim of man's life in this world is not commerce, or power, or social position, but godliness and true holiness." Amen to this view of life. We owe our all to God; to Him belongs our first obligation. For this reason, "Set your affection on things above; not on things on the earth." So long as the things of earth stir us more than the things above do, we lack something that ought to bring us to our knees before the Throne.

One of the arguments against the return of prohibition is that the liquor traffic yields annually over a billion dollars of revenue for the national treasury. If that is a valid argument, what of the more than five billion dollars that the liquor traffic costs the people of the United States? and what of the fifteen billion dollar crime-bill in the nation, much of which is due to the use and influence of strong drink and narcotics? Does it pay to spend five dollars or more for the sake of getting one dollar back in the form of revenue?

It is one of the burdens of many prominent Church-men to prove that it is every Christian's duty to take part in the war now raging; either as a soldier or as a supporter in some other way. As to the merits of this contention, the question has been ably debated on both sides. May we remember, however, that the deciding question is not, What say the clergymen? but, "What saith the SCRIPTURE?" On this point the instruction of Christ the Prince of Peace, and that of His disciples, is emphatically on the side of nonresistance. Read Matt. 5:38-45; 26:52; John 18:36; Rom. 12:17-21; II Cor. 10:4; and many other similar Scriptural references.

—o—

ANNOUNCEMENT

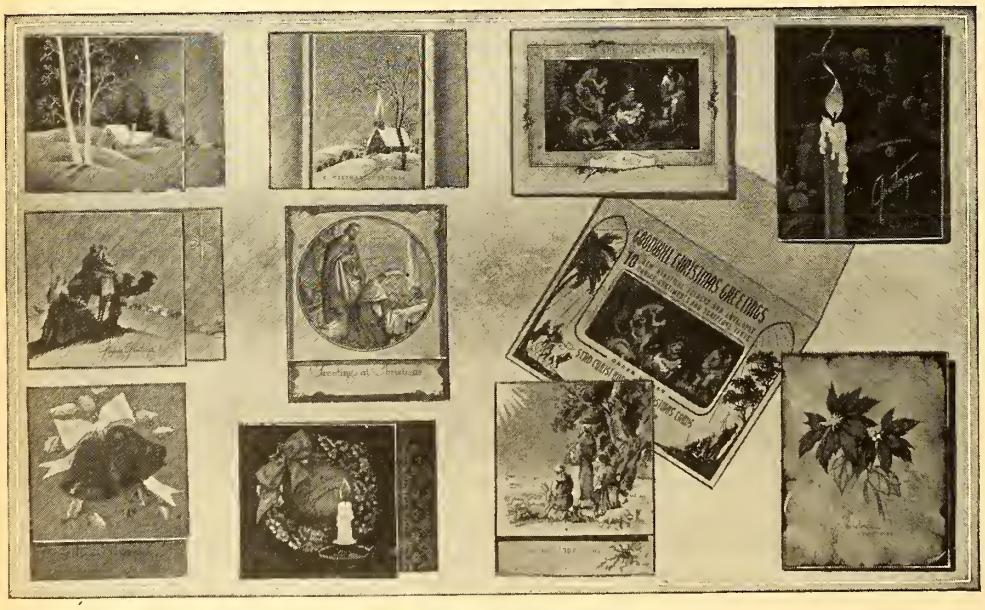
The thirty-ninth annual meeting of the Mennonite Home Association will be held, D. V., at the Oreville Mennonite Home, along the Harrisburg pike, 1 mile west of Lancaster, Pa., Saturday afternoon at 1:30 Nov. 14, 1942.

There will be a sermon by Bro. Noah Good, followed by the annual reports of the work of the past year and election of officers and any other business that may come before the meeting.

The brotherhood is urged to attend this meeting.

Shelley Musser
Asst. Secretary of Board of Trustees.

Christmas Greetings



Christmas Package No. 450

Ten Beautiful Folders and Envelopes for only .25

The ten folders in this packet are in full color, on good paper stock. Each design is appropriate and artistically prepared. The quality is excellent. The price is low. The ten folders and ten envelopes are packed in a larger envelope to make a package. Twenty packages are packed in a well made corrugated box to make a carton.

Packet No. 450. PRICE, only .25 per packet.

SPECIAL CHRISTMAS FOLDER ASSORTMENT No. 50

A special purchase enables us to offer this assortment of colorful folders at a reduced price. Fifty folders consisting of several beautiful designs. Scored for folding but packed flat which makes it easy to sign them with your name. Including envelopes of course.

Price per box (50 Folders) only .80
2 boxes (100 Folders) $1.50
3 boxes (150 Folders) $2.00
Ask for Assortment No. 50

As a special service, Assortment No. 50 can be furnished with your imprint. The cost of the assortment of 50 cards imprinted will be $1. Print your name exactly as desired. These will be mailed December 1st. No orders for imprinting can be accepted after Thanksgiving.

CHRISTMAS ASSORTMENT No. W41



This boxed assortment contains **21 folders** of various styles and sizes, including lithographed designs, die stamped, and cards with steel die text. All folders have exquisite designs, delightfully done in colors. Supplied in attractive box with Christmas designs in colors.

$1.00 Value for Special Price of .65

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

Table of Contents

705—Editorial
706—Blessings (Poem)
Biblical Teaching on Nonresistance
The Christian Woman's Head Covering
707—Pride
Plan of Salvation Illustrated in the Tabernacle
708—Weekly News Letter from South America
Johnstown, Pa.
709—Millersville, Pa.
"Wait . . . Go Ye"
Challenge for Reapers
710—What is Home without a Mother? (P)
Confidence
Not Always Married
Home Bankruptcy
Our Parents Deceased (Poem)
711—Sunday School Lesson
Bible Meeting Topic
712—Field Notes
713—Correspondence
714—Hand to the Plow (Poem)
"Follow Thou Me"
715—Teachers
American Heathenism
What Sin in Knee Dress
717—Relief and C.P.S. Notes
Special Meetings
718—Married
Obituary
720—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, NOV. 19, 1942 (Herald of Truth Established 1864) No. 34

EDITORIAL

"**All things** are for your sakes, that e abundant grace might through the anksgiving of many redound to the ory of God."

——o——

"**Blessing, and glory,** and wisdom, d thanksgiving, and honour, and pow- , and might, be unto our God for ever d ever. Amen."

——o——

"**Above all these things** put on charity hich is the bond of perfectness. And t the peace of God rule in your hearts, the which also ye are called in one dy; and **be ye thankful.**"

——o——

We sometimes sing together,

"Count your many blessings,
Name them one by one."

After you have meditated upon this quest by the poet, you will find abun- nce of reasons why the people of God ould make the most of their opportu- ies in complying with the requests of e chief magistrates of our provinces, tes, and nations to set apart at least e day in each year to render thanks d praises to God for blessings re- ved.

——o——

Head, Heart, Life.—There is a very se connection between them. The use **the head** is the first essential in Chris- n experience. Man was created an elligent being. Where the mind is a nk there can be no mental operation heart experience. The Bible is ad- ssed to intelligent beings, not to ots.

But head religion is valueless unless also reaches **the heart,** the seat of man experience and emotions. "Out the heart proceedeth"—everything onging to the life of the individual. e are commanded to "sanctify the rd God in your heart," not the head. thine heart right?" is the question t strikes at the very vitals of our nding before God.

Upon the state and condition of a man's heart depends the character of his life. If the heart is right before God, then **the life** will be right so far as the mind is able to comprehend. Where the Lord God is sanctified in the heart, the whole being of that individual is upon the altar of the Lord, subject to His Word and holy will.

——o——

"**After the War is Over.**"—Both nations and individuals are planning what to do after this present World War II is over. Important as this is, however, it is still more important to meditate upon what nations and people should be doing NOW. This world is full of iniquity. These sins **must** be repented of and forsaken, the Golden Rule **must** take the place of self-interest in the hearts and lives of the masses of people, love for enemies **must** take the place of hatred toward enemies, carnal weapons **must** be exchanged for weapons that are "not carnal," or the nations will be poorly prepared for lasting peace and tranquillity after nations will be forced to cease fighting because of exhaustion and bankruptcy. In the language of inspiration, "Righteousness exalteth a nation; but sin is a reproach to any people." Let men and nations give heed to the divine admonition, "Seek ye the Lord while he may be found."

THANKSGIVING

O give thanks unto the Lord, for he is good: for his mercy endureth for ever.—Psa. 107:1.

In everything give thanks: for this is the will of God in Christ Jesus concerning you.—I Thess. 5:18.

Thanks be to God, which giveth us the victory through our Lord Jesus Christ.—I Cor. 15:57.

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—Eph. 5:20.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.—Col. 3:17.

THANKSGIVING DAY

October 12 was the day set apart as a national day of Thanksgiving in Canada. November 26 has been set apart for similar purposes in the United States of America. From the reports we have from a number of our congregations in Canada, and considering the preparations that are being made for services on that day among many of our churches in the United States, we consider that so far as our attitude toward observing the day is concerned, the brotherhood in both these nations stands about on a par. We thank the Lord for the reports we have received from our northern neighbor, and we pray the Lord for a record in the United States that will merit similar reports from the nation just south of the Canadian line. Geographically, we live in two nations; spiritually, we live in a nation "whose God is the Lord."

In a week from the day in which this paper enters the homes of our readers, the churches in the United States will be gathering in their respective houses of worship to give God thanks for blessings received. Let it be made a day of real **thanksgiving**; not a day of amusements, not a day for exploiting certain causes, not a day for boosting some kind of business that means money in our own pockets, not a day of excesses along any other line, but a day of real THANKSGIVING to God from whom all blessings flow; a day of spiritual activity that we may think of afterwards as a day that was spent to the glory of God and to the advancement of the cause of Christ and the Church.

Furthermore, after the day in the United States is past (as it now is in Canada) let the spirit of thanksgiving and praises to God continue. But first let us keep away from the idea that when the public service is over on

Thanksgiving day we have now done our full duty and are at liberty to spend the rest of the day in foolishness and vanity. A public service, if it is conducted in a reverential spirit, is a refreshing experience, but it is only one among many things that may be done to the glory of God. If we were in proper frame of mind and soul to have a part in that service, that very experience will help us to continue the spirit of devotion to God and to every Christian duty and opportunity confronting us.

We thank the Lord for the provisions made for thanksgiving in practically all of our churches; some for single services, and some for a full day's program. May these services be the means of lifting us higher in the realms of spiritual life, drawing us nearer to God and to one another, strengthening us for fuller, nobler service, preparing us to make each day of the year a day of thanksgiving and praises to God.

Thanksgiving Meditations

I THANK THE LORD MY MAKER

I thank the Lord my Maker
For all His gifts to me;
For making me partaker
Of bounties rich and free;
For father and for mother,
Who give me clothes and food,
For sister and for brother,
And all the kind and good.

I thank the Lord my Saviour
Who came for me to die,
And bless me with His favor,
And fit me for the sky,
That all my sins outblotted,
By Jesus washed away,
I may be found unspotted
When comes the final day.

I thank the Lord for giving
The Spirit of His grace,
That I may serve Him living,
And dying, reach the place
Where Jesus in His glory
I shall forever see,
And tell the wondrous story
Of all His love to me.

—Thomas MacKellar.

—o—

THANKSGIVING

By Lina Z. Ressler

Offer unto God Thanksgiving.—Psa. 50:14.

The psalmist of old urges us to this grace. Praise and thanksgiving are due to the God from whom we receive so many blessings. As the days go by we realize many mercies that come to us from His hand. Sometimes we fail to recognize the gifts as coming from Him, because we do not recognize the meaning of the gift. Our Father is a gracious and bountiful Giver. At every step along our life journey we may find evidences of our Father's goodness and care.

This year, perhaps more than in other years, we might find reasons that sadden our hearts. We might think that with all the wars and the sufferings that come with war we might have less reasons for the giving of thanks than in former years. Some of our family reunions may be impossible on account of tire shortage or sugar rationing, or some other lack that the present world conditions have brought on. With it all, however, what manifold blessings we do enjoy. Perhaps some of our boys are in camp. Let us thank God that conscientious scruples are respected. The cost of living is high, but we still live in the midst of plenty; and while living may be high, our homes are sheltered and our churches are protected. We continue to have schools and hospitals.

The order of having a day set apart for the giving of thanks comes from our government. Where is there in these dark days a land so favored? Let us give thanks for such a land and such a government.

Not everything is ideal. Perhaps it would be just too bad for us if everything were perfect. Let us thank God for the things that still are so good. We would not need to look for long at conditions across the sea to feel very definitely that our God has been very good to us. These His gifts are not ours because we deserve them more than do others; they are ours because God gives them to us and even then these His special mercies are really loaned to us.

Perhaps amid all these gifts it might be wise to think for a while today of the responsibility these added blessings may place upon us. God gives, that we may give. He blesses, that we may be a blessing.

So, friends, let us look up and thank Him for our daily mercies. Let us use them to His glory. And as we enjoy them, let us not forget to share with those less fortunate the blessings that come to us so lavishly from His Father hand.

They come to me so quietly, my Father—
These blessings from Thy hand,
I take them gratefully and wonder—
I can not understand.

Although I can not understand, I take them,
The gifts Thou givest me.
I trust and follow gladly in Thy footsteps
Till I come home to Thee.

Scottdale, Pa.

THOUGHTS FOR THANKSGIVING DAY

"Be thankful unto him, and bless his name."—Psalm 100:4.

As never before in the history of our country this day of national gratitude calls out to every American, "'Be thankful unto Him,' our great and glorious God!" Despite world conflict and turmoil, His mercies have been new to us every morning. No people on the face of the earth has had the abundance of food, the ample supply of clothing, the attractive homes and the variety of earthly blessings which have been ours. In addition, we have been enriched with schools and facilities for the cultivation of the mind. Above all, the Gospel has been preserved to us in our churches. The sacraments are being administered in all true congregations as instituted by Christ Himself. No governmental restriction hinders the preaching of the Saviour's mercy.

For all this, then, let us raise thankful voices and hearts to Him and, as the psalmist urges, "bless his name!" Publicly and privately we must declare how exalted is His glory, how manifold His mercies toward us, His thoughtless, selfish children! A grateful nation is always a humble people. Let us pray God to give millions in America true Christian humility which always looks to the Lord Jesus for pardon and peace!

Prayer

God, our Father:

On this day of Thanksgiving, receive our praise as we come before the throne of Thy mercy to thank Thee for the unnumbered gifts of bountiful grace with which Thou, O Lord, dost remember us in our souls and bodies! Make ours joy-filled, praise-singing homes and churches; and for this triumph turn always to Christ, our Prophet, Priest and King, the Saviour of our souls! Give us a full measure of heroic faith by which we realize that a thankful, trustful, faithful life in Christ has the promise of Thy benediction and can defeat even the organized powers of evil! Amen.

"Thank God Harbor"

On the maps of the Arctic regions we note, "Thank God Harbor," a name given by a polar expedition. Today we enter "Thank God Harbor." For a good, wholesome, happy Thanksgiving Day has come again, and all of us have these unformed words in our hearts, "It is a good thing to give thanks unto the Lord, at the remembrance of His mercies." To receive God's goodness and not respond in thankfulness hardens the heart and sullies the nature. Ingratitude is always debasing. But to praise God for His goodness in Christ mellows our hearts and ennobles our natures. Yes, praise and thanksgiving are also antidotes to a weary, jaded soul!—Orr.

THANKSGIVING MEDITATION

By Daisy C. Hernley

It seems to me this year that we have more reason than ever to exclaim with David the psalmist: "The lines are fallen unto me in pleasant places" (Psa. 16:6). We have had such blessings from the Father all through the year. When we think of how much strife and unrest there is in so many parts of the world, we are made to breathe a prayer of thanksgiving that we are permitted to go to the house of the Lord as often as the time is appointed and worship God unmolested and undisturbed. And also that we can worship Him in our homes and let our testimony be given for Him as often as opportunity affords.

When I think how my brother-in-law and many other nonresistant Christians suffered in World War #1 I surely thank a kind heavenly Father for guiding our church leaders, the Mennonite Central Committee as well as all the other committees that comprise the National Service Board of Religious Objectors, that they could successfully co-operate with the government of this free land of ours so that our boys in this war are able to serve the government in accordance with the dictates of their own consciences. Let us unitedly pray for these boys in the civilian public service camps that they may keep up their courage as they labor without pay, be truly Christian and substitute service for self, not theoretically but practically.

The harvest this fall has been so abundant that we have all been kept so busy filling our fruit shelves and cellar bins. It makes our hearts ache when we think of those in war-torn places who are not so fortunate as we and are suffering because of dire need of food and clothing. May we be willing to give our tenth, and even more if need be, to supply the needs of such—and be willing also as sisters in sewing circles to work with our hands to supply their needs. (Psa. 126:3). "The Lord hath done great things for us, whereof we are glad." Therefore, let us say, "I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works" (Psa. 9:1).

Scottdale, Pa.

Report of SEMIANNUAL MEETING OF THE MENNONITE COMMISSION FOR CHRISTIAN EDUCATION AND YOUNG PEOPLE'S WORK

Items of General Interest from the Minutes of the Meeting of the Mennonite Commission for Christian Education and Young People's Work held in Chicago, Oct. 30, 31, 1942

It was the conviction of the Commission members for some time that since its work is largely through the district Sunday school secretaries and officers they should at some time be invited to sit in a regular meeting, that they might become acquainted with the work of the Commission. Accordingly, action to this effect was taken at the meeting of the Commission at Kitchener, Ont., June 16, 1942. In response to this invitation the following district workers were present and took part in the discussions in Chicago: Ira D. Landis, Pitz, Pa.; Paul Roth, Masontown, Pa.; Clarence Ramer, Duchess, Alta.; George Brunk, Lynchburgh, Va.; Harold Zehr, Rantoul, Ill.; Ivy Yoder, Wakarusa, Ind.; J. C. Fretz, Kitchener, Ont.; Phil Frey, Archbold, Ohio; Irne King, West Liberty, Ohio; Floyd Eckley, Beaver Crossing, Neb.; Jess Kauffman, Hesston, Kans.; and Ezra Stauffer, Todd, Alta.

It was a real pleasure to have the fellowship and counsel of these brethren in the Commission work. These meetings are always opened with a period of unhurried devotion, that the presence of the Lord may merge our hearts in the unity of the Spirit, making it possible for all to work together harmoniously. Bro. Emil Erb led the opening devotional period, blessing the fellowship and personal greetings the apostle Paul expressed in so many of his epistles. After a season of prayer in which a number of brethren led out, the work of hearing reports began.

The following are actions of general interest from the secretary's minutes:

The Secretary of Young People's Problems administered a Questionnaire which was answered by 1677 young people throughout the Church during the past several years.

Action XIII. The Secretary of Young People's Problems read his report. It was moved that the report be accepted and that the work be continued on more definite lines, for more specific and individual reactions. Carried.

Action XIV. It was moved that the Secretary of Young People's Problems study the implications of the survey derived from the questionnaire for the Christian Education program of the Church, that he present the results of this study to the Commission and that he make a suitable report in the Commission Handbook. Carried.

Action XIX. It was moved that we look forward to a major promotion of week-day Bible schools as soon as the materials are ready, and that the Secretary of week-day Bible schools work with the Curriculums Committee in the preparation of these materials. Carried.

Action XXIV. It was moved that, (1) we establish the general policy of promoting our activities through the district Sunday school conferences and officers, (2) that we recognize the responsibility of the ministry in the work of the local congregation, (3) that when publicity material from the Commission is sent to the local congregation, it be sent to all the ministers, the superintendent of the Sunday school, and the district Sunday-school secretaries, and (4) that when quantities of materials are sent for distribution, they be sent to the minister in charge or to the person responsible for that activity. Carried.

Following the action of the last meeting, that Chester K. Lehman present a name for his secretaryship on home relations, the following action was taken: Action XXVIII. It was moved that the Commission adopt the name "Secretary of Home Interests" for this new secretaryship. Carried.

Action XXXII. It was moved that the recommendation of Secretary of Young People's Bible Meetings, to provide an alternate type of service for the coming year, as an experiment, be adopted. Carried.

Action XXXV. It was moved that the Secretary and Assistant Secretary of Young People's Bible Meetings and the Field Secretary be the Topics Committee for the coming year. Carried.

Action XXXVI. It was moved that Bro. John R. Mumaw be appointed as Field Secretary for the coming year. Carried.

Action XXXVIII. It was moved that we look with favor upon having our business meeting and an inspirational meeting previous to the Mission Board meeting in the spring of 1943, subject to the Executive Committee. Carried.

Nelson E. Kauffman, Secy.

"I SAT WHERE THEY SAT"

At the regular semiannual meeting of the Commission for Christian Education and Young People's Work, held in Chicago at the Mennonite Home Mission on Oct. 30 and 31, representatives of all the conference districts of our church were invited to be present and to enjoy the fellowship and inspiration of that meeting. I was privileged to represent the Missouri-Kansas district at this meeting.

There are very few in our church that are not interested in the teaching program of our church. In any organization that gets things done, there must be an executive group that guides the work, and plans the activities and program of the organization. Working systematically and co-operating with this group, there must be another body of people carrying out this program. The greater the co-operation and larger the group that is working, the more there is that will be accomplished.

Behind our great teaching program, sponsored in an effort to point lost souls to Christ, and to build each other up in Christ, is a large army of parents, Sunday school teachers, superintendents, pastors, personal workers, and others who are praying for, giving to, and laboring in the cause of Christ. For this group to work to the best advantage, a constructive and well planned program must be followed.

It is in the production of this program and material that the Commission is interested, and by the help of God is producing. Each member of the Commission is working on a specific part of the program. At these meetings each brings his reports, findings, and recommendations to the entire group. One by one these matters are discussed, and action is taken relative to a specific move.

Devotion, hard work, overtime, and prayer were marked virtues of each session. Men called of God and by the Church to these tasks labored together in harmony with the welfare of the Church at heart. Very few know the hard work that is involved in the producing of the material and the program that we are using in our various phases of church work. Nowhere in any session was there the least sign of discord, but brotherly love and consideration of each other's problems were very outstanding.

As district representatives we were privileged to sit in on these sessions, take part in the discussions, and have the joy of fellowship in that work. From this experience we received a better understanding and appreciation

(Continued on page 734)

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

City Missions

KANSAS CITY, KANS.

(Mennonite Gospel Mission, 46th and Powell)

Dear Christian Friends:—We wish to thank you for your many intercessions that are constantly ascending in behalf of the Lord's work in Kansas City. You are in a large measure responsible for the success of the work; for without your intercessions (perhaps many times) our strength would fail.

Sunday afternoon, Oct. 4, Bro. Samuel Nafziger was ordained deacon by lot. Other candidates were Bros. Freedley Schrock, Levi Hershberger, Lloyd Swartzendruber. Bishops Joe Driver and Raymond Hershberger were in charge of the service.

Our week-day Bible school opened Wednesday, Oct. 7, with an enrollment of 102. Bro. Edward Yoder, the Mission superintendent, is our principal. The following are giving their time in teaching: Ruby Greaser, Edna Zook, Mrs. R. P. Horst, Mrs. Levi Weaver, Mrs. Leo Burkett, and Anna Histand. The High School credit class is taught by Bro. Samuel Nafziger. This group of young people are studying the history of the early Church and Paul's writings. The public school system recognizes the value of this Bible study and allows one-fourth credit to all senior high school students.

Bro. David Miller, formerly of this place but now living in Edwards, Mo., is spending some weeks in the City working at Weaver's Cabinet Shop. During the month of October he served the congregation as prayer meeting leader.

Monday evening, Nov. 9, is the date to begin our evangelistic meetings. Bro. E. W. Kulp of Bally, Pa., is the evangelist. Your continued interest is solicited, that the power of God may mightily prevail among us.

Recently the Lord allowed one of our young mothers to suffer with quite a serious heart condition. Through this experience the Lord brought them to the depth of Jas. 5: 13-15, and according to their faith so it was unto them. The Lord immediately healed her as she was anointed. Truly the Lord does glorify Himself in us as we pass through trials if we will submit to His will.

In the evening of Nov. 2, Bro. Yoder left for Norton, Kans., to visit Mr. Fensler (a near neighbor) now a patient in the T.B. Sanitarium there. Early in the spring Mr. Fensler, through this affliction, sought and found the Lord. As yet he has not affiliated himself with any church. Will you remember him in your prayers that he may follow the Holy Spirit into the church where he can best serve the Lord?

En route to Norton, Bro. Yoder stopped in Topeka with Bro. Buch and wife. Bro. Buch is one of our oldest members and is unable to attend our church services regularly; but he keeps himself well informed by diligently reading the Gospel Herald. Because of their deep appreciation for Christian fellowship, a call in their home is a mutual blessing.

Recently a lady, a court reporter for twenty years, made several calls in the Mission Home to learn more about the Mennonite people and their way of life. She seemed much impressed with the simplicity of the Gospel as we accept it, and asked in view of our stand for a frank opinion of her spiritual status. Will you join us in prayer for her? as she plans to make other calls that the Holy Spirit may enable us to enlighten her.

Some weeks ago Sister Katie Saltzman, who has charge of the Home Department work in the City, contacted a home where a young mother is bedfast most of the time. Since then she told Sister Yoder that she longs to have victory over the cigarette habit which recently has become sin to her. Seven years ago this habit was formed, and she longs to have deliverance. Will you pray for her, that the remaining days that the Lord allows her to stay with her husband and four children may be days of real victory in the Lord, even though she suffers greatly?

Nov. 6, 1942. Anna Histand.

LIMA, OHIO

(825 N. Jefferson St.)

Dear Readers of Gospel Herald:—We are constantly reminded of God's mercy and grace. May we praise His name forever. We are thankful that at this present writing attendance, both morning and evening, is on the increase.

We are looking ahead to our Christmas season. Because of the rations of sugar, etc., we will find it hard to make up a treat for our Sunday-school pupils; also to purchase Bibles. We should purchase now to be sure we are supplied for Christmas. So if the Lord lays it on your heart to give to this need, we would appreciate an early response so we will be able to give it in season. Any gift, small or large, is acceptable. May God bless you is our prayer. Pray for us.

The workers at Lima, O., Mission.

Nov. 7, 1942.

ALTOONA, PA.

(Mennonite Gospel Mission)

Saturday evening, Oct. 17, we held our preparatory services. At this meeting one aged man was baptized, also a mother. Sunday morning, communion services were held. These services were held by Bishop Aldus Wingard, in absence of Bishop James Saylor, who was sick.

In the absence of the writer, being engaged in revival meetings at the Johnstown Mission, Sunday, the 25th, Bro. Charles Shetler of the Schellsburg congregation filled the appointments.

Nov. 7, there was a meeting of the Local Board of the Mission—the writer, Bro. U. S. Zook of Allensville, Bro. D. I. Stonerook. On account of the nature of the work our bishop of the congregation, Bro. James Saylor, Hollsopple, was also with us. Bro. Saylor remained over for the Sunday morning service at this time, and received into church fellowship two young boys by water baptism. He also preached at the Mill Run Chapel in the afternoon, using for his theme, Prayer. Bro. John L. Kauffman of the Lauver congregation, Juniata Co., was present in the morning services, allowing himself to be used in the services.

The Lord willing, a mission program will be given in all of our services on Sunday, Nov. 22.

A group of students from the Eastern Mennonite School, Va., will render a program at Canan Station Saturday, Nov. 15, on Sunday morning at Altoona, in the afternoon at Mill Run.

Burley Yehnerd, one of our members, is attending the Eastern Mennonite School, taking his last year of high school.

The Thomas congregation Sisters' Sewing Circle sent in a good supply of provisions this month. It is much appreciated.

Cash Received During October

Mattawana Sunday School	$8.05
Gortner Sewing Circle	7.00
Springs (Add.)	5.00

Cash Value of Clothing from Sewing Circles

New Castle	$3.52
Rohrerstown	3.00
Hammercreek	3.00
Belleville and Allensville	3.00
Hershey Jr.	3.00
Weavertown Jr.	3.00
Maugansville	6.21
Rowe	6.00
Bethel, Ohio	3.52
Crown Hill, Ohio	4.59
Louisville, Ohio	2.25

Many thanks for your support. We crave a continued interest and your prayers.

Nov. 8, 1942. Joseph M. Nissley.

Rural Missions

HARMAN, W. VA.

(Job Rural Mission Station)

To all Christian Friends, Greetings:—Bro. and Sister C. M. Grove, who gave their service to the Mission cause at this place for a year and a half, left the field Sept. 7 and returned to their home near Stuarts Draft, Va. where Bro. Grove is again engaged in ministerial work in his home district.

The writer and his wife, who labored here for a number of years in the past, returned Sept. 11 to take up the work again, hoping and trusting that the Lord will continue to bless us with health and strength, so that we can remain on the field for an indefinite time.

In returning to the field, we found conditions similar to what they were when here before. Some are faithful and seeking to do the Lord's will, others somewhat indifferen

and, sorry to say, some have fallen by the way and are back in the world again. But we are also glad to know that there are others who are still seeking salvation through our Lord Jesus Christ.

Sunday, Sept. 27, we were very happy to receive into church fellowship, by water baptism at the Bethel Church, an aged grandmother, 87 years old, who had never before made any profession.

Oct. 28, we again rejoiced when an aged grandfather who had called us into his home, being afflicted, expressed a desire to be one of the Lord's children. After being instructed he expressed a deep regret for his past life. He was also received by water baptism.

Pray for these aged converts, that they may yet be bright and shining lights in this dark and sinful world.

A daughter came to live with Bro. and Sister Oliver Keener on the Mission farm, born Nov. 6.

In the service of a loving Master,

Nov. 11, 1942. Hiram Weaver.

—o—

A FAREWELL MESSAGE

New Orleans, La.
November 6, 1942.

Dear Herald Readers:—The day of our departure from our homeland is again approaching. Thirty-one years ago in this same month I made the first adventure in leaving my native land. This will be my fifth departure for foreign shores. To me it does not seem an adventure; rather a part of life's task.

Before one makes a voyage to foreign parts there are many details that must be attended to. Sometimes one gets a bit confused over the "red tape," and restless to have it over with. Somehow this time, though there has been an unusual amount of things to do, each problem has been solved in a surprising way. The procuring of the passport, the visas of Chile, Bolivia, and Argentina, the censor's inspection of books and papers, the interview of the officials of the Intelligence Service, the baggage transfers—these have all been taken care of. We have only the final inspection of baggage at the wharf.

Just awhile ago we had a telephone call from a lady who invited us out to supper; also a telephone call from Allemands by Brother Wenger at whose home we hope to visit on Sunday. We had a pleasant visit over last Sunday with the brethren at Gulfport. Thus it turns out that, even in this quaint city of New Orleans, we are not far from friends.

My experience during the last thirty-one years proves that it is always so. When I have traveled alone or with friends there were always new friendships made at almost every new city. As I read of the journeys of Paul, I am impressed by his experiences. He always found friends and he was always happy in the Master's service.

As wife and I go back to our task we know that many well-wishing friends are thinking of us. We want to do our duty at our task in order that we may enjoy the approval of Him who sends all workers to His harvest fields. We crave the prayers of God's people that we may be faithful.

Yours in His glad service,

J. W. Shank.

—o—

WEEKLY NEWS LETTER FROM SOUTH AMERICA

A Shower of Spiritual Blessings

For the word of God is quick, and powerful, and sharper than any twoedged sword . . . and is a discerner of the thoughts and intents of the heart.—Heb. 4:12.

And I, if I be lifted up from the earth, will draw all men unto me.—Jno. 12:32.

We have indeed had a taste of an old-time revival within these past two weeks, when Jose Quinones, a deeply spiritual pastor and evangelist of the Evangelical Union of Las Flores, was with us to preach the Gospel in evangelistic services in a few of our stations and also gave inspirational, heartsearching, and timely messages to each worker while gathered together in a special workers' meeting in Carlos Casares. The Lord's presence was felt among us. In all the messages Christ was lifted up and the Holy Spirit moved and melted hearts. During the week of evangelistic services in Casares, forty-nine souls made a public confession. Mr. Quinones also gave one evening of his time to preach an evangelistic sermon in Pehuajo, where twelve souls came forward for the Lord without hesitation and many others were under conviction. In Trenque Lauquen, the following night, fourteen souls confessed Christ as a result of the message preached by Mr. Quinones.

How many of these souls were sincere and understood and will remain faithful, the Lord only knows. But we have a responsibility to remember them at the throne of grace, that they may be given the power and grace to overcome the forces which would lead them back into indifference and sin.

We feel that the Lord had been working with us in this special meeting here in Pehuajo last Monday night, when the church in an unusual way was filled to almost its capacity. Extra benches and chairs had to be put in the aisles to accommodate the people. Quite a number of sincere and devout Catholics who had never before darkened our church doors or listened to evangelical preaching were present. The group was also composed of business people from the town. On the whole, it was a very inspiring meeting with such an interest and quietness that the divine presence was felt all during the meeting although the sermon continued until 10:30 o'clock. After the sermon, barely had the invitation been given to come out for Christ when one young lady who had been under conviction for a long time came forward and others followed without much delay.

Among the devout Catholics who were present that night was the school teacher who was my Spanish language teacher. With her was her daughter of high school age. Although she never ventured to listen to evangelical teachings, she came to please me, she said. She was ashamed to turn me down again after I had invited her time and time and time again to our services, to any special meeting we happened to have. However, I must confess that my faith was beginning to get a little weak and almost passed her by without inviting her this time, but I obeyed that little voice and went again. Again she was ready with an excuse, but the Lord directed me how to help her out in that and she was present when the meeting began. Words cannot express what a joy I felt when, after the meeting, the first thing on meeting me she said, "Senorita Una, I almost went forward with the rest." With all sincerity she expressed her belief in what was preached and she marvelled at its simplicity and the spirit of the meeting. There was no doubt, as she showed it in her expressions, but what she was really happy to have been there. The Lord has answered my persevering prayer in behalf of her that she could be convinced to listen to one of our meetings and hear for herself what we preach and teach. Will you join with me that she and her family may desire more of the truth and give themselves to the Lord?

It is interesting how some come to make their decisions for the Lord. The wife of a big business man in Casares, who was converted and baptized while living in another town, always attends the services and while Mr. Quinones had these special meetings his wife accompanied him the last night but she said that she would not be converted. But before closing the invitation that same night she confessed Christ as her Saviour. When reminded of what she said that she would not be converted she replied, "But who can resist after hearing such a message?"

The Word of God truly is quick and powerful to turn the hearts of men unto God. The Lord is faithful and gives power to His servants who are wholly consecrated to Him and His work without divided interest.

"Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way within me, and lead me in the way everlasting."

Una Cressman.

Pehuajo, F. C. O., S. A.

WHAT WOULD HE SAY?

IF He should come today
And find my hands so full
Of future plans, however fair,
In which my Saviour has no share,
What would He say?

IF He should come today
And find my love so cold,
My faith so very weak and dim
I had not even looked for Him,
What would He say?

IF He should come today
And find I had not told
One soul about my Heavenly friend
Whose blessings all my way attend,
What would He say?

IF He should come today
Would I be glad—quite glad?
Remembering He had died for all
And none through me, had heard His call,
What would I say?

—Grace E. Troy. Sel. by O. D. Yoder.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

TWENTY-THIRD PSALM

By Menno Smith

"The Lord is my shepherd, I shall not want,"
Any good thing, what a glorious thought;
"He maketh me lie" in pastures green,
With pleasant surroundings so serene.

"He leads me beside the still waters," what care
He gives me so freely everywhere;
"He restoreth my soul," He leads me to take
"The paths of righteousness, for His name's sake."

"Though I walk through the valley" of death's shadows, "I will
Fear no evil, for Thou art with me" still;
"Thy rod and Thy staff," what a comfort to me,
For I know Thou wilt use them if the needs be.

"Thou preparest a table (spread) before me,
In the" (very) presence of my enemies,
"Thou anointest my head with (anointing) oil,
My cup runneth over," it cannot hold all.

"Surely goodness and mercy shall (both) follow me,
All the days of my life," what a blessing from Thee;
And when from the things of this earth I must sever,
"I will dwell in the house of the Lord forever."

Maple, Ont.

—o—

THE SCARRED HAND

Selected by Mary Jane Schlabach

William Dixon was an infidel, and would have nothing to do with religion. Even if there were a God, which he doubted, he could not forgive Him for taking away his young wife about two years after they were married, and his little boy had also died. Dixon felt very desolate and bitter, and vowed he would never enter a church as long as he lived; and for ten years he kept his word. He was extremely fond of children, and the death of his little boy was almost as bitter as the loss of his wife.

Ten years after Mary Dixon's death a stirring event occurred in the little village of Brackenthwaite. Old Peggy Winslow's cottage one day caught fire, and burnt to the ground. The poor old woman was pulled out alive, though nearly suffocated by smoke, when the bystanders were horrified to hear a child's pitiful voice. It was the voice of little Dicky Winslow (Peggy's orphan grandchild), on whom neither grandfather nor any one else had bestowed much thought or affection. Consequently Dicky had been forgotten in the excitement of the fire until the flames awoke him and drove his shrieking to the window of the attic where he slept.

The onlookers were much distressed to see the child in such a plight, but felt it too late to save him, as the rickety stairs had already fallen in. Suddenly, with an exclamation of "Cowards!" William Dixon rushed to the burning cottage, climbed up the tottering wall by means of the iron piping, and took the trembling little boy in his arm. Down he came again, holding the child in his right arm, and, supporting himself by his left, the two reached the ground in safety, amid the onlookers' cheers, just as the smoking walls fell.

Little Dicky was not hurt at all, but the hand with which Dixon had held on to the hot piping was terribly burnt. The burn healed, but left a deep scar that he would carry to his grave.

Poor old Peggy could not rally from the shock, and died soon after. Then the question was: What is to become of Dicky? James Lovatt, a most respectable person, begged that Dicky be given to him to adopt, as he and his wife longed for a little lad, having lost one of their own. To every one's surprise, Will Dixon made a similar request. It was difficult to decide between the two. So a meeting was called, composed of the minister, the mill owner, and a number of others.

Mr. Haywood, the miller, said: "It is very kind of both Lovatt and Dixon to offer to adopt the orphan boy, but I am in a great perplexity as to which of them ought to have him. Dixon, having saved his life, has the first claim; but, on the other hand, Lovatt has a wife, and the care of a woman is most necessary to a young child."

Mr. Lipton, the minister, said: "Moreover, a man of Dixon's atheistic notions cannot be a suitable guardian for a child. He would doubtless make the boy an unbeliever like himself, whilst Lovatt and his wife are both Christian people, and would train up the child in the way he should go."

Mr. Haywood said again: "I would be sorry to underrate in any way the heroic courage and self-sacrifice which Dixon displayed in saving the boy's life, but we are bound to remember that heroic courage is by no means the chief thing that is needed in the education of a child. A man may be as brave as a lion and yet utterly unsuited to take charge of the young."

"Dixon saved the child's body," said the minister, "but it rests with us to see that his soul is saved also. And it would be a sorry thing for the boy's future welfare if the one who took him from the burning cottage would be the means of leading him to his eternal ruin."

Mr. Haywood said, "We will hear what the applicants themselves have to say, then I will put the question to the vote. Now, Mr. Lovatt, give us your reasons for wanting the boy."

Mr. Lovatt replied: "Well, gentlemen, my wife and I lost a little lad of our own not long ago, and we feel as if this child would fill the vacant place. I have nothing to say against our friend Dixon, for a more civil fellow-workman no man need care to have; but it does seem to me that a child like Dicky would be happier saying his prayers at my Susan's knees than listening to the atheistic talk of Dixon and his friends. We would do our best to bring up the lad in the fear of the Lord. Besides, a child so young needs a woman to look after it, and my Susan is very fond of children and real clever with them, and we never had any of our own but the dear little boy who died."

"Very good, Mr. Lovatt; these are certainly good reasons why you should be permitted to adopt the boy. Now, Mr. Dixon, what arguments have you to bring forward to prove that your claim should be preferred to Lovatt's?"

"I have only one argument, sir, and it is this," answered Dixon quietly, as he took the bandage off his left hand, and held up the sadly scarred and injured member.

For a few moments there was quiet in the room, and then the men broke out into loud cheering, and the eyes of some were dimmed. There was something in the sight of that scarred hand which appealed to their sense of justice and was more powerful than all James Lovatt's well-grounded reasoning. So, when the question was put to the vote, the meeting decided by a majority in favor of William Dixon.

One who was present in speaking of it afterwards said, "It was the sight of Dixon's hand that did it; none of us could go against that."

"And I believe you are right, my man," said the miller. "No matter what his views are, he certainly has a claim on that boy by reason of what he has suffered for him."

So a new era began for Dixon. Dicky never missed a mother's care, for Will was both father and mother to the orphan boy, and lavished all the pent-up tenderness of his strong nature upon the child he had saved. He taught the boy to read, and told wondering Dicky the stories which would have been for the little son who did not live to hear them.

Dicky was a clever boy, and quickly responded to his adopted father's train-

(Continued on page 731)

Sunday School Lesson

Theme for the Quarter: Studies in the Christian Life

IX. THE MISSION OF THE CHURCH

Lesson for Nov. 29, 1942.—Matt. 18:15-17; Acts 1:8; 2:42; 6:1-4; 11:27-30; 13:1-3; I Jno. 1:3.

Golden Text.—As my Father hath sent me, even so send I you.—John 20:21.

Introductory.—With this lesson we begin a series of lessons pertaining to the Christian Church. Our lesson scope covers a wide field, the many texts bringing the hint that we can not dwell on either one of them to any great length without neglecting other parts of the lesson that may be equally important.

Scriptural Discipline (Matt. 18:15-17).—Here we have our Saviour's instructions as to how to win an offending brother. First, go to him direct (with the understanding, of course, that your purpose is to win him, not to get him into the toils. "If he hear thee, thou hast gained thy brother," presupposes the object of your effort.) If you fail, get some one or two to help you win him. If that fails, tell it to the Church. If he fails to listen to the counsels of the Church (after all efforts have failed) there is nothing left for the Church to do but to disown him as a brother. Here is a Scripture that ought not to be disobeyed or ignored.

Witnessing for Christ (Acts 1:8).—This may be in word or action—should be both. The place to begin is at home; to end, in "the uttermost part of the earth." When this is done in sincerity and faith, the Power of the Most High is assured.

Faithfulness in Life and Fellowship (2:42).—The disciples of Christ, having been filled with and empowered by the Holy Ghost, "continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." We have here an example for present-day Christian people to follow.

Church Organization Extended (6:1-4).—The Church had grown by leaps and bounds; so much so that help was needed. Through the counsel and leadership of the disciples, seven men were chosen as deacons, and two lines of Christian duty were specified: (1) the apostles continuing in the ministry of the Word; (2) the deacons to minister to the material needs of the needy. That did not mean, however, that the deacons were not to be faithful witnesses, guided by the Holy Spirit in ministering to material needs, as we may plainly see by the records of at least some of these deacons.

Relief Work (11:27-30).—We hear of Agabus several times, each time proving by his consecrated life and living faith that he was truly a prophet of the Lord. This time he reminded the brotherhood at Antioch of the great dearth that was coming to that part of the earth, Jerusalem especially being stricken with the famine. The true-hearted brethren at Antioch poured out the treasuries with which God had blessed them, and they sent relief to the needy brethren at Jerusalem. The same spirit is in evidence today, in that relief is being sent to the needy in Europe and other parts of the world. Whether the need is in evidence at home or abroad, "as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." As we sacrifice and share with the needy across the briny deep, let us not forget to share with the needy at our own doors.

Sending out Missionaries (13:1-3).—There are several things that we notice about the Church in Antioch. (1) It was a church given to fasting and prayer. (2) It was a Spirit-guided church. (3) It was an obedient church. (4) It was a self-sacrificing church. Much might be said on all these characteristics. Let us work and pray, to the end that the same things may be said of each one of our congregations. The Lord had wonderfully blessed that church. As they were fasting and praying the Spirit spoke. By direction of the Spirit, they ordained Barnabas and Saul as missionaries to Jews and Gentiles, Paul especially proving himself the chosen of the Lord to become the apostle of Christ to the Gentiles. The Church at Antioch did not suffer because Paul and Barnabas were sent to other fields, and the Christian Church in all generations has an object lesson showing what may be done through the instrumentality of a working, praying, God-honoring congregation.

Christian Fellowship (I John 1:3).—In this we reach the zenith of our Christian experiences. Not only is it true that "if we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin," but they who have reached this blissful experience can also say, "Truly, our fellowship is with the Father, and with his Son Jesus Christ." Even this is but a faint foretaste of what is in store for them when they reach the blissful portals of the glory world, ushered into the realms of eternal fellowship with God and saints and angels in the realms of endless bliss.—K.

Bible Meeting Topic

EXEMPLARY LIVING.—I Tim. 4:7-16; I Thess. 4:1-12

Topic for November 29

MOTTO

"In all things shewing thyself a pattern of good works."

OUTLINE STUDY

I. The Motive in the Activities of Life.

1. Unto Him who died for us and rose again.—II Cor. 5:15-17.
2. To the glory of God.—I Cor. 6:19; I Cor. 10:31.
3. By the faith of the Son of God.—Gal. 2:20.
4. In the name of the Lord Jesus.—Col. 3:17.
5. In singleness of heart.—Col. 3:22-24.

II. The Christian Example.

1. As a follower of Christ.—I Cor. 11:1; Phil. 3:14-17; I Pet. 5:3.
2. Patterns in Christian conduct.
   a. In word.—Col. 4:6; I Pet. 3:15.
   b. In conversation.—Heb. 13:5; I Pet. 2:11-25.
   c. In charity.—I Cor. 13.
   d. In spirit.—Jas. 3:14-18.
   e. In purity.—II Tim. 2:19-22.
   f. Meekness and quietness.—I Pet. 3:1-4; I Tim. 2:8-10.
   g. In the use of means.—I Tim. 6:17-19; Eph. 4:28.
   h. In faith.—Heb. 6:10-12; Tit. 2:11-14.
   i. In a devotional life.—Phil. 4:6; Col. 3:16; Eph. 5:19-21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Example."
2. The True Life Exemplified.
   a. In receiving Jesus as the Saviour.
   b. In looking to Jesus all along.
   c. In the thoughts we think.
   d. In the words we speak.
   e. In unselfish acts toward others.
   f. In the evils we avoid.
   g. In the good we seek to do.
   h. In modesty and simplicity of dress.
   i. In our prayer and Bible study.
   j. In seeking for souls.

For Seniors.

1. True Foundations for Exemplary Living.
2. Patterns of Ideal Conduct.

PERSONAL THOUGHT

Is our life a pattern in all things?

SEED THOUGHTS

An example is the best argument.—Sel.

We can all be fingerboards to point others to the "Mighty One."—Sel.

To win the world for Christ we don't need any more arguments, but more samples of what Christ can do for the poor sinner.—Sel.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet. 2:9).

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions .....John R. Mumaw
Christian Doctrine .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

COMMITTEES

Executive Committee.—Simon Gingerich, H. F. North, O. N. Johns, Lewis S. Martin, A. J. Metzler, C. B. Shoemaker.

Publishing Committee.—Daniel Kauffman, Chairman; Oscar Burkholder, Secretary; J. L. Stauffer, Paul Erb, J. Paul Graybill, H. A. Diener, J. Irvin Lehman.

Printed in U. S. A.

THURSDAY, NOVEMBER 19, 1942

Field Notes

Bro. Harry A. Diener of Hutchinson, Kans., filled an appointment at the Rock Mennonite Church near Elverson, Pa., on Sunday night, Nov. 8. C. J. M.

* * *

Sunnyside Mission, near Lancaster, Pa., has arranged for an all-day Bible meeting on Thanksgiving day. Speakers: Amos Weaver, Christ Frank, Amos W. Myer, Daniel Glick.

* * *

From Doylestown, Pa., there comes the sad news of the passing of Sister Emma Histand, wife of Bishop Abram O. Histand. May the comforting grace of God abide with the bereaved family.

* * *

November 29 to Dec. 13 is the time set for the evangelistic meetings at the Willow Street, Pa., Mennonite Church, with Bro. Simon Bucher as evangelist. Your prayers solicited. J. T. H.

* * *

Meetings will begin at the colored mission, Christian and Locust Sts., Lancaster, Pa., Nov. 22, and continue one week. Evangelist, Bro. John S. Hess. Pray for these meetings. J. S. L.

* * *

Bro. J. C. Frey, Archbold, Ohio, was a welcome visitor in the Publishing House and in several homes in Scottdale one day last week. He left early Friday morning for points farther east.

* * *

An interesting letter from the nurses' training school in connection with the Mennonite Hospital and Sanitarium in La Junta, Colo., came too late for a place in this issue. You may read it in next week's Gospel Herald.

* * *

The congregation at Springs, Pa., is mourning the loss of its deacon, Bro. Simon J. Maust, whose funeral was announced for Tuesday of this week. May God comfort the bereaved, and raise up another to fill his place.

* * *

The Lord willing, evangelistic meetings are to be held at the Kidron, Ohio, Mennonite Church Nov. 22-29, with Bro. D. A. Yoder of Elkhart, Ind., as evangelist. Your prayers are solicited. R. H.

* * *

November 29 is the date set for the beginning of a series of meetings at Strickler's Church near Middletown, Pa., with Bro. Elmer Martin of Bird-in-hand, Pa., as evangelist. Pray for the meetings. H. L. L.

* * *

Request for Prayer.—The prayers of God's people are requested in behalf of a young girl who was once a Christian but has fallen away through the allurements of city life, causing much grief to a widowed mother and friends.

* * *

The October number of "Missionary Light," published quarterly by the Virginia Mennonite Board of Missions and Charities, is an exceptionally live sheet, worth reading by all who are interested in bringing the light of the Gospel into neglected places.

* * *

Bro. Marvin Plank is the latest addition to our force of workers in the Publishing House. He is giving his time and talents to the book-binding department. We welcome him and his family into our midst—in Church as well as in the Publishing House.

* * *

The first semiannual Sunday school conference of the Pleasant View and North Goshen congregations is announced to be held at the Pleasant View Church near Goshen, Ind., on Thanksgiving day. May the Lord add His blessings.

* * *

A brother writes us from Purvis, Mo., under date of Nov. 13: "Meetings at Purvis still in progress. . . . Messages are food for thought, and those in attendance seem to appreciate them." Bro. Protus Brubaker of Edwards, Mo., is conducting the meetings.

* * *

Bro. Oscar Burkholder of Breslau, Ont., spent a few hours in the Publishing House on Thursday of last week. He had just closed a series of meetings at Masontown, Pa., the evening before, and was on his way to Lancaster, Pa., where he was scheduled to fill appointments in a few places before returning to his home.

The Mennonite Gospel Mission at Norristown, Pa., has arranged for an all-day Thanksgiving meeting for Thursday, Nov. 26. This is to be followed by a series of meetings, to continue until Dec. 6, with Bro. H. Frank Leaman of York, Pa., as evangelist.

* * *

A week-end missionary day program was scheduled to be at Otelia, near Mt. Union, Pa., on Saturday evening and all day Sunday, Nov. 14 and 15. A series of evangelistic meetings were to begin on Sunday evening, Nov. 15, in charge of Bro. J. M. Nissley of Altoona, Pa. L. Z.

* * *

Two of our mission letters appear in this issue in the regular correspondence department. They arrived at the office after the Mission Page was made up. They are not out of place where they appear, as there ought not be very much difference between a mission congregation and other congregations.

* * *

We are happy to note that Bro. and Sister Hiram Weaver, who because of health conditions were compelled to give up mission work in the West Virginia field, have recovered to a sufficient extent that they have returned to that field. Read his letter from Harman, W. Va., found elsewhere in this issue.

* * *

In a recent review of the life of the late Bishop Lewis Shank of Virginia one of his colaborers, Bro. Timothy Showalter of Broadway, Va., calls attention to the fact that during the fifty-nine years of Bishop Shank's ministerial service the membership in his bishop district increased from less than 300 to over 1100.

* * *

We are in receipt of an interesting program of the 12th annual meeting of the Franconia Historical Society, to be held at the Towamencin Mennonite Church on Thanksgiving day. First on the program is an address of welcome by Bro. Warren Moyer, and the last is an address in the evening on C.P.S. Camps by Bro. Sanford Shetler.

* * *

The congregations at Scottdale and Masontown, Pa., were favored over the past week-end by a visit of twelve C.P.S. workers from Camp Howard, Pa. They visited Sunday schools at Scottdale Sunday morning, rendered a program at Masontown in the afternoon, and took charge of the young people's meeting at Scottdale in the evening. They met with a hearty reception at both places.

* * *

It is gratifying to see the thermometer rise, as found monthly on last page in Gospel Herald. It would be fine if next month's publication would show that the total contributions had gone "over the top." We thank the

Lord for the generous contributions published by our secretaries, in the support of missionary, educational, civilian public service, relief, and other religious and charitable purposes.

* * *

Twelve families from the Conestoga Church near Morgantown, Pa., have now settled in Oley Valley, Berks Co., where they have organized a Sunday school and preaching services in a church edifice near Friedensburg, which was previously closed. Most of them have purchased farms. Some of these folks are located only eight miles from the Bally Mennonite Church near Boyertown, Pa. C. J. M.

* * *

Recent visitors in the Publishing House and with friends in Scottdale include the following: Orlo Brenneman, Elida, Ohio; Elam Horst, Waynesboro, Va.; J. P. Hollopeter and wife, Rockton, Pa.; Marie Boyd, York, Pa.; I. R. Sleighter and family, Chambersburg, Pa.; Oscar Burkholder, Breslau, Ont.; J. C. Frey, Archbold, Ohio; a large group of visitors attending the Elmer Johnson funeral; a group of twelve young men from the C.P.S. camp near Howard, Pa.

* * *

Safe Arrival in Buenos Aires.—The following cablegram from Bro. and Sister George R. Smoker was received at the M.C.C. headquarters, Akron, Pa., on Friday, Nov. 13: "Everything fine. Staying Month." As known to our readers, Bro. and Sister Smoker, accompanied by Sister Alma Hershberger, are on their way as missionaries to Africa. Many prayers are ascending to the end that they may reach their destination safely and that the blessings of the Lord may rest upon their labors in their chosen field.

* * *

Family Almanac.—A copy of the 1943 number of Family Almanac was laid on our desk one day last week. It has the usual features carried in the Family Almanac in years past. See advertisement of this annual publication on last page. Send in your orders early. Whatever errors may be found in the ministerial lists on pp. 37-60, the corrections should be sent in promptly, so that the necessary corrections may be made for the ministerial lists to appear in the Mennonite Yearbook and Directory for 1943.

—o—

Correspondence

CARSTAIRS, ALBERTA

Greetings in Jesus' name:—Winter is coming again; a timely reminder in a snowfall we are now having. The plentiful harvest is not nearly all threshed, but we know this is not the major issue in the world today.

Owing to local conditions and the rationing of gas and rubber, our vacation Bible school was held for one hour every evening for 10 days, along with our revival meetings.

Bro. J. W. Hess of Akron, Pa., was our evangelist. We were inspired by his zeal in visitation work; many homes were visited. Ten souls confessed their Lord or reconsecrated their lives to His service.

There has been considerable sickness in our group this summer, but to date all are well again.

We were saddened by the recent passing of Bro. Allan Good, known in practically all the churches of the United States and Canada. His only son, Paul, has recently had notice to appear for his medical examination, prior to a call to camp. We request your prayers in behalf of his mother during this added burden.

We are trusting that the plans for our winter Bible school will be carried out. It seems there are added hindrances as the need grows greater.

Nov. 3, 1942. Lilly Steckly.

ST. JACOBS, ONTARIO

The congregation at Bloomingdale is rejoicing over the fruits of a revival among them. Bro. Wilbur Yoder of Middlebury, Ind., during a ten-day series of meetings, was the instrument through which God answered many prayers in this community. Many members confessed hindrances and shortcomings and requested prayers for their healing. This resulted in many reconsecrations and confessions of Christ as Saviour and Lord. Let us pray that the revival now kindled may grow and continue to the joy and glory of Christ.

Nov. 7, 1942. I. M. H.

MATTAWANA, PA.

Dear Christian Friends:—Oct. 3 and 4, the quarterly mission meeting was held in the Belleville Church, when a goodly number of our members attended. Oct. 9, a Bible conference was begun at this place, and closed with the evening session on the 11th. The instructors were George Brunk, Jr., and Ernest Gehman of Virginia.

Oct. 31 and Nov. 1, the annual Sunday school meeting of the Mifflin County Mennonite churches was also held in the church here. Speakers were of our different Sunday schools and Bro. I. S. Mast of the Mennonite mission in Johnstown, who spoke at each session, gave the gospel message on Sunday morning, and conducted a children's service in the afternoon.

Sept. 27, our bishop, Bro. John Mast of Lancaster County, and Bro. Aaron Mast of Belleville, were with us and conducted the communion service.

Jan. 1 will be time to have the quarterly mission meeting at this place.

Many young men are being called to camps from this community, making sad hearts and vacancies in homes, and farm helpers are scarce.

Nov. 10, 1942. Cor.

HUTCHINSON, KANSAS

(215 South Pershing)

Dear Christian Friends:—The Lord has been blessing the work here at this place. Bro. Jess Kauffman closed a series of meetings Nov. 8. Although there were not many public confessions, we feel that decisions were made and Christians were strengthened and encouraged. Sunday afternoon we had a very inspirational consecration and testimony meeting.

We were glad to have Bro. E. N. Yost of Greensburg to stop with us Nov. 6. He worshiped with us in the evening, and conducted the devotional period.

On Sunday, Oct. 11, Bro. Samuel Jantzen of Hesston brought us messages and Nov. 1 Bro. Fred Brenneman of Hesston preached for us.

Thursday evening, Oct. 7, Bro. Edward Diener had charge of prayer meeting. He preached to us on the need of watchfulness. The same evening Bro. L. L. Swartzendruber of Hesston conducted children's meeting.

We thank the Pennsylvania and Harper congregations for the provisions they so kindly gave to us, and the Hesston congregation for the donation for provisions.

We received a nice bundle of clothing from the congregation at Thurman, Colo. Thank you for it.

At our last sewing circle meeting the sisters from the Yoder congregation met with us. They did some sewing for sisters of the local congregation and other more distant places. May the Lord richly bless each one.

Nov. 11, 1942. Elsie L. Selzer.

ARCHBOLD, OHIO

Dear Herald Readers:—As we have not noticed anything from this place for some time, we want to mention some of the happenings here in recent times. We started with our communion services Oct. 18 at the Lockport Church, continued at the Central Church Oct. 25, and closed with our communions at the Clinton Church Nov. 1. These services were all very impressive and well attended. However, there are some who are indifferent in heeding the admonition, "This do in remembrance of me."

Speakers from a distance are expected to be with us in our all-day missionary meeting Nov. 15, and we are expecting a profitable time. We are also planning for a series of evangelistic meetings at all three of our churches, beginning Dec. 27 and closing Jan. 4. Speakers have been contacted, but no definite decisions have been made. Pray for these meetings. Every one is invited to come and enjoy the good things with us.

Nov. 12, 1942. Cor.

IOWA CITY, IOWA

(803 Roosevelt Street)

Gospel Herald, Greeting:—Sunday was a day of special blessing for the Iowa City Mennonite Gospel Mission, when ten precious souls sealed their vow in water baptism; among them were several adults. One experience we will not soon forget, as an entire

(Continued on page 732)

Miscellaneous

THANKSGIVING

For the days when nothing happens,
For the cares that leave no trace,
For the love of little children,
For each sunny dwelling-place;
For the altars of our fathers,
And the closets where we pray—
Take, O gracious God and Father,
Praises this Thanksgiving Day.

For our harvest safely gathered,
For our golden store of wheat,
For the cornlands and the vineland,
For the flowers upspringing sweet;
For our coasts from want protected,
For each inlet, river, bay,
For Thy bounty full and flowing
Take our praise this joyful day.

For the hours when Heaven is nearest,
And the earth mood does not cling,
For the very gloom oft broken
By our looking for the King;
By our thought that He is coming,
For our courage on the way,
Take, O Friend, unseen, eternal,
Praises this Thanksgiving Day.

—Selected.

—o—

TRACT MINISTRY IN CANADA

By Oliver Schenck

Revivals are not a thing of the past. In February, 1936, I read a book entitled, "Can God?" That book was a real inspiration to me. It prepared the way for the turning point in my life. The author believed a revival was coming. That was also my conviction after completing the book. In a simple, humble little prayer, I prayed, "Oh, Lord, when the revival comes, give me a part in it. If I am fit for a big job, give me a big job; but if I'm not fit, just give me a little job." That is still my prayer.

Almost immediately the Lord sent a revival into my own life, which completely revolutionized my entire life. The point I want to emphasize is this: let us lay our all on the altar of sacrifice and service, and then the Lord will direct our paths into fruitful service.

Recently the Lord opened the way for me to accompany Bro. C. Z. Martin to Canada where he held revivals in the Wilmot-Steinman and the East Zorra Churches near Baden and Tavistock in Ontario, situated in the Canadian Pennsylvania Dutch, Amish-Mennonite community about 25 miles west of Kitchener.

He suggested that I get some tracts and arrange for their distribution. I thank the Lord for the willing children who eagerly distributed thousands of tracts during the meetings. No one will know until we get into the glory world, just how much good was accomplished by those tracts. We praise our Master for one soul who had been terribly discouraged and distressed, but because of one tract, that soul received complete Christian assurance and victory.

It is my prayer that each person who received a tract may also receive a double blessing (first, in their own lives, and then in the lives of others) by passing the tracts on to other needy souls. Let each tract continue to live.

Many who read this article may never have had a burden for tract distribution, and may never have been interested in any kind of Christian service at all. But if we allow the Lord to crush all our own ambitions and worldly desires by laying our all on the altar of sacrifice and service, then the Lord will direct our paths into fruitful service.

David said, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Well, I was not even a doorkeeper, but I thank my Lord that I was counted worthy to be an eye witness to a great revival where the Spirit of God fell in Pentecostal power, in this 20th Century in which we live; where there was weeping, crying and confessing, repenting and praying and praising and rejoicing, and where 160 souls found peace and joy in our Lord and Saviour Jesus Christ, in 15 days. That experience was the most glorious time I have ever had in my life. I am gloriously happy to have been an eye witness to the fact that revivals are not a thing of the past. Let us pray that they may continue in Pentecostal power, that we individually may find our place of service in the glorious revival of the Christian church, and that we will occupy till He comes, assuredly gathering that His coming draweth nigh.

Lancaster, Pa.

—o—

JUST A LITTLE OUT OF THE WAY

By John F. Grove

We rise up early in the morning to pursue our daily duties. We work hard all the day long for a few dollars as a recompense for our labors. We rightly feel that the wages have justified the effort.

But have we ever stopped to think that just a little out of the way lie diamonds, rubies, and even worlds of value? They are precious souls waiting for your handshake of interest, your smile of love, your song of joy, your prayer of intercession, your word of invitation.

You may be, dear reader, the key person in that individual's life. No one else may be able to do that so effectively as yourself. Therefore permit me to beg of you, dear fellow believer, to step aside just a little out of the way and rescue souls who may otherwise miss heaven at the end of life's road.

To live in this dark world, performing its labors, enduring its sorrows, its heat and its cold, its aches and its pains, its successes and its failures—and finally say good-by to it all and die, having made no preparation to go, one had better never have been born. To miss heaven and be eternally lost is the greatest tragedy of all time.

Waynesboro, Pa.

—o—

DO PRESENT-DAY CONDITIONS HUMBLE US?

By Orrie D. Yoder

And Jehoshaphat feared and set himself to seek the Lord, and proclaimed a fast throughout all Judah.—II Chron. 20:3.

They are not humbled, even unto this day, neither have they feared.—Jer. 44:10.

Our texts refer to two opposite reactions of the people of God toward conditions surrounding them. In the time of Jehoshaphat, prevailing conditions gripped the God-fearing king and his subjects with a stern reality of the enemy's purpose to triumph over them and to defeat God's plan for them. Later, when false prophets were at the head of the same people, brazen disobedience to God and indifference to His warnings brought about a condition described by God Himself when He said, "They are not humbled, even to this day; neither have they feared."

Since we today profess to be God's people, it is very much in order that we meditate upon our present attitudes toward prevailing conditions and determine whether real humility is in evidence, or whether we are not humbled. Are we willing to honestly face the facts of the day, even if it means humbling ourselves and proclaiming a fast throughout all the Church? or are we like the people of God in the days of Jeremiah, unmoved and not humbled in spite of all the warnings given by God and in spite of all His dealings with us?

Let surrounding conditions today become bad and threatening like they were both in the time of Jehoshaphat and of Jeremiah. Our God is still our refuge and help, if we humble ourselves and seek His favor! But judgment and woe were the lot of God's own chosen people when they did not humble themselves, and judgment and woe will be to us, if we like them are blinded by a false optimism that will not bow to God!

Upon what kind of people does the Lord look down as He looks down upon us today? Does He look upon a people humbled and seeking His special help in prayer as dark and sad conditions surround and threaten the very capitals of God's people? Or does He need to say, as He looks upon us, "They are not humbled, even unto this day," neither do they fear? What kind of leaders does He see directing His flocks today,—leaders who fear and lead their people to seek the Lord in prayer and fasting, or leaders who lull the people to sleep in

their sins in spite of approaching dangers and imminent judgments?

Dear reader, surely we know which of the above groups we desire for our company! Surely we want to be among those who humble themselves and with a renewed faith, seek the Lord and help for this day!

Surely **we today** should be humble and seek the Lord as never before when we see the modern Church with all her acquired culture and enlarged program, becoming more and more helpless to be the guiding light and the preserving salt of the world. As we sense the growing opposition to the church and her missionary program and see the unevangelized masses of earth's millions, we would be humbled and seek the Lord.

Inasmuch as we know that we are nearer to the coming of our Lord than ever before, surely we would be humbled because we, in our religious circles alone, hear so little and speak so little of "that blessed hope," and our love for "His appearing" seems so feeble and cold. What if we have "not oil in our vessels" when He comes!

Surely we would be humbled as we behold our Western nations, once civilized and saved from paganism by the Gospel of Christ, but today reverting to ancient Pagan customs as fast as modern science can invent ways and means.

With churches, homes, and nations still suffering from moral and financial disease and ruin of a World War of a quarter century past, what but an unprecedented humility and fear of God, will save us from the present dreadful world outlook!

Surely the rising spirit of militarism in our land of freedom (?) with all its cruel demands, should make us fear and seek the Lord as never before.

Look at the late multiplied marriages —religious people and worldly people rushing hastily into marriage for selfish purposes and for reasons foreign to God's plan. Consider the spirit of worldly commercialism and unsanctified culture that are breathing their deadly germs into our very churches and homes until our religion and standards of faith have become one of our cheapest and most secondary possessions.

"Let Thy grace, Lord, make me lowly,
Humble all my swelling pride."

"They are not humbled, even unto his day, neither have they feared."

Oyster Point, Va.

THE SCARRED HAND

(Continued from page 726)

ng; he adored him with all the fervor f his loving little heart. He remembered how "daddy" had saved him from he fire, and he was never tired of hearng how James Lovatt had wanted to make him his boy; how "daddy" had claimed him because of that poor hand so dreadfully burnt for his sake. It nearly always moved Dicky to tears, with kisses on the hand that had been scarred for him.

"I shan't never be the Lovatts' little boy, shall I, daddy?" he would say.

"No, lad, you are mine."

One summer there was an exhibition of pictures in the town, and Dixon took Dicky to see them. The boy was greatly interested in the pictures and the stories daddy told him about some of them. The picture that impressed him most was one of the Lord reproving Thomas; underneath it were the words: "Reach hither thy finger, and behold my hands."

Dicky read the words and said, "Please, daddy, tell me the story of that picture."

"No, not that one," said Dixon.

"Why not that one?"

"Because it's a story I do not believe."

"Oh, but that's nothing!" urged Dicky: "you don't believe the story of Jack the Giant-killer, yet it's one of my favorites. Do tell me the story of the picture—please, daddy." So Dixon told him the story, and it interested him greatly.

"It's like you and me, daddy," said the boy. "When the Lovatts wanted to get me, you showed them your hand. Perhaps when Thomas saw the scars on the Good Man's hands, he felt that he belonged to Him."

"I suppose so," answered Dixon. "The Good Man looked so sad," said Dicky, "I 'spect He was sorry that Thomas did not believe at first. It was horrid of him not to, wasn't it, after the Good Man had died for him?"

Dixon did not answer, and Dicky went on: "It would have been horrid of me if I'd contradicted like that when they told me about you and the fire, and said I didn't believe you did it! wouldn't it, daddy?"

"Yes, very."

"Supposin' I'd been horrid like Thomas and not believed about you and the fire, should I have had to be the Lovatts' little boy?"

"Of course not. Whether you believed it or not, I had saved you," answered Dixon almost fiercely—daily conscious that he was carrying on a line of argument which he had heard somewhere before.

"But I would have believed at once when I saw your hand, like Thomas did," said Dicky, noticing that his beloved "daddy" was ruffled.

For the rest of the day Dicky's thoughts ran on what he called his favorite picture, and in the evening he wanted daddy to tell him the story again.

"Thomas must have been sorry he had made the Good Man look so sad. I should be awful sorry if I made you sad like that, daddy. I don't like Thomas very much, do you?" "I don't want to think about him, my boy." "But perhaps he loved the Good Man after that, though—like I love you. When I see your poor hand, daddy, I love you more than millions and millions."

Tired little Dicky fell asleep before he had measured the amount of his grateful affection; but Dixon's rest was sorely disturbed that night. He could not get out of his thoughts the picture of that tender, sorrowful face which had looked down on him from the walls of the exhibition. He dreamed of Lovatt and himself contending for the possession of Dicky; but when he showed his scarred hand the boy turned away from him. A bitter sense of injustice surged up in his heart, and he awoke with tears running down his face. When he fell asleep again he dreamed that someone was holding out a scarred hand to him, and a voice pleadingly said, "Reach hither thy finger, and behold my hands."

Even in his dream Dixon acknowledged the power of such an argument and the justice of such a claim. As he was about to yield, Dicky's warm kisses aroused him.

Dixon could not forget the picture, and his dream about it. He did not yield to his influence at once, but his love for Dicky had softened his heart, and the seed that was dropped in it that day did not fall upon stony ground. Dixon was an honest man, and he could not fail to see that the argument he had employed to make Dicky his own, rose up in judgment against him whilst he denied the claim of those scarred hands which had been pierced for him; and when he saw the child's warm-hearted gratitude for the deliverance which his adopted father had wrought for him, Dixon felt that he cut a sorry figure beside his boy.

So, after a time, Dixon's heart became as that of a little child. He found out by reading the Book that as Dicky belonged to him, so he belonged to the Saviour who had been wounded for his transgressions, and he gave himself up—body, soul, and spirit—into the keeping of those blessed hands which had once been pierced for him.

On The Palms of Jesus' Hands

Are you lonely? He'll be with you
Till the night of darkness ends.
And misunderstood? Remember,
He's the One who comprehends.
All perplexed as to life's pathway
Just ask; He will be your guide.
Needing comfort? Hasten to Him,
For His arms are open wide.
What an understanding Saviour,
What a comprehending God;
'Tis because He passed before us,
All life's thorny paths He trod;
Yes, He knows all your temptations,
All your trials He understands,
Do you know your name is graven
On the palms of Jesus' hands?

Have your dearest loved ones left you
Just because you turned to Him?
Has your heart been nigh to breaking?
Have your eyes with tears been dim?
Have all earthly pleasures vanished,
Worldly treasures gone from sight?
Do you seem to be enshrouded
In the blackness of the night?
Ah, Gethsemane was harder;
Just remember what He bore,
How much sterner was the conflict
Of the Christ who went before;
But He conquered in life's battles,
And He broke death's iron bands;
And your name is now engraven
On the palms of Jesus' hands.

Though this world's best joys have faded,
How much more have you been given?
Through your faith a rich inheritance—
A wondrous home in heaven;
Where they shine, the ivory palaces,
And where gleam the towers of gold,
And throughout eternal ages,
Joys unspeakable unfold.
So then bear your trials bravely,
You will never suffer loss,
If you follow in the footsteps
Of the One who bore the cross;
If you love His every precept,
And obey all His commands;
For your name is now engraven
On the palms of Jesus' hands.

Oyster City, Oreg.

—o—

THERE IS A REASON

According to J. Edgar Hoover "more than 700,000 mothers in the United States mourn the fact that their boys and girls, all under voting age, either are or have been in jail, in reformatories, in prisons, or have met death in the electric chair, or by the hangman's rope."

Nothing comes without a cause. A few of these mothers who thus mourn have the consolation that they did their best for their children; but most of them should mourn, not only because their children went bad—to crime and perhaps to eternity without God—but because these turned out so, with the consent of their parents.

How was this consent given? By lack of self-control, so that the parents have quarrelled, and perhaps produced a broken home?

By allowing the movie to form the ideals of the child?

By allowing cigarettes, and cards, and liquor in the home?

By neglect of the Sunday School and the Church?

By the family breaking the Lord's Day—making it a holiday instead of a holy day?

By the breakdown of the family altar? By the failure of the parents to live strong Christian lives before their children?

It is strong talk, but let us say it: "Hell will be an awful place for any parents who, by their consent, have their children with them there."

In parenthood there is a responsibility.—Free Methodist.

CORRESPONDENCE

(Continued from page 729)

family—of father, mother and five children—came forward to accept the Lord in our revival meetings and went through instructions for church membership faithfully. All but one, little Sally, four years old, were baptized. (Remember Bro. Alberhasky and family in prayer.) Six were added this last month by letter to membership here.

After baptismal services we were privileged to observe the communion service and feet-washing, all enjoying very much this privilege. In all, eighty-one partook of this service.

Since Jan. 1, 1942, twenty were added to church membership at the Iowa City Mennonite Mission. Eleven were baptized, two were received upon confession of faith, and seven by letter. Our hearts were saddened when three who had gone through the instruction for membership were not able (because of conditions existing) to be received. We are hopeful that they may be able to make adjustment necessary soon and they too be baptized.

This is the time of the year when we all like to remember friends in a special way, and especially those less fortunate than we. We want to remember our Sunday school pupils with a Christmas treat Sunday morning, Dec. 27, also with clothing and Bibles and food, and especially those who are really in need. We are praying the Lord to supply these through you as His dear people who are blessed and through us as your servants at Iowa City.

We express our sincere thanks and gratitude to God and His dear people for the many gifts to His work at this place. Thus we are "workers together with Him," "God's husbandry," "God's building"; in other words, God and company builders. We solicit your continued prayers and gifts as He may direct. May God bless all is our prayer.

Sincerely in His name and for the lost,
The workers.

Nov. 12, 1942. Norman Hobbs, Supt.

LIMA, OHIO

(Salem Congregation)

Dear Readers of the Herald, Greetings:—The Lord has been blessing us abundantly in all things, both spiritual and temporal.

We believe everybody is working here in our congregation. When we work we can eat, and when we eat we grow physically, also tends to make us content. Contentment with godliness is great gain. As we work for the Master thus we grow in grace and faith. Jesus said, "According to your faith be it unto you."

Since we last wrote we have lost several members by letter, they moving to other localities. While we lost several, we also gained several by letter.

Several weeks ago our bishop brother, S. E. Allgyer, was in our midst and conducted preparatory services, and on Nov. 8 we were privileged once again to observe communion —an occasion which we thoroughly enjoy, one which draws us closer to our Saviour who redeemed us. Bishop Maurice O'Connell of the Lima Mission was with us and had charge of the meeting.

We had a day of spiritual enjoyment and inspiration the first Sunday of November, when we held our Mission Day Program—an all-day meeting. We were happy to have as instructors for that day the following brethren: A. J. Metzler of Scottdale, Noah G. Good of Reading, Pa.; and Paul R. Miller of Charm, Ohio. They brought us many truths and gave us a deeper insight into the scriptures. May God receive the glory.

One of our members had a very serious operation a while back, but is now again able to attend worship with us. Some are in other states working. Sewing circle continues to function; occasionally tract distributing. We are just one big, friendly, happy family.

We are sorry our circle is broken once in a while by some of the boys leaving for camp.

God knows all about us, and everything we do and say. May we be remembered in your prayers.

Nov. 12, 1942. Clyde Swartz.

—o—

WINTER BIBLE SCHOOLS

Special Bible Term of LANCASTER MENNONITE SCHOOL

The Mennonite Bible School of Lancaster Conference, formerly held at Ephrata, Pa., has been merged into the Bible department of the Lancaster Mennonite School, and will be held on the school campus near Lancaster, Pa., from Dec. 28, 1942, to Feb. 5, 1943. We invite you to share with us the larger opportunities this change affords.

Faculty.—Mahlon M. Hess, Director; Henry E. Lutz; Christian K. Lehman; J. Paul Graybill; Richard Danner; Henry F. Garber; Clyde B. Stoner.

Courses of Study.—Leviticus to Deuteronomy; I & II Kings; Pre-Babylonian Prophets I & II; Gospel of Matthew; I & II Corinthians; I Thessalonians to Philemon; Hebrews and James; Bible Doctrine I & II; Distinctive Principles of the Mennonite Church; Teacher Training Units I to VI; New Testament Geography; Personal Evangelism; Church History; Music I; Mixed Chorus; Chorister Training. Electives: Home Missions; China; Psalms; Composition and Speech; Bible Archaeology.

Extracurricular Activities.—Social Life Circles; Circles on Vocational Life, Christian Life, and Christian Service; Mission Prayer Meeting; Student Program; daily prayer circles.

Rates.—Day students, one meal daily included, $17.50; lodging students, five days a week, $35.00; seven days a week, $42.50.

Evening Classes, Ministers' Courses, and Week-end Bible Studies have been planned for the term; fuller announcement will appear later.

A descriptive bulletin will gladly be mailed upon request. Feel free to write to us regarding your desires and plans. Address all correspondence: Special Bible Term, Lancaster Mennonite School, Lancaster, Penna.

—o—

Goshen College WINTER BIBLE SCHOOL

Jan. 4—Feb. 12, 1943

Goshen College Winter Bible School offers you a selection of over two dozen courses from which to choose your course of study. Special features include the annual Christian Life Conference, lecture course numbers, choral singing, courses in Home Nursing (for women) and in First Aid (for men), the use of the new Memorial Library, and

experience in practical Christian Work under an experienced city missionary. The following instructors from off the campus have been secured: D. A. Yoder, Principal; Ira S. Johns; Harold Zehr; P. L. Frey; E. C. Bender, and Lester T. Hershey. Ten members of the college faculty will also offer courses.

The Diploma of the Winter Bible School may be earned in three winter terms of study. The College is also co-operating with the Commission for Christian Education and Young People's Work by offering both the First and Second Certificates of Progress.

An overall fee of only thirty-five dollars covers board, room, and tuition.

For further information, write to either D. A. Yoder, Principal, R. 1, Elkhart, Ind.; or to John C. Wenger, Secretary, Goshen College, Goshen, Ind.

STUDY THE WORD GROW IN CHRIST
FELLOWSHIP WITH YOUNG CHRISTIANS

—o—

JOHNSTOWN BIBLE SCHOOL

This school, sponsored by the Southwestern Pennsylvania Mennonite Conference, will open its 22nd term Jan. 4, 1943, and continue for six weeks, at the Stahl Church.

Faculty and courses have all been arranged and the following subjects will be given in the various courses:

Regular Bible Study Course.—Mark, Deuteronomy, Isaiah, Ezra, Nehemiah, Esther, Acts, Corinthians, Romans, Job, Bible Doctrine, Bible Introduction, Christian Ethics, Personal Evangelism, Missions, Music, Public Speaking.

The Teacher's Training Course.—O. T. Survey I and II, Sunday School Administration, Pedagogy, Child Study.

"Summer Bible School" will also be a directed study.

Advanced Course for Ministers (for full six weeks).—Systematic Theology, Homiletics, Church History (Early), History of Missions, Evangelism, Biblical Word Study.

During special Ministers' Week (Jan. 5-12) a series of various lectures will be given which will deal with subjects vital to the minister's work and life.

The course for the special Sunday School Week will be announced later. This will be given during the sixth and last week of the term.

We invite attention to the new feature as shown above; namely, the Advanced Course for Ministers. In this we aim to have a class of no less than ten ministers who will attend the full six weeks and take the special subjects given. Others who are not ordained workers may take this course also, by arrangement.

Leaders of congregations and groups should make an effort to interest young people under their influence to take the above courses. These are times that bring challenges, and the only way to fit yourself to meet the challenge is to be established in the Word. Plan to attend and bring others along. Six weeks out of the middle of winter cannot be spent at a more profitable task than that of Bible Study; so come.

For information and a bulletin write to: Lloy A. Kniss, Johnstown, Pa., R. 4; or Jno. A. Thomas, Johnstown, Pa., R. 4.

Lloy A. Kniss.

—o—

CANTON BIBLE SCHOOL

The Canton Bible School Board announces plans for the six-week short term of Bible School to be held at the Canton Mission this winter.

Registration: Monday, Dec. 28, 1942.
Ministers week: Jan. 18-22.
Christian Life Conference: Jan. 22-24.
Closing day and Commencement, Feb. 5.

The following have been appointed as Faculty: I. W. Royer, Principal; O. N. Johns, Registrar; J. J. Hostetler, Business Manager; Stanford Mumaw; Mrs. J. J. Hostetler (Matron).

The curriculum will consist of Bible book studies, Doctrines, Church History, Music, Missions, Prophecy, Christian Psychology, Ethics, Christian Worker's courses, Bibliology, Public Speaking, Evangelism, and others upon request.

Outstanding features of the school are: Morning watch, practical work, contacts with other Mennonite churches, and Christian fellowship.

Diplomas are granted by the Board for the satisfactory completion of three years work. Credit may be transferred from other schools for graduation. Special certificates given for completion of Teacher Training courses.

A. J. Steiner, Chairman.
J. J. Hostetler, Secretary.

—o—

Relief Notes

Over $26,000 Worth of Clothing Sent from Clothing Depot since January 1, 1942.

Following are excerpts from Sister Lydia Lehman's recent report on the Clothing Depot at Ephrata, Pa. (Near Akron):

"Since Jan. 1, 1942 five shipments of clothing were made: One to Paraguay, one to France, and three to England. The shipments amounted to 28,723 pounds or over fourteen tons and were evaluated at $26,463.95. We have had word of the safe arrival of all these except the last two shipments that went out. We hope to hear soon about one of these and the other left only ten days ago. God has heard the many prayers for the safe arrival of these shipments. He has also honored the spirit in which they were given. We are counting on your continued prayers.

"We are often asked: 'What is most needed?' We cannot receive too much of all that children from the baby on up—boys and girls and women—wear. We also need clothing for men, but more of the others. Bedding gives much comfort and is so much appreciated. Home-knit sweaters are a real joy and prize."

(Clothing shipments should be addressed: Clothing Depot, Mennonite Central Committee, Akron, Pa.)

A "Thank you" from England

From Sheffield, England, a Mr. Roy Shaw writes a letter of thanks to the Mennonite churches in the United States and Canada. Below are excerpts:

"We are happy to know that your relief work does not take the form of a large wealthy community distributing surplus cash to the poor. In those beautiful quilts you send over, and in small things like the shelter bags, we see an expenditure of a great deal of time, skill, and love—which we appreciate more than I can say.

"To the patient sewers in countless United States and Canadian homes, the thanks of hundreds of blitzed folk here are due. And although few of them may find the time or the words to express their thanks direct to you, be assured that the gratitude is there. We thank you and God who inspires your generous love."

C. P. S. Camps

Mennonite Boys in Camps According to States

On Oct. 31, 1942, the following was the number of the 1996 Mennonite boys in C.P.S. camps from the respective states:

Kansas	341
Ohio	335
Pennsylvania	283
Indiana	247
Illinois	138
Oklahoma	104

Other states were as follows: Iowa, 90; Nebraska, 71; Michigan, 60; South Dakota, 58; California, 48; Oregon, 46; Virginia, 42; Minnesota, 35; Montana, 25; Missouri, 14; Colorado, 12; Maryland, 12; New York, 10; North Dakota, 9; Delaware, 4; Idaho, 2; Wisconsin, 2. One boy is from each of the following states: Alabama, Arizona, Florida, New Jersey, New Mexico, Texas, Washington, and West Virginia.

Akron Session of Training School Completed

From Oct. 30 to Nov. 8 eighteen (all but one were campees) spent an intensive period of training at the Akron, Pa., office in preparation for their duties as assistant and educational directors in the present C.P.S. camps and in the ones yet to be opened.

During this time the group attended classes on **Mennonite Peace Convictions** led by Bro. H. A. Fast and also sessions on **Mennonite Nonresistance in Practice** led by Bro. M. C. Lehman. The camp educational program was outlined by Bro. Harold S. Bender and Bro. Albert Gaeddert led sessions in the discussion of camp life problems. Bro. O. O. Miller gave the group a picture of the history of the Mennonite Central Committee and challenges of the present time.

C.P.S. finances, records, and reports were explained by Bro. Ernest Bennett, and Bro. Jesse Hoover told of the work of the Peace Section. Bro. Robert Kreider, Educational Secretary of Mennonite C.P.S. camps, introduced the new Educational Director's Manual to the school.

Others to appear before the group and give helpful counsel were Brethren Ernest J. Bohn, C. N. Hostetter, Jr., C. N. Hostetter, Sr., Amos Horst, and Eli Bontrager. These brethren spoke largely in behalf of the concerns and interests of their respective church groups.

While the time spent in classes and instruction was highly profitable it was the sentiment of the school that the deep fellowship which all enjoyed did much to make this period an inspiring and unforgettable experience.

From Nov. 9 to Dec. 3 the group (with the exception of three) will be in training at Washington, D. C., and will here become acquainted with the government relationships in the Civilian Public Service program. Following this training members of the school will be assigned to duties on camp staffs as the needs for their services arise.

Camp Briefs

Bro. Marlin Lauver of the Hagerstown, Md., camp has been transferred to the Akron, Pa., office to assist in the secretarial work of the camp program.

* * *

The State mental hospital at Norristown, Pa., will soon receive a contingent of Mennonite C.P.S. boys.

* * *

The total number of boys in Civilian Public Service as of Nov. 5, 1942, is 4,937.

* * *

Of the 51 camps now operated, 20 are Mennonite, 14 are Brethren, 13 are Quakers, 2 are Catholic and 2 are co-operatively operated.

Compiled by Grant M. Stoltzfus
Released November 11, 1942

—o—

If the Lord acknowledges the sacrifice of praise and thanksgiving as a sweet smelling savour, could it also be true that the spirit of murmuring and complaining is a stench in His nostrils?—Sel.

"I SAT WHERE THEY SAT"

(Continued from page 723)

for the work our Commission is doing. We got a vision of our task as conference representatives, and our own souls were fed by the fellowship there.

As "workers together with God" we can all enter whole-heartedly into a program of teaching ministry for the evangelization of the lost about us; and daily in our prayers let us ask God to give wisdom and strength and guidance to those who are giving of their time and talent in promoting the cause of Christ through the work of the Commission.

Jess Kauffman, Hesston, Kansas.

—o—

Married

Geiser—Neuenschwander.—On Saturday evening, Oct. 24, 1942, Bro. George Geiser and Sister Mabel Neuenschwander of Apple Creek, Ohio, were united in marriage at the Sonnenberg Mennonite Church by Bro. Louis Amstutz. We wish them the blessings of the Lord through life.

Zimmerman—Heistand.—Bro. David M. Zimmerman of the Metzler's congregation near Akron, Pa., and Sister Grace A. Heistand of the Manheim, Pa., congregation were married Aug. 29, 1942, at the home of the officiating bishop, Bro. H. E. Lutz. We wish them God's blessing in their married life.

Landis—Oster. — On Saturday evening, Oct. 31, 1942, at the home of the bride's parents, Bro. Samuel M. Landis and Sister Edythe Mary Oster, both of Vine St. congregation, Lancaster, Pa., were united in the bonds of holy wedlock by Bishop D. Stoner Krady. May the blessings of our heavenly Father be upon them through life.

Kautz—Wenger.—Bro. Bernard Kautz, Jr., of Mellinger's congregation near Lancaster, Pa., and Sister Verna B. Wenger of the Gantz's and Hernley congregation near Manheim, Pa., were married Aug. 30, 1942, at Hernley's Church. Bro. Henry E. Lutz officiated. May the Lord's blessing accompany them through life's journey.

Johnson—Wenger: : Danielson—Johnson.—On Sunday afternoon, Sept. 6, 1942, at the Lake Region Church near Detroit Lakes, Minn., Bro. Earl Johnson and Sister Joyce Wenger, and Bro. Roy Danielson and Sister Alice Johnson were united in marriage. Bro. Eli D. Hochstetler performed the ceremony, followed by a sermon by Bro. E. D. Hershberger. May God's blessings be theirs through life.

Hallman—Culp.—At the Mennonite Church, Vineland, Ont., the marriage of Bro. Jacob Clare, son of Bro. and Sister Manasseh Hallman of Petersburg, Ont., and Sister Rheta Catharine, daughter of Bro. and Sister Alvin Culp of Vineland, occurred Oct. 31, 1942. Bro. Manasseh Hallman officiated, assisted by Bro. S. F. Coffman, in the presence of many relatives and friends of the bridal pair, who wish them the blessing of God upon their life and service.

—o—

Obituary

Culp.—Charles Wilson Culp, was born near Nappanee, Ind., Oct. 12, 1875; died at his home in Sterling, Ill., Oct. 28, 1942; aged 67 y. 16 d. As a young man he moved to Tiskilwa, Ill., where he met Phoebe Sears to whom he was married in 1903. Two children were born to them (Melinda and Paul). In 1924 the family moved to La Junta, Colo., where they lived for one year, and in 1925 located in Sterling. At the age of 15 he confessed Christ as his personal Saviour and united with the Mennonite Church of Nappanee, Ind. He lived his life unassumingly, and endeavored to exemplify, in life and practice, the teaching of his Lord and Saviour Jesus Christ. He read his Bible daily, and often emphasized the place of prayer in the life of the Christian, especially in these troublesome times. He was a lover of sacred music, and for awhile was a member of the Science Ridge men's chorus. Surviving are his wife, a daughter (Mrs. Joseph Litwiller, of Tremont, Ill.), a son (Paul of Medaryville, Ind.), 2 granddaughters, 2 brothers (Vernon of Akron, Ohio; Emanuel of Tiskilwa), and 1 sister (Mrs. Irene Loucks, of Nappanee, Ind.). Three brothers (Norman, Henry, and Rufus) preceded him in death. Funeral services were held Oct. 30 at the Science Ridge Mennonite Church in charge of Bro. A. C. Good, assisted by Bro. D. G. Lapp. Text, Psa. 4:8. His Sunday-school teacher and members of his class carried his body to its last resting place.

Culp.—David S., son of Anthony and Susanna (Bixler) Culp, was born in Mahoning Co., O., Sept. 7, 1854; died at the State Hospital in Logansport, Ind., Oct. 31, 1942; aged 88 y. 1 m. 24 d. When he was six months old the family moved to Elkhart Co., Ind., which has since been his home, living near and in Wakarusa. He was the eighth in a family of twelve children, of whom only one remains. In earlier life he was a farmer, carpenter, and singing-school teacher. Sept. 8, 1878 he was married to Mary E. Weaver, who died Aug. 13, 1895. To this union were born 7 children, 4 of whom preceded him in death (an infant daughter, Walter, Mrs. David H. Newcomer and Harvey). April 12, 1896, he was married to Mattie W. Burkhart, who died Feb. 23, 1936; after which he lived with his children until six months ago. He was for many years a member of the Mennonite Church, was greatly interested in music, and through the years did much to improve the singing in the congregations where he worshiped. He is survived by 1 son and 2 daughters (Mrs. Aaron Wise, New Paris, Ind.; Mrs. C. W. Davidhizar, Wakarusa, Ind., and David A., Elkhart, Ind.), 20 grandchildren, 21 great-grandchildren, a brother (Anthony N., Nappanee, Ind.), and many other relatives and friends. Funeral services were conducted Nov. 3 at the Yellow Creek Church by Bros. S. L. Weldy, C. C. Culp, and R. F. Yoder.

"Oh, the peace and rest in heaven!
Oh, the bliss of loved ones there!
Love divine now bears us upward
All their blessedness to share."

Good.—Allan Good was born Aug. 7, 1882, near Waterloo, Ont. He was born again, and united with the Mennonite Church at the same place in February, 1901. He died Oct. 17, 1942, at his home near Carstairs, Alta.; aged 60 y. 2 m. 9 d. He came to Alberta in 1902 and was married to Maggie Snyder in March, 1909. In 1911 he with his wife went to Hesston, Kans., where he took a short Bible course. In the summer of 1912 he was called to Kansas City to the Argentine Mission. Here he was ordained to the ministry in 1917 by Bishop Joseph Driver. This same year he started the Children's Home at this place. On account of the serious illness of Sister Good, they left the work in K. C. and returned to Alberta, where she died Oct. 15, 1919. In May, 1922, he was again married to Fannie Miller of Fentress, Va. This same year they were called to Oregon, to start mission work in Portland. They continued in this work until 1933. During this time 2 children were born to this union (Paul and Ruth). From 1933 to 1939 they lived on a small farm near Hubbard, Oreg., moving back to Alberta in the fall of 1939. In June, 1940, he was laid on a bed of affliction by a stroke of paralysis. He recovered sufficiently from this illness to allow him to spend most of his remaining days on an easy chair, occupying his time in reading, typewriting, and sending out tracts. He often spoke of the blessed communion he had with his Lord, his favorite text being, "For to me to live is Christ, and to die is gain." In some ways he seemed to be getting stronger, but about two weeks prior to his death he would seemingly get spells of heart attacks, at which times breathing was difficult. While having one of these, he said he wished the Lord would take him home, saying he was ready. Early on the morning of Oct. 17 the Lord granted his request. He leaves his sorrowing companion, and 2 children (Paul and Ruth Good), both of Carstairs, 1 sister (Mrs. Ibra Snyder of Waterloo, Ont.), and 3 brothers (Simeon of Carstairs, Israel of Elmira, Ont., and Daniel of Vineland, Ont.). May the Lord help us to say, "Not my will, but thine be done." Funeral services were held at the West Zion Church near Carstairs, conducted by Bro. Isaac Miller of High River, assisted by Bro. Clarence Ramer of Duchess, and Bro. Henry Harder of Didsbury. Interment in the cemetery by the church.

Martin.—Harry H. Martin was born near New Holland, Pa., Aug. 18, 1876; died in the St. Joseph's Hospital, Lancaster, Pa., Oct. 29, 1942, where he had been a patient for a month, after an illness of two and a half years; aged 66 y. 2 m. 11 d. The last fifteen months much of his time was spent in bed. In his youth he became a member of the Weaverland Mennonite Church, and was a faithful member and regular attendant until his health failed. The last time that he was present in the regular services was in September, 1941. He is survived by his wife, 1 daughter (Alice), 2 sons (Aaron and Roy), 5 grandchildren, 4 brothers, and 2 sisters. Funeral services were held Nov. 2, at the Weaverland Mennonite Church, in charge of Bros. J. Paul Graybill and Aaron Weaver. Text, II Cor. 4:17, 18. Interment in the adjoining cemetery.

"A loving father, gentle and mild,
What a wonderful memory he leaves behind;
But God Himself knew what is best,
And took Father to his rest."

—The Family.

Martin.—Henry Edwin, son of John J. and Sarah Martin, was born near Chambersburg, Pa., Oct. 11, 1879; died in Rock Falls, Ill., Oct. 30, 1942; aged 63 y. 19 d. As a young man he moved to Sterling, Ill., and for the past thirty years was employed in one of the large factories in Sterling. He had many friends among his fellow workmen. He was a man of even temperament, and few words. His philosophy of life was to attend to his own business, and allow others the same privilege. In 1905 he was united in marriage to Clara Williams of Sterling. Two children were born to them (Royce, and Gladys). Mrs. Martin passed away in 1910. He was baptized and received into the fellowship of the Science Ridge Mennonite Church, May 22, 1938, of which he was a member at the time of his passing. Those surviving him are his son (Royce, of Rockford, Ill.), his daughter (Mrs. Lehman Ebersole of Chambersburg, Pa.), his mother (Mrs. Sarah Martin, now in her 86th year, of Chambersburg), 2 brothers and 2 sisters (Stephen and John, of Columbiana, Ohio, Alice and Ada of Chambersburg), and 5 grandchildren. Funeral services were held Nov. 2 from the Meyer Funeral Home in Sterling, in charge of Bro. A. C. Good, from the greatest theme known to mortal man, John 3:16. Fellow workmen of the factory carried his body to its last resting place in Riverside Cemetery.

Martin.—Ulysses, youngest son of the late Levi and Catharine (Good) Martin, was born near Clarence Center, N. Y., Jan. 17, 1872; died at his late residence Oct. 31, 1942; aged 70 y. 9 m. 14 d. There were 9 brothers and sisters in this family: Mary, wife of Philander Croop; Fannie, wife of David Moyer; Peter and Barton, both deceased; Milton of Buffalo, N. Y.; and Abram, Levi, and Anna, resided at the old home. Funeral services were conducted from the home Oct. 3, by Bro. S. F. Coffman of Vineland, Ont. Text, John 14:6. Interment in the Clarence Center cemetery.

Miller.—Grace Mae, daughter of Elmer and Minnie (Zook) Miller, was born June 7, 1930, near Greenwood, Del.; died at the Lewistown, Pa., Hospital, Oct. 28, 1942; aged 12 y. 4 m. 21 d. Grace had been suffering from kidney trouhle for 2 years, and last spring one of her kidneys was removed; but she never fully regained her strength. Oct. 16 she was again taken to the hospital for treatment for anemia and received 8 hlood transfusions while there. She seemed to gain, and the doctors and nurses had good hopes for her recovery till about two hours before her death when she went into convulsions and did not regain consciousness. She united with the Tressler Mennonite Church near Greenwood, Nov. 30, 1941, and served her Master faithfully to the end. She bore all her sufferings patiently, always cheerful, and spent much of her time singing. She leaves father, stepmother, and 2 half sisters. Her mother, infant hrother, and 1 grandmother preceded her in death. She also leaves 2 grandfathers, 1 grandmother, uncles, aunts, and a host of relatives and friends. Funeral services at Allensville Mennonite Church by the home ministers. Text, Jer. 15:9; Gen. 8:22. Interment iu the Allensville Cemetery. —By an Aunt.

Schlatter.—Katie, daughter of John and Anna (Raber) Miller, was horn near Trenton in Henry Co., Iowa, March 1, 1857. She had the misfortune of losing hoth her parents when she was a girl of ahout twelve years of age. However, she appreciated very much the motherly concern of her older sister (Elizabeth) and her hushand (Christian Kauffman) who did so much toward hringing up and keeping the family together. There were 9 in her family. She had 1 sister and 3 hrothers who were older than she, and 1 sister and 3 hrothers who were younger. Only 1 brother survives her. She accepted Christ as her Saviour in her youth and united with the Amish Mennouite Church. She was a devoted, loyal member, and always manifested a sincere Christian spirit. After the death of her hushand, who passed away July 4, 1923, she lived alone but kept up the family devotions daily by singing her favorite hymns, reading the Bihle, and prayer. Sept. 7, 1876, she was united in marriage with John Schlatter. They set up housekeeping on the farm which he had purchased just a few miles east of Trenton, Iowa. Their family consisted of 3 sons and 3 daughters. She was a kind and affectionate mother and always manifested au unassuming and quiet disposition. Nearly a year ago, on account of her frailty, she came to make her home with her youngest daughter, Emma. During this time she seemed to be gradually losing out physically. At 12:40 in the early morning of Oct. 14, 1942, she fell peacefully asleep, aged 85 y. 7 m. 13 d. She leaves her 6 children (Lena, Mrs. Simon Gingerich, and David, Wayland, Ia.; Anna, Mrs. W. E. Yoder, Wellman, Ia.; William, Emma, Mrs. Dora Schrock, and John, Wayland, Ia.), 1 brother (Benjamin Miller, Olds, Ia.), 11 grandchildren, 9 great-grandchildren, and many other relatives and friends.

"Beneath our eyes she slowly faded,
Growing day hy day more frail,
Till God in His heavenly wisdom
Called her gently home."

Services were in charge of Bro. Willard Liechty at the Sugar Creek Church. Interment in the adjoining cemetery.

Stoltzfus.—Elias B., son of the late Deacon Christian and Lydia (Beiler) Stoltzfus, was born near Lewishurg, Pa., July 2, 1860; died near Aurora, Ohio, Oct. 30, 1942; aged 82 y. m. 28 d. Even before the death of his companion last year, Bro. Stoltzfus had been in failing health. Several times he had a heart attack, hut each time he rallied again and went ahout his accustomed duties with his characteristic cheerfulness. Oct. 23, while on business in Aurora, he suffered a severe stroke. But he recovered sufficiently to converse with the family in his usual good spirits. He realized that the end was near, and finally, late in the evening of Oct. 30, without a douht or a fear he quietly passed to the Great Beyond. He was the last of a family of seventeen children, and lived to a greater age than any other member of the family.

In his late teens he united with the Amish Mennonite Church in Lancaster Co., Pa., where he was spending the summer, working as a hired man. In 1884 he purchased a quarter section of raw prairie land in Lyon Co., Kans., and spent the summer there. The following Fehruary he joined several families of relatives and friends who chartered a passenger coach in Union Co., Pa., and made up an emigrant outfit to move to Hartford, Kans. On the way the coach was placed on a siding at Urhana, Ohio, where the party was met hy S. E. Allgyer who drove the party in boh-sleds to the home of Bishop Jonas C. Yoder in Logan Co. There, according to previous arrangement, on Feb. 19, 1885, Bro. Stoltzfus was united in marriage with Bishop Yoder's daughter, Ella, who shared life's sorrows with him until her death July 24, 1941. After the wedding the emigrant group resumed their journey to Kansas to build an Amish Mennonite congregation. But adverse weather and crop failures doomed the project to failure, and Bro. and Sister Stoltzfus returned, almost penniless, to Huntsville, Ohio. Industry and frugality enahled them to earn a modest farm home during the next twenty years. Five children were born to them during these years (Clara Grace, now Mrs. O. J. Hooley, of Topeka, Ind.; Mollie Mae, now deceased, who became the wife of Bishop Edwin J. Yoder, of Topeka, Ind.; Sadie Bell, who died at two; Elmer, minister in the Plainview congregation near Aurora; and Gladys, Mrs. James Hostetler, of Middlefield, Ohio).

During the nineties, when the Mennonite Church was developing interest in the work of the Sunday school and young people's meeting, he threw himself wholeheartedly into this work and became a Bible student and willing worker. For a number of years he was superintendent of the Sunday school at the Amish Mennonite Church near Huntsville. When he and his family moved near West Liherty, Ohio, he was at once elected superintendent of the Walnut Grove Sunday school and was re-elected year after year, either as superintendent or assistant. For several years hetween 1900 and 1908 he was also either superintendent or assistant in the South Union Sunday school.

For some years Bro. and Sister Stoltzfus felt a growing conviction that they should do missionary work. Nov. 1, 1908, he was ordained to the ministry at West Liherty, Ohio, to serve a small struggling congregation in Maryland; hut circumstances prevented their moving to that state, and the local mission hoard sent him and his family to Portage County to shepherd the small hut growing Amish Mennonite congregation at that place. Some conditions were discouraging. There was no church huilding, the congregation was small, the country hackward and the dirt roads were at times almost impassahle. But there were encouraging features too. The small hand worked together well. His industry and ahilities made him a leader in the congregation. Under his leadership the congregation has grown to he a large well-estahlished organization.

Aug. 27, 1916, at the request of his congregation, he was ordained a bishop. As the years passed he hecame a leader in state-wide and Church-wide activities of the Mennonite Church. He was much interested in the work of the Sunday-school conference, the Ohio district Mission Board, and the Ohio and Eastern A. M. Conference. He served at different times as presiding hishop over various congregations in the district, conducted many Bihle conferences, series of meetings and served on the Executive Committee of Conference a number of years. But whatever duties the Church imposed upon him the interests of the Plainview congregation were always nearest to his heart. Although he had undertaken the work at this place with many forebodings in the pioneer days more than thirty-three years ago, this had come to be home to him in a very real sense. He had learned to find his highest earthly joy in the prosperity and spiritual growth of the Plainview congregation, and on his death-hed expressed his appreciation of the Church and concern for its future welfare.

But he left the scene of his earthly labors without regret. He longed to pass over to meet his Master, and the loved ones who had gone hefore. Surviving are 2 daughters (Mrs. Orlando Hooley of Topeka, Ind., and Mrs. James Hostetler of Middlefield, Ohio), a son (Elmer), 20 grandchildren, 5 great-grandchildren, and a host of friends.

Funeral services were held Nov. 2, in the home hy Bros. J. S. Gerig and E. B. Frey, and in the Plainview Mennonite Church in charge of Bro. A. J. Steiner assisted hy Bros. Jesse Short, S. E. Allgyer, H. N. Troyer and Eugene Yoder. Bro. Stoltzfus had selected Zech. 14:7 (latter clause) for the text, aud made arrangements for the funeral in other ways. He was much concerned for the Church and gave constructive plans and suggestions that were on his heart and mind that he wished might be carried out to safeguard and more fully organize the church after his departure. He gave every assurance that he was ready to go home to he with the Lord. There were present at the funeral service 28 bishops, ministers, and deacons, hesides many other near relatives and friends from far and near. The body was laid to rest in the adjoining cemetery.

Tout.—Susan Meck, widow of Adam R. Tout, was horn May 25, 1857; died Oct. 29, 1942; aged 85 y. 6 m. 4 d. This union was hlessed with 2 sons and 3 daughters. One daughter preceded her in death 51 years. She is also survived by 3 sisters (Mrs. Hettie Herr, Lancaster, Pa.; Mrs. Mary Kauffman, and Miss Emma Meck, of Millersville, Pa.). Mother was very kind and patient and much concerned ahout the welfare of the home. She loved her church and was always present wheu health permitted. Funeral services were held Nov. 1 at the late home, and at the Rohrerstown, Pa., Mennonite Church of which she was a memher. Interment in the Willow Street Mennonite Cemetery.

"Mother, dear, you're not forgotten,
Though on earth you are no more;
Still in memory you are with us
As you always were before."

—A Daughter.

Weber.—Franklin B., son of the late Samuel and Catherine (Bally) Weber, was horn Jan. 23, 1874; died Oct. 26, 1942. He is survived hy 2 hrothers (Henry and Samuel both of Maugansville, Md.). He united with the Mennonite Church at Reiff's, near Maugausville, Md., as a young mau, and remained faithful until death. He and his hrother Samuel lived together, solving the prohlems of homemaking alone. Fuueral services conducted at Reiff's hy Bros. Moses K. Horst and Stanley H. Martin. Text, Rev. 14:13. Interment in cemetery adjoiuing the church.

"DEAD, YET SPEAKETH"

(The following lines were composed by the late Bishop E. B. Stoltzfus, whose obituary appears elsewhere in this issue.—A. J. S.)

I did appear once fresh and fair,
Among the youthful crowd;
But now behold me dead and gone,
Wrapped in a sable shroud.

When you are dressed in all your best
In fashion so complete,
You soon must be as you see me
Wrapped in a winding sheet.

Now I am gone; I can't return,
And me no more you'll see;
But it is true that all of you
Must shortly follow me.

"REDEEMING THE TIME"

I said: "Let me walk in the field;"
He said: "Nay, walk in the town;"
I said: "There are no flowers there;"
He said: "No flowers, but a crown."

I said: "But the sky is black,
There is nothing but noise and din;"
But He wept as He sent me back;
"There is more," He said, "There is sin."

I said: "But the air is thick,
And fogs are veiling the sun;"
He answered: "Yet souls are sick,
And souls in the dark undone."

I said: "I shall miss the light,
And friends will miss me they say;"
He answered me, "Choose tonight,
If I am to miss you or they."

I pleaded for time to be given;
He said: "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town;
He said: "My child, do you yield?
Will you leave the flowers for the crown?"
Then into His hand went mine,
And into my heart came He;
And I walk in a light divine,
The path I had feared to see.

—Geo. MacDonald.

BOOK REVIEW

Higley's Sunday School Lesson Commentary 1943

Although this is one of the newer commentaries on the International Uniform Sunday School Lessons, it has won considerable favor among Sunday school workers because of its orthodox textual and topical treatment of the lessons, and other helpful features. Included in the latter are comments on the Golden Text, object lessons, illustrations, seed thoughts, keyed review lessons, questions for research and discussion, and suggestions for teachers of senior and Bible classes, intermediates, juniors, and primaries. The aim of the lesson writers is to be true to the whole Bible, and the discussions are both fundamental and evangelistic. One of the things about this work that many people will appreciate is that its tone is Arminian rather than Calvinistic. Cloth bound, with an attractive jacket. 320 pages. Price $1.00. Published by The Higley Press, Butler, Ind. May be ordered from the Mennonite Publishing House, Scottdale, Pa. J. L. H.

A CALL FOR SERVICE

To whom it may concern:

The Welsh Mountain Samaritan Home Board is desirous of securing a brother and sister for superintendent and matron at the Home, a vacancy made by the retiring of Bro. and Sister Hershey from their service. Has the Lord laid on any hearts such service for Him? These folks should be able to cooperate with the other workers and take an interest in the aged. Experience in similar work is desirable. The Home can accommodate between 25 and 30 inmates and the workers.

Will you pray for this cause? and if you can give any information that will help to find some one to take up this work, please send it to:— M. G. Sauder,
New Holland, Pa. R. D. 2.

Send your orders now for
FAMILY ALMANAC FOR 1943

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

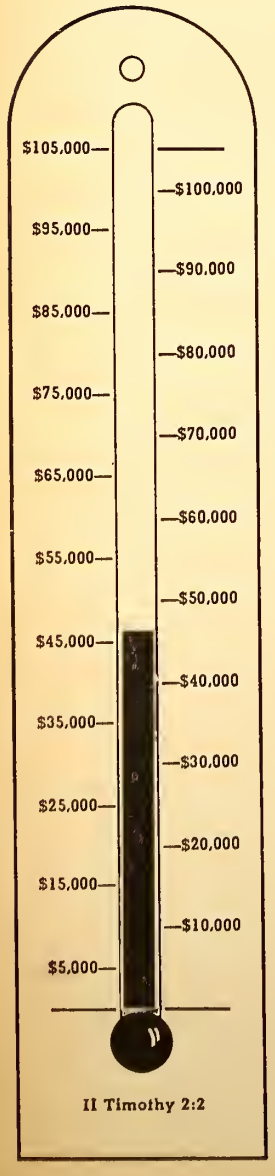
In addition to the regular astronomical calculations and weather and centennial information, there is a wealth of practical reading covering the home and Christian life. The usual ministerial lists of all Mennonite branches are newly revised and up to date.

Agents will do well to order early. The usual terms are given. For the benefit of those who are not supplied through agents, we submit the following prices:

Single copies, **10 cents.** Dozen copies, **85 cents;** 15 for **$1.00; $6.00** per hundred. Postpaid in each instance.

Order from
MENNONITE PUBLISHING HOUSE
SCOTTDALE, PA.
Also obtainable at our branch stores.

Freeing Our Colleges of Debt



Report for June to October Inclusive

I. **U. S. contributions including cash for United States Civilian Bonds designated for the Mennonite Board of Education as per receipts 1128-1734 inclusive total $15,569.45.**

II. **Canadian contributions in cash, $15.00.**

III. **Total October contributions, $15,584.45.**

IV. **Total cash or equivalent contributions to date on the Debt Program, $46,391.67.**

V. **Additional pledges as of October 31, $43,918.83.**

VI. **The thermometer registers cash and equivalent contributions only. The total cash and pledges as of October 31 is $90,310.50.**

A Few Representative Contributors' Remarks

A. "We are glad to learn that the schools have not borrowed money for operating expenses for ten years."

B. "You are on the right track. Pay the old debts and make no more new ones."

C. "We appreciate the service the schools have rendered to the mission work of the Church, and the relief workers and camp workers that have come from the schools."

D. "May God bless the work of Christian schools."

It is Believed that Liquidating the Debt Will

1. Make for a sounder stewardship because it will enable the Board to spend its income for educational purposes instead of paying for interest and service on the debt.

2. Further establish the efficiency and credit of both institutions because it will demonstrate that Mennonites carry their time-honored standards of honesty in business into their institutional work.

3. Establish the accreditment of our colleges on a sounder basis by lowering the debt ratio per student and by increasing the amount of stable income.

4. Place the Board's schools in a better position to meet the exigencies of what economists agree is an uncertain financial future.

MENNONITE BOARD OF EDUCATION
DEBT LIQUIDATION PROGRAM
O. O. Miller, Chairman.

Table of Contents

721—Editorial
722—Thanksgiving Meditations
I Thank the Lord My Maker (Poem)
Thanksgiving
Thoughts on Thanksgiving
Thanksgiving Meditation
723—Report of the Semiannual Meeting of the Mennonite Commission for Christian Education and Young People's Work
724—City Missions: Kansas City, Lima, Altoona
Rural Missions: Harman
725—A Farewell Message
Weekly News Letter from S. America
What Would He Say? (Poem)
726—The Twenty-third Psalm (Poem)
The Scarred Hand
727—Sunday School Lesson
Bible Meeting Topic
728—Field Notes
729—Correspondence
730—Thanksgiving (Poem)
Tract Ministry in Canada
Just a Little out of the Way
Do Present-day Conditions Humble Us?
732—School Notices
733—Relief and C.P.S. Notes
734—Married
Obituary
736—Announcements, etc.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, NOV. 26, 1942 (Herald of Truth Established 1864) No. 35

EDITORIAL

OPIATES OF THE SOUL

The world is sick. Men's hearts fail. hey frantically seek stimuli through elf-administered hypodermics. The eadache, however, only becomes more ckening. The strain of war, with all s associate ills, has become sufficient eason for men and women to relax uch of their moral and spiritual vigilnce.

"We are at war now," seems to be adeuate explanation for increasing and ounding iniquity. An escape, any scape from the serious realities of livg in such times, is sought. Jitters are pposed to legalize any kind of conduct. nxiety demands compensation in an dless orgy of lust and fleshly appetite.

For relief from life, men are bowing worship to intoxication, to king tocco (a bona fide nerve sedative), easure, vulgarity, and hardness. The vages of drink throughout our land, d especially among our soldiery, are ly too apparent. Moral ideals are let ip "by the board," restraint is torn om its anchors, and our generation comes more and more irresponsible. his beer guzzling (and it seems to be t of reach of the ration control) seems flourish unhindered, while souls sink eper into a stupor of callous coldness. et men insist in killing off their senbilities and numbing their souls to ings spiritual.

All of us have seen the wracked-nerve ecimen incessantly puff away one garette after another. Or, we have oked pityingly on him or her who ew no rest, and therefore indulged in ver-ending diversions. This pleasure that, this amusement or that—anying to keep the mind off the sobering cts of life. Men are afraid to be left ane, hence they constantly surround emselves with a wall of frivolity, ausement, and entertainment.

Yes, ours are serious times, and the lution for acceptable living in these days is not found in those things which make us less sensitive to actuality, but in complete trust and utter confidence in our God. J. H. M.

—o—

"So will I compass thine altar, O Lord; that I may publish with the voice of **thanksgiving**, and tell of all thy wondrous works."

—o—

"**Of him are ye in Christ Jesus**, who of God is made unto us wisdom, and righteousness, and **sanctification**, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

—o—

The climax of the portion of Scripture just quoted is found in these words: "He that glorieth, let him **glory in the Lord.**" Let this be the rule of our lives. Some glory in self; others, in some world hero; others, in their own wealth; others, in vain amusements; and still others, in worldly wisdom. Happy is the man that lifts the eye of faith above this dark and sinful world, sets his affections on things above, and glories in the Lord.

CHURCH ATTENDANCE

I was glad when they said unto me, Let us go into the house of the Lord.—Psalm 122:1.

Not forsaking the asembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.—Hebrews 10:25.

That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.—I Timothy 3:15.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God.—Acts 2:46, 47.

DEVELOPING A CONSCIENCE

I. Its Importance

Paul made it a rule of his life to maintain "a conscience void of offence toward God, and toward men." It should be a rule of our lives also.

Other things being equal, the more fully established we are in our convictions of right and wrong, the less liable we are to fall into sin, the more natural and easy it is for us to live lives of "righteousness and true holiness." So long as our consciences are not clear, and not fully upon the altar of the Lord, our lives are on a sandy foundation, in that we are the weak victims and captives of the tempter and enemy of souls. Let this be the rule of our lives: God being my helper, I will **always** do right as it is revealed to me, and **never** knowingly do wrong. It takes this kind of consecrated resolution to live the victorious life.

As an illustration of what an established conscience (concerning any one thing) will do, we have many members who are worldly inclined but who in communion times have no hesitation in having a part in the unpopular ordinance of feet washing, and in war times refuse to have any part in military service. Why? Because their conscience has been educated on these points, and they have no notion of violating them. Their lives may be inconsistent in other respects, but on these two points the question is settled; their conscience concerning them is established.

If a settled conscience in the matter of keeping unpopular ordinances and living a nonresistant life will move us to obey God in these things, it will do the same in all other things concerning which our mind is fully made up. It develops decision of character, a very important factor in living the overcoming, God-honoring life.

Here are a number of other things (Biblical teachings) concerning which our consciences should be established:

True Christian piety, a holy life, a life of obedience to "all things whatsoever" our Lord has commanded us, humility, social purity, Christian charity, truthfulness under all circumstances, the temperate life, uprightness in business, separation from the world, diligent Bible study, the prayer life, modest apparel, the joy of the Lord Vs. worldly amusements, total abstinence from all evil, faithful church attendance, keeping the Lord's day holy, personal work among both saved and unsaved, etc., etc.

"Amen," you say, "to all these things." For this we praise the Lord. There yet remains one question: How may the Church succeed in developing this good conscience in all of its members? This question we shall endeavor to answer in next week's Gospel Herald.

"TO DIE IS GAIN"

(A sermon, by Bro. John H. Mosemann of Grottoes, Va., preached at the funeral of Sister Lizzie L. Zimmerman of Lancaster, Pa., whose obituary notice appears elsewhere in this issue.)

There is always a light in the sky, always a star of hope, which for the Christian no cloud can dim. The Christian can always say, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (II Cor. 1:3-5). Perhaps the most marvelous thing that can be said of God is that He is sufficient. He is the Father of mercies: they do not exist apart from Him. He is the God of all comfort. The search for comfort in any circumstance is futile unless it be sought in God. It is precious, too, that into our need He brings His supply; into our weakness He brings His strength; into our storm, His calm; into our loss, His gain.

"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Phil. 1:20-23).

There are four brief words upon which I should like to focus your attention: **"To die is gain."** Can it be true? It must be, for the Holy Spirit speaks. He speaks through a Christian to Christians. "To die is gain," He declares, even though man reckons it otherwise. Death is loss, mourns Eve, bending over her second born; death is loss, sobs out aged Jacob, as he counts as dead his two favorite sons; death is loss, not gain, laments David, as there fell in battle his friend of incomparable love; death is loss, says bewildered Ezekiel, as with tearless eyes he buried the desire of his heart. Death is loss!—Hear it as an ascending dirge of human lamentation through the ages! Hear it in these tragic days when millions of mothers weep for millions of sons! And well might God Himself, with wounded heart, as He looks on the despised, rejected Son of His love, shout through His created worlds: Death of the infinite Son is infinite loss! But God withheld such exclamation.

The Triumphant Death of Christ

But before we come to Calvary, shall we go back a moment? The story of sin fills human history. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Sin—that active, violent, hostile, hateful principle, enslaved all of human kind. Sin—that sting of death! Sin—that progenitor of death! Sin—that which chained men through all their lifetime to fear of death! Sin—that which stole men's loyalties and seized their affections, so much so that sin and death **reigned.** They sat enthroned. What fearful monarchs—until Christ came into that hopeless situation. Death's reign never seemed so certain, so unchallenged, as at a place called Calvary. For there, at least to human eyes, the last hope of getting release from the curse seemed to vanish forever. Jesus is dead. He who brought life to the tomb of Lazarus is dead. He who raised the daughter of Jairus is dead. He who raised the youth of Nain is now Himself dead. Death had apparently won its supreme victory. But men erred, "not knowing the Scriptures, nor the power of God." For it was not possible that He should be holden of death. Looking at the Calvary scene, God must have observed again a world without form and void; a world that morally and spiritually was utter waste. And out of the darkness of Calvary, God cries again, "Let there be light." Out of the death of Calvary, God commands, Let there be life. Out of the gloom of Calvary, radiance and glory break forth. Jesus came back from the dead; He took death captive. How marvelous this triumph over him who had the power of death! How infinite the victory in which the crucified Saviour becomes the Guarantor of life and immortality to all who believe. Not only is the power of death broken, its curse cancelled, its sting removed, but death must give up its trophies, and the loss of death must be turned to infinite gain. Death **must** be gain in God's computing. "To die is gain"—Christ assures us it is true: "Because I live ye shall live also"—precious Lord giving utterance to a precious promise. "To die is gain"—Paul testifies it. That union with Christ in Christian experience is so vital, that death merely strengthens the bond.

Gain to Dying Saints

"To die is gain," but to whom? To the departed one. I am sure that is so. You are all sure of that, too. It has already been well worth a thousand years of service, a thousand years of toil, a thousand years of heartache, for our sister to be in His matchless presence. Paul, in the text, speaks with anticipation. There was, with this prince with God, a passion for service and a joy in living. Life was for him an unending opportunity to live for and with Christ, as well as to know Him intimately. The entire horizon of Paul's life was occupied by Christ so much that any life attributed to Paul must be Christ within. Life for this apostle was dependent upon the fact that Jesus died and rose again. "The life that I now live, I live by the faith of the Son of God." Paul believed and appropriated that tremendous fact—that Christ rose to live in and through and for him. Christ is back from the dead to give life instead of death, bondage and slavery.

Was Paul an exception? No, we too enjoy life and cling to the last frail thread. We still say: "As long as there is life there is hope." But, says the apostle, much as he loves and desires life, to depart and be with Christ "is far better"—not far better than life's bitterest experience—not far better than life's disappointments, sorrows and pains—not far better than the world's worst; but far, far better than earth's sweetest fellowship, its highest service, its dearest ties; far better even than life's fullest and best for God. Can there be any higher gain for our departed sister than to be with Him who loved her? "To die is gain," for her.

Gain to the Living

To die is gain, too, for those of us who remain. (I believe I can say, though reverently, the intimacy of this mother and daughter was intensely increased by the fact that they have lived alone through these 31 years without husband and father.) And now, as the

st home ties are broken for this surviv- g daughter, one unspeakable gain ust be an even closer union with the ord. In moments such as these God mes nearest. The sufficiency of His ace is most keenly felt. He giveth ore grace, grace pyramided on grace r times and days such as these. Is not is gain? A deep sense of fellowship d consolation has abounded. This, so, is gain.

Such experiences, too, must teach us ore of the Father's love. The soul is nt to cry out of the furnace of trial: HY? Questionable and puzzling, metimes, do the sovereignties of God pear. Even Jesus, in the darkest oments of forsakenness, cried out: My God, My God, WHY?" But we on see Him beyond questioning as He sts and commits Himself into the lov- g dealings of a "Father." So, whatever e seemingly crushing blow, faith leads t from "Why" in the deep assurance at the Father is dealing in pity and ace. Let us be assured that every ovidence, every dealing with us issues m a Father's love. "The ploughing y be deep . . . He purposeth a crop."

nly melted gold is minted
Only moistened clay is moulded
ly softened wax receives the seal,
Only broken contrite hearts—
ly these receive the mark
Of the Potter as He spins us on His wheel,
aped and burned to the mould—
The heavenly mark—the stamp of
God's pure gold."

s, to die is gain to us, for even in s He is working, dealing, performing s perfect will concerning us.

Gain to the Lord

"To die is gain," too, to the Lord. uld it be other than an unceasing joy the Lord to welcome home His own? uld it be anything but delight for the ther to utter His "Well done?" Is t the King most eager to welcome h faithful servant: "INASMUCH?" s, all the soul-travail of Gethsemane d Calvary finds eternal satisfaction in h new home-coming.

To die is gain, to the departed, to us, l to the Lord. Let us rejoice then in faithfulness of God's promises, and in them not merely a call to resign or mit to the will of God, but a cha- ge to trustingly glory in that "good l acceptable and perfect will of God."

God Glorified

have little mentioned our sister's in- nerable labors of love; her deep con- n for the welfare of many, many s. I have not dwelt on her doings, have attempted to exalt the Lord Calvary, by whose blood she was eemed, and in the power of which is being glorified. But her life has en and again reminded us of the wom- who were given recognition as hav- ing ministered unto the saints and to the Lord. Many of our sister's 77 years were spent in such ministry. And, if in her life she ministered to and made it possible for others to minister, who shall say that her place in the Body is less noble? As her service has been in the Name and for the Sake of Christ (even though cups of cold water) she shall in no wise lose her reward. Nay, but her place in the glorious, completed Body of Christ is no less than that of those to whom she ministered.

Let us remember that it was in the shadow of the tomb that Jesus said to Martha: "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?" No matter how dark the way, there is glory to be seen as we walk by faith.

Blessed be God, to die is gain. Let us glory in the abundant entrance He has given into a more abundant service—His servants shall serve Him; into a more abundant fellowship—they shall see His face; into a more apparent identity—His Name shall be on their foreheads; into a fuller glory—the glory of God and the Lamb is there.

THINK of stepping on shore,
And finding it Heaven
THINK of taking hold of a hand,
And finding it GOD'S hand
THINK of breathing new air,
And finding it CELESTIAL AIR
THINK of feeling invigorated,
And finding it IMMORTALITY
THINK of passing from storm and tempest,
To an UNKNOWN CALM
THINK of waking up,
And finding it HOME.

May these dear ones who today lay away Mother Zimmerman see glory even in these shadows. May they be conscious of the arms which are underneath and everlasting. "To die is gain." Let us joy and rejoice in that precious, glorious fact.

—o—

The life of Jesus Christ, the life which He is ready to impart to "whosoever believeth," this is "the light of the world." —Stanford Mumaw.

UNCHARITABLE JUDGMENTS

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? . . . First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.—Matt. 7:1-5.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is it advisable to use other versions of the Bible in public or family worship than the reliable King James' version? Is it practical in preparation for Sunday school or ministerial work?

Could the articles prepared for publication in our periodicals be printed in more simple language? I am sure they would be of greater value to many of us who must consult the dictionary to get the meaning of many of the words used.

—A Reader.

1. In the first place, we must distinguish between the men whom God inspired to bring His Message to men, in the language in use in their day, and the learned men who afterwards translated this Message into the languages in use in their day. Men of faith agree on two points: (1) that the Bible, in its original writing as it appeared from the pen of "holy men of God" who wrote "by inspiration of God" was without error; (2) that the subsequent translators, being human, made mistakes in their translations—as is evident when we compare the different translations. In a general way we prefer the King James translation, because in that day the religious leaders, as a rule, were more thoroughly orthodox than most of the religious leaders in more recent times, since the modernistic philosophy has gotten such a strong hold on religious seminaries and the men educated in them to become the leaders of our churches. When one of these later translations is used as the standard, rather than the Authorized translation of several centuries ago, the danger is that the liberalism of many of the translators will be imbibed by those making said use of them. For this reason we favor the use of King James' version as the standard; and as the later versions are used, let it be by way of comparison with the Authorized version.

2. In the preparation of articles, every writer must be himself or herself in the style of language used. Bearing this in mind, people generally are agreed that the simpler the language the more serviceable it is to the average reader. With all our institutions of higher learning, we should remember that the common people still constitute the body of our readers. This should be kept in mind as we produce our message. If the common people understand, the more highly educated ones will have no trouble to understand it also.

—o—

The proof of real sorrow for past sins is a life without sin.—Bible Monitor.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

PEORIA, ILLINOIS

(Bellevue)

We would like to share with you the blessings and inspirations received as a group of Christians in Bellevue. We feel that the work here needs your prayers so that Christ can be upheld in all His glory and sinners be called to repentance.

Beginning Sept. 27 and continuing until Oct. 9, each evening Christians gathered together, some nights in homes and other nights in the church, and bowed before God, offering prayers for the evangelistic meetings which were to begin Oct. 12; for the various homes in the community; and for the acting pastor who was to be ordained Oct. 11. Toward the close of these prayer meetings we were informed that the evangelist, Bro. J. J. Hostetler, would not be able to be with us because of illness. We were disappointed, but felt that in some way this appointment could be filled at a later date.

Oct. 11 was a day of great happiness for us in many ways. Friends visited us from Iowa, Indiana, and surrounding churches here in Illinois, filling our little church to overflowing. On this day also the church and the parsonage were dedicated to the work of bringing salvation to a needy community. The church, free of debt, stands tall and glistening white as a lighthouse to its surroundings. The house, almost finished, heartily welcomes the poor, the rich, the sinner and the saved alike. The evening services were crowned when Orie A. Miller, the acting pastor, was ordained to the ministry. Bishop J. N. Kaufman, Pleasant Hill, Ill., delivered the evening sermon, "Walking with God," after which Bishop C. A. Hartzler, Tiskilwa, Ill., took charge of the ordination service. Throughout the entire building a spirit of solemnity reigned, and within each heart was felt the warmth of God's holy presence. This was truly a mountain-top experience for every believer.

On this day also we were glad to welcome a man of this community into the Church on confession of faith.

Rather than setting aside one day as missionary day, we have set aside the entire month of November. Nov. 8, the local S. S. and church organizations gave us a synopsis of the past year's missionary endeavors. In the morning of Nov. 22, the Morton, Ill., S. S. is bringing us their missionary program, and in the evening the girls' chorus from Metamora, Ill., will present us with a group of spiritual songs.

Each Tuesday evening we have Junior meeting, at which time we have studies from Proverbs, followed by prayer and a half-hour of expressional work. These meetings have been growing in attendance, our last meeting numbering 24.

Every day brings new experiences in visiting new homes and contacting unsaved persons. The work has proven very interesting with much seed to be sown in all types of soil and in every season.

Nov. 18, 1942. Lois Burck.

MENNONITE OLD PEOPLE'S HOME

By J. Snively Martin

To the Readers of the Gospel Herald:—On Thursday morning, Nov. 12, I left my home at Hinton, Va., about 10 o'clock and was taken 100 miles by car to Martinsburg, W. Va., where I boarded the train on the B. & O. After about nine hours' pleasant ride without changing cars I arrived at Rittman, Ohio, where I was met and taken immediately to the Mennonite Old People's Home.

The next morning, being Friday, I discovered that the Supt., Bro. Aaron Peachey, and his companion with the nurse, Sister Wilma Lehman, had left on Monday morning on a trip to Illinois to visit the Old People's Home at Eureka, also the Home at Meadows, Ill., which is under the care of the Central Conference Mennonites. I also met my sister and many other friends, and formed new acquaintances at the Home.

I found this Home to be modern in every way. It is fireproof,—constructed of steel, brick, and concrete. The center of the building is square with each wing built at a 45 degree angle, which permits the sun to shine in each room some part of the day.

The dining room and kitchen are on the basement floor, also the laundry room. There are 18 rooms on the first floor for inmates. The office and reception room are also on this floor.

The second floor also has 18 rooms for inmates not including the rooms for the workers. There is also a living room and solarium where the workers can assemble and not be molested by the other folks, which is appreciated very much.

There are four sisters to help with the work, not including the nurse, matron, and superintendent.

The capacity of the Home is 40. There are at present 37 inmates in the Home with a number of applicants waiting to be admitted.

The oldest lady was 101 years old, Sept. 23. She is blind and almost deaf, but has a very clear mind. Another lady, past 89, who also is blind, appreciates the Home and care very much.

The oldest man is past 93. He is well preserved and gets around quite well.

The writer, aged 76, is blind also. My health is good, and I am able to care for myself with very little assistance.

The routine of the Home is as follows:

The rising bell is sounded at 6 A. M. At 6:30 another bell is used to call all that are able to assemble in the reception room for morning worship, after which breakfast is served, which consists of cereals, coffee, tea, cocoa, milk, fruit, and toast.

No one is permitted to begin eating until the blessing is asked, and no one is permitted to leave the table until a verse or hymn is sung.

Dinner is served at 11:30 and supper at 5 o'clock.

The cook and her helpers are very efficient and know how to prepare meals that are very palatable and adapted for the aged.

The rooms are equipped with Simmons bed and springs with mattress, upon which one can rest very comfortably, also dresser, rocker, and straight chair.

The Home is located four miles south of Rittman, Ohio, along Route 5, which runs from Akron to Wooster, Ohio, and has beautiful surroundings, shade trees, shrubbery, etc. In connection with the Home is a farm of about 148 acres, which is rented on the shares. Some of the grain is fed to the poultry and hogs at the Home, which helps in making the Home self-supporting.

The Crown Hill Mennonite Church is 15 or 20 rods west of the Home, on the same side of the highway.

My address is changed from Hinton, Va., to Rittman, Ohio, R. R. 1, c-o Mennonite Old People's Home.

LA JUNTA, COLORADO

(Mennonite Hospital School of Nursing)

Our student body now consists of forty-four students. Eighteen preliminary students were admitted to our school this fall, which is the largest class in the history of the school. Our school facilities are taxed to the limit with such a large group; however, it was difficult for the administration to refuse the admittance of these girls who met the necessary requirements and who were eager to enter the nursing profession.

Sept. 14, the remaining group in the senior class left for Denver for their affiliation—the first group had already gone in June. We are sorry to hear that Mary Mann, one of the seniors, has been confined to bed for several weeks, due to illness. Mabel Pfile returned to her home hospital here at La Junta to have her tonsils removed. She was able to return to Denver after one week and has resumed her school work there.

During the month of October the entire class of preliminary students motored to Colorado Springs, to the home of one of their classmates, Crystal Hough, for a pleasant week-end. They were accompanied by Nora Miller, director of the Nursing School.

Our nurses' chorus was organized and started its weekly practice on the second Tuesday in September. This year there are twenty-eight members. The first public program given by this group was on Saturday evening, Oct. 24, when they sang a group of favorite hymns over our local radio station KOKO. The first-year students have two organized quartettes, and the second-year class one quartette. The latter quartette (composed of Anita Belle Nofsinger, Ruth Yoder, Helen Bontrager, and Elizabeth Hershberger) accompanied Bro. Earl Showalter to Kit

olo., on Sunday, Nov. 1, where they assisted
the services at the Kim school.

It has been our custom for a number of
ears to sing on the Hospital and Sanitarium
oors twice each week. Recently, due to nu-
erous requests of patients, we now sing
ree times a week—Sunday, Tuesday, and
hursday mornings. The entire hospital and
hool personnel participate in this service.
requently we hear patients remark that they
ant to stay over an extra day so they can
ear the singing the next morning. We be-
eve that God has blessed the scattering of
e seed in this particular way.

In our educational department we keenly
el the loss of three of our lecturers caused
y the induction into the Army of three of
ur doctors. This loss is also felt in the hos-
ital. It has meant additional sharing of re-
onsibility by the nursing staff. Our nurs-
g classes have been increased to partially fill
e gap left vacant by the doctors' lectures.

Reorganization of Student Council result-
d as follows: President, Annabelle Troyer;
ice President, Florence Blocher; Secy-Treas.,
race Gerber; Faculty Sponsor, Helen Moser,
.N. In our next news items we shall give a
port of the activities of our Student Coun-
l.

As a sideline for the last few weeks, the
urses, together with members of the local church, have been topping beets on the Marvin Rhodes farm. Last evening the task of topping several acres of beets was completed, which finishes up the work on the youths' missionary project sponsored by the La Junta Mennonite Church.

The names and addresses of the members of our new class of nurses follow:

Anna Mae Birkey, Manson, Iowa.
Ethel Zeiset Eby, Lititz, Pa.
Roberta June Garber, Alpha, Minn.
Grace Marie Gerber, Dalton, Ohio.
Verna Irene Graybill, Dakota, Ill.
Ethel Pauline Hershey, Wellsville, Pa.
Eleanor Eileen Hostetler, West Liberty, Ohio.
Crystal Virginia Hough, Colorado Springs, Colo.
Lois Genetta Kanagy, Bellefontaine, Ohio.
Marjorie Irene Loucks, Canton, Kans.
Elsie Gehman Martin, Lititz, Pa.
Lois Pauline Martin, Hagerstown, Md.
Osie Schultz, Protection, Kans.
Mildred Bernice Shoemaker, Dakota, Ill.
Wilda Stauffer, Milford, Nebr.
Elta L. Yoder, Goshen, Ind.
Mildred Mae Yoder, Goshen, Ind.
Mildred Irene Zook, Wooster, Ohio.

We solicit an interest in the prayers of our constituency.

Nov. 12, 1942. Maude Swartzendruber.

"OTHER SHEEP I HAVE"

By Maurice O'Connell

(Message delivered before a mission meeting at Harrisonburg, Va. Stenographically reported by Betty Weber.)

Other sheep I have, which are not of thisfold: them also I must bring.—John 10:16.

This text is especially dear to me. have always considered that I was one f the "other sheep." I am glad for the ct that the Saviour made special men-on of them not only once but a number f times.

I wish that if I could do nothing else I ight show you the large field we have efore us. Work is to be done by all of s. Most of it is left undone. I do not now where to lay all the blame.

In the story of Cornelius and Peter Acts 10) it seems that Peter had dif-culty in understanding the Lord, al-ough he was living three years in His mpany and had been taught many ings. Still there were things he did ot get hold of. One was that the Gos-el was for everyone. We do not take that Jesus was a poor teacher, but at Peter was a poor pupil. Jesus was lain in His message, telling in clear-cut ords that we should go into all the orld and bring in His people. Regard-ss of color, they all belong to Him. Wherever you find them, whatever olor, they are all His. No certain peo-le say that He is all theirs.

In Acts 1:8, He told the apostles to gin their work in Jerusalem, to be itnesses in all Judaea and Samaria, id unto "the uttermost part of the rth." We must reach out, as well as do the work about us. I am glad that has happened in our church.

Peter needed a vision before he came to understand the thing God wanted him to have. Perhaps one thing we lack is the vision. Peter needed a vision, and Christ had to put down that sheet three times before he could understand. Often we fail to grasp what Jesus has for us to do.

I am confident that throughout this whole land of ours, everywhere among us there are Corneliuses living, and perhaps men that have sought anxiously to find favor in His sight. Perhaps God has been talking to you and me in some way that we can reach out and get in touch with them. I believe that everywhere there are Corneliuses who are waiting for someone to bring them the message of salvation.

I think of Samuel as he was in his bedroom and the Lord spoke to him. The Scripture says that Samuel did not know whose voice it was. Thinking that perhaps it was Eli calling, he went to Eli's bed. He was obedient, and came immediately. Eli told him that he had not called him. Again the call came, and again he was obedient and went to Eli. Again he was sent back. The third time the call came, and Eli told him to tell the Lord that he recognized His voice and ask Him what He wanted. I believe those circumstances are throughout the world. There are Samuels that are being called, and they have not found one that is an Eli to tell them it is the Lord.

Looking back to my boyhood days, I was raised in a Catholic home. So that there might be no trouble in the home, religion was shoved to one side, because my mother was not a Catholic. My father and mother wanted to live in peace and the question of religion did not come up; we were allowed to go without religion. I can see many times when God approached me, and I did not understand because there was no Eli to tell me that it was the Lord's voice. When I was very ill one time, we had a doctor. He was a Christian doctor, and I remember he asked me if I liked to read. I told him that I did. He brought me books, and I read them. One day he asked if I would like to read the Bible, and he brought me a Bible. I read up to Chronicles. I won't say it did me much good, because there was no one there to tell me; I think that was one time when God was calling me but I did not understand.

That was not the only time. Many times, all through life, as I look back where decisions were to be made, they would have been different. I believe that condition is all around us. There are young men and young women who are in need of someone to bring the message to them, to let them understand that God is calling them. He has something for them, and you and I would do well to put ourselves in the place of Eli and give them the story of Christ.

I once had a peculiar experience. In one of our mission stations I was listening to the minister, and at the time I was thinking of a young man somewhere behind me to whom I had often thought I would like to speak about his soul—but I didn't know how to approach him. I knew that I ought to, and the Holy Spirit wanted me to; but I was afraid. God was placing the burden of that man on my heart. The minister looked at me, stopped his preaching, and said, "Go, talk to that young man." He hadn't been saying anything about saving souls, but I felt an increased burden. I was wondering if there would be others around this young man, how I would approach him, and what would happen. I asked God to help me and after church I went close to him and took courage. The people just moved away, and I said to that young man, "Orville, I have been thinking of you a lot lately. Why don't you give your heart to the Lord?" He said, "I have been waiting for you to say that to me."

People are waiting to be asked, whether you know it or not. They want the invitation. Jesus had to give it many

(Continued on page 748)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

WE THANK THEE

We thank Thee, Lord, for all the good
That we have had this year:
For raiment, shelter and for food,
For all the friends so dear.
We praise Thee for Thine only Son,
Who died to set us free;
We praise Thee for the victories won,
And for the light we see.
We thank Thee for Thy keeping pow'r,
And for Thy saving grace;
For blessing us each day and hour,
With Thy sweet, smiling face.
We praise Thee for Thy blessed truth,
And for Thy love divine,
That leads us from our very youth
Until our years decline.
We thank Thee for Thy guiding hand,
And for the way of life,
That guides us safely through this land
Of darkness and of strife.
We praise Thee, Lord, for peace and rest,
That fills our very heart;
For blessing us with all the best
That heaven can impart.
We thank Thee for Thy precious Word,
That feeds our hungry soul;
We thank and praise Thee, blessed Lord,
Who keeps us well and whole.

—F. F. Ortmann, in
The Gospel Messenger (Springfield).

—o—

A BEAUTIFUL LIFE

By Ella Plank

If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou removed and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.—Matt. 21:21, 22.

What a wonderful promise. I find in my travels through life that God is a prayer-answering God. Sometimes we must wait for a long time, but God's promise is true.

I am privileged to get into a good many homes by doing practical nursing. Some are Christian and others not so, to their sorrow. However, I find that in those homes which are not Christian, one's life, conversation, and influence have an influence vastly different from those who are so-called Christians and are not living up to the standards of their professions.

For a number of years my friendship has become near with many, even in the homes of God's chosen people, for which privilege I am grateful. With all I have learned much, and am willing to be of service to those in need as long as the heavenly Father spares my life and gives me health. I pray for His daily guidance.

At this time I especially remember one home into which a dear baby sister came. After a number of days the mother was again able to be about her necessary duties in the home. One evening, after the baby and brother were tucked into their cribs for the night, I noticed Mother and Father in the next room reverently kneeling by the bedside in a loving manner to express their love and gratefulness to their Maker for their dear little one so perfect and dear. This made a lasting impression on me. Surely God will bless such parents. Then there were other homes where the same attitude toward God was rendered except in a different manner. All members in the home were remembered by name, a sacred devotion to their Maker for their many blessings.

"As thou hast believed, so be it done unto thee" (Matt. 8:13). If we pray to God we must also believe in Him. Is it not blasphemy to turn to God in prayer, then not believe in answer to prayer? When we honestly examine ourselves according to or in the light of the Scriptures, we find that faith is lacking in our prayers. But now my mind is drawn to faith in prayer, in a true incident.

A number of years ago, when in youth, Mother and Father were taking a trip west by train. While traveling by night in one of the Midwestern states, they had seated and settled for the night. Mother put her prayer head covering aside, and they were resting for the present. In a short time they were awakened by a strange feeling of discomfort, not knowing or understanding what it might mean. Mother reached for her covering and began to pray. While the train was traveling on, the peculiar experience still accompanied them which was the "Guiding Hand." Naturally one would wonder what it all meant. But before so long there was a crash—a thumping and breaking of windows and screams and crying. The train was derailed. Many were injured, some killed, and others were quite calm and safe. Has God any power in His protecting care? Surely my parents were then, as never before, glad they had learned to love their God who is our God. While they have passed on to that beautiful City I shall never forget the incident as they told it, and how glad their children were to clasp hands after receiving the reason for their train being late. Many times we have reasons to be thankful for Christian parents and a prayer-answering God.

—o—

Where worldliness thrives, Christianity dies.—Viola Wenger.

VICTORY THROUGH TRIALS

By Henry J. Yoder

(This article has appeared in the Gospel Herald once before. It is now reprinted at the request of a sister who has suffered much through bodily affliction and asks the prayers of God's people in her behalf.)

One of the hardest things for us is to rejoice and be glad when the way seems to be hedged in with darkness and gloom, and trials and temptations beset us on every hand. Yet we are told to "count it all joy when ye fall into divers temptations" (Jas. 1:2). Our faith in God must be without wavering, regardless of our feelings. We may feel depressed and heavy-hearted but knowing God's promises are true and faithful, we can look up with an assurance of faith that it will all work out for our good and to the glory of God. Paul in his epistle to the Hebrews says, "Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:5, 6). Verse eleven says, "No chastening for the present seemeth joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Then the enemy of our souls would try to make us believe that we are not the children of God when we are passing through such chastening; but thank God, He has not left us in darkness regarding our trials. Long before the coming of Christ Job realized the mercy of God in trials. In Job 5:17-19 we read, "Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." In Psa. 94:12 we read, "Blessed is the man whom thou chasteneth, O Lord."

Burdened soul, do not be discouraged. The Lord is very near you. Remember that the greater our trials, the greater our victory will be when the trials are past. Paul tells us, (II Tim. 3:12), "Yea, and all that will live godly in Christ Jesus, shall suffer persecution." So we see that it is in the order of the Lord that we pass through trials. God permits it for our good, to make us more strong. Let us gladly submit to all the trials that lie in our path, for God will bring us out "more than conquerors through him that loved us," and gave His life for us.

Hubbard, Oregon.

—o—

One thing about the Scripture is that it is not only interesting but also instructive and constructive.—Abner G. Yoder.

Sunday School Lesson

Theme for the Quarter: Studies in the Christian Life

X. THE MEANING OF CHURCH MEMBERSHIP

Lesson for Dec. 6, 1942.—Col. 3:1-17.

Golden Text.—Now ye are the body of Christ, and members in particular.—I Cor. 12:27.

Introductory.—The lesson of a week ago dwelt upon the mission of the Church. The lesson before us today is that of the mission and character of the members of the Church. The burden of the message before us is that of taking our membership in the body of Christ seriously. Our lesson is full of thoughts which challenge our most serious and prayerful meditations. Let each reader look at Paul's teaching as being directly to himself or herself.

The New Life (1-4).—Paul, writing to the Ephesians, reminding them of what they were before their conversion, refers to them as having been at that time "dead in trespasses and sins." Now it is different. Having yielded themselves to the Lord, they belonged to the same class as did the Colossians, to whom Paul wrote: "If ye then be risen with Christ, seek those things which are above. . . . Set your affection on things above, not on things on the earth." We are urged to take this advice by the promise which followed: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

The Sinless Life—Negative Teaching (5-11).—Before our conversion we were "dead in trespasses and sins." Now, since we have become new creatures in Christ Jesus we "are dead" to the world because our lives are "hid with Christ in God." We belong to a different world, and therefore our lives are essentially different from what they were while we were yet in the world of sin and of sinners. "Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness . . . anger, wrath, malice, blasphemy, filthy communication," etc. This is the negative side of Paul's instructions. He is talking good sense. On another occasion he asks, "How shall we that are dead to sin, live any longer therein?" And then let us not forget the warning: "for which things' sake the wrath of God cometh upon the children of disobedience."

The Sinless Life—Positive Teaching (12-17).—We come now to the positive side of Paul's instructions. After telling us what to "put off," he tells us clearly what we should "put on." In this line he mentions mercy, humility, kindness, forgiveness, etc., reaching the climax when he says, "Above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts."

By this manner of reasoning, Paul emphasizes two things: (1) When we give ourselves to the Lord we forsake our sinful life; and in its stead (2) there shines out a life "of righteousness and true holiness." We are not right with God (no matter which church we belong to) so long as we continue our former sinful practices. (Here the kind reader may meditate upon present-day sins which Christian people should refrain from.) Again we repeat, "How shall we that are dead to sin, live any longer therein?" But giving up our former sins is only part of the Christian life. We must "put on" as well as "put off." We must live a pious, holy life; a life which is "unspotted from the world," a life of obedience to God and His Word, a life that shines out before the world as an illustration of what it means to be a Christian. As Peter admonishes us: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul; having your conversation honest among the Gentiles [In our day, before the non-Christian world]: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."

Paul continues his admonitions, maintaining the high standard which we notice everywhere in his writings. Without comment, let us take a prayerful look at what he tells us to do:

1. "Let the word of Christ dwell in you richly;

2. "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

3. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus,

4. "Giving thanks to God and the Father by him."

They who make it a daily practice of applying all these instructions to their own lives will truly stand out before God and man as monuments of God's grace. We thank the Lord that, through the beloved apostle, He has given us such rich instructions.—K.

Bible Meeting Topic

THE LIVING WORD.—I Jno. 1:1-4; Jno. 1:1-18; I Pet. 1:22-25.

Topic for December 6

MOTTO

"The Word of God is quick and powerful."

OUTLINE STUDY

I. The Living Word.
1. As manifested in the Holy Scriptures.—I Pet. 1:23; Heb. 4:12.
2. As manifested in Jesus Christ.—Jno. 1:18; Heb. 1:1, 2.

II. The Manifestation of Life in the Spoken and Written Word.
1. The Scriptures testify of Christ.—Lk. 24:27-44; Jno. 5:39, 45-47.
2. The Scriptures are an instrument of regeneration.—II Pet. 1:3, 4; I Pet. 1:23; Ps. 19:7.
3. The Scriptures are eternal.—Isa. 40:8; Ps. 119:89-93.
4. They are life.—Jno. 6:63; II Cor. 3:6-18; Jno. 12:50.
5. They sustain true life.—Matt. 4:4; I Pet. 2:2.
6. Discernment of the Word.—Heb. 4:12.

III. The Manifestation of Life in the Word Made Flesh.
1. The quickening power of His teaching.—Jno. 6:63.
2. He is the bread of God.—Jno. 6:33.
3. He reveals God.—Jno. 1:18; 17:2-8.
4. He has the power of life and death.—Jno. 10:15-18; 11:25, 26.
5. He is a searcher of hearts.—Jno. 2:23-25; Rev. 2:23.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Life."**
2. God's Word is Living.
   a. God is speaking by inspiration.
   b. It has power to see into the heart.
   c. It has power to reveal our sin.
   d. It has power to reveal the way of salvation.
   e. It is able to feed us.
3. Jesus is Called the "Word of Life."
   a. He made the Father known to men.
   b. He knew all about men.
   c. He gave natural and spiritual life to men.
   d. He laid down His life and took it again.

For Seniors.
1. The Identity of the Written and the Living Word.
2. Evidences That There is Life in the Word.

PERSONAL THOUGHT

What is the Living Word to me? Let us make sure that this Word has the right of way in our life.

SEED THOUGHTS

If the Bible is God's word, and we believe it, let us handle it with reverence.—Jno. B. Gough.

I believe that the want of our age is not more "free" handling of the Bible, but more "reverent" handling, more humility, more patient study, and more prayer.—J. C. Ryle

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Heb. 8:10).

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions .....John R. Mumaw
Christian Doctrine .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

COMMITTEES

Executive Committee.—Simon Gingerich, H. F. North, O. N. Johns, Lewis S. Martin, A. J. Metzler, C. B. Shoemaker.

Publishing Committee.—Daniel Kauffman, Chairman; Oscar Burkholder, Secretary; J. L. Stauffer, Paul Erb, J. Paul Graybill, H. A. Diener, J. Irvin Lehman.

Printed in U. S. A.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, NOVEMBER 26, 1942

Field Notes

As a result of the recent series of meetings held at Doylestown, Pa., 31 converts made the good confession.

* * *

Communion services were held at Masontown, Pa., last Sunday, in charge of Bros. A. J. Metzler and Paul M. Roth.

* * *

A Thanksgiving service at Goods Mennonite Church near Bainbridge, Pa., was announced, with Bro. Noah Good as instructor.

* * *

The brotherhood at Pinto, Md., is looking forward to a Bible conference, beginning Thanksgiving day and continuing until the following Sunday.

* * *

Last Sunday was the time appointed for communion services at the Britton Run Church near Spartansburg, Pa., with Bro. Aaron Mast of Belleville, Pa., in charge.

* * *

Bro. C. F. Yake of our editorial staff is back again in his office, after spending two weeks among the brotherhood in Fulton Co., Ohio, and with the Executive Committee of the Board in Chicago.

* * *

The Olive Church near Elkhart, Ind., has arranged for a series of meetings, to begin Sunday morning, Nov. 29, with Bro. M. L. Troyer of Elida, Ohio, in charge as evangelist.

* * *

Baptismal services are announced to be held at the Mennonite Mission in Lansdale, Pa., Dec. 13, at which time four precious souls are to be received into fellowship.

* * *

December 13-20 is the time set for evangelistic meetings at the New Danville, Pa., Mennonite Church, in charge of Bro. Abram M. Risser of Manheim, Pa. Your prayers solicited. W. N.

* * *

A brother writes us from Sterling, Ill.: "Bro. C. Z. Martin of the Columbia, Pa., Mennonite Mission was with the Science Ridge congregation near Sterling on their mission program, Nov. 15."

* * *

The "Mission News," published bimonthly by the Franconia Mennonite Board of Missions and Charities, comes to us well laden with wholesome thought and sound teaching. It is worth reading.

* * *

The Executive Committee of the Mennonite Board of Education held a meeting in Chicago, Ill., on Friday of last week, at which time the religious welfare of the schools under the Board was the chief thing considered.

* * *

A series of meetings was begun at the Otelia Church near Mount Union, Pa., Nov. 15, in charge of Bro. J. M. Nissley of Altoona, Pa. At last reports (Nov. 20) seven precious souls had already made the wise choice.

* * *

If previous plans were carried out, communion services were held in the chapel of Goshen College last Sunday. It was the first communion service held there since the bishop oversight of the congregation has been placed in charge of Bro. S. C. Yoder.

* * *

Bro. C. Warren Long of Peoria, Ill., served as evangelist Oct. 21-28, for the Mennonite Church at Crystal Springs, Kans. Good interest was shown throughout the meetings. The messages were very much appreciated, and a good spiritual growth in the congregation was realized. G. Y.

* * *

For best service on orders to our book department, it is urged that they be sent in early. The Post Office Department has especially requested this, because of extremely heavy mails and shortage of workers. It is our desire to co-operate with them, and with our patrons, to the end that our service may be satisfactory all around.

Book Dept.

* * *

Following is a list of missions established in the Franconia Mennonite Conference district since 1919: Norristown, Pottstown, Rocky Ridge, Finland, Spring Mount, Perkiomenville, Lansdale, Haycock. These missions are being supported by live workers and the prayers of the brotherhood.

* * *

An announcement of the Kishacoquillas Valley Bible School, to be held at the Allensville, Pa., Mennonite Church Dec. 7-25, came too late for insertion in its proper place this week. Look for this announcement in next week's Gospel Herald. May the blessings of the Lord rest upon this school.

* * *

In a recent circular issued by the Mennonite Central Committee, Akron, Pa., it is revealed that during the first ten months of the present year the Mennonites of America have contributed more than $150,000 for the relief of war sufferers in Europe and war-stricken countries elsewhere.

* * *

Among recent visitors in the Publishing House are the following: J. W. Yoder, Huntingdon, Pa.; John Bontrager, Jr., and wife, Marilla, N. Y.; Evelyn Hilty, Orrville, Ohio; Arland Miller, Hudson, Ohio; Velma Martin, Dalton, Ohio; Dorothy and Paul Hartzler, Marshallville, Ohio; Pearl Kimmel, Pittsburgh, Pa.

* * *

Since the missionaries bound for Africa are spending a month in South America, those in the homeland desiring to write them before leaving South America might reach them by sending letters or cards by air mail, previous to Dec. 1, addressing them at Tejedor St. 1087, Buenos Aires, Argentina, in care of Bro. L. S. Weber. O. O. M.

* * *

The brotherhood in Fulton Co., Ohio, took enough interest in the debt-raising campaign now sponsored by the Mennonite Board of Education to contribute liberally toward it. We praise the Lord. Others also are working on this job. Watch the thermometer as it will appear on last page of the Gospel Herald a few weeks hence.

* * *

Bro. J. W. Shank, en route for the Argentine mission field, writes from Cristobal, Panama Canal, under date of Nov. 15, as follows: "There are about 40 missionaries on board. There are some bound to almost every South American country. We had religious services this morning. . . . We are happy, and hopeful in our prospect of getting to work again in our field."

Change of Address.—Bro. J. Snively Martin, from Hinton, Va., to Rittman, Ohio, in care of Mennonite Old People's Home. Bro. Martin, as many of our readers know, has been active in the ministry for many years. Read his letter found elsewhere in this issue. As we see it from this distance, his stay at the Home will be mutually helpful: (1) what the Home will do for him; (2) what he will do for the Home.

* * *

Two cheering reports come from the home of Bro. John A. Lehman, Boswell, Pa., a minister in the Blough congregation who has been laid up for weeks with a severe case of pneumonia. The first is that he is gradually improving, with increasing hopes for his complete recovery. The other is that in the spirit of Gal. 6:2 his brethren and friends gathered in his field and husked his corn for him. We thank the Lord for both reports.

* * *

An interesting program of a Bible conference, to be held at the Union Church, Oley Valley, Pa., Saturday evening and all day Sunday, Dec. 5 and 6, is before us. Speakers: J. Paul Graybill, Elias W. Kulp, John S. Mast. Wednesday evening following, Dec. 9, Brother M. C. Lehman, Akron, Pa., is to deliver a message at the same place on "Experiences in Europe." "Everybody welcome," are the last words on the program.

* * *

Bro. J. W. Yoder, author of "Rosanna of the Amish," spent a few days in the Publishing House last week, giving directions for his new book, "Amische Lieder." It is interesting to know that these old hymns have never been written before, but have been passed on from ear to ear for two and a half centuries. It is Bro. Yoder's sincere hope that this book will be helpful to our Amish brethren in preserving their hymn tunes, the oldest Protestant hymns in America.

—o—

Correspondence

SHERIDAN, OREGON

Greetings:—We had our communion services on Nov. 8. Some could not be present on account of sickness and other hindrances, but a fine spirit of fellowship prevailed and the service was greatly enjoyed.

Bro. and Sister James Bucher were present with us, and he brought us the morning and evening messages.

Some of our members who are living away from this community but still hold their membership here were also present for this occasion.

We are glad there are still evidences of the Holy Spirit's work among us.

Some have been healed from sickness, others convicted of wrong doings, and on some a burden has come for different phases of work and tasks which they feel constrained to do.

Last Sunday, Nov. 15, Bro. Amos Kilmer preached a weighty sermon on the text, "Seek earnestly the best gifts."

On the same Sunday, Bro. G. D. Shenk and wife were with the members at Blaine, where Bro. Shenk filled the regular appointment. They report a very encouraging time. Bro. Lloyd Larrew, one of our young brethren at this place, was home from camp over this Sunday.

A number from this place are expecting, the Lord willing, to be with Bro. and Sister Bucher and their little Sunday school at La Combe this coming Sunday, to help out with messages of song and testimony.

In His name,

Nov. 16, 1942. Rhoda Yoder.

Send your orders now for
FAMILY ALMANAC FOR 1943

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

In addition to the regular astronomical calculations and weather and centennial information, there is a wealth of practical reading covering the home and Christian life. The usual ministerial lists of all Mennonite branches are newly revised and up to date.

Agents will do well to order early. The usual terms are given. For the benefit of those who are not supplied through agents, we submit the following prices:

Single copies, **10 cents.** Dozen copies, **85 cents;** 15 for **$1.00; $6.00** per hundred. Postpaid in each instance.

Order from
MENNONITE PUBLISHING HOUSE
SCOTTDALE, PA.
Also obtainable at our branch stores.

GUERNSEY, SASKATCHEWAN

(Sharon Congregation)

"Seek ye the Lord while he may be found; call ye upon him while he is near."

During the past month instruction for a class of converts was conducted by Bro. D. Schlabach, assisted by Bros. E. Bowman and I. Rosenberger, who had been helping in our church work since the Conference in July. It was intended that baptism and communion would be held in the late autumn, but owing to the death of a young member of our group, Bro. J. B. Stauffer of Tofield, Alta., was called in on short notice.

Because of distance it was decided to have the baptismal services on this Sunday, Oct. 25. Four young sisters were taken into Church fellowship. It gives us much joy, and we trust the Lord will make them a blessing.

Funeral services were held for Forrest Schlabach, a youth of 15. We were forcibly reminded that the old must die, but the young may die. The living testimony which he left is a challenge to all who knew him.

Communion services were arranged for and held in the evening.

While with us, Bro. Stauffer also dealt with the request for ministerial help for our congregation. We ask you to join us in prayer, that the Lord's guidance will be sought and followed in this great undertaking.

Our Sunday evening meetings are drawing to a close for another season. In retrospection we note that the response to service has been very good, and the attendance encouraging.

Sunday, Nov. 1, reorganization of the Sunday school for 1943 was held. Names were arranged by a nominating committee, and voting done by ballot. Supts. are Bros. Stanley Shantz and Claude Schlabach; Primary Supt., Sister Laura Good.

Thanksgiving service, held on Nov. 9, carried a deep sentiment that truly we have much to be thankful for. "O give thanks unto the Lord, for he is good."

Nov. 17, 1942. Fern Burkhart.

FREEPORT, ILL.

Dear Gospel Herald Readers:—Nov. 1, we observed our communion services, with Bro. A. C. Good of Sterling officiating. In the evening Bro. Good preached an appropriate sermon which opened our series of evangelistic meetings conducted by our pastor, Bro. Howard Zehr, held from Nov. 1-8.

The Word was preached with power, and we trust much good has come from these meetings. Five young people accepted Christ as Saviour.

Nov. 15, was held our annual all-day Missionary program. Bro. Harold Zehr of Fisher, Ill., preached three very timely sermons in the forenoon, afternoon and evening services.

In the evening a children's meeting was conducted by Sister Zehr.

A mission Sunday school is being conducted in a rural schoolhouse by our pastor and several helpers. The attendance has been rather small, but we trust it will continue to grow as time goes on. We ask an interest in your prayers, that the Lord may richly bless this work.

Nov. 26, we will have our usual Thanksgiving service. We are again reminded of the many blessings that are ours both individually and nationally. We praise the Lord for all these blessings, and trust we may be more appreciative and grateful.

Nov. 21, 1942. Cor.

CARSTAIRS, ALBERTA

Dear Herald Readers:—Since it pleased God in His wisdom to take unto Himself my companion, Allan Good, we will humbly submit to His will.

I want to take this opportunity to thank our many friends who so kindly remembered us in our sorrow, by sending letters and cards of sympathy.

I would very much like to answer each one of these personally, but time will not permit at present.

May the Lord bless and reward each one of you. May we all live such lives that we may all be permitted to meet above, where partings are unknown.

Your sister in the faith,
Fannie Good.

Miscellaneous

CHRIST LOVED US ALL

By Vada Stutzman

God loves the Germans, the Japanese too,
They too have souls like Americans do;
Christ loved them as much as He did you and me,
When He died for the sinner on Calvary's tree.

Their hearts are filled with jealousy, hatred, and greed,
'Twas for them that the Saviour on Calvary did plead;
Forgive them, O Father, for they do not know
That Jesus the Saviour loves even His foe.

The heart of the Saviour is saddened with grief,
"Why doesn't someone tell them my love brings relief?
I've commissioned my people, 'Go tell all the world
Of my mercy, forgiveness, salvation unfurled.'

"But instead of a heart filled with love for the lost,
My people have wandered, forgotten the cost;
Repent! oh, ye people! before 'tis too late,
Peace finds no room in a heart filled with hate."

But peace comes to those who are willing to share
The love and good will of the Saviour so fair;
With neighbors and nations no matter what race,
War is but hatred and murder and waste.

Valley City, Ohio.

—o—

TWENTY BIBLICAL BLESSEDS

1. **Blessed** are the poor in spirit: for theirs is the kingdom of heaven.—Matt. 5:3.

2. **Blessed** are they that mourn: for they shall be comforted.—Matt. 5:4.

3. **Blessed** are the meek: for they shall inherit the earth.—Matt. 5:5.

4. **Blessed** are they which do hunger and thirst after righteousness: for they shall be filled.—Matt. 5:6.

5. **Blessed** are the merciful: for they shall obtain mercy.—Matt. 5:7.

6. **Blessed** are the pure in heart: for they shall see God.—Matt. 5:8.

7. **Blessed** are the peacemakers: for they shall be called the children of God.—Matt. 5:9.

8. **Blessed** are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Matt. 5:10.

9. **Blessed** are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven.—Matt. 5:11, 12.

10. **Blessed** is he that cometh in the name of the Lord.—Matt. 23:39.

11. **Blessed** are those servants, whom the Lord when he cometh shall find watching.—Luke 12:37.

12. **Blessed** are they whose iniquities are forgiven, and whose sins are covered.—Rom. 4:7.

13. **Blessed** is the man to whom the Lord will not impute sin.—Rom. 4:8.

14. **Blessed** is the man that endureth temptation.—Jas. 1:12.

15. **Blessed** is he that readeth, and they that hear the words of this prophecy.—Rev. 1:3.

16. **Blessed** are the dead which die in the Lord.—Rev. 14:13.

17. **Blessed** is he that watcheth.—Rev. 16:15.

18. **Blessed** are they which are called unto the marriage supper of the Lamb.—Rev. 19:9.

19. **Blessed** are they that do his commandments, that they may have right to the tree of life.—Rev. 22:14.

20. **Blessed** is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night . . . and whatsoever he doeth shall prosper.—Psa. 1:1-3.

—o—

THE VALUE OF CHURCH HISTORY

By J. C. Clemens

1. **The Cycle of Events.**—History repeats itself. In times of anxiety such as we are passing through now, we naturally inquire whether this is a new cycle or the repetition of events common in historic days. In reviewing the history of the world, war is a common experience; and noting the durations of past wars, we may profitably prepare for a long war, although we hope it may not be the case. The past gives a perspective of the future. "The thing that has been, it is that which shall be, . . . and there is no new thing under the sun."

2. **Church History in Pioneer Days.**—In the time of the early settlements of our people in America, war clouds were rising, and the young people were not safeguarded in doctrine. The Church felt that the Martyrs' Mirror, which gives the history of the defenseless Christians from the time of the apostles to the year 1660 A.D., would be helpful literature for the young people in America. This book was published in the Dutch (Holland) language, while the colonists were mostly German. So they undertook the task of translating this big volume into the German language, which was done at Ephrata, Pa., in 1748-49 with great effort and expense.

This book was then circulated and read, so that when the French and Indian and the Revolutionary wars came on our forefathers had knowledge of privations and sufferings of Christians in former days and were established in the faith when the crisis came. Primarily we get the heroes of faith from the Bible, but additional history of the Church later is encouraging and sterngthening.

3. **Later Church History.**—Fresh from the press, we have the valuable new book, "MENNONITES IN EUROPE" by the late Bro. John Horsch. This book is illuminating, and may we say indispensable. Here is given a graphic account of our beloved Church in Europe and the implicit faith of its founders is demonstrated. Careful study of this volume cannot fail to weld us more securely to Christ and His Church and establish our faith so it may not be shaken in time of trials and persecutions. We are indeed fortunate to have this work completed before Bro. Horsch passed to his reward, since he was especially gifted and equipped for this important work. We hope this book may have a wide circulation and be of special service in our schools and colleges as a reference book.

"Glimpses of Mennonite History" by John C. Wenger has been of valuable service in Bible study classes. The coming History of Mennonites in America by Harold S. Bender should offer a complete rounded out history of the Church in connection with the European history by John Horsch. S. S. libraries and private collections of books are not complete without them.

4. **Value in Perpetuating Faith.**—The history of these defenseless Christians in former times warrants our utmost confidence in the keeping power of an almighty God. The testimonies of the martyrs show decidedly that faith is stronger than death. Young folks as early as twelve years gave their lives, but not their faith. The initial founders and members of the early Church suffered great privations, persecutions, and death because they would not recant their apostolic faith and doctrine. It is to be deplored that the early history and the writings remained too long in the German language, so that the younger generations were fed on outside literature and thus imbibed doctrine that is confusing to this day.

5. **Value in Preserving Doctrine.**—The "Apostles' Creed" is valuable today in guiding us in doctrine. Nineteen hundred years of time has not changed the Deity of Christ nor His second coming. We need to mention this because their is a teaching among our people that prophecy is progressive and that there is more light today, because of events coming on the scene, than there was when these creeds were framed. They claim Martha was also wrong in claiming a general resurrection (John 11:24). Here is the danger: we notice well-meaning young people, accepting these foreign interpretations, finally get away from nonresistance and other fundamental principles of the Christian Church.

Our church schools and Bible study classes have an opportunity to establish our young people in the doctrine because of historic data now available. "Menno Simons' Complete Works" needs a larger acquaintance. The book with the title, "Enchiridion," or Hand Book by Dirck Philips, one of the founders of the Mennonite Church, is being hunted up by Bible students; the book deals largely with the relation of the Old Testament to the New, explaining the fulfillment of prophecy. These two books date back four hundred years and the principles therein are evidently not becoming obsolete by any means. They were not always to be had in the vernacular tongue so that outside doctrine found its way into our beloved church and has necessarily brought confusion.

We are happy that there is a quest by some of our young members for historic data seeking to arrive at correct Bible doctrine.

Lansdale, Pa.

TEMPERANCE AND THE SIMPLE LIFE

By J. P. Brubaker

And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I Cor. 9:25.

So often we narrow the meaning of the word "temperance" as applying to strong drink, tobacco, and other fleshly vices. As a guide in our thinking on the subject, let us use the word in its broadest application. Notice that the text says, "temperate in **all** things." The practice of temperance applies to our physical, mental, and ethical activities. It can hardly be said that we are temperate (though we abstain from all harmful physical habits) if we allow our thinking to bring us worry, and to lead us into radical thought and unwholesome living. So also, we could hardly be classed as temperate, though we abstain from such vices as greed, dishonesty, and bribery, if we indulge in supernormal accumulation of material possessions. Again, we may be free from all these and yet be so frivolous in our attitudes as to be unstable. How often the Divine Author of sacred Scripture admonishes us to be sober-minded. He whose "conversation [citizenship] is in heaven" must necessarily have an attitude different from the man of the world who lives largely with this earthly life in mind. How needful to be sincere and earnest in these days of uncertainty.

How much of this world's material benefits can I use to the honor and glory of God? is a question that demands our attention. In I Cor. 6:12; 9:27, Paul teaches on this matter and makes special effort to curb the desires of the flesh and of the mind. Again, he admonishes his readers to "flee youthful lusts," to "abstain from all appearance of evil." How much can I play with the world's toys without imbibing the world's spirit, the "spirit that now worketh in the children of disobedience?" Sometimes we try to draw the line between **needs** and **luxuries.** But that line is so vacillating, according to our opinions and environments. What would seem really needful to some would seem really a luxury to others. We perhaps can make no set rule and say just what should be each one's material status but we can all ask ourselves this question: How much can I care for and use to the glory of God?

Now I think we will notice that he who endeavors to be temperate in all things is one who has learned to be content with the quiet and simple things of life. Why should a Christian, who is only "a sinner saved by grace," want more than he needs for adequate comfort and service? Why should he want more in apparel than quality, comfort, and propriety? Why more in his home than comfort, convenience, and simple beauty? Why should we have more in our carriages than efficiency and moderate comfort? Why more in our churches than needful space and equipment with enough comfort and beauty to give our worship an agreeable setting? Why should we want more in our funeral rites than a proper and orderly placing of the body back to the earth from whence it came, with exhortations of comfort to the bereaved and warnings to all, together with an expression of mutual resignation to the Divine Will? Here is the presence of God and of death. The scene is one befitting that which is reverent and unpretentious. Extravagance and display of any kind is not consistent with existing facts and the Christian grace of moderation.

Why should we want more in our marriage ceremonies than a fitting acceptance of the intentions of the contracting parties, a request for the approval and blessing of God on the sacred union, and exhortation to constancy and faithfulness? Here are two young people joined together by God; and when God works, the event is sacred. Their great task is to build a home where God and truth are honored. I fail to see how a glamorous display of clothing, extravagant feasting, and pretentious ceremony can give much aid to this most worth-while undertaking. It seems I would rather go back to a wedding scene in my memory that portrayed love and earnest devotion, and radiated spiritual fellowship and wholesome joy; a scene of peace and simple beauty. We teach marriage to be a Christian ordinance as opposed to the vain and lustful unions of a sinful world. Then, why should the ceremony that consummates the marriage savor of the world's vain display? Should we not, in all our services and ceremonies, endeavor to give emphasis to the spiritual rather than to the material? to have a simple, devotional ceremony rather than a pompous display of flowers, of flowing veils and gowns, of costly display of jewelry and other fineries? In conclusion, let us look again at the text that heads our discussion. Notice the thought there of **striving for the mastery.** Do we want to win?

Do we want to hold that standard of simple, earnest piety that has been our heritage through the years, bringing us commendation from friend and foe? The slogan for the race is **"Temperate in All Things."** Then notice the thought in the text of the reward: "They do it to obtain a corruptible crown, but we an incorruptible." Is the goal worth while? **"A crown of glory that fadeth not away."** May God help us to "seek first the kingdom of God and his righteousness."

Edwards, Mo.

A DAY OF REPENTANCE AND PRAYER

It is generally agreed among Christian people that the war in which we are engaged is a judgment of God upon our nation for her multiplied iniquities. Our sins are mountain high. And God always punishes sin both in individuals and in nations.

The surest road to victory lies in a nation-wide revival that will bring repentance and return to God. And the thing that has brought revival throughout the centuries, and that will bring it again today, is earnest persistent intercessory prayer.

Thousands of copies of an attractive two-color "Revival and Victory" prayer card are being widely circulated. The card presents a simple plan of spending ten minutes daily in prayer, in one's own home, for nation-wide revival, and for victory for our arms. It also contains helpful suggestions for daily intercession for our country.

This card, together with a stirring booklet, "Switzerland: A Miracle of Answered Prayer," will be sent free of cost to anyone who desires to follow this practical plan of intercession for our country in this hour of crisis. If you desire to join with thousands of others in this prayer plan please send a post card or a brief letter to George T. B. Davis, 1505 Race Street, Philadelphia, Pa., and the card and booklet will be forwarded to you without cost.

In addition to individual intercession, National Days of Prayer are also needed. In 1918, during the first world war, President Woodrow Wilson appointed such a day, and in less than six months the armistice was signed. Let us praise God that President Roosevelt has ap-

pointed both Thanksgiving and New Year's as special days of prayer.

But we sorely need repentance as well as prayer if we are to expect God to work powerfully on behalf of our nation. Will not each one who reads these lines send a brief letter to President Roosevelt, thanking him greatly for appointing the two days of prayer, and asking him to emphasize New Year's as a Day of **Repentance and Prayer,** according to II Chronicles 7:14.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Surely a great volume of penitential prayer on the first day of the coming year will help much in making 1943 a year of glorious religious revival, and of great victory for our arms.—George T. B. Davis.

Editor's Note.—Let this prayer for victory be a special prayer for the salvation rather than the destruction of our enemies.

"OTHER SHEEP I HAVE"

(Continued from page 741)

times to people who were standing at arm's length of it. I believe there are men that are reading the Bible, not understanding it, and God is searching our hearts to make us willing and ready to go to them somehow, someway, and make the Word known. You find those people everywhere, not only in the city, not only in the country, but wherever man is found.

"God is no respecter of persons." He does not come and say, "Now here are some people you cannot work with. You will have to let these people over here alone." Everyone we meet has a soul that Jesus Christ wants to be saved. His whole purpose of going to the cross was for that individual. We must remember the man in the ditch. He is just as dear to the Maker as anyone here tonight.

It is wonderful to come from a home where parents have been Christians. I wish I could look back to the family altar. It would have been a good thing if I could have prayed beside my mother. You might come from one of those homes and still Satan can use you, as he is no respecter of persons either. That is just a word of caution.

I am glad Christ never showed any partiality. He went among the poor, the maimed, and the blind. No matter who he was, Christ was ready to save him. I am glad He did not spurn the rich man, for I believe in the cities there are men longing for the Word of God. Perhaps they will not come as easily, but I believe if we could find them and give them the invitation, they would be glad. We stand off and say, "Here's a man with money. He won't listen to me;" and often that is what he is longing for. We stand back and refuse to be used because of that man's wealth. It would be easier for us sometimes to go into a poor home where people are living in sin and are miserable in sin. One time Jesus was standing among the religious leaders and they brought a woman to Him that had been caught in the act of adultery; a very low, lewd woman. He might have made a choice between people, but He didn't. People often wonder what Jesus wrote on the sand with His finger that time. I heard people say a number of things that He might have said. Some people say they believe He wrote four letters, L-O-V-E, and when the people saw that they knew they had no love for this woman and it condemned them. Another man said, "I believe Jesus started with the catalog of sin and started with the one most prevalent and went down to the last; and as they looked at that, they were all guilty of some and left the Saviour's side." He turned to them and said, "If there is any among us that has no sin, cast the first stone." We ought to look at ourselves and find out that while we see people in sin we must look at our own lives and measure them according to God. We should put forth an effort to get every man, no matter who he is.

I read this story some place, and it appealed to me: One man said that his highest ambition was to preach in a certain church and he was happy to be elected for an assistant pastor there. He thought some time he would have full charge. He looked forward to that time, but at one of their Board meetings, they decided to send this young man to another location and told him about it. "We think you are the man and will do the work." It was just on the other side of the river in the same town. There was a division on one side. The well-to-do lived on the other side. That young man's heart was rather broken because of the decision of the Board. One afternoon he walked out and looked on the other side of the bridge. Looking at the shacks and the uncared-for buildings, he was rather pitying himself, when a member walked up behind him and said, "I envy you. When I think of the souls unclaimed in that territory, of the opportunity you have to lead men to Christ there, I envy you." It was just a question of looking at it from two different pairs of eyes. It was just a question of vision. Many a time that is one thing that will cause us to not follow the Lord because the field does not look good. Those difficulties become opportunities.

Young people may be wondering when to start, when to go, what they can do. My mind goes back to a brother in our state who was not ordained to the ministry until he was forty-nine years old—and what a wonderful work he has done. He is eighty-two and is still preaching, still active for God. The souls he has won for the Lord probably number in the thousands. I remember one night when God used him to bring a message to my soul. The thought I want you to get is that he was forty-seven years old before he was actually called into definite work, but until he was forty-seven what had he done? He was working for the Lord since he was a young man, and God then called him to a greater work. I hope that wherever we go we can look all about us and see the need, see individuals that are "other sheep" whom God wants in the fold. I appreciate the city missions. They have meant much to me and to my family. I am glad, when some brother was stirred in the heart to promote the work of city missions, that they were started. We are not doing enough, however.

This same brother I was telling you about was ordained about two months when he was called to a city mission for evangelistic work. He thought that was an opportunity to go and preach the Gospel. He thought people would be glad to accept it when he preached. He said, "I took one sermon with me and I thought the next day I would prepare another one, and each day I would do that and souls would be saved. I preached that night but no one responded. I found out the next day it was a little hard to get a message. That night I preached again and they were less interested than before." He said to the superintendent of that mission, "I want to go home. I am not the man for this place." It wasn't so easy to win souls then, and it isn't any easier now.

When we look about us we can see what is going on in the world. The situation now makes it more difficult than it has ever been. People are confused, and don't know where they are. They do not know where to go. They are seeking other means and are not interested in the Church. Sin is rampant. It is all about us. We are living in times that are perilous. We find that sin is abounding and people are hardened in sin. That may look discouraging, but do not take that attitude. If they are harder in sin, we must work harder to win them. When these difficulties rise about us, let us not be like the Children of Israel. I believe, friends, there is a greater work now for us to do than there ever was. Night is approaching; the time is here for us to do it. If there was ever a people that had a message to give, I believe it is we right now.

In the parable of the rich man and Lazarus we find that the rich man "fared sumptuously every day." But the crumbs that fell from his table were never given to Lazarus, lying at his very

door. I believe we have fared sumptuously throughout the years, and I think of the privilege that many of you have had at the family altar where you heard the Word of God read from the day you could understand it, and on your knees you could present your problems to Him. You have been under the teaching of men and women in your Sunday school, people that God used and whom the Holy Spirit accompanied. You have been in revival meetings, Bible meetings, young people's meetings, Board meetings, and conferences. You have fared sumptuously. Can we withhold the Gospel when we have been so richly fed?

There is a story about a certain minister who was asked to one of the city missions to relieve the man that was there for a month. While he was there things that were not so pleasant developed in his own home. A little girl had taken ill. It was a serious illness, and the home doctor had to bring in other doctors. His wife wrote him a letter and said, "John, when you preach your next sermon Sunday night I wish you would come home immediately. Anna is very ill. The doctors will be here and want to talk to us. It is very serious. We are praying. You keep on praying." That man stood and preached the Gospel, thinking of his loved one. When he arrived home, the doctors told him the condition and they would guarantee no cure. They could take the chance of having an operation performed, if they wanted to, or they could leave it. They asked the opportunity to go to their room to talk it over with the Lord. When they came back the decision was that they were to go ahead. The doctor said they would have to take care of her a month before she could stand the operation.

One day, during that month, a dirty cat came in with sore eyes. Anna was sitting on her chair and took the cat in her arms. Someone said, "Don't play with that dirty cat," but Anna loved the cat and wanted to keep it. The day came for the operation, and Anna was taken away. The operation was performed and God called her home to glory.

The funeral was over, and the man and his wife came home. The little red chair was empty. The little kitten came in that room—still dirty, still sick, in the same condition that Anna had it. The elder sister stroked it. Her brother went to the kitchen where they heard him hammering something. When they asked him what he was doing, he said he was making a house for Anna's cat. It wasn't that cat, perhaps, but it was the one that loved it that they were thinking of. It was her kitten and she had loved it regardless of its condition. That is what we should see whenever we see a man or woman regardless of his condition, whether sick or down and out. Remember Jesus Christ died for them and loved them. "Other sheep I have." Let us try to gather them in.

Lima, Ohio.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE

"Christian Youth Versus the World," was the challenging theme of the nonconformity week chapel talks given Nov. 2-6. The following topics were discussed: "Not in the Abundance of things," J. C. Wenger; "The Case Against the Movies," Norman Loux; "Keep Thyself Pure," Ernest E. Miller; "Give Account of Thy Stewardship," Carl Kreider; and "Christian Youth Versus the World," Gideon Yoder, of Harper, Kans. Bro. Yoder's message climaxed the week with a challenge to Christian youth to maintain its integrity in the midst of an unfriendly world.

The chapel programs on Nov. 9, 10, and 13, emphasized the opportunities and responsibilities of the school teacher in celebration of National Education Week and climaxed on the 13th with a discussion of the last two decades of American education and an evaluation of the future by Robert Weaver, Supt. of the Goshen City Schools. During the chapel service on Armistice Day, Carl Kreider discussed "The American College Student and Problems of the Post-war Era."

On Missionary Day, Nov. 15, a group of students gave a program at the Mexican Mennonite Mission in Chicago, another group served the church at Kouts, Ind., and a third group journeyed to Leo, Ind. Bro. Ernest E. Miller spoke at the Clinton Brick Church in the morning and at the Middlebury Mennonite Church in the evening. Bro. J. C. Wenger spoke at the Forks Church in the evening. Bro. Paul Erb spent the week-end at Denison, Iowa, speaking on "Mennonite Principles" to the C.P.S. boys. Bro. Edward Diener, son of Bro. Harry Diener, Hutchinson, Kans., and a student at the College, spoke at the Topeka, Ind., Mennonite Church both morning and evening, Nov. 15.

Bro. H. S. Bender spent the week of Oct. 30 to Nov. 7 at Akron, Pa., teaching in the training school for Assistant Directors of the C.P.S. Camps.

The Executive Committee of the Mennonite Board of Education will meet at Chicago, Nov. 20, to hear a discussion of the personnel and religious problems of both Goshen and Hesston Colleges. Reports will be given by Bro. Milo Kauffman of Hesston and Bro. Ernest E. Miller of Goshen.

Looking forward to a communion service for the College congregation on Nov. 22, Bro. S. C. Yoder preached a preparatory sermon last Sunday, Nov. 15.

Annual Homecoming exercises will begin on Thanksgiving Day, Nov. 26. Bro. C. L. Graber will preach the Thanksgiving sermon at 11:00 a.m. Turkey for the Thanksgiving dinner has been donated by Bro. Arthur Gingerich of Wellman, Iowa. The College choruses will render a program of sacred music in the evening.

Plans for student Gospel teams to be sent out during the Christmas vacation are being formulated. Limitations on travel will alter the usual procedure of extended tours, but several small teams will be sent into larger Mennonite communities and depend upon local transportation facilities to get them to the various churches in the area.

Nov. 18, 1942. L. C. Hartzler.

—o—

Relief Notes

The Schmidts Make Business Trip to Buenos Aires

October 28, letters from Bro. Vernon Schmidt and Dr. John Schmidt tell of their trip to Buenos Aires, Argentina. Vernon reports success in securing a road grader which was shipped to Paraguay for use in improving the road between the Menno and Fernheim Colonies.

Dr. Schmidt is making plans to return to the United States. He also tells of making contacts which are hoped will lead to the training of nurses from the Mennonite colonies for service in their respective communities.

Both mention enjoying fellowship with the Mennonite missionaries: Bros. Weber, Swartentruber and Litwiller.

—*—

C. P. S. Camps

For the Boys Working in Mental Hospitals

With the opening of the State Mental Hospital at Norristown, Pa., to Mennonite boys from mid-western camps, the fourth unit of hospital men will be functioning. These units of men number around 25 at each hospital. In order to provide a wholesome spiritual life for the boys and to organize their life in the most helpful manner, Bro. John H. Mosemann (heretofore director at Grottoes, Va.) has been appointed as an assistant general director to Bro. H. A. Fast. Bro. Mosemann's work will take him on regular visits to the boys in the several hospitals.

Bro. and Sister Mosemann have served the longest of any camp staff members at any given camp. Until Bro. and Sister Paul Bender transfer to Grottoes as director and matron respectively, Bro. Delvin Kirchhofer is in charge of the camp.

*

For the "Enrichment of Camp Life"

Mid-term reports from camp educational directors give an interesting impression regarding the progress of the educational program which has as one of its broad objectives the "enrichment of camp life."

While much of the educational program consists of courses in Mennonite History, First Aid, Bible Study, Public Speaking, Typing, Music, etc., it also includes such features as visiting speakers and groups who bring inspiring messages and programs to the camp.

Educational directors tell of the growing camp libraries with periodicals and books on a wide range of subjects. Many volumes are donated or loaned by friends. In all the camps there are organized choruses, photography clubs, woodworking groups, and recreation.

Compiled by Grant M. Stoltzfus
Released November 18, 1942

Special Meetings

SALUNGA, PENNSYLVANIA

Report of the 14th Annual Bible Instruction Meeting, held Oct. 21, 22, 1942, at the Salunga Mennonite Meetinghouse.

Organization.—Mod., Martin G. Metzler; Secy., Martin Franck; Chors., Harry Swarr, Daniel Brubaker.

Program and Speakers.—(Evening Session) Children's meeting, Robert Stetter; Sermon, (II Pet. 3:17), J. Irvin Lehman. (Thursday Morning) Devotion, Jacob Charles; Does It Pay to Pray? Henry Lutz; Abiding in Christ, John W. Burkholder. (Thursday Afternoon) "Arise, Shine, for Thy Light is Come," J. Irvin Lehman; "What Shall the End of These Things Be?" John W. Burkholder. (Evening Session) Reverence for God's House, J. Irvin Lehman; Sermon (Psa. 50:5), John W. Burkholder.

Thoughts Gleaned.—Christ is our chief cornerstone; faithful to deliver us from our enemies; faithful in providing a way for His children. We need to meet together in these times to study the Bible more.

The Bible is the only true foundation for doctrine. We must study the Bible to know what is right and wrong; must be willing to learn and have a believing attitude toward God; must have the Holy Spirit to help us understand the Scripture. We should avoid false teachers; respect our home ministers.

Failure to receive an answer to prayer is the result of not meeting the conditions of prayer. We should seek the Lord's help in making decisions. Our assurance that it pays to pray is that God answers our prayer.

By abiding in Christ we receive a divine nature. We must keep our bodies in subjection. We as Christians must decide ourselves which to follow after, the divine nature, or the evil nature. To abide in Christ we must give our whole life to Him. If we cultivate ourselves in this Christian life we will bear fruit. We as Christians have peace and have trust in God through the revelation of Him by the Holy Spirit.

Christ is our light and our salvation. We ought to let our light shine as a witness to the world, that they may see our good works and glorify our Father which is in Heaven. The Jews today must come into the Church in order to be saved.

If we appreciate God we will have reverence. Irreverence is the result of unbelief. We reverence God because of His attributes. Children should be taught to reverence God at an early age. We should always be on time in going to worship. We ought to have our minds on spiritual things as we gather to worship. God would have us be obedient in coming to Him.

Secretary.

—o—

Married

Stutzman — Swartzentruber. — Bro. David Stutzman and Sister Erma A. Swartzentruber were united in marriage Nov. 8, 1942, at the Pleasant View Meetinghouse near Berlin, Ohio, Bro. Harry Stutzman officiating. May the rich blessings of God accompany them through life.

Bauman—Martin.—On Oct. 17, 1942, Bro. Clarence Bauman and Sister Almeda Martin, both members of the St. Jacobs, Ont., Mennonite Church, were united in marriage at the home of Bro. and Sister Roy S. Koch, Conestoga, Ont., with Bro. Koch officiating. May the blessings of Almighty God rest upon this union.

Byler — Smoker. — On July 25, 1942, Bro. Chester Byler of the Allensville, Pa., congregation and Sister Miriam Smoker of the Millwood congregation near Gap, Pa., were united in marriage at the home of the officiating minister, Bro. Benjamin G. Wenger of Murrel, Pa. May the Lord richly bless this union.

Klopfenstein—Fink.—Bro. Wayne W. Klopfenstein and Sister Miriam L. Fink, both of the Olive congregation near Elkhart, Ind., were united in the sacred bonds of marriage by Bro. C. A. Shank, at the bride's home, Nov. 7, 1942. May the Lord bless them abundantly through life's journey.

Miller—Eby.—Bro. Howard L. Miller of the Nappanee, Ind., congregation and Sister Gladys B. Eby of the Olive congregation near Elkhart, Ind., were united in marriage at the bride's home Nov. 3, 1942, Bro. C. A. Shank officiating. May the Lord's blessing accompany them through life.

Hamilton—Yoder.—On Nov. 1, 1942, at the Sheridan Mennonite Church, were united in the bonds of holy matrimony Bro. Eldon Hamilton and Sister Jessie Yoder, both of the Sheridan congregation, Bro. G. D. Shenk officiating, with Bro. Joe H. Yoder of Molalla, Oreg., preaching an appreciated message. May their life count for things eternal.

Martin — Moyers. — On Wednesday evening, Nov. 4, 1942, at the Zion Mennonite Church near Broadway, Va., occurred the marriage of Bro. J. Mark Martin, Wells Tannery, Pa., and Sister Virginia Blanche Moyers, Broadway, Va., Bro. John L. Stauffer officiating. The ceremony was preceded by a sermon for the occasion preached by Bro. John R. Mumaw of Harrisonburg, Va. May the Lord lead and direct through the journey of life.

Erb—Garber.—On Saturday afternoon, Oct. 24, 1942, at the Mennonite Mission for the Colored, Harrisonburg, Va., occurred the marriage of Bro. Amos Rutt Erb, Palmyra, Pa., and Sister Ruth Mildred Garber, Harrisonburg, Va., Bro. John L. Stauffer officiating. The ceremony was preceded by a suitable sermon for the occasion by Bro. John F. Garber, brother to the bride. May the Lord's blessing accompany them through life.

—o—

Obituary

Buerge.—Clara Buerge (Nee Wiggers) was born Nov. 21, 1868, in Medina Co., Ohio; died in her home at Riverstyx, Ohio. Sept. 20, 1942; aged 73 y. 10 m. She became converted and was added unto the Church of God in Christ Mennonite through baptism when 16 years of age. She united in marriage Feb. 9, 1889, to me, her now deeply bereaved husband. We lived near Jasper, Mo., 3 years, then moved to Michigan, where we located at several different places. In 1926 we moved to near Riverstyx, where we resided until her departure. A year ago she began ailing from heart complication, gradually growing weaker. Sept. 19 her whole left side became paralyzed. She grew weaker until she breathed her last. She endured many hardships in life, and was ever ready to lend a helping hand to the needy. She left us the assurance that she was ready to meet her God, and we have now reasons to believe that she is resting under the altar of God. She leaves her deeply bereaved husband, 3 sons with their wives (Cyrus of Ithaca, Mich., Ira of Wauseon, Ohio, and Arthur of Wadsworth, Ohio), a foster daughter, 15 grandchildren, 1 sister, and many other relatives and friends. One infant son, a daughter (Ida Leatherman), and Alvah Buerge preceded her in death. Funeral service took place Sept. 23 at the home and at the Bethel Mennonite Church, conducted by Bro. Gerig and Bro. H. C. Fricke. Text, Rev. 14: 12, 13. The remains were laid at rest in nearby cemetery.

Good night, husband and children,
Dearest friends and loved ones, I must leave you.
Longer here I cannot stay;
Be prepared, dear ones, to meet me
Death shall call you too some day.

—Husband and Family.

Conrad.—Samuel Conrad was born near Wayland, Iowa, Nov. 2, 1861. He grew to manhood and lived in this community all his life. He accepted Christ as his Saviour in his youth and was received into the Amish Mennonite Church by water baptism. Dec. 4, 1894, he was united in marriage with Katie Schantz. A short time after their marriage they set up housekeeping near the parental Conrad home. Their family consisted of four children. He was a carpenter and learned the trade in the days of the mortise and tenon frame barns. Many of his structures are still standing as monuments to his skilled hands. In 1904 he quit his trade and began farming. In 1931 he left the home place and moved to the new residence which he had built upon the "forty" which was his late home. He was a man that was much interested in the affairs in the community; an affectionate husband, a kind father, much attached to his family, and well preserved for a man of his age. The day of his death he assisted his son with the corn husking, and after enjoying the evening meal with his wife he lay on the davenport to rest. A few minutes later he passed away. He died according to his wish, without suffering or being a burden to anyone. He passed away on his birthday at the age of 81 years. He leaves his deeply bereaved wife, his son (William), 3 daughters (Mrs. Paul Leichty, Winfield, Ia.; Mrs. John Roth, Mt. Pleasant, Ia.; Mrs. Brooks McCague, Ft. Wayne, Ind.), 1 brother (Isaac), 3 sisters (Mrs. Mary Torrence, Washington, Ia.; Mrs. Judith Wittwer, Ft. Wayne, Ind.; Mrs. Samuel Schindler, Edwardsville, Ill.), 14 grandchildren, and many other relatives and friends. The funeral services were conducted by Bro. Simon Gingerich at the home of the son, Wm. Conrad. Text, the 23rd Psalm. Interment in the Sommers Cemetery, near by.

Horst.—Fannie S., daughter of Abram E. and Fannie (Strite) Horst, was born May 31, 1889, in Washington Co., Md.; died Nov. 6, 1942; aged 53 y. 5 m. 5 d. She is survived by the following: Stepmother (Mrs. Annie Shank Horst, near Clearspring, Md.); sisters (Mrs. Jonas Horst, near Maugansville, Md., and Mrs. William Gayman near Barto, Pa.); brothers (Abram Horst, near Mason & Dixon, Pa.; Phares Horst, near Clearspring, Md.; Michael Horst, near Hagerstown, Md.; and Henry Horst, near Smithburg, Md.), half sisters (Mrs. Adin Horst, near Hagerstown, Md.; Mrs. Joseph Clugston, near Quarryville, Pa.), half brother (Otho Horst, near Clearspring, Md.); and many other relatives and friends who mourn their loss but it is to her eternal gain. She was working for Bro. Harry Shenk of Chester Co., Pa., for the past 8 years. She came home with the expectation of taking communion, but became ill and was rushed to the Washington Co. Hospital and remained very ill for six days. It was her delight to give out mottoes to her many nieces and nephews and friends. She also gave Family Bibles for wedding gifts. She was a faithful member of the Clearspring Mennonite Church for 33 years. She filled her part with a word of cheer and a smile for every one, when she peacefully fell asleep. Funeral services were conducted by Bro. Moses K. Horst and Samuel R. Eby at her sister's home and at Clearspring Mennonite Church. Interment in the cemetery adjoining.

"Weep not that her time is over,
Weep not that her race is run;
God grant that we may rest as calmly,
When our work like hers is done."

—A Niece.

Lehman.—Jacob S. Lehman was born Feb. 1, 1854, near Columbiana, Ohio; died at the home of his daughter (Mrs. Stephen A. Yoder) Nov.

3, 1942; aged 88 y. 9 m. 2 d. He had been in usual health until the last few weeks of his life, when a cerebral hemorrhage caused great weakness to which he finally succumbed. His departure was peaceful. His father was Christian Lehman and his mother was Susanna (Shank) Lehman, both members of the Midway Mennonite congregation. Feb. 15, 1882, he was married to Lizzie Martin. They united with the Mennonite Church early in their married life. His wife died June 10, 1942. He had expressed his desire to depart and go to his heavenly Father, because he was so lonely without his life companion. He leaves the following children: Esther Mae (Mrs. S. A. Yoder), Columbiana, at whose home he died; Martin Clifford Lehman, Akron, Pa.; Ivan Jay Lehman, Columbiana; David Elban Lehman, Youngstown, O.; and Clayton Earl Lehman, Columbiana. There also remain 11 grandchildren, 4 great-grandchildren, a sister (Mrs. George Miller who lives near Columbiana), and 2 brothers (John and Henry Lehman, Humboldt, Kans.). He was active in Sunday school and mission work for the Church so long as his strength allowed, and was happy to know that his children devoted themselves to the same cause. Funeral services were conducted at the home by Bro. I. B. Witmer and at the church by Bro. Paul Yoder, assisted by Bros. A. J. Steiner and I. W. Royer. Interment in the Midway Cemetery.

Nofziger.—John Nofziger was born on May 2, 1855, near Pettisville, Ohio, the eldest of a family of twelve children. He was married on Nov. 9, 1878, to Elizabeth Stutzman. Soon after this he was converted, united with the Mennonite Church, remaining loyal to this faith to the end. In 1885 he with his family moved to Stuttgart, Ark., where his wife died, leaving him with 4 children. March 23, 1895, he was married to Lita Lee. To this union were born 5 children. In 1900 the family moved to Idaho and for three years lived in Nampa. A home was then established in the Franklin community where he spent the remaining years of his life, excepting several winters in California. He was a life-long tiller of the soil, operating his farm until about fifteen years ago, when he retired. However, he remained active until nearly eighty years of age. He was a man of high ideals, a devoted husband and father, and a citizen who always felt a responsibility in the welfare of his community. In his declining years he anxiously awaited the frequent visits of his children and kept in close touch with their interests. Although not able to attend the services of his church regularly for the past year, he went whenever possible. Stricken with pneumonia, he was ill only a few days, passing away at a Nampa hospital, Oct. 29, 1942; aged 87 y. 5 m. 27 d. Two of his children (Louis and Freda) preceded him in death in childhood. His survivors, besides his wife, are 6 daughters (Mrs. D. E. Sommers of Caldwell; Mrs. S. D. Ulrich of Wilder; Mrs. D. D. Ulrich of the Riverside community; Mrs. O. J. Shank of Van Nuys, Calif.; Mrs. Ed Burman of the Franklin community and Mrs. J. E. Farber of Melba), 1 son (Walter Nofziger of Nampa), 12 grandchildren, 11 great-grandchildren, 2 brothers (Jonathan and Daniel Nofziger, both of Ohio) and 2 sisters (Mrs. Anna Kreiser of Ohio and Katie Yoder of Pasadena, Calif.). Funeral services were held Nov. 2 at the Brethren Church conducted by the home ministers, E. S. Garber and D. A. Good. Text, I Cor. 5:1, chosen by the family. Interment in the Cloverdale Memorial Park, near Boise, Idaho.

A dear one from us has been taken,
And our sad hearts are nearly breaking;
We shall miss him everywhere,
In the home and old arm chair,
In church and at prayer.

—A Daughter.

Roth.—Susanna, daughter of Mr. and Mrs. Peter Brunk, was born near Wellesley, Ont., March 8, 1861; died at the home of her son Nov. 10, 1942; aged 81 y. 8 m. 2 d. The last 3 years of her life she had her home with her son, where she was kindly cared for. Death was caused from heart disease and complications. Her desire was to leave this world and be with the heavenly Father. She accepted Christ in her youth, united with the A. M. Church, and remained faithful until the end. She was married Oct. 26, 1881, at Wayland, Iowa, to Daniel Roth. The following children survive: Chris, Ben, Dan, of Albany, Oreg.; Joe of Shedd; Mrs. Kate Opel of Lebanon; Mrs. Anna Whitaker of Corvallis; Mrs. Bena Schrock of Tangent; also 45 grandchildren, 14 great-grandchildren, 2 brothers and 3 sisters. Her husband and 5 children preceded her in death. Funeral services were held at the home of her son Nov. 13, by Henry Gerig and at the Fairview Church by Bros. Henry Gerig and Nick Birkey. Text, I Thess. 4:15. Interment in the Knox Butte Cemetery.

"Grandma, thou hast left us,
And your face no more we'll see;
But again we hope to meet you
In that land where all are free."

—J. M. Schlegel.

Stephen.—Barbara Stephen was born in November, 1859, in Prague, Bohemia; died Nov. 1, 1942; aged 83 years. At the age of 19 she came to America and was married to Frank Stephen of Chicago. To this union were born 7 children, of whom 3 survive: Mrs. Emma Trostel of Hamilton; Barbara Jacoby, Bell Ave.; James Stephen, Cornell). She also leaves 7 grandchildren and 1 great-granddaughter. She was raised in the Catholic church in Bohemia. After she came to America she attended Protestant churches, and repeatedly expressed her desire to belong to the Mennonite Church, but she could not understand the English language. She expressed her peace with her Lord and anxiously awaited her home going. Her husband preceded her in death in June, 1909. During the last six years she made her home with her daughter, Barbara. During the last 8 months she was confined to her bed, where she patiently waited for her home going. She died in peace. Funeral services were conducted by Raymond Yoder. Interment at the Bohemian National Cemetery.

Swarm.—Alice, daughter of Henry and Magdalena (Kilmer) Ritter, was born in Elkhart Co., Ind., July 11, 1863; died at her home near Wakarusa, Ind., Oct. 29, 1942; aged 79 y. 3 m. 18 d. In 1881 she was married to Jacob Swarm who preceded her in death 9 years ago. She is known as one who was always willing and ready to help those in need. The last few years of her life she was much afflicted, losing her eyesight entirely, and the last eight months was bedfast from a stroke of paralysis; but during all her affliction she never complained. A few years ago she accepted the Lord as her Saviour, united with the Olive Mennonite Church, and remained faithful till death. Five children remain to mourn the loss of their mother (Grover Swarm of Elkhart, Mrs. Viola Moore of Dunlap, Walter Swarm of Mishawaka, Herbert Swarm, residing on the home farm, and Mrs. Mabel Thompson of Chicago); also 13 grandchildren, 13 great-grandchildren, a brother (Walter Ritter of Lawton, Mich.), a sister (Mrs. Lucy Johnson of Elkhart), and many relatives and friends. Funeral services were held in her home church on Sunday, Nov. 1, with Bro. C. A. Shank conducting the service. Text, Psa. 17:15. Burial in the adjoining cemetery.

Wenger.—Edna, daughter of Henry M. and Susan (Berkey) Wenger, was born in Elkhart Co., Ind., March 7, 1900. In 1912 she moved with her parents to Harrison Twp., where she lived until the death of her parents. In her early teens she accepted Christ, uniting with the Mennonite Church, remaining faithful until death. In 1936, after the death of her mother, she returned to her former home, making her home with her only aunt, Anna Wenger, also caring for her. For the past several years she has been afflicted, and four weeks ago she went to the Elkhart General Hospital and there submitted to three major operations. She was resigned to the will of God, wishing that if it be His will, she might recover to care for her aged aunt; yet knowing to depart and be with her Lord would be far better. Nov. 6, 1942, she peacefully passed away, aged 42 y. 7 m. 30 d. Two sisters and 5 brothers preceded her in death. She leaves 4 brothers (Noah of Dunlap, Clarence of Hope, Ind.; Jacob and John of Goshen), 1 aunt (Anna Wenger), 3 uncles (Aaron, Dan, and Henry Berkey), 3 nephews, 6 nieces, and many relatives and friends. Funeral services were held on Sunday, Nov. 8, at the Olive Mennonite Church with Bro. C. A. Shank officiating. Text, Matt. 25:34. Burial in the adjoining cemetery.

Yoder.—Daniel J., son of John S. and Catherine (Stahly) Yoder, was born in Lagrange Co., Ind., Oct. 12, 1857. He lived his entire life of 85 years and 23 days in this community. Feb. 18, 1886, he was united in marriage to Emma C. Burkholder of Smithville, Ohio, who preceded him in death Jan. 19, 1941. In youth he gave his heart to Christ and united with the Maple Grove Mennonite Church of which he was a faithful, consistent member until the Lord called him home to be with Him Nov. 4, 1942. He is survived by 1 son (Edwin J. Yoder, of Topeka, Ind.), 5 grandchildren, and 5 great-grandchildren, all of whom live in this community except 1 granddaughter (Mrs. Genevieve Friesen) and 2 grandsons of India. Surviving also are 1 brother (Melvin A. Yoder of Arcadia, Calif.), nephews and nieces and many other relatives and friends. He lived a quiet life in thoughtfulness for others. Funeral services were conducted at the Maple Grove Church near Topeka, Ind., by Edward Diener and S. C. Yoder. Text, Rev. 14:13.

"Grandpa, thou hast left us,
And your face no more we'll see;
But again we hope to meet you,
In that land where all are free."

Zimmerman.—Lizzie L., widow of the late Martin S. Zimmerman, died Oct. 22, 1942, at her home in Lancaster, Pa., in her 78th year. She is survived by 1 daughter (Mary K., at home), 2 sisters (Mary Ann Herr and Mrs. Abram D. Metzler) and 3 brothers (Abram L. Herr, George L. Herr, and Beujamin L. Herr). She was a member of the East Chestnut St. Mennonite Church in Lancaster. Mother had been in frail health for several years, and consequently spent much of her time in her home, but there she served in a sphere she dearly loved, and from which sphere now she is greatly missed. Her keen mind and lively interest in the home life and in the circulating of missionary mail brought her into contact with many of the Lord's people and gave her much pleasure. Thus she continued to minister until having a heart attack on Sept. 29, which led up to her being called Home Oct. 22. These intervening days she was conscious, but very weak; and only the Lord's sufficient Hand could enable for those days. Funeral services were held Oct. 25 at the home by Bro. D. Stoner Krady, and at Mellinger's Mennonite Church, where Bro. John H. Mosemann spoke on the words, "To die is gain." Interment in the adjoining cemetery.

"Think of stepping on shore, and finding it heaven,
Think of taking hold of a hand, and finding it God's hand,
Think of breathing new air, and finding it celestial air,
Think of feeling invigorated, and finding it immortality,
Think of passing from storm and tempest, to an unknown calm,
Think of waking up, and finding it HOME."

We Offer Two Suggestions

FIRST, GIVE CHRISTIAN CHRISTMAS GIFTS. Help to keep the CHRIST in Christmas. The world crowded Him into a stable on that first Christmas Day; today He is being crowded out of the hearts and lives of people on His own birthday. The average American Christmas tells us little of Christ. Christians ought to give gifts that are in keeping with the occasion —gifts which will turn our thoughts to things divine and eternal. The Christian's gift should remind us of the first and greatest Gift. Bibles, Testaments, Mottoes, and Religious Books are fitting gifts for Christians to give.

SECOND, ORDER EARLY. Due to present retarded shipping conditions and our inability to procure items on short notice, we suggest that you purchase your needs early. We shall appreciate your co-operation and promise you our best possible service.

Mail Order Department

MENNONITE PUBLISHING HOUSE

SCOTTDALE, PENNSYLVANIA

BRANCH STORES

WEAVER BOOK STORES, NEW HOLLAND AND LANCASTER, PA.
GOLDEN RULE BOOK STORE, KITCHENER, ONT.
GRAYBILL BOOK STORE, SOUDERTON, PA.
GOSPEL BOOK STORE, GOSHEN, IND.

YOUNG PEOPLE'S BIBLE MEETING TOPICS For 1943

This booklet with outline studies and suggestive assignments, promoted and prepared by the Mennonite Commission for Christian Education and Young People's Work, is now on sale.

In this booklet you will find the Motto, Aims, and Standards of the Young People's Bible Meeting. There is also a classified list of topics for 1943 and a listing of books which will be helpful in the preparation of assignments. Every worker needs a copy.

Each, 10¢; Dozen copies, 90¢; 100 copies, $5.00. MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

"As the appearance of the bow in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake" (Ezek. 1:28).

ANNOUNCEMENT

The annual two-week winter Bible school is to be held at the Maple Grove Church three-fourths mile north of Atglen, Pa., Dec. 21, 1942 to Jan. 2, 1943. (No school Dec. 25.)

Instructors:

Harvey E. Shank, principal, Chambersburg, Pa.
Elias W. Kulp, Bally, Pa.
Clarence Fretz, Philadelphia, Pa.
Isaac G. Kennel, Parkesburg, Pa.

Room and board furnished to students from a distance.

For further information, write to
R. Clair Umble, Christiana, Pa.

—o—

That the future punishment of the wicked holds a prominent place in the teachings of the Scriptures there can be no reasonable doubt. What is between the covers of the Bible is the preacher's message. Yet great care must be exercised in the teaching and proclamation of this doctrine. After all it is not the saying of hard things that pierces the consciences of people; it is the voice of divine love heard amid the thunder.—Evans.

ONTARIO MENNONITE BIBLE SCHOOL

No doubt a number of our brethren will not be able to attend Bible school this year, because of the war. This ought to be a challenge to others to avail themselves of the opportunity to attend while they can.

Young people from the United States who are not involved in any national restrictions will have no difficulties to cross the border line into Canada.

School Term.—Jan. 4 to March 26, 1943.

Faculty.

S. F. Coffman, Principal, Vineland, Ont.
Oscar Burkholder, Breslau, Ont.
C. F. Derstine, Kitchener, Ont.
J. B. Martin, Bus. Mgr., Waterloo, Ont.
Merle Shantz, Kitchener, Ont.

Courses.

(Second Year of Course)

Old Testament—Joshua, Esther, Isaiah, Daniel.
New Testament—Mark and Luke.
Epistles—I, II Peter, James, Ephesians, Colossians, I, II Corinthians.
Doctrines—God, Christ, Holy Spirit, Man.
Biblical Introduction—New Testament History and Geography, Life of Christ.
S.S. Normal—I. Organization. III. Lesson Study and Presentation.
Christian Work II—Young People's Meetings.
Missions—World Wide Missions.
Church History—Mennonites in Europe.
Christian Experiences—Associations and Environment.
Music I—Elementary II Song Interpretation.
Sunday School Lesson Study.

Supplementary Course.

General Church History—Reformation Period.
Christian Evidences—History of Religions.
Book Analysis—English Exegesis.
Homiletics—Preparation of Materials.
Public Speaking—Practical Training.
Distinctive Church Doctrines—Ordinances.
Prophecy—The Prophets and their Messages.
Pastoral Theology—Relationship in Church.

Expenses.

Tuition, 75¢ per wk.
Board, $1.75 per wk. (Week-ends extra)
Rooms, $1.00 per wk. and up.
For further information, write to
J. B. Martin,
187 W. Erb St.,
Waterloo, Ont.

—o—

We can do more good by being good than in any other way.—R. Hill.

Table of Contents

737—Editorial
738—"To Die is Gain"
739—Question Drawer
740—Peoria, Illinois
La Junta, Colorado
Mennonite Old People's Home
741—"Other Sheep I Have"
742—We Thank Thee (Poem)
A Beautiful Life
Victory Through Trials
743—Sunday School Lesson
Bible Meeting Topic
744—Field Notes
745—Correspondence
746—Christ Loved Us All (Poem)
Twenty Biblical Blesseds
The Value of Church History
747—Temperance and the Simple Life
A Day of Repentance and Prayer
749—Goshen College Notes
Relief and C.P.S. Notes
750—Special Meetings
Married
Obituary
752—Announcements, etc.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, DEC. 3, 1942 (Herald of Truth Established 1864) No. 36

EDITORIAL

"Surely the serpent will bite without nchantment; and a babbler is no ›etter."

——o——

The Scriptural standard for the prop- r use of the tongue is that of "speak- ng the truth in love."

——o——

A true man may, through incorrect nowledge or being wrongly informed, ıy things that are not true; but he never **nowingly** tells the untruth. This is ne of the tests of true manhood.

——o——

"Keep thyself pure." This includes urity in thought, speech, motives, busi- ess life, social relations, doctrine—in hort, total abstinence from every form f evil. James gives expression to the ame thought when he associates the lea of "pure religion" with that of be- ıg "unspotted from the world."

——o——

Speaking of purity of life, we find this xemplified in the life of Daniel, who ourposed in his heart that he would not efile himself." With him it was a fixed ıd unalterable rule. A little compro- ıise might have put him into favor with ıe king, but on the sin question he was ımovable. The results proved the wis- ›m of his course. "To him that know- h to do good, and doeth it not, to him is sin." All other things in life are :condary to that of being right with od and obedient to His Word. The romise of God is: "Be thou faithful ıto death, and I will give thee a crown life."

——o——

Christian simplicity is closely as- ›ciated with Christian purity. "The mplicity that is in Christ" is in evi- :nce wherever His people follow His otsteps or obey His teachings. In this ›nnection Paul warns the Corinthians ho were not wholly following the ord, saying: ". . . that I may present ›u as a chaste virgin to Christ. But fear, lest by any means, as the serpent beguiled Eve through subtilty, so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11:2, 3). In all that we say or do, or possess, we should be so completely in the line of Gospel simplicity that we never need to say, "This is for display." Looking worldward, we expect to see pomp and vain display. This should never be true of the people of God.

——o——

The word Mennonite, like the word Christian, is often used where it does not belong. As only they who have accepted the Lord Jesus Christ as the Saviour of their souls and are obedient to "all things whatsoever" He commanded His followers to do have a right to bear the name Christian, so only those who endorse the standards of faith and life espoused by such pioneer Mennonite leaders as Menno Simons, Conrad Grebel, Dietrich Philips, George Blaurock, Felix Manz, and others through whom the Mennonite Church was brought into being have a right to bear the name Mennonite. A denominational name means nothing unless it stands for a creed by which said denomination is governed, and only they who are faithful in promulgating and exemplifying the tenets of faith and life maintained by the denomination to which they belong have a right to bear the name.

CHRISTIAN UNITY

Behold, how good and how pleasant it is for brethren to dwell together in unity.—Psalm 133:1.

Endeavouring to keep the unity of the Spirit in the bond of peace. . . . Till we all come in the unity of the faith, and of the knowledge of the Son of God.—Ephesians 4:3, 13.

And when the day of Pentecost was fully come, they were all with one accord in one place . . . and they were all filled with the Holy Ghost.—Acts 2:1, 4.

DEVELOPING A CONSCIENCE

II. How Develop a Good Conscience

Last week we spoke of the importance of developing "a conscience void of offence toward God, and toward men," and closed with a promise to follow up with a few thoughts on how such a conscience may be developed. Here are a few suggestions to which you may add others as the Spirit moves.

1. **Give proper teaching.** This includes home training, class work, preaching services, young people's meetings, and personal work among saved and unsaved. The more diligent and faithful the teaching program of the Church, the more deeply impressed the people will be with the truths of the Gospel and the necessity of applying these truths to our daily lives.

2. **Set proper examples.** Your teaching has a more decided effect upon your hearers when they can see by your daily life that the teaching is backed up by consistent living. This advice from Paul to Timothy should be taken seriously by all teachers in home and Church: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." What God wants of every teacher is that he or she be "an example of the believers."

3. **"Feed the flock of God."** This advice includes the two just stated. In giving this admonition to "the elders which are among you," Peter sees fit to add, "taking the oversight thereof." Proper nourishment includes milk for the babes in Christ, strong meat for the more mature members, faithful preaching, brotherly counsel, sometimes warnings and rebuke, each home supplied with literature that properly instructs the mind and enriches the life.

4. **Exercise Scriptural discipline in home and Church.** This is essential to the ideal home, and to the properly cared for congregation. Proper discipline includes training, nurture, nourishment, and at times correction. Read Matt.

18:15-17; Gal. 6:1; Eph. 4:11-16; II Thess. 3:6; Titus 2; Heb. 13:7, 17; and other portions of Scripture bearing on wholesome discipline. A home or a church without Scriptural discipline is sadly crippled.

5. **"Be not conformed to this world."** Worldly conformity is not only a sin against God but it undermines seriousness on the part of world-conforming members, and thereby weakens the conscientious regard for the instructions found in the Word of God. Total abstinence from every form of sin and worldliness is a mighty factor in the development of "a conscience void of offence."

6. **"Neglect not the assembling of yourselves together."** Regular attendance at the house of the Lord puts us into fellowship with those "of like precious faith," keeps us within hearing distance of the Word of God, and strengthens our faith and convictions in a spiritual atmosphere. No one can afford to miss the spiritual uplift which faithful church attendance brings.

7. **Avoid hobby-riding.** There are many means of grace which help to strengthen one's spiritual life. Faithful Gospel preaching is a good thing, but it is not enough. Personal work is a good thing, but it is not enough. Fervently praying is a good thing, but it is not enough. Scriptural discipline is a good thing, but it is not enough. What we need is **not only one but all** of these. To neglect either of these means to weaken the work of the Church and hinder the growth of the individual's spiritual life. As a church and as individuals we need to obey our Lord's "all things whatsoever" He instructs us in His word. Observing this, you will notice among the membership a continual growing in a conscientious regard for the whole Word of God and the sacredness of the Cause for which Christ gave His all.

"Therefore my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

HOW TO OBTAIN THE INFILLING OF THE HOLY SPIRIT

By Albert Stull

In thinking of the divisions of time, as we understand the Word of God, time may be divided as follows: (1) the age of God the Father, from the creation to the birth of Christ; (2) the age of God the Son, from the birth of Christ to His ascension; (3) the age of God the Holy Ghost, the age in which we are now living, and which will continue until Christ comes again.

The Holy Spirit is a Person, frequently referred to in Scripture in the personal pronouns "He" and "Him." He is mentioned in the second verse in the Bible, showing us that He was present in the creation.

Joel foretold, in the second chapter of his book, that He should fall upon the followers of Christ in a special manifestation, which came to pass at Pentecost. Acts 2:1-4, 14-21.

Natural man can not receive the things of the Spirit. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14) although the Spirit convicts the natural man of his sins. God made this plain when He said in Genesis 6, "My spirit shall not always strive with man." To whom then is the Spirit of God given?

1. **He is given to them that ask for Him.** "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). Here Christ taught His disciples to ask for spiritual blessings, and in the 11th verse He goes on to explain: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" The Holy Ghost is a gift from God. Surely we shall receive Him if we ask for Him.

2. **He is given to them that obey Him.** "We are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). Obedience to God is essential to receiving the Holy Ghost.

3. **He is given in answer to prayer.** "If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13)? This Scripture is parallel to the one previously quoted from Matthew. In praying for the Spirit, He comes through the intercession of Christ. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (Jno. 14:16). The next verse bears out the idea that the world can not receive Him: "Even the Spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

4. **He is given to penitent believers.** "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Let sinners obey this command, and believe the promise.

5. **He is given to those who accept Christ in faith.** "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith" (Gal. 3:2)? Further on in the same chapter we read: "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (V. 14). In short,

Believing in Christ and accepting God's plan of salvation saves the soul and fills the heart with the Holy Spirit. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own" (I Cor. 6:19)? We must realize that the Holy Ghost can not dwell within, unless we have allowed the blood of Christ to cleanse our hearts, and made room for the Holy Spirit within.

In summing up the Scriptures and the thoughts presented, let us conclude with these thoughts:

1. Ask for Him. Matt. 7:11.
2. Obey Him. Acts 5:32.
3. Pray for Him. Luke 11:13.
4. Have faith in God. Gal. 3:14.
5. Be penitent because of sins committed. Acts 2:38.

Paul, writing to the Romans, says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God"—Salvation, a clear life, a heart filled with the Holy Spirit.

Scottdale, Pa.

—o—

When each moment is spent to the glory of God, you have a record that is God-glorifying and, if you remain faithful to the end, a clear title to the mansions in the sky.

"IN THE LATTER DAYS"

By J. P. Sauder

We are not prepared to say whether ıese are the **latest** days, nor whether ıis is the latest generation prior to ıe coming of Christ. Certainly we are itnessing some of the phenomena hich Christ and others said would ac-ɔmpany such times.

A certain minister (name upon re-uest) decided to visit the tent at which certain "fundamentalist" Bible teacher as giving nightly lectures. Someone ho was a warm admirer of the lecturer ıd at the same time a friend of the inister wished to introduce them. The inister heard the lecturer make a re-arkable statement, and could not, in l fairness to Christ, remain silent.

That lecturer said that Christians are ıder no obligation to pray the Lord's rayer, and that the Sermon on the ount, from which the prayer is taken, course, is not (nor was) intended by hrist to be a guide for Christians; that hile it contains much that helps a hristian in his daily walk, it is not in-nded for him at all. The lecturer went rther and made a third point by say-g that the promise, "My word shall ɔt return unto me void," is not appli-ble yet, and isn't true of the day in hich the Church is preaching, today ıd all of the Church's past being pre-mably linked in the lecturer's mind. e asserted that we daily see that this :ripture isn't so, for the Gospel is eached without results.

"No," said he, "all these Scriptures ill find their fulfillment in the Millen-um. The 'Lord's Prayer' will become e prayer of the Jews, for whom it was tended, and the 'Sermon on the ount' will become their guide, for it ıs intended for them alone, and then ɔd's Word will produce certain and fallible results."

We want to say in passing that if sus talked to Matthew and James, and :ter and John in the imperative mood, owing that He wasn't addressing His marks to them but to a certain genera-ɔn of Jews who were not to be born 1900 years at the earliest, then Jesus ıs guilty of deception or was ignorant. :ither alternative is acceptable. And t people carry their shekels to the ering plates of such teachers and ɔnder why they "cannot get such good ble teaching at home."

Upon meeting the lecturer the minis-in question said that he had to testify connection with the teaching of the ening, and asked the lecturer whether apostle Paul, taking his writings to churches as a whole, had not con-ned every one of the principles enun-ted in the Sermon on the Mount, and ıght each of these items to the church-

Whereupon the lecturer turned to a worker and said, "Take this brother aside and give him some dispensational teaching; I am tired." (He really was tired.) There was no "dispensational teaching" given to the minister that night, and he never went back.

The modernist removes the light of the Gospel by saying, "Aren't you up to the times? That light you are using was a good light for long ago, the best for its day, but it will not shed proper light for today; it is hard on you, but I must blow it out. Here, take the lamp of modern thought on which is written, 'The best minds agree.'"

But certain self-styled "fundamentalists" say in effect, "I am sorry that you have never been instructed in dispensational teaching. You have never been told that Jesus intended to set up His kingdom on earth, and when that was rejected by the Jews, He postponed that founding by hundreds of years and received Peter's great confession (Matt. 16), thus founding the Church, and all principles enunciated prior to that time were directed to behavior in the kingdom, then postponed, even beyond 1941. Brother, I am glad to have shown you the truth. You may now cover up your light; you see it isn't needed until after Christ's return."—And thus is taken away another aid to holy living, if the brother believes the lecturers and writers. This writer wishes to add that if the brother who is being given "the light" ventures to ask why Paul repeated in his epistles which are acknowledged to be the guide for the churches, the principles enunciated in the Sermon on the Mount, the lecturers will then not answer why Paul repeated these principles. The lecturer may not even admit that Paul did repeat them but let the reader take his concordance in hand, and see for yourself. I know a minister who told his congregation to do this, and those who followed his suggestion were surprised to see how much "dispensational truth" the learned and inspired apostle misunderstood, IF THE LECTURERS ARE RIGHT!

Now it wouldn't be so bad if the lecturers weren't so talkative, and didn't advertise so much. But the lecturers do talk, and do advertise, and Mennonite ministers have received the advertising matter of the lecturer herein described. This writer says, "Better be careful." Jesus Christ has an opinion on these matters too. He had a program for His first advent, and He said, "I have finished the work that Thou gavest me to do," and, whatever the assignment was that started at Bethlehem, it was finished, not postponed. He has a program for the present which may easily be ascertained by reading what He said, with the confirmation of the apostles. (I know James wrote to Jews—who were —Christians.) My Bible tells me that Christ has a program for the future. As to the exact details this writer has to say that he never found two students of prophecy in perfect agreement in all details. The same statement applies to history, but this writer does not reject the fact of history nor the profit that may be obtained from studying and applying history. Rest assured that Christ has HIS program and will adhere to it. This writer has no use for that so-called "dispensational teaching" which removes a part of the Gospel and epistolary writings from the lamp and light of the Christian Church. To all such teachers we should say, "You leave me in the dark, even as the modernists do. How shall I walk if Jesus and Paul failed to tell us which of their sayings applied to me? No, thank you, I'll keep this light to show my path, for the Apostle Paul said that I was 'created anew in Christ Jesus unto good works,' and these are the very works Jesus and Paul talked about. I am enjoined to work these works while it is day."

And don't surrender your light to a "dispensational" teacher. He may be preaching and teaching a mere "gospel of convenience" which doesn't fit very well with Christ's teachings, and may have persuaded himself that "dispensational truth" excuses him and his hearers from following Christ and Paul.

Tampa, Florida.

LIFE'S RAILWAY TO HEAVEN

Life is like a mountain railway,
With an engineer that's brave.
We must make the run successful,
From the cradle to the grave.
Watch the curves, the fills, the tunnels,
Never falter, never fail.
Keep your hand upon the throttle,
And your eye upon the rail.

Cho.—Blessed Saviour, Thou wilt guide us,
Till we reach the blissful shore;
Where the angels wait to join us,
In Thy praise forever more.

You will roll up grades of trial,
You will cross the bridge of strife.
See that Christ is your Conductor,
On this lightning train of life.
Always mindful of obstruction.
Do your duty, never fail;
Keep your hand upon the throttle,
And your eye upon the rail.—(Cho.)

You will often find obstruction,
Look for storms of wind and rain;
On a fill, or curve, or trestle,
They will almost ditch your train.
Put your trust alone in Jesus,
Never falter, never fail.
Keep your hand upon the throttle,
And your eye upon the rail.—(Cho.)

As you roll across the trestle,
Spanning Jordan's swelling tide,
You behold the Union Depot,
Into which your train will glide.
There you'll meet the Superintendent,
God the Father, God the Son;
With the hearty, joyous plaudit,
"Weary pilgrim, welcome home."—(Cho.)

—Sel. by a Sister.

—o—

The greatest love that a parent can show to his child is to curb its evil tendencies.—J. P. Brubaker.

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

'TWAS A SHEEP . . .

'Twas a sheep, not a lamb that went astray
In the parable Jesus told;
'Twas a grown-up sheep that wandered away
From the ninety and nine in the fold.
And out on the hilltops and out in the cold,
'Twas a sheep that the Good Shepherd sought.
And back to the flock and back to the fold,
'Twas a sheep that the Good Shepherd brought.

Now, why should the sheep be so carefully fed
And cared for still today?
Because there is danger if they go wrong
They will lead the lambs astray.
For the lambs will follow the sheep, you know,
Wherever they wander, wherever they go.

If the sheep go wrong, it will not be long
Till the lambs are as wrong as they;
So, still with the sheep we must earnestly plead,
For the sake of the lambs today.
If the lambs are lost, what a terrible cost
Some sheep will have to pay.

—Selected.

—o—

SERMON OUTLINES

THEN AND NOW

By A. J. Metzler

I. Intro.: A comparison of the Apostolic Church and the Church today.
II. She was of one heart and mind. Acts 2:1; 4:32; 5:12.
III. She was filled and led of the Holy Ghost. Acts 2:4; 4:8, 31; 6:3, 8, 15; 11:24; 13:2, 4, 9, 52.
IV. She was a growing Church. Acts 2:41, 47; 4:4; 5:14; 6:7.
V. She had power to heal. Acts 3:1-11; 5:12, 16; 8:6, 7; 9:34; 12:5, 7; 16:25, 26.
VI. She was a persecuted Church. 4:3; 5:18, 40, 41; 7:54-60; 8:1-3; 9:1; 13:50; 14:19.
VII. She was active and bold in testifying for Christ. Acts 4:13, 20, 31, 33; 8:4; 13:2, 3.
VIII. She placed her members on a common level. Acts 2:44, 45; 4:32.
IX. She cared for her needy. Acts 6:1-6; 11:27-30.
X. She practiced fasting. Acts 13:2, 3; 14:23.
XI. She was a disciplined Church. Acts 5:1-11.
XII. She was a praying Church. Acts 2:1; 12:5.
XIII. She was a Christ-centered Church. (Illustrated by sermons recorded in Acts)
XIV. The world called such folks CHRISTIANS. Acts 11:26.
XV. Conclusion:
1. Measure Church today by each characteristic mentioned above. Pascal (1623-62.)
2. "Comparison Between Christians," Harvard Classics (Vol. 48 p. 378).

Scottdale, Pa.

BOOK OF HEARTS

The Communing Heart. (Psa. 4:4)
The Upright Heart. (Psa. 7:10)
The Whole Heart. (Psa. 9:1)
The Double Heart. (Psa. 12:2)
The Joyful Heart. (Psa. 13:5)
The Foolish Heart. (Psa. 14:1)
The Truthful Heart. (Psa. 15:2)
The Meditating Heart. (Psa. 19:14)
The Pure Heart. (Psa. 24:17)
The Troubled Heart. (Psa. 25:17)
The Fearless Heart. (Psa. 27:3)
The Strong Heart. (Psa. 27:14)
The Mischievous Heart. (Psa. 28:3)
The Broken Heart. (Psa. 34:18)
The Law-Abiding Heart. (Psa. 37:31)
The Disquieted Heart. (Psa. 38:8)
The Panting Heart. (Psa. 38:10)
The Zealous Heart. (Psa. 39:3)
The Persevering Heart. (Psa. 44:18)
The Clean Heart. (Psa. 51:10)
The Fixed Heart. (Psa. 57:7)
The Wicked Heart. (Psa. 58:2)
The Iniquitous Heart. (Psa. 66:18)
The Living Heart. (Psa. 69:32)
The Grieving Heart. (Psa. 73:21)
The Tempting Heart. (Psa. 78:18).

—Zion's Tidings.

CONSECRATION

Consecration of Strength (Psa. 29:1).
Consecration of Time (Psa. 90:1-17).
Consecration of Talents (Matt. 25:14).
Consecration of Money (Job 28:1).
Consecration of Friendship (Eccl. 4:9).
Consecration of Home Life (Acts 10:1-8, 17).
Consecration of School Life (Prov. 4:1, 13).
Consecration of Social Life (Rev. 3:14, 22).

—Christian Action.

THE TWO ROADS OF LIFE

Matthew 7:13, 14

I. The Road to Hell (v. 13).
1. The gate—birth (Psa. 58:3; Rom. 5:12).
2. The way—life (Rom. 3:23; Prov. 14:12).
3. The end—death (Rom. 6:23; Rev. 21:8).
II. The Road to Heaven (v. 14).
1. The Gate—Christ (John 10:9).
2. The Way—Christ (John 14:6).
3. The End—Christ (John 17:3).

—Wilbur Siddons in Moody Monthly.

—o—

THE PASTOR IN HIS STUDY

By T. K. Hershey

I. The Minister as a Student.—Jesus as an example.
1. The Christian minister is first of all a student; all followers of Christ are students.
2. The great name for the founder of Christianity was called MASTER; i. e., Teacher: and those who bear His name are disciples; that is, a student, a learner.
3. Jesus said the disciples must be as their Master; that is to say, the student must become a teacher. It is the same as saying that the student must be a teacher. That is why he studies, that he may teach.
4. Jesus Himself was a learner before He was a Teacher.
a. Found Him in the Temple, sitting in the midst of the teachers, both hearing them and asking questions. Luke 2:46.
b. He then went about in all Galilee, teaching in their synagogues and preaching the Gospel of the Kingdom. Matt. 4:23.
c. As a teacher His disciples came unto Him, and He opened His mouth and taught them, saying, etc.
d. To those He sent forth, He said, "Freely ye have received, freely give."
5. Conclusion: He who teaches must first be a student, and he studies that he may know how and what to teach.

II. Make Disciples.
1. Make them teach:
a. Jesus said, "Go ye into all the world, and MAKE DISCIPLES of all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Teaching them," etc., etc.
b. Disciples were first to "make," then to teach. That is to say, first enlist, enroll, then instruct.
2. Their desire:
a. Folks do not become disciples because they are fully instructed, but because they desire to be instructed.
3. Patient student:
a. The minister is a leader of men, an organizer, and should be an inspirer of spiritual activities, a counsellor, and to be a man "throughly furnished unto all good works." To do so he should be a faithful, patient student.
4. What he should know:
a. He must know books, he must know men, he should be familiar with the experience of the world—what is going on. He must know his Bible and, most of all, he MUST know God. He must know what the New Birth is, etc.
5. The day is past:
a. To think that all that is necessary is to open our mouths, and God will fill them. That is what the Bible says God will do when we are brought before magistrates, etc., and is no justifiable excuse for not studying.
6. Isaiah and Paul:
a. Why is it that more of the Word has come to us through Isaiah and Paul than through other men? Might it be that their minds were more fitted to receive sublime truths, than were the minds of others, or was it because they were better fitted or prepared for such mediumship?
7. Inspiration, the essential thing:
a. Naturally all study would be worthless without the inbreathed Spirit. Inspiration is after all the more essential.
b. Yet life is never without a form. That is illustrated in Christ and the Word The Word took upon itself a form.
c. The musician may be inspired; but unless he has studied music, he cannot teach his inspired thoughts to others
d. The poet may be inspired; but to put out his inspired poetry, he must be prepared intellectually. So it seems to be with the preacher—or is there a difference? Can a preacher preach by inspiration without studying?
e. The grace of God is not given us to relieve us of our responsibility, but to supplement our powers and to stimulate our activities.
f. So let us then STUDY. That is essential, the most essential (apart from the work of the Holy Spirit) for the preparation of the work of the ministry.

—o—

Thankfulness is the tune of angels.—Edmund Spenser.

SERMONETTES

(James 3:5-9)

Collected by J. G. K.

Discretion of speech is more than loquence.

It is much easier to be critical than o be correct.

A fault-finder does a lot of work for he devil for nothing.

Knocking folks like knocking engines need some adjustment.

Those who are long on tongue are usually short on sympathy.

The law was given by one tongue but grace was given in the language of very nation under heaven.

That which lies in the well of the ongue will come up in the bucket of peech.

A deceitful heart and a lying tongue re twin evils.

If God had intended that we should alk more than hear, He would have given us two mouths and only one ear.

When we try to pull another one lown it is evident we are below him.

Ofttimes wounds inflicted with a nife are easier to heal than those inflicted by a sharp tongue.

If we start thrashing others we are pt to get thrashed ourselves.

It is not our business to criticize our ulers but according to the Bible we are o pray for them.

One of the hardest things on earth to old is an unruly tongue.

The one who readily finds fault with thers usually has plenty of them himself.

There is no runaway more spectacular han that of an unbridled tongue.

Mansions in the skies are not built by nud flung at others.

Those who are helping humanity onvard and upward are not those who ind fault but those who encourage.

Thanks be to God who is ever ready o help human beings bridle their ongues and use them to the praise of Him who created them.

Atglen, Pa.

WHAT PREACHING SHOULD BE

Reverential before God, "before whom stand."

Informational for man's mind.

Inspirational for man's soul and spirit.

Providential for man for that specific ime.

Evidential, meeting man's doubts and ears.

Prudential, not giving unnecessary offense.

Confidential and personal, spoken as nan to man, from God, not a mere ormal reading or recital. In other vords:

Be a preacher of the Word, not a olitician.

Be a practicer, not a theoretician.

Be a teacher, not a diplomat.

Be a gospel proclaimer, not a compromiser.

Be a condemner of sin, not a condoner of evils.

Be a soul-winner, not a "world-winner."

Be a peace-maker, not a trouble-maker.

Be a positive preacher, not a negative affirmer.

Be a servant of God, not of mere man's opinion.

Be a spiritual preacher for men's salvation, not a social service man.

Be a separated man, not "a worldly good mixer."

Be a witness of God, from God, and for God; and not a waster of time by needless arguments and carnal departures from His Word!—From Christian Life Missionary. Sel. by R. S. Burkholder.

THE BORN LEADER—AND OTHERS

Perhaps it is not doing too much violence to a certain well-known sentence from Twelfth Night to say that some leaders are born, some achieve positions of trust, and some have responsibilities thrust upon them. Even such a facetious listing of the paths to power should serve to indicate something of the problems faced by the one who would lead.

Take the matter of how a leader should lead. Should he be more of the hard executive, or should he be as one of his men? Think of great Xerxes, reported to have sent slave warriors into battle at the threat of the lash. How different the conduct of the Greek leaders, or of David in the days he was hunted by Saul.

Thus another school of thought stresses the very opposite of the Persian system. It is now being said that no officer in an army is really competent unless he can do anything which he might require of the men under him, and do it better! This is direction or leading by means of example.

It is doubtful if the born leader is too conscious of the techniques regarded as effective. His conviction, and his determination to get the task done, are sufficient to lead him to bend all his energies toward accomplishment. He is not much interested in vacations nor overly concerned about pay. He is seldom conscious of any health problem. All that matters is the progress of the kingdom.

This is why born leaders are the real leaders. They may not even think of themselves as leaders. Usually they are humble folk unconscious of their power over others, and so doubly effective. Those who achieve position, or who have great responsibilities thrust upon them, may or may not be successful as leaders. That depends upon their real abilities.

But whoever leads, or tries to lead, takes upon himself tremendous responsibility. It is said that blind leaders of the blind soon all land in the ditch. Mistaken leaders may work tremendous havoc, as did Saul when he felt he was doing God's service by persecuting the Christians. But the prophet who forges ahead simply because he cannot be content to do otherwise furnishes the vision which saves a people.—Gospel Messenger.

PREACHING

On a certain occasion Gladstone said: "One thing I have against the clergy, both of the country and in the towns. I think they are not severe enough on congregations. They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their hearts and bring up their whole lives and actions to the bar of conscience. The class of sermons which I think are most needed, are of the class which once offended Lord Melbourne. He was seen coming from church in the country in a great fume. Finding a friend, he exclaimed, 'It is too bad. I have always been a supporter of the church, and I have always upheld the clergy, but it is really too bad to have to listen to a sermon like that we have heard this morning. Why, the preacher actually insisted upon applying religion to a man's private life!' But that is the kind of preaching which I like best, the kind of preaching which men need most, but it is, also, the kind of which they get the least."—Selected.

"BECAUSE THOU HAST NOT GIVEN HIM WARNING; HE SHALL DIE . . ."

Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness that he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.—Ezekiel 3:20, 21.

Herein are presented potentially, both damnation and salvation, for both the preacher and his people; and in each case the results are determined by individual conduct. First, the preacher's salvation or damnation is determined by his faithfulness or unfaithfulness in warning his people against the fatal results of sin. (Lay members, as well as Christian workers and teachers have

(Continued on page 764)

FOR OUR SHUT-INS

"KEEP ME, O MY BLESSED JESUS"

Selected by Rebecca Blosser

Keep me, O my blessed Jesus,
In the path that I should go;
Grant that I may keep Thy precepts,
And Thy perfect will may know.
Though a weak and mortal creature,
Fain would I Thy help implore;
Knowing 'tis through Thee I conquer,
Thee alone I will adore.

Often would I be discouraged
When reverses here I meet,
When temptations round me hover,
When my toils are aught but sweet.
Then on Thee my thoughts I center,
Think of Thine unbounded love,
Of Thy sufferings to release us,
Of Thy bounteous stores above.

Though I never earned the blessing
He is richly pouring down;
Nay, but rather I'm deserving
For my deeds a righteous frown.
Yet on me He looked with pity,
Offered free to make me whole;
I could do no more than, trembling,
Say, "Lord, take me, save my soul."

And I strengthened feel in weakness,
When I know that God is nigh,
To prepare a mortal creature
For a home beyond the sky.
Then my heart bounds with rejoicing,
And my soul feels strong in Thee:
Thus I labor in His service
Till I reach eternity.

Archbold, Ohio.

—o—

LIFE'S DISAPPOINTMENTS ARE VEILED LOVE'S APPOINTMENTS

The thing is from me.—I Kings 12:24.

My child, I have a message for you today; let me whisper it in your ear, that it may gild with glory any storm-clouds which may arise, and smooth the rough places upon which you may have to tread. It is short, only five words, but let them sink into your inmost soul; use them as a pillow upon which to rest your weary head. This is from Me. Have you ever thought of it, that all that concerns you, concerns me too? For, "he that toucheth you, toucheth the apple of mine eye" (Zech. 2:8). You are very precious in my sight (Isa. 43:4). Therefore, it is my special delight to educate you. I would have you learn when temptations assail you and the "enemy comes in like a flood," that this thing is from me, that your weakness needs my might, and your safety lies in letting me fight for you.

Are you in circumstances surrounded by people who do not understand you, who never consult your taste, who put you in the background? This thing is from me. I am the God of circumstances. Thou camest not to thy place by accident, it is the very place God meant for thee. Have you not asked to be made humble? See then, I have placed you in the very school where this lesson is taught; your surroundings and companions are only working out my will.

Are you in money difficulties? Is it hard to make both ends meet? This thing is from me, for I am your purse-bearer and would have you draw from and depend upon me. My supplies are limitless (Phil. 4:19). I would have you prove my promises. Let it not be said of you, "In this thing ye did not believe the Lord your God" (Deut. 1:32).

Are you passing through a night of sorrow? This thing is from me. I am "the man of sorrows, and acquainted with grief." I have let earthly comforters fail you, that by turning to me you may obtain everlasting consolation (II Thess. 2:16, 17).

Have you longed to do some great work for me and instead have been laid aside on a bed of pain and weakness? This thing is from me. I could not get your attention in your busy days, and I want to teach you some of my deepest lessons. They also serve who only stand and wait. Some of my greatest workers are those shut out from active service, that they may learn to wield the weapon of all-prayer.

This day I place in your hand this pot of holy oil. Make use of it freely, my child. Let every circumstance that arises, every word that pains you, every interruption that would make you impatient, every revelation of your weakness be anointed with it. The sting will go as you learn to see me in all things.—Selected by a Sister.

—o—

EXPRESSION OF THANKS

We wish to thank all the kind friends for sending cards, flowers, etc., during a recent illness. "Have you had a kindness shown, pass it on."

Emma Shetler, Atglen, Pa.

We wish to express our sincere thanks and appreciation to the many friends of our dear husband and father, Milo M. Kempf, for their kindness and sympathy extended to us in this sad hour of bereavement.

Mrs. Milo M. Kempf and family,
Mt. Pleasant, Iowa.

Dear Christian Friends: I want to thank you all for the way you remembered me during and since my hospital experience. Only such as have had the experience know how such remembrances encourage one in affliction. The Lord has been good to me. It has now been three months since I left the hospital; am improving nicely. I am grateful to God for His tender care over me. I have received blessings while going through these trials, that I would otherwise not have gotten. The Lord has great blessings for us, if we will but give ourselves into His hands. It has now been fifteen months since sickness overtook me, but the time does not seem that long. I am glad that the Lord supplies all our needs.

Mrs. B. B. Zimmerman,
Florin, Pa.

—o—

JUST A LETTER

By Roy Martin

They received a letter, "Which when they had read, they rejoiced for the consolation" (Acts 15:31). This, I am sure, would be the testimony of many or all of our shut-in friends and members.

It is indeed a comforting thought to know there are friends and loved ones who are sharing the burdens of those who are resting under the hand of affliction, by their cheerful letters, visits and prayers. My dear readers, those of you who have sometime in the past been denied the privilege of going to the house of the Lord for a season because of affliction, can only know the sunshine a letter brings to the sick-room.

The next time you go to the house of the Lord and are sitting under the sound of a Gospel message, take some shut-in friend along with you—in thought. For their benefit jot down the text and important thoughts. When you get home, sit down and write to your friend "Just a Letter," telling of the services, who conducted the devotional services, the scripture read, who delivered God's message, the text, and some impressive thoughts. Include in your letter also some of the everyday happenings of life: the little things, the big things, things concerning the community or home life or whatever you think would be of interest to the one to whom you are writing.

A letter of this kind may seem very insignificant to the writer, but to the receiver these are priceless gems. Those who are spending their time in hospitals or on their beds at home, do miss the fellowship found only in the house of the Lord with the brethren and sisters.

In this day and age in which we live, when we are asked by the officials of our land to conserve the miles on our rubber-tired cars, let us do more visiting by mail. You cannot always find time to visit the sick and we cannot all "sing like angels or preach like Paul," but we can surely write a letter or send a card with a "God bless you" on it.

(Continued on page 764)

Sunday School Lesson

Theme for the Quarter: Studies in the Christian Life

XI. VALUE OF THE CHURCH

Lesson for Dec. 13, 1942.—Matt. 5:13-16; Mark 12:13-17; I Pet. 2:13-17.

Golden Text.—Ye are the salt of the earth. . . . Ye are the light of the world.—Matt. 5:12, 13.

Introductory.—Why the Church? This question is ably and conclusively answered in the lesson text before us. Everything that God has provided for man (including the Christian Church) was called into being for a specific purpose. They who have a desire to know and to do the will of the Lord may find in the Christian Church a treasure of incalculable value, both for themselves and for those who, through their influence and labors, have been won for Christ our Lord and Redeemer. We reverence the Church, as we do all other institutions which God has called into being for the welfare of man, both here and hereafter.

Christianity a Preservative Influence (Matt. 5:13-16).—This, the opening thought of the Sermon on the Mount, credits the people of God on earth with two specific things: (1) "Ye are the salt of the earth;" (2) "Ye are the light of the world." In the days of Noah the human family (with the exception of Noah and his family) was destroyed in the flood because there were not enough righteous people there to preserve it. The same can be said of Sodom and Gomorrah. Other illustrations might be cited. Again, the world may see in the lives which Christian people live what it means to be a true child of God and what the exact interpretation of the Word of God is. As the salt of the earth and the light of the world, the Christian Church has a mission in the world which should be faithfully carried out.

But a mere profession of Christianity is not enough. It is **possession**, not mere **profession**, that God is calling for. "If the salt have lost its savor, wherewith shall it be salted?" In a similar manner, a light is made to put on a candle stick, not to be placed under a bushel. What we want is real salt, real light; not a counterfeit of these two outstanding Christian qualities.

Our Just Dues (Mark 12:13-17).—The Pharisees and the Herodians were natural enemies. But they had one thing which they had in common, and that was opposition to Christ. They sent messengers to Christ, and tried to entangle Him in His talk. They showed him a coin that had Caesar's image on it. Then the question was, "Shall we give, or shall we not give?" In other words, "Is it lawful to give tribute to Caesar?" Jesus knew that it was their hypocrisy, not a desire to know what they ought to do, that prompted this question. "Bring me a penny," He demanded. "Whose is this image and superscription?" They answered Him, "Caesar's." That settled it. Christ laid down a fundamental Christian principle and duty, saying, "Render to Caesar the things that are Caesar's, and to God the things that are God's." It was these hypocritical schemers, not Christ, who were entangled in their talk. The old quarrel between the Pharisees and Herodians was still theirs. As for Christian people, it is right that we pay our just dues, our taxes, whether they belong to God or to Caesar. In our day, conscientious Christian people are the most substantial citizens that any nation may have. Happy that nation which models its laws after the higher law of God.

Submission to the Higher Powers (I Pet. 2:13-17).—Peter here gives the identical teaching that Paul gives us in the thirteenth chapter of Romans. A ripe field for meditation along this line is that connected with the Bible doctrine of nonresistance. The Bible specifically teaches it, both by our Lord the Prince of Peace and by His disciples. Christ teaches Peter that "they that take the sword shall perish with the sword." Paul reminds us that "the weapons of our warfare are not carnal, but mighty through God." But none of these sayings conflict with the idea of being submissive to constituted authority whether secular or spiritual. In this we have a conspicuous example in Christ. He Himself declares, when about to be put to trial, that He might have called to His assistance more than twelve legions of angels of heaven; yet He did not so much as lift His finger in His own defense; He was submissive. The same apostles who declared that "we ought to obey God rather than men" were submissive to the powers that be, all but John dying the death of a martyr rather than to defend themselves by carnal force. It is not necessary to belong to the "War-resisters' League" to remain true to the nonresistant faith, no matter what hardships and persecutions may be heaped upon us. "For so is the will of God that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king." Our strongest weapons are those belonging to "the whole armour of God" (Eph. 6:10-18), living a righteous life, being submissive to the powers that be in heaven and on earth.—K.

Bible Meeting Topic

FULFILLING THE GREAT COMMISSION—RURAL DISTRICTS.—
Acts 8:26-40.

Topic for December 13

MOTTO

"Witnesses unto Christ."

OUTLINE STUDY

I. Neglected Rural Districts.
1. Spiritual poverty.
   a. Dearth of Bible teaching.
   b. Without regular Church fellowship.
   c. Without shepherd care.
   d. In bonds to sinful habits and practices.
2. Natural poverty.
   a. Due to poor opportunities.
   b. Sometimes due to sinful habits of life.
   c. Depriving of educational advantages.

II. Helping with the Message of Life.
1. Holding preaching appointments.
2. Locating workers.
3. Conducting Sunday school and Bible school.
4. Establishing churches with shepherd care.
5. Supplying wholesome literature.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Witness."**
2. How to Help in Neglected Places.
   a. Pray for them.
   b. Send them Bibles and good literature.
   c. Send them teachers and preachers.
   d. Help the poor with food and clothing.

For Seniors.
1. Natural Circumstances and Conditions in the Rural Districts.
2. Spiritual Conditions and the Causes.
3. What Can Be Done for Them.

PERSONAL THOUGHT

There is no service so humble but God will own it if it is done in His name for the salvation and uplifting of souls.

SEED THOUGHTS

Small Beginnings

A traveler through a dusty road strewed
acorns on the lea;
And one took root and sprouted up, and grew
into a tree.
Love sought its shade, at evening time, to
breathe its early vows;
And age was pleased, in heat of noon, to bask
beneath its boughs;
The dormouse loved its dangling twigs, the
bird sweet music bore;
It stood a glory in its place, a blessing
evermore.

A little spring had lost its way amid the grass
and fern,
A passing stranger scooped a well where
weary men might turn;
He walled it in, and hung with care a ladle
at the brink;
He thought not of the deed he did, but
judged that men might drink.
He passed again, and lo, the well, by summers never dried,
Had cooled ten thousand parching tongues,
and saved a life beside.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions ..... John R. Mumaw
Christian Doctrine ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

Printed in U. S. A.

THURSDAY, DECEMBER 3, 1942

Field Notes

A Bible conference is planned for the Clarence Center, N. Y. Mennonite Church over this coming week-end.

* * *

Brethren J. M. Nissley of Altoona, Pa., and E. J. Berkey of Oronogo, Mo., were the guest speakers at an all-day Thanksgiving service in Lancaster, Pa.

* * *

Bro. C. Z. Martin, superintendent of the Columbia, Pa., Mission, filled the pulpit at the Chicago Mission, both morning and evening, on Sunday, Nov. 22.

* * *

The week-end conference planned to be held at the Weaver Church near Johnstown, Pa., has been postponed a week and is to be held, D. V., Dec. 12-13. M.

* * *

The former Mennonite Mission station of Dillerville, Lancaster, Pa., will be located at 204 7th St., in Lancaster. A church building at that place is now being erected. J. M. N.

* * *

If plans carried, Bro. Fred Brenneman of Hesston, Kans., is engaged in evangelistic services Nov. 27 to Dec. 6 at the Bethel Springs Church near Culp, Ark. Prayer helpers are needed. H.

* * *

Baptismal services were held Nov. 25 at the East Zorra Central Church in Ontario when twenty-five young souls were added to the Church. Let us pray that they may all be steadfast to the end. Y.

* * *

Bro. J. M. Nissley of Altoona, Pa., closed a series of meetings at the Otelia Church near Mount Union, Pa., on Tuesday night of last week, with ten public confessions as one of the results of the meeting.

The annual Christmas song service in the Souderton, Pa., Mennonite Church is scheduled to be held Dec. 13, at 2 P. M., with Bro. J. D. Graber as the guest speaker. A. S.

* * *

The dedication of the Lancaster Mennonite School was held on Friday, Nov. 27. The meeting was in charge of Bro. Noah Risser, and the dedicatory sermon was preached by Bro. John E. Lapp. J. M. N.

* * *

Change of Address.—I. Mark Ross from Wichita, Kans., to Hesston, Kans. Bro. Ross, while attending school at Hesston College, is still taking care of his work as superintendent of the Wichita Mission.

* * *

The monthly Bible meeting at Columbia Mission will be held Dec. 6, with Bro. Charles Hostetter of Manheim, Pa., and Bro. Nevin Bender of Greenwood, Del., as instructors. A helpful program has been prepared.

* * *

Bro. J. D. Graber, missionary on furlough from India, is expected to be with the Pottstown, Pa., Mennonite Mission for a missionary conference Saturday evening and all day Sunday, Dec. 5 and 6. E. G. K.

* * *

The fiftieth anniversary of the founding of the Mennonite Home Mission in Chicago is to be held Dec. 6, at 2:30 P. M. Among the speakers will be Bro. A. H. Leaman, for many years the superintendent of the Mission. R. Y.

* * *

An interesting week-end Bible conference is reported from the Sharon Mennonite Church near Plain City, Ohio. In connection with this meeting a communion service was also held on Sunday, Nov. 29, with Brethren S. E. Allgyer and A. J. Metzler in charge.

* * *

Bro. John P. Duerksen, a teacher at Hesston College, was ordained to the ministry on Thanksgiving morning, the brethren Milo Kauffman and Harry A. Diener officiating in the service. Bro. Duerksen left that same evening for Galax, Va., where he will be director of a C.P.S. camp. M. K.

* * *

The evangelistic meetings at the Kansas City Mission, conducted by Bro. E. W. Kulp, Bally, Pa., closed Nov. 19. There were nine responses of people who signified their desire to serve the Lord, and several reconsecrations. The congregation was enriched by the messages from the Word. Y.

* * *

A crowded house and active interest on the part of the listeners, gave evidence of the spiritual status of the brotherhood in Juniata and Snyder counties, Pa., as they were gathered for an all-day Thanksgiving service in the Susquehanna Mennonite Church near Port Trevorton, Pa.

* * *

The congregation at Bethel Springs near Culp, Ark., was gladdened by a visit from the Earl Buckwalter family of Hesston, Kans., over the fore part of Thanksgiving week. Bro. Buckwalter is President of the Missouri-Kansas Conference Mission Board. H.

* * *

Bro. F. J. Gingerich of Canby, Oreg., recently spent a few days in southern California. During this time he conducted communion services in Los Angeles and filled one appointment in the North Pomona Mennonite Church. His services were much appreciated. D. H. B.

* * *

A brother writes us from Canton, Kans.: "In the afternoon session of an all-day meeting on Thanksgiving day, at the close of a series of meetings at the Spring Valley Church conducted by Bro. Nelson Kauffman of Hannibal, Mo., we were glad for the presence of Brethren Lawrence Horst, Mark Ross, and Harry Diener."

* * *

A brother writes us from West Liberty, Ohio: "Our meetings with Bro. C. F. Derstine wielding the sword closed at the Oak Grove Church on Sunday morning, Nov. 22, and opened the same evening at the Bethel Church with an overflowing crowd. Interest and attendance were very good at Oak Grove, and we trust will continue throughout the entire series. There have been a few confessions."

* * *

December 3 to 6 is the time set for the annual Bible conference at the congregation at Springs, Pa. Bros. Stanford Mumaw, Dalton, Ohio, and Jesse Short, Archbold, Ohio, are to be the instructors. Bro. Short will continue with a series of meetings at the same place from Dec. 7 to 13. The invitation is extended to all who can to enjoy this spiritual feast with the Springs brotherhood. F. L. M.

* * *

An important meeting was held at Scottdale on Thursday and Friday of last week, attended by representative brethren from several of our nonresistant churches. Their purpose in being here was to foster the nonresistant faith by means of the printed page. They have in mind the publication of a booklet on this subject, setting forth the Scriptural teachings bearing on nonresistance. A fuller explanation, by Bro. H. S. Bender, will appear in article form in next week's Gospel Herald. Among those taking part in the meeting were the Brethren S. F. Coffman, Vineland, Ont.; Jesse W. Hoover, Philadelphia, Pa.; Shem Peachey, Springs, Pa.; Ernest J. Bohn, Souderton, Pa.; H. S. Bender, Goshen, Ind.

Correspondence

BEEMER, NEBR.

Greetings of Christian love to all Herald Readers:—The Lord has been very good to us here as a congregation. We have been blest with the most bountiful crop that we have had for a long time and we have enjoyed a very pleasant summer and autumn season. The good Lord has also shown us His mercy and favors by kindly sparing our lives and blessing us with many spiritual blessings in heavenly places in Christ.

A very impressive baptismal and communion service was held here today. Nine young boys were received into the church by water baptism and also a Christian young woman from another congregation. Our prayer is that they may all remain faithful unto the Lord so that it might be well with them in this life and in that which is to come and that they might be a blessing to their fellow men and to the cause of Christ Jesus.

Bro. J. E. Zimmerman gave us some very inspirational messages at this time and also officiated in the ceremonies. Also at this time a sister who had lost out in her Christian life was reinstated. May we remember her in our prayers.

We had been looking forward to our annual Bible Conference which was to be held this fall and were quite disappointed that it had to be postponed on account of the gas and tire situation. Sam Oswald.

PETERSBURG, ONTARIO

Greetings in Jesus' Name: — Baptismal services were held at the Wilmot-St. Agatha Church Nov. 15, when 20 young people sealed their vows to God in holy baptism. One young boy could not be present on account of illness. He will be baptized later, as soon as health permits.

Communion services were held at the Steinman Church Nov. 22, and will be held at the St. Agatha Church Nov. 29, the Lord willing, our bishop, Bro. M. O. Jantzi, officiating.

Missionary day was observed Nov. 22 at the St. Agatha Church with the children taking part in songs and Gospel services. May the Lord richly bless all His adherents.

Nov. 22, 1942. J. B. Swartzendruber.

NEW PARIS, INDIANA

(Salem Congregation)

Dear Herald Readers:—The last several weeks have brought inspiring meetings to our church.

Nov. 1, an all-day Sunday-school meeting was held here with Nappanee, Yellow Creek, and Salem participating.

The next Sunday we were glad to have Bro. and Sister Ebersole and children and Sister Mertz and daughter Edna of Ft. Wayne with us for a mission meeting. Sister Ethel Davidhizar told some of her experiences while teaching summer Bible school in a neglected rural community. Bro. Ray Yoder gave a short talk, Sister Edna Mertz had children's meeting, and Bro. and Sister Ebersole told of their work in Ft. Wayne and challenged us to work in God's harvest.

This is the time of year when communion is held in most of our congregations. We miss our bishop, Bro. Ray Yoder, when he is gone, but we are glad for the consecrated service of our minister, Bro. Francis Freed.

Anyone who can do so is invited to attend our revival meetings, which will begin about Dec. 23. Bro. Joe Neuhouser and Bro. Percy Miller are planning to be with us. If conditions permit, we expect to have a Bible conference in session during the same week. These promise to be worth-while meetings.

Nov. 22, 1942. Cor.

TISKILWA, ILLINOIS

(Willow Springs Congregation)

A friendly greeting to all:—We have many reasons to be thankful to our heavenly Father for the blessings we are continually receiving from our Creator. A very bountiful corn crop has again been harvested.

Nov. 8, we observed communion. On the following Sunday, Nov. 15, we had our missionary day program, with Bro. and Sister Raymond Yoder of Chicago Home Mission as the speakers. A very interesting and profitable time was had in an all-day service. Bro. Yoder's also brought with them four young people who have been going to the country as fresh-airs and who have given their hearts to the Lord Jesus. Each one of the four—two boys and two girls—gave a short testimony of what going to the mission in Chicago and to the country has meant to them. They are to be received into the Church by water baptism on Dec. 6, the 50th anniversary of the opening of the Home Mission in Chicago.

Last Sunday Bro. and Sister Leo Egli were received into the Willow Springs congregation by letter. They recently came here from Hopedale, Ill. We give them a hearty welcome to our church and community.

All the C.P.S. boys who were at Camp Henry (which was 19 mi. from our place of worship) have been transferred to the Camp at Downey, Idaho, or sent east on detached service in hospital work. Cor.

GREENCASTLE, PA.

Greetings in the name of Jesus:—Perhaps some of you will be interested in reading a letter from this congregation.

On Sunday, Nov. 15, votes were taken for a minister to assist in the preaching of the Gospel in this bishop district. Five brethren were voted for by the congregation. Thursday evening, Nov. 19, the lot was cast in the presence of a church well filled with interested, praying worshipers from here and various near-by congregations. The lot fell on Bro. Abram Baer of Maugansville, Md. Bro. Baer has been superintendent, for the past several months, of the Hagerstown mission. He is a grandson of the late Pre. Henry H. Baer, and Sister Baer is a granddaughter of our bishop, Bro. George S. Keener.

With them go the prayers and best wishes of their many friends and especially those whom they are called upon to serve. We request for them the prayers of all Herald readers that they may be "burning and shining lights" in a dark world "holding forth the word of life," with the power of the Holy Ghost.

Dec. 8-15 is the time set for a series of meetings in the Cedar Grove church, D.V. Bish. C. F. Derstine of Kitchener, Ont., has been secured as evangelist. Will you pray, dear reader, for a mighty outpouring of the Holy Spirit to be manifested among us, that the church may be strengthened in the faith and that the many unsaved souls about us may be snatched as "brands from the fire"? This is your invitation to attend the meetings. John F. Grove.

HAVEN, KANSAS

(Yoder Congregation)

Dear Christian Friends:—At this Thanksgiving season we are grateful to our heavenly Father for His unstinted blessings, both temporal and spiritual. Last evening the children and young folks gave the missionary day program. This had been put off one week on account of our revival meetings which were held from Nov. 8 to 18. Bro. P. A. Friesen, Denver, Colo., was our evangelist. We praise the Lord for the spiritual feast. Sixteen young children confessed Christ and one adult renewed her vows. May we pray much for these who responded to Christ's call.

On Sunday afternoon, Nov. 1, the young folks and parents appreciated timely talks from Bro. and Sister Fred Brenneman in separate meetings. We have some problems because of the war. But we **may** rest in this promise, "Casting all your care upon him, for he careth for you."

Nov. 23, 1942. Elizabeth Yoder.

PALMYRA, MO.

(Pea Ridge Congregation)

We are enjoying refreshing messages from the Lord. God is good to us in making possible a series of meetings, even though the first attempt was interrupted. Bro. Earl Showalter of La Junta, Colo., had begun winning our hearts anew to God's Word, but was called away. His father went to be with the Lord. We were so sorry for Bro. Showalter and, too, because we had such a splendid spiritual feast before us which then seemed to be taken away.

Now the Lord is very good to us in giving us the Bread of Life through Bro. John Yoder, Cherry Box, Mo. We are very glad he could come.

We did not know of anyone who could come and preach the gospel for us when Bro. Showalter left, but when God closes one door He opens another. It is good to wait upon the Lord. We desire a revival, one that begins in our own hearts.

May we be cheerful, loving witnesses for Christ and helpful servants to our fellow men.

Nov. 24, 1942. Cor.

NEW DUNDEE, ONTARIO

(Blenheim Congregation)

Greetings in Jesus' Name:—We have many reasons to thank our heavenly Father for the many blessings, both temporal and spiritual, which He has bestowed upon us.

Sept. 6, we had our communion service and,

(Continued on page 765)

Miscellaneous

MY MOVING TENT

By Menno Smith

This moving tent in which I spend
My earthly life till it shall end,
A life to live where toil and care
Is always present everywhere.

Some days have brought me joy and cheer,
While others came, were sad and drear;
And some I've had that brought me gain,
And some were laden with much pain.

When six days' labor passed around
With added care, some weeks I found,
Were drawing hard upon my strength,
Yet day by day to work I went.

And then the day which I call best,
Would come around and give me rest;
Help brighten up the other days,
In very many different ways.

And so the weeks and months and years,
Kept passing by in regular spheres;
And kept increasing till at last,
They put me in the aged class.

But still this tent I occupy
Keeps changing as the years go by;
And gives way under stress and strain,
As gradually its strength doth wane.

It's also showing signs of wear,
Not much on hand to make repair;
When from this tent I must take leave,
I hope a mansion I'll receive.

Maple, Ontario.

—o—

SERVING CHRIST IN ALL THINGS

By Lydia Weaver

(A paper read before a young people's meeting in Mellinger's Church near Lancaster, Pa., and by request was submitted for publication.)

To know Christ is to love Him; to love Him is to serve Him. This call to serve Christ comes not only to a few of God's children, but every individual (whether young or old) has a call to serve in some sphere.

Sometimes we do not hear the call because we are looking for some special call (as had the apostle Paul, or as Moses and Isaiah in the Old Testament). These three men had the privilege of beholding in part the glory of the Infinite One when they received their call to service. We need not wait for a call such as they had. Every lost soul in your community is a call to service. Every need that arises, every opportunity that presents itself, is a call to service. The command of Christ, "Go ye into all the world, and preach the Gospel to every creature," is a call to all. We occupy one small corner of this world. We may serve Christ in that small corner.

Or we may not hear the call because we are looking for some special service, some large field of labor, but Christ needs servants in His vineyard who are willing to serve Him in the smallest tasks of life.

Blessedness of Christian Service

Apart from the joy of salvation, there is no greater joy the Christian can experience than to be in the service of our Master. If we really appreciate our salvation and realize what Christ has done for us in leaving His home in glory and coming down into this world of sin, taking upon Himself flesh and blood that He might die the death of the cross and thereby reconcile us to God, we will gladly render unto Christ faithful service.

It was when the apostle Paul came face to face with Christ on the Damascus road, when he truly saw the Christ, that he cried out, "What wilt thou have me to do?" This is true today. If we have had a real experience of salvation, really come face to face with Christ, we will voluntarily ask, "Lord, what wilt thou have me to do?"

If we have no desire to be of service for our Master, it seems to me there is something lacking, or we do not appreciate our salvation as we should. We need then to get a new vision of Christ on the cross, a new vision of the Son of God, hanging, bleeding, dying on the cross of Calvary—He, the sinless One, taking your place and mine. He who knew no sin yet was made sin for us, that we might be made the righteousness of God in Him. We need to draw near the Cross continually that our vision of our Saviour may not grow dim, that it may have that constraining effect upon our lives as it did in the life of the apostle Paul, when he said, "The love of Christ constraineth me."

If we serve Christ because we feel it our duty or are under obligation to do so, we will miss the joy and blessing. The blessings are rich to those who serve Him out of love, considering what He has done for them.

Christ Our Lord

If we accept Christ as our Saviour, we must also accept Him as our Lord, or King of our lives. We are saved to serve. If we own Him as King, then we owe our lives to Him and can be called on for service at any time or place.

Let us realize too, we are not our own. Paul says in I Cor. 6:19, 20: "Ye are not your own for ye are bought with a price, therefore glorify God in your body and in your Spirit which are God's." We have been bought with the precious blood of Christ; therefore He has a claim upon our lives, just as our government has upon the young men today, to serve wherever they are called.

After we have come to the place that we are willing to serve Christ, the question arises, Just where and what shall I do?

I believe there are many discouraged young people, older ones as well, who somehow feel they have no part in the service of their Master, because they are unable to teach a Sunday school class, or take part in some other public meeting. But this is not true. Everyone has a part in His service. If we are true servants of Christ, it will touch every sphere of our life. It is blessed indeed to know we can serve Christ in all things and at all times.

Our "Reasonable Service"

Paul says in Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Paul says, Present your bodies or your every faculty unto God. Our tongue and mouth, then, are not the only members we are to present unto God for service. How few indeed would be Christ's servants if only those who are able to teach and preach could serve Him. He desires our hands, our feet, our entire being to be presented unto Him for service. We serve Christ as we serve one another. We may take Christ as our example. He was not always preaching and teaching, but it is said of Him that He "went about doing good."

So often you hear that there is nothing I can do, but there are opportunities on every hand if we but look for them. There are those who need food or clothing, some who need help in other ways. It may only be a kind word or a cheery smile. Every deed done in the name of Christ will be recognized by Him, as we have in Matt. 25. "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Then the righteous ask, When did we do these things unto you? Christ answers, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The most humble service does not go unseen. In Matt. 10:42 we read, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Let us serve Christ in the small things of life though unseen by man. It will be noticed by God.

As I said before, serving Christ in all things touches every walk in life, every sphere wherein we find ourselves.

The home is a large field wherein you may serve Christ. I once heard a mother say that when she was a young girl her desire was to be a missionary, but God called her to serve Him by being a mother in a home. She served Him faithfully there and implanted within her children the desire to serve their Lord. Fathers and mothers have a wonderful opportunity in bringing up their children in the fear of the Lord.

bringing them up to be pure and noble young men and women, implanting within them by example and precept that which is good and true. Possibly fathers and mothers do not consider this as service rendered unto Christ. But Paul in his teaching on the duty of the home in Col. 3 says, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." If your service in the home is rendered faithfully you will be rewarded just as much as those whom we might think of as in full-time service.

Faithful Service

Let us think next of business life. You may ask, Do we serve Christ in our business life? We serve not only one day a week, but seven. This then must include our everyday work or business life whether it be in a factory, shop, office, home or farm. Paul gives us teaching for the employer and employee in Eph. 6 and Col. 3, 4.

In Col. 4:1 he admonishes the employer or the master to deal justly with his servants. "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." A faithful master will not take advantage of his servants or employees. Paul also admonishes to refrain from threatening those whom he has laboring for him. "And ye masters, do the same things unto them, [referring here to the duty of the servants in the preceding verses] forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him" (Eph. 6:9).

The employee or servant is given instruction in Eph. 6:5-7. "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men."

The Christian servant will render faithful service, whether his master is absent or present, when he realizes his service should be such as he should render unto Christ, his heavenly Master. If we keep this in mind as we go about our everyday work, I believe it would take away the monotony and we would serve gladly and cheerfully. The business life would include any business dealings, and should always be performed in an honest and upright way. Those of the world take notice how the Christian deals with his fellow men in business life, and then form their opinion of the character of that one. They have a right to do so, for they usually know that the Bible principles are for the Christian in his everyday life. May we not be a stumbling block in our business life, but serve Christ faithfully therein.

Serving Christ in the social circle is another sphere. We are continually meeting people in a social way, both inside and outside of our home, in the school and various places. This is a place where our young people can serve Christ by living a consistent life, being a true witness of Christ in life and conduct. In I Cor. 10:31 we read, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." If young men and women have before them high ideals born out of conviction and live up to them as they meet in a social way, truly they will be a light to the world. To the young man Timothy Paul said, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." May you young people serve Christ by being an example in the social circle.

Our Work in the Church

When we come to the sphere of the Church there is none excluded. Here will all unite in one common aim. That is to gather lost souls into God's kingdom. Every one of us should feel it our duty and privilege to win others to Christ. It should be the main work of our life no matter what our vocation.

God has bestowed different gifts upon His children. To some He gave the gift of teaching, others the gift of preaching. But that is not all we need in the Church. We need those who are willing to serve as personal workers, those who have the tact to speak to unsaved souls face to face whom ofttimes the minister cannot reach with a sermon. It is said there are more souls won for Christ through the personal worker than by the work of an evangelist.

There is another service in which we can all enter. That is the service of prayer. Prayer is a service that is unlimited in power. It is a service that is far reaching. You can serve Christ in intercessory prayer that will reach across the ocean and touch the hearts of the unsaved. I heard a young girl say in a testimony meeting, "God has called me to the service of intercessory prayer," and then added, "I find it not an easy task." Christ needs you in the service of prayer. It requires much time and effort, but much can be done through prayer.

Christ has called some to serve Him with their material things, others through bodily affliction, some through persecution. Whatever and wherever you are called to serve, abide there faithfully. Someone has said, "If we cannot serve Christ now where we are, we cannot serve Him anywhere."

As we seek to serve Christ, may He be honored and glorified in all that we do.

How blessed it will be if we should hear Christ say unto us when our service here is ended, "Well done, thou good and faithful servant, enter thou into the joy of thy lord."

Lancaster, Pa.

A HEARTBROKEN SAVIOUR

By Vada Stutzman

As Jesus looked down on Jerusalem His heart was heavy and sorrowful. He loved this city. These people were His people. He loved them so much that He came down from His throne in heaven to live with them, suffer for them, and even to die for them.

"O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" **Ye would not!** Think of the blessings, the love and the happiness Jesus was offering them and they refused it. Think how sorrowful and heavy His heart must have been as He looked over that city. He was willing to do so much for them and they would not. A King who left His throne in glory was rejected, sad, alone and

Brokenhearted

Our Saviour had friends in this world —friends who ever welcomed Him into their home; friends who loved and served Him; friends whom He loved. Imagine the happiness of having Jesus as a dinner guest. Yes, He loved these friends. Methinks they had a special place in His heart. When they were happy and joyful I think Christ rejoiced. But when sorrow filled their heart, when their own brother died, our Saviour was touched. He loved them so much that He shared their sorrow and

Our Saviour Wept

Yes, Jesus loved Jerusalem, His enemies, His friends. The love of our Saviour was greater than has ever entered the heart of man. But these very people whom He loved said, "Away with Him." One of His very own followers betrayed Him. Another denied he ever knew Him. While He was hanging on the cross, mocked and spit upon, do you suppose He was pitying Himself? Far from it. Instead, He was thinking of the very ones who were mocking Him. "Father, forgive them; for they know not what they do!" No hatred; just love and forgiveness. He thought of His own dear mother and asked His beloved disciple to care for her. And He promised the thief that he should be with Him in Paradise. He was always thinking of others with a heart filled with

Love and Forgiveness

Our Saviour is today once more on His throne in heaven and once more His heart is heavy as He looks down on a world of suffering and sin—people turning from Him, thinking only of self and worldly pleasures, and neglecting their souls; a world at war, human hearts filled with hatred. If ever His heart was saddened, methinks it is now; and I wonder, dear friend, does our

Saviour Weep Today?

—o—

JOIN THE MINORITY

A gentleman said to John B. Gough, as if it were a discouragement, "You are in a minority."

Praying men are in a minority. Bible-loving men are in a minority. Men who honor God's house and God's day are in a minority. "Follow not a multitude to do evil." Join the minority. Stand up and stand out for Jesus Christ. Don't muddle to destruction with the majority. The Master says, "Broad is the way that leadeth to destruction, and many there be which go in thereat."

The majority has had its way, and has brought mess, muddle, and war. The majority has failed us. Join the minority. Come to the house of God; take down your Bible and read it again; keep the Lord's Day holy. Commence to pray, or to pray again. Give your heart and life to Jesus Christ. Take your part in turning the nation from being a people of God forgetters, to a reverent and godly nation. Begin now; tomorrow will be too late.—Publisher Unknown.

This is the assurance of our blessed Lord to the faithful minority: "Fear not, little flock, for it is your Father's good pleasure to give you the KINGDOM."

—o—

SPIRITUAL AWAKENING NEEDED

The following appeared in the October, 1942 number of the Defender Magazine, published at Wichita, Kansas:

"Spiritual Awakening Needed" is a headline appearing on page A3798 of the Congressional Record dated October 2, 1942.

On that day, Congressman Carl Hinshaw of California had the following article from the pen of Roger W. Babson inserted into the Record.

Readers know that I feel World Wars No. 1 and No. 2 have come about because the leading nations during the past 50 years have been trying to get on without God. Furthermore, when asked how long the war is to last, I reply: "If it is fought to a finish, will end only when we repent of our sins, readjust our wasteful standards of living, and once more make God the ruler of our homes, schools, businesses, and Nation."

As my column is supposed to cover only business, real estate, finance, and so forth, it is perhaps out of place to preach this kind of sermon. I, however, feel that it is absolutely impossible, in the long run, to separate the material from the spiritual. Neither can be put in an airtight compartment. One is the lock and the other is the key and neither can function without the other. Statistics, moreover, clearly teach the following about the business cycle:

Starting at a normal level, business improves until it gets into a period of prosperity. This prosperity develops dishonesty, carelessness, inefficiency, and waste, which in turn result in a business depression. The business depression must continue until the majority of our people repent and substitute honesty for dishonesty, industry for carelessness, efficiency for inefficiency, and thrift for waste. These qualities of honesty, industry, efficiency, and thrift lay the foundation for the next period of prosperity that follows.

Once was the time when economists taught that all wealth is a result of only three factors—land, labor, and capital. Now it is being recognized that there is an additional factor, namely, sane religion. Let me illustrate: You see a street upon which a man is working with a pick. This is a perfect illustration of "land, labor, and capital." The street is the "land," the man is the "labor," and the pick is the "capital." Yet you well know that this combination can be used equally well in destroying the street or in repairing the street according to the religious motives of the man. Hence, it is impossible to fully cover the business and financial situation without a consideration of religion which determines how land, labor and capital are to be used. . . .

Whenever I write along the above lines a flood of letters comes in asking me what I mean by a spiritual awakening and how we should adjust our lives thereto. To head off these inquiries, I close with five thoughts prepared by one of my readers—E. W. Bacher of Station A, Route 1, New Orleans, La. Here they are:

1. Life is like a ladder, every step we take is either up or down.

2. Life is a trust that must be accounted for to God, the soul of the universe.

3. Life demands that we be decent and co-operate with every good that we can, and be happy in "learning the luxury of doing good."

4. Life proves that nothing worth while and well done is ever wasted. If we do our best in everything we do, we will become able to do still better. Also, let us remember that moderation in everything is the key to good health. "Waste not, want not; live and let live."

5. Life requires that if we want real true friends we must be sincere ourselves and be trustworthy in everything, helping to make the world a better place to live in.

When the Nation—and especially its leaders in Washington—base their actions on these five simple principles, we will have a spiritual awakening.

JUST A LETTER

(Continued from page 758)

We are very glad for your personal visits in our homes, for the love that flows with the clasp of your hands and cheerful conversation. Nothing can take the place of a personal visit, but on the other hand a letter written by a kind friend finds its way into the hearts of your shut-in friends in a way that the writer cannot express. It is a God-given gift to be able to bring words of cheer and comfort to the sick in personal visitation. But a letter, also, comes into the sick room as a ray of sunshine from a cloudy sky or as a priceless possession that is worth its weight in gold.

May God bless every letter-writer and shut-in visitor. Eternity alone will reveal the benefits of this work and service. Let us do more of it while God tarries.

East Earl, Pa.

BECAUSE THOU HAST NOT

(Continued from page 757)

this responsibility on them in this Christian age.) "Because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand." Second, if the righteous are warned, "That the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."

Could language be used to more strongly emphasize ministerial responsibility, and could there be a greater appeal for ministerial efficiency made than is herein called for in behalf of those whose very soul's eternal interest depends upon the preacher's warning? And if the preacher will be damned for not preaching that "The wages of sin is death" to the righteous and wicked alike, how much added condemnation on those who allow that things that used to be sin are no longer considered as such. For instance, we are informed that we no longer make smoking a test of membership. Any non-Christian can tell you whether or not it is sin. Are we to denounce the things of the world only until we are confronted with them in the Church? At the General Conference held at Hesston, Kans., a few years ago there was a great deal said about the drift in the Church. Since then it has

gotten so one scarcely dares to lift his voice against the things that were taught at that time.

In defense of the use of the afore-mentioned Scripture in this connection we reply that Paul was referring to the Old Testament when he said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

Turning to the New Testament for the apostle's warning to Timothy, we have teaching equally as pronounced on the subject as can be found in the other scriptures: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1, 2).

We are taught in Romans 14 to "Destroy not him with thy meat, for whom Christ died." Under how much greater condemnation will we be, when our brother offends (commits an offence) because of our disobedience to the Scripture, and to the Church? When we follow questionable practices, we are offended, and offend others when they follow our footsteps. The one who is concerned about our conduct is not the offended one.

There could be no drift in the Church if the weaker were not emboldened by the example of the others. "So then every one of us shall give an account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way" (Rom. 14:12, 13).

Brethren, let us search the Scriptures, and thereby increase our own faith, wherein we will not only become more obedient ourselves, but will be enabled to strengthen him that is weak in the faith.—Selected and arranged by L. A. Weaver.

CORRESPONDENCE

(Continued from page 761)

in addition, a baptismal service, at which time three young people sealed their vow by water baptism. Bro. Moses Schmitt of Petersburg had charge of these services.

Sept. 12-20, we enjoyed a week of blessings when Bro. Reuben Detweiler of Floradale as our evangelist, broke to us the Bread of Life. As a result, three young people accepted Christ as their Saviour.

Sept. 20, we enjoyed an all-day service. Bro. J. C. Fretz spoke to the Sunday school in the morning and Bro. Detweiler preached the sermon. In the afternoon Bro. Detweiler spoke on "Problems of Christian Youth, and How to Face Them." Bro. Roy Koch of St. Jacobs discussed, "How Home Influence Affects the Church." In the evening Bro. Manasseh Hallman of Petersburg conducted the devotional services. Bro. C. C. Cressman of New Hamburg spoke on the subject, "Let us go on" (Heb. 6:1), and our evangelist followed with the closing message.

On Missionary Sunday (Nov. 15) we enjoyed an all-day mission program with the Toronto Mission workers as the guest speakers. Bro. H. D. Groh, Supt. of the Mission, brought the morning message. He was accompanied by Bro. and Sister Ernest Ford and son George and daughter Agnes, who brought us messages in song. In the afternoon a short program was given by the Primary Dept. of the Sunday school, and Bro. Groh gave us another message. In the evening the Ford family conducted the services, each giving their testimony, and Bro. Groh giving us a resume of the work carried on by the Mission. These services have given us a clearer insight of the work which the city mission is doing.

Nov. 25, 1942. Luella M. Shantz.

ALTOONA, PA.

(Mennonite Gospel Mission)

A group of students of the Eastern Mennonite School, with Harry Brunk, a faculty member, rendered a very much appreciated program to the Canan Station Sunday school Saturday afternoon, Nov. 14, at Altoona on Sunday morning, and in the afternoon at Mill Run.

Sunday, Nov. 22, the theme of the services was "Missions," with local talent being used. Bro. Elmer E. Yoder of Allensville was the guest speaker.

In the absence of the writer, who was engaged in evangelistic work at Otelia and serving on program in Lancaster, Bro. Eli K. Zook of Belleville will have charge of the services Sunday, Nov. 29.

The Lord willing, our annual all day New Year's meeting will be held at the Mill Run Chapel near Altoona, Jan. 1, 1943. Bro. C. Z. Martin of Mountville, Pa., will begin evangelistic services Sunday, Dec. 27. We solicit your prayers in behalf of these services.

Christmas season is again approaching. We would like to give out Christmas baskets to supply provisions to our members and needy families. Dressed poultry, meats, vegetables, cookies, etc., would be appreciated for this work, or if any would prefer to give cash, this too would gladly be received. Mention that it is to be for the "Christmas Basket Fund."

We thank you for your past support and we beg your continued interest.

Nov. 25, 1942. Joseph M. Nissley.

—o—

NOVEMBER AND ITS ACTIVITIES AT EASTERN MENNONITE SCHOOL

Nov. 6 marked the close of the revival meetings conducted by Bro. Milton Brackbill of Paoli, Pa. The working of the Spirit was felt, and a number of confessions were made. Student expressions were given in response to a call to consecration at the regular Friday morning devotional period.

Council meeting was held in the evening of Nov. 8 at which time J. L. Stauffer spoke on Matt. 18.

On Nov. 11 at the regular activities period, Dorothy C. Kemrer delivered the second term address. Her subject was "The Relation of Latin and Greek to the English Language," and the treatment of it was educational and interesting.

The main feature of the Public Literary program held on Nov. 13 was a debate. The question was: Resolved, That the future development of the nation rests with the South rather than with the North. Three enthusiastic Southerners ably upheld the affirmative side of the argument, while the same number of loyal residents of the North emphatically proved the negative side of the question. The decision of the judges was in favor of the negative. A reading and special music completed the program. The junior mixed chorus sang selections from the cantata, "David the Shepherd Boy," and a small junior male chorus sang, "Jog, Jog, Jog," and "Baby's Boat, the Silver Moon." A well-filled chapel proved the public interest in this program.

Four Gospel teams, composed of six persons each, were out over the week end of Nov. 14. The Knoxville group left early Friday morning and gave two programs at the Knoxville Mission and two at the Concord Church. Another group conducted meetings at the Steelton, Meckville, and Lancaster Vine Street missions. The western Pennsylvania tour included meetings at the Altoona, Mill Run, Canan Station, and Johnstown missions. The West Virginia group visited four stations—Job, Lambert's Schoolhouse, Horton, and Riverside. Students experience real joy in this type of Christian service and appreciate the privilege of spreading the Word in the form of tracts as they travel.

Moses Slabaugh conducted evangelistic meetings at the Newport News Mission the week of Nov. 8.

On Sunday morning, Nov. 22, immediately following the preparatory sermon, a college student was received into our church fellowship by water baptism. In the evening of the same day immediately preceding the communion sermon preached by Brother S. H. Rhodes, another student was received upon the confession of her faith. Students and people of the community were pleased to have a number of campees from Grottoes, C.P.S. Camp #4, present to participate in the communion.

Bro. Jesse Short and wife of Archbold, Ohio, visited the school on Tuesday, Nov. 24. He conducted the regular chapel exercises. Bro. Short served as evangelist at the mission for the Colored in Harrisonburg. Bro. J. C. Frey, also of Archbold, was present the following morning and had charge of the devotional period.

The Wednesday morning Special Activities periods during the month featured the following: On Nov. 4 Bro. Milton Brackbill spoke on "The Church." The term address was given on Nov. 11. On Nov. 18 the remaining members of the college Public Speaking class discussed seven Christian virtues. The week following the program was postponed until Thursday when a Thanksgiving service was held. Moses Slabaugh spoke at this meeting on the text, "Be Ye Thankful." As blessings were enumerated, heartfelt gratitude was offered to God for His great goodness during another year.

Thanksgiving dinner for the dormitory students was served in the dining hall on the evening of Nov. 25. Fried chicken, mashed potatoes, gravy, buttered cauliflower, cranberry salad, and crisp celery graced each of the twenty-eight tables. (The chickens were a donation from Bro. Jacob A. Shenk). Mince pie alamode and coffee followed. The thoughtful kindness of our cooks was appreciated and helped students to enjoy Thanksgiving Day away from home.

On Friday evening, Nov. 27, faculty and students met in the X-Hall for the Thanksgiving Social. The program was in the form of a menu and furnished music, readings, and speeches. The setting of the X-Hall was characteristic of Indian life and brought to mind pioneer days in the history of our America.

The new chapel-auditorium has taken on a more nearly finished appearance since the roof has been added and windows have been placed into their frames. The plastering will soon begin. Continued financial assistance is appreciated for this much needed building.

Elizabeth Mosemann.

—o—

Relief Notes

"Relief in Action"

A new folder describing the relief work of the Mennonite Church is now off the press and is soon to be distributed to the Mennonite congregations. This folder, "Relief in Action," describes the relief work of the past year and points to the doors that are still open. Persons desiring additional copies can secure them by writing to the Mennonite Central Committee, Akron, Pa.

C. P. S. Camps

Bro. C. L. Graber to Washington

Bro. C. L. Graber, member of the Peace Problems Committee of the Mennonite Church and Business Manager of Goshen College, will begin full-time service in Washington on the first of December. Bro. Graber will serve as an assistant to the Executive Secretary of the National Service Board for Religious Objectors and will give his services in particular to the financial problems connected with the Civilian Public Service Program.

Bro. Graber will be the second full-time Mennonite employee on the staff of the N.S.B.R.O. Bro. Joseph N. Weaver has been serving in Washington for over a year and a half as head of the Camp Operations Section.

Camp Statistics

The latest figures on the denominational distribution of boys in Civilian Public Service (as of September 30, 1942) reveal the following statistics:

Historic Peace Churches

Mennonite (all branches)	1,797	(40.0%)
Church of the Brethren	544	(12.1%)
Society of Friends	324	(7.2%)

Non-Historic Peace Churches

Methodist	369	(8.2%)
Jehovah's Witnesses	123	(2.7%)
Presbyterian	102	(2.2%)
Congregational & Christian	96	(2.1%)
Baptist (Northern)	85	(1.9%)
Church of Christ	68	(1.5%)
Catholic	65	(1.4%)
War Resisters	62	(1.3%)
Evangelical and Reformed	55	(1.2%)
Episcopal	47	(1.0%)
Disciples of Christ	40	(.8%)
All others	716	(15.8%)

Latest Camp Staff Appointments

A recent meeting of the executive committee of the Mennonite Central Committee resulted in the appointment of the following brethren as camp directors:

Arnold Krause of Gruver, Texas, to Denison, Iowa.
John Duerksen, Hesston, Kansas, to Galax, Virginia.
Emanuel Hertzler, (former assistant director at Fort Collins) to Briggsdale Camp, a side camp to Fort Collins.
Rufus Franz, Eugene, Oreg., to Lapine, Oreg. (Lapine is a new Mennonite camp scheduled to open in early December.)

The following brethren, all of them assignees, were appointed by the committee as assistant and educational directors:

Dwight Yoder to Medaryville, Ind.
Waldo Voth to Fort Collins, Colo.
Jacob Goering to Lapine, Oreg.
Paul Guengerich to Hill City, S. Dak.

Matrons appointed to camps were as follows:

Mrs. R. L. Hartzler to Medaryville, Ind.
Mrs. Rufus Franz to Lapine, Oreg.
Mrs. Emanuel Hertzler to Briggsdale Camp, Colo.

Other appointments were:

Mrs. Jacob D. Goering as dietitian at Lapine, Oreg.; **Edwin Schmidt,** business manager at Colorado Springs, Colo.; **Ray Schlichting,** traveling auditor of camp books. **Dr. Robert L. Bender** received an appointment to serve at North Fork, Calif., and other Mennonite camps in the capacity of a medical attendant and inspector.

About the Canadian Conscientious Objector

Bro. Jesse B. Martin, Chairman of the Military Problems Committee, gives a report of the development of the civilian program for the Canadian C.O. The report tells that:

1. One hundred boys from eastern Canada were recently called to National Park service in Alberta.
2. Bro. Edward Gilmore of the Brethren in Christ Church has been appointed spiritual director to the camps in British Columbia.
3. Bro. J. B. Martin and W. J. Swalm are spending four weeks in a tour of C.O. camps. This tour will include personal interviews, preaching, and contacting government officials.
4. The forty boys who are engaged in forestry work at Chalk River, Ont., are served over week ends by near-by ministers.
5. Three more Civilian Fire Fighters have landed in England. They are Reginald Blamsher, Willard Kinzie, and Newton Litwiller.

Compiled by Grant M. Stoltzfus
Released November 25, 1942

—o—

Married

Rediger—Eichelberger.—Bro. Merle Rediger of Milford, Neb., and Sister Erma Eichelberger, of West Point, Neb., were united in marriage at the Plum Creek Mennonite Church on Oct. 25, by Bro. P. O. Oswald. May the Lord grant them a long, happy, and prosperous married life is our prayer.

Hess—Hess.—Bro. Herbert Hess, Lancaster, Pa., of the Landis Valley congregation and Sister Sara Hess, Akron, Pa., of the Ephrata congregation were united in holy matrimony on Nov. 21 at the bride's home. May the blessings of the Lord be with them through life.

Plank—Gascho.—On Saturday afternoon, Nov. 7, 1942, Bro. Floyd Plank and Sister Leona Gascho, both members of the Bethany Mennonite Church, entered the holy bonds of matrimony, Bro. S. W. Sommer performing the ceremony. May the blessings of the Lord accompany them.

Neuschwander—Kropf.—On June 14, 1942, Bro. Del Neuschwander of the Fairview congregation and Sister Florence Kropf of the Harrisburg, Oreg., congregation were united in holy matrimony at the home of the officiating bishop, Bro. N. M. Birky, Albany, Oreg. May God bless this union.

Detweiler—Godshall.—On Saturday, Nov. 21, 1942, Bro. Harvey G. Detweiler of the Blooming Glen, Pa., congregation, and Sister Ella Mae Godshall of the Salford congregation, near Harleysville, Pa., were united in holy marriage at the home of Bro. John E. Lapp, Hatfield, Pa., who officiated. We wish them God's rich blessing as they share life together.

Byler — Glassburn : : Bickel—Glassburn.—On Saturday afternoon, Oct. 17, 1942, at the home of the brides' parents, Freeport, Kans., occurred the marriage of Bro. Victor Byler of the Protection, Kans., congregation, and Sister Elsie Glassburn of the Pleasant Valley congregation, Harper, Kans., and Bro. Charles Bickel and Bertha Glassburn, both members of the Pleasant Valley congregation, Bro. Gideon G. Yoder officiating. May the blessing of God attend these young people through life.

Bender—Yoder : : Zehr—Bender.—On Oct. 27, 1942, at the East Zorra A. M. Church near Tavistock, Ont., occurred the marriage of Bro. Wallace J. Bender, son of Bro. and Sister Jacob R. Bender, Tavistock, Ont., to Sister Elva Yoder, daughter of Bro. and Sister J. L. Yoder of Tofield, Alta., and Bro. Elmer Zehr, son of Bro. and Sister Emanuel Zehr of Bright, Ont., to Sister Violet Bender, daughter of Bro. and Sister Jacob R. Bender, all four members of East Zorra A. M. congregation near Tavistock, Ont. Bro. C. Z. Martin of Mt. Joy, Pa., preached the wedding sermon and Bishop D. S. Iutzi performed the marriage ceremony. May God's richest blessings attend them through life.

—o—

Obituary

Crilow.—Lydia, daughter of Benedict and Barbara Kline, was born Oct. 25, 1853, and died on her 89th birthday at her home in Holmes Co., Ohio. In her youth she accepted Christ as her personal Saviour and united with the Walnutcreek Mennonite Church. Later she transferred her membership to the Martinscreek congregation, where she remained a faithful member until death. She was a very devoted mother and housekeeper as long as health permitted. The last four years of her life she was confined to her bed most of the time, but did not suffer much pain until the last three months. Whatever her lot in life, she bore it with Christian patience. On Jan. 11, 1873, she was united in marriage to Daniel Crilow, with whom she shared the joys and sorrows of life for 54 years. To this union were born twelve children. Her husband and four children preceded her in death. The following children remain to follow mother to her last resting place: Urias, of Benton, Ohio; William, Edward, Alexander, Alvin, Lizzie, Mrs. S. E. Mast, and Cora, Mrs. Chas. Gilt, all of Millersburg, Ohio; and Ida, Mrs. D. M. Hershberger, Alliance, Ohio. There also remain 37 grandchildren, 26 great-grandchildren, one brother, (Edward Kline), and one sister (Mrs. Sophia Umstead). The funeral services were conducted by Bros. S. W. Sommer and Calvin Mast.

"Mother is peacefully sleeping, resting at last.
The world's weary troubles and trials are past.
In silence she suffered, in patience she bore,
Till God called her home to suffer no more."

Detweiler.—Pearl Mae, daughter of Valentine and Katie (Slagell) Detweiler, was born Dec. 14, 1905, near Beaver Crossing, Neb.; died at her home near Thomas, Okla., Oct. 26, 1942; aged 36 y. 10 m. 12 d. In her youth she remembered her Creator and at the age of 13 was baptized and received into the Pleasant View Mennonite Church. She was greatly interested in the work of the church and in the saving of the lost, always being present at every service if health permitted. She was always glad for the reading of the Word, for prayer and for singing. She was the first of a family of ten children to go to the heavenly home. She is survived by her father and mother, six sisters and three brothers (Mrs. Arthur Waters, Thomas, Okla.; Joe of Hydro, Okla.; Mrs. Pete Schantz, Thomas; Mrs. Alvin Schantz, and Mrs. Paul Johns of Hydro; John, of Thomas; Ben, of Weatherford, Okla.; Mrs. Roy King, Kansas City, Kans.; Mrs. Glen Miller, Weatherford), 19 nieces and nephews, and a great many friends. Funeral services were conducted at the home by Bro. Jno. Slagell and at the church by Bros. Joseph Slagell and Alva Swartzendruber. Texts (chosen by the deceased), Psa. 17:15; II Tim. 4:8; Isa. 64:4; Isa. 55:7; II Cor. 13:11. Interment in cemetery near by.

"He took me out of the pit, and from the miry clay,
He set my feet upon a rock, establishing my way,
He put a song in my mouth, our God to magnify,
And He'll take me some day to His home on high."

Dilton.—Ivy Diltou was born Nov. 7, 1876; died Nov. 13, 1942; aged 66 y. 6 d. She is survived by one daugbter, Alice O'Hara of Wauwatosa, Wis., and a host of friends. We know very little of Sister Dilton's history, as she didn't often speak of it. April 18, 1937, she was received by baptism into the Mennonite Mission Church at Portland, Oreg., having been won as a convert a short time previously. She was still a member of our little flock when she passed peacefully away, the victim of a sudden heart attack.

Hackman.—Samuel F. Hackman was born in Montgomery Co., Pa., Feb. 2, 1862; died at the home of a son (Samuel D. Hackman) in Franconia, Pa., Nov. 5, 1942; aged 80 y. 9 m. 3 d. He had been in failing health for the past eight and a half years, at times being bedfast. However, the greater part of this time he was able to be up and about and at times was able to attend church services, which he greatly enjoyed, having been permitted to attend church less than two weeks before he passed away. His last illness was of short duration, being bedfast less than five days, and passed away rather unexpectedly, being conscious to the end. Nov. 18, 1882, he was married to Kate S. Detweiler who preceded him Dec. 12, 1931. Since this time he made his home with his son Samuel. This union was blessed with six sons (Henry D., Hatfield, Pa.; Tyson D., Souderton, Pa.; Harrison D., deceased; Elmer D., Narberth, Pa.; Samuel D., Franconia; and Raymond D., Hatfield). The funeral took place Nov. 9, from his son's home, followed by services at the Franconia Mennonite Church, where he had been a member for many years. Interment in adjoining cemetery. Services in charge of Bros. Menno B. Souder, Elwood D. Derstine, Arthur Ruth, and John Lapp. Text, Rev. 21:7.

How sweet to our memories his life comes to us,
Through the years that he lived and his cares we now see,
His tender compassion in words can't express.
It touches our hearts, since he's gone to his rest."

Hostetler.—Levi, son of Levi and Barbara Hostetler, was born in Elkhart Co., Ind., Feb. 5, 1876; died suddenly at his home near Harrisburg, Oreg., Nov. 8, 1942; aged 66 y. 9 m. 3 d. Early in life he accepted Christ as his Saviour, uniting with the Amish Mennonite Church, to which he was faithful until death. Oct. 10, 1898, he was united in marriage to Rose Bippus. Soon after marriage they moved to Hubbard, Oreg., and later to Shelbyville, Ill. After living there about 10 years, they returned to Harrisburg, Oreg., where he lived until the time of his death. To this union were born 11 children, six having died in infancy and childhood. He was also preceded by his companion, who passed away suddenly March 21, 1941; also by 2 brothers and 2 sisters. He is survived by 5 children (Mrs. Ernest Nafziger of Portland, Levi Edward of Portland, Mrs. C. R. Meyer of Vancouver, Wash., John of Portland, and Mrs. Harley Baker of Harrisburg), 10 grandchildren, 2 great-grandchildren, 4 sisters (Mrs. Martha Kenagy of Albany, Mrs. Lydia Stutzman and Mrs. Ida Baker of Harrisburg, Mrs. Katie Schrock of Sbelbyville, Ill.), 1 brother (Enos of Sheridan), and a host of other relatives and friends. He lost his hearing in early childhood, and the past 30 years or so he had been preaching in the sign language to the other deaf members of the congregation, having been appointed by the ministry. On Sunday, the day of his death, he attended church services and was apparently in his usual health; but when found later, he was sitting in his chair, asleep in death. He was always deeply concerned in the spiritual welfare of his children, as well as of others. Funeral services were held Nov. 13, at the Harrisburg A. M. Church, with Bros. James Bucher and Jacob Roth officiating. Text, Psa. 73:24. Interment in the Alford cemetery.

"The call was sudden, the shock severe,
We little thought his death so near;
Only those suddenly bereft, can tell
The sadness of parting without farewell."

Kauffman.—Pauline, daughter of Samuel J. and Mattie Frey, was born May 20, 1917, in Newton Co., Ind.; died in the Jasper County Hospital, Rensselaer, Ind., Sept. 25, 1942; aged 25 y. 4 m. 5 d. On Sept. 3, 1935, she was united in marriage to Bro. Elmer Joseph Kauffman. This union was blessed with 2 children: Eileen Janette and Joella Jane. Besides the husband and daughters, she is survived by her father, Samuel J. Frey; 5 sisters, Lydiann, wife of Art Troyer; Elizabeth, wife of LeRoy Stevens; Ada, at home; Irma, wife of Kenneth Weaver; Josephine, adopted by Noah Anderson; a brotber, Sylvanus Frey: a stepmother, Alice Frey; a half sister, Clara Ragina; 2 half-brothers, Norman Eugene and Richard LaMar, and also a host of relatives and friends. She was preceded in death by her mother, Mattie (Anderson) Frey, Sept. 14, 1934. She was a member of the Burr Oak Mennonite Church, into which she was received by baptism in 1930. She was a devoted wife and mother, and through a long and severe illness, she bore her burden with wonderful composure. Her testimony before she went to her rest left a lasting impression on all who heard it. Funeral services were conducted at the Burr Oak Church on Sept. 27, by the pastor F. W. Weaver.

Kremer.—Richard Wallace Kremer, son of Joseph and Ella (Stutzman) Kremer, was born near Milford, Neb., on April 25, 1920, and passed away Nov. 22, 1942, at his home near Milford, Neb.; aged 22 y. 6 m. 27 d. His sudden departure, after being confined to his bed a few days with sinus trouble and a weak heart, came as a shock to all those who knew him. In his youth he accepted Christ as his personal Saviour and was baptized and became a member of the Milford A. M. Church to which he remained faithful until his death. He was united in marriage to Mavis Roth at Washington, Ill., Dec. 14, 1941. We humbly submit to God who never makes a mistake. In passing, he is survived by his sorrowing wife, father, mother, 2 brothers—LaVern and Bernard—and also many other relatives and friends. Preceding him in death were 2 brothers, Morris and Orie. Funeral services were held on Nov. 24, 1942, at the home and at the Milford A. M. Church, in Milford, Neb., in charge of Bro. L. O. Schlegel. Bro. Wm. Schlegel preached the funeral sermon. Text, Jas. 4:13-15. Interment in the Milford A. M. Church cemetery.

"Peacefully sleeping, resting at last,
The world's weary troubles and trials are past;
In silence he suffered, in patience he bore,
Till God called him home to suffer no more."

Massey.—Robert Neal Massey was born Feb. 20, 1930; died Nov. 17, 1942. He is survived by his mother (Sister Georgia Massey) his father (E. P. Massey), and his brothers and sisters: Mrs. Geraldine Ice, Mrs. Eula Speice, Richard Marvin Massey, James Massey, Frank Massey, Mrs. Exie Service, Horace Massey, Arthur Massey, Mrs. Fannie Beard, Juanita Massey, and Avanelle Massey. An infant brother (Eli) preceded him in death. Last summer Robert took an increased interest in the summer Bible school. He will be greatly missed by his parents, family, and friends. Funeral services in charge of Bro. Allen H. Erb, assisted by Bros. E. E. Showalter and E. M. Yost.

Miller.—Grace Mae, daughter of Elmer S. and the late Minnie Amelia (Zook) Miller, was born June 7, 1930, at Greenwood, Del.; died Oct. 28, 1942, in Lewistown, Pa., hospital; aged 12 y. 4 m. 21 d. At the age of 11 she united with the Tressler Mennonite Church, of which she still was a member. She was not well for the past 2 years, suffering a good bit at times, having diseased kidneys. She had one removed 18 months ago, which left her weak. Her mother and a brother preceded her in death. She leaves her bereaved father and step mother, 2 half sisters, 2 great-grandparents, 4 grandparents, uncles, aunts, and many other relatives and friends. Funeral services were held Oct. 30, at the Allensville Mennonite Church, in charge of Bros. Eli Zook and Raymond Peachey. Interment in Allensville Mennonite cemetery.

Smucker.—Barbara (Glick), widow of David H. Smucker, was boru Jan. 28, 1855, in Union Co., Pa.; died at her late home in Belleville, Pa., Oct. 31, 1942; aged 87 y. 9 m. 3 d. To this union were born 2 sons and 3 daughters. A son and 2 daughters died in infancy. Two children are living (Emma B. Zook and Harry Smucker, Belleville, Pa.), also 2 grandchildren. She was a faithful member of the Belleville Mennonite Church, as long as her health permitted her to be present in the Sunday school and church services. She was a teacher for many years in the Sunday school, in her younger years. Grandma Smucker, as she was known by her many friends, had been an invalid for over two years, spending most of her time sitting in a wheel chair. The last three months of her earthly life she was bedfast, suffering from the effects of a severe stroke. She often expressed herself as having a desire to go to her heavenly home, but was patient until her Saviour called her home. Funeral services were held at the bome Nov. 3 in charge of Bro. Aaron Mast. Text, John 14:1, 2. Interment in Locust Grove cemetery.

Souder.—John D. Souder was born near Sellersville, Pa., March 4, 1865; died at the Souder homestead near Telford, Pa., Sept. 14, 1942. He was married to Sallie J. Alderfer, who preceded him in death five years ago. To this union were born 11 children. Six died in infancy. The following survive: Florence Keller, Preston; Raymond, Mahlon, and Edna, wife of Herbert Kulp. He with his companion united with the Rockhill Mennonite Church. He remained faithful to the end. He was a great historian, being president of the Franconia Historical Society at his death. The funeral was held Sept. 19 at the Rockhill Church, in charge of Bros. Jacob Moyer, John E. Lapp, J. C. Clemens, and Arthur Ruth. Interment in tbe Rockhill cemetery.

"We think of him as faring on, as dear
In the love of there as the love of here;
We tbink of him still as the same, we say:
He is not dead—he is just away!"

—The Family.

ONTARIO MENNONITE BIBLE SCHOOL

No doubt a number of our brethren will not be able to attend Bible school this year, because of the war. This ought to be a challenge to others to avail themselves of the opportunity to attend while they can.

Young people from the United States who are not involved in any national restrictions will have no difficulties to cross the border line into Canada.

School Term.—Jan. 4 to March 26, 1943.

Faculty.

S. F. Coffman, Principal, Vineland, Ont.
Oscar Burkholder, Breslau, Ont.
C. F. Derstine, Kitchener, Ont.
J. B. Martin, Bus. Mgr., Waterloo, Ont.
Merle Shantz, Kitchener, Ont.

Courses.

(Second Year of Course)

Old Testament—Joshua, Esther, Isaiah, Daniel.
New Testament—Mark and Luke.
Epistles—I, II Peter, James, Ephesians, Colossians, I, II Corinthians.
Doctrines—God, Christ, Holy Spirit, Man.
Biblical Introduction—New Testament History and Geography, Life of Christ.
S.S. Normal—I. Organization. III. Lesson Study and Presentation.
Christian Work II—Young People's Meetings.
Missions—World Wide Missions.
Church History—Mennonites in Europe.
Christian Experiences—Associations and Environment.
Music I—Elementary II Song Interpretation.
Sunday School Lesson Study.

Supplementary Course.

General Church History—Reformation Period.
Christian Evidences—History of Religions.
Book Analysis—English Exegesis.
Homiletics—Preparation of Materials.
Public Speaking—Practical Training.
Distinctive Church Doctrines—Ordinances.
Prophecy—The Prophets and their Messages.
Pastoral Theology—Relationship in Church.

Expenses.

Tuition, 75¢ per wk.
Board, $1.75 per wk. (Week-ends extra)
Rooms, $1.00 per wk. and up.
For further information, write to

J. B. Martin,
187 W. Erb St., Waterloo, Ont.

Send your orders now for
FAMILY ALMANAC FOR 1943

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

In addition to the regular astronomical calculations and weather and centennial information, there is a wealth of practical reading covering the home and Christian life. The usual ministerial lists of all Mennonite branches are newly revised and up to date.

Agents will do well to order early. The usual terms are given. For the benefit of those who are not supplied through agents, we submit the following prices:

Single copies, **10 cents.** Dozen copies, **85 cents;** 15 for **$1.00; $6.00** per hundred. Postpaid in each instance.

Order from
MENNONITE PUBLISHING HOUSE
SCOTTDALE, PA.
Also obtainable at our branch stores.

YOUNG PEOPLE'S BIBLE MEETING TOPICS For 1943

This booklet with outline studies and suggestive assignments, promoted and prepared by the Mennonite Commission for Christian Education and Young People's Work, is now on sale.

In this booklet you will find the Motto, Aims, and Standards of the Young People's Bible Meeting. There is also a classified list of topics for 1943 and a listing of books which will be helpful in the preparation of assignments. Every worker needs a copy.

Each, **10¢;** Dozen copies, **90¢;** 100 copies, **$5.00.** MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

CANTON BIBLE SCHOOL

The Canton Bible School Board announces plans for the six-week short term of Bible School to be held at the Canton Mission this winter.

Registration: Monday, Dec. 28, 1942.
Ministers week: Jan. 18-22.
Christian Life Conference: Jan. 22-24.
Closing day and Commencement, Feb. 5.

The following have been appointed as Faculty: I. W. Royer, Principal; O. N. Johns, Registrar; J. J. Hostetler, Business Manager; Stanford Mumaw; Mrs. J. J. Hostetler (Matron).

The curriculum will consist of Bible book studies, Doctrines, Church History, Music, Missions, Prophecy, Christian Psychology, Ethics, Christian Worker's courses, Bibliology, Public Speaking, Evangelism, and others upon request.

Outstanding features of the school are: Morning watch, practical work, contacts with other Mennonite churches, and Christian fellowship.

Diplomas are granted by the Board for the satisfactory completion of three years work. Credit may be transferred from other schools for graduation. Special certificates given for completion of Teacher Training courses.

A. J. Steiner, Chairman.
J. J. Hostetler, Secretary.

—o—

KISHACOQUILLAS VALLEY BIBLE SCHOOL

The annual three-week term of the Kishacoquillas Valley Bible School will be held at the Allensville Church Dec. 7-25, 1942.

Courses Offered: James, Survey of the Bible (Unit I), Bible Doctrine IV, Old Testament Prophecies, Music, The Gospel of Mark, Child Study, Old Testament Geography, Mennonite Church History, Home Missions, Numbers, Ecclesiastes, Song of Solomon, Old Testament Characters.

Instructors: J. Irvin Lehman, Principal; Milton Brackbill, Elmer Yoder.

Tuition for the Term, $3.00. Board and Room free. Possibly some would be pleased to help for this service by assisting in the chores on the farm.

For further information write to J. Irvin Lehman, Principal, Chambersburg, Pa., or to J. Elrose Hartzler, Secretary, Belleville, Pa.

J. Elrose Hartzler.

—o—

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart" (II Cor. 3:3).

JOHNSTOWN BIBLE SCHOOL

This school, sponsored by the Southwestern Pennsylvania Mennonite Conference, will open its 22nd term Jan. 4, 1943, and continue for six weeks, at the Stahl Church.

Faculty and courses have all been arranged and the following subjects will be given in the various courses:

Regular Bible Study Course.—Mark, Deuteronomy, Isaiah, Ezra, Nehemiah, Esther, Acts, Corinthians, Romans, Job, Bible Doctrine, Bible Introduction, Christian Ethics, Personal Evangelism, Missions, Music, Public Speaking.

The Teacher's Training Course.—O. T. Survey I and II, Sunday School Administration, Pedagogy, Child Study.

"Summer Bible School" will also be a directed study.

Advanced Course for Ministers (for full six weeks).—Systematic Theology, Homiletics, Church History (Early), History of Missions, Evangelism, Biblical Word Study.

During special Ministers' Week (Jan. 5-12) a series of various lectures will be given which will deal with subjects vital to the minister's work and life.

The course for the special Sunday School Week will be announced later. This will be given during the sixth and last week of the term.

We invite attention to the new feature as shown above; namely, the Advanced Course for Ministers. In this we aim to have a class of no less than ten ministers who will attend the full six weeks and take the special subjects given. Others who are not ordained workers may take this course also, by arrangement.

Leaders of congregations and groups should make an effort to interest young people under their influence to take the above courses. These are times that bring challenges, and the only way to fit yourself to meet the challenge is to be established in the Word. Plan to attend and bring others along. Six weeks out of the middle of winter cannot be spent at a more profitable task than that of Bible Study; so come.

For information and a bulletin write to: Lloy A. Kniss, Johnstown, Pa., R. 4; or Jno. A. Thomas, Johnstown, Pa., R. 4.

Lloy A. Kniss.

Table of Contents

753—Editorial
754—How to Obtain the Infilling of the Spirit
755—In the Latter Days
Life's Railway to Heaven (Poem)
756—'Twas a Sheep (Poem)
Sermon Outlines
The Pastor in His Study
757—Sermonettes
What Preaching Should Be
The Born Leader—and Others
Preaching
"Because Thou Hast Not Given Him Warning, He shall Die"
758—"Keep Me, O My Blessed Jesus" (Poem)
Life's Disappointments are Love's Veiled Appointments
Expression of Thanks
Just a Letter
759—Sunday School Lesson
Bible Meeting Topic
760—Field Notes
761—Correspondence
762—The Moving Tent (Poem)
Serving Christ in All Things
763—A Heartbroken Saviour
764—Join the Minority
Spiritual Awakening Needed
765—November and Its Activities at the Eastern Mennonite School
766—Relief and C. P. S. Notes
Married
Obituary
768—Announcements, etc.

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

December, 1942

Editorials

Universal Bible Sunday

This year December 13 is the date set for the observance of Bible Sunday. It is the annual day on which many churches devote their energies to promote Bible reading, distribution, and study. You will be interested in reading the interesting article about the King James Version, written by Francis C. Stifler, Editorial Secretary of the American Bible Society. It appears under the title THE MOTHER OF BOOKS. We appreciate this contribution to our columns.

On this page, and elsewhere in this issue, we are presenting some descriptive information regarding the nature of the work the American Bible Society is doing. If you have a conviction to do something for the unsaved in other countries than those in which we have missionaries and relief workers to represent our faith, you might make a contribution to the Bible Society. Our mission boards will be glad to forward any amount you would like to have sent to them. They are engaged in a worthy cause.

DURING 1941 THE AMERICAN BIBLE SOCIETY

—distributed 8,096,977 volumes of Scriptures, exceeding any year since 1931;
—distributed 712,030 New Testaments in the United States, the greatest number in any year since 1918;
—distributed 1,561,019 volumes of Scripture in Latin America—which is forty-one per cent above the previous year, and thirty-one per cent greater than any former year;
—filled the largest order—400,000 Gospel portions in Portuguese—ever received for the printing of foreign-language Scriptures in the United States;
—distributed 2,096,200 pieces of literature in the United States of America encouraging the use of the Bible;
—wrote 1,011 annuity agreements, totaling $870,172. Both figures are unequaled in the Society's nearly one hundred years of writing annuities;
—received gifts from 55,531 individuals, which was thirty-two per cent above the number of donors in 1940;
—recorded on fifty-one records eighteen books of the Old Testament hitherto unavailable on the talking books for the blind;
—raised beyond its regular budget $84,195 in special gifts for its War Emergency program;
—inaugurated a program of distribution of Russian Scriptures to Russian prisoners of war in German concentration camps;
—furnished 470 lectern Bibles to Army camp chapels;
—sent five tons of Chinese Scriptures up the Burma Road, thirty tons into northwest China, and one ton by air to a beleaguered province;
—gave to the Japan Bible Society the Tokyo Bible House with all its furnishings, supplies of Scriptures, printing materials and plates, at a total valuation of $146,000;
—added M. Oliver Beguin to the staff of the World Council of Churches in Geneva to be the Society's agent in caring for Scripture needs of war prisoners in Germany and for publication of Scriptures in European countries.

—Bible Society Record.

The Financial Report

Those of our readers who are interested in the financial report of the Mennonite Board of Missions and Charities will observe a slight change in arrangement in this issue. Formerly the Treasurer of the Board reported the receipt of funds which were received by the missions and institutions under the direction of the Board along with those contributions which came directly to the Treasurer's office. This month you will be able to find them in separate columns. We have decided to try this change for this month, and invite your criticisms of the change. It is the policy of Christian Missions to serve its constituency, and if this does not serve you as well as our former practice we will be glad to reconsider the method of reporting. If you have any adverse criticisms write to the editor at your earliest convenience.

Christmas Reflections

"He was called Jesus." The One whose birth we are celebrating arrived on the earth in unfavorable circumstances. The stable, the manger, and the swaddling clothes were all too humble for the Messiah of the Jews. His coming was so different from that which Israel was expecting. There was not enough glamour associated with this Baby of Bethlehem for the Jews to make any to-do about Him. He was unnoticed by the religious leaders of His day, and ignored by those who should have recognized Him. So in the holy quietness of that sacred day He received His royal name, Jesus. He was selected to become the only Person who could save the world from sin.

The world is searching for the spirit of Christmas in the realm of the material. The display of dainties, of bright colors, and of allurements to pleasure have already drawn the attention of the masses away from the true meaning of Christmas. The deeper inner significance of Christian celebrations are so different from that which the world is expecting to enjoy upon Christmas Day. We have a holy joy in the humble submission of our lives to His Lordship. We find greater happiness in witnessing to His name. We have a sweeter experience in presenting to Him our gifts of service and love. May this season of holy celebration bring to you the rich returns of divine approval.

To Our Missionaries . . . . PREACH THE WORD

There is one message which the world is greatly in need of—it is the Gospel of salvation. This message is found in the Bible alone. That is the only book that can satisfy the soul longings of the human heart with a sense of genuine peace.

It is no presumption to assert that people of today are little different from the people of apostolic times. Human nature and soul longings remain the same. People of today are ready to hear the Word of God. They have been fed on philosophy and social reform with little effect.

Paul and Barnabas, while on their missionary journey, passed through Salamis and preached the Word there. As they proceeded from place to place it was announced in other communities that they were preaching the Word. One, Sergius Paulus, even went so far as to send for them that he might hear the Word.

When Paul came to Antioch in Pisidia he went to the synagogue and there preached Christ. The brief of his message, as recorded in Acts, indicates that he drew heavily from the Scriptures to present the claims of Christ. The service was so impressive that the Gentiles in particular requested similar preaching on the next Sabbath. A week later almost the whole city came out to hear the Word of the Lord. (Acts 13:44.) This eagerness to hear the message of God aroused opposition among the Jews. The hostilities that were thrown against their missionary endeavors stirred Paul and Barnabas so that they publicly declared them unworthy of everlasting life. They naturally turned to the Gentiles, who when they heard this "were glad and glorified the Word of the Lord." The Gospel efforts spread for "the Word of the Lord was published throughout all the region." Although the hostile efforts of the Jews continued the disciples "were filled with joy and the Holy Ghost."

It is interesting to observe that at an earlier time, when the question of the Gentiles' capacity for salvation was before the disciples, Peter's changed attitude toward receiving Gentiles was flavored largely by the Gentile attitude toward the Word. (Acts 10:34.) When he learned through personal investigation that their profession of faith in Christ was based upon the Word, it confirmed in his mind the revelation which he had received from God through the vision on the housetop. The evidence of their having received the Holy Ghost is definitely associated with their acceptance of the Word of God. The news that spread to the apostles and brethren in Judea included the fact "that the Gentiles had also received the Word of God." It is significant that the turning to the Gentiles with the Gospel was based upon their willingness to receive the Word.

When Philip was engaged in his evangelistic work among the people of Samaria he was given to the preaching of Christ. There was a great stir among them, and many people believed. The message was sent to Jerusalem, telling the apostles that "Samaria had received the Word of God." This information aroused their interest in the new field and they sent Peter and John to assist in establishing the work of the Kingdom.

The establishment of the apostolic Church is definitely related to the receiving of the Word of God. On the day of Pentecost, after the people had heard the stirring message of Peter, who quoted freely from the Scriptures, it was the people "that gladly received His Word" that were baptized. The Word of God is indispensable to the building of a church. It is the foundation of the Christian faith. The original method of making converts was with the use of the Word. At the time Peter and John were imprisoned it is said that many of the persons to whom they had preached, which heard the Word believed. These five thousand people who were added to the Church constituted a group of persons who committed themselves to the message of the Word.

We have the noble example in the apostolic Church that the converts of their missionary endeavors were instructed from the Word. In the instance of the Philippian jailer's conversion "they spake unto him the Word of the Lord and to all that were in his house." After that, Biblical instruction was given and he was baptized and his household. When Paul labored in the school of Tyrannus he was engaged for two years. The influence of their Bible school was so effective that "all they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks." With the continued teaching and preaching throughout that community, it stirred so many of the Ephesians that "fear fell on them all, and the name of the Lord was magnified." Among many of those that believed were people who confessed their sins, and particularly their use of curious arts. They brought their books together and burned them. "So mightily grew the Word of God and prevailed."

The record of activities among the early Christians reveals an active testimony from the laity which constituted the Church. When the Christians were scattered by persecution they "went everywhere preaching the Word." Many of us are lamenting the spiritual impotency of our church membership. Too few of our laity are active witnesses among the people of the world. Can it be that we have not filled them with the Word of God? Christians who were scattered at the time of the persecution that arose about Stephen, while contacting Jews only, nevertheless preached the Word. "The hand of the Lord was with them, and a great number believed and turned to the Lord." When the Church heard about the great stir in Phenice, and Cyprus, and Antioch they sent Barnabas as far as Antioch to look after these people who had heard the Word of the Lord.

This challenge of apostolic practice in the use of the Word in their missionary efforts strikes at one of the great needs of the Church today. The people need the Word which is "the power of God unto salvation." We believe it is a live message that will have a telling effect upon those who hear it and receive it. One of the first things we can do about it is to follow the example of the apostles and pray that the Lord would grant unto His servants boldness to speak His Word. They made that petition to the Lord in time of severe opposition to the Gospel. Their prayer meeting was so effective that the place was shaken. It was followed by a demonstration of the Holy Ghost, filling the people who were assembled together. It was a natural consequence that "they spake the Word of God with boldness" and "with great power gave the apostles witness of the resurrection of the Lord Jesus and great grace was upon them all." A similar happening occurred when proud Herod made his desperate thrust against the workings of the Gospel. Instead of crushing the witness of the Church the "Word of God grew and multiplied."

Perhaps we have found ourselves too much encumbered with the affairs of this world. It may be possible that we have assumed too much unnecessary responsibility. Can we not look out helpers in the Gospel, as did the apostles when the care of

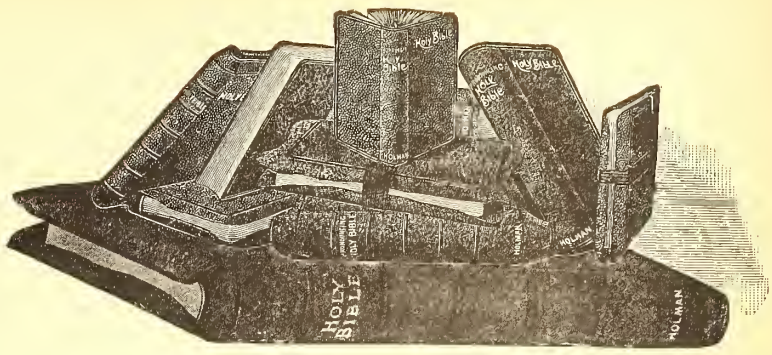
(Continued on page 774)

Table of Contents

THE MOTHER OF BOOKS—*Francis Carr Stifler* 771
THE HOLY SCRIPTURES (Poem)—*William Cowper* 772
THE BIBLE IN MODERN GREECE—*Hadjiantoniou* ... 772
THE SPIRITUAL CONDITION OF THE HEATHEN IN INDIA—*Fred Brenneman* 773
THE SATISFYING BOOK (Poem)—*Mabel E. Eshleman* 774
THE SPIRITUAL CONDITION OF THE HEATHEN IN AFRICA—*John H. Mosemann* 775
THE SPIRITUAL CONDITION OF THE UNSAVED IN SOUTH AMERICA—*J. W. Shank* 776
PEACE ON EARTH (Poem)—*E. Margaret Clarkson* 776
SOUTH AMERICA 778
SEWING CIRCLES 779
RURAL MISSIONS 780
THE MAKING OF A COLPORTEUR—*F. L. McCallum* ... 781

THE MOTHER OF BOOKS

By Francis Carr Stifler



Billy Phelps of Yale, whose published autobiography every American should read and whom it has been my honor to have known for more than a quarter of a century, is one of the safest, sanest literary critics who ever lived. He is careful about what he says, and can produce his supporting facts for any statement. And this is the conclusion he has reached about the King James Bible: "It is the most beautiful book in any language, a book which has exercised an incalculable influence upon religion, upon manners, upon literature, and upon character."

To be born then into the English speaking world is to automatically become an heir to one of the world's chief sources of wealth.

From these facts as our starting point, we might go out in any one of many directions and recount the blessings which the King James Bible with revisions has bestowed. There is not a great English or American poet from John Milton, who was born while the King James translators were at their work, to Edwin Markham or Paul Lawrence Dunbar, who is not saturated with the Bible and as for English prose, the American Bible Society recently displayed in its window at the Bible House a list of 265 titles of modern books, all taken from the Bible. I have been following the book lists since, and am convinced that there is not less than one new Biblical title appearing every two weeks.

Or suppose we should start out on the road of Art. It is difficult for the average American to name any masterpiece that is not a Bible picture. Many would name the Sistine Madonna or Leonardo Da Vinci's "The Last Supper" which of course were not inspired by the King James since they antedated it. Indeed, the contribution of the early Continental painters to the Gospel in art has been marvelous. But, I am informed, if by some terrible catastrophe every painting from the Gospels on the continent of Europe should be blotted out, the life of Christ would still remain skillfully and beautifully portrayed by British and American artists whose inspiration stemmed from the King James Bible.

Or Music?—The great Masters have risen to their heights when under the inspiration of the Bible. I wonder if there has ever been a piece of music of any sort ever written by anyone comparable to George Friedrich Handel's "The Messiah." Its words were taken bodily from Isaiah, the Gospels and Revelation, and Handel testifies that the oratorio was not a mere composition but the expression of his own religious experience. And to bring the matter nearer home, one recalls that Anton Dvorak came to the conclusion that the only national music America has ever produced was to be found in its Negro spirituals which are based almost wholly upon Bible stories.

And so we might go on from one field to another to demonstrate how richly the Bible has contributed to human life. But I must forego all these others for I want to speak of one of the blessings bestowed by the King James Bible that is often overlooked. Today I want to call the King James Bible "The Mother of Books." By this I do not mean her bestowments upon literature or art in general but her giving birth to Scriptures in other languages.

The Bible or some part of it has been translated into 1039 languages (This is the figure as of 1939). About 950 of these translations have been made since the great missionary movement of modern times began at the opening of the 19th century. Indeed, nearly 500 of them have been made since the opening of this century—that is, within the lifetime of most of you who read these words. Over 300 of these languages have been reduced to writing to make them the channels for the Word of God—and the overwhelming majority of these translations were made by men and women whose inspiration to do so came from the reading of the King James Bible. It was the King James Bible that went with Carey, Marshman, and Ward to India, with Morrison to China, with Hepburn to Japan, with Judson to Burma, with Martyn to Persia, with Bingham to Hawaii, with John Hunt to the Fiji Islands, and with Riggs to Turkey.

One of the first missionaries to go to the far East from America was Adoniram Judson. Honore Willsie Morrow, the American novelist, has a book entitled "Splendor of God" written about him. She told me at the time she was working on this book that, having written three novels based on the life of Abraham Lincoln, she supposed that America had never produced a greater soul than that of the Emancipator—but that the soul of Adoniram Judson had revealed depths of human sacrifice, unselfishness and unswerving devotion to the truth she had never glimpsed before. One of the first tasks Judson undertook was to give the Bible to the people of Burma in their own tongue. Something of the enormity of the task may be gleaned from the following sentences taken from one of his early letters:

"When we take up a language spoken by a people on the other side of the earth, whose very thoughts run in channels diverse from ours, and whose modes of expression are consequently all new; when we find the letters and words all totally destitute of the least resemblance to any language we have ever met with, and these words not fairly divided, and distinguished, as in Western writing, by breaks, and points, and capitals, but run together in one continuous line, a sentence or paragraph seeming to the eye but one long word; when, instead of clear characters on paper, we find only obscure scratches on dry palm leaves strung together, and called a book; when we have no dictionary and no interpreter to explain a single word, and must get something of the language before we can avail ourselves of the assistance of a native teacher—that means work."

For the most part, missionaries have an easier time today than they did in Judson's day. In a happier vein comes word from E. B. Stilz, a Methodist missionary, who recently wrestled for some years with one of the scores of tongues spoken in the Belgian Congo—the Otetela language. He worked with three helpers, Mikandu, Ona Yema, and Fundji. Ona Yema knew the kindred language of the neighboring Baluba tribe, Fundji had a working knowledge of French, the official language of the Belgian Congo. At the conclusion of the task Mr. Stilz wrote, "Some of the passages require all the wisdom of all of us. Sometimes we call in others to help decide on some point in the language. . . . It is interesting work and there is great joy when we get a difficult passage into good shape. One of my fellow missionaries translated some of Robert's 'Rules of Order' into Otetela and since then Ona Yema has been 'Chairman,' Fundji, 'the Committee,' Mukandu, 'the Secretary' and they call me 'Bishop' . . . we usually sit out under a tree in the front yard . . . and there is a horizontal bar near by to swing on when we need to loosen up."

And now just a closing word about one of the fine grown children of the Mother of Books. Hiram and Minerva Bingham were brought up on the King James Bible. Hiram's father was a missionary to the Hawaiian Islands. In 1857 Hiram and Minerva Bingham set sail from Honolulu in a 156 ton sailing vessel for the Gilbert Islands, 1000 miles south of Honolulu, below the Equator. The Gilbert Islands consisted of 16 coral atolls inhabited in those days by 30,000 cannibals. The Binghams were the first white people ever to settle among them. After months of patient listening and asking questions they learned the lan-

The Holy Scriptures

The Spirit breathes upon the Word,
And brings the truth to light;
Precepts and promises afford
A sanctifying light.

A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age;
It gives, but borrows none.

The hand that gave it still supplies
The gracious light and heat;
His truths upon the nations rise;
They rise, but never set.

Let everlasting thanks be Thine
For such a bright display
As makes a world of darkness shine
With beams of heavenly day.

My soul rejoices to pursue
The steps of Him I love,
Till glory breaks upon my view
In brighter worlds above.

—WILLIAM COWPER.

guage of the people and reduced it to writing. Three years later a small supply of the first twelve Chapters of St. Matthew were printed in Gilbertese by the little Mission press in Honolulu. When, later, the rest of the first Gospel was ready and the manuscript sent to Honolulu, it was returned by the over-busy printers who sent along with it for the Binghams a little printing press with type, ink and paper. But alas, Hiram and Minerva Bingham were not the practical sort and couldn't set the press up. Neither could any of the natives. They were filled with dismay. Then one day a small boat with four men in it was seen in the lagoon. The men proved to be shipwrecked sailors. One of them named Hotchkiss was a printer! He put the little press together and remained for some time to help them. Thus were the Scriptures first given to the Gilbertese in their own language. In 1894 Mr. Gilbert completed the whole Bible. Mrs. Bingham was his faithful helper reading the 31,173 verses of the Bible three times and inserting over 120,000 punctuation marks!

The Gilbertese Bible is one of the many children of the King James Bible. What has this child achieved? Today the people of the Gilbert Islands are professing Christians. The culture and customs of the Islands are all based on the Christian way of life, just as they are in our own country. The Gilbert Islanders, once savage cannibals, now comprise a Christian British colony. It all came about in less than a century and could only have been done by men with the Bible in their own tongue freely distributed among the people. There is a constant demand for Gilbertese Bibles which now are ordered by radio saving six months in their delivery.

Freedom has come to the Gilbert Islands by that same trusted channel—the Bible—which alone conveys the power that transforms and frees men and nations. On every continent on earth and on many of the islands of the sea are groups of people, large and small, who, because some one who found Christ and freedom in his King James Bible has taken it to them, encouraged them to seek its precepts, choose its way of truth and so find the faith where man walks at liberty, in Christ, who makes men free.

THE BIBLE

In Modern Greece

My country now has been cut from the world of freedom, and the news which leaks now and then through the grip of the enemy reveals a picture of misery and suffering which is difficult for a human mind to conceive. The people have been dying by the thousand for lack of bread, and the child death-rate has reached alarming heights.

I trust and pray that when this war is over a greater hunger may come to Greece: a hunger for the living Gospel of Jesus Christ. And the first signs of this hunger are already apparent.

One of the most important indications of the progress of Christian work in a country like my own is undoubtedly the big or small circulation of the Bible. There are many factors which may influence the circulation of the Bible in a country. No one would expect a country of the Balkans to have the same percentage of circulation as one of the richer western countries. And yet, from a study which I made of the Annual Reports of the Bible Society for ten years, taken at random out of the last thirty years, it appears that the percentage of circulation of the Bible in Greece has been equal to that in the much richer countries of France and Belgium; definitely bigger than that in Italy, and more than double that in the prosperous industrial country of Czechoslovakia.

If we examine the circulation of the Bible in Greece in comparison with the other Balkan countries over the same period, we find that in Bulgaria 1 copy of the Scriptures was sold every year among 446 people; in Albania 1 for every 440 people; in Yugoslavia 1 for every 335 people; in Rumania 1 for every 296 people; and in Greece 1 for every 161 people.

That is undoubtedly a victory, and a promise for the future. And the victory becomes greater when we remember that it was achieved in the face of a persistent opposition on the part of the Established Church and the State authorities. Of all Balkan countries, in Greece the opposition of State and Church against the circulation of the Bible in the tongue of the people has been the most acute.

When this war is over a challenge will come to the Church of Christ for a renewed evangelistic effort. By this, I do not mean that we shall be able to apply exactly the same methods which were familiar to us in the past. We shall have to revise some of our methods and to devise new ways of approach. In this respect I should like to stress the great importance of a means of evangelism which, as yet, has not been made use of sufficiently in Greece. I mean suitable Christian literature. Already, some good work has been done in this line, but much has still to be done, if this most important weapon in our evangelistic warfare is to be brought to a satisfactory point of effectiveness.

For many reasons, chief of which is the adverse attitude of the State authorities, it is not always possible for us to send out evangelists, but it is possible for us to send good evangelistic literature. On the other hand, the Greek is a very keen reader. So far as the written word is concerned, the dictum of St. Paul about him still holds good, that he spends his time in nothing else but to hear some new thing. The combination of these two factors makes the importance of good evangelistic literature self-evident.

While in Greece I had the opportunity of travelling up and down the country, and I was much encouraged to meet repeatedly, in remote villages and towns, people who had come to a saving knowledge of Christ through a leaflet or booklet which, somehow, had come across their way. I am convinced, therefore, that if a really good effort is made in this line, when the war is over, the results will be most satisfactory.—By G. A. Hadjiantoniou in World Dominion.

The Spiritual Condition of the Heathen IN INDIA

By Fred Brenneman

The condition of the heathen in India is unspiritual—they are spiritually dead. The apostle Paul was given the same commission for the same reason that the Christian missionary is commissioned to go to the spiritually dead today.

As one travels he sees strange things. But the strangest of all is man! Man becomes most strange when he seeks after his gods. The places to which he goes in his search he calls holy places. The strangest places are those called the holiest. This is especially true in India. One of these places, perhaps the most remarkably strange place in the world, is the holy city of Benares. Benares is situated on the muddy Ganges, the mother river of India's holy waters.

Two great religions in India are:

1. *Hinduism,* with its many divisions, subdivisions, its gods and satellites.
2. *Mohammedanism,* also is divided into groups and sects. No Mohammedan will admit that he is a heathen or an idolater. They are, however, both seeking another way.

In our mission area, especially in Dhamtari, there are comparatively few Mohammedans.

This discussion is concerned almost exclusively with the things which apply more particularly to the 220,000,000 Hindus. The modern Hindu theology or philosophy is the development of several ancient and odd forms of worship. One is that of Vedism, the worship of nature—water, fire, sun, moon, and animals. Another is that of modern Hinduism which has one god, called Brahma, pervading everything. Brahma has made three personal manifestations—Brahma, the creator; Vishnu, the preserver; and Siva, the destroyer. From these three have emanated as many lesser gods as 330,000,000.

It includes the doctrine of evil spirits which have to be worshipped and appeased.

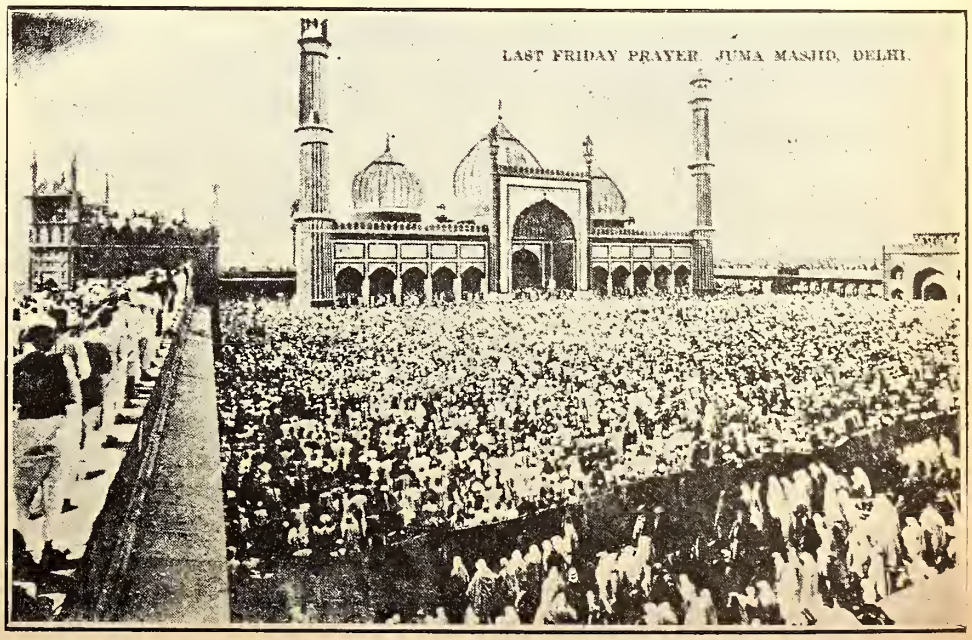
It contains the doctrine of sin. Sin, we all agree, is the curse of the human race. We shudder when we hear some of the things that it leads "them" to do. But we are prone to become calloused to it. Hinduism teaches that sin does not touch the spirit of man and that man's spirit cannot be sullied—the flesh is wicked. All evil comes from antecedent evil. It is called transmigration; the penalty is carried from the preceding to the succeeding existence. There are 8,400,000 different species of animals through which the spirit is liable to pass. The goal of the Hindu is to rid himself of this series of transmigratories so that he may live with his god.

Another item is the doctrine of gaining salvation. To attain this, the Hindu makes offerings, abstains from killing animals, gives money to the priests, does penance even to severe bodily punishment tortures, propitiates demons through devil worship, and keeps the rules of caste. There are almost one hundred, each separate with regard to marriage and trades. Mortification acts against the flesh to punish sin. It gives rise to penances, punishments, ascetic practices, Samadai (animation suspended). The body is considered wicked. In the Temple of Neapolese in Benares they have shown that there are 81 body sins or sins of the flesh, and so they have 81 body postures which are to desecrate these sins. They practice the art of punishing the sinful flesh by exercising themselves in these corresponding positions; they thereby overcome the evil of the flesh. Some of these positions are known as Faquirs, Sadhus, and Yogi. These practices are carried in many of the holy cities such as Benares, Allahabad, Lahore, Mysore, and Calcutta. There are others of lesser importance, but these are the greatest.

Another doctrine is that of separation from the world. You may think it is strange, but they do separate themselves from the world in a very remarkable way. They keep their hair unkempt, they cast off their clothing and cover their naked bodies with ashes and then travel from one place to another. They never ask for alms, but they never say "thank you." They never refuse anything, but accept gifts and homage showered on them in stony silence.

As one stands on the steps of one of these holy places, you see what sin has done. You watch a motley crowd of demented, deluded, diseased, devout people going down to bathe in holy water, especially in the Ganges, and there is nothing about any one class which will enable them to have salvation in that state. In this crowd we see those who have lost their minds, and those who believe what they are doing will help them. There are many who would have salvation if devotedness could be counted as salvation. The lepers and those with social diseases will be going down with the rest of them, and down below there will be people coming with bowls and pitchers to get water to drink. You can't make them believe it isn't perfectly fit to drink. These waters purify everything—utterly and instantly. With us there were two American doctors who saw this illustrated at the Rajim. They shuddered at the unsanitary conditions prevailing at this "holy water." It is estimated that 1,000,000 people bathe in this water daily. We saw some of them washing their water buffalo, some washing their teeth, or taking a bath. The doctors said, "It is bad," but I pointed out two men near the beach. I said, "I have treated those two men for leprosy for over a year; yet they bathe here every day." These people think the dirtier a thing becomes, the holier it is. To these holy waters are consigned those who are too poor to be burned, those who die of smallpox and those who die of leprosy; yet these waters purify everything.

I would like to compare some of their festivals that come at the same time of the year as some of ours. In the fall, in September or October perhaps, they have a festival in which they worship



A mass of heathen worshipers gathered before their temple in Delhi, India

The Satisfying Book

By Mabel E. Eshleman

Our books
Teach of science, old and new,
Tell of laws, both just and true,
Teach of history, race and clan,
Speak of medicine, its use to man,
Teach of language, proper use.
Yet it all seems but a ruse—
Long revered by youth and sages
This wondrous knowledge of the past;
Our great men to us have seemed
Best of any nation's cast;
But withal there is a longing—
Knowledge and state or tribal heritage
Never yet has satisfied
That deep hunger of the soul!

Your book
Speaks of light and love, you say,
Of sins forgiven, without pay,
Tells of joy and peace, not bought,
Tells us all we've ever thought;
Speaks of life—eternal life,
Of a world which knows no strife.
We have waited, waited long
For your message of the Cross;
Waited while the men of state
To our nation brought but dross;
Waiting yet 'mid hurrying throng
All on eager business bent,
Only praying that—ere long
Christ's glad message will be sent!

Harrisonburg, Va.

or destroy their demon god, Rahu. Each city builds one huge demon god, sometimes made standing up and sometimes sitting down, and they have him with an outstretched hand. When they want to worship him, they come together with their shot guns and try to destroy him. He remains in destruction until the next year when he is repaired for another destruction.

We have our Thanksgiving in India. I remember that when I first came to India, they put a rug in front of the pulpit and those poor people brought rice, eggs, rupees, and chickens. How wonderful our Thanksgiving service contrasts with theirs.

We have another festival, which to the eyes, looks very pretty. It is known as the Oiwali festival, and occurs during our Christmas season. During this season the Indian is very busy worshipping his money. They have their homes lit up with lean lots; this is placed in a pot along with a wick, and hung in the window. It looks very, very pretty, but during this time we think about Christ, who brought love and salvation to all people.

Another festival called Holi, anything but holy, came exactly on the same day as Easter. At sunrise on Easter morning, as we were on our way to worship and praise God, we saw the results of the night of revelry the Indians had spent. We saw how they were pouring cold water on each other and also they were saying unkind things about each other. What a contrast as Christians went to worship God.

Another great festival is a gathering in which they go into the river to worship and bathe. It is important to be in the water as the sun rises. They go through various motions, hoping their sins might be washed away. We go to the foot of the Christ where our sins are forgiven and our salvation is complete.

One time I was called to go to see a sick man. It was the first year we were in India. It shows how even the urge to help a friend or the ability to show natural affection has been taken from people in these sins. We tried to persuade some of the people there to use their ox-cart to carry the sick man across the river. One said, "The oxen are borrowed;" another, "The oxen are wild." It was impossible for Bro. Graber to find anything to take this man across the river. The man was too sick to walk, so finally we carried him that mile to the car. As we went, we would stop every one hundred feet, and we had a very fine audience. Each time Bro. Graber spoke to them about the God whom they refuse to serve.

After I had been in India five years, I had a very strange experience. In one village I was taken to a cow stable, and where I knew there was a woman very sick. When I came there I prayed that God in His grace would give me grace and have pity on these people and save this woman. When we had done what God had enabled us to do, we had a fine baby boy. As I held that baby boy in my hand, he was singing with a lusty voice and shouting for joy. I looked around to the father; I wanted him to take the baby. No one would take the baby. They said, "No, we can't take him; we would become contaminated." Finally they brought some dirty clothes and placed them in a corner of the cow shed. I had to lay the baby down there so that they would not become "contaminated." It was something that touched my heart very deeply, yet it was an opportunity to preach a sermon to those people. They finally called the dirtiest woman in town to give the baby a bath before they would take it.

There is a very great need in India. We see how these people had been brought into a very deep need because the devil has had his way. We need to know that Christ is the remedy, and we as Christians need to go and bring them the message of Christ who is the remedy. I am sure the missionaries who are in India are happy where they are because they have a definite conviction that they are in God's will. I would like to go back as soon as possible, but I am happy to remain here for the present because I know I am in the will of Christ.

"He brought me here—it is His will, in that I rest.
He will keep me in His love and give me grace in this trial, for I am His child.
He will make the trial a blessing—teaching me the lessons He means me to learn, working in me His grace.
In His own good time He will bring me out again—how and when He knows.
So—I am here—by God's appointment—in His keeping—under His training—for His time."—Andrew Murray.

(A message delivered at the Mission Board Meeting held near Kitchener, Ont., June 1942, stenographically reported).

Hesston, Kansas.

EDITORIALS

(Continued from page 770)

the poor became too burdensome to them? They selected men who were filled with the Holy Ghost to carry on their business of daily ministrations in the care of their widows. This enabled them to give their time continually to prayer and to the ministry of the Word. This pleased the Church, and it resulted in great blessing to the Christian people. "The Word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

If such ministrations of the Word were effective in the time of the apostles why can we not now expect greater success in our missionary endeavors through closer adherence to the Word of God? The preaching of the Word is the Church's public instrument of winning the lost. The teaching of the Word is its fundamental means of instructing individual converts. The explanation of the Word in personal work is effective in winning the lost. These three methods of applying the Word to the hearts of the unsaved are available to the church in accomplishing this great task. May God bless the Church in her missionary labors with preachers of the Word, with teachers of the Word, and with personal witnesses of the Word.

The Spiritual Condition of the Heathen IN AFRICA

By John H. Mosemann

There is an urge pressed home to the heart of Christians from the word, "beyond," which represents regions that yet lie outside of the Gospel message and outside of the saving knowledge of the Christ of the Cross. We have a tremendous responsibility to translate our visionary seeing into obedient service. It is not safe to say, "I saw," but we must experience Paul's pattern and expression, "I was not disobedient." As we act upon that vision, it will be enlarged reaching out and including something of the world's field which God intended that we should see and occupy.

The spiritual need of the heathen in Africa is beyond human description; it is utterly impossible for you or for me or for any of us here to penetrate fully into the actual spiritual condition of a people who have dwelt in darkness and in the shadow of death so long as have our heathen in foreign countries. It is far beyond the comprehension and description of people who have lived in lands in which Christ is loved and served.

There are different viewpoints that could be taken of Africa's condition and need. It would depend upon the attitudes of the man on the field. An explorer would see a continent with resources that are unlimited and scarcely touched. He would see possibilities for investment and out of that investment the accruement of large returns. He would see something of material development, something in which material capital and material resources could be multiplied.

A social worker would be impressed with the intolerable living conditions. The dirt and filth would seem to have no end. He would see the unhealthful conditions in which our dark brothers and sisters live. It is everywhere, all around in the house and out of the house, on the body, everywhere to be seen; the intolerable health, the meager home equipment, the poorly-prepared food, the poor and dirty clothing—all these would make an interesting problem to someone in the field of social welfare and betterment of people.

The educator would be struck with the ignorance of our folks. They would be impressed by the way people live and walk according to tradition. They would be impressed by the way people listen to the dictates of this unseen dictator that has come down and lives even today. They would notice a fear of the present, a fear of tomorrow, a fear of life and death, a distrust of each other and suspicion of the white man.

The medical man would be appalled by the diseases of that land. He would notice the dreadful and terrible social diseases that have struck through that continent. He would be appalled at the fact that leprosy and African fevers take tolls by the thousands and millions.

To the eyes that are anointed with the spirit of God there is an underlying and deeper basic consideration. These outward considerations and mere external relations are among the least of their needs. The heathen in Africa has a greater need to satisfy his soul conviction, to save him from his soul peril, to bring light to his soul darkness. This spiritual condition tells of men living apart from God, across whose path no Christian ever treads, no missionary, no Paul, no Philip ever passes their way. Their homes are in the out of the way corners of the earth. There is no darkness so gross, none so stealy, as that darkness which men bring upon themselves willingly. There is no darkness so dense, none so impenetrable as men bring upon themselves. We have the record in the first chapter of Romans concerning heathen and pagan worlds professing themselves to be wise, but they become fools whose foolish heart was darkened. No darkness is comparable to that into which men plunge when they turn from the light of the knowledge of the glory of God. The scripture declares that they glorified Him not as God, so they entered into a life without God. Men love darkness rather than light because they love evil, for the gods of this age have blinded their eyes.

The eyes of men shall see less of the gospel of the Cross. The work of wicked spiritual forces, the enemies of God, is directed against the light of God, against the knowledge of God, so that men exist without Him, without knowledge, without sight and illumination whose hearts the god of this age has blinded. If it were possible, it would be extremely helpful to us for a moment of time to remove and put away from ourselves every influence that God has meant or has brought into our life through the years of our Christian ancestry—if that could be blotted out, how dark our state would be.

The condition of the pagan and heathen world is also characterized by death. This is the condition of those that know not God and who obey not the gospel of our Lord Jesus Christ; yet they glory in their shame. They become fools more and more corrupted in the endless death in which they exist. Theirs is a spiritual profanity extremely vile. It is a death which the Holy Spirit declares to be characteristic of those without Christ. They represent the outworkings of the principles of death which control and oppress benighted souls.

In our Africa there are a number of things such as a widespread superstition, a slavery to tradition, a slavery to that which has been handed down—"it is right because it has been done that way." Even if it works physical harm and death, a thing is right because it has been done by our fathers. Superstition is one of the outgrowths of spiritual darkness.

The heathen in Africa have a degraded womanhood. What we enjoy in loving respect in our own countries we owe to the fact that Christ is known and that He has been living in the hearts of our parents and ancestors. In a dark continent where they have a degraded and persecuted womanhood, the wife is a slave and women are the object of man's wealth and exploitation. She is considered unintelligent and incapable of acquiring intelligence, and is subject to the evils of heathen and pagan witchcraft and idolatry.

They also subject themselves to the fear of living under a hostile world. Men live under the power and spell and terror of spiritual wickedness. Theirs is a fatalistic outlook on life. Life is as it must be and as it only can be and as the fates decree it must be. You say, "I didn't realize that the black person could be anything but happy and jovial." He is at times, but there are

(Continued on page 777)



This picture shows an African burying one of his fellow men in fron of his home. Without the Christian missionary to bring him the light, th African receives not only a heathen burial but he dies without Christ.

The Spiritual Condition of the Unsaved IN SOUTH AMERICA

By J. W. Shank

It is a very difficult thing to analyze the spiritual condition of a people. There is a great deal of diversity; all people are not alike. It seems to me that the Apostle Paul in Ephesians two gives us a pretty good list of the characteristics that should be applied to people that are unsaved,—dead in trespasses and sins, walked according to the course of this world, children of wrath, without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world. Those are a few of the things that Paul thought of when he was referring to people who knew not Christ.

The devoted Catholics have lived in certain prevailing conditions. They are people who follow a system. They are obedient to that system, blindly following a sort of worldly dictator and making no attempt to reason or understand the truth for themselves—no attempt to seek the leading of the Spirit of God in the interpretation of His word. They blindly follow a system, and I would say, too, there are two groups of the devoted Catholics; one I would call the belligerent group. They are the folks that turn away and scorn, that slam the door into your face, that tear up a tract before your eyes—they hate anyone or anything contrary to their religion, but all devoted Catholics are not like that. Many of them are reasonable; many will discuss matters with you. I remember a case we had years ago. We had gone to a town and were seriously considering a certain hall which we intended to rent for our services. Everything seemed favorable, but finally we were called to the home of the lady who was the owner of the hall. She came and spoke very kindly to us, "I am sorry to tell you it is impossible for me to rent that hall to you people." We began to make inquiries, "What is the difficulty; is it not available?" "Yes," she said, "but I might as well tell you the truth. I am a devoted Catholic and because of that I cannot rent you the hall." She was kind and lady-like in her attitude toward us, and naturally when one finds people like that, you must respect them because of their kind consideration. The devoted Catholic is satisfied with what has been handed out to them by the leaders of their church. They are closed to any further teaching, and the pitiful thing about that group is that you find so many following on in a kind of blind superstition. You can go to great cathedrals and find throngs of people who are gathering from all parts of Argentina—going there in a kind of blind faith that they will receive some very definite good from this pilgrimage—blindly giving honors to a mere image.

Next we will consider the nominal Catholic. What is his condition? There is a much larger number of those than any other kind. They are people who have very little religious experience; they believe, but they do not know. They have not experienced; their belief is not anything of any serious value to them. There is no conviction; there is no real love for God and no real concern for a religious movement of any kind. They belong because it seems to be the satisfying thing for them to do. They think that in the end possibly there will be a better condition for the future than any other form, but that is all it means to them. There is very little conscience among those people. A family came to our mission in the very beginning of our work in Pehuajo—a fairly large family. I would classify them as a nominal Catholic family. Religion meant little to them, a dry kind of life. I wish you could hear the testimony of members of that family today after many years for Christ. One is a minister of the Gospel, another a Christian worker. Before that they knew nothing;—they had no conscience—no knowledge—no love—no real vital hope in Christ, but that is all changed because they have found Christ.

Another group is the intellectual class. There are many of these in South America. There are many who are interested in learning and who go on to the universities. They, as a general thing, are rather decided in their opinion that there is nothing in religion. Most of the intellectual classes would say there is nothing in religion. They have thrown it away; they are atheists; they are really cynical. They are quite self-centered in their general thinking; yet you often find among those people persons who are tolerant with those who believe in Christ. I remember one young man who was of the kind who liked to boast of his infidelity and of his unbelief in the existence of God. He tried to work up arguments against God with me. He tried to continue an argument from time to time. It was very difficult for me to avoid it. You have that type, but not so frequently. Another was a professor in a Catholic college. We often spoke with him. He said he could not believe. He said his studies in history and in philosophy and in science and in literature had given him no clue to any fundamental foundation for belief in God, so he would not believe. Their spiritual condition is sad indeed because they are completely outside the fold of God.

We also have the common man. The great bulk of the people in South America naturally belong to this class. They are not interested in religion; they are not ready to discuss it; they have nothing to say if you want to talk religion because they understand nothing about it. They are apathetic to religious issues. It has not registered in their lives. I met a man of that class one time in the home of a Christian. He remarked, "Here is a man who visits me often, but he does not think there is anything in religion." He was not an opposer, but he had lost all interest in anything of that kind. I asked him, "Have you ever studied the Bible." "No." "Have you ever looked into it?" "No." Finally after talking to him a little while and explaining to him that the Bible is God's message to him and the Word everyone should study, he became interested and later came to our services. They know many moral principles but yet they do not register in their lives as anything of great importance. It does not matter so much what they do. I remember one man who became interested in our mission, and after he came quite a while, we began to talk to him about conversion and the meaning of Christ; he was aston-

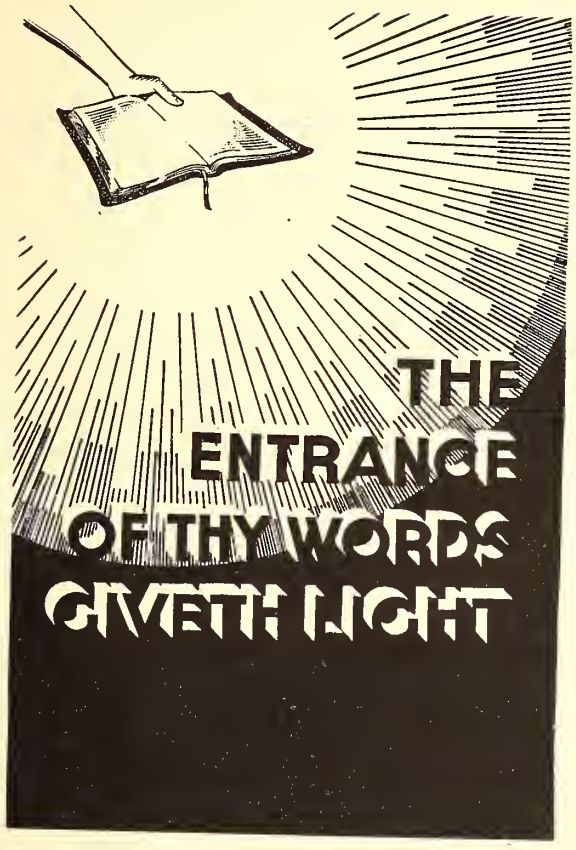
---

Peace on Earth . . . ?

Peace on earth—with nations warring,
Man his brother's blood outpouring?
Long ago came Peace to earth
With the Lord Christ Jesus' birth;
God's goodwill to foe and stranger
Lay in Bethlehem's humble manger;
Earth wove thorns to crown His head:
Now she weeps, her Peace is fled.

Peace on earth—beset with sorrows,
Dark todays and darker morrows?
Still comes Jesus through the gloom
Seeking who will give Him room;
Earth may shudder with disaster:
Peace abounds where Christ is Master,
And where hearts will give Him birth
Men may yet know peace on earth.

—E. MARGARET CLARKSON.



shed. The idea of having sins and the need to be forgiven seemed foreign to him. I believe you would say that is the condition of the average common man in the whole country. They have not the courage to investigate religious claims of any kind.

I would like to make another class and refer to the youth of South America. Sometimes when we talk about them, we almost break down with feelings of yearning to save a group of people so utterly lost, who have no moral check on their lives. Who have nothing from any source to bridle their passions or to hold them down. The priests themselves are setting a bad example before them. They uphold no ideal before them that they should follow, no thought of anything saintly, not a ray of hope in their lives for anything religious, no thought of anything religious, no thought of anything sacred. They are bound by the shackles of Satan. One young man, whom we have known ever since he was a child, attended our mission regularly and came to our Bible school. At one time he made a profession of faith. Before long he went to another town, and for some reason he was not baptized and the years have passed by, and he has not started again. I plead with him to follow his convictions. He can cite scriptures, and he knows the Bible. Finally he said, "I know you are right; I know I should have followed; I know I ought to have gone this way." He said, "I am bound by the shackles of sin. I can't change." I am afraid he is in that condition yet. It is really one of the greatest of tragedies for the missionary to see such youth in which there should be hope and light. On a Sunday afternoon if we go for a walk to the central part of town between seven and eight o'clock, we see hundreds of young men and women walking back and forth along a certain street. It is their hour of parade and what you might call a vanity fair. I never can see that group of young people without feeling a terrible pain in my heart. They are going after the things of this world. Their spiritual condition is tragic.

Another group of unsaved is the Jews. We have in our mission district, whole towns in which the majority of the people are Jews. What is their spiritual condition? They follow a form of tradition that has no spiritual basis. It is a cold listless religion such as you read of in the Bible about the Pharisees. Their young people follow in a way; they follow afar off. They follow from the forms mainly to keep their contact with the social regime of the Jews because it is necessary for their marriage. I have more than once met some of the shrewd business Jews on the train. One confessed to me that there is nothing in their religion, nothing that appeals, nothing that brings any hope. I said, "Of course. You have rejected Christ. There is where the hope for humanity is found."

Lastly, I would not fail to mention the Indians. While it is true that we do not have the true Indian among us, they are in South America by the millions. What is their condition? I think what Brother Mosemann says in his message about Africa applies very well to the Indians in South America—utter despair, superstition, terrible fear that harasses them day and night, utterly lost—such as is almost indescribable. The barriers that reach them seem so hopeless—difficult customs, traditions, language, and climate. They have clung to them for centuries so that they cannot accept the Gospel. A visit with one of the missionaries who was working among the Indians in a colony brought to us an experience we shall never forget. He told us about the time they went out and lived with the Indians for weeks at a time. The food was terrible, almost impossible to eat; yet they suffered it to become acquainted with them.

In all of this do we not see a challenge for the Christian church today? This unbelief that only hardens the heart and takes people farther and farther away from God, this indifference that deadens the spirit, this materialism that occupies the minds and energies of the people, this ignorance of God that makes their future black as night, this normal depravity that leads only to tragedy and despair, and what shall we do about it? We have the remedy. It is our task to continue in the work we have begun, telling them of Christ. Our Christ is their only hope, but yet they have not known Him. To them our Christ would speak in a voice of love, but yet they have not heard Him; in their ignorance and sin our Christ can heal, but yet they have not known Him; their despair our Christ could change, but yet they have not found Him.

(A message delivered at the Mission Board Meeting near Kitchener, Ont., June 1942, stenographically reported).

THE SPIRITUAL CONDITION . . . IN AFRICA

(Continued from page 775)

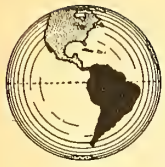
many times in which the clouds hang low in the African's heart. He lives on and on in fear and darkness, in ignorance, with misunderstanding, and in misapprehension.

All this involves our Christian testimony. If such conditions obtain, if death reigns, if blindness is there, if darkness prevails —if all this is true, there can be but one remedy and one application—Christ crucified, Christ risen, Christ coming and interceding and pleading in behalf of every blood-born sinner. We are responsible to bring them to Christ who is able to give light for darkness, to give sight for blindness, to give wholeness and soundness for impotency. Christ in His completeness is the only answer to this need.

This and much more could be said as to the spiritual condition of the African, and I hope you have caught some glimpse of his need, but as I have said to see is not sufficient, to know is not sufficient, to talk is still not sufficient. Vision and knowledge, if they are of any value, demand that we walk on in the path of our duty. They demand that we search out the path of obedience. They demand not only sight and vision, but a faithful and trustful testimony that is not disobedient to the heavenly vision which the Holy Spirit has before us. We need to say not only, "I see," but also "I was not disobedient to that vision, but I stood unto this day." So said Paul and Inwood. The sob of a thousand million poor heathen sounds in my ear and moves in my heart. They are ocean depths and, beloved, think earnestly about them and look at them until they appeal, until you cannot sleep or criticize.

(A message delivered at the Mission Board Meeting held at Kitchener, Ont., June 1942, stenographically reported).

Grottoes, Va.



SOUTH AMERICA

THE REMARKABLE CONVERSION OF THE RAMIREZ FAMILY

By T. H. Brenneman

It was in the last days of October, 1941, that we pitched the Gospel tent for the first time in the town of Ameghino. For a few months we had held services every fortnight in the home of one of the three believers that resided in the town, but no special efforts had been made to attract the general public as there were accommodations for only a few in the private home of that faithful woman.

The tent meetings had been in progress only a few nights when Manuel Ramirez and his sister, Maria, decided to go and see what it was like. They had heard the announcement from the loud speaker of the Bible coach as it passed through the streets and understood that the meetings were to be of a religious nature. They had never heard the Gospel, and did not even know that such a thing existed, although their parents had brought them up in a religious atmosphere and taught them as best they could, for they were devout Catholics.

Upon arriving at the tent Manuel told his sister to wait outside until he should look inside to see if there were women or only men in the meeting. When he saw my wife and other women taking part in the singing he told her that she could enter. It seems that from the very beginning they both liked the meetings and that the Lord opened their hearts to receive the Gospel. The next night they came with their mother, the father remaining at home to care for some grandchildren who were staying with them and at that time had the measles. Mrs. Ramirez liked the meeting just as much as the young folks, and insisted that her husband go the following night. Thereafter, until the close of the campaign, they all attended every night except one who had to take his turn caring for the sick grandchildren. They all accepted the Lord as their Saviour and expressed their desire to follow Him. They bought a Bible, and for the first time had the privilege of reading the blessed story of salvation for themselves.

At the time of this writing, almost a year has passed since their conversion. Maria has read almost the entire Bible, the larger part of it aloud to the rest of the family. She recently told me that they never retire without reading a portion of the Scriptures. She said that there seems to be something lacking if she misses one day in her reading. Not only have they read the Word; it has become spiritual food for their souls and they put in practice the teachings which they find therein. Being good Roman Catholics and naturally of a religious nature, they had many idols in their home. There were crucifixes, images of the Virgin Mary, and of many saints. One day as I was visiting them they told me how they had made a bonfire of all their saints and virgins. Their joy in the Gospel has almost no limits, and they often remark how they were in darkness and did the best they knew; but they had no access to the Bible, which is the true light of life.

Since their conversion they cannot understand why so many people can be satisfied in their sinful condition. Maria has been the means of the conversion of her girl friend who lived neighbors to them. There are three married children, two sons and a daughter. Through the influence of her parents the daughter has been genuinely converted, although she cannot attend many of the meetings as she lives quite a distance from town. She is earnestly praying for the conversion of her husband. The parents have bought Bibles for both the married sons and sent them to them exhorting them to read them sincerely. This they are doing and we believe will also come to a saving knowledge of the truth. They live far from towns where there are Gospel meetings and therefore cannot attend.

Manuel, who is twenty-three years old, has expressed his desire to enter our Bible school and prepare for the ministry. His parents are anxious that he should do so, but it will mean a great sacrifice on his part as well as theirs, for he and his sister are the only means of support that the aged parents have. However, they believe that this is God's plan for his life, and that He will provide a way. Accordingly he is planning to enter the school next March at the beginning of the term. Pray for him, that he may come to be used mightily as a preacher of the Gospel. Also remember his brothers as they read the Bible, and the many thousands of other Argentine homes who are yet without a knowledge of the message of salvation.

Villegas, F.C.O. Sept., 1942.

A FAITHFUL TESTIMONY

By N. Litwiller

During the last year one of our faithful believers (Teresa Abat, a school teacher) was married to a believer (Nestor Cómas) from another town. They established their home in Bragado, where she continues to teach in public school. Bro. Cómas is a tailor in charge of the tailoring department in one of the largest dry goods stores in our city.

Aug. 13 is a national religious holiday in Argentina. The celebration is in honor of Santa Rosa de Lima, the patron saint of all South America. Now it happens that Santa Rosa, (Holy Rose) has also been adopted as the patron saint for Bragado, and the holiday has therefore a special signification for our town. It is on this day that the Romanists not only pay homage to the saint "Holy Rose," but they also make it the occasion for the children to be confirmed and take their first communion.

The management of the dry goods store, where Bro. Cómas works, fell upon a very happy idea. For confirmation the boys need new suits and the girls ankle length dresses and veils. To show their "piety," the management asked the priest for the statue of the Virgin which they placed in the show window alongside the suits and dresses which they were offering to the first communicants. It was fine propaganda, from the religious as well as the commercial point of view.

Evidently the Virgin Santa Rosa had never been in a show window before, and her dress and veil were possibly out of date. The management of the store decided to get her a new silk dress and veil. Bro. Cómas was asked to make the veil, a long and elaborate affair with special trimmings for the head-part. Our Christian brother not only refused to have anything to do with dressing an idol, but expressed his surprise for commercialization of something which was considered sacred to them. Bro. Cómas' attitude caused quite a stir for the time being, but the management did not insist.

We consider that under the circumstances this was very commendable. Not only was his job in danger, but it would have been very hard for him to start up or get work any other place. We should keep in mind that Bro. Cómas used to be a staunch Catholic himself, and was converted less than five years ago. We thank God for this noble and valiant testimony.*

*According to a book of the saints issued by the Roman Church, Saint Rose was born in Lima, Peru, 1586, was very religious from childhood, and in 1606 entered the Third Order of S. Dominic. She was beautiful, but, in imitation of S. Catherine of Siena, disfigured herself and practised every kind of self-torture and privation; she had many visions and fancies, and was examined by doctors and divines to decide if she were mad or sane; they settled that her visions were from God, whereupon she had more, and more extraordinary ones than before; she died after a long sickness 1617, and was canonized 1671.

THE PAN-AMERICAN HIGHWAY

The dream for inter-American co-operation is becoming a fact. This is all the more significant when we consider that up to the present some of our sister nations are almost unknown to us. Colombia and Ecuador, as well as several Central American countries, were known only on the map. Neither roads nor railways made communication possible. The enormous impulse given by the idea of Pan-Americanism, and the financial help from Uncle Sam will mark the opening of a new era when the last lap of the Highway will have been inaugurated and thus travel and communication made possible.

Here in Argentina they tell us that the road is practically complete, with the exception of 216 miles in South American territory. This region through which the road must pass has not been fully explored as yet. It is known, however, that several mountain ranges as well as rivers and tropical marshes must be crossed.

Many are optimistic that these obstacles are not insurmountable and that very soon a new and useful road will be open to the

merican tourist, professional men, manu-acturers as well as the "bearer of good ti-ings."

ARGENTINE DURING WAR TIME

The Railroads. Most of the railroad com-anies are maintained by British capital and ave given the public a very efficient service. lowever, the war has caused a serious prob-m, and instead of running on time, as was enerally the case, many trains have spoiled good record. Most of the fuel for the en-nes, coal, and fuel-oil, was imported. How-er, when shipping was diverted and no ore fuel was brought into the country, the gines had to be converted into wood burn-s. This was possible, but the wood supply as low and so green wood had to be burned. he wood, because of certain chemical sub-ances, does not burn readily. It is for this ason that freight engines sometimes die be-ween stations and have held up passenger ains for hours. The railway company has so experimented with burning corn on the bs, as well as pressed sunflower and linseed ke. We are glad, just the same, that we ve train service, even though we are not ways on scheduled time.

Harvesting

The Argentine harvest will begin within month, and the prospects are very good. The government has decided to finance the harvesting, as well as buy the product from the farmers. This is a serious problem for the government, since it has already most of the two former harvests on its hands.

Corn cannot be kept for more than one year and therefore the corn that is not consumed locally spoils. There is however over one and a half million tons of wheat and linseed on hand. We hope that the war will soon be over so that this surplus can be rushed to the starving peoples of Europe.

Automobiles, Tires and Gas

The re-adjustment made necessary because no more motor cars are imported is very interesting. The old model "T" Ford, with his cousin the old four cylinder Chevrolet have come back to their own. Gas is rationed severely and no one knows if we'll be able to use our cars after Dec. 31 of this year. Since Argentina has several oil fields we are hoping that there may always be some petrol. Most serious of all will be the rubber tire problem. Should the war continue for an indefinite period we must find a substitute for rubber, or run on the rims or let our cars stand.

We are hopeful, however, that before such extreme measures must be taken that this world conflict will have ceased and humanity will be able to live more or less normal lives for the honor of God. Bragado, F.C.O.

SEWING CIRCLES

"Ye shall find the babe wrapped in swad-ing clothes, lying in a manger" (Luke 2:).

The blessed Christmas season brings to us any aspects of the coming to earth of the n of God from heaven. In the above lines om Luke's account of the announcement the angel chorus, the shepherds were to ow the Babe by the clothes which He wore d the place where they would find Him.

I wonder if there were at this very time in me of their shepherd homes other tiny ms cuddling in quiet slumber while the hers watched their sheep. Such things ght have helped the shepherds to come y quietly and sympathetically to the stable ere they were to find the Babe.

There is something tender and appealing the tiny garments of a little baby. All over world customs differ. The little garments made over widely different patterns yet re is a tender and a loving touch as the ther prepares and puts on the tiny gar-nts. We like to think of the work our nior and Intermediate Sewing Circles do in king and providing little garments for the bies whose mothers cannot prepare them mselves. There is something sweet and der in the task of making the little gar-nts.

I wonder if Mary, while she was pre-ing for her long journey to Bethlehem, ked among her simple belongings the vaddling clothes" which the Prince of ace was to wear.

So make your little garments, Mother and Big Sister. It will be a help to you even though the baby who wears the garment cares little about the pattern or material. In the name of the Babe of Bethlehem, we may help His needy ones.

UNTO THE UTTERMOST PARTS

By Ina Springer

"And who knoweth whether thou art come . . . for such a time as this?" Mordecai felt that God had a very definite work for this young queen, Esther, in a perilous and troublesome time for the Jewish people.

Each generation of God's people has a definite part in carrying out God's great plan. It was Queen Esther's duty and privilege to intercede for her fellow men because of the jealousies and greed for power of ungodly man.

Today as we look "unto the uttermost part of the earth" we see confusion, suffering; it is a time of moral corruption that threatens to tear down the foundation of social structure. There is religious deception and spiritual apostasy. There is physical hunger, famine, and nakedness.

Just for a brief moment let us take a tour around this world which has been thrown into chaos because men treasure more highly power and dominions, rather than life and service.

We do not look to the battle front to find the greatest suffering. It is not there. But far back of these fronts it falls upon the innocent. Children and aged people are rendered homeless, shocked and bewildered. What is life for? Is there truly a God? There is nothing for them to see but hatred and cruelty.

England had the resources to do relief work and reconstruction work. A great deal is being done but it falls short of meeting the ideals of real Christian welfare work.

Then let us turn to the continent of Europe. All over Europe there is a terrifying shortage of food, clothing, and shelter. Millions of refugees are crowded into concentration camps. Here we find the brewing pot for despair and doubt.

If we were to go there we would see long lines of people waiting to buy their ration of food. It should cause our hearts to be filled with compassion when we realize that these undernourished people are forced to stand in line for hours. Especially so, when we realize that their clothing is often worn threadbare and their homes are poorly heated for lack of coal. Many times in winter they must keep on their coats day and night in an effort to keep warm.

An inspector in the schools of France writes, "All the educators are struck by the arrested growth of the children, their loss of weight or stationary weight, their pale ashen complexions, their thin legs, and their lack of resistance to lung troubles or contagious diseases." From another school a principal writes, "There is less gayety. A badly nourished child is a sad child. What will become of our school children if this is to keep on? The future of our own race is at stake." Can you imagine your child coming into a playroom and just sitting down listlessly? That is what is happening there. Then think of the thousands who cannot be reached, who are dying of starvation in their hopeless condition.

China has been the center of war for over four years. Great armies are still fighting along a front of about six thousand miles. We cannot imagine the terrible devastation and suffering that has been going on increasingly as month after month passes. In that nation which is just a little larger than the United States we find two hundred million war refugees, sixty hundred of whom have left everything behind and have fled to the farther distant regions of the north and northwest. Twenty millions of these are children whose sensitive little natures have witnessed untold horrors of a death rained from the sky, of suffering, starvation and nakedness. If you were to walk the streets of China you would find crowds of them roaming about pale, sad looking, thin, stretching out their bony hands, begging for a penny to get something to satisfy their hunger.

Then we turn to India. Thus far it has not been entered by hostile armies, but because of the failure of the monsoon rains, India once again is suffering because of famine. Being surrounded on all sides by conflicting armies, it is difficult for them to get relief. With hunger comes a losing of morale and a fearful shaking of faith in an Almighty and wise God.

Our attention is called to our brethren in Chaco, Paraguay. Bro. S. C. Yoder tells us

that today this colony is in difficult straits again. Their experiences in Prussia brought some of them to the breaking point physically. Their life in the Chaco has brought its full quota of hardships and disappointments and some are losing courage. Besides lack of rain and insect pests, there are among them insidious forces under the cloak of friendliness who are trying to break down their morale and their faith in the new country. Some of them like the children of Israel on their way to the promised land, have begun to doubt and waver. They need our help, physically and spiritually, to restore their faith.

God makes no mistakes. He has a definite task for each one of us to do and today that task is to carry a ray of hope and love to the suffering millions who have been taught hate. It is an opportunity for us to show to the world our testimony of peace and love as Christ gave it to us. When He saw the multitudes He was moved with compassion because they fainted and were scattered abroad, as sheep having no shepherd. If we have the love of Christ in our hearts we cannot shut our eyes to the need in these troubled countries.

It is for this purpose that today we have representatives in England distributing clothing, feeding and sheltering the children and aged; and that we have these in South America, India and Europe. Bro. Hoover says, "While giving physical assistance is primary in a sense, it being necessary to give material relief in order to touch and reawaken crushed and broken sensibilities, yet it is only a means to the greater end. People who are so sunken in despair can scarcely respond at the first to anything except the simplest and most primitive stimulus. Our greatest mission, our ultimate aim in going to the starving, shivering, horrified multitudes of war-shattered Europe, is to be instruments of God in restoring souls. By restoration of their faith in godly men and women, we, bit by bit, rebuild their faith in God. Because someone cares, their hope again revives in the care of the Eternal Father."

"Really I was starting to think God had forgotten us and then this came," said one woman when she was giving clothing. A letter from a group of French children says, "Owing to you we will feel that in spite of the war and the massacre of men there are still brotherly and compassionate hearts in the world." This is the testimony our relief workers want to give. It reminds me of the words of Shakespeare, "How far that little candle throws its beam! So shines a good deed in a naughty world." It is the light of love, hope, and life! That is the work of our representatives. What is ours?

Through the avenue of the clothing depot at Akron, Pa., we have the privilege of helping to clothe and through our Mission Board we may help feed the needy in England, Europe, and Paraguay. While the relief program must cease for the present in Germany and Poland, new doors open. It is hoped that the door to China may soon open. It is with this confidence that our Mennonite people continue to send clothing to Akron headquarters. Sister Lehman reports the arrival of a steady stream of clothing shipments. The quality of the clothing that is sent is much better than that sent a year ago. Clothing should be new or if used of good quality and in good condition. By good condition is meant clean, well mended, and well marked.

Each individual is responsible in carrying out this great task. Perhaps you cannot sew or give in a material way, but there is another avenue of service in which we all must share. That is prayer. We must come often to the throne of grace that our work might be a blessing and that if it be the will of God suffering might cease. The distress in Europe is a challenge to us to put forth our greatest effort in this cause. Our country calls for an all out for defense. Does Christ expect less of us? Can He say as He did of the woman, "She hath done what she could"?

As nonresistant Christians we must assume our responsibility in ministering to our fellow men. This is the hour for us to demonstrate the resources of divine love.

Perhaps that little dress which you made in your sewing circle was a means of lifting somebody's heart from despair to see a glimmer of the light of God's love still shining.

"So let our lives and lips express
The glorious gospel we profess;
So let our walks and virtues shine
To prove the doctrine all divine."

(Given at the Illinois State Sewing Circle held at Morton, Illinois, May 23, 1942.)

Rural Missions

LOMAN, MINNESOTA

Dear Christian friends, Greetings:—"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. 11:33).

The winter winds are blowing. Most of the birds have left us, but God's care and guidance have made the warmth of His love a reality within. He has supplied every need, both spiritual and material, in this field of labor.

We praise God that He made it possible for some of the workers to visit their former home in Pennsylvania, and to see many friends in various states who are interested in the salvation of lost souls. As they traveled from place to place, many desired to hear about experiences of the field. In reality, these experiences are far more weighty than we can express. By God's help His humble servants have given these experiences, trusting that many may have found a new vision and a renewed zeal in their Christian life.

On the return trip they invited Bro. John Burkholder of the Weaverland congregation, Lancaster Co., Pa., to accompany them back to the field and to conduct our evangelistic services. We praise God that Bro. Burkholder was willing to be used in the Lord's service, and that he is now conducting the meetings at this place. May God bless him as he brings the messages.

A BIRD'S-EYE VIEW OF THE FIELDS BY THE EVANGELIST. "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). The field is wide and white for harvest, because here as elsewhere people live in a self-satisfied state, and the Gospel is the only agency that can rouse them from their slumber. Thanks be to God, there are some everywhere that are being roused. If any seem to be somewhat critical of the work or workers, I suggest they come with a praying heart and spend some time on the field. I'm sure the honest soul will receive another viewpoint.

My viewpoint of the field is that it is in a great need, spiritually. While the Lutheran Church has a witness here, nevertheless it seems there are a great many people that are not reached. To live among the people, as these workers are doing, I find is the most effective way of winning the confidence of the people. If their confidence is won, it will be easy to get a hearing for the Gospel message.

It is a hard work—a work that means a real sacrifice for the workers in that they are isolated from other Christians of the same faith. In this field, as in other fields white to harvest, I would challenge the Christian people of our more thickly settled congregations to continue and to establish more work, where Christ is not named. Will we meet the challenge before the Bridegroom comes?

One of the workers had the privilege of helping several of the neighbors thresh their grain. Since the people are not Christians, naturally they become loud and boisterous.

"Who—o—o" went the thresher whistle. Dinner time! One by one the men entered the house. After taking a chair or stool, all seated themselves by the table. Immediately they helped themselves. In the midst of a chattering threshing crew the worker, according to his custom, asked the Lord's blessing on the men and the meal. Gradually the men became silent as they became conscious of prayer. After the prayer there was a look of shame on their faces. Later in the day one of the men apologized for his forwardness.

Leaving our home, we turn east and go down the road to a clearing. Here we find an aged grandmother, in a typical Minnesota home, afflicted with a stroke. She lives with her son and daughter. The daughter is married and has a fine little boy who enjoys the stories of Jesus. The mother reads all the literature that is brought to their home. The grandmother tells us how she worked in Sweden making maple syrup and apple butter and milking goats. She greatly enjoys having us sing, read and pray for her. We are claiming her for the Lord.

In this community live many good-hearted people. Among these is Mr. Ottison. "Chuck, chuck, chuck"—we look and see Mr. Ottison going to help some one with his tractor. He has a flowing well from which all the water was formerly hauled that was used at this place. Some years ago after they had retired for the night his brother was killed by a robber. Since that time he has been living alone. Although he is rich financially, he is a poor man because he doesn't know the Lord. He has been ill this fall with rheumatism. In his present state he has no source of comfort to rely upon. Will you help us pray that he may be won for Christ?

One of the happy events of the summer was a trip to the Iowa-Nebraska Conference. We certainly enjoyed the precious fellowship we had with many friends who are serving the

(Continued on page 784)

THIS ONE THING

The Bible as no other book is the world's book. Some part of it has been translated into over one thousand languages—the whole of it into one hundred and eighty-four.

In it—its message and its Lord—lies the one hope for the world.

But most of the world does not yet possess it.

It must be distributed widely, immediately, continuously.

Someone must make this the first business in life.

This one thing the American Bible Society does.

The American Bible Society is the only national and international society in the United States organized for this purpose.

The Society's supreme concern is to get the Bible into the hands of those who do not have it; and to do so in a manner to secure serious interest and a receptive mind.

The Society's principal processes are three: (1) It is constantly aiding translators by counsel, supervision, and contributions toward expenses; (2) through long experience and constant painstaking research it has become America's foremost publisher of readable, durable Scriptures, the manufacture of which it supervises, not only at home, but on all the other continents of the earth save one; (3) it distributes millions of copies of Bibles, Testaments, and portions through its own agencies, by the hands of its own colporteurs and through Christian workers, pastors, missionaries, evangelists, many of whom are volunteer helpers.

Most of the Society's books are sold. Thereby the purchaser gains a personal interest in his new possession, and the distributor must often testify to the value of the book to make the sale. Most of the people of the world are so poor, that to charge even the cost of making the book would mean that few could buy. The Society, therefore, prices its volumes at no more than wholesale cost, and on millions of copies the price is less than the cost of printing and binding. Thousands of copies are also given without charge where conditions warrant. Embossed Scriptures for the blind that cost from two to eight dollars a volume to manufacture, are uniformly sold to the blind at twenty-five cents a volume.

From 1816, when our nation was in its infancy, through times of peace and times of war the American Bible Society has pursued its single, simple purpose of making the Bible available to every man on earth in any language he requires and at whatever price he can pay. Work has been done in more than two hundred languages and among the peoples of approximately fifty countries. In all, nearly a third of a billion copies of God's Word have been distributed.

Today the Society faces conditions the world over that tax its resources and challenge its ingenuity and threaten its single lofty purpose as at no other time in its decades of service.

Still, the Society must strive to carry the Bible to the great masses of people in the world who do not have it; to match its resources with the growing readiness to hear the gospel which characterizes so much of the world's life today; and, in addition, it must today assume part of the load of the Bible Societies of Britain and the Continent whose great work has been curtailed or closed by the war.

The world was never readier for the Bible. The obstacles were never greater. The American people were never more able to do their part to overcome the obstacles and supply the need. The American Bible Society, with one hundred and twenty-five years of experience in doing this one thing, was never better equipped to fulfill its mission.

Have you done your part?

THE MAKING OF A COLPORTEUR

BUT what did you do, Malik, to make the shopkeepers angry?" insisted Mr. Cochrane. "You have often sold books in that bazaar, and nothing like this ever happened."

Anger and pain had brought Colporteur Malik to the verge of tears. His face was bruised and scratched; blood from a small cut was drying on the back of his hand; his fez, his precious, honorable fez, was smeared with mud; and his Scriptures were tumbled anyhow into his bag, just as they had been gathered from the roadway.

"I tell you, Sir, they had it all planned," he declared, passionately. "I called out that these were good books, and suddenly they came out at me from every side—like bees. You must take them to court, or they'll kill me next time. They said they would—they threatened me. Let me go to some other city. And I must have money for a new fez. I can't go through the streets like this!"

"Go up now to my room," said Mr. Cochrane; "wash your cuts, and get the mud off your clothes, while I go for a chat with the police chief."

Not long after the missionary's arrival at police headquarters, a sergeant was sent to the bazaar, who returned presently accompanied by a young man overflowing with apologies.

"Oh, Mr. Cochrane," he moaned, with a great show of distress, "if only I had known, —if only I had known! Not a hair of him would have been touched. But how could I know that he was your man?"

"You and I have been friends for two years, Ali," interrupted the missionary, "and I expect that, after this, we shall be better friends than ever. I didn't call you here to lay a complaint, or threaten, or even try to discover who was so rough with Malik. But I do want you to tell me truly what happened. While he has been learning his trade of bookseller, Malik has often passed through your street, and you were always polite. Why was it different today?"

"Today he insulted our religion," declared Ali.

"I knew there was something," Mr. Cochrane exclaimed. "Tell me about it."

"He was passing our corner of Drapers' Alley when some apprentice called after him, 'Get along with your adulterated Scriptures!' The lad had no business to do that; but your man made the mistake of turning back and shouting at him, 'I'd rather have adulterated Scriptures than none at all!' You know, Sir, they say of us Alevi Moslems that we secretly reject all of the Holy Books, so that this was an insult thrown in our teeth; for we are all Alevis in those shops. Well, I'm sorry for what happened then."

Back at home once more, Mr. Cochrane found Malik decidedly unwilling to admit that he had pretty much deserved what he got. Since the missionaries were unwilling to give him protection in his work, he, Malik, was through with the thankless job of bookselling.

"Come back tomorrow, when your nerves are quieter, and after you have thought and prayed earnestly about it all," counseled the older man.

It was quite a different Malik who appeared next morning. "I brought it on myself," he readily admitted.

"In that case, let's both go to the bazaar and apologize for having insulted their religion and caused them to get angry."

"Oh, Sir, I can never do that," cried the young man in horror.

"I'm afraid that you can never be happy with those men unless you do," advised Mr. Cochrane. "Is not this the hard way—the Jesus way which you and I have promised to follow?"

Not for several days was Malik prepared to take that step, and when he did, he preferred to go alone. He returned excited and radiant.

"Oh, it was wonderful how God helped me," he cried. "When first I went to the apprentice who began the trouble, and began to beg his pardon, others in the shop warned him to be careful, as I had come to gather evidence on which to take him to court. But your young friend Ali came in, and declared that I was doing this sincerely because of my religion; and then they were willing to listen, and I kissed their hands, beginning with that of the lad. After that, they said they were sorry for what they had done in anger, and some of them even kissed my hand. Then one of them cried, 'Let's buy all his books,' and before I knew, they had taken and paid for every book in my bag. Oh, the Jesus way is the right way after all!"

Happily Mr. Cochrane gave him encouragement and cheer. Well he knew that the Jesus way would not always be outwardly so successful; that amid its disappointments one had to walk by faith oftener than by sight. But, from his heart he thanked God for this experience—one which would help him to be a better missionary, even as it would greatly help the young man on the long, hard road to becoming a colporteur.—F. Lyman McCallum in Bible Society Record.

—o—

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment.—II Pet. 2:9.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

OCTOBER, 1942

GENERAL

Simon Bontrager	10 00
Mr & Mrs Elmer S Hochstetler	10 00
A Bro Millwood Cong Pa	100 00
A Bro and Sis Ind	33 00
Rock SS Pa	55 00
Mr & Mrs Ed M Yoder	50 00
Forks Cong Ind	37 36
A Bro and Sister Md	50 00
A Bro and Family O	25 00
Providence Cong Va	24 00
A Bro and Sister Pa	12 00
A Bro and Sister Md	15 00
A Bro and Family Ore	100 00
Kidron SS A C Hostetler Cl O	25 00
Rollin Jantz	10 00
An Ohio Family	60 00
A Friend O	20 00
Alvin Gascho	50 00
Harry Gascho	50 00
Harold Stutzman	10 00
Dr & Mrs Adam Kauffman	5 00
Mr & Mrs C W Leininger	1 00
O Gr & Pl Hill Congs O	89 33
Mr & Mrs Conrad Carlson	15 15
Pl Hill Birthday Bank Ill	14 89
Hopedale SS Ill	150 00
Metamora SS Ill	150 00
Sugar Creek Cong Ia	115 07
Wellman Cong Ia	57 32
Manson Cong Ia	75 24
Crystal Springs Cong Kans	20 28
Pea Ridge Cong Mo	17 00
Christian Workers Conf Colo	21 15
Irvin Turner & Imanuel Maning	25 00
Joe Massanari & Sons	5 00
Plain View SS O	117 00
Medway SS O	27 81
Oak Grove SS Ohio	115 27
Bethel Medina Co SS O	97 50
Martins Creek Cong O	37 00
Sunny Side Cong Pa	25 76
South Union SS O	228 81
Bethel SS W Liberty O	85 04
West Zion Cong Alta	28 00
Mountain View Cong Mont	9 17
Duchess Cong Alta	108 10
	2,387 25

INDIA

GENERAL

Sue F Landis	5 00
Canton Cong & SS Kans	11 14
Allensville SS Pa (Sept)	93 96
E Scottdale SS Pa (Sept)	10 00
Scottdale SS Pa (Sept)	8 38
Gulfhaven SS Miss	30 11
Belleville Cong Pa	232 40
Detroit Miss Cong Mich	5 98
A Bro and Daughter Ia	25 00
Mary Ingold	5 00
Rago Miss SS Kans	15 00
A Sis of Berea Cong Okla	1 00
Naomi E Cline	5 00
Fairview Cong N D	31 00
Waldo Cong Ill	63 09
Morrison SS Ill	19 95
Salunga SS Pa	34 10
Milford A M Cong Nebr	41 76
E Fairview Cong Nebr	30 86
E Holbrook Cong Colo	10 00
Bethel Cong Mo	10 24
La Junta Cong Colo	24 20
Filer Cong Ida	13 64
Zion Cong Ore	70 61
Salford SS Pa	82 58
Plain SS Pa	50 00
Providence Cong Pa	19 00
Wanner Cong Ont	24 00
Zurich SS Ont	9 00
Weber Cong Ont	21 41
Northern Dist Va	62 49
	1,065 96

INDIA MISSIONARY

Mr & Mrs Elmer S Hochstetler	13 00
Martins Creek SS O	25 00
Stahl SS Pa (Sept)	19 60
Blough SS Pa (Sept)	10 00
SW Pa SS Conf Dist Miss Fund Pa (Sept)	36 00
Maple Grove SS Ind	250 00
A A Hostetler & Noah Thutt Class Ohio	16 00
Morton SS Ill	81 94
E Bend SS Dr Troyers Cl Ill	11 50
Willow Springs Cong Ill	74 19
Lancaster Dist Board Pa	75 00
Sugar Creek Cong Ia	112 50
Manson Cong Ia	42 89
Sycamore Grove Cong Mo	12 00
Penna Cong Kans	29 55
Spring Valley Cong Kans	25 00
Yoder Cong Kans	100 00
Lockport SS O	59 70
Martina SS O	37 50
Central Fulton Co O	37 50
Perkasie SS & YPM Pa	112 50
Deep Run Cong Pa	114 30
Alta-Sask Dist Board	37 50
Goshen Cong Ind	62 93
Elkhart Cong Ind	37 50
Prairie St S C Elkhart Ind	25 00
Fairview S C Mich	25 00
Mrs John Harnish SS Cl Pa	4 50
Hopedale S C Ill	8 00
Chicago Home Miss S C Ill	3 85
Waldo S C Ill	10 00
Morton S C Ill	9 00
Arthur S C Ill	18 39
Lower Deer Creek S C Ia	12 30
West Union S C Ia	13 45
	1,563 09

MISSIONARY CHILDREN

Weaver SS Pa (Sept)	67 50
Nappanee SS Pri Dept Ind	3 22
E Bend SS Classes Ill	19 00
Three "S" Soc of Prairie St Church Ind	75 00
Waldo SS Ill	75 00
Fairview SS Mich	45 00
O Gr SS O Int Jr Dept	16 37
Chambersburg Cheerful Workers S C Pa	10 00
	311 09

EVANGELIST

Martinsburg SS Cl Pa (Sept)	5 00
Friends Colo	5 00
Kidron SS Mrs Delvin Gerber Class Ohio	29 85
Pl Hill SS Young Men Cl Ill	23 01
Hess SS Pa	50 00
A Family Berea Cong Ind	50 00
	162 86

BIBLE WOMEN

Scottdale SS Pa (Sept)	12 50
E Bend SS Mrs Dan Tuescher Cl Ill	16 00
Bethel SS WL Old Sis Cl O	12 50
L D Hunsicker Cl Pa	12 50
Salem SS Cls 11 and 12 Ind	50 00
Howard-Miami SS Classes Ind	11 55
Vineland Sr S C Ont	8 00
	123 05

EDUCATIONAL

Mr and Mrs L L Hershberger	5 00
Martinscreek Cong O	20 00
The Hartmans	15 00
Levi Bontrager	28 00
Mellinger SS Fund Pa	45 00
	113 00

ORPHAN

Sue F Landis	5 00
Mr & Mrs Elmer S Hochstetler	9 00
Kans City Miss Cong Kans	11 00
Martinsburg SS Cl Pa (Sept)	5 50
Allensville SS Pa (Sept)	11 00
Nappanee SS Pri Dept Ind	44 00
Forks Cong Ind	29 76
A Bro and Sis O	22 00
Chambersburg SS Pa	66 00
Lititz SS WW Cl Pa	22 00
Waldo SS Ill	31 00
Pl Hill SS Balcony Cl Ill	44 00
E-town SS John Rutt Cl Pa	11 00
E-town SS Mrs Eli Burkhart Cl Pa	11 00
Strasburg SS Prim Dept Pa	11 00
Millwood SS Pa	11 00
Bossler SS Pa	11 00
W Union Pri Dept Ia	48 62
Sugar Creek Pri Dept Ia	18 66
Plum Creek Cong Nebr	11 00
Mt Pisgah Cong Mo	6 00
A Bro & Sister Kans	9 00
Hopedale SS Inter G's Cl Ill	9 75
Plain View SS three Sis Cls O	11 00
Bethel SS W L O	11 00
Albany SS Ore	40 40
Olive SS Ind	153 33
Shore SS Ind	10 49
	684 51

WIDOW

Sue F Landis	5 00
Locust Grove SS Girls Pa	5 50
A Sister Ohio	11 00
Scottdale SS Pa (Sept)	5 50
Mattawana SS Pa	5 50
Mary J Holsopple	10 86
Helping Hand Cl Oak Gr O	11 00
Bethel SS WL Young Married Women's Cl Ohio	5 50
S W Ont	10 00
Shore SS Ind	10 00
	79 86

MEDICAL

G D Troyers	25 00
Midland S C Mich	15 00
Waldo S C Ill	5 00
Markham Dist S C Ont	7 00
Elmira Sr S C Ont	5 00
	57 00

FAMINE

A Bro & Sister Mich	10 00
Goshen C Wom Miss Soc Ind	10 00
	20 00

LEPERS

Sue F Landis	5 00
Mr & Mrs Willard Gingrich	5 00
S W Ont	50 00
	60 00

PERSONAL

E Bend SS Mrs Lydia Zehr Cl Ill	8 60
Oak Gr SS Int Dept O	8 50
	17 10
Total for India	4,257 52

SOUTH AMERICA

GENERAL

Sue F Landis	10 00
Canton Cong & SS Kans	11 14
Scottdale SS Pa (Sept)	10 37
E Scottdale SS Pa (Sept)	10 00
Gulfhaven SS Miss	30 10
Belleville Cong Pa	146 34
Detroit Miss Cong Mich	5 97
Est of Mahlon Gross	35 00
A Bro and Daughter	25 00
A Brother Ill	15 00
A Brother O	100 00
Pl Hill Bible School Ill	10 13
Highway Village Bible School	5 15
East Bend Cong Ill	150 00
Liberty Cong Ia	21 71
Milford AM Cong Nebr	41 75
E Fairview Cong Nebr	30 06
East Holbrook Cong Colo	10 00
La Junta Cong Colo	24 19
H J Bender	40 00
E Chestnut St SS Pa	22 37
E Chestnut St SS Prim Dept Pa	20 00
E Chestnut St Cong Pa	60 51
Chestnut Hill SS Pa	50 00
Lexington Cong Pa	141 49
Boyertown Cong Pa	8 66
Plain SS Pa	50 00
Hereford Cong Pa	98 61
Home Lake Camp No 6 Parksville Canada	21 00
Pleasant Grove Cong Pa	5 00
Wanner Cong Ont	28 70
Geiger Cong Ont	33 35
Hagey Cong Ont	17 00
Olive SS Ind	71 87
Middle Dist Va	65 75
	1,426 22

S. A. MISSIONARY

Maple Gr N Wilmington Pa	33 00
Holdeman Cong Ind	112 50
Good's Cong Pa	54 00
Bossler SS Pa	44 66
Strickler Bible Mtg Pa	102 00
Lancaster Dist Board Pa	150 00
Pleasant Valley Cong Kans	37 50
Martins SS O	37 50
Souderton SS Pa	37 50
Mount View Cong Alta	20 00
Wanner Cong Ont Miss Mtg	106 00
L M Reesor	37 50
Kitchener YPM	15 00
York County Dist Ont	573 00
Elkhart Cong Ind	25 00
Elmira Sr S C Ont	12 00
	1,397 16

MISSIONARY CHILDREN

Mr and Mrs Jerry Gingerich	10 00
E-town SS Mary Frey Cl Pa	3 11
E-town SS Edith Witmer Cl Pa	12 50
E-town SS E O Brubaker Cl Pa	3 13
E-town SS E O Brubaker Cl Pa	12 50
Niagara Dist SS Con	35 71
	76 95

EVANGELIST

E Bend SS Cl 5 Ill	2 35
Scottdale SS Pa (Sept)	12 50
SW Pa SS Conf Dist Miss Fund (Sept)	24 00
Mattawana SS Pa	2 55
E Chestnut St SS Mrs O G Hess Cl Pa	12 50
E Union Cong Ia	50 00
Shore YPBM Ind	21 75
	125 65

BIBLE READER

East Scottdale SS Pa (Sept)	36 25
A Friend Kalona Ia	2 00
	38 25

ORPHAN

Albert Killius	10 00
Lansdale SBS Pa	35 17
Landisville SS Womens Cl No 9 Pa	10 00
Frazer SS Pa	100 31
Rohrerstown SS Fannie Miller Cl Pa	5 00
	160 48

BIBLE COACH

Souderton Cong Pa	43 00

SEWING CIRCLE WORK

Asso Circles of Franconia Pa	55 00

PERSONAL

Mr C D Yoder	5 00

NURSES TRAINING

A Bro and Sis Ont	25 00
Blenheim SS Ont	30 00
	55 00
Total for South America	3,382 71

AFRICA

Sue F Landis	10 00
Kans City Miss Cong Kans	2 50
East Scottdale SS Pa (Sept)	10 00
A Bro and Daughter Ia	25 00
Mr and Mrs W S Jones	5 00
W Union Cong Ia	218 84
	271 34

CITY MISSIONS

DENVER MISS., COLO., CHURCH BUILDING

Hesston Cong Kans	35 03

DETROIT, MISS., MICH.

Holdeman Cong Ind	1 50

FORT WAYNE, IND.

Holdeman Cong Ind	1 50
Yellow Creek Cong Ind	94 48
Locust Grove SS Mich	8 06
	104 04

HANNIBAL MISS MO

Mr and Mrs Willard Gingrich	5 00

KANSAS CITY, MISS., KANS.

A Friend and Family Ia	5 00
P L Rohrer	25 00
Plum Creek Cong Nebr	12 00
E Fairview Cong Nebr	31 00
Crystal Springs Cong Kans	20 28
Christian Workers Conf Colo	21 15
Hesston Cong Kans	43 00
A Bro and Sister Kans	25 00
	182 43

MEXICAN MISS., CHICAGO, ILL.

Belmont SS Mrs Cora Buzzard Cl Ind	1 70
East Bend Cong Ill	100 00
	101 70

PEORIA MISS., ILL.

Science Ridge SS Ill	34 38
Morton Cong Ill	44 00
	78 38
Total for City Missions	508 08

CHARITABLE INSTITUTIONS

KANSAS CITY CHILDREN'S HOME, KANS.

A Friend Kans	13 00
A Sis of Berea Cong Okla	1 00
Mr and Mrs E N Mast	10 00
Roanoke Cong Ill	26 90
Metamora SS Ill	8 52
Morton Cong Ill	15 00
Plum Creek Cong Nebr	12 00
	86 42

ORPHANS' HOME, OHIO

Martins Creek SBS O	12 89
Pleas View SS O	14 00
Mr and Mrs E N Mast	10 00
Roanoke Quarterly Mtg Ill	55 55
Sugar Creek SS Cl Ia	6 00
Scottdale Cong Pa	10 00
	108 44

HOME FOR THE AGED, ILL.

Mr and Mrs E N Mast	10 00
Roanoke Cong Ill	26 90
Morton Cong Ill	10 00
	46 90

OLD PEOPLE'S HOME, OHIO

Mr and Mrs E N Mast	10 00
West Clinton SS O	49 35
Bowne Cong Mich	20 00
	79 35

HOME FOR AGED, LANC., PA.

Sue F Landis	5 00

LA JUNTA HOSPITAL, COLO.

J F Brunk	227 00
P L Rohrer	25 00
Mr and Mrs E N Mast	10 00
Freeport Cong Ill	75 00
Scottdale Cong Pa	10 00
	347 00

LA JUNTA HOSPITAL, BUILDING

Sanford E Miller	10 00
A Bro and Sis Yoder Kans	15 00
	25 00

LA JUNTA HOSPITAL—NURSE

Lanc Conf Asso Sewing Circles Pa	35 00
Maple Grove SC Ind	5 00

Fairview SC Mich	5 00
Waldo SC Ill	5 50
Morton SC Ill	7 45
	57 95
Total for Charitable Institutions	756 06

OTHER FUNDS

ANNUITY

A Sister Va	1,000 00

ANNUAL BOARD MEETING REPORTS

Kans City Miss Cong Kans	2 25
Morrison Cong Ill	1 00
Pleasant Valley Cong Kans	2 00
	5 25

BOARD OF EDUCATION DEBT

George V Smeltzer	25 00
Tuleta Cong Tex	4 70
Scottdale Cong Pa	10 00
	39 70

CHINA

A Friend and Family Ia	25 00
"SW" Ont	35 00
	60 00

COMMISSION FOR CHRISTIAN EDUCATION

Fairview Cong N D	3 00
Morrison SS Ill	1 00
Nampa Cong Ida	5 00
Salem SS Alta	28 69
Arbutus YPI Pa	20 00
Nappanee SS Ind	12 60
	70 29

EXELAND, WIS.

Mr and Mrs Jerry Gingerich	5 00

GENERAL CONF. EXPENSE

Weaver Cong Pa	8 20

GENERAL S. C. COMMITTEE

Ontario District Sewing Circles	33 00

JEWISH WORK

A Bro and Family O	25 00
A Sister Ida	5 00
"SW" Ont	25 00
	55 00

MISSION NEWS BULLETIN

J B Harder	1 00

MINNESOTA RURAL WORK

Pigeon Cong Mich	36 42
Goshen College SS Ind	10 18
	46 60

MEXICAN WORK, COLO.

Albert Killius	20 00

MEXICAN WORK, TEXAS

Albert Killius	20 00
Roanoke YPBM Ill	11 20
	31 20

PERSONAL

Mr and Mrs Jerry Gingerich	10 00

TULETA CHURCH BUILDING

Mr and Mrs Jerry Gingerich	5 00
David E Plank	5 00
A Bro and Sister Yoder Kans	25 00
Plain SS Pa	50 00
	85 00
Total for Other Funds	1,470 24

RELIEF FUNDS

EUROPEAN WAR SUFFERERS

Fairview Cong Nebr	40 00
Holbrook Cong Colo	10 00
Sycamore Grove Cong Mo	5 00
Ion Cong Ore	350 00
Mt Zion Cong Mo	14 00
Rock SS Pa	48 00
Hesston College Cong Kans	5 00
Kans City Miss Cong Kans	38 10
John Kauffman	25 00
Kidron Cong O	141 00
J Gingerich	20 00
West Liberty Cong Kans	2 00
W Pa SS Conf Dist Miss Fund Pa (Sept)	12 00
Gulfhaven SS Miss	17 00
Pleasant View Cong Okla	45 09
A Bro and Sis Kalona Ia	25 00
A Bro and Sis of L Deer Creek Cong Ia	100 00
A Bro and Daughter Ia	25 00
Gortner Union SS Md	10 24
Claude Atherton	15 00
M Slabaugh	30 00
Fam of Central Cong Elida O	25 00
Pomona Cong Calif	5 00
Clarence Center Cong N Y	12 50
Providence Cong Va	14 00
Catlin Cong Kans	20 00
Rough Cong Pa	12 10
Pleasant View Cong O	60 00
A Sister O	25 00
Fargo Miss SS Kans	20 00
Vernon F Eigsti	10 00
Hopewell Cong Ore	30 00
A Sis of Berea Cong Okla	3 00
Clark E Swartzentruber	50 00
A Bro and Sister Md	15 00
A Friend and Family Ia	25 00
Milford Cong Nebr	22 30
Mrs Daniel R Heatwole	5 00
Pleas View Cong Mich	5 00
Menno G Brenneman	10 00
Berea Cong Ind	11 00
Esther Hertzler	50 00
Pleas View Cong O	5 00
Palmyra Cong Mo	14 50
Friends Colo	4 00
Linn Cong Mo	3 00
Howard-Miami Cong Ind	60 00
Nappanee Cong Ind	11 10
Elkhart Cong Ind	4 60
Pleas Valley Church Kans	5 00
A Bro and Son Ill	57 50
S M Carr	5 00
Sharon Cong O	61 00
A Bro Sis and Family Ia	25 00
Midland Cong Mich	42 57
Mr and Mrs W S Jones	5 00
Wood River Cong Nebr	105 00
Hesston College Cong Kans	20 50
A Brother Pa	20 00
Mattawana SS Pa	50 00
A Brother Colo	5 00
Clarence Center Cong N Y	5 60
H A Mumaw	100 00
Levi Bontrager	4 00
Dr and Mrs Adam Kauffman	10 00
Conestoga Cong Pa	97 75
Red Top Cong Mont	20 18
Mt Zion Cong Mo	9 00
Metamora SS Ill	8 52
Rock SS Pa	67 00
Chas Diener	10 00
Iowa City Cong Ia	69 28
A Bro Ia	10 00
Hannibal Cong Mo	2 64
Sycamore Grove Cong Mo	25 18
Mt Pisgah Cong Mo	10 00
Hopedale SS Inter Girls' Cl Ill	2 70
Bethel SS Wl by a Sis O	10 00
Meadville Miss Pa	7 24
Filer Cong Ida	16 36
Bethel Cong Ore	27 00
Portland Cong Ore	96 88
Skippack Cong Pa	65 00
A Bro Pa	10 00
A Bro and Sis Bally Pa	25 00
Plain SS Pa	100 00
A Bro and Sis Towamencin Pa	15 00
Mountain View Cong Mont	21 40
Pinto Cong Md	39 60
Hopewell Cong Ind	50 00
Clinton Frame Cong Ind	76 45
Northern Dist Va	122 05
Warwick Dist Va	315 39
Middle Dist Va	6 70
	3,367 02

AMISH EUROPEAN WAR SUFFERERS

A Bro and Family O	25 00
Upper Deer Creek and Fairview Congs Ia	150 00
Bish Saml J Miller Ch O	89 80
A Bro and Family Ind	32 50
OO Am Cong O	72 00
Andy W Miller W Dist O	30 00
	399 30

CIVILIAN SERVICE

Mrs I F D	7 00
W Fairview Cong Nebr	5 00
Zion Cong Okla	27 00
E Holbrook Cong Colo	19 00
Sycamore Grove Cong Mo	10 00
Mt Zion Cong Mo	23 50
Kidron Cong O	50 00
Holly Grove Cong Md	23 64
Manitou Cong Colo	64 25
Kans City Miss Cong Kans	34 10
Sandtown Cong Mich	10 00
West Liberty Cong Kans	14 00
Gulfhaven SS Miss	38 62
Plum Creek Cong Nebr	27 00
Bethel Springs Cong Ark	7 65
Franconia Conf Dist Pa	1,527 12
Forks Cong Ind	520 34
Britton Run Cong Pa	136 00
Milford Cong Nebr	135 43
Blanchard Cong O	17 00
N Pomona Cong Calif	33 00
Clarence Center Cong N Y	12 00
Catlin Cong Kans	24 00
Bethel Cong Mummasburg Pa	13 50
Martins Creek Cong O	50 00
Mattawana Cong Pa	26 00
Blough Cong Pa	207 90
E Bend SS Elsie Oyer Cl Ill	3 76
Hopewell Cong Ore	17 00
Sonnenberg Cong Ohio	206 24
A Sis of Berea Cong Okla	5 00
E Fairview Cong Nebr	209 00
Franconia Conf Dist Pa	1,527 12
A Friend and Family Ia	10 00
Mrs Daniel R Heatwole	5 00
E Holbrook Cong Colo	55 24
Pleas View Cong Mich	18 50
Berea Cong Ind	68 91
Gortner Cong Md	38 38
Casselman Cong Md	27 65
Locust Grove Cong Mich	10 00
Pleas View Cong O	16 22
Howard-Miami Cong Ind	49 50
Nappanee Cong Ind	179 72
Elkhart Cong Ind	1 00
Pleas Valley Cong Kans	78 60
Lima Miss Cong O	33 06
Mr and Mrs E N Mast	50 00
Wood River Cong Nebr	17 10
Burr Oak Cong Ind	30 60
Clarence Center Cong N Y	25 60
Dr and Mrs Adam Kauffman	10 00
Zion Cong Mich	15 82
Franconia Conf Dist Pa	1,527 12
H G Mack	12 00
Holly Grove Cong Md	26 68
Fairview Cong N D	2 00
Red River Valley N D	20 20
Fredrick Engel	5 00
Exeland SS Wis	15 00
Manitou Cong Colo	23 25
Mt Zion Cong Mo	10 00
Sarah and Blanche Young	15 00
Morton Cong Ill	100 00
Peoria Miss Cong Ill	200 19
Metamora SS Ill	150 00
Freeport Cong Ill	251 00
Science Ridge Cong Ill	452 48
Waldo Cong Ill	370 73
Mt Pisgah Cong Mo	44 84
W Union Cong Ia	743 43
Sugar Creek Cong Ia	443 05
Iowa City Cong Ia	28 27
L Deer Creek Cong Ia	203 20
E Union Cong Ia	186 00
Yoder Cong Kans	171 90
Hannibal Miss Mo	11 49
Sycamore Grove Cong Mo	81 65
Hesston Cong Kans	150 32
Penna Cong Kans	18 06
Calvary Cong Kans	35 61
Lester Cook	5 00
Christian Workers Conf Colo	21 16
Bro and Sister Yoder Cong Kans	10 00
Plum Creek Cong Nebr	36 00
Dr Amelia Ziegler	2 00
Portland Cong Ore	140 80
Bethel Cong Ore	33 50
Arbutus YPI Pa	40 00
Pleasant Grove Cong Pa	17 45
Casselman Cong Md	55 00
Weaver Cong Pa	30 57
Springs Cong Pa	85 53
Kaufman Cong Pa	200 00
Thomas Cong Pa	72 39
Altoona Mission Cong Pa	38 85
Stahl Cong Pa	32 81
Pinto Cong Md	73 80
Pigeon Cong Mich	28 93
Maple Grove Cong Ind	271 44
Middlebury Cong Ind	141 25
Fort Wayne Cong Ind	41 16
Northern Dist Va	514 62
A Bro and Sister Ind	33 00
	12,996 81

AMISH CIVILIAN SERVICE

S Middlefield OO Am O	50 00
Anderson Co Am Cong Kans	56 40
N E Middlefield Am Cong O	105 00
Blossers & Yel C Wis Congs Ind	92 50
N Marshall Ch Dist 6 Ind	16 00
S E Clearspring Ch No 21 Ind	61 00
Wagler Dist Ch Ind	286 24
King Cong O	25 00
	692 14

PARAGUAY RELIEF

Zion Cong Ore	50 00
Total Relief Funds	17,505 27

SUMMARY

India	4,257 52
South America	3,382 71
Africa	271 34
City Missions	508 08
Charitable Institutions	756 06
Annuity	1,000 00
General and Other Funds	2,857 49
Relief and CPS Funds	17,505 27
	30,538 47

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS WHICH ARE UNDER THE MENNONITE BOARD OF MISSIONS AND CHARITIES

CANTON, OHIO

Kidron Cong O	16 00
Oak Grove & Pleasant Hill Congs O	10 00
Canton Cong O	21 59
Canton SS O	7 07
Kidron SS Cl No 9 O	15 00
Trefoil Literary Fulton Co O	20 00
Tri-County SS Mtg O	17 69
	107 35

CHICAGO MISSION, ILL.

Ben S Gerig Ia	20 00
A Brother and Family Ind	32 50
	52 50

CHICAGO, MEX. MISS., ILL.

Mrs Enos Mumaw SS Cl Ind	8 00
Kouts Menn Church Off Ind	25 67
	33 67

DETROIT, MISS., MICH.

Detroit Cong Off Mich	7 88
Pigeon Cong Mich	28 20
	36 08

KANSAS CITY MISS., KANS.

Luella Zook	1 00
Leda Grove	1 00
Mrs O H Carrol	8 00
J M and Alma Mast	5 00
M Z Troyer	25 00
WDBS Children Kans	5 85
	45 85

LIMA MISS., OHIO

Ann Beck	10 00

PEORIA MISS., ILL.

Peoria Cong Ill	25 00
Freeport Cong Ill	25 00
Wm Nofzinger	2 00
C C Litwiller	25 00
Mrs Perry Hill	5 00
	82 00

TORONTO MISS., ONTARIO

Toronto Miss Ont	45 00
Toronto Miss Ont	75 00
	120 00

MEXICAN BORDER, TEXAS

Ira Yoder	10 00

KANSAS CITY CHILDREN'S HOME, KANS.

V D Miller	1 00
Mabel Weaver	20 00
Bethel Miss Fund Mo	10 30
Carpenters' District Council	27 00
A Friend in Kansas City Kans	3 00
West Center SS Kans	75 50
East Bend Mother's Cl Ill	7 00
INAM	5 00
Truck Drivers from Iowa	2 00
M Z Troyer	25 00
Elsie J Yoder	2 00
Mrs C A Wiggins Sr	50
Mary Wenger	1 00
Mrs D A Wenger	1 00
David E Wenger	5 00
	185 30

ORPHANS' HOME, OHIO

Anna Beck	10 00
Central SS Archbold O	104 29
Martha Birky	2 00
Ada Burkhart and Iola Miller	2 00
Sonnenberg Cong O	9 00
Kidron Cong O	13 00
Mrs T T Eash	5 00
A Sister Kidron Cong O	1 00
Anna Byler	1 50
Mr and Mrs Clayton Hartzler	5 00
Tri County SS Mtg	34 38
Mae Strubhar	1 00
Bloomingdale Cong	2 00
	190 17

HOME FOR AGED, ILL.

Special Support	1,008 20
No Name	23 00
Maintenance	237 07
Produce	49 65
	1,317 93

OHIO OLD PEOPLE'S HOME

Special Support	744 00
Produce	3 58
	747 58

LA JUNTA HOSPITAL, COLO.

Income from Patients (Sept)	6,404 44
Endowment Income (Sept)	137 50
Beulah Nice (Sept)	8 00
Louise Deckert (Sept)	8 00
Karene Swartz Graber (Sept)	8 00
Income from Patients	7,280 92
Endowment Income	609 46
J N M Taylor	5 00
Mrs Elmer Knepp	5 20
	14,466 52

LA JUNTA HOSPITAL, BLDG.

Mary Beck (Sept)	6 00

SUMMARY

Canton Ohio	107 35
Chicago Ill	52 50
Chicago Mex Miss Ill	33 67
Detroit Mich	36 08
Kansas City Kans	45 85
Lima Ohio	10 00
Peoria Ill	82 00
Toronto Ontario	120 00
Mexican Border Tex	10 00
Kansas City Children's Home Kans	185 30
Orphans' Home Ohio	190 17
Home for Aged Ill	1,317 93
Ohio Old Peoples' Home	747 58
La Junta Hospital Colo	14,466 52
La Junta Hospital Bldg Colo	6 00
Total for Miss and Institutions	17,410 95

Respectfully submitted
and
Gratefully acknowledged,
E. C. Bender, Treas.,
P. O. Box 574
Elkhart, Indiana.

Gleanings . . . .

AN AFRICAN FETISH

Christianity and heathenism are so diametrically opposed that it is often very difficult to find sufficient common ground on which to make an approach to the people with the Gospel. Some tribes do not have a word for "love"! With the true Christian, love is the impelling power that prompts his actions, whereas with the heathen it is fear that dominates his entire life.

In our tribe, fear manifests itself mostly in what is called **kitheeto.** The real meaning of the word is faithful or unalterable and when this name is given to an object, nobody would dare to question its power. **Kitheeto** takes on several outward forms to meet different requirements, but I shall try to tell only about what I consider the most powerful one.

During my four years' work in this tribe, I have seen a **kitheeto** but once and was unsuccessful in my attempt to secure a photo of it. The **kitheeto** is usually made from an antelope horn about six inches long. It is stuffed with earth, rust, slag, food and human fat. Two thin, notched sticks are placed on opposite sides of it and firmly bound to it. Certain tribes have a better reputation than others for making powerful **kitheetos,** so those used by our tribe mostly come from the Atharaka which is a tribe to the north of us about one hundred miles. The price paid for one may amount to several oxen, depending on the fame of the maker. Great care must be exercised in bringing a new **kitheeto** into the tribe. Some of the rules to be followed are so evil they cannot be written about, but others are the following: The **kitheeto** must be carried in one hand and in a certain position for the entire journey; approaching travellers must be warned so they may step off the path until it passes so that it may not bring a curse upon them, and it must be sprinkled with water before crossing a river. Upon arrival at the owner's village, it must not be taken into the hut but hidden out in the bush or in a cave, so that its influence may not bring disaster to the people.

The principal use of **kitheeto** is in native law cases. Where the native judges or the prosecutor feels that a witness is giving false evidence, they may require him to "strike the **kitheeto.**" This act has a semblance of taking an oath on the Bible. The general procedure is as follows: The **kitheeto** is brought and set up off the ground on three small stones (for some reason the natives believe that it loses its power if in contact with the soil); the witness takes a small twig from the **mukulwa** tree and advances toward the **kitheeto** by stepping on seven stones. When he gets within striking distance of it he says, **"Ethwa ngoenena avongo ngaiwa ni kyoo"** ("If I tell a lie, may I be eaten by it"), meaning the power of the **kitheeto,** and as he utters the last word he strikes the **kitheeto** with his twig. The three notches on the **kitheeto** twigs show that anyone who swears falsely will die within three days. Natives claim that there have been cases where this actually has happened. So strong is the belief in **kitheeto** that a liar will not consent to strike it and thus gives himself away. When a witness strikes the **kitheeto,** nobody questions the truth of his statement. The one who required him to do this must give the owner of the **kitheeto** a goat.

Kitheeto is used extensively to determine the guilt or innocency of one accused of murder. In the days of tribal wars, it was used after the spoils of battle were divided, the participants swearing that they would never say that they had not received their rightful share. A woman is not allowed to swear by **kitheeto** but her husband may for her. A man may curse a thief who has taken his cow, though he be unknown and when the report of this gets around the district the cow is returned so that the curse be removed. Nobody may use the **kitheeto** during the rains as that would surely bring a plague of locusts.—By Geo. W. Weppler—Inland Africa.

EXAMINING THE RECORD

It is an established fact that all mankind are creatures of record. Essentially, life is a continual progression of activities and interests. Many are the issues of a life time, and multitudinous are the problems. It must also be said that various, and sometimes disastrous are the decisions which determine both the courses and the results of life.

Of all these, which must be termed life's transactions, let it be remembered that a record is being kept. A record which must be faced at the judgment bar is being carefully preserved by eternal wisdom. Then also, registered in the hall of human memory is a more or less perfect recording of the more important events of the yesterdays. Many of these are treasured memories which serve as a strong inspiration throughout the remaining day of life. Others of these registered events are somewhat of a nightmare and serve only to embarrass through future days.

It is well understood that no one is able to change the record which has been written. However, the experiences of life if properly evaluated and considered are a strong factor for better success in the solving of the present problems. Therefore, it is highly expedient that everyone make it a periodic practice to examine the record with a view to profit and greater usefulness. Employing the language of the inspired prophets, let us raise with ourselves the question, "What have I done?" (Jer. 8:6). This question can well be raised by every person and profitably applied to every personal interest and activity in life.

As applied to the opportunities for service in the Kingdom of the Master we may well ask, What have we done? Have we made the best use of divinely given gospel opportunities and personal talents? Much has been given to us who live in the western hemisphere and certainly much will be required. For this reason there is no excuse whatsoever for the great spiritual indifference which is not only so generally prevalent but appears to be rapidly getting a strangle hold on the holiness movement. Have we taken this matter seriously and has it sufficiently gripped us so as to drive us to our faces before God? It is high time that we are calling for an application of **II Chronicles 7:14.**

What have we done with our material resources with which we on this side of the world have been so greatly blessed? We are told by the economists that nowhere else in the world is the standard of living comparable to that which we here enjoy. Have we remembered that God is the giver of all this and that as our blessings have been, so ought our expressions of faithful thanksgiving also to be? There are multiplied opportunities at the present time for ministering to the needs of less fortunate and suffering humanity. Millions today are suffering unspeakable privations and the call by relief organizations is a mighty challenge to all of us. Likewise, there are millions who are crying for the Bread of Life than which nothing else will satisfy.

What are we doing about the call for workers which comes from the harvest field? The Master said, "The harvest truly is great but the labourers are few." That certainly is applicable to this moment. Our missionaries are telling us that never before have the prospects on the mission fields been so bright as they now are. The natives are calling in a pathetic note for someone to bring them the Christ. The missionaries are calling for new recruits who will meet this need. Has all of this, shall it continue to fall on deaf ears and indifferent hearts? WHAT WILL WE DO ABOUT IT? SHALL OUR HEARTS BE GLADDENED BY HEARING THAT SOME OF OUR CHOICE YOUNG PEOPLE ARE SAYING, HERE AM I, LORD, SEND ME?—Editorial in Missionary Banner.

RURAL MISSIONS

(Continued from page 780)

Lord. The kindness and interest shown to us was a great encouragement to the work and the workers.

During the past several months we have had the privilege of having several ministering brethren to worship with us. They were Bro. John Stoll of Egeland, N. D., Bro. Elmer Hershberger of Detroit Lakes, Minn., and Bro. Ed. Hershberger of Casselton, N. D. We appreciated their spiritual messages and their Christian fellowship.

In closing, we wish to express the gratitude we have in our hearts by telling you how we have felt your prayers. They have encouraged us many times. There are times when we come to extremities, and suddenly the obstacles are removed. We know it is because of intercessory prayer.

Our prayer is that God will richly bless and reward all who are so willingly sharing their means and praying for us, making this work possible.

Nov. 17, 1942. The Workers.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, DEC. 10, 1942 (Herald of Truth Established 1864) No. 37

EDITORIAL

"Seek ye the Lord while he may be found, call ye upon him while he is near."

—o—

In other words, improve your present opportunities, the greatest among which is that set forth in the text just quoted.

—o—

This thought is emphasized in Heb. 3:7, 8 in these words: "The Holy Ghost saith, Today, if ye will hear his voice, harden not your hearts."

—o—

With this attitude toward God and His Word, we are in position to obey the will of the Lord as set forth in Gal. 6:10: "As we have therefore opportunity, let us do good unto all men;" not forgetting that which immediately follows: **"especially** unto them who are of the household of faith."

—o—

The Lord has three means of leading us and keeping us in the way of truth and holiness. These are: (1) the Word of God as set forth in the Bible, all of which "is given by inspiration of God, and is profitable;" (2) the Holy Spirit, whose mission it is to guide the people of God "into all truth;" (3) the Church of Christ, whose mission it is to "teach all nations . . . to observe all things whatsoever" the Lord has taught us.

—o—

Christian people suffer when either of these three means of divine leading is ignored. Sometimes we hear misguided Christian professors make light of some of the plain teachings of God's Word, claiming that they are following the leadings of the Holy Spirit. If it is true that they are following the leadings of the Holy Spirit, then they are most certainly obeying the teachings of God's Word, for it is the mission of the Holy Spirit to guide us into "ALL TRUTH" (John 16:13), which includes **"all things whatsoever"** our Lord has taught us. "If ye know these things, happy are ye if ye do them."

Thanksgiving Day, for 1942, is past. Christmas Day, for 1942, is just ahead. What are your plans for the Christmas holidays? In a recent letter which arrived at this office, our informant quoted statistics saying that there is a larger consumption of intoxicating drinks on Christmas day than on any other day in the year. This is far from complimentary to a so-called Christian nation. It is doubtless true that this sin can not be laid to the body of our readers. But there are other sins, not quite so flagrant, that some of our readers may have been guilty of in the past. If so, repentance and the forsaking of such sins is the only right thing to do. Let this be our rule, not only during the Christmas holiday season but throughout the year: "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God."

AN INSPIRING VISION

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb . . . saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.—Rev. 7:9-12.

—o—

Solomon says, "Of the making of books there is no end." Several millenniums have passed since these words were spoken, and still the end of book-making is not in sight. For some of these books we thank the Lord; for others, we might wish that they had never been written. In the choice of books for our reading, let the Bible be the center of the literature from which we make our selections. The rest of our reading matter should at least be in harmony with the message of the Bible. All other literature, especially that which is antagonistic with its divine standards, should be left severely alone.

WHERE'S THE LINE?

Many Christians are today earnestly trying to discover just how much they are or may be involved in the war pattern. And, professing a tender conscience on the problem of military effort, it is pertinent to our testimony that we clarify for ourselves and others the position we feel is Scriptural.

It is, as will readily be acknowledged, very difficult to decide at just what point my occupation or attitude involves me in a struggle with which I desire no part.

To be more specific: Does engaging in aircraft part production implicate me in their destructive use? Can I have a share making intricate mechanisms for submarines, bombs, etc., without sharing in the resulting havoc? Cannot I engage in non-defense duties (such as clerical, janitor work, etc.) even in a defense industry? Is not farming just as necessary to the war conduct as munitions? Is it wrong to sell produce in centers that are strictly war production centers? If I engage in my normal peace-time employment, what responsibility do I bear if the product is now used for military purposes?

While, as I have said above, many of our people are intensely interested in solving the above problems for themselves, there are others who are disinclined to consult conscience and the Holy Spirit. Indeed, it seems some consider only financial remuneration as significant in accepting a job. But so vital a factor in our living as is our occupation cannot be regarded as irrelevant to our spiritual life and testimony. Hence, into the "employment" area of our lives must be brought all the probing, discerning power of a consistent nonresistant testimony. What we profess to believe will go a long way in conditioning our decision.

Again, our folks ought to be very certain that their employment in no way breaks down the conscience of others

who may have less spiritual discernment. The effect of our living on others DOES matter, and the weak Christian is characterized by a proneness to justify his conduct by that of a more reputable one. Even with our most genuine effort here, it will still be difficult to avoid offence. Hence the urgency to live uprightly before our brethren.

But it is not sufficient to satisfy ourselves and our brethren that we are conscientious in all our attitudes and engagements. "Those without," too, need some measure of proof that we are what we claim regardless of financial considerations. Perhaps we can "see our point," where a Local Board cannot. It is always well to anticipate the reaction of Local or Rationing Board. They at least will not be prejudiced in our favor. Sit in the place of the non-Christian Draft Board member, consider the occupation of a prospective draftee, then draw conclusions as to the consistency of his occupation.

It is difficult, if not impossible, for a group or church to define in detail the position of the nonresistant Christian in the present test. But the absence of this need not lead one to become involved in unchristian employment as long as no one protests. Consider the Word, weigh the influence exerted, seek the guidance of a Spirit-enlightened conscience, and then be diligent in adherence to the will of God regardless of what may be involved. —J. H. M.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

THE TEN COMMANDMENTS

By Menno Smith

When Moses from the Mount came down
With Ten Commandments written on
Tables of stone by God's own hand,
That people all may understand
To do them, I the "Lord thy God,"
Who brought thee out from Egypt's land,
That thou from bondage might be free
To ever serve Me faithfully.

No other gods will I permit
For thee to have, remember it.
No graven image shalt thou make,
Or likeness from something to take
That is in heaven, my Royal Throne,
From whence I rule o'er all alone,
Or from the earth which is beneath,
On which you live your life, though brief.

Nor things like in earth's waters live,
Bow not to them or homage give,
Worship the Lord thy God alone,
A jealous God upon His throne,
No rival will I e'er allow
To take My place, no matter how
Man may contrive and disobey,
My sovereign will shall still hold sway.

The iniquity of the fathers will
I on the children visit, till
The third and fourth generations past
Of them that hate Me shall it last.
And unto thousands that love Me,
I'll mercy show abundantly,
Who My commandments ever keep,
Great blessings shall they ever reap.

Thou shalt not take my **Holy Name,**
The "Lord thy God," and use in vain,
I will not hold him guiltless, no;
Who takes My name in vain must know.
The Sabbath day remember, too,
To keep it holy all day through,
Six days to faithful labor give,
Do all thy work and faithful live.

The seventh day the Sabbath is,
The "Lord thy God" claims it as His,
In it no work shalt thou pursue,
Son or daughter, servants too,
Nor cattle at thy bidding waits,
Nor stranger that's within thy gates,
Six days the Lord made Heaven and earth,
The seventh rested from His work.

Thy father and thy mother give
Honour, that thou mayest live
Long upon the land which He
The "Lord thy God" giveth to thee.
"Thou shalt not kill," His firm command,
So plainly given will always stand,
The way to peace and Heaven above,
Is not by hatred but by love.

Commit not thou adultery,
But put such evil far from thee,
And live a life of purity
Before God and humanity.
"Thou shalt not steal,"—what sinful gains
Come to the soul who thus attains
Possession of another's goods?
Poor soul, no gains have been seeured.

Thou shalt not witness bear that's false
Against thy neighbor—what a curse,
To do thy neighbor such a wrong,
And bitter enemies prolong.
"Thou shalt not covet" thy neighbor's house,
Thy neighbor's wife, servants as well,
His ox or ass or anything
That to thy neighbor's possession fell.

Maple, Ontario.

—o—

SEPARATED FROM THE WORLD

And from the Fellowship of its God

By Delbert Myers

This title implies that "the god of this world" and the God of Christians are two separate beings; that they are governing masters having separate interests, which means that it is utterly impossible to serve both masters. Let us see what the Word of God has to say about it.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:15-17).

This calls for an immediate separation from the world and "the things that are in the world." These consist of three things: (1) "the lust of the flesh;" (2) "the lust of the eyes;" (3) "the pride of life."

I. Lust of the Flesh

In Gal. 5:17 we read: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye can not do the things that ye would."

Again, "The works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like . . . they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23).

The two have nothing in common. Their interests are entirely separate. We notice an entire separation between the two lists. If we yield to the dictates of the flesh, we are on the way to ruin and destruction. If we nail the desires of the flesh to the Cross and "walk after the Spirit" we are living the victorious life.

II. Lust of the Eyes

Satan calls attention to some objects that appeal to the eye. He creates desire through the eye. The next step is to suggest some unlawful means of obtaining it, or satisfying this desire. He is very cunning, and a great inventor. If one trick fails, he tries another. And he can camouflage them so as to make them appear harmless. The first thing we know we have fallen spiritually, in most cases morally.

Satan appealed to Samson through the beauty of a heathen woman. Samson's parents objected. But he persisted, saying, "She pleaseth me." He finally won his point, and what was pleasing to his eyes was the means that brought about his defeat and his death. The same will be true of us, if we yield to the lust of the eyes. To be safe, we must deny ourselves.

III. The Pride of Life

Satan comes to us and tells us how smart we are. We have a nice home, plenty to eat and wear, money in the bank, perhaps a nice car, well provided

for life's needs. Or, perhaps, he can get us to take pride in some special line of work, pride in our intelligence and accomplishments, and gets us so enthused and wrapped up in gaining our objectives that we lose sight of spirituality; the things we desire become our idols.

Let us remember that God is the Author and Giver of all good gifts, and that we are only stewards over the things which we possess. Some one says, "Did I not earn the money to pay for these things? I can do with them what I please."

Let me ask you, Who permitted you to have the strength and health to obtain them? Does not God grant us strength and health, and give us sunshine and rain to produce our crops? We could not draw one breath, or perform a single piece of work without God's permission. We owe our life, our health, our wealth, everything, to God.

Our Choice Between Masters

Coming back to the beginning of our discussions, the fact remains that two masters are striving for possession of our being, our life, our future. The question arises, Who are these two masters? and what is the motive back of each? Let us notice first of all that we get all good things from God; that He is the Creator of all things visible and invisible; created Heaven, and heavenly beings.

Among His heavenly creation was Lucifer; later known as Satan. He was one of the most beautiful among heavenly beings, by some thought to be the protector of God's throne. This beauty and importance went to his head, in the form of pride. Pride resulted in envy, and so he proposed to exalt himself above God. This resulted in his rebellion and expulsion from the presence of God. From that day to this, Satan has been the enemy of God and man. "Now shall the prince of this world be cast out." In Eph. 2:2 he is spoken of as "the prince of the power of the air." That he is a powerful being, and that he enlists the co-operation of all the imps in his possession to bring about the destruction of humanity and all that is worth while, cannot be denied. This fact is brought out in Dan. 10:12-14. According to this reference, Satan has princes appointed over the various nations, and they even interfere with heavenly messengers that come to enlighten us. The "prince of Persia" withstood the heavenly messenger to Daniel, and then Michael, one of God's chief princes, had to come and clear the way.

It is Satan's plan to deceive mankind, to make this world system look alluring, to distort the truth, and in order to tempt and allure us he tries to lend a religious appearance to some of his schemes. In Eph. 5:11, 12 we have his admonition: "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

Satan is continually busy, trying to lower the Christian and moral standards. Some of his modern tools are pleasure-seeking, drunkenness, cigaret smoking, lowering the standards of motherhood and fatherhood, etc. "The god of this world" is a slave driver, a poor paymaster, a liar, and a deceiver.

As we see that the way of life and the way of the world lead in opposite directions, we find it utterly impossible to be a true Christian and have a part in the God-dishonoring things of this world. We can not "carry the Church on one shoulder and the world on the other." "No man can serve two masters." Let us see what the Word of God has to say on this subject. Does God care if we have one eye on the Church and the other on the world? In Jas. 4:4 we read:

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." The question is squarely put. God is "a jealous God." Israel is His adulterous wife at the present time. What put her there? Just flirting with the world. The Church is the betrothed virgin of Christ. Can we afford to be flirting with the world and thus provoke the jealousy of the Bridegroom?

In Rom. 12:2 we are taught that we should not be conformed to this world, but that we should be transformed by the renewing of our minds. In Gal. 6:14 we read: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." From this we gather that we must be dead to the world, and the world dead unto us.

We are living in a world that is full of turmoil, full of hatred, full of perplexity, full of pleasure-mad people—a world drifting away from God. At the same time we are living in a world of wonderful opportunities: to live for Christ, to bring the Gospel to others—and if ever there was a time when we need to be living close to the Lord, that time is right now. In II Cor. 3:2 we read: "Ye are our epistle written in our hearts, known and read of all men." People are careless about reading God's Word. Let us be up and doing, exemplifying before the world the standards of the Gospel, shining for God.

Summing up, we come to this conclusion: There are two masters and two ways—the way of the world and the way of life. "Choose you this day whom ye will serve."

Sweetsers, Indiana.

"The only detachment from the world is attachment to Christ."

Question Drawer

Please explain Luke 4:23. Since Christ is our example, is this the proper age for baptism? A Learner.

The questioner evidently had in mind Luke 3:23 which tells about Christ being baptized at the age of 30. It will be remembered that at this time the Levitical law was still in force, and remained so until, at the time of the crucifixion of Jesus, this law was nailed to the cross (Col. 2:14). John the Baptist, being the son of a priest as well as the forerunner of Christ, was evidently consecrated to the priesthood about six months before the baptism of Jesus took place, as the age at which the sons of the priests were consecrated to the priesthood was "thirty years and upwards" (Num. 4:3, 35, 39, 43, 47). John being the forerunner of Jesus, did not only continue the rite of consecration to the priesthood, but in preparing people for the new priesthood by the administration of water baptism (Matt. 3) water baptism became a continuation of the priestly consecration. By the command of Jesus, John administered the rite of water baptism to Jesus, who became the Head of the new priesthood, being made "an high priest forever after the order of Melchisedec" (Heb. 6:20). Water baptism, as we understand it, is a continuation of the priestly consecration, not a continuation of the rite of circumcision, as some have tried to make it appear. But with the change in the law the Levitical priesthood was abolished and the priesthood of Christ succeeded it. The law, "a shadow of good things to come" (Heb. 10:1), contains many types of things under the Gospel. Thus the New Testament ordinance of water baptism is typified in the Levitical law by the consecration (ordination) of the sons of the priests to the priesthood; the ordinance of the communion is typified by the Old Testament ordinance of the passover, etc. The Levitical priesthood was but a shadow of the priesthood of Christ, to which "whosoever believeth" is admitted.

As to the age when people should be baptized, the New Testament is completely silent. But we have enough teaching in Scripture that we should give our hearts to the Lord at the age of accountability (Old Testament, "in the days of thy youth") and water baptism is in order after that event. The command is for "all men everywhere to repent," after which repentance baptism is in order. There are a number of New Testament instances when whole households were baptized without any "thirty years and upward" being mentioned, since that was a provision which, like the rest of the ceremonial law, was nailed to the cross.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

Letters from the Home Field

LA JUNTA, COLORADO

(Mennonite Hospital and Sanitarium)

Dear Herald Readers, Greeting:—Our hospital work is proceeding with the blessing of Almighty God. We feel that God is definitely near and is undertaking for us. Last month we had a daily average number of patients of sixty-seven. These patients included Americans, Mexicans, Japanese, and Negroes. They included the rich and the poor, the young and the old, the saint and the sinner. We were pleased to instruct a man about sixty years old (who said he had never prayed in his life) how to pray. Several weeks ago a man was baptized, fifty-six years of age. He made his contact with us through the hospital. He is gloriously saved. He had used tobacco since nine years of age on to the present, and he is gloriously and marvelously delivered from this habit.

Patients and workers enjoyed a splendid Thanksgiving dinner yesterday. A brother remembered the hospital with a gift of five turkeys. Our Thanksgiving services included a prayer meeting Wednesday evening, a service in the Church Thursday morning, and a program of singing sent out over the air by the hospital chorus.

We were agreeably surprised to receive notice that a repair part, a fire box for our heating boiler, had been shipped. Previously, the priority board had denied this claim.

We trust you will continue to remember this work in your prayers.

Nov. 27, 1942. Allen H. Erb.

STEELTON, PENNA.

(Steelton Mission)

Dear Christian Friends, Greetings:—On Sunday afternoon, Nov. 1, we had our communion services. Between the morning services and the communion services, all the members were together at the Mission Home for lunch and a few hours of fellowship. It was a splendid opportunity for us to associate together in an informal way and we all felt blessed and strengthened by it. Before the communion services two of our former members—mother and daughter—were reinstated into fellowship. We thank the Lord that once they tasted of His goodness they couldn't be satisfied when they went back to their old life. The mother said she felt as though she were coming home. We rejoiced to have them take communion with us again. The husband of the daughter was reinstated several weeks ago. He is seriously ill, and needs our constant prayers. He is anxiously waiting to go home.

We were happy to have a Gospel team from Eastern Mennonite School with us Saturday evening, Nov. 14. We received rich blessings from the following talks: "Behold, I Stand at the Door and Knock" (Rev. 3:20), by Paul Showalter and, "Why Will Ye Die" (Ezek. 33:11), by Rohrer Eshelman. An interested group of children received some helpful lessons from the children's meeting conducted by Anna Sauder. The congregational singing was in charge of Sister Ellen Keener. Marjorie Filer was also a member of the group, but didn't have a talk at our station. The group was led by Russel Baer.

We are glad that our Sunday school attendance is still large. We pray that it will continue to be so, even though the parents of the Sunday school children are becoming more indifferent as time goes on. We are encouraged in other cases when we contact members of other churches that we can strengthen them in their Christian lives and help them to be more faithful in their church attendance. Quite often those we are trying to help will go to some other church. Our prayer is that they will be true to their Lord wherever they go.

Since I have started this letter one of our Mexican brothers, referred to before as being very ill, has left us for his home in Heaven. We are glad that the family, even in their grief and sorrow, can say it is best and that they have the assurance that their loved one is waiting for them in glory. He was longing to go. Pray for them, that they will continually look to the Lord as their source of strength and courage to face the future. Pray also for the seven little girls in the home, between the ages of two and fourteen. As yet none of them have accepted their Saviour. Pray for us, that we may be faithful and diligent in the work entrusted to us.

Nov. 24, 1942. Arlene Bumbaugh.

LANCASTER COLORED MISSION

(460 Rockland Street)

Greetings to all Missions:—Since our last writing we were privileged to have communion services at this place, with thirty partaking. We feel it was a great blessing, especially since some were here who never partook of those sacred emblems with us.

The attendance dropped considerably. Parents tell us it is so hard to get the children to come. They used to want to come to the house of the Lord, but now they want to stay away. These are serious times, and we believe the last times. Will you who know the worth of prayer for children, pray for these children that in the midst of war, loving of pleasure more than loving of God, and persecution, that they will seek the right way? With no encouragement or examples from their parents, it will be a hard thing, but with the Lord all things are possible by faith.

Nov. 22, Bro. John S. Hess began revival meetings. The attendance was fair, and the interest good among the workers. There were six confessions in the homes, for which all praise the Lord. A dear grandma, 82 years old, who was often visited and talked to about her soul and had never been a Christian, accepted Jesus as her Saviour; also her daughter 33 years old. The contacts in the homes were different from what they ever were. We believe the Lord blessed in this way. Will you prayer helpers remember this new class daily in prayer? The devil is always very busy when we have our meetings, but praise the Lord the victory is His. By the time you get to reading about the work at this time, Christmas will be near. The Lord willing, we will pack Christmas baskets for the homes again. Come and go along to the homes where they are given, and help to enjoy their appreciation of your labor of love in this way. This has been the means of saving souls in this work. May we ask you to accompany your gifts with your own prayers. The field is a big one; the work is the Lord's. If you are convicted to come and help along in any way, the Lord can use you and bless you.

Wishing you a blessed and God-honoring Christmas—"Let us not be weary in well doing."

Dec. 1, 1942. Esther K. Lehman.

"AFTER MANY DAYS"

For more than three years workers of the Zambesi Mission continued to pray for the people of Dzoole, Nyasaland,—prayed that they might turn from their evil ways. When a missionary, or Bible women would visit this village, as they did from time to time, none greeted them, none paid any attention to the Gospel message. The chief would always run away and hide; and among them all there was but one Christian. Imagine the rejoicing among the missionaries when, a short time ago, the chief of Dzoole sent a request to the workers to visit the village again. These hitherto unresponsive people had built a prayer house, and wanted the missionary to dedicate it, and open a school. Mrs. Jordan, one of the missionaries, describes the next visit. "The chief came out to greet us, and conducted us to the school, of which he is very proud. We then had our meeting, and the Chief came along with his Bible and sang the hymns. There were over one hundred at the meeting, and they listened attentively. There are over thirty children coming to Sunday school now, and many grown-ups have entered class in preparation for baptism.

"My women were amazed at the change which had taken place in the hearts of the people," she adds. "They are very happy to be doing real work for their Saviour. About twenty to twenty-five come out with me every week, and we take it in turn to preach at the different villages. We have two speakers an afternoon. Not all the women can preach, but quite a number can give a good Gospel message."—Evangelical Christian.

IOWA-NEBRASKA CHURCH CONFERENCE

Report of the twenty-second annual session of the Iowa-Nebraska Conference held with the brotherhood of the Alpha Mennonite Church, Alpha, Minn., Sept. 2, 3, 1942.

The meeting was officially called to order by moderator of Conference, Simon Gingerich, and after a few preliminary remarks, Conference session moved into action by the reading of Scripture and prayer, by J. L. Hershberger, Wellman, Ia. Song service was led by Edward Diener, Wellman, Ia.

Due to the present emergency, the attendance was not so large as it would have been under normal conditions, but interest was good and the sessions were inspiring. Much emphasis was placed upon genuine consecration and true Christian living. Those who were privileged to attend were definitely helped in their lives and services for their Lord and Master.

All services were opened and closed with prayer. In due time it came to a close and passed into history, a definite blessing to the Church and its members as far as they allowed the teachings of Christ to live within them.

Organization

Moderator, Simon Gingerich, Wayland, Ia.
Assistant Moderator, Noah Landis, Jackson, Minn.
Secretary, Wm. R. Eicher, Milford, Nebr.
Treasurer, Harvey Yoder, Wellman, Ia.

Conference Sermon

The Conference sermon was preached by L. O. Schlegel, Milford, Nebr. Theme: "A Spiritual House." Texts, I Pet. 2:1-10: Eph. 2: 19-22. The following is a brief synopsis of his sermon:

The Church of Jesus Christ a spiritual house.

I. The text gives us a complete make-up and purpose or work of the Church.

II. The word "Church" means "an assembly of called out ones." This is about all you can say for the biggest per cent of the assemblies today: (1) no spirituality; (2) cold formality; (3) worldly; (4) lukewarm, ready to be spued out. Rev. 3:1-3, 14-19.

III. (A) Israel was a true church (Acts 7:38), but in no wise a New Testament Church of Jesus Christ. (1) New Testament Church had her birth in Acts 2. (a) Born in Holy Ghost. Result: A spiritual house. (b) Complete mystery to Old Testament prophets. Eph. 3: 1-10. (2) In origin, calling, promise, worship, principles of conduct, and future destiny—all is contrast. (B) Israel was a material Church; promise of New Testament Church: a spiritual sacrifice (I Pet. 2:5); no promise of earthly wealth, but must expect persecution and be hated by the world. Matt. 8:20; I Tim. 6:6-10; Jno. 15:18, 19; I Jno. 3:13; I Pet. 4:12, 13; II Tim. 3:12; I Cor. 4:11-13.

IV. No church is a spiritual house unless Jesus is the foundation. Isa. 28:16; I Cor. 3:11; Eph. 2:20. (1) Jesus Christ was not only a good man and a good example (2) but He was the Son of God. (3) Jesus Christ was a perfect example, making full atonement by His own blood. I Pet. 1:18-20; 2:24. (4) Jesus Christ is the risen, glorified Redeemer. (5) Jesus Christ is coming again, the hope of the Church.

V. To make a building complete, we must have other material besides a foundation: (1) lively stones (I Pet. 2:5), men that possess the nature of God; (2) there are too many dead stones which bring a big per cent of our church problems today; (3) the building is composed of both Jew and Gentile. Eph. 2:11-18; (4) growing to completion. Eph. 2:21, 22; (5) when complete, Jesus will come for His bride. Matt. 25:1-10; Rev. 19:7-9; Eph. 5:25-27.

VI. Purpose and work of the Church. (1) It is the habitation of God. Eph. 2:22. (2) The only place where God will dwell is a spiritually clean house. (a) A clean house will be separated from the world. I Cor. 3:16, 17; II Cor. 6:16-18. (b) The church must keep all the commandments. Jno. 14:23; I Jno. 3:24; 2:4. (3) It is a place to worship in spirit and in truth. Jno. 4:24; I Pet. 2:5; not for entertainment to show ourselves but to show forth the praises of God. I Pet. 2:9. (4) It is a place to lift up Jesus. Jno. 12:32. (5) It is a place to hold forth the Word of life. Phil. 2:14-16. (6) It is a place for perfecting, edifying, and unifying the saints. Eph. 4:11-16. (7) It evangelizes the world. Matt. 28:19, 20.

Questions and Answers

Question I: **Scriptural Basis for Gospel Separation.**

Answer: **The Scriptural Basis of Separation,** by George Miller.

Separation is definitely related to Christian life and testimony and is consequently significant in personal victory as well as in winning souls for Christ. It is not a tradition nor custom, but a doctrine that is strongly defended by the Scriptures. II Cor. 6:17, 18; Isa. 52:11: I Jno. 2:15; Rom. 8:4; Jas. 1:27; I Jno. 2:15. Therefore, we urge that our members guard their personal life and testimony on the point in question by fully yielding to God and His will, by looking to Him for complete satisfaction, and by conscientiously striving for Christian perfection even as our Father which is in heaven is perfect. Matt. 5:48.

Question II: **II Timothy 4:15.**

Answer: **Message to Ministers,** by Harry A. Diener.

"But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:5). Since the Christian minister has many obligations and opportunities, we urge our ministers (1) to endeavor earnestly to exemplify Christ in daily life; (2) to give conscientiously themselves to the study of God's Word; and (3) to endeavor faithfully to shepherd the flock for which God has made them responsible.

Question III: **The Child of God; His Place in Service in the World,** Gideon Yoder, Crystal Springs, Kans.

Answer: The child's place in the world we recognize as the place of service. We also recognize a number of prerequisites required for service: (1) The child of God needs to find his place in a standard of nonconformity (Rom. 12:2); he needs to know God experimentally. (2) We need to go forth in the task of service which includes (a) that we in our life "adorn the doctrine of God" that Christ may be revealed as the glorious Saviour of lost sinners, and (b) that we may shepherd souls and build them up in the graces of the Christ life.

Resolutions Adopted

I. **Whereas,** It has pleased our heavenly Father in His infinite wisdom to remove by death from our earthly counsels, Bishop Abner G. Yoder; therefore be it

Resolved, That we humbly submit to the Lord's will, hereby extending our heartfelt sympathy and prayers to the family and to the congregations which he served as bishop; and that this resolution become a part of the minutes of Conference.

II. **Whereas,** The Mennonite Board of Education has launched a debt liquidation program over a period of fifteen months, and,

Whereas, Hesston College and Bible School has sent a communication to the ministerial body of the Iowa-Nebraska Conference requesting permission to canvass our field for said purpose, and,

Whereas, Our schools have served an important need in the Church, through which the Church has enlarged her outreach and usefulness, therefore be it

Resolved, That we look upon this program with favor, and extend a welcome to authorized brethren to canvass the field with a careful consideration. Furthermore, we urge our constituency to do what they can to liquidate this debt.

III. To the Mennonite General Conference: Greetings in Christian Love.

We, the Iowa-Nebraska Conference in annual session near Alpha, Minn., Sept. 2-4, 1942, wish to express our sincere appreciation to General Conference for the work of the General Problems Committee, and especially for the presence of Bro. Harry A. Diener. We wish to reassure you that we are in harmony with your position regarding conscientiously attempting to find a Christian solution to the problems that are live issues in the Church today. Furthermore, we shall endeavor to support wholeheartedly all the ideals and standards of God's Word as interpreted by General Conference, and we pray that God will give our ordained men grace to teach and preach His Word more faithfully.

IV. **Whereas,** We have enjoyed many blessings from God and our fellow brethren, therefore be it

Resolved, That we the Iowa-Nebraska Conference express our deep gratitude to God for the spiritual feast of good things and the blessed fellowship and encouragement enjoyed among us.

Furthermore we wish to express our sincere thanks to the brethren and sisters and friends of the Alpha congregation for their kind hospitality and the systematic way in which they cared for us while in Conference session.

We also wish to extend our heartfelt thanks to the Central Lumber Company of Alpha for their kindness in allowing the use of lumber; to the town of Alpha and the Mountain Lake Creamery for the use of chairs; to the Alpha Community Club for the use of dishes, and to the Evangelical Mennonite Church, through the courtesy of David Fast, for the use of cups. May the Lord add His blessings to those who kindly extended these favors.

Reports

The following reports were given and approved:

1. Iowa-Nebraska District Mission Board Treasurer
2. Auditor's Report
3. Financial Report of Iowa City Mission
4. Summary of Financial Report
5. Auditors' Report
6. Member on Board of Missions and Charities
7. Publication Board Member
8. Executive Committee Report
9. Report of Churches
10. Pastor's Report of Iowa City Mission
11. Board of Education
12. Children's Welfare Board
13. Kansas City Mission Report
14. Conference Treasurer's Report
15. Auditors' Report
16. Report of Bishops' Council
17. Delegate to Dakota-Montana Conference

(Continued on page 797)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

THE PURITY OF LITTLE GIRLS

Annie was helping Mrs. Burnett with the children's spring and summer clothes. She had sewed with her two weeks in the fall and had been so industrious and so clever with her needle that Mrs. Burnett had engaged her long ahead of time for the spring sewing. A friend had told her of the young seamstress, and something of her life. Annie was an inmate of the Crittenton Home, and though her baby was three years old now, she still stayed on, being a great help to the matron in the sewing room of the institution. And because she was a quiet, well behaved girl she was allowed to work out for a week or two now and then to make a little extra money for herself and child.

Mrs. Burnett had grown very fond of Annie; the girl, she could see, was refined, well educated and had been reared in a decent home. And Annie appreciated Mrs. Burnett's kind, friendly attitude, and did the very best work she could for her. One day as they sat in the sewing room, putting the finishing touches on the little girl's gingham and linen dresses, Mrs. Burnett glanced out of the window at a car which had stopped at her next door neighbor's gate. "Look, Annie, there is Nina Wilson," she said. "Isn't she the loveliest thing?" A slim graceful girl was coming up the walk and both women watched her with interest until she disappeared in the house.

"Nina makes me think of a dainty rosebud, unfolding before my very eyes," said Mrs. Burnett.

"Does she live in the next house? I don't remember seeing her before," said Annie.

"No, this is her uncle's home. Nina is the daughter of Judge Wilson who lives over on Avenue B. She is the only child and her parents value her as if she were made of gold," said Mrs. Burnett with a smile.

"A pure and lovely girl is worth more than her weight in any earthly treasure," said Annie quietly.

"That is what Mrs. Wilson thinks, and she is the loveliest mother; my ideal of what the mother of a sweet young girl ought to be. She is interested in everything which touches Nina's life and yet is scrupulously careful as to what those things shall be. She does not forget that the girl is young and sees to it that she has a proper amount of pleasure with those of her own age. But not one bit of loose or careless behavior is allowed. There are no auto rides at night, and no gatherings of any kind without the presence of some grown person."

"How old is she?" asked Annie.

"She is sixteen, a girl's loveliest age, when she is unfolding so beautifully into womanhood. And yet, it is perhaps the most critical period of her life too, when, more than any other time, she needs the tender, watchful care of a wise mother. Oh, Mrs. Wilson has been such a lesson to me in this respect. When my own little daughters have reached Nina's age, I intend they shall be guarded in just the same way," said Mrs. Burnett.

There was a little pause, then Annie looked at Mrs. Burnett and said, "Why wait until they are budding into lovely young girlhood to bestow all that watchful care upon them, Mrs. Burnett? Why not give it to them now?"

"Why, they are nothing but children," exclaimed Mrs. Burnett in surprise. "They do not need it now; that is, not in just the same way."

"I know that is how most mothers look at it, but I also know that it is a very grave mistake," said Annie sadly. "We have a habit of looking at childhood as a time of care-free, happy innocence and forget that the devil is just as busy putting temptations into the paths of children as of grown people."

"Oh, I know children are tempted to tell stories and deceive their parents, and even to take things which do not belong to them; but surely, Annie, you can't think that the question of her virtue touches a little girl's life as it does an older one," said Mrs. Burnett.

"Perhaps not, yet I do mean that the question of a little girl's purity is often at stake," said Annie. "I believe that many a girl who falls when she is sixteen or eighteen or twenty, in spite of the tender, watchful care of her mother, would have been saved that terrible step if her mother had given her the same protecting care when she was six, or eight or ten years of age."

Mrs. Burnett looked at the young woman in silence, too much surprised to speak.

"Listen, Mrs. Burnett," said Annie, "you know that I have a little fatherless child at the Home. But you don't know any of the particulars of my story. Painful as it is, I am going to tell you that story, hoping that it will put you on your guard about your own little girls. My mother was a good woman, but she did not see that from the time a girl begins to play with other children, every year of her life is a critical one. No, like you, she thought that the very innocence of childhood would see me safely through those early years, and then, with the dawning of young womanhood she became tenderly solicitous and on her guard. But it was too late. I had started wrong when I was eight years old."

"How terrible," cried the other woman.

"It is not necessary to conclude that I was an unusually depraved child. I wasn't, but I did have the intense curiosity about life's mysteries that other children have, and since I was allowed to play freely and for long hours at a time with little neighbor boys and girls, in the orchard, the woodslot and the large barn on my father's place, we children had ample opportunity to say and do a great many things our parents never dreamed of. And yet," said the girl, with a bitter smile, "I have heard the mothers in our neighborhood congratulate themselves that we children had such a safe place to play as father's big old barn, with its many stalls and loft full of sweet, clean hay."

Here Mrs. Burnett made a sudden motion as if to rise from her chair, and her eyes glanced uneasily out the back window toward the garage, a favorite play place for the children and their friends. But she sank back again as Annie continued her story.

"Of course, we knew we were being very bad children, but the devil whispered that it didn't make much difference what children did when they were so young; that we would not even think of such naughty things when we were older, but would be sweet and pretty and good like the grown young ladies we knew. This went on, now and then, for several years. By the time I was twelve years old I began to realize it wasn't so easy to be a sweet, pure young girl as I had thought. I truly wanted to be, but the memory of those ugly things back there beat me down. I felt that I could never be like girls whose childhood had no black spots, because they had been better cared for. 'What's the use of trying to be sweet and pure now?' I asked myself, 'I am different and nothing can alter the fact.' I grew reckless and you know the rest of the story."

The girl was weeping by this time and as she wiped the tears from her eyes she cried out, "Oh, that mothers would realize how priceless is the modesty and purity of little girlhood! If they did, they wouldn't be so careless of it, or take so much for granted. They seem to think that the child's chastity is a question of the future. But it isn't true:

(Continued on page 795)

Sunday School Lesson

Theme for the Quarter: Studies in the Christian Life

XII. THE BIRTH OF JESUS

Lesson for Dec. 20, 1942.—Luke 2: 1-20.

Golden Text.—Thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. 1:21.

Introductory.—Having devoted a few lessons to the study of the Church, we now turn to a view of the advent of the Head of the Church into this world. This is a seasonal subject, as we are nearing Christmas time. The purpose in choosing the subject for this time may have been as much the refreshing of our memories as the impartation of new truths. But let us not fall into the error of imagining that we have learned about all there is to be learned about the birth of Jesus. There is still more to be learned about this important event than we have ever known about it.

Joseph and Mary Travel to Bethlehem (1-7).—A decree having been issued by Augustus Caesar that all the world shall be taxed, Joseph and Mary, being of the lineage of David, went to the city of David (Bethlehem) to pay their taxes. While there, a child was born to Mary, and they called His name Jesus. Not only was this according to prophecy, but the very place where the Messiah should be born was specified by the prophets. Micah 5:2; Matt. 2:4-6.

The Birth of Jesus Announced to the Shepherds (8-12).—There were in the country some shepherds keeping watch over their flocks by night. The angel of the Lord appeared unto them, saying, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The long heralded advent of the Messiah into the world had finally come to pass. But why was the appearance made to the shepherds, and not to the chief men in Judea? Let us remember that it is faith in and loyalty to God, not official or ecclesiastical position, that brings any one into the presence of God and on speaking terms with Him. We have reasons to believe that it was the pious shepherds of Bethlehem, not the self-seeking rulers of the land, who really merited this revelation from heaven. The same explanation accounts for the fact that when this Son of God came into His ministry He chose as His apostles the humble fishermen of Galilee rather than the chief men in Israel.

Message of the Heavenly Host (13, 14).—No sooner had the angel of the Lord made his startling announcement to the shepherds than another wonder appeared in the heavens. "Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." It was a wonderful message, a substantial part of the Christian's creed, as follows: (1) supreme love to God, living to His glory; (2) peace on the earth; (3) "good will toward men"—even toward enemies. So long as this is your attitude toward God and man, you are safe in His hands, completely in the will of the Lord, and, if you remain faithful to the end, safe for the realms of glory.

The Shepherds Find Jesus (15-17).—No sooner had the angel of the Lord departed than the shepherds, following the angel's directions, went in search of the child Jesus. They found Him, just as the angel had told them. Having worshiped the infant King, they returned to their flocks, spreading abroad the good news of the Messiah's birth.

Some have tried to make it appear that the object of the shepherds' visit in Bethlehem was to make sure that the angel had told them the truth. But there is not a hint in Scripture that this was the object of their visit. On the other hand, this is what they said: "Let us now go even unto Bethlehem, and see this thing which is come to pass, **which the Lord hath made known unto us.**" This makes it clear that they believed that the angel's message was from the Lord, and the object of their visit to the infant King was that of worship, not investigation.

Telling the Good News (17-20).—In this brief narrative we are told: (1) The shepherds "made known abroad the saying which was told them concerning the child." In other words, they were true missionaries. (2) "All that heard it wondered at those things which were told them by the shepherds." The truth was well received. (3) "Mary kept all these things, and pondered them in her heart." She proved herself a worthy mother of our Lord. (4) "The shepherds returned, glorifying and praising God for all the things that they had heard and seen." In this they proved themselves the worthy recipients of the startling and God-glorifying news that they had received from heaven.

Wanted! in every community, scores of missionaries of the same spiritual calibre that the shepherds of Bethlehem were.—K.

Bible Meeting Topic

"THOU SHALT CALL HIS NAME JESUS."—Matt. 1:18-25.

Topic for December 20

MOTTO

"A name which is above every name."

OUTLINE STUDY

I. What is Done in the Name of Jesus.

1. Ye are washed, sanctified, justified.—I Cor. 6:11.
2. At His name every knee shall bow, etc.—Phil. 2:10, 11.
3. Do all in the name.—Col. 3:17.
4. Professing the name, depart from iniquity.—II Tim. 2:19.
5. Pray in the name.—Jno. 14:13; 16:23, 24, 26; Eph. 5:20.
6. Thanks to His name.—Heb. 13:15.
7. Miracles in His name.—Acts 3:6; 4:10; 19:13.
8. Baptized in His name.—Matt. 28:19; Acts 2:28.
9. Preaching.—Lk. 24:47.
10. Faith in His name.—Matt. 12:21; Jno. 1:12; 2:23.
11. Remission of sins in His name.—Acts 10:43; I Jno. 2:12.
12. Life, by faith in His name.—Jno. 20:31.
13. Salvation in His name.—Acts 4:12; 10:43.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **"Jesus."**
2. The Best Name on Earth and in Heaven.
   a. The meaning of the name.
   b. God's only begotten Son's name.
   c. What is done for us through Jesus.
   d. What we should do in His name:
      Pray.
      Give thanks.
      Preach.
      Do all.
      Be baptized.
      Suffer for.

For Seniors.

1. The Salvation We May Enjoy in Jesus' Name.
2. The Importance of Doing All in Jesus' Name.
3. The Greatness of Jesus' Name.

PERSONAL THOUGHT

What does the name of Jesus mean to me?

SEED THOUGHTS

Preciousness of Christ

Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than Thy blest name,
O Saviour of mankind!

Oh, hope of every contrite heart!
Oh, joy of all the meek!
To those who ask, how kind Thou art,
How good to those who seek!

And those who find Thee find a bliss
Nor tongue, nor pen can show;
The love of Jesus what it is,
None but His loved ones know.

Jesus our only joy be Thou,
As Thou our prize shalt be;
In Thee be all our glory now,
And through eternity.

—Bernard of Clairvaux.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions ..... John R. Mumaw
Christian Doctrine ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

Printed in U. S. A.

THURSDAY, DECEMBER 10, 1942

Field Notes

Bro. J. L. Horst of Scottdale preached for the congregation in Ephrata, Pa., Mennonite Church on Sunday morning, Nov. 29.

* * *

An inspirational song service will be held at the Stumptown, Pa., Mennonite Church on Sunday evening, Dec. 13. A 15-minute talk will be given by Bro. Amos S. Rutt. P. L. R.

* * *

Revival meetings are to be held in the Elizabethtown, Pa., Mennonite Church, Dec. 6-20, with Bro. Mahlon Hess as evangelist. Pray for the meetings. C. L.

* * *

Evangelistic meetings are to begin in the Salunga, Pa., Mennonite Church Dec. 16 and continue until Dec. 30, in charge of Bro. C. Z. Martin of Mountville, Pa. C. W. F.

* * *

A number of congregational letters sent in for publication in this number were crowded out for want of room. They will appear in next week's Gospel Herald, the Lord willing.

* * *

The Lord willing, Brother Truman Brunk of Denbigh, Va., will conduct a series of meetings at the Sonnenberg Mennonite Church near Dalton, Ohio, Dec. 13-20. All are welcome. L. A.

* * *

On account of urgent duties in connection with work in the C.P.S. camps, Bro. M. C. Lehman was compelled to cancel a number of his appointments in congregations in eastern Pennsylvania.

* * *

Request for Prayer.—A sister, who is burdened for the welfare of the Cause, asks the prayers of God's people in her behalf, to the end that her labors may be fruitful in bringing other souls to the foot of the Cross.

* * *

Bro. S. C. Yoder, secretary of the Mennonite Board of Missions and Charities, sends us the following:

"Word from Bro. J. W. Shank says they arrived at Arica, and plan to go to Buenos Aires December 7."

* * *

If previous arrangements were carried out, the congregation at Clarence Center, N. Y., spent last week-end in a Bible conference, with Brethren Aaron Mast, S. C. Yoder, and A. J. Metzler as instructors.

* * *

As noted in the Relief Notes, found elsewhere in this issue, Bro. J. N. Byler, until recently a relief worker in France, is back in the homeland and will soon be back on his old job as member of the faculty in Hesston College and Bible school.

* * *

The congregation at Garber's Church near Menges Mills, Pa., is looking forward to an inspirational song service, Dec. 13 at 7 P. M., followed by a sermon on "Ten Signs of the Lord's Return," by Bro. C. Z. Martin of Mountville, Pa. Cor.

* * *

Revival meetings were held at Birch Tree, Mo., Nov. 14-22, with Bro. Leroy Gingerich of Versailles, Mo., in charge as evangelist. Birch Tree is situated in the midst of a needy field, and needs a resident minister to lead the flock of God in active service.

* * *

A Bible conference is to be held, D. V., in the Mennonite Church near Midland, Mich., with Brethren Aaron Mast of Belleville, Pa., and B. B. King of Elida, Ohio, as instructors. May God's people pray for this conference, that there be no rationing of the Truth. F. F. B.

* * *

In your contributions to needy fields, a good field to remember is the northern part of Minnesota, where a number of our brethren, principally from eastern Pennsylvania and Ohio, are faithfully sowing the precious seed, looking for bountiful harvest of souls.

* * *

A small adding machine is needed by one of our Church officials. Any one having one in his or her possession that is not in use will please correspond with Bro. C. B. Shoemaker of the Publishing House. The machine may be either loaned or sold, in the interest of the Lord's work.

* * *

Mennonite Yearbook and Directory.—We are planning to get the 1943 number of this annual publication out as soon after Jan. 1, 1943, as possible. We suggest that all who are interested in having the ministerial lists as nearly perfect as possible send in corrections of any errors that may be found in the lists as they appear in the 1943 Family Almanac, and also the names of all bishops, ministers, and deacons ordained Dec. 31 or before, or whose post offices have changed recently, or who were removed by death. Thanks in advance for your kindness.

Send your orders now for
FAMILY ALMANAC FOR 1943

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

In addition to the regular astronomical calculations and weather and centennial information, there is a wealth of practical reading covering the home and Christian life. The usual ministerial lists of all Mennonite branches are newly revised and up to date.

Agents will do well to order early. The usual terms are given. For the benefit of those who are not supplied through agents, we submit the following prices:

Single copies, **10 cents.** Dozen copies, **85 cents;** 15 for **$1.00; $6.00** per hundred. Postpaid in each instance.

Order from
MENNONITE PUBLISHING HOUSE
SCOTTDALE, PA.
Also obtainable at our branch stores.

—o—

AN EXPLANATION: The large number of orders sent to our Book Department is very gratifying. In spite of large amounts of stock purchased in anticipation of increased demand, a number of items are running out, and because of material and labor shortages and slower mail service, replacement of stock will be delayed or even impossible. Substitutions are made only when we feel it will be satisfactory. We ask your patience during these unusual times and when it is clear that items cannot be supplied, your money will be refunded.

—o—

A SUGGESTION

(The following reached our desk just before the paper was ready to go to press. We pass it on to our readers for their consideration.—Ed.)

You know we are nearing the Christmas season, and this is a time when people spend a lot of time and money on festivities and gifts. I have been thinking that it would be fine if this year (when the Gospel is needed more than ever) Christian people would spend less money on themselves and each other and give more that unsaved souls might be given the Gospel. We might not long have the opportunity of giving out the Gospel as we now have, and it seems to me we ought to be more faithful as stewards here and use more wisely the money that God entrusted to us. I suggest that you make an appeal to ministers throughout the Church, some way, that they urge their congregations to spend less money on each other who already have many blessings and do more for the salvation

of perishing souls. May God help you to do something about this. I feel that the Christian Church needs some admonition along this line.

A brother.

—o—

Correspondence

SCOTTDALE, PENNA.

Dear Readers of the Gospel Herald: The congregation was especially favored on Thanksgiving Day with messages from a number of visiting brethren who were here in the interests of peace work. Brethren S. F. Coffman, Shem Peachey, Jesse W. Hoover, and H. S. Bender spoke at the morning service and in the evening at a special service Bro. Jesse W. Hoover told us about the needs and conditions of the starving peoples of Europe.

The sewing circles had their regular monthly meetings in the early part of December.

Bro. Ralph Hernley, who is now serving at C.P.S. No. 40, Howard, Pa., as director, made a short visit in Scottdale recently. Bro. Hernley was accompanied by Walter Hooley and Ralph Sommer.

Sister Elizabeth Bender spent the Thanksgiving season with her mother, Sister Christina Horsch.

Sister Ruth Bender visited with friends over the last week end.

The workers at the Publishing House listened to an appreciated message from an Indian (American) evangelist one morning last week at their worship service.

The congregation is planning for a Bible Conference, beginning with the evening of Jan. 1 and ending on Sunday night, Jan. 3.

Over Sunday, Dec. 6, 1942, the following persons worshiped with the Scottdale congregation and visited with friends and relatives: Mrs. Emma Townsend and son George; J. W. Townsend, wife, and son Richard; Hazel Dugan, Rebecca Townsend, and Floyd Zook, all from Masontown, Pa.

Ellrose D. Zook.

FILER, IDAHO

Dear Christian Friends:—For blessings unnumbered we praise our Maker. Sunday morning we as a congregation were favored to have with us Bro. John Snyder who has been helping to organize a C.P.S. Camp at Downey, Ida. He gave us a Gospel message, as well as information on the work of the camps. Bro. Menno Snyder and family from the Cove were also present for the morning service.

During the late summer Bro. and Sister William Jennings stopped over Sunday, when Bro. Jennings delivered two very stirring and interesting messages. We are glad to have visitors stop over and give us encouragement and also help in the Lord's service.

Our evangelistic meetings will begin Wednesday evening Nov. 25, with our home minister, Bro. L. J. Miller, in charge. We crave an interest in the prayers of the brotherhood, that as a church we may be revived and souls born into God's kingdom.

A number of our young brethren and sisters have gone to Hesston to school. While we miss them, we are glad they could go, and we wish them God's blessing. Others have come home; namely, Sister Mary Nice, also her brother Elvin, and Sister Rachel Schiffler (a nurse), so while some go, others come.

Bro. J. B. Shoemaker and family of Dakota, Ill., and Bro. Perry Shank and family from Sweet Home, Ore., also Bro. Willis Emmert, wife and baby, visited at our home. We are always glad for family reunions, but how glorious the grand reunion in heaven where good-bys will not be known.

Sister Honderich is expected home from Oregon soon, where she has been for her health.

The promise of seedtime and harvest has again been plainly fulfilled. Crops were bountiful, and ideal weather for fall harvesting.

We are greatly in need of your support by prayer. Yours in Christian faith,

Nov. 24, 1942. Sadie Shank.

NORTH LAWRENCE, OHIO

(Pleasant View Congregation)

We have just observed Thanksgiving day. Even under the present world conditions we have many things to be thankful for. We can still say with the Psalmist, "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." The Martins congregation was invited to worship with us, and Bro. Stanford Mumaw brought the message, using Psa. 115:12, "The Lord hath been mindful of us."

Our last communion was held Oct. 25, when nearly all the members were present. Bro. Reuben Hofstetter of the Kidron congregation gave an appropriate message and assisted in the service.

On the evening of Sept. 20, Bro. J. J. Hostetler and family of Canton worshiped with us. He preached a missionary sermon, using Acts 8:5 as his text. He gave much food for thought, and many incidents of practical work in the city. Another helpful feature in our young people's meeting was an evening of sacred song by the Rice family. We were also glad for special messages in song from other congregations and also this place at various times.

In August Bro. Earl Ressler was home on a visit and gave an interesting talk at the regular service, telling about the Bible schools conducted in the Loman, Minn., field and many incidents of answered prayer. In the afternoon of the same day the Sunday school met at the home of Bro. A. J. Wengerd for our annual homecoming.

Quite a number of young people took an active part in the youth's missionary project, the proceeds being given for missionary work.

The weekly prayer meetings and Bible study are being held in the homes of members or others who open their doors.

We are glad for the visitors who attend our services and invite others to do so whenever convenient.

Nov. 27, 1942. Cor.

YOUNG PEOPLE'S BIBLE MEETING TOPICS For 1943

This booklet with outline studies and suggestive assignments, promoted and prepared by the Mennonite Commission for Christian Education and Young People's Work, is now on sale.

In this booklet you will find the Motto, Aims, and Standards of the Young People's Bible Meeting. There is also a classified list of topics for 1943 and a listing of books which will be helpful in the preparation of assignments. Every worker needs a copy.

Each, 10¢; Dozen copies, 90¢; 100 copies, $5.00. MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

HAMMETT, IDAHO

(Indian Cove Congregation)

Dear Herald Readers:—Thanks be unto God for His continued mercies toward us and His bountiful blessings, both spiritual and temporal.

In the evening of May 27 the Ambassador Quartet from Hesston College rendered a much appreciated program of testimony and song at the Hammett Public Grade School. Brethren Ivan Lind and Richard Showalter accompanied the young men. Near the close of the program Bro. Lind brought a soul-stirring message on "Christ, the Door." Besides those of our congregation, quite a number of Hammett folk were present, some of whom had never attended our services in the Cove. The Spirit's presence was keenly felt, and we continue to pray that the seed sown in hearts may bring forth fruit to the salvation of souls.

The evening of June 22 our bishop, Bro. N. A. Lind of Tangent, Oreg., accompanied by Bro. and Sister N. M. Birky and Bro. and Sister Emery Newswander of the Fairview congregation near Albany, Oreg., was with us for our counsel meeting. The following evening Bro. Lind officiated at our communion service. Deacon and Sister Joseph Slater and daughter Iola of Filer were welcome visitors at this service.

Bro. L. J. Miller of the Filer congregation preached for us on Sunday morning, Aug. 23. With Bro. Miller were Sister Miller and Bro. and Sister Harold Reeder and children. That same day a group of young people from the Nampa congregation were present and took part in the evening services.

On another Sunday evening a group of Filer young folk worshiped with us. Bro. and Sister Harold Hooley and family and Sister Hilty, Nampa, worshiped with us recently.

Bro. William Jennings and wife of Knoxville, Tenn., visited in our community Sept. 10, and that evening, instead of our regular mid-week service, Bro. Jennings preached for us.

Bro. John M. Snyder, who came from Akron, Pa., for the opening of the new C.P.S. camp near Pocatello, Idaho, gave a talk in the interest of C.P.S. camps at our evening service, Nov. 22.

Please continue to pray for the work at this place. Since the school bus owned by Miller Bros. can be used only for the transportation of children to and from week-day school for the duration, it is not possible to

(Continued on page 796)

Miscellaneous

THE CROSS IS NOT GREATER

The cross that He gave may be heavy,
But it ne'er outweighs His grace,
The storm that I feared may surround me,
But it ne'er excludes His face.

The thorns in my path are not sharper
Than composed His crown for me,
The cup that I drink not more bitter
Than He drank in Gethsemane.

The light of His love shineth brighter,
As it falls on paths of woe,
The toil of my work groweth lighter,
As I stoop to raise the low.

His will I have joy in fulfilling,
As I'm walking in His sight,
My all to His blood I am bringing,
It alone can keep me right.

Chorus:—
The cross is not greater than His grace,
The storm cannot hide His blessed face;
I am satisfied to know
That with Jesus here below,
I can conquer ev'ry foe.—Booth.

Sel. by Mary E. Moyers.

—o—

PROPOSED NEW BOOKLET IN PREPARATION IN DEFENSE OF THE NONRESISTANT FAITH

By H. S. Bender

In recent years, particularly since the second World War began, a number of attacks against the nonresistant faith have been made by various orthodox writers and Bible teachers. These attacks profess to prove that nonresistance is contrary to Scripture, both Old and New Testaments, and that Christians must go to war when required to do so by the State. Some of the writers go so far as to endorse war as a divinely authorized and approved way of handling certain human problems. Many of the writers confuse nonresistance with pacifism and modernism.

As a result of these attacks, which have appeared in various religious periodicals, as well as in pamphlet and book form, and have also been broadcast over the radio, some nonresistant believers have become confused and unsettled, and the peace committees of various Mennonite branches have been called on for help to meet this challenge. Since this is a problem common to all nonresistant groups, and not peculiar to any one Mennonite branch, the conviction developed that, if possible, a booklet should be prepared which might be used by all Mennonite branches (as well as all Christians) and accordingly should be edited by a group of representative brethren.

The Mennonite Central Committee, through its Peace Section, conjointly with the Canadian Conference of Historic Peace Churches, has undertaken this project and hopes to publish such a booklet of 48-64 pages early in 1943. To this end an editorial committee has been appointed, consisting of S. F. Coffman, Jesse W. Hoover, H. S. Bender, Edward Yoder, P. C. Hiebert, Ernest Bohn and Jacob H. Janzen, who together with other brethren who may be appointed to sit with them by various branches, will be responsible for the publication. At a meeting of this committee, held at Scottdale on Thursday and Friday, Nov. 26, 27, all of the above brethren were present in addition to Shem Peachey except P. C. Hiebert and J. H. Janzen. Some twenty-five or more pamphlets and books attacking nonresistance were reviewed, their chief arguments analyzed, and an outline of the booklet to be published in reply was prepared. Bro. Edward Yoder was asked to prepare the final manuscript, in collaboration with Jesse W. Hoover and H. S. Bender. The entire editorial committee, together with other representative brethren, will be asked to examine the finished manuscript carefully in the hope that a booklet can be prepared which will merit the unanimous approval of all nonresistant people and thus serve to meet a pressing need in defense of the Scriptural nonresistant faith.

Goshen, Indiana.

—o—

EVENTIDE AND SUNSET

By Amos A. Ressler

It might seem at first thought that these two terms refer to the same thing, or period of time. In a sense this may be true. But for our purpose now, we want to think of eventide as simply the close of the day, while we think of sunset as it reveals to us the beauty of nature that we behold when conditions are just right.

During our school days one of our teachers asked as many of the pupils as cared to do so to give their autograph with a sentiment. One of the pupils wrote: "May your life have just enough clouds to present a glorious sunset." The teacher seemed to be impressed with the sentiment and made some remarks concerning it that remained with us.

Sometime ago a brother that I meet only occasionally called my attention to an article that appeared in the Gospel Herald under my name many years ago, on the subject of Sunset. At first I disclaimed ever having written anything on the subject. But he insisted, and after some thought there came back a somewhat hazy recollection of the article, and I believe it was inspired by the above-mentioned autograph and the teacher's remarks.

Well, time rolled on; years have passed. Many times we have witnessed the handiwork of the Great Artist that we call Nature, as He mingled the red and crimson and blue on the fleecy clouds that hung just above the horizon, immediately after the sun has been lost to our view. As we look upon the indescribable beauty and meditate, we are reminded of the sunset of life that comes to all. But what kind of sunset will it be? Will it be only an eventide when daylight closes and darkness comes on, or will it be a sunset accompanied by the beauty of a life that has been given into the hands of the Master who can fashion the surroundings so as to display the matchless beauty of His own holiness?

In nature we cannot have rain without clouds, and we cannot have fruitful seasons without rain. Long continued sunshine without rain brings drought and unfruitfulness.

So in human life we need the clouds of adversity, sorrow and loss, to make us fruitful and teach us the insecurity, instability, and uncertainty of all earthly things, and to direct our minds and affections to the things that are abiding. Moreover, as we move along and pass away, there are those who are left back. And what an inspiration it may be to them if they are permitted to see a reflection of the Sun of Righteousness, compared with the eventide of those whose sunset is either beclouded in gloom, or whose evening sky is so completely cloudless that it furnishes no "canvas" on which the Great Painter may display His handiwork.

May we then praise the Lord for both sunshine and shadow, and rest serenely on the promises given to those that endure to the end.

Ronks, Pa.

—o—

AN UNUSUAL CONVERSATION

(Matt. 14:29-33)

Compiled by H. E. Kreider

Come to Jesus! Peter accepted the invitation, and as soon as he came face to face with the ups and downs of his daily life he prayed effectively, without any preliminary, "Lord, save me." Peter had a workers' creed that worked. May the following scriptures encourage us to press toward the mark for the invaluable prize.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). The Christian must die to sin and live to God ("even so we also should walk in newness of life"), must be freed from sin ("But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life"—Rom. 6). "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice,

holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1, 2). "Lord, save us" from disregarding any portion of Holy Writ.

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (II Jno. 7). "In the beginning God created the heaven and the earth . . . and, behold, it was very good . . ." (Gen. 1:1, 3). "Woe to them that are at ease in Zion" (Amos 6:1). "Come now, and let us reason together, saith the Lord" (Isa. 1:18). "Thou shalt be called Hephzibah, and thy land Beulah, for the Lord delighteth in thee" (Isa. 62:4). Regenerating power of the Holy Spirit—do we appreciate this free gift? "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). "Safety first" saints do not leave a thing undone in the way of preparation for eternity.

"The marriage of the lamb is come, and his wife hath made herself ready" (Rev. 19:7)—devotional veil, the church. A certain man "published throughout the whole city how great things Jesus had done unto him." Jesus said, "Be of good comfort; thy faith hath made thee whole; go in peace" (Luke 8:39, 48). Faith finds in Christ whatever we need to save and strengthen, guide and feed. "Faith to the conscience whispers peace; and bids the mourner's sighing cease; by faith the children's right we claim and call upon our Father's name."

". . . Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: For ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:8-10).

"Be renewed in the spirit of your mind" (Eph. 4:23. "Jesus, my Saviour let me be more perfectly conformed to Thee. Implant each grace, each sin dethrone, and form my temper like thine own. . . . This will proclaim how bright and fair the precepts of the Gospel are. . . ." "Whatsoever ye do in word or deed [erecting buildings for orphans' homes, old people's homes] do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

"Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6). "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." (The need of the hour is missionary zeal and concentration in essentials.)

"But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno. 1:7-9).

La Junta, Colo.

—o—

THE SECOND CHANGE

By S. H. Brunk

Borrowing the terminology from the revelator, in chapters 20 and 21, regarding the first and second death, I wish to call attention to the apostle Paul's teaching on the first and second CHANGES.

The first in II Cor. 3:18,—"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." The second in I Cor. 15:51,—"Behold I show you a mystery; we shall not all sleep, but we shall all be changed." Unlike the second death, which is for the wicked only, the second change is for the righteous only.

Now here is the important point: Will we be ready for the second change, at the last trump in a moment? having undergone the first during our natural life. We are by nature vile and sinful creatures, and hope to GO TO HEAVEN WHEN WE DIE, "where there shall in no wise enter anything that defileth." The question is, How, when, and where do we get cleansed of our defilement? Are there not multitudes of Christian professors expecting to get this cleansing of their evil dispositions in the second change, which is expressly stated as being a change in body only? What a rejoicing in us who are weak in the flesh, to think of receiving our crown of life, in a glorified body, freed from all the effects of sin.

How important to have undergone the first change in our earthly life. This work of transformation, "by the RENEWING of our minds," must have been experienced to make us fit subjects for a changed body. We can have so much faith as to hope that God will wink at some of our ignorance; wear ourselves out emphasizing God's love and compassion. If we have not come to have God's view of sin in regeneration, we are not ready for our crown of life, a glorified body.

Let us briefly note the process of this first, so important a change: "We all [who have repented of and confessed our past sins] with open face [a sincere desire to know] beholding as in a glass [His Word and all nature] the glory of the Lord, are changed into the same image from glory to glory." Notice that this is a progressive work by which we come to admire, appreciate, and even covet "the best gifts." Yes, if we with open face (that is, with a sincere desire to know the truth) avail ourselves of the opportunities to learn, we will come to have the mind of Christ; and even be likeminded with His children. To those who say, "I just can't see it that way"; try leaving self and all carnal desires out of the way, and behold the matter with an open face, and notice the difference. Yes, dear one, the goodness of God will not only lead you to repentance, but to amendment of life and altogether a changed mind regarding sin.

Here is the burden of our message: since heaven will not be paradise to the carnally minded with no opportunity to indulge, how (or when or where) are our carnally minded Christians planning to get changed? If you can't come to enjoy seasons of devotion here, how will you do where there is nothing else? If you can't come to give up your evil associates and your aping after their ways, pray tell how will you do without them there? If we can't come to detest the myriads of ways the enemy uses to ensnare and blight our souls, how can we have fullness of joy in their absence?

Pray tell, if you can't come to quit filling your mind by reading this world's trash, studying the funny paper, or hearing their rotten entertainment programs by phonograph or radio, how will you feel at home in the absence of such filth? And to you, dear souls, who are mournfully trying to live obedient lives from compulsion, you would better try to be changed in mind rather than to be hunting for excuses to be relieved of keeping the commandments because there will be no one to make you do it in heaven.

Yes, dear one, "now is the accepted time." And "we pray you in Christ's stead, be ye reconciled to God," not only in regard to your past sins, but also in regard to your present views. Now is the accepted time; there is no intermediate state. "As a tree falleth so shall it lie."

Denbigh, Va.

THE PURITY OF LITTLE GIRLS

(Continued from page 790)

it is a question of now. And because parents do not see this, children are left together in the most unguarded way, and sin is much more common among them than you have any idea of. I want to say another thing, Mrs. Burnett, which may cost me your friendship, and that is that the dresses you have made for Dorothy and May are not modest. Oh, I know that they are in the style, but I believe with all my heart that the devil gets up the styles for little girls these days. I am not so sur-

prised that worldly people should be governed by such fashions, but the thing I can't understand is that you Christian mothers will fall right into line, and send your little daughters out half naked because it is the style. There is May, twelve years old, and large for her age. It is very natural that she should still be just a child in your eyes, but she doesn't look that way to other people. She is developing rapidly and may at any time pass from childhood into young womanhood. Yet between her socks and the short dresses we have just finished for her there is a stretch of big bare legs, reaching half way to her waist. Dorothy's are even worse. Neither of them have sleeves in their little frocks and the necks are cut very low. Of course, Dorothy is only six years old, but Mrs. Burnett, how can you expect her to grow into a modest young girl when all her life she has been used to exposing the larger part of her body to the gaze of the public? People have lots to say these days about the immodest dress of women and young girls, but I think the most indecently clad creature among us is the average little American girl, whether she is six or twelve," cried Annie, her eyes bright with intense feeling. "I have heard but one minister speak on this subject, the others are busy crying out against the insufficient dress of older girls and women. But this man said the trouble with the grown ones began back in childhood; that he didn't see how it was possible to produce a generation of modest young women from a crowd of half-clad little girls, and that when a mother thoughtlessly followed the styles of today in dressing her little daughter, she was making her exposed little body a target for the white slaver by the time she was six years old."

A silence fell between the two women. Mrs. Burnett was grave and thoughtful, and the excitement had died out of Annie's face. At last she said quietly: "The time will come, I suppose, when my little girl will learn from someone that her mother hasn't always been a good woman. But by the grace of God, she shall never be able to say that I was a careless mother, for I shall guard her purity as the most priceless thing on earth; not only the purity of her young womanhood, but of her childhood, as well. And because I want her to be a modest as well as virtuous child, I shall not put dresses on her which only half cover her little body."

"I believe that you are going to be a wise and good mother, Annie," said Mrs. Burnett, "and there is no reason why I shouldn't be also. I am going out for a few minutes to see what the children are doing." She paused at the door and looked baek. "And while I am gone you may begin to rip the hems out of those dresses; we will let them down so that they will cover the little girls' knees," she said.—Mrs. J. T. Benson, Selected by W. M. Taylor.

CORRESPONDENCE

(Continued from page 793)

bring large numbers of parents and children from Hammett to our Sunday morning services and special meetings. Thus many of them are being deprived of Gospel messages and teaching at this time. They need your prayers, and ours.

Nov. 28, 1942. Bernice W. Kauffman.

KOKOMO, INDIANA

Today was the Sunday school meeting of Howard-Miami Mennonite Church. Bro. M. L. Troyer from Elida, O., preached on "He must increase, but I must decrease," in the morning; in the afternoon on "Launch out into the deep" in the Christian life (Luke 5:4); in the evening on "Who shall abide in thy tabernacle" (Psa. 15)? Most of our own people were present, with a few visitors. On account of gas and tires we had no joint meeting with Burr Oak and Kouts, as other years. There are many changes because of the subnormal times we are living in, although no great suffering has overtaken us yet, and we are thankful that our government still sees the need of a day set aside for Thanksgiving.

There were many thoughts brought out at the meeting today. A number of experiences of the older brethren and sisters were stated, and as our minds went back with them from fifty-five to sixty years and then to the present time, we realized that we have almost an entire new church. Only a few are here that were here when Bro. Joe Horner united with the Church. And what is true of this church is true of many other churches. One thought Bro. Troyer mentioned that impressed me much was, "The debt we owe to God is payable to man." If ye have not done it to the least of these, ye have not done it unto Me.

One subject was "Reverence in God's House," outlined as follows: (1) Before services; (2) During services; (3) After services. Much stress was laid on all three points for the Church in general.

It was my privilege to visit at the Publishing House in Scottdale. To me the historical room is most interesting. I would like to spend hours there in reading. We also learned more of the effort that is put forth here for the Church and her cause, as well as for the cause of Christ. From Scottdale my nephew, Sam J. Yoder, and family of Mt. Hope, O., drove to Elverson, Pa., then to Greenwood, Del., to visit our brothers and uncles, David and Lee Yoder. From here we went to Harrisonburg, Va., where we visited our sister and aunt, Fannie Swartzentruber, and family, also Tillie Yoder who is in school at E.M.S., and then returned home.

Nov. 28, 1942. Elizabeth Yoder.

WOOD RIVER, NEBRASKA

Dear Gospel Herald Readers:—Oct. 1-8 a series of meetings were held at our church, with Bro. Geo. Miller of Wellman, Iowa, as evangelist. We greatly enjoyed these meetings.

Sunday, Oct. 18, Bro. Wm. Eicher of Beaver Crossing, Nebr., was in our midst and held baptismal services in the morning, when four young boys were taken into church fellowship. In the afternoon communion services were conducted.

Oct. 26, two of our young brethren (Harry Gascho and Floyd Stutzman) left for camp at Ft. Collins, Colo. These were the first boys to be called from our congregation. A third brother (Gerald Stutzman) was also called, but was deferred because of farm labor at the present time.

Nov. 1, our Sunday school was reorganized to fill the vacancy in the office of superintendent. Bro. Harry Gascho, who has been called to camp, was our superintendent.

Nov. 15, our congregation observed missionary day with a program and bringing in the quarter and savings box returns. A nice sum of money was received.

We were looking forward to having our annual Bible conference from Nov. 23 to 25, but because of gas rationing it has been postponed for the present time. We hope these meetings may be made possible in the future. Mrs. Clarence D. Stutzman.

Nov. 29, 1942.

VERSAILLES, MISSOURI

Dear Gospel Herald Readers:—From Oct. 28 to Nov. 8 Bro. Elias Kulp of Bally, Pa., conducted a series of meetings at this place. The Word was preached with power, and we trust much good has come from these meetings. Three young souls accepted Christ as their Saviour.

Our brother also conducted children's meetings each evening, which was much appreciated by the children and we believe by all present.

During the busy summer months we had our weekly prayer meeting on Sunday evening preceding Young People's Meeting. Since Nov. 1, we have again changed to Thursday evening, and we will meet in private homes for the winter. Bro. C. B. Driver is our present leader.

Two of our young men were called to camp in October: Bro. Edward Diener to Fort Collins, Colo., and Bro. Samuel Ramer to Hill City, S. Dak.

Bro. Norman Wenger and Bro. Norman Torkelson are attending school at Hesston, Kans.

In the forenoon of Thanksgiving day we had services at the church. Though there is a great conflict between the nations, we were reminded that we have many things to be thankful for. "O give thanks unto the Lord, for he is good; for his mercy endureth forever."

On Thanksgiving evening our Sunday school met to elect new officers for another year.

Our sewing circle meets on Wednesday of this week in the Jesse Wenger home. Our work for some time has been to sew and make bedding for relief. We also prepared several camp kits for our boys who were called to camp. We trust that what little we are able

(Continued on last page)

IOWA-NEBRASKA CHURCH CONFERENCE

(Continued from page 789)

Election of Officers

Moderator of Conference: Peter R. Kennel
Assistant Moderator: Willard Leichty
President of District Mission Board: W. S. Guengerich (for 3 years)
President of Sisters' Sewing Circle: Martha Guengerich
Secretary of Sisters' Sewing Circle: Mary King
Delegate to Dakota-Montana Conference: Edward Diener
Children's Welfare Board, Kansas City: John Troyer, Silas Horst
Local Board, Kansas City Mission: Ammon Miller, George S. Miller
Local Board, Iowa City Mission: Wm. R. Eicher, (2 years to fill unexpired term of A. G. Yoder), Amos Gingerich (3 years)
Advisory Committee Sisters' Sewing Circle: Harvey Yoder (3 years)
Board of Education: Silas Horst
Publication Board: Simon Gingerich
Mennonite Board of Missions and Charities: J. Y. Swartzendruber
Committee on Arrangements for General Conference: Perry Blosser
Delegates to General Conference: Alvin Gascho, C. J. Garber, Harold Brenneman, George S. Miller, Norman Hobbs

Motions Adopted

Because of a lack of a quorum of Conference members at the opening of Conference, upon motion it was decided to proceed with Conference business.

All visiting ministers were afforded Conference privileges.

Upon motion it was decided to continue supporting General Conference work, and that we encourage the congregations to send the three cents per member.

Upon motion it was decided to authorize our Conference treasurer to send to General Conference treasurer our pro-rated amount to be reimbursed to our treasurer by our congregation.

Upon motion the ordinations of Bro. Edward Berkey as deacon in the Manson congregation, and Bro. Harold Brenneman as minister in the East Union congregation were recognized, and they were received as regular members in Conference.

Upon motion it was decided that the Executive Committee appoint a committee to draft a list of questions for discussion in open conference and present to the ministerial body for adoption.

The matter of solicitation of our district for the liquidation of the debt of our schools was referred to the Resolutions Committee for answer, to be brought to executive body for approval.

Upon motion, the Resolutions Committee was instructed to write a resolution of condolence for the death of Bro. Abner G. Yoder and all other men who have passed on to their reward.

Upon motion, it was decided to hold an extra executive session of conference to discuss the civilian defense and military problems.

Upon motion, the report of the president of the District Mission Board was accepted with the recommendations.

Upon motion, the subject of "The Holy Spirit in the Life of Believers," assigned to J. Y. Swartzendruber, should be carried over to next year.

List of Delegates Present

BISHOPS

Simon Gingerich, Wayland, Ia.
D. J. Fisher, Kalona, Ia.
J. Y. Swartzendruber, Kalona, Ia.
P. J. Blosser, South English, Ia.
J. E. Zimmerman, Milford, Nebr.
L. O. Schlegel, Milford, Nebr.
Peter Kennel, Shickley, Nebr.
Wm. R. Eicher, Milford, Nebr.
H. A. Diener, Hutchinson, Kans.*

MINISTERS

George S. Miller, Wellman, Ia.
Edward Diener, Wellman, Ia.
W. S. Guengerich, Wellman, Ia.
C. J. Yoder, Wellman, Ia.
Amos Gingerich, Williamsburg, Ia.
Willard Leichty, Wayland, Ia.
Norman Hobbs, Iowa City, Ia.
C. J. Garber, Alpha, Minn.
Noah Landis, Jackson, Minn.
Nicholas Stoltzfus, Manson, Ia.
Alvin Gascho, Wood River, Nebr.
Warren Eicher, Milford, Nebr.
Ezra Roth, Beaver Crossing, Nebr.
J. L. Hershberger, Wellman, Ia.
Ivan Lind, Hesston, Kans.*
Gideon Yoder, Denison, Ia.*
Elmer Hershberger, Detroit Lakes, Minn.*
J. C. Gingerich, Detroit Lakes, Minn.*

DEACONS

Charles Bute, Alpha, Minn.
Ivan Hostetler, Merna, Nebr.
Levi Schrock, Wellman, Ia.
Harvey Yoder, Wellman, Ia.
Ed Hershberger, Amenia, N. Dak.*

* Visitors.

Relief Notes

Bro. Byler Returns from France

On Nov. 29, 1942, Bro. Joseph N. Byler reached Philadelphia, having sailed from Lisbon, Portugal, Nov. 16, aboard the Portuguese vessel, **Serpa Pinto.** Bro. Byler left France Nov. 6, or several days before the present French crisis.

At the time of his leaving plans for the winter relief program were completed and Bro. Henry Buller and Sister Lois Gunden were prepared to carry on through the winter. A cablegram from Geneva, Switzerland, dated Nov. 27 states that Lois Gunden and Henry Buller are in Lyon. Bro. Byler offers the opinion that they are there directing the relief work and may be allowed to continue, though this is uncertain. There is a reserve of funds on hand which would permit work for about a year.

Bro. Byler arrived in France Oct. 17, 1941. Looking back over the months he spent in France, he reports that an average of 7,111 people were helped each month. This figure includes the colonies for refugee children at Lyon and Canet Plage, the food canteen at Cerebere, the food distribution at Banyuls and Collioure, and the help to stranded refugees (many Jewish). The average number of people helped was made quite large by the feeding of thousands of Lyon school children during several winter months.

During his absence, Sister Byler was serving at the Akron, Pa., office. Bro. Byler plans to return with his family to his home in Hesston, Kans., where he will resume teaching at Hesston College.

C. P. S. Camps

Pastoral Visits to Camps

The Peace Problems Committee of the Mennonite General Conference has completed plans for a series of pastoral visits between Dec. 1, 1942, and March 1, 1943, to boys in camps, hospitals, and detached farm service.

The following brethren have been assigned for this visitation to the respective camps:

Amos Horst: Sideling Hill, Luray, Howard, Hagerstown, Staunton.
John E. Lapp: Grottoes, Galax, Beltsville, Wilmington, Marlboro, Norristown, Crestview.
David A. Yoder: Marietta, Medaryville, Denison, Weeping Water, Hill City, Belton, Dodge County.
Harry A. Diener: Colorado Springs, Ft. Collins, Camino, North Fork, Downey, Lapine.

The Committee states that the purpose of the visit "will be to bring a spiritual ministry to the individual campees, to strengthen the bond with the home congregation and the Church in general, and to assist in dealing with their personal problems." An interview is planned with each campee of the respective Mennonite group represented by the visitor.

Brethren Eli Bontrager and Ira Nissley of the Old Order Amish are planning a similar visit to Old Order Amish boys in camps.

Christmas Furloughs

Regulations recently issued by the War Department state that all Government Departments are required to abide by a new rule as regards furloughs for the period of Dec. 12, 1942, to Jan. 12, 1943. This rule calls for a reduction of furlough permits from 15% to 10% of company strength. This will apply to civilian public service camps.

It is hoped that since ninety per cent of the boys will celebrate Christmas in camp, that their friends will not fail to remember them in some way or another.

Camp Briefs

New camp papers to appear are **The Trailmaker,** published by the Belton, Montana, camp and **The Soil,** published by the Hagerstown, Md., camp. Subscription rates are $.75 per year.

The Training School for Assistant Directors closes at Washington, D. C., Dec. 3, 1942.

The Duke University Hospital Unit of 20 C.P.S. men is the first C.P.S. unit to be administered by the Methodist Church and is sponsored by the Commission for World Peace of the Methodist Church.

As of Nov. 19, 1942, a total of 2,092 Mennonite boys were in civilian public service.

Bro. Richard Ebersole, recently inducted at the Hagerstown, Md., camp, is the sixth campee to be moved to the Akron, Pa., office to assist in the secretarial work.

Released December 2, 1942
Compiled by Grant M. Stoltzfus

Special Meetings

LANCASTER, PENNSYLVANIA

Report of the Thanksgiving Meeting held at the East Chestnut Street Mennonite Church, Nov. 26, 1942.

Organization.—Mod., Earl Mosemann; Chor., Paul Burkholder; Secy., James R. Hess.

Program and Speakers.—(Morning Session) Song Service and Devotion, C. Z. Martin; Thanksgiving Sermon, Stoner Krady; Consistent Living in These Times, Joseph Nissley; "Have Faith in God," E. J. Berkey. (Afternoon Session) Song Service and Devotion, Daniel Dupler; The Mystery of the Kingdom of Heaven, E. J. Berkey; Our Duty: To God, Walter Leatherman; To Our Government, Jacob Miller; To War Sufferers, Orie Miller. (Evening Session) Song Service and Devotion, Landis Brubaker; The Blessed Hope, Joseph Nissley; What Shall I Do with My Life? E. J. Berkey.

Some Thoughts Presented.—We have many things for which to be thankful, but God cannot bless a people living in sin. Christ has pleaded for us to have the nation turn to God, but we as seekers must first purify our hearts. We must pray in faith, believing. Professing one thing and doing another is inconsistent. Faith has three elements: (1) God has the right to claim us as His; (2) God is able to perform that which He wishes; (3) God made pro-

visions for us as lost sinners. Faith is taking God at His Word, and taking hold of these facts. People who believe with true faith act accordingly. God has four great pillars for us to build upon: (1) He will do what He says; (2) He will not forget; (3) He is truth and love; (4) He is able. The Kingdom of heaven affects every generation; Christianity cannot be lived without Christ. We as Christians have the great responsibility of giving the Gospel to "all nations." Three attitudes we should have for war sufferers. Our help to them should be (1) a Christian service; (2) a testimony; (3) a missionary witness. Our life is a school of which death ends the term; then comes the great examination. We should make our lives count, so we will not regret the past.

Secretary.

LOS ANGELES, CALIFORNIA

Report of Quarterly Mission Meeting held at the Calvary Mennonite Church, Nov. 22, 1942.

Organization. — Mod., Harry Shoup; Chor., Elmo Showalter; Secys., Myrtle Groff, Erma Blough.

Program and Speakers.—(Morning Session) Address to Children, Ella Zook; Sermon, George Beare. (Afternoon Session) Devotion, J. M. Brubaker; Past Missionary Efforts of the Church, Naomi Blough; The Value of Home Training in the Missionary Work of the Church, Paton Yoder; Promoting Missions through the Sunday School, Viola Guengerich.

Thoughts Gleaned.—Christianity has put a value on human life. After Pentecost missionary activities began to flourish. In the early Church it was a glory to die for Christ, and it should be still. Japan received its first Protestant missionary in 1859, China in 1834, the newest mission field (the Philippines) in 1899. Our own church is supporting home and foreign mission work, schools, Old People's Homes, and Children's Homes, and is not going into debt. As we look back over the work of the Church we can say, "The Lord hath done great things for us; whereof we are glad." A missionary church is the only one that is really alive. Parents influence their children by the amount they give. Children are influenced by their parents' concern for others; they should hear their parents speak of Jesus to those about them. Parents can encourage their children in mission work by giving them money for offerings and teaching systematic giving when they begin to earn. Parents are robbing the Lord when they deny their children good literature and the privilege of attending Bible Conferences, etc., when they are able. The Church gets missionaries from homes dedicated to the Lord. If children receive the missionary spirit they will be missionary minded when they grow up. The child needs to be impressed with the value of a soul, and with the price of redemption. There is something ahead for the Mennonite Church, if Jesus tarries. If we as a peace church go out in missionary and relief work it will be a testimony to other churches that do not take the stand we do.

Secretaries.

LANCASTER, PENNSYLVANIA

Report of the Annual Bible Meeting held at the Sunnyside Mission, near Lancaster, Nov. 26, 1942.

Organization.—Moderator, Levi Weaver; Chor., Franklin Herr; Secy., Kathryn Hess.

Program and Speakers.—(Morning Session) Devotion (Psalm 132), Levi Weaver; Psalm 100:4, Amos Weaver; What Is Gained or Lost by a Yielded Will? Christ Frank; How Deepen and Enrich Our Spiritual Lives, Amos Myer. (Afternoon Session) Devotion (Rom. 5), Amos Myer; The Lost Soul and Its Value, Amos Weaver; Mark 16:15, Christ Frank; "Behold, I Stand at the Door and Knock," Amos Myer. (Evening Session) Devotion (I Pet. 2), Jacob Harnish; Children's Meeting, Daniel Glick; Spiritual Growth (I Pet. 2:2), Amos Weaver; Sermon (I Cor. 15:58), Amos Myer.

Thoughts Gleaned.—Today is Thanksgiving; may tomorrow and the days to come be days of thanksgiving. Our reasons for thankfulness should come to us as a responsibility, for we are stewards of the manifold grace of God. The gain of a yielded will is Christ, and the loss is self. Before—a troubled heart, a disturbed mind; when Christ comes in—peace, calmness, rest, no fear, because our hope and trust is centered on Christ. The more we yield to the Spirit of God the more our spiritual life will be deepened and enriched. Seven things that will deepen and enrich our spiritual lives: (1) meditation on the law of God; (2) taking heed our lives will be cleansed by the Word; (3) a longing desire for deepening and enrichment; (4) obedience to the Word; (5) giving Christ first place; (6) abiding in Him; (7) trusting Him at all times. A lost soul—how can we measure the estimate God has placed on a lost soul? Its value may be measured by the value of the precious blood of Christ. We need to use all our energy and all our talents. We must obey the call of God and follow the leading of the Spirit, allowing Him to work in and through us to bring this message of good news to all the ends of the earth. Jesus is standing at the door of the Church, patiently waiting and knocking, longing to come in for a deeper, closer fellowship. He will not force Himself in. How can we get a spiritual appetite? Be a hunter, seek, look up, and dig deep into the gold mine of God's Word; dig out the treasures and share them. Keep yourself busy in His service, in fellowship and in prayers. Keep steadfast, because Jesus is coming soon.

Secretary.

Married

Rohrer—Neff.—Bro. Harry C. Rohrer of the Mountville, Pa., congregation and Sister Evelyn J. Neff of the Landisville, Salunga, Pa., congregation were married Nov. 14, 1942, by Bro. Henry E. Lutz. May heaven's choicest blessings be their abiding portion.

Zimmerman—Musser.—Willis M. Zimmerman of the Metzler congregation near Akron, Pa., and Lucy G. Musser of the Bowmansville, Pa., congregation were united in marriage on Thanksgiving day, Nov. 26, 1942, by Bro. J. Paul Graybill at his home. May the Lord's blessings attend their life.

Kolb—Landis.—Bro. Matthew Kolb of the Vincent congregation near Spring City, Pa., and Sister Kathryn Landis of the Salford congregation near Harleysville, Pa., were married Nov. 15, 1942, at the home of the officiating minister, Bro. Amos Kolb. May God's blessings be theirs through life.

Obituary

Baer.—Elwood James, infant son of Lawrence J. and Myrtie M. Baer, was born at the Memorial Hospital, Wauseon, Ohio, Nov. 19, 1942, and died at the same place five days later. Surviving are his parents, one brother (Curtis Lee), grandparents (Joseph N. and Katie Baer, Edward B. and Fannie Frey), one great-grandfather (J. C. Frey), one great-grandmother (Mrs. Sam P. Rupp), one stepgreat-great-grandmother (Katie Burkholder), and many other relatives and friends. Short services at the home and at the Pettisville cemetery were conducted by Bro. Henry Wyse. Text, II Sam. 12:23.

"Only a baby's grave,
A foot or two at the most,
Of tear dewed sod,
But a loving God
Knows what the little grave cost."

Grove.—Timothy Jerry, son of Timothy E. and Geneva E. Grove, was born near Waynesboro, Va., April 18, 1942; died Oct. 29, 1942, after a lingering illness; aged 6 m. 11 d. He leaves his parents, four grandparents, and 2 little brothers, (Gene Earl, and Cecil Emory). Funeral services were conducted at Springdale Church, in charge of Bro. Jas. R. Driver, assisted by Bro. E. F. Heatwole. Text, Job 1:21. Interment in adjoining cemetery.

Histand—Emma (nee Wismer), wife of Bishop Abraham O. Histand, was born April 18, 1871, near Bedminsterville, Pa.; died at her home near Doylestown, Pa., Nov. 11, 1942; aged 71 y. 6 m. 23 d. Her girlhood days were spent around the place of her birth. Oct. 3, 1891, she was married to Abraham O. Histand. A few years later they moved to a farm near Doylestown and placed their membership with the Doylestown Mennonite congregation. To this union were born three sons and nine daughters. Surviving her are her husband and the following children: Mrs. Abram Kooker, Morwood, Pa.; Mrs. Clarence Derstine, Fountainville, Pa.; Harvey, Perkasie, Pa.; Mrs. Abram Hunsberger, Collegeville, Pa.; Mrs. Wilmer Althouse, Doylestown, Pa.; Paul, Doylestown, Pa.; Esther, Washington, D. C.; Maggie, Doylestown, Pa.; Anna, Kansas City, Kans.; Nelson, Culp, Ark.; Mrs. Menno Sell, Fricks, Pa.; and Emma, Harrisonburg, Va. 35 grandchildren, 3 great-grandchildren, a sister (Mrs. Lizzie Tyson, Doylestown, Pa.), and a brother (Pre. Enos Wismer, Souderton, Pa.), and many other relatives and friends also survive. She filled her place well in the home, the home congregation, and bishop district, and will be greatly missed. Her passing was a great shock to everyone. She suffered a nervous collapse and a heart condition, being bedfast only two days. A year ago in September Bro. and Sister Histand celebrated their 50th wedding anniversary. Funeral services were held Nov. 11 from her late residence by Bro. Arthur Ruth and at the Doylestown Mennonite Church by Bros. Joseph L. Gross, Warren Bean, and John Lapp. Texts: "Thou shalt be missed because thy seat will be empty" and "My meat is to do the will of him that sent me, and to finish his work." The Church was filled to overflowing and the body was viewed by more than thirteen hundred people. Interment in adjoining cemetery.

"Remembrance of thy smiling face
Makes us think of one loving and pure,
And, through our tears, we simply trust
We'll meet again on that Celestial shore."

—By the Family.

Horst.—Martin M., son of Samuel E. and Elizabeth Horst, was born Dec. 19, 1875; died, at his home at Cearfoss, Md., Nov. 11, 1942; aged 66 y. 10 m. 22 d. He arose in the morning in his usual health and had eaten his breakfast, intending to go to his farm, a few miles away from home, to husk corn. After breakfast he decided to wait a short time before going to the corn field, because of the cold. He sat in a rocking chair, and after a short conversation his wife went into another room. In a few minutes she was attracted by a slight noise and returned to find him helpless, unable to speak. She immediately telephoned for a doctor and neighbor help, but before anyone could arrive he had passed away, sitting on his chair. Dec. 19, 1900, he was united in marriage with Lizzie

M. Strite, who survives him, together with the following sisters: Mrs. David H. Eshleman, Mrs. Abram Shank, and Mrs. Reuben R. Eby; also brothers: Aaron M., Amos M., all of Hagerstown, Md., and Moses K. of Maugansville, Md. Funeral services were held Nov. 13 with a short service at the home by Bro. Samuel R. Eby and further services at the Reiff Mennonite Church, of which he was a memher from early manhood, hy Bros. John D. Risser and Stanley H. Martin. Text, Eccl. 9:10. Burial in adjoining cemetery.

Hostetter.—Amaziah, son of the late Abram and Lydia (Herr) Hostetter, was born in Lancaster Co., Pa., Sept. 7, 1861; died Oct. 26, 1942; aged 81 y. 1 m. 19 d. He was married to Luetta Kreider. He is survived by his wife and the following children: Elsie, Lewiston, Maine; John, Quarryville, Pa.; Elizaheth, East Petersburg, Pa.; Raymond, Camp Blanding, Florida; and Mary, of New Holland, Pa. (to a former marriage); also two grandchildren, two brothers (Isaac, Gap, Pa.; Jacob, Lancaster, Pa.), and a sister (Mahala, wife of Emanuel Rhoads, Strasburg, Pa.). He was a member of the East Chestnut St. Mennouite Church. Services were conducted Oct. 29 at the home by Bro. Jacoh Bruhaker, with further services at the church, conducted by Bro. David Mosemann. Burial in Mellingers cemetery.

"I cannot say, and I will not say
That he is dead—he is just away:
With a cheery smile and a wave of the hand,
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since he lingers there.
Think of him still as the same, I say,
He is not dead—he is just away."

Jantzi.—Magdalena, daughter of Johu and Barhara Oesch, was horn in Huron Co., Out., Nov. 30, 1855; died at the home of her youngest laughter (Mrs. Allen Bender) Nov. 4, 1942; aged 86 y. 11 m. 5 d. She was united in marriage to Daniel Jantzi Jan. 23, 1877, hy Bishop John Gascho of Wilmot. This union was blessed with 10 children. Surviving are 5 sons and 3 laughters (Solomon of Lowville, N. Y.; Christian of Wilmot; Bishop Mose of Baden; John of Erbsville; Daniel of Vulcan, Alta.; Mrs. Joseph Nafziger of Mannville, Alta.; Mrs. John Holst and Mrs. Allen Bender of Baden). One son (Michael) and one daughter (Barhara) preleceased her. She leaves 5 sisters and 2 brothers (Mrs. Rachel Gingerich of Baden; Mrs. Barhara Brenneman of Wellesley; Mrs. Katie Brenneman of Milverton; Mrs. Peter Brennenan of New Hamhurg; Mrs. John Roth of Imay City, Mich.; Joseph Oesch of Beggar, Sask.; and John Oesch of Milverton), 51 grandchildren, and 37 great-grandchildren. One sister predeceased her in May. She united with the Amish Mennonite Church in her teens and remained a faithful memher until death. She had been in good health until about 7 months ago. She became so tired and gradually grew weaker. She was conscious to the last. Her thoughts were always heavenward and she was so very appreciative of everything that was done for her. She attended church regularly as long as she was ahle. She was loving and kind and filled a worth-while place in the home.

"Loving and kind in all her ways,
Upright and just to the end of her days,
Sincere and true in her heart and mind;
A beautiful memory she leaves behind."

Landis.—Sarah C., widow of the late Samuel L. Landis, was born July 6, 1844; died Oct. 18, 1942; aged 98 y. 3 m. 12 d. She is survived by 2 stepsons, 2 stepdaughters, 25 grandchildren, 70 great-grandchildren, and 2 great-great-grandchildren. She had been a member of the Lower Salford Mennonite Church for seventy-three years. She was much concerned ahout the work of the Church and the young people. The last three days had been the only time that she had been sick in bed, in all her life time. Funeral services were held at the Eastern Mennonite Home, Oct. 21, with Brethren Menno Souder, Enos Wismer, Warren Moyer, and Claude Meyers taking part in the service. Further services were held at the Salford Church the following day, with Brethren Elias Landis and Rein Alderfer officiating. Text: at the Home, Psa. 91:16; at the church, II Tim. 4:6-8.

Mata.—Candelario Mata was born Feh. 2, 1901, at Michigan, Mexico; died Nov. 22, 1942 at his home in Steelton, Pa.; aged 41 y. 9 m. 20 d. He united with the Mennonite Church Nov. 22, 1936, six years to the day before his death. He is survived hy his wife (Hilda Mata), mother-in-law (Emma Basehore), seven daughters (Arlene, Marion, Virginia, Martha, Josephine, Emma and Hilda) all at home; and a number of relatives and friends in Mexico. At the request of Bro. Mata, funeral services were held at the Mission and conducted both in Spanish and English. Louis Montalro had charge of the Spanish service and used Luke 7:13 for his text. Several selections were sung hy his Mexican friends who were present. Bro. Ira E. Miller, pastor of the Steelton Mission, was in charge of the English service and used I Cor. 15:22 for his text. Burial in Shope's Mennonite cemetery, near Highspire.

Miller.—Archie Henderson, son of Mr. and Mrs. S. W. Miller of Lamar, Colo., was horn Feb. 4, 1911, at Siloam Springs, Ark.; died at his home in Puehlo, Colo., Nov. 19, 1942; aged 31 y. 9 m. 15 d. He is survived hy his wife (Mattie), an infant daughter (Janet Marie), his mother and father, two hrothers (Ray of Lamar, Charley, of Camp Roherts, Calif.), and four sisters (Mrs. Loua Billings and Mrs. Letha Haskins of Pueblo, Mrs. Lela Palmer of Granada, and Miss Loretta Miller of San Francisco, Calif.). He was ill for the past seven years, four of which were spent at the Mennonite Sanitarium at La Junta, Colo. Oct. 30, 1942, he was haptized at his home and hecame a member of the Mennonite Church at La Junta. Although we mourn his departure, we are glad he is relieved from his suffering and that he expressed so often his readiness to meet his Maker. Funeral services were held in Puehlo by Allen H. Erb. Interment in Puehlo cemetery.

Miller.—Lydia (Wissemau), widow of the late Wilson Miller, was born May 21, 1881; died Nov. 7, 1942; aged 61 y. 5 m. 17 d. She had been in failing health for some time, and was heing cared for by the daughters and sons in her home near Grantsville, Md., in which community she had spent practically her entire life. She was a memher of the Mennonite Church, the Casselman congregation. She is survived hy five daughters, five sons (one infant son having preceded her in death), three grandchildren, two brothers, and four sisters. Funeral services were conducted Nov. 8 in the home and at the Casselman Church by Bro. I. K. Metzler of Accident, Md., assisted hy Bro. M. B. Miller. Interment in the Grantsville cemetery.

Mosemann.—Elizabeth H., daughter of the late Philip and Elizaheth (Herr) Mosemann, died at her home in Lancaster, Pa., after a two-months illness of a cerehral hemorrhage, in her 63rd year. She was converted at the age of seventeen and received into the E. Chestnut St. Mennonite Church; and since the opening of the Mission for Colored has heen a memher there. She is survived hy two brothers (David H. and Abram H.), one sister (Barbara), and a number of nieces and nephews in whom she was much concerned, that each one of them would serve the Lord Jesus. Funeral services were held Nov. 1 at the home hy Bro. Jacoh E. Brubaker and at the E. Chestnut St. Mennonite Church hy Bros. Joseph S. Lehman and D. Stoner Krady, who spoke on Eccl. 12 and Psa. 55:6. Interment in Mellinger's cemetery.

"Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

Schertz.—Elva Mae, daughter of Edward C. and Emma (Garber) Schertz, was horn July 20, 1915, near Metamora, Ill.; died Nov. 18, 1942; aged 27 y. 3 m. 29 d. She received her education in the local schools, and at an early age took a wholesome interest in music. Her industrious nature enahled her to perform her many duties in the home and also carry on her study of music in the McKinney School of Hawaiian Music in Peoria, Ill. During the past three years the school sent her out as a teacher into many towns scattered over a wide territory throughout Central Illinois. At an early age, Elva took Jesus as her Saviour and united with the Metamora Mennonite Church where she has ever since heen a faithful and consistent memher, giving her service in her own quiet way. Her many friends will long rememher her as an amiable person who was interested in the better things that life had to offer. Nov. 8, she entered the Methodist Hospital at Peoria for treatment of an attack of pleurisy, from which she recovered quite satisfactorily and was permitted to return home Nov. 18. But soon after entering her home, she was suddenly overcome, and passed away in the arms of her grief-stricken pareuts in spite of all that could he doue for her. Her sudden departure is deeply mourned hy her parents, and 4 hrothers (Orval of Metamora, Richard of Camp Gordon, Augusta, Ga., and Chester and Donald at home), besides a host of relatives aud frieuds. Funeral services in charge of Brethren Ezra Yordy and H. R. Schertz.

"Jesus, while our hearts are bleeding
O'er the spoils that Death has won,
We would, at this solemn meeting,
Calmly say, 'Thy will he done.'"

Schrock.—Mary Ann, daughter of Daniel Y. and Susannah (Ream) Yoder, was horn in Somerset Co., Pa., Nov. 1, 1860; died at her home near Shipshewana, Ind., Nov. 11, 1942; aged 82 y. 10 d. Jan. 22, 1882, she was married to Daniel J. Schrock. To this union were born seven children, three having preceded her in death. She leaves her hushand and the following children: Mrs. Harve Bontrager and Mrs. Rollin Mishler of Middlehury, Grant of Howe, aud Jacob at home. Two grandchildren, 2 great-grandchildren, 5 stepgrandchildren, 1 brother and 1 sister (Marcellus Yoder and Mrs. Lizzie Miller hoth of Shipshewana), and many other relatives and friends also survive. She united with the Mennonite Church in her youth and remained faithful till the end. Funeral services were conducted Nov. 14 at the Shore Mennonite Church by Bros. Josiah J. Miller and D. D. Miller. Text, Psa. 39:7.

Zook.—John G., son of Solomon K. and Ann Zook, was horn March 27, 1869, near West Liherty, O.; died Nov. 13, 1942, at the place of his hirth; aged 73 y. 7 m. 16 d. He was the eldest of a family of ten children. His parents, two hrothers (Christian and Solomou), and a sister (Mary) preceded him in death. He leaves the following hrothers and sisters: Jonathan Zook, of West Liherty; Joseph Zook, of Danvers, Ill.; Martha (Mrs. J. M. Hartzler), of West Liberty; Rachel and Jeff Zook, who resided with the deceased hrother on the home place; aud Jacoh Zook, of Bellefontaine; also five nieces, four nephews, and a host of friends and neighbors. Practically all his life was spent on the farm where he was horn and where he died. In his youth he united with the South Union Mennonite Church, and remained a faithful member to the end. He was a man of a quiet disposition, a frieud of children, and willing to help any who needed his assistance. His patience in the time of his suffering was a testimony of his Christian character. Funeral services were held Nov. 15 at the South Union Church, in charge of Bro. S. E. Allgyer, assisted hy Bro. Marion King. Burial in the cemetery near the church.

"Human hands have tried to save thee,
Tender cares were all in vain;
Holy angels came and bore thee
From this weary world of pain."

Items and Comments

From one of our exchanges we gather the following statistics concerning the Presbyterian Church in the United States: Present membership, 2,013,247; total contributions during the past year, $44,758,104; ordained ministers, 9,484.

How long will the present war last? This question was asked Roger Babson recently. His reply was, "If it is fought to the finish, it will end only when we have repented of our sins, readjust our standards of living, and once more make God the ruler of our homes, schools, business, and nation." He claims that this war, and the previous one, were brought about because leading nations tried to get along without God.—D. Carl Yoder.

Religion and Health—According to the findings of a commission on religious work, reporting recently to the American Protestant Hospital Association, in St. Louis, a majority of medical doctors find a better mental and emotional attitude in patients who have religious faith than in those who do not. "The patient who has faith in his church has a much brighter mental attitude, is better able to cope with pain, has more interest in recovery, and co-operates more than one who does not," is the general feeling of physicians. —News in the World of Religion.

In the midst of "wars and rumours of wars," Christianity is hailed as being the best means of defence. This view of the functions of Christianity may be correct or incorrect, depending upon how Christianity is defined. The great Author of Christianity, known also as "The Prince of Peace," embodies this among His teaching: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. . . . My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." The weapons of warfare, as used in "the good fight of faith," are described in Eph. 6:10-18, which the kind reader is invited to read.

The Triumphs of Peace stand out in emphatic contrast with the triumphs of carnal warfare. The greatest victory ever won was that of our Lord Jesus Christ upon the Cross. There were two ways in which He might have won His victory. One was indicated by His declaration: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" But He had a still higher and better way to ultimate victory. He meekly submitted Himself, allowed His enemies to take Him through several mock trials and finally nailed Him to the Cross where He died in ignominy. Three days thereafter He rose (without one iota of carnal force) a victor over every foe, and forty days after His resurrection He took His triumphant flight to glory. The extent and the glory of His triumph become apparent as we read Rev. 7:9-12, beginning with the words, "After this I beheld and, lo, a great multitude, which no man could number," etc. The unnumbered millions of blood-bought souls, saints in the glory world in eternity, could never have been possible save by the divine victory on the cross of Calvary. It was the knowledge of the divinely directed triumphs of peace that moved the inspired apostle to write: "The weapons of our warfare are not carnal, but mighty through God."

—o—

Let the people that are at home not care only to hear about the successes; we must train them to take an interest in the struggle.—Sel.

HESSTON COLLEGE WINTER BIBLE TERM

December 29 to February 5

"Special Bible Term has meant more to me than I can ever express," writes one of last year's special term students.

Hesston College expects another great special Bible term this winter. In times like this our winter Bible schools fill a real place. All who can should take advantage of the opportunity of attending.

WINTER BIBLE SCHOOL FACULTY:

Milo Kauffman, President
Ivan R. Lind, Dean
Jess Kauffman, Director of the W. B. S.
John Koppenhaver, Personal Director
Edward Diener, Wellman, Iowa
Dr. Fred Brenneman, Missionary to India
Wilmer Landis, Hesston, Kansas
Mary Miller, Hesston, Kansas
J. Harold Smith, Hesston, Kansas

COURSES OFFERED IN: Bible, Church History, Missions, Evangelism, Sunday School Teacher Training, Music, First Aid, and Christian Life.

Revival meetings, special lectures and programs, chapel talks, literary societies, prayer meetings, and devotional meetings are a few of the "extras" you will enjoy.

Write for information and for a Winter Bible School bulletin to

Milo Kauffman, President.

—o—

GOSHEN COLLEGE

WINTER BIBLE SCHOOL

Jan. 4—Feb. 12, 1943

Goshen College Winter Bible School offers you a selection of over two dozen courses from which to choose your course of study. Special features include the annual Christian Life Conference, lecture course numbers, choral singing, courses in Home Nursing (for women) and in First Aid (for men), the use of the new Memorial Library, and experience in practical Christian Work under an experienced city missionary. The following instructors from off the campus have been secured: D. A. Yoder, Principal; Ira S. Johns; Harold Zehr; P. L. Frey; E. C. Bender, and Lester T. Hershey. Ten members of the college faculty will also offer courses.

The Diploma of the Winter Bible School may be earned in three winter terms of study. The College is also co-operating with the Commission for Christian Education and Young People's Work by offering both the First and Second Certificates of Progress.

An overall fee of only thirty-five dollars covers board, room, and tuition.

For further information, write to either D. A. Yoder, Principal, R. 1, Elkhart, Ind.; or to John C. Wenger, Secretary, Goshen College, Goshen, Ind.

STUDY THE WORD, GROW IN CHRIST
FELLOWSHIP WITH YOUNG CHRISTIANS

—o—

EASTERN MENNONITE SCHOOL

Harrisonburg, Virginia

Special Bible Term.—Dec. 29, 1942, to Feb. 10, 1943.

Instructors:

J. Irvin Lehman, Chambersburg, Pa.
Milton Brackbill, Paoli, Pa.
Faculty members and others.

Wide Choice of Courses.

Group Discusisons.—Music, Literaries, etc. Missions and Christian Life programs. Lectures and Revival Meetings.

A feast of good things in store for all.

Chester K. Lehman, Dean.

CORRESPONDENCE

(Continued from page 796)

to do will help others to live more comfortably in this life and point them to Jesus who died for all.

Nov. 30, 1942. Bessie Wenger.

KOKOMO, INDIANA

Dear Friends, Greetings in the Name of Jesus:—As we behold, for the first time this season, a beautiful world of snow, we are reminded that we have a faithful God who never changes. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

We are very grateful to our heavenly Father for the privilege of worshiping Him unmolested.

Our communion service was held Oct. 4. A blessed time was experienced by every one who was present and partook of the sacred emblems.

We again had our Annual Thanksgiving day service, but because of gas rationing which was supposed to be in effect, the congregations at Kouts and Burr Oak were not represented. Bro. M. L. Troyer of Elida, O., was the special speaker, giving us three soul-inspiring messages. The entire day was an encouragement to all of us to be more grateful for all the blessings we enjoy, and to be more ready to sacrifice for His cause. One subject discussed was Thanksgiving Day Fifty Years Ago, by J. S. Horner. It was a timely reminder to us that we can still come to services in spite of gas rationing, even though we must walk.

We are looking forward to a series of meetings, to be conducted by Bro. Ray Yoder. Will you pray that the Lord may give each one a burden for lost souls?

So far, only four of our young men have gone to camp, but more will be sent in the near future. Surely they need our prayers.

Will you pray for our congregation, that we may be a lighthouse in this community?

Nov. 30, 1942. Iva Sommers.

Table of Contents

785—Editorial
786—The Ten Commandments (Poem)
Separated from the World
787—Question Drawer
788—Letters from the Home Field: La Junta, Steelton, Lancaster
789—Iowa-Nebraska Conference
"After Many Days"
790—The Purity of Little Girls
791—Sunday School Lesson
Bible Meeting Topic
792—Field Notes
793—Correspondence
794—The Cross Is Not Greater (Poem)
Proposed New Booklet in Defense of the Nonresistant Faith
Eventide and Sunset
An Unusual Conversation
795—The Second Change
797—Relief and C.P.S. Notes
Special Meetings
798—Married
Obituary
800—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, DEC. 17, 1942 (Herald of Truth Established 1864) No. 38

EDITORIAL

Repentance, like every other human experience that brings one nearer to God, must be credited to the grace of God, since it is "the goodness of God [that] leadeth thee to repentance." It is (1) "the goodness of God," and after the miracle of grace has been performed in the heart of the penitent believer, (2) the goodness of man.

—o—

Speaking of repentance, it is not only essential to bringing man into favor and friendship with God, but it is also essential to maintaining this relationship —in all cases where human error is discovered to have crept into our lives. True repentance is invariably connected with "remission of sins"; with the grace of God.

—o—

Once a month, during the past few months, there appeared on the last page of the Gospel Herald a statement headed, "Freeing Our Colleges of Debt." We thank the Lord for the way that our people responded to that enterprise. Not only the debt resting upon our schools, but all other debts resting upon worthy enterprises in the Church or upon us as individual members, should be gotten rid of, provided that lies within our power. In our desires and our efforts to be debt-free, let us never forget that the debt which has first claim on our consciences is the debt we owe to the Lord.

—o—

Speaking of debts, besides financial obligations, there are several other kinds of debt that we should not allow to accumulate. Paul made this acknowledgment: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." This was his way of saying that there were some things that he could do for them, to the end that they might be saved, and that he felt that toward them he was not debt-free until he had done all in his power to do to bring them to Christ. It is a debt that we owe to all who come under our sphere of influence. In all such cases we are debt-free only when we have done all within our power to bring lost souls **to** Christ and to help build up saved souls **in** Christ. "As we have therefore opportunity, let us do good." When we have done that, after we have reached the limit of our power to get rid of all the debts standing against us, we may consistently pray to our heavenly Father, "Forgive us our debts."

—o—

Two Kinds of Pleasure.—One is the kind that delights in the vain and foolish things of this world—amusements that appeal to the flesh, gratification of carnal lusts, earthly glory and vain show. The other is the kind that we usually call "the joy of the Lord." Of the first kind it is said, "she [he] that liveth in pleasure is dead while she [he] liveth;" "for all these things God will bring thee into judgment." The other is the kind that delights in things that enrich the soul, in honoring Him from whom all blessings flow; a "joy unspeakable and full of glory" that is but a faint foretaste of experiences to come in the world to which the psalmist refers when he says, "At thy right hand are pleasures for evermore."

THE LORD JESUS CHRIST

Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16:31.

The grace of our Lord Jesus Christ be with you all.—Rom. 16:24.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.—Eph. 1:3.

Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ.—I Thess. 1:3.

Jesus Christ the same yesterday, and today, and for ever.—Heb. 13:8.

TWO VIEWS OF CONGREGATIONAL GOVERNMENT

One of these views is that a congregation should be under the leadership of a ministerial body, usually composed of bishops (or elders), ministers, and deacons. The other view is that one man should be given the pastoral oversight of a congregation, responsible for its proper nurture, care, and discipline, and usually supported by a stipulated salary.

The first of these views is usually held by the plain, nonconformed churches, such as the Amish Mennonites, the Mennonites, the Brethren in Christ, and (formerly) the United Brethren and Church of the Brethren.

The second view is held by the popular churches generally, such as the Presbyterians, Baptists, Methodists, Lutherans, etc. We have noticed also that as once plain churches drifted in the direction of popular Church standards generally, they gradually changed from the practice of congregations under the leadership of a ministerial body to the standard of the one-man ministry.

We spoke of the "plain churches." By this term we mean the common churches, which are usually comparatively small in membership, whose foremost aim was (and is) to make the standards of the Gospel of Christ the standards of the Church, keeping the entire membership upon a whole-Gospel foundation. Among these standards are the following:

An evangelical repentance and conversion, and the acceptance of Christ as our Saviour and Lord and His Gospel as our rule of life, as the basis for church membership.

A temperate use of all things wholesome, and total abstinence from all things unscriptural or injurious.

A separation of Church and State.

A separation of Church and world.

Habitual prayer and Bible reading in every home.

Baptism only upon evidence of con-

version and of oneness with the faith of the church with which the applicant wishes to unite.

A literal observance of the washing of the saints' feet, the Christian woman's devotional headcovering, "married, only in the Lord," and other unpopular ordinances which popular churches usually ignore or reject.

A literal observance of the Biblical doctrine of nonresistance, which means a total abstinence from every form of carnal strife.

Freedom from the unequal yoke with unbelievers—in marriage, in organized secretism, in labor unions, in worldly associations, in all things where the standards of the world are in opposition to the standards of the Gospel.

Modesty, simplicity, and nonconformity to the world in attire, as distinguished from the "strange apparel" usually known as the fashions of the world.

The joy of the Lord, as distinguished from the foolish pleasures and vain amusements of the world.

A free ministry, as distinguished from a salaried or semi-salaried so-called "supported" ministry.

A Scriptural care and support of the needy in the Church, as distinguished from support given through the agency of worldly insurance or pension systems.

Scriptural fellowship in religious and social circles, as distinguished from carnal indulgences in worldly associations.

Believing that all of these are Scriptural standards, our plea is that the Mennonite Church shall make a faithful effort to maintain (not only a few but) ALL of them in the life and discipline of every member. There are many reasons why we should.

One of these reasons is that in the history of churches it has been clearly demonstrated that where a church grows weak in one of these standards it is only a matter of time until it has grown weak in some more of these Biblical standards and, as a rule, such churches eventually discard all the unpopular ordinances and restrictions taught in the Word of God.

Now as to the subject mentioned in the beginning of this discussion. We still believe that a church that is under the leadership of a ministerial body, as exemplified by the apostolic Church of the first century of the Christian era, is more successful in maintaining the whole-Gospel standard than is the church that is under the leadership (often lordship) of a one-man ministry. One of the reasons for this conviction is that within the memory of the oldest member now living, there has not been a single once plain church that changed from a free ministry to that of a one-man (sooner or later also a salaried) ministry, that did not also, sooner or later, change to the popular world standards of the popular churches. But whatever may be our convictions on questions of this nature, we would again give voice to our plea that the fourteen conservative and Biblical standards as above mentioned be maintained in the government and work of the Mennonite Church.

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

SPEAK GENTLY

Let truth and love your motto be
And lift the banner high.
Deal gently and with charity
For love will never die.
Speak kindly to your fellow men
With tenderness divine,
Preserve the Golden Rule and then
Keep straight within the line.

To speak in love brings highest wealth
And mutual happiness;
It gives you life and spiritual health
And holy loveliness.
A gentle word with Christian love
Is like a sunbeam fair;
It leads us to our home above
And helps our burdens bear.

O give us words of tender love!
Be patient and forbear;
With kindness like to that above
Be straight and always fair.
This earth is far too bleak and cold,
And life is far too brief
To jangle, grumble, fret and scold
And kindle pain and grief.

The fleeting days of life's short span
Will soon have all gone by;
But what we do for God and man
Will never, never die.
The sweetest treasure here on earth
For mortals to possess
Is Christlikeness and heav'nly birth
And God and righteousness.

Help us, O Lord, Christlike to be
And gentle as a dove,
Live in our hearts till all shall see
Thy beauty from above;
Preserve and keep us pure and sweet
And magnify Thy grace
Until in heav'n we all shall meet
To see Thy blessed face.

—Alfred S. Rotz.

—o—

SERMON OUTLINES

"WHAT SEEK YE?"

By J. L. Horst

Text.—John 1:38.

Introduction.—First and last utterances of people are usually considered important. This is Jesus' first recorded utterance in His public ministry. It is a searching question, and the answer of the disciples meant a contact with Jesus, a season of fellowship, and a life devoted to Christ.

I. **Let Us Examine Ourselves as to What We Seek.** It will be of great value to let Jesus search us.

1. As young people. What are we seeking? What is our aim in life? Is it pleasure? fame? other earthly things? Or do we seek Christ?
2. As mature or middle-aged people. Is our life just a round of labor, and wrapped up in money, lands, houses, food, clothing, and the things of this life? Or is the Kingdom of God our goal?
3. As older people. (The tragedy of old people without Christ, with no hope of a future life.)

II. **The Bible Gives Abundant Instruction as to What We Should Seek.**

1. To the young.—Prov. 8:17; Ps. 63:1; Eccl. 12:1.
2. To those who carry the responsibilities of life.—Matt. 6:31-34; Col. 3:1; I Cor. 10:24.
3. To the older ones.—Heb. 11:13, 16; 13:14.
4. To all of us.—Deut. 4:29.
5. We need to seek the Lord now.—Isa. 55:6; Jno. 7:34, 36; Luke 13:24.
6. The wicked need to awaken to their need.—Ps. 10:4; Rom. 3:11.

III. **How We May Seek Him.**

1. At His house.—Ps. 27:4.
2. In prayer and through the Word.—Matt. 7:7; Dan. 9:3; Ps. 119:9-11.

IV. **What It Will Do for Us.**

1. It will change our lives, as it did Andrew and John.—Jno. 1:40, 41.
2. We will follow the example of Jesus.—Luke 19:10; Jno. 8:50.
3. It will give us a glorious hope for the future.—Heb. 13:14.

Scottdale, Pa.

* * *

WHAT SHALL WE DO IN THE LIGHT OF THE PRESENT CRISIS?

By O. N. Johns

Text.—Acts 2:37 (Latter clause.)

Introduction.—Our country is in a state of war, in which practically all other countries are involved.

As conscientious objectors, we can expect to suffer. What shall we do?

I. **Trust in the Lord.**
Psa. 118:8; Nahum 1:7; Matt. 27:43.

II. **Humble Ourselves.**
II Chron. 7:14; Phil. 2:8; Gal. 2:20.

III. **Prepare to Stand Alone.**

1. Acquaint yourself with the Word.—Ps. 119:11; Jno. 14:26.
2. Acquaint yourselves with the workings of the Church.
3. Know God.—Jno. 17:24, 25; Phil. 3:10.

IV. **Respect Authority.—Government.**

1. Now—Be peaceful, law abiding, consistent Christian citizens.
2. When called or conscripted—Go along as far as you can conscientiously, then stop.—Rom. 13:1; I Pet. 2:13; Acts 5:29. Never say "I won't," but "I can't."

V. **Stand United on a Consistent Scriptural Basis.**—Mark 3:24.

VI. **Be Honest.**—Rom. 12:17.
1. In your claims.
2. In your tests.

VII. **Guard Your Words.**—Prov. 25:11; Isa. 53:7.
1. In quoting men.
2. In answering magistrates.
3. When misused.

VIII. **Pray and Trust.**—Psa. 107:6; Jno. 15:7; Ps. 37:28; I Jno. 4:4.

"He that is in you is greater than he that is in the world." Canton, Ohio.

* * *

LOT THE BACKSLIDER

Genesis 19

I. **Lot's Faith** (II Pet. 2:7, 8).
He was a believer—"just Lot," "righteous soul."

II. **Lot's Sin** (Gen. 13:9-13).
1. He had two alternatives offered him.
   a. The hills and fellowship with God.
   b. The plains and worldliness of Sodom.
2. He chose the plains and the world.

III. **Lot's Loss.**
1. He lost his fellowship (Gen. 19:1-3).
2. He lost his testimony (Gen. 19:4-9, 14).
3. He lost his family (Gen. 19:14, 32-38).
4. He lost his property (cf. I Cor. 11:15).

IV. **Lot's Salvation** (Gen. 19:16-21).
1. Purely of grace (Eph. 2:8, 9).
2. As by fire (I Cor. 3:12-15).

—Gospel Banner.

—o—

DON'TS FOR THE PULPIT

Don't mumble your words. Chew your food but not your language.

Don't preach too long. Better leave the people longing than loathing.

Don't preach old sermons without revision. Grown men look awkward in boys' clothes.

Don't indulge in mannerisms. Simplicity is desirable in high places—the pulpit especially.

Don't speak in a monotone. The voice has numerous keys; play on as many as possible.

Don't catch the pulpit twang. Talk to men in as natural a tone as you talk with them.

Don't indulge in long pulpit prayers. Always remember the stranger.

Don't introduce politics into the pulpit.

Don't neglect closet prayer. The finest pipes can give forth no music till filled with the divine breath.

Don't scold your congregation. Attack measures and hit people only when they stand between you and the devil.

Don't harp too much on one string. Variety is pleasing, and God's Word has given ample choice of themes.

Don't drop your voice at the close of a sentence. Men have as much need to hear the end as the beginning.—Author Unknown. Sel. by R. S. Burkholder.

—o—

THAT NONDENOMINATIONAL PROTESTANTISM

Through all the years of our ministry, we have heard from many different sources much criticism of denominationalism. There was a time when we were greatly influenced by such criticism. Such criticism hailed either from persons associated with a rationalistic teaching, or the very opposite of it, from persons holding to what they claimed to be a superior salvation doctrine. But in both cases the idea was for others to forsake their faith and espouse that of the party advocating union. Later the criticism hailed from the Federal Council of Churches.

Much has been said about working toward organic union of the churches by a relinquishing of the denomination emphases. Although at the present time it is thought best to make little of this idea and turn to the social service basis, yet the same principle is vital to the new plan. In the long run and by undercover suggestion, it is yet the aim to induce the different denominations to relinquish their characteristic emphases of doctrine.

Every possible effort is being made to accomplish this end. One of the outstanding efforts is to devise interdenominational Bible study courses, which seek to dodge the different emphases of the denominations. Such courses are usually weak and will be found to espouse the present Modernistic trend of thought. Such courses are usually poison so far as any soundness of Biblical teaching is concerned.

We confess that we are unable to comprehend what, in the way of doctrine, would be left in a strictly nondenominational course of study or body of doctrinal statement. Let us illustrate this by the doctrine of the new birth or regeneration. Let us sift out this teaching on the basis of Episcopalian, Lutheran, Disciple, Methodist, United Brethren, Dunkard, and the Universalist doctrine. Now let each drop its denominational emphasis and accept only that which is common—what more would be left than the bare assertion that we believe in regeneration? Or do we?

It is true enough that the different denominations stress different doctrinal emphases, but with that emphasis each presents a vital gospel, each teaches the way of salvation, each presents the Gospel of Christ; but in such a foundation of union we eliminate all denominational emphasis, we utterly destroy the Gospel itself. We may warp a doctrine, but we dare not eliminate it.

Denominationalism leaves the churches in the field with the nearest possible approach to a full and true Gospel. Organic union on such a basis is an utter impossibility, and no other basis has ever been found, regardless of every make-shift ever devised. Let the churches find instead a spiritual basis of union and fellowship and cease the foolishness of advocating organic union of all the Protestant denominations. We believe that denominationalism is the plan of God for His church. Let us correct attendant evils rather than seek to change God's plan.—Christian Conservator.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Article XII. Confesison of Faith.—Does marrying "only in the Lord" imply that a Mennonite minister should unite in marriage only those who are members of the Church and of the nonresistant faith?

The first section of the article deals with the nature of matrimony, that it is a relationship between two persons only—male and female. The second section deals with the principle of the choice of companions for Christians. While the ancient custom was limited in choice to kindred—Isaac and Rebekah, Abraham and Sarah, Jacob and Rachel and Leah (all very close consanguineous relations); and the daughters of Zelophehad were limited to husbands of their own tribe in order to preserve their inheritance in the tribe; and the priests were limited to marriage within the tribe of Levi—it was done in order to shield the people of Israel from marriages within the idolatrous nations around them. The principle of separation was thus approved in the Old Testament.

"In the Lord," signifies the attachment of the individual to Jesus Christ by faith, by which he becomes a member of His body, and in fellowship with the Church which is His body. Eph. 5. Christian marriage is a spiritual celebration of this union of the Church with Christ. Those who contemplate marriage are to be guided by this principle in the choice of their companions. Nothing is said concerning the nature of the marriage ceremony or who should perform it. The function of the ceremony falls to the service of those who minister in the Church. It is expedient and always lends itself to the happiest fellowships when both parties of a marriage union are members of the same faith and fellowship. There have been, and may be, exceptions to both the choice of companions and to the official ministrations, as far as church membership is concerned, in some cases where the persons contracting marriage are not Christian but purpose confessing their faith in Christ and entering the fellowship of the Church.

All marriages between two persons are legitimate marriages. Where one person becomes a believer after marriage it does not annul the marriage obligation. Those persons who are Christians and who contemplate marriage are to be guided by the principle, "Only in the Lord." —S. F. C.

Gratitude is the memory of the heart.—Sel.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

Letters from the Home Field

EMBARRASS, MINN.

Dear Fellow Pilgrims:—We read in the Bible how the Christians of the early Church rehearsed to one another the things God had done for them. We also like to tell what great things the Lord has done for us.

In September, Bro. Earl Ressler, who helped start the Sunday schools here, returned to Loman to assist Bro. Schantz with the work there.

God, who always sees and supplies our needs, provided a new worker for us. Sister Kathryn Miller of Lagrange, Ind., who had helped with the summer Bible schools, returned to give her full time to the Lord's work. Sister Miller gave up a school-teaching job to serve her Master. We praise God for those who realize that life does not consist in the abundance of possessions, but that it comes in obeying the Master's voice and forsaking all for Him. Jesus clearly told us that we cannot be His disciples unless we do this.

It is almost three years since I quit my job, left home, and went out where the Lord led me. I wasn't sure where my home would be or how I would get food and clothing, but God has always provided. I have many more homes now than before. The other evening I got off a train in Duluth and intended to go to a hotel. As I was walking along the platform, I saw someone I knew. They knew I was coming to Duluth and they took me to their home, where I spent my two nights and got my meals free. They also paid some of my bus fare and told me how to get to the families I wanted to see. When I got off the train, a strange, lonesome feeling came over me because I didn't know how to get around in this city. But God knew all this and provided a friend to help.

Last spring we gave a neighbor boy a Bible. In the summer, when his brother went to the Army, he took this Bible along. When I found this out, I got the young man's address. I wrote him a letter, explaining to him the way of salvation and also telling him what parts of the Bible to read. He wrote me a very nice letter. I will quote part of it. Among other things he wrote this, "Yes, I have read the Bible which I took along with me when I left home, and I will be always studying it, as I find it very helpful. If it wouldn't be for the Bible, I would certainly feel miserable."

We are having only one Sunday school this winter. The children are coming from both of the Sunday schools we had this summer. We have about fifty who are coming now, although our attendance is not quite so large because there are always some absent. Just now the mumps are making their rounds. Last spring it was the measles. We have to bring them all and take them home. It makes about 140 miles of driving each Sunday.

We do not know yet if we will be able to get extra gas for this. We have applied for supplemental gas.

We have been greatly interested in reaching the children who came to our summer Bible school but who are out of reach for Sunday school. Then, too, since none of the adults come to services, we wondered how we could get the Word to them. We decided to start broadcasting the Gospel from Virginia, Minn. Now we have a half-hour program every Wednesday evening.

We have been losing some of our most faithful and loyal families by their moving to the cities for employment. The mother of one of these homes is very much interested in the Gospel. We have tried much to help her by giving her good books and talking to her, explaining the faith of the Lord Jesus. Just before they moved to Duluth, she told us that she is coming back to religion. That was her way of saying it. I got the location of a good spiritual church in Duluth and suggested that she go there. She asked us to pray that they might find a house, as no one wanted to rent to them because they have seven children. If they had seven dogs, they could rent a house, but not with seven children. So we prayed for them, and the Lord answered by getting them a house within three houses of the church which I recommended to them. The pastor of that church has already visited them and they promised to attend services there.

Recently I was riding with a young man who was on his way to the Navy. I noticed he seemed quite broken up, so I tried to encourage him from the Scriptures. I soon found out that he knew nothing of the Bible. He said he would be very glad for a New Testament if I would send him one. I promised to do so as soon as I knew his address.

Everywhere there is a crying need for the knowledge of God. But so few see the need and fewer yet are willing to unreservedly follow Jesus and become fishers of men. The cry most people heed is "me first, me first," and so they are scrambling to make all the money they can and lay up treasures on this earth which shall pass away and condemn them in the judgment. Oh, for more men like Moses, who count the reproaches of Christ greater riches than the treasures of the world, and men like Isaiah, who say, "Here am I; send me."

Dec. 1, 1942. Paul Lehman.

MILLERSVILLE, PENNA.

(Mennonite Children's Home)

To the Readers of the Gospel Herald, Greetings in the Name of our Lord:—We are again at a time of the year that makes us conscious of our blessings. We can very well understand why the psalmist said, "It is a good thing to give thanks unto the Lord." We feel grateful for all the liberal gifts to us from the various congregations, in the way of provisions: potatoes, apples, and various kinds of canned fruit.

Nov. 11, six sisters from the Paradise Circle spent a day with us, sewing and mending. This way of helping us is very much appreciated. We also appreciated that the president and secretary of the Associated Sewing Circles were with this group, and also that they are interested in the arrangement of having some sewing circle come to help us out once a month.

Thanksgiving day was a happy time with us. We had a Thanksgiving service in the morning. Bro. Amos Rutt and family spent the forenoon with us. We praise the Lord for the interest the children took in this service.

After the service we had a regular Thanksgiving dinner, which was also enjoyed by all. Bro. Brubaker furnished the turkey. We are thankful to all.

There are seventeen children here, and all are well. Ten are school age and are attending the graded schools. We have two boys, one 14 years and the other 15 years of age, who are anxious to get on the farm. They are used to farming.

We could use a brother and sister in our organization to very good advantage. May we hear from some one.

We again want to thank all who have contributed to the Home, and all who have made a united contribution from the congregations.

Our Thanksgiving was a happy, thankful season. Now we are looking forward to the joyous Christmas season. Who will help to make it such that it may be an honor to our Lord and Saviour? Pray for the work, that many children may be reached and trained to be useful men and women for the Lord.

Yours for needy children,

Dec. 3, 1942. G. S. Eberly.

LANCASTER, PENNA.

(Rossmere Mission)

Dear Herald Readers:—"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever." We want to thank the Lord for the manifold blessings He has bestowed upon us here at the Mission. We just closed a series of meetings of one week in charge of Bro. Raymond Charles. Two precious souls made the good confession, while others are counting the cost. Our prayer is that they may yet yield and give their lives to Him. We feel that the congregation was revived and strengthened.

Sister Bostic is still confined at the county hospital. A card may cheer her very much.

One young man has confessed since the meetings. There are four at present under instruction. Pray for them.

Our Gospel bus is doing a good work. More children are coming. We wish to praise the Lord for it.

We expect to have a Christmas program for the children in the evening of Dec. 20.

We are glad for the co-operation that prevails among us as workers. Only then can we expect power from God.

We expect to give out some Christmas

baskets to very needy homes. Any one who would like to share in this contribution, bring it to Rossmere Mission on Dec. 23, or the morning of Dec. 24, when the baskets will be delivered. Thank you in advance for what you give. "The Lord loveth a cheerful giver."

Visitors are always welcome.

Dec. 5, 1942. David B. Groff.

KANSAS CITY, KANSAS

(Mennonite Gospel Missions)

Dear Christian Friends, Greetings:—"O taste and see that the Lord is good; blessed is the man that trusteth in Him." Time and again God is verifying this truth to us.

Sunday, Nov. 29, was a day of special blessings for the K. C. congregation. With our bishop, J. C. Driver, in charge, we once again commemorated the suffering and death of our risen Lord. In these days especially, how meaningful the words, "till He come." In the afternoon, besides conducting Gospel services at the county jail and the W.C.T.U. Old Ladies' Home, communion was served in a home to several who could not be present in the morning service. Also, the sacred rite of water baptism was administered to a shut-in who several weeks previous had accepted Christ as her Saviour.

In our recent revival meetings, with E. W. Kulp of Bally, Pa., in charge, eight young souls responded. Others renewed their vow, and our souls were enriched as our brother brought to us the Word of life. While in these days it seemingly is becoming more difficult to get people to attend special meetings, there are those who, when visited in their homes, seem hungry for the Word. As they are contacted by our Home Department there are here and there some who are ready to accept the Saviour. Recently, one such, who is in a wrong marriage relationship, though she felt happy in the Lord until the Holy Spirit revealed to her her sin, requested our people to earnestly pray for her and expressed willingness to pay whatever price of self-denial was required for her to be at peace with her Lord. Will you join us in prayer for her that she may make a full surrender and receive the blessing?

Earlier in the fall, two truckloads of farm products were sent from the brethren in Iowa for the Children's Home and the Mission. These are reminders of God's bountiful care and of the generosity of Christian friends who wish to share their blessings. May God abundantly reward each giver and help us to glorify Him with these gifts.

With the gas rationing program now in effect, it may be necessary to make some adjustments in our branch Sunday school work, but we know that according to Rom. 8:28 God will bring blessing out of this problem.

Among recent visitors, some of whom worshiped with us, were: Allen Erb, La Junta, Colo.; Norman Shue, wife and son, Lebanon, Pa.; Vera Yoder, Windom, Kans.; five young men from Camp Denison, Ia.; Irene Bishop, Blooming Glen, Pa.; Phebe Hershberger, La Junta, Colo.; and Roy Zook, wife and family, Inman, Kans. Also our Hesston students were home for Thanksgiving holidays. We always appreciate these encouraging contacts and continue to extend a hearty invitation.

Early one morning recently, Sister Anna Histand, one of our Mission workers, received the sad news that her mother had passed away, whereupon she and her brother Nelson of Culp, Ark., made the trip to Pennsylvania to attend the funeral.

Some of our aged members live in quite isolated places, away from the fellowship of the Church. Among such are M. M. Buch, Topeka, Kans., and Grandma Hughes, Dallas, Tex. We praise God for their faithfulness, and for the fragrance of their letters of testimony.

Two of our boys have been called to camps: Allen Weaver to Hill City, S. Dak., and Wm. Zimmerman to Colorado Springs, Colo.

Wednesday is always an exceptionally busy day for us: week day Bible school most of the day, and doctrinal study and prayer meeting in the evening.

May we remind our correspondents again of our correct address:

R. 2,—46th & Powell, Kansas City, Kans.

Dec. 8, 1942. Edward Yoder.

PEORIA, ILLINOIS

(1103 Ann St.)

Dear Readers of the Herald:—It would be pleasant indeed in this dark hour of our national history to meet each one of the followers of the Lord Jesus Christ and say in person, "We wish you a Merry Christmas." It is our prayer that the Peace of God will garrison our individual hearts as well as the Church of Christ during the Christmas season as well as the coming year.

In looking at 1942, we must say that the Lord has been good to us. We appreciate His care and praise Him for His goodness towards the children of men. True, there were times when the Lord saw fit to wash our eyes with tears so that we may see Him more clearly. We thank Him for these washings, and pray that He will direct us as a church through the anti-Christian hysteria that is ours to face in the coming year.

At this Christmas season we can not help but think of the wise men who brought unto Jesus gifts of gold, frankincense and myrrh which were used by Joseph and Mary to finance their necessary flight into Egypt with the Christ child. The work of Christ still requires gifts of gold, with which to propagate the "glad tidings of great joy" to others who need to hear them. Many of you have sent your gold for the work of Christ in Peoria. In the name of Jesus Christ, we thank you for your gifts. May the Lord richly bless you in your ministry of giving. The souls that are saved and the saints that were strengthened in the faith that was once delivered unto the Church of the Lord Jesus Christ are the returns we will be able to see in eternity. The Lord Jesus said in Matt. 6:19, 20, "Do not lay up stores of wealth for yourselves on earth, where the moth and wear-and-tear destroy, and where thieves break in and steal. But lay up wealth for yourselves in heaven, where neither the moth nor wear-and-tear destroy, and where thieves do not break in and steal. For where your wealth is, there also will your heart be" (Weymouth).

Buying farmland with wealth does not lay up wealth in heaven, for farmland does not go to heaven. Buying cattle, sheep, and hogs with our money does not lay up wealth for us in heaven, for animals do not go to heaven. Buying of cars, machinery, or even bonds is not laying up wealth in heaven, for material things do not go to heaven. Only saved souls go to heaven. Thus to lay up wealth in heaven means that we must invest in that which goes to heaven. Herein lies the very heart of Christian missions. Every Christian is a missionary, as Jesus said, "Ye are my witnesses." We are investors in souls, collectors of jewels. As city missionaries, we dedicate ourselves to the Lord anew, that we may be more faithful stewards of the material gifts you send as investments in souls. We dedicate ourselves anew that we may be more faithful stewards of the Lord in shepherding the souls, the investments. Pray with us to this end.

"Guide me, O Thou great Jehovah,
Pilgrim thro' this barren land:
I am weak, but Thou art mighty;
Hold me with Thy pow'rful hand."

In October a ladies' chorus from the church at Hopedale gave us a program. In November a mixed chorus from the church at Metamora gave us a program, and in this Christmas month the King's Messengers (men's quartet) from the R. G. LeTourneau Shop gave us programs. These musical programs were all sponsored by the young people's Bible meeting. During the same three months we were taught the way of the Christian life by the following visiting brethren: Julian Rose, Joe Davis, and C. A. Hartzler. Dec. 6 our bishop, Bro. C. A. Hartzler, served communion here in the morning service, and in the evening he served communion at the Bellevue Church. These are always precious services and we praise God much for them.

Dec. 9, 1942. C. Warren Long.

MENNONITE HOME MISSION CELEBRATES FIFTIETH ANNIVERSARY

By Raymond M. Yoder

December 6, 1942, marked exactly to the day fifty years of work since the Mission was first started. During the first three years the work was carried on by M. S. Steiner, Dr. Ebersole, Dr. Page, E. J. Berkey, and Melinda Ebersole. From 1895 to 1920 the work was centered largely around the leadership of A. H. Leaman. Then for three years H. R. Schertz was the superintendent. From 1924 to 1932 Simon Kanagy served as the pastor. From 1932 to 1938 the leadership changed considerably and some of the time there was no superindent at all. J. W. Shank, P. A. Friesen, Edwin Weaver and L. C. Hartzler were here during that time, till I came in 1938. During these 50 years 423 members were received by baptism and letter. At the present time there are 137 active members, and the congregation is well organized.

In the morning of the anniversary day we gathered all the departments of

(Continued on page 812)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

OH! FOR A PERFECT TRUST

Oh! for the peace of a perfect trust,
My loving God, in Thee.
Unwavering faith that never doubts
Thou choosest best for me.

Best, tho my plans be all upset;
Best, tho the way be rough;
Best, tho my earthly store be scant;
In Thee I have enough.

Best, tho my health and strength be gone,
Tho weary days be mine,
Shut out from much that others have:
Not my will, Lord, but Thine.

And even though disappointments come
They too are best for me,
To wean me from this changing world,
And lead me nearer Thee.

Oh! for the peace of a perfect trust
That looks away from all;
That sees Thy hand in everything,
In great events or small;

That hears Thy voice—a Father's voice
Directing for the best:
Oh! for the peace of a perfect trust
A heart with Thee at rest.

—Sel. by Mary Moyers.

—o—

"SAY IT WITH"—THE WORD OF GOD

By a Sister

There is an expression we often see in print and in action, "Say it with flowers." The occasion frequently can well be met in "Saying it with God's Word."

"Grandma," said Ruth, "my book says something about the North Star and the Great Dipper. Do you know just what and where they are?"

"Yes, I do; and I believe we can go find them right now."

So they stepped outside, found a beautiful, clear sky and located the desired constellations and several others. Seemingly the child sensed something of the majesty of it all and said, "Oh, it is so wonderful I just can't say it."

"No, it cannot be said very well, but this is what the Bible says about it: 'The heavens declare the **glory of God.**' That is why we cannot tell it because we cannot say much about the glory of God. But after all, He wants us to know something about it, so He gives us these things to appreciate. You know how we enjoy the sunrise, sunset, and clouds as they come and go."

"Yes, and I always think of you, Grandma, when I see something very pretty."

"Very well; but first, remember this our verse because in all this 'The heavens declare the **glory of God!**'"

Coming home from church one Sunday after the morning service, a young man said, "Mother, did you notice the greeting the minister gave?"

"Why no, not especially. I'm usually especially attentive to benedictions, but I failed on this."

"Why benedictions?"

"Because this one has been of special blessing, "Unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,'—and so on, from Jude—you know."

"That's right. Now this is my favorite greeting as the minister gave it this morning, and as Paul uses it in his epistles: 'Grace to you, and peace from God our Father, and the Lord Jesus Christ.'"

*

"I certainly appreciate the thoughtfulness of yourself and family in sending me the splendid greeting on my birthday. As I read your quotation from the Book I could not help but think how far superior to our words are the words of the Holy Spirit."

This was the greeting:

"The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings, and accept thy burnt sacrifice; . . . grant thee according to thine own heart, and fulfill all thy counsel. We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfill all thy petitions."

"How far superior to our own words are the words of the Holy Spirit."

*

Two roommates found grace in "saying it with God's Word" on awaking in the morning. "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up," came from Edna who was usually awake first.

"O magnify the Lord with me, and let us exalt his name together," came as a ready response from Ellen.

Once more from Edna, "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised."

And Ellen followed usually with, "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. . . . Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

And so the day was on; started well with exchanged greeting from the Word of God.

*

Instances could be multiplied. Everyone who knows the Lord and His holy Word may and does have similar experiences.

When we count our blessings let us remember our appreciation of God's voice in His Word and our privilege of making use of it any time.

"How far superior to our words are the words of the Holy Spirit."

Wakarusa, Indiana.

—o—

OUR RESPONSIBILITY AS MOTHERS

By a Sister in Faith

I have been burdened for sometime to warn mothers in regard to their duty toward their girls just entering the teen age. There are many temptations round about them. We as mothers should be ready to teach and instruct them, answering the questions that sometimes baffle the girls growing into womanhood.

We should be awake to our duty in regard to the companions they choose, as they are likely to learn more from them and their conduct toward the opposite sex than we as mothers are able to tell them.

At this time I have a girl in mind who was reared in a home supposed to be a Christian home. The mother seems to be very easy with her girls. When they are seen at the home church, usually a little before and at communion, they wear something as a prayer head covering. As soon as they are seen at their home or on the street the covering has disappeared. Their hair, finger nails, dress, and all resemble the world in every way.

Where will these things lead to, if we as a Church do not awake to our duty? This same girl is now keeping company with a young man of the world. When folks see them somewhere they are so surprised to know that she is a Mennonite girl. Who will be responsible for such a girl to come to the communion table with us?

I am a firm believer in prayer. As we know, in Matt. 6:6 we are so plainly told how, when, and where to pray. I well remember my mother, who has gone to her reward. When she seemed to be burdened for some reason, we as children could hear her pray in the other room by herself, and I have often found that to be the time that God really hears and answers, if we come in

(Continued on page 812)

Sunday School Lesson

Theme for the Quarter: Studies in the Christian Life

XIII. DYNAMIC CHRISTIAN LIVING

Lesson for Dec. 27, 1942.—Rom. 12:1-21.

Golden Text.—Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

Introductory.—"Dynamic Christian Living," is rather an explosive name to give the twelfth chapter of Romans; but if you know the nature of dynamite you may see some resemblance to it in the lesson before us. In this chapter are many admonitions. Space will not permit of a full discussion of all these admonitions, so we will content ourselves with naming but a few of the more striking ones, hoping that the kind reader will keep on reading and reading the entire chapter till it is all absorbed in his system.

1. **"By the mercies of God."** As Paul reminds us, it is by the grace of God that we are what we are. "Monuments of God's grace," some call it. Paul tells us that it is "not by works of righteousness which we have done, but according to his mercy he saved us." The things we have that we prize, are ours alone through the mercies of God.

2. **"Present your bodies a living sacrifice, holy, acceptable unto God."** This he calls our "reasonable service." We owe everything to God. It is but reasonable that we give our all—time, labor, life, heart, hands, feet, tongue, pocket book, etc.—to Him.

3. **"Be not conformed to this world."** This is another way of saying, keep "unspotted from the world." It includes our devotional life, our business methods, the proper clothing of our bodies, our social life, etc., etc., etc. A characteristic description of the saint is that of "man of God," and that of the sinner is "man of the world."

4. **"Transformed by the renewing of your mind."** Our mind is renewed when the carnal mind is exchanged for "the mind of Christ." There is a very close connection between the mind and the character.

5. **". . . not to think of himself more highly than he ought to think."** When "the big I" gives shape to our thinking and our actions, we had better think of Christ who "made himself of no reputation." As the wise man puts it, "Pride goeth before destruction, and an haughty spirit before a fall."

6. **"We, being many, are one body in Christ."** That is, we are one body in Christ—provided Christ dwells and rules within us. Our special gifts differ, but when these gifts are upon the altar of the Lord there is among us a Christian union and unity that makes us one in Christ. Again, if we are members of His body, and if we are normal members, we are in all things subject to His directions, since He is the Head of the Church, meaning the governing member of this body of which He is the Head.

7. **"Let love be without dissimulation."** That is, without hypocrisy. In all things, "See that ye love one another with a pure heart fervently."

8. **"Abhor that which is evil; cleave to that which is good."** It is not enough that we abstain from doing that which we know to be wrong. It is when we come to the point where we actually **abhor** sinful habits that we are much more liable to be kept from them than when we simply abstain from them because of sentiment or policy. When goodness gets into the heart, it is most sure to be manifest in the outer life.

9. **"Not slothful in business; fervent in spirit; serving the Lord."** This is the rule of the Christian business man. Laziness is no part of his makeup, neither in secular or spiritual affairs. And because he is "fervent in spirit" he is continually "serving the Lord."

10. **"Patient in tribulation; continuing instant in prayer."** This is the same line of thought as that presented in the preceding paragraph, with added emphasis on patience. As James tells us, "Let patience have her perfect work."

11. **"Recompense to no man evil for evil. . . . Dearly beloved, avenge not yourselves."** Remember Him who said, "Vengeance is mine; I will repay." The spirit of revenge belongs not to the Christian man or woman. If we would be true to the divine admonition, "Live peaceably with all men," "follow peace with all men, and holiness," it is necessary that we yield ourselves to God to the extent that every desire for revenge is taken out of our hearts. Where "vengeance is sweet," the heart of man is very bitter.

12. **"Be not overcome of evil, but overcome evil with good."** This is the Christian's rule of living the overcoming life.

You will notice that some very valuable admonitions in this lesson are not found in these quotations. The ones missed are quite as vital as the ones we quoted. But we are at the end of our allotted space. Let the kind reader continue these meditations. "If ye know these things, happy are ye if ye do them."—K.

Bible Meeting Topic

HEAVEN.—I Pet. 1:3-9; Rev. 21:1-27

Topic for December 27

MOTTO

"Lay up for yourselves treasures in heaven."

OUTLINE STUDY

I. The Dwelling Place of God is Heaven.
1. Where God hears men's prayers.—I Kings 8:30; I Chron. 20:27.
2. God is omnipresent.—II Chron. 2:6.
3. He has prepared His throne there.—Ps. 103:19; Acts 7:49.
4. Jesus is seated there at the Father's right hand—Heb. 8:1.

II. The Future Dwelling of the Righteous.
1. Called the Father's House.—Jno. 14:2, 3.
2. A place of joy and pleasure forever.—Ps. 16:11.
3. A holy dwelling place for holy people.—Ps. 24:3, 4; Matt. 5:3-12.
4. A place incorruptible and undefiled, reserved.—I Pet. 1:4; Col. 1:12.
5. Better than earth.—Heb. 10:34; 11:16.
6. Eternal blessedness and power.—Rev. 22:1-5.

III. Who May Inherit Heavenly Bliss.
1. The pure in heart.—Matt. 5:8.
2. Innocent children.—Matt. 18:10.
3. The righteous.—Matt. 25:34, 46.
4. Those whose names have been written there.—Lk. 10:20; Rev. 21:27.
5. Those justified by faith in Jesus Christ. Rom. 5:17.
6. The overcomer.—Rev. 2:7; 3:21.
7. The blood-washed.—Rev. 7:14-17; 22:14.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Heaven."**
2. The Heavenly Home.
   a. What is it?
   b. Where is it?
   c. Who is there?
   d. Who may go there?
   e. The beauty of heaven.
   f. The enjoyments of heaven.
   g. Its everlasting glory.

For Seniors.
1. The Reality of the Heavenly Home.
2. The Conditions and Associations of Heaven.
3. How Men and Women May Reach That Glorious Inheritance.

PERSONAL THOUGHT

Lord, help me to receive a vision of the unseen and eternal things that will never fade away.

SEED THOUGHTS

We speak of the land of the blest,
A country so bright and so fair,
And oft are its glories confessed,
But what must it be to be there?
—Elizabeth Mills.

Then let our songs abound,
And every tear be dry,
We're marching through Immanuel's ground.
To fairer worlds on high.—Isaac Watts.

This is a very insignificant world to the man who is accustomed to think of himself as having his citizenship in heaven.—Sel.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions .....John R. Mumaw
Christian Doctrine .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

Printed in U. S. A.

THURSDAY, DECEMBER 17, 1942

Field Notes

Bro. Harry Shreiner, Lititz, Pa., was engaged in evangelistic meetings with the brotherhood at Cottage City, Md., during the past week.

* * *

Plans have been made for the ordination of a deacon at the Weaverland Church, Lancaster Co., Pa., on Thursday forenoon, Dec. 24. J. P. G.

* * *

A Bible instruction meeting is to be held at the Mennonite Mission in York, Pa., Dec. 19 and 20. Instructors: Sanford G. Shetler and Charles Hostetter.

* * *

Steps are being taken, looking to the ordination of a bishop in the Plainview Church near Aurora, Ohio, on Sunday afternoon, Dec. 20. Your prayers solicited.

* * *

Evening Bible classes were held at the First Mennonite Church near Croghan, N. Y., Nov. 20-29, with Bros. I. W. Royer and J. Lawrence Burkholder as instructors.

* * *

The congregation at the Meckville, Pa., Mission is looking forward to Dec. 20, 2:30 P. M., for the ordination of a deacon. The prayers of God's children are solicited.

* * *

Among recent visitors in the Publishing House and vicinity are the following: L. S. Martin, Harrisonburg, Va.; O. N. Johns, Canton, Ohio; Fannie K. Sarco and daughter Ida Sue, Hagerstown, Md.

* * *

Bro. C. F. Derstine of Kitchener, Ont., has been engaged for evangelistic work in our three churches in Fulton Co., Ohio, beginning Dec. 28 and ending Jan. 3. During this time mail will reach him at Archbold, Ohio, in care of Bro. Jesse Short.

Next week, the Lord willing, will be the Christmas number of the Gospel Herald. We are hoping that whatever will appear in the number bearing on this subject will be written in the spirit of Isaiah 9:6 and Luke 2:14.

* * *

Brethren O. N. Johns, Canton, Ohio, and L. S. Martin, Harrisonburg, Va., members of the Executive Committee of the Mennonite Publication Board, spent a few days in the Publishing House last week. Their presence and counsel were greatly appreciated.

* * *

The Lord willing, the annual all-day New Year's meeting at Altoona, Pa., will be held Jan. 1 at the Mill Run chapel, with Brethren I. S. Mast of Johnstown, Pa., and C. Z. Martin of Mountville, Pa., as guest speakers.

J. M. N.

* * *

An interesting and well attended week-end meeting, held last Saturday evening and Sunday, is reported from the Weaver Church near Johnstown, Pa. Among the worshipers in this meeting were Bro. A. J. Metzler and family of Scottdale.

* * *

We are in receipt of an interesting program of the annual all-day Sunday School meeting to be held at the East Chestnut St. Mennonite Church, Lancaster, Pa., on New Year's day. Besides local talent, the name of Bro. Oscar Burkholder of Breslau, Ont., appears on the program.

* * *

A number of our young brethren who are now attending one or the other of our Church schools are under training for relief work after World War II is over. It is a commendable move. Millions of sufferers in war-stricken countries are now facing starvation, and relief for both body and soul should be extended as soon as the way opens.

* * *

A brother writes us from West Liberty, Ohio: "Our meetings closed at the South Union Church on Tuesday evening, Dec. 1. Regardless of the inclement weather, the interest and attendance kept up remarkably well. A number confessed Christ, and others were helped. Bro. C. F. Derstine, who had charge of the work, preached the Gospel with no uncertain sound."

* * *

Primary Superintendents and teachers will be delighted to learn of the additional help being provided for them by the new WORKSHEETS. Samples and descriptions have gone to all Sunday school superintendents. See the article on another page and the Ad on the last page of this Herald. Your Publishing House says, "Send for samples and give them a trial for the first quarter of 1943." M.

* * *

Series of meetings in progress in various congregations in the Virginia Conference during the past week were as follows: Valley View, Criders, by Aaron Mast; Zion, Paul Roth; Weavers, C. K. Lehman; Chicago Avenue Mission, Harrisonburg, John Shenk. May our prayers go out that these efforts may be the means of strengthening the church besides winning many souls to Christ.

* * *

Upon the urgent request of the National Service Board for Conscientious Objectors, Bro. C. L. Graber, business manager of Goshen College, has been given a leave of absence until Sept. 1, 1943, to serve as assistant to Paul C. French, the executive secretary of the Board. The plea was made that since about forty per cent of the boys in C.P.S. camps are Mennonites, some one who is a member of the Mennonite Church should serve in this capacity. May the Spirit of the Lord direct him in his responsible position.

* * *

A considerable portion of material intended for this week's Gospel Herald—missions, correspondence, obituaries, articles, etc.—failed to get in for want of sufficient room. We are planning to publish them in next week's paper, the Lord willing. We thank our contributors for their faithful co-operation, and invite them all to continue. We might renew our former speech in the interests of brevity, as this will give us all a share in making it possible to have room for all contributions.

* * *

Bro. Ezra Stauffer of Tofield, Alta., writing from Guernsey, Sask., has this to say: "I am at present at the Sharon congregation with Bro. C. J. Ramer holding a two-week winter Bible School. Subjects taught are: The Doctrine of the Trinity, The Life of Christ, The Seventieth Week of Daniel, and An Introduction to Tabernacle Study. We are at the beginning of our two- and three-week Bible schools, and will continue in the various congregations in the Alberta-Saskatchewan district."

* * *

Bro. Donald E. King is the latest addition to the ministerial body in the Crystal Springs congregation near Harper, Kans., he having been ordained recently by Bishops Harry A. Diener and

NEW QUOTA FOR CIVILIAN SERVICE

As had been announced, the end of the last quota period was changed from Feb. 1 to Dec. 1, on account of the increased number of inductions. The response to this increased need for funds seems to have been quite generous, for which we are thankful. The new quota period, beginning with December, is for three months, and is set at $1.50 per member, or 50 cents per month. This is the same rate per month as the period just closed. We trust that our people will continue their support of this program wholeheartedly, as in the past.—Civilian Service Committee of the Mennonite Board of Missions and Charities.

Milo Kauffman. Also serving that congregation in the ministry are Brethren J. J. Zimmerman and D. Y. Hooley, veterans in the ministry of the Word, and Bro. G. G. Yoder, who until recently has been in charge of the C.P.S. Camp at Denison, Iowa. May the Lord bless and prosper the work of the congregation, and especially our young

(Continued on last page)

——o——

Send in Your Orders Early

It was said last week but happenings since then, including word from the postal authorities regarding the extremely heavy mails and the shortage of postal workers causing unusual delays, makes it wise to say it again:

AN EXPLANATION: The large number of orders sent to our Book Department is very gratifying. In spite of large amounts of stock purchased in anticipation of increased demand, a number of items are running out, and because of material and labor shortages and slower mail service, replacement of stock will be delayed or even impossible. Substitutions are made only when we feel it will be satisfactory. We ask your patience during these unusual times and when it is clear that items cannot be supplied, your money will be refunded.

The same conditions will affect delivery of the Sunday School Quarterlies. While the most of them have been sent out, there will be some orders which will not reach the schools by the last Sunday in December and in some instances possibly not before the first Sunday in January.

Mennonite Publishing House.

Correspondence

MOLALLA, OREGON

Greetings:—We feel to say with the writer of old, "O Lord, our Lord, how excellent is Thy name in all the earth." How sad to note how few the souls who truly recognize this greatness. And how true the Scripture, "Because iniquity shall abound, the love of many shall wax cold." But hold on—"your redemption draweth nigh."

On Sunday, Nov. 21, we were permitted to partake of the sacred emblems of Christ's shed blood and broken body, Brother Wolfer being with us at that time.

In the evening of Nov. 8, a group from the Hopewell congregation rendered us a program for the young people's hour.

Sunday evening, Nov. 15, Bro. James Bucher of Lacomb, Oreg., brought us a stirring message on the subject of "Suffering." A sisters' quartet from Sheridan, Oreg., brought the message in song.

We are having an abundant amount of rain at this time.

Nov. 30, 1942. Cor.

PRYOR, OKLAHOMA

Dear Herald Readers:—"Praise ye the Lord, O my soul." Truly we can say this from the heart.

In the evening of Oct. 11, Bro. Richard Birky of the Oak Grove Mission spoke to us after our young people's meeting. His message was much appreciated.

Our bishop, Bro. Alva Swartzendruber of Hydro, Okla., was in our midst from Oct. 30 to Nov. 2. Sunday morning, Nov. 1, we had our counsel meeting, at which time almost all expressed peace. Monday evening, Nov. 2, we had our communion service.

"In all thy ways acknowledge him, and he shall direct thy paths."

Dec. 2, 1942. Cor.

STERLING, ILLINOIS

Dear Herald Readers:—We praise God for continued blessings, temporal and spiritual.

During the past summer we have had an abundance of rain, consequently we were blessed with bountiful crops of grain, fruit, vegetables, and flowers. Are we sharing our blessings with those less fortunate?

Our summer Bible school was well attended with the usual interest shown.

Aug. 11-18 we enjoyed a series of meetings with Bro. C. F. Derstine as evangelist. Helpful and inspiring messages were given. There were eight confessions.

During this time, Aug. 16, we held our annual Neighbor's Day program. The three services were largely attended, many of our neighbors being present.

Sunday, Aug. 30, Bro. and Sister J. D. Graber, returned missionaries from India, were here. Bro. Graber delivered the morning message. Earlier in the evening he spoke at the West Side Mission. At our regular evening service Bro. and Sister Graber gave inspirational and profitable messages.

The evening of Sept. 9 we held our annual business meeting, with election of officers. A report was given by our pastor, Bro. A. C. Good, of the work of the past year, and a suggestive program for the coming year.

Saturday evening, Oct. 17, we had preparatory and baptismal services. Eight young people were received into church fellowship. Oct. 18, most of the members were present to partake of the communion. A spirit of love and fellowship prevailed.

Three of our boys left for camp on Oct. 21.

We observed Nov. 15 as missionary day, with Bro. C. Z. Martin of Mountville, Pa., as our guest speaker for the day. He brought us three timely messages on The Church. A liberal offering was brought by the children from the earnings of the Quarter Investments and Savings Boxes. Thanksgiving day services were well attended. The message was taken from II Cor. 8:11. An offering was taken for the suffering Greeks.

Let us pray for each other, that we remain faithful in these times of unrest and turmoil.

Dec. 3, 1942. Ada Orendorff.

CANBY, OREGON

(Bethel Congregation)

Dear Herald Readers:—During the past several weeks we have been enjoying seasons of blessing and refreshing at this place, in a number of meetings of special interest and importance.

Nov. 1, several visiting bishop brethren—G. D. Shenk, of Sheridan, N. A. Lind, of the Sweet Home congregation, and N. M. Birky of the Fairview congregation—were present in the services of the day. Bro. Shenk preached a sermon relative to the counsel meeting, and Bro. Lind delivered a message bearing on the qualifications of a minister.

The matter of ordaining a minister for our rural mission station at Porter School near Estacada, Oreg., has been before our congregation for some time. Following the messages by Bros. Shenk and Lind the members from Porter and Bethel went into private counsel and gave expression of their standing with the Lord and, also, cast their vote for a minister. Communion services were held the following Sunday. In the afternoon of the same day our ministers held communion with a few members in their homes who could not be present at the morning services because of physical conditions.

As a result of the votes cast for a minister four names were considered. These young men and their wives were interviewed, and on Nov. 29 the matter of ordination was taken up in the morning service at Porter. Present at this service were Brethren Shenk and Lind who assisted the Bethel ministry, also Bro. James Bucher who had charge of the discussion of the Sunday-school lesson, and Brother Paul Miller of Hammett, Idaho. A number of other visitors were present from several congregations in the Valley.

The brethren in charge decided that it is best for the present not to effect an ordination. However, because of present economic conditions which make it seem inadvisable to continue to send a minister to Porter regularly from Bethel, they have authorized Bro. Ernest Bontrager, who with his wife is engaged in rural visitation work in that community, to have charge of the regular preaching services in the absence of a minister.

An afternoon service was held, when the ordinances of communion and feetwashing were observed. This was greatly enjoyed by those present. We praise the Lord for the testimony of those who have been added to the number of believers there and are now happy in the service of the Lord.

Will you pray for the work at Porter and Bethel, that all may remain true to their vows for service and work together in winning the lost to Christ?

Dec. 3, 1942. Anna M. Snyder.

SCHELLSBURG, PENNA.

Dear Herald Readers:—The Lord has been blessing the work at this place. Oct. 12-18, Bro. J. W. Hess of Akron, Pa., held a series of meetings, at which time four souls confessed their Christ. An all-day meeting was held Oct. 18, with Bros. Sanford Shetler of Sideling Hill, Pa., Hiram Wingard of Johnstown, Pa., and J. W. Hess as speakers. There was good attendance throughout the meetings.

Sunday, Nov. 15, during the absence of our bishop, Bro. I. K. Metzler of Accident, Md., we had Bro. Milton Miller and family of Grantsville, Md., with us, at which time four were received into church fellowship. We also had our communion the same day.

We appreciate having visitors in our midst. We had quite a few people from Johnstown visiting us during the last few months.

We have so many things to be thankful for in these dark days of war and strife, and I hope that as the Lord continues to send us these many blessings day after day we may use them only to His glory.

(Continued on page 812)

Miscellaneous

"HE GIVETH MORE GRACE"

He giveth more grace
When the burdens grow greater;
He sendeth more strength
When the labors increase;
To added affliction He addeth
His mercy,
To multiplied trials,
His multiplied peace.

When we have exhausted
Our store of endurance,
When our strength has failed
Ere the day is half done,
When we reach the end
Of our hoarded resources,
Our Father's full giving
Is only begun.

His love has no limit.
His grace has no measure.
His power no boundary
Known unto men,
For out of His infinite riches
In Jesus
He giveth and giveth
And giveth again.
—Annie Johnson Flint. Sel. by

Mary E. Moyers.

—o—

THE NEED AND BLESSING OF GOD'S ACQUAINTANCE

By Titus Martin

Acquaint thyself now with him, and be at peace: thereby good shall come unto thee.—Job 22:21.

The word acquaint means to learn, to know, to familiarize. Thus the above verse would teach us to learn to know or to get familiar with God.

Perhaps most of the readers know God, but I believe all of us have room to learn to know Him better. The sinner does not know Him, for "except a man be born again, he cannot see the kingdom of God."

How shall we learn to know Him? Through the Word, by the power of the Spirit. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Again we have in verse 18 that "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Thus we see we learn to know Him through the Word, as penned by inspiration of God by holy men of old. This Word declares unto us all the attributes of God, as well as His will for His erring children, whereby they may be blest for time and eternity.

We have many references in the Word that it is to be learned. To Timothy it was said, "Study to shew thyself approved unto God." When a certain one said to Christ, "Blessed is the womb that bare thee," He answered, "Yea, rather blessed are they that hear the word of God, and keep it." Mothers in Israel were fondly longing to be the mother of Christ, and to Mary this blessing came. But Christ pronounced a greater blessing upon those who hear and keep His Word. Only one could be the mother of Christ, and receive that blessing, but the greater blessing of hearing and keeping of the Word is for "whosoever will."

Keeping the Word

With the knowledge of the Word comes the responsibility of keeping it. Acquaint thyself now with him, and be at peace." If we know God's Word, our peace is marred unless we are obedient thereto. This does not give license to the thought that the less we know, the less we are responsible for, and therefore we will not use our opportunities for acquaintanceship. We are responsible for what we are privileged to know. Knowledge of the Word and keeping it are closely associated. Our love to Christ is shown by keeping His words. John 14:23. Again we have in the Word that a blessing follows obedience to this Word. "Acquaint thyself now with him, and be at peace: thereby good shall come unto thee."

This verse as well as others (such as Psalm 19:11) promises a blessing to the one who knows and obeys the Word, without specifically mentioning what the blessing is, while others give some special blessing that follows. Let us notice a few of the many.

"If ye know these things, happy are ye if ye do them" (John 13:17). This is the only true happiness to be found in the world. It makes us more like Him. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). It gives warning. Psa. 19:11. It gives power for victorious living. Psa. 119:11. It equips us for effective service for our Master. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:16, 17). It gives light on life's pathway. "Thy Word is a lamp unto my feet, and a light unto my path."

Blessings for the Life to Come

These are some of the realized blessings of obedience in this life, but we also have many blessings promised for the life which is to come. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Space will not allow us to enumerate all the blessings that shall be ours. Suffice it to give the words of the psalmist: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." "I shall be satisfied when I awake with thy likeness."

Let us read once more the words of Job: "Acquaint thyself now with him, and be at peace: thereby good shall come unto thee." Job was sadly misused and misjudged by his friends, as his misery was not brought upon him because of sin, yet the words of Eliphaz are very timely to all of us. Even Job whom God called "a perfect man" (Job 1:8) was brought closer to the Lord by his afflictions, as he confessed afterward that he had known God by the hearing of the ear, but now his eye seeth Him (Job 42:5). I believe all of us, though acquainted, have room to become better acquainted; and by being obedient to Him a greater blessing will be ours.

"And the more I come to know Him,
And His wondrous grace explore,
How my longing groweth stronger,
Still to know Him more and more."

"Choose you this day whom ye will serve." The morrow is not promised. God's unchangeable decree is, "A blessing if ye obey . . . a curse if ye will not obey." Upon your and my decision depends our destiny for time and eternity. A blessing or a curse—which shall it be? May we answer like Joshua: "As for me and my house, we will serve the Lord."

New Holland, Pa.

—o—

A CHRISTIAN GREETING

By Isaac R. Herr

Reader, will we gladden our hearts and brighten our lives in knowing that we live in a life that is well born, well bred, and well disciplined in the Kingdom of our Lord and Saviour Jesus Christ unto the end?

Heavenly Father, keep us in the pathway of life, near to the heart of the Lord, our God.

Lancaster, Pa.

—o—

READ IT

By Titus Lehman

There is a direct relationship between reading of the Bible and everyday godliness. If there be one obvious remedy for an obtuse, God-ignorant world it certainly might well be investigation and study of the Book of God, His own Word. But knowledge of this fact has not been suppressed nor has knowledge of the magical results of its application been hidden. There must be a catch and there is. Knowledge is not virtue and a dusty Bible is not treasure in heaven. Reading the Bible requires the exercise of choice and determination. If we do read it hurriedly, to read it carefully requires stricter choosing and stricter determination.

God's Word is the ultimate counsel for all problems of religion and morality. Do you need light? Read the Bible.

Read it for strength, courage, hope. It reassures faith and quiets doubt and fear. Might its neglect be due to its ready accessibility? Must the manna of life become scarce to be appreciated and treasured?

You're not travelling the road to heaven unless you're consulting the guide book. Consult it for the best through routes, for taking in the marvels of spiritual panorama, adventurous, steep paths which test our endurance. Read it for description of our final abode. Read it for inspiration. Read it for expiration. Read the only communication from heaven to earth from an omnipotent God to undone man. Read it for life. Read it at death. Read it. Read it. Read it!

Midland Park, N. J.

—o—

CHURCH BULLETINS

By Mrs. Ralph B. Shaffer

The forepart of October, 1942, our church passed the first Church Bulletins to their members. The bulletin contains four pages. The first page has an inspirational picture, a few inspirational thoughts, and the name and welcome of the church; at first glance it directs one's mind to worship and adoration of God. Pages two and three are devoted to all the announcements of each department of the church for Sunday and the following week such as the sermon text or outline, young people's Bible meeting program, prayer meeting, a record of the offering from the previous Sunday, and other announcements of spiritual, social, and business activities. Page four is full of rich instruction and upbuilding thought for the day and the following week.

The greatest benefit of the Church Bulletin is that it gives all the members the announcements in permanent form while they are still fresh in their memory and of special interest to them, and at the same time saves all the valuable worship time which was hitherto used to make announcements; and then it was impossible to give them so that every member would hear them, and furthermore it was impossible for each member to remember them in detail, but in print they can be referred to any time during the week. Announcements may be given as appropriately and as pertinently as possible, but they still detract one's mind from worshiping God.

There are lesser benefits also: (1) It gives the minister more time for his sermon, thus enabling him to let church services out on time. (2) It gives worthwhile reading material for those who enter the church a few minutes before it is time to start, thus doing away with many useless conversations, and promoting a more quiet and worshipful atmosphere in God's house. (3) It gives quotations and thoughts appropriate to the Sunday-school lessons, the young people's Bible meeting programs, and the seasons. (4) It makes the announcements permanent records, thus eliminating many reports that were up to this time necessary at the annual business meetings. (5) It gives worth-while thoughts and encouragement. For these reasons each member not able to go to church should receive the bulletins from a friend or relative. One copy gives the names and addresses of boys at the camps. (I am keeping a copy from each Sunday in a loose-leaf notebook.)

The Church Bulletin may also have demerits (in the minds of some) but as a whole it serves a very worthy place in the Church organization. In the first place, it is following after other churches. The late Dr. Isaac Taylor Headland, well-known educator, missionary, and religious teacher, said that all through the ages the Church left it to other groups or organizations to try out a new issue, and then if it merited a place in the Church it was adopted and accepted; e.g., the Sunday school, and in this case, the Church Bulletin. In the second place, there is the tendency of those who always made the announcements in church to repeat the written statements verbally. This is an expensive procedure, as it takes money to buy the paper and print the bulletin, and giving them verbally uses valuable time. One should be saved, either the time or the money.

Alliance, Ohio.

—o—

SUNDAY SCHOOL EXPRESSIONAL WORK

A Word to Ministers, Superintendents, Primary Superintendents and Teachers, all Other Sunday-school Workers, and Parents

By C. F. Yake

Learning to write by arm movement is an interesting study. If you have ever watched a class practicing under the direction of a well-trained teacher you have noticed the very close relationship of the learning process with the expressional work. The teacher might be ever so masterful in his instruction, and the suggestions given might be ever so simple and easily understood and comprehended; but the children would never learn to write without actual practice and exercise in the art. In turn, they might practice for hours and days, but without learning the correct technique through proper instruction they would never become artists in penmanship. Instruction and proper expressional work complement each other and make possible the best result.

Expressional work is of two general types: (1) that which is used immediately after a study and recitation period; (2) that which follows remotely a study period and may or may not have a direct relationship; viz., an extemporaneous talk at Y.P.B.M. on the nature of the Holy Spirit. Instruction on the Holy Spirit may have been received from a dozen different places over that many or more years to provide the mental source for this talk. Then there are also two general methods of expressional work: (1) the oral; (2) the written. We are concerned more particularly with the written, which follows immediately or shortly after a suitable study and recitation period, and as this relates to the children. The merits of written expressional work are many, but limited space does not permit discussion.

The effort to supply suitable written expressional work has been and is constantly curtailed by rigid mailing regulations on the lower rates at which quarterlies are shipped; expressional work material costs more postage. However, because of faith in our Sunday school workers and parents, your Publishing House has ventured to provide special Worksheets for the Primary children. These may be used immediately following the recitation period or be sent home with the children to be used under the direction of the parents. We believe that you will be delighted with this service, and will welcome it regardless of the slight increase of the cost of your supplies. At least we feel that you will be anxious to give these Worksheets a trial.

We therefore invite you to give this matter immediate consideration, and through the responsible parties place your order for the first quarter material to accompany your Primary Pupils' and Primary Teachers' Sunday School Lesson Quarterly order. In case you have not seen the prospectus mailed to the superintendents, write at once for your copy, addressing the Mennonite Publishing House, Scottdale, Pa., and it will be mailed you. However, to assure yourself of having this material in time to begin your first quarter's teaching, it will be to your advantage to refer to the advertisement in this issue and place your order for as many sets as you have pupils in your primary classes.

Give these materials a trial! We believe you will like them as a means to teaching more effectively the precious Word of God to our children in these dark days.

Scottdale, Pa.

—o—

The first great aim of the minister of Christ is to bring to the world, in Christ's stead, the message of salvation to a lost and dying world.—Joe C. Driver.

RESPONSIBILITIES AS MOTHER

(Continued from page 806)

the right attitude. We as fathers and mothers should really know the value of prayer. The motto, "Prayer changes things," is beautiful to me, as we have often experienced this to be true. When we are sorely tried, and sometimes wonder why God does not answer our prayers at the time, we learn to our sorrow that there is something lacking in our life that hinders God's work.

Schwenksville, Pa.

MENNONITE HOME MISSION

(Continued from page 805)

the Sunday school into the main auditorium and first we had a dedication service for four babies. This is one of our finest meetings at the Mission. After that Ezra Yordy, Eureka, Ill., brought a mesage. Then twelve persons were baptized: Arthur and Jeanette Glassford, Mary Talesky, Jovita Contrarez, William Clay, Mike Misovic, John Mikalik, James Yordy, Mr. and Mrs. Rudolph Beade and their son Rudolph, Jr., and daughter Leona Julia. These were young people that have attended our Sunday school for a number of years. James Yordy is the only one who has parents belonging to our church. Mrs. Edmund Burkey and Grace Brunk were received by church letter. Bishop J. D. Hartzler was in charge of this service.

On Sunday afternoon Bro. Burrows of the Halsted Street church conducted our devotions. Bro. Leaman gave a talk on the early history of the Mission which was very interesting. Bro. I. W. Royer had charge of the open meeting, which lasted almost two hours. Then everyone had the opportunity to give his testimony and appreciation for the Mission. Memories were revived and the spirit to go "Forward" was felt by all. We received letters from some friends who could not be present: Lina Ressler, J. D. Smith, Edward Belan, F. N. Burkey, Herbert Widmer, Lillian McWhirter. We are happy to have Bro. John W. Burkholder of Blue Ball, Pa., with us.

We covet the prayers of God's people for this Mission.

CORRESPONDENCE

(Continued from page 809)

During the week that Bro. Hess was with us there was contact made with at least sixty people who are unsaved, none living more than four miles from our place. Truly the harvest is great, but the laborers are few. We ask an interest in your prayers for lost souls and for the work at Schellsburg.

In His service,

Dec. 5, 1942. Anna Shetler.

SOUTH BOSTON, VIRGINIA

(Ebenezer Congregation)

Dear Gospel Herald Readers:—We praise the Lord for the many blessings we have received through this year, both spiritual and temporal.

We gladly welcomed the visitors who worshiped with us the past few months. Bro. John F. Garber was with us two Sundays in November. Bro. Joseph R. Driver of Waynesboro, Va., was also here the fourth Sunday at which time we held our communion service and enjoyed a spiritual time together.

Thanksgiving day, Bro. Snead gave us an inspiring message, after which we had our business meeting and reorganized for another year. The superintendents are the same as last year. We hope each one will be awake to his post of duty.

We are glad to announce that the basement of our church is being finished.

Bro. Joseph Shank and Sister Sybil Koger of Broadway, Va., were visitors in our community Nov. 26-30.

We want to thank God for the good harvest this year. May we be as much interested in gathering in souls as we have been gathering in things that only do us good while on this earth.

"Rouse, ye Christian workers,
Be ye up and doing;
Shall the Master's Kingdom
Suffer at **your** hands?"

Remember us at the throne of grace.

Dec. 5, 1942. Dorothy E. Brunk.

SARASOTA, FLORIDA

Greetings in Jesus' Name to all Herald Readers:—We were privileged to have Bishop Noah Mack of New Holland, Pa., as a visitor in this community Dec. 4-8. On Sunday, Dec. 6, he gave us a thrilling message. After Sunday school, he opened the meeting by repeating from memory the five verses of the hymn, "Above the Trembling Elements," after which he led us in singing it. He is 82 years old and says he is not weary of his work. He preached partly in German (as the Amish that worship with us prefer German). His text was in line with our Sunday school lesson (Col. 3:1). Theme: The Overcoming Life. He said, "Let no man make you believe that when you are saved the work is done; then the good fight only begins." With tears he also stressed mission work and how the Mennonite Church was blessed since it started that line of work.

We will have communion and feet washing at Tampa on Sunday, Dec. 13, with Bro. Mack in charge.

Attendance was 48 from about seven different states, and more are coming.

Bro. Shenk of Waynesboro, Va., is our preacher now.

Bro. Otho Shenk, of Ohio, our regular preacher, is detained on account of sickness in the family.

Pray for us.

Dec. 6, 1942. John Clemens.

NAPPANEE, IND.

Dear Herald Readers:—Nov. 1, evangelistic meetings began, conducted by Bro. Clarence Ramer of Duchess, Alta. Monday evening we were surprised to have with us two brethren from the Northwest: Bro. John Hostetler from Montana and Ezra Stauffer of Tofield, Alta. Bro. Stauffer gave a chalk talk to the boys and girls.

Nov. 8, we were permitted to partake of the communion. Two sisters were received into church fellowship—one by letter, and one upon confession. In the evening the meetings closed, with 11 confessions. May we remember them in our prayers.

Nov. 15, Bro. North went to Daviess County for a series of meetings and Bro. C. A. Shank brought the message for us.

Dec. 6, 1942. Cor.

PARNELL, IOWA

(West Union Congregation)

"Truly God is good to Israel, even to such as are of clean hands;" but shall we say with the prophet, "My feet were almost gone, my steps had well nigh slipped"?

Sunday, Oct. 18, four young people were received into the Church by water baptism; also communion was observed, with the body well represented, Bro. J. Y. Swartzendruber officiating. Bro. Milo Kauffman of Hesston preached to fit the occasion.

In the evening of Oct. 25, Bro. Edward Diener of Wellman gave us a message as a substitute for the Y.P.B.M.

Nov. 8, Bro. Shantz of Northern Minnesota brought the morning message, telling also of some of their rich experiences in that new field. Evidences were that all enjoyed the message.

Nov. 28, the annual corn gathering took place, the proceeds being used to clear the debt on the home of our missionaries in Iowa City.

Bro. Jonas Detwiler and Sister A. Fortner of Freeport, Ill., worshipped with us Oct. 18.

The Dec. 6 quarterly offering will again be used to secure pork and beef for the Children's Home in Kansas City.

The children filled a very important place in Y.P.B.M. Nov. 22, telling of their experiences in connection with the quarters and savings boxes. They voted on various places, and decided to send the proceeds to India and the Children's Home in Kansas City. Total sum, $274.

Dec. 6, 1942. C. J. Gingerich.

BEAVERDAM, PENNA.

Dear Herald Readers:—We have many reasons to thank our heavenly Father for the many blessings, both temporal and spiritual, which He has bestowed upon us.

Sept. 30-Oct. 2, Bro. Phil Frey brought us some inspiring messages, resulting in two young souls giving their hearts to the Lord.

Oct. 24 and 25, we were again blessed in having Bro. Paul R. Miller and Bro. Venus Hershberger bring us the Word of Life.

We greatly enjoyed the two prophetic messages brought to us Nov. 7 and 8 by Bro. J. A. Liechty of Orrville, Ohio.

Four more people have made application for church membership.

Let us pray that the revival now kindled may grow, and continue to the joy and glory of Christ.

Dec. 7, 1942. Cor.

HESSTON, KANSAS

(Hesston College Congregation)

Since last writing we have had Gospel messages brought to us by the following visiting ministers; Edward Kauffman, J. R. Mumaw, Edwin Weaver, O. O. Hershberger, D. A. Yoder, and H. A. Diener. Brethren Dr. Fred Brenneman and Jess Kauffman and families have located in our town and have made their church homes with us and are being used in helping in the ministry in various churches in this district.

Sept. 7, our Sunday school was reorganized at which time Bro. Wilmer Landis, a teacher in our college, was elected as superintendent for the coming year. A goodly number of students of the College are willingly giving their services as teachers in the Sunday school.

Bro. Jess Kauffman conducted a short series of meetings, Oct. 9-11, bringing to us messages which encouraged believers and brought others to accept God's plan of salvation. Quite a number of college students reconsecrated their lives anew to the Master's service.

Sunday evening, Nov. 8, the ordinances of communion and feet washing were observed here. In the forenoon service three young boys were received into the Church by water baptism. May the Lord bless and keep them faithful in the Church.

Missionary day was observed Nov. 22.

Our neighboring (Pennsylvania) congregation met with us on Thanksgiving day for service. Our hearts go out in gratitude for the blessings received, both natural and spiritual, during the past year. At the same meeting an impressive ordination service was conducted by Bishops H. A. Diener and Milo Kauffman.

Brother Waldo Miller was called to Camp Downey, Idaho, Dec. 6. Sister Miller and baby Leo will be at home with her parents, Bro. and Sister Thad S. Beck, during Waldo's stay in camp. We wish them God's blessing and watchful care.

Bro. and Sister John P. Duerksen left on Thanksgiving evening for Galax, Va., where Bro. D. will be director of a C.P.S. camp. Their help in Sunday school and other places will be missed, but we trust their kindly help will be carried on to other services in the Lord.

A number of our young men are serving in various C.P.S. camps. We miss them, but feel that they are ministering for the Lord in our country's call to this kind of service.

Let us keep in mind, "Whatsoever ye do in word or deed, do all to the Glory of God." "In all thy ways acknowledge him, and he shall direct thy paths."

Dec. 7, 1942. Roy S. Troyer.

Special Meetings

LANCASTER, PENNSYLVANIA

Report of the Sunday School Meeting held at Mellingers Mennonite Church, Nov. 15, 1942.

Organization.—Mod., Shelly Musser; Chors., Clyde Stoner, Amos Mellinger; Secy., Landis Hershey.

Program and Speakers. — Devotion, David Landis; Sunday School Lesson, Levi Weaver; Children's Meeting, Clyde Stoner; Sermon (Prov. 22:6), William Martin; Living the Nonresistant Life, Amos Rutt; Methods of Teaching Used by the Master, Noah Good; Blessings Derived from a Yielded Life, Abram Risser; Developing the Talents of Our Youth, Noah Good; Evangelistic Sermon (Psa. 119:109), William Martin.

Thoughts Gleaned.—Out of the Home come our ministers, teachers, and missionaries; so let us not have our family life marred that might hinder the Lord in preparing us for His work. To train up a child in the way he should go, we must go that way ourselves. Let us give first aid to our uninjured children in the ways of Christ. We should be as nonresistant in peace times as in war times. "Vengeance is mine; I will repay, saith the Lord." Our actions sometimes speak louder than our words. The method we use in teaching is not as important as living out our teachings. Jesus used current items and things about Him and gave them heavenly meanings to illustrate His teachings. Whenever the occasion would arise, Jesus was always ready and willing to teach great multitudes or individuals. Many times too often, self (the stronghold of the flesh) stands in the way of our receiving the full blessings from the Lord. As soon as we yield our lives into the hands of the Lord He will bless us from His storehouse of blessings. Every normal child is a bundle of talents. It is necessary on the part of the parents to find and develop the talents of their children. Let us develop our natural talents to be used in the Lord's work. My soul is continually in my hand. Why should we trifle with that which is so valuable? Why not give it to God for safe keeping? He is able to take and keep it. Secretary.

LANCASTER, PENNSYLVANIA

Report of a recent Bible instruction meeting at the Rossmere Mission.

Meeting opened at 9:30 A. M., and continued until evening.

Program.—(Forenoon) Devotional Service (Psa. 122), Earl Mosemann; Aids to Reverence in Sunday School, Benjamin Charles; Meeting the Spiritual Needs of the Children, Martin Kraybill. (Afternoon) Song Service and Devotion (Rom. 16), Samuel Peachey; Holding the Mystery of the Faith, Martin Z. Miller; Ten-minute Talks on Fulfilling the Great Commission, Edgar Denlinger, Jonathan Ernst, Christian Charles; Seven Ways of Exalting Christ, Stoner Krady. (Evening) Opening Services by Levi Weaver; Talk to Children, Abram Kilheffer; Our Young People, the Future Hope of the Church, Christian Charles; Sermon (The Source of Our Spiritual Power), Martin Weaver.

Some Thoughts Given.—Parents should teach the child, in early life, to love the things of God. Ministers should strive to preach in a way that children may understand. We should help the Jew by setting a Christian example. Every Christian worker should pray the Lord, "Here am I, send me." These seven things will help us to exalt Christ in mission work: (1) witnessing to our next door neighbor; (2) exemplifying the Word of Christ; (3) having the Word in solution; (4) getting into new homes with the Gospel; (5) proving the Gospel a cure for all evils; (6) a definite teaching program; (7) united prayer effort. It is of vital importance that our young members be given an opportunity to use their talents in the service of the Lord. The Christian's power to live the overcoming life is found in God through our Lord Jesus Christ. We may share with Paul this confidence in God: "Nay, in all these things we are more than conquerors through him that loved us."

Alta Martin.

FIRST HOME MISSION MEETING

Held by the Millwood-Maple Grove Congregation and Workers of the Coatesville and Parkesburg Mission Congregations on Thanksgiving Day, Nov. 26, 1942, at the Maple Grove Church near Atglen, Pa.

Organization.—Mod., Isaac G. Kennel; Chors., John E. Kauffman, Kenneth Fisher; Secy., Edna Mast.

Program and Speakers.—(Morning) Thanksgiving Sermon, John A. Kennel; What the Home Congregation Should Expect from the Mission Congregation, (1) As Workers, John E. Kennel; (2) As Church Builders, Melvin Kauffman. (Afternoon) What the Mission Congregation Should Expect from the Home Congregation, (1) In Prayer and Attendance, Joseph Stoltzfus; (2) in Workers and Finances, Ray S. Yost; Mission Station Reports, Frank Stoltzfus (Coatesville), Leroy Stoltzfus (Parkesburg); Workers' Hour, A. K. Mast. (Evening) Our Responsibility to the Jew, Abner Stoltzfus; Sermon, William H. Martin.

Thoughts Gleaned.—The Thanksgiving sermon brought very forcibly to our minds our many reasons for thanksgiving, when our material and spiritual blessings were contrasted with their lack in other countries. Our present prosperity is the price of blood, and we are responsible to God for making the right use of our means. As the communion season serves to remind us of the sufferings of Christ, and Easter His Resurrection, so on Thanksgiving Day we are especially exhorted to be thankful.

In considering what the home congregation should expect of the mission congregation, and vice versa, it is of utmost importance that we keep in mind what God requires of both. The home church often expects the mission to be ideal. Financially, the sooner a mission church is self-supporting the better off it will be; and it should be begun with the intention of establishing a congregation. We find contrasts—in the home church the parents bring the children, while in the mission church very often the children are brought into the Sunday school and through them the parents can be reached. The home church should also expect that **teachers and workers attend regularly,** and co-operate with the home congregation. **Prayer**—human activity in church work is co-operation with God. The water of refreshing is poured down on the Church, not pumped up. **Willingness to make sacrifices,** remembering that what we expect of others we should be willing to do ourselves when necessary. **Helping the unfortunate. Personal contacts and burden for lost souls**—the mission congregation should be on fire for the Lord, sowing the Word and living it. The personal worker's visit should be with the purpose of winning the sinner to Christ and helping the Christian on his way. As a good salesman appears in the most pleasant manner and makes the customer feel his product is just what is needed, just so the Christian worker must aim to convince the sinner that Christianity is his prime need and lead him to a definite acceptance of Christ. **Growth in spite of opposition**—opposition is helpful to church growth, because it causes the Christian to fall before God and solicit His guidance.

And what should be expected from the home church? **Live interest. Personal prayer**—Mission workers need prayer because there is much to do, hard work due to many obstacles. Often children are sent to Sunday school so they will be out of the way for a few hours, hence the need for very effective work. Pray that sinners be convicted, ask for blessings upon the work. **Attendance**—in some instances we find the home church crowded, while the mission station has not enough help

to carry on efficiently. If we see the need, pray for missions, and then drop out, we will not be answering our own prayers as we could. Mission work brings many joys, many blessings, but also a certain amount of monotony, and this can sometimes be broken by the appearance of a visitor in the audience. The mission convert is ofttimes timid and slow in adjusting himself, hence it is not wise for the visitor to keep staring to see how well he is tailored or how he conducts himself. There are often three types of people in a mission congregation: (1) those who are continually going from one church to another will flock to a mission, but soon are not seen any more; (2) those who think everything is just right until something is said or happens to offend them, then "off they go"; (3) the faithful few. By mingling with them we often help to correct various viewpoints due to different bringing up or environment. Let us not refer to our mission convert as "A brother from ——" but "Our member at ——." **Workers**—in our public school system twelve years are considered adequate for an education; in training for the Lord, twelve years should be more than enough. It should always be possible for the mission congregation to come home for workers when needed, yet it is too often with reluctance that workers have responded. It is felt sometimes that taking out the present workers weakens the organization, but history has proved otherwise. **Finances**—to become a beggar in church work is very hard for a mission worker who has always paid his own bills. We must never let our financial pride come in the way of our effectiveness in Christian work. What the Church gives in her offerings is an index of her interest in missions.

The printed page can give but a faint glimpse of memories recalled, encouragement and inspiration derived from the **workers' hour.** "Is mission work worthwhile?" is a question often heard, and usually the answer is "Yes, if only one soul is saved."

Varied experiences in mission work were given by old and young, and in addition to personal testimonies of Christ's saving power by Sister Della McClune of Parkesburg and Bro. Joseph Cox of Coatesville, members from several neighboring mission congregations inspired us with their soul-thrilling accounts of having been led to the Lord through the efforts of someone interested in their souls' salvation.

The only way we can minister to God is through the avenue of our fellow man. If the Church had asked nineteen hundred young people to consecrate their lives to go into mission fields, would they have done it? But they have gone; they are in the C.P.S. camps and we are supporting them. We need to be awakened to a sense of our responsibility; mission work is hard work and heart work. We dare not base our activities on the results that follow, or measure our sowing by results. Our Lord has promised to bless His Word, and it is our duty to faithfully sow the seed. Some mission converts go beyond our expectations, put to shame some who have had a Christian heritage. The presence and power of the Holy Spirit is essential in mission activities. The Spirit brings light, life, and power, and has never misled one human soul. If we had one tenth of what the world is spending to destroy men's lives, that would be 100% more than we do have for mission work.

It is the Christian's duty to bring Christ to the Jew. The Jewish nation has a special place in God's program; God has pronounced a curse upon those who mistreat the Jewish race. History verifies the fact that no nation will stand that persecutes the Jew. It is an alarming fact that the anti-Semitic sentiment, as well as an anti-Christian tendency, is growing by leaps and bounds in this country. The Jew keeps many traditions religiously, yet he fails to see the blood of Christ.

"He who hath and will not give
That blessed Word to all that live
Himself shall lose the way."

Secretary.

Married

Snyder—Weber.—On June 6, 1942, Bro. Cleason G. Snyder of the St. Jacobs, Ont., congregation and Sister Myrtle E. Weber, of the First Mennonite Church, Kitchener, Ont., were united in marriage at the home of the officiating bishop, Bro. C. F. Derstine.

Eash—Yoder.—Bro. Calvin Eash and Sister Katie Yoder, both of the Townline-Griner congregation near Middlebury, Ind., were united in marriage at the Fairview, Mich., Church Nov. 7, 1942, Bro. Samuel T. Eash, father of the groom, officiating. May Heaven's blessings rest upon them during their entire journey of life.

Erb—Zehr.—Bro. Wilford Erb of the Mennonite congregation near Beemer, Neb., and Sister Vergie Zehr of the Cedar Creek congregation near Manson, Iowa, were married Nov. 1, 1942, at the Manson Mennonite Church, Bro. Nicholas Stoltzfus officiating. May God's blessings be theirs through life.

Hartzler—Blosser.—Bro. Robert Hartzler of Goshen, Ind., and Sister Emma Blosser of Orrville, Ohio, were united in marriage on Saturday evening, Oct. 17, 1942, in the Oak Grove Mennonite Church near Smithville, Ohio, Bro. Wm. G. Detweiler officiating, assisted by Bro. Allen Yoder of Goshen. The Lord richly bless this union.

Rheinheimer—Miller.—On Sunday afternoon, Nov. 29, 1942, in the Shore Mennonite Church near Shipshewana, Ind., occurred the marriage of Bro. Floyd Rheinheimer and Sister Irene Miller, both of near Shipshewanna, Bro. Leonard Haarer officiating. May their life count for things eternal.

Hofstetter—Miller.—Saturday evening, ——— ———, at the Tressler Mennonite Church near Greenwood, Del., occurred the marriage of Bro. Millard H. Hofstetter of Dalton, Ohio, to Sister Elizabeth Miller of Greenwood, Del., Bro. W. C. Hershberger officiating. May God bless this union.

Eigsti—Benell.—On Dec. 1, 1942, Bro. Arthur Eigsti and Sister Bessie Benell of the Home Mission congregation, Chicago, Ill., were united in holy marriage by Bro. Raymond Yoder in the home of Bro. and Sister Floyd Yoder of Chicago. May the Lord bless this union.

Burkholder—Smith.—On Oct. 4, 1942, at the Warwick River Mennonite Church near Denbigh, Va., occurred the marriage of Bro. James Dennis Burkholder of Denbigh and Sister Lucile Smith of Elida, Ohio, Bishop Truman H. Brunk officiating. May the blessings of God accompany them through life.

Harnish — Sangrey. — On Nov. 26, 1942 (Thanksgiving day) Clayton K. Harnish and Sister Mildred M. Sangrey, both of the Byerland congregation, near Willow Street, Pa., were united in marriage at the home of the officiating bishop, Bro. Stoner Krady. We wish them the blessing of the Lord through life.

Roupp—Nafziger.—On Nov. 6, 1942, Sister Nina Nafziger, daughter of Bro. and Sister Lee Nafziger, of Crystal Springs congregation near Harper, Kansas, was united in marriage to Bro. Weldon Roupp, son of Bro. and Sister Fred Roupp, of Hesston, Kans. Bro. and Sister Weldon Roupp have established their home at Hesston, Kans. May the Lord richly bless them as they enter this happy union.

Eshbach—Witmer.—On Nov. 21, 1942, Bro. Benjamin C. Eshbach of the Millersville, Pa., congregation and Sister Anna Elizabeth Witmer of Metzler's congregation near Akron, Pa., were united in marriage at the home of the bride's parents, Bro. and Sister Elam Witmer of Brownstown, Pa., Bro. Mahlon Witmer officiating. May the Lord's blessings accompany them through life.

Obituary

Berkey.—John A. Berkey was born Nov. 2, 1859, in Wayne Co., Ohio, and died at the home of his son-in-law and daughter, Mr. and Mrs. Wm. Smucker, Smithville, Ohio, Nov. 10, 1942; aged 83 y. 8 d. Oct. 11, 1883 he was married to Catherine Blough, to which union five children were born, all of whom survive: Bertha (Mrs. Wm. Smucker), Smithville; Orie of Rittman, Ohio; Cora (Mrs. John Liechty), Orrville; Grover of Sterling, Ohio; and Lemma (Mrs. Allen Burkholder) of Smithville. His wife preceded him in death March 19, 1929. He lived in Wayne County all of his life. As a young man he was received by baptism into the fellowship of the Oak Grove Mennonite Church near Smithville, where he remained a faithful member to the end, interested in the work and welfare of the Church. Funeral services held at the home and at the Pleasant Hill Mennonite Church were in charge of Bro. Wm. G. Detweiler, assisted by Bros. J. S. Gerig and I. W. Royer. Interment in the adjoining cemetery.

Brubaker.—Adaline G. (Erb), widow of John H. Brubaker, died Oct. 26, 1942, at the home of her son-in-law and daughter, Mr. and Mrs. Isaac Sensenig, Ephrata, Pa.; aged 86 y. 1 m. 23 d. There survive these children: Wayne E., Akron, Pa.; David E., Ephrata, Pa.; Lillie, wife of Isaac Sensenig, and Ida, wife of Raymond Musser, both of Ephrata. One son preceded her in death. She was a member of the Mennonite church for fifty-five years. Funeral was held Oct. 30 at the Sensenig home, with further services in the Hammer Creek Mennonite church. Interment in the adjoining cemetery. Sermon by Bishop Amos Horst. Text, Rom. 8: 18.

"Mother, thou art sweetly resting.
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more."

—The Family.

Drange.—Edward Richard, the son of the late John G. and Amelia (Sonderhoff) Drange, was born in Chicago, Ill., Dec. 27, 1892. He was married to Mary Magdalene Moyer, Nov. 29, 1919. To this union were born two daughters, both of whom are living at the parental home. He died Oct. 28, 1942, at the Elkhart General Hospital, death coming as a result of injuries received in a fall from the roof of a building. Age, 49 y. 10 m. 1 d. He was preceded in death by his parents, stepmother, and one sister (Mrs. J. N. (Elsie) Kaufman). Surviving besides his wife, Mary (Moyer) Drange, are two daughters (Mrs. Max Swartzell and Esther); also two sisters (Mrs. S. E. Smith, Eureka, Ill.; and Mrs. E. J. Schertz, Lowpoint, Ill.). He was a faithful member of the Zion M.B.C. Church, gave a good testimony of saving grace in his life, and was often heard to make the remark, "Sudden death would be sudden glory." In conversation with another person on Sunday preceding his death he said, "If Jesus should come, I'm ready now." A short time after the accident, his pastor stood at his bedside in the hospital and, after prayer, remarked that these accidents happen quickly, to which Bro. Drange replied, "Yes, I fell down,

but one of these days I'm going up." His homegoing is our loss but his gain; and his definite testimony is a source of comfort to the family and those who knew him.

"I've received a call from heaven;
I have heard the Master say,
'Come up higher, weary pilgrim,
To the joys of endless day.'

"So in haste I have departed.
Do not grieve my sudden flight.
I'll be waiting at the portal
Where there cometh no more night."

Gross.—Elizabeth Schiffler was born near Washington, Ill., Sept. 29, 1877, died at Hastings, Neb., Nov. 23, 1942; aged 65 y. 1 m. 25 d. In 1878 her parents moved to Adams Co., Neb., where she has resided since. At the age of 14 she was converted and was baptized and received as a member of the Mennonite Church, to which she remained faithful until death. Feb. 24, 1904 she was married to Isaac M. Gross, who preceded her in death 2 months and 2 days. To this union were born 7 sons and 6 daughters: Samuel, Charles, and Mary of Shickley, Nebr.; Ethan and Justus of Denison, Iowa; Wayne of North Fork, Calif.; Mrs. George Kindsfater of Hastings, Nebr.; Mrs. Richard Mulder of Blue Hill, Nebr.; Mrs. William Garrelts of Fairfield, Nebr.; and Mrs. Willard Zoss of Low Point, Ill.; John, Vernon, and Eunice passed on before the parents. Also surviving her are 6 grandchildren and 3 brothers and one sister.

"Struggling through the latest passion
To thy dear Redeemer's breast,
To His uttermost salvation,
To His everlasting rest;
For the joy He sets before thee,
Bear thy transitory pain;
Die, to live a life of glory;
Suffer, with thy Lord to reign."

King.—Barbara M., daughter of Jacob and Elizabeth Huber, was born in Morgan Co., Mo., Aug. 1, 1873; died in Allen Co., Ohio, Nov. 19, 1942; aged 69 y. 3 m. 19 d. When two years old she moved with her parents to Putnam Co., Ohio, where she grew to young womanhood, later moving to Allen Co. Dec. 30, 1894, she was united in marriage to Daniel G. King of Champaign Co., Ohio. To this union were born 3 children (Edward M. and Hattie, wife of Otho B. Shenk, of near Elida, Ohio; and Della E. of Toledo, Ohio). She also leaves 10 grandchildren. In her younger years she was converted and became a faithful member of the Mennonite Church until death. She was always interested in her family and the church. In her lifetime she spent much time in sickness until on March 18, 1940, she took her bed and became helpless; but through it all she was very patient, never uttering a word of complaint. She loved her Bible and read it every day that she was able. Funeral services at the Pike Mennonite Church, Nov. 21, in charge of Bro. Maurice O'Connell of Lima Mission and of the home ministers. Interment in cemetery near by.

Musser.—Jacob B., son of the late Jacob and Anna (Bowman) Musser, was born March 2, 1858; died Nov. 24, 1942; aged 84 y. 8 m. 22 d. His wife, Lydia (Good), died Mar 9, 1922. He was born, lived all his life, and died on the Musser estate near Bowmansville, Pa. He accepted his Lord Jesus in youth, was received into Church fellowship by the late Bishop George Weaver, and was a pillar of faith in the Church. He was a praying saint, a loving and beloved brother who was interested in the affairs of the Church. God blessed their home with these children: Abraham, Barton, Susanna (Garman—deceased), Joseph, Ada (Martin), Annie (Hahn), Fannie (Zimmerman), Lydia (Zimmerman), Jacob, and two daughters who died in childhood. 47 looked to him as grandfather. There are also 30 great-grandchildren. He lived with his son Joseph who possesses the old homestead near Bowmansville. His latter days were such as come to a child of God who lives "in the Lord" and hopefully looks forward to "dying in the Lord," and then sharing the blessed realization of "so shall we ever be with the Lord." There were many cares and night watches beside his bed of pain. But loving hearts and ready hands of the family eagerly ministered to our brother's needs and the Lord will reward as done unto Him. Funeral services were held Nov. 28 in the Bowmansville Mennonite Church. Bro. George G. Horning preached on the selected text of Isa. 3:10 and Bro. R. V. Stubbs gave an exposition of II Tim. 4:7-9. Interment in cemetery near the Church.

Neff.—Addie R., widow of Christian B. Neff, who preceded her in death 46 years ago, was born May 24, 1869, near Witmer, Pa., died Oct. 10, 1942, at her home near Witmer; aged 73 y. 4 m. 16 d. She was a daughter of the late John L. and Elizabeth S. Kreider and a member of Mellinger's Mennonite Church for about 53 years. She is survived by two daughters (Mary K., wife of Henry K. Hershey, and Mrs. Elizabeth K. Myers), 5 grandchildren, and three foster children (Beatrice at home, Wilbur of New Holland, and Harold Gibble of Fort Belvoir, Va.), and one sister (Emma, wife of Harry G. Weaver). Their only brother (Abram R. Kreider) preceded her in death two months before. As our Lord never makes mistakes, so we are submissive to His will. Funeral services were conducted at the home by Bro. Elmer Martin and at Mellinger's Mennonite Church by Bros. David Landis and Elmer Martin. Interment in the adjoining cemetery.

—The Family.

Peachey.—Jacob T., son of the late Gideon and Nancy (Zook) Peachey, died at his home in Belleville, Pa., Oct. 20, 1942; aged 80 y. 8 m. 6 d. He was a successful farmer for many years. Jan. 18, 1883, he was married to Lydia S. Hartzler, who preceded him in death several years ago. The following children survive: Roland E. of Belleville, Frank B. of Brownstown, Pa., and Jacob E. of Burnham. He is also survived by a brother (Jonas C. Peachey of Belleville), 19 grandchildren, 14 great-grandchildren, and many nephews and nieces. Two sons (Gideon J. and John D.) preceded him in death. Funeral services were held Oct. 22, conducted in the home by Bro. B. Zook and at the church by Bro. John L. Mast in German and Bro. Emanuel B. Peachey in English.

Scheirer.—Elizabeth Scheirer passed away at the home of Mr. and Mrs. Oscar Martin on the Elmira-Waterloo highway about noon on Monday, Sept. 7, 1942, following a brief illness of heart condition, at the age of 65 years. She was the daughter of late Mr. and Mrs. Eckhart Scheirer, and was born Jan. 9, 1877. She leaves 2 sisters (Mrs. Bertha Wagner of Freeport and Mrs. Peter Schmehl of Elmira, Ont.) and 1 step brother (Deitrich Scheirer of Conestoga). Two sisters (Mrs. Henry Schnudt and Mrs. Jacob Diller), and a brother (Henry) predeceased her. She was a faithful member of the Erb St. Mennonite church for many years. Funeral services were held at the Erb St. Mennonite church, Bros. Noah Hunsberger and Jonas Snyder officiating. Interment in the Erb St. Mennonite cemetery near Waterloo, Ont.

Schlabach.—Forrest, son of Daniel and the late Annie Schlabach of Guernsey, Sask., was born Jan. 24, 1927; died Oct. 20, 1942; aged 15 y. 8 m. 26 d. Two years ago he was seized with a heart attack and had more or less trouble since then—sometimes very light attacks. In the morning of Oct. 20 he was as well as usual, when at 11:30 A. M., while working around the yard, he had an attack which proved fatal. In spite of all medical aid given, he passed away peacefully and quietly at 4:30 P. M. He had taken Jesus as his personal Saviour when 11 years old, and was faithful to his Lord and Master until death, serving as one of the Sunday-school secretaries in the past year. He had many friends in Church, school, and community, and will be greatly missed, especially in the home, where the mother predeceased him just a little over a year ago. But "God doeth all things well." He leaves his heart-broken father, pastor of the Sharon Mennonite Church, 3 brothers (Claude, Robert, and his twin brother Beland), and sister (Mavis). Funeral services were held Oct. 25 at the Sharon Mennonite Church, in charge of Bro. J. B. Stauffer of Tofield, Alta., assisted by Bro. I. S. Rosenberger of Petersburg, Ont.

"In God's dear home they are safe,
No suffering, tears, or care;
And in His time you'll surely find
Him waiting over there."

Schrock.—Paul Allen, son of Peter A. and Jennie Mae Schrock, was born at Flagler, Colo., Nov. 26, 1942, and died 4 days later. His survivors are his deeply bereaved parents, 1 sister (Shirley), 2 half sisters (Fern and Cheryl), 2 half brothers (Erwin and Vernon), also a number of relatives and friends. Funeral services were held at the Thurman Mennonite Church Dec. 1, conducted by Bro. Aaron Unternahrer. Text, Job 1:21, latter clause. Interment in the adjoining cemetery.

Only a baby, but oh so dear;
His little life filled our hearts with cheer;
Sent from heaven to cheer our hearts,
A little light to shine in the dark.

Has the light gone out? No, the light still shines,
With brighter glory in heavenly chimes;
The little hands beckon, Oh dear ones come;
Your baby is safe with Jesus at home.

—Composed by his mother.

Winey.—Augustus G., son of the late Daniel and Mary (Bostwick) Winey, was born at Richfield, Pa., April 1, 1866; died suddenly in his home in Elkhart, Ind., Dec. 3, 1942; aged 66 y. 7 m. 28 d. In his later teens the family moved to Elkhart, Ind., where they lived the rest of their lives. June 4, 1891, he was united in marriage with Nettie Moyer, who survives. Also surviving him are a son (Harold), two daughters (Fern and Mrs. H. W. Wilson), two brothers (Austin and Harvey), and three grandchildren. He lived an exemplary, active life in business and religious circles, having been an active member of the Evangelical Church for more than fifty years. Though surrounded by few relatives, he was blessed in that he had many friends. Funeral services were held Dec. 7 at the First Evangelical Church in Elkhart, Ind., conducted by his pastor, Reuben A. Stauss.

Ziegler.—Caroline, daughter of Jephtha and Mary Wyse, was born near Archbold, Ohio, Feb. 3, 1865; died Nov. 19, 1942, at the home of her daughter (Mrs. Arthur Miley, near Wauseon, Ohio); aged 77 y. 9 m. 16 d. She was united in marriage to Christian Ziegler Feb. 22, 1887. Her husband preceded her in death 42 years ago. To this union were born 2 sons and 3 daughters. Those who mourn her departure are her children (Enos J. of Ft. Wayne, Ind.; Alice M. Miley, Lavina K. Tedrow, Ellen N. Schang all of Wauseon, Ohio; and George W. of Morenci, Mich.), 14 grandchildren, and 3 great-grandchildren; also 2 sisters (Mrs. Albert Nofziger and Mrs. Elizabeth Short), and 2 brothers, (Abraham Wyse, Elmer Wyse, and N. J. Wyse, all of Archbold, Ohio). She was preceded in death by her husband, 2 grandchildren, 1 brother, and 2 sisters. In her younger years she accepted Christ as her personal Saviour, united with the Mennonite Church, and remained a member until death. She had many joys and also many sorrows and trials. Being left with a family of small children by the early death of her husband, she bravely and successfully took upon herself the heavy load of providing and maintaining a home for her family, and in later years enjoyed being cared for in the homes of her children. She will be greatly missed by her family, but our loss is her eternal gain.

"Mother, dear, you're not forgotten,
Though on earth you are no more;
Still in memory you are with us,
As you always were before."

A New Service Feature

WORKSHEETS

FOR THE PRIMARY CHILD

Ready for the First Quarter 1943

A SET OF THIRTEEN supplementary lesson sheets, one for each lesson during the quarter. Each sheet contains an exercise with outline pictures designed to help the pupil remember the Bible lesson. The teacher may want to have the child use these **Worksheets** either in or out of class.

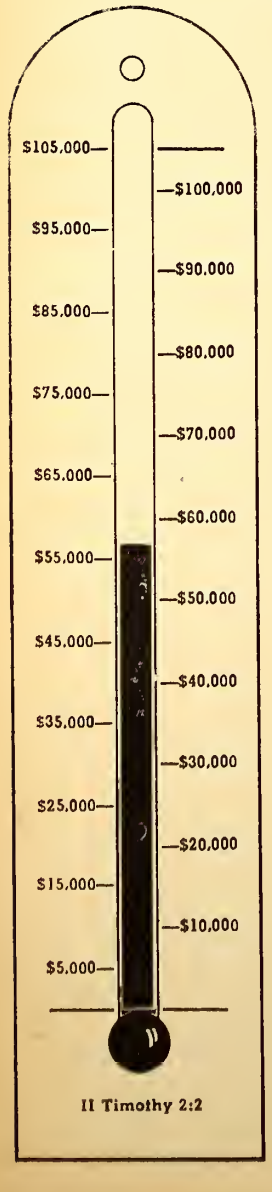
The Primary Quarterly is sent at second-class mail rate, therefore the Postal Regulations restrict Expressional Work in the Quarterly to a very limited space. This gave rise to the preparation of this **Worksheet** which will be very useful to the teacher as expressional material in teaching the Sunday-school lesson to the children.

The **Worksheet** is simple in arrangement so that its presentation is within the Primary child's grasp and interest. Give this new service a trial for the first quarter of 1943.

WORKSHEET—Single set per quarter..... 15¢ each
Five or more sets per quarter..... 10¢ each

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

Freeing Our Colleges of Debt



November Report

I. **U. S. contributions including cash for United States Civilian Bonds designated for the Mennonite Board of Education as per receipts 1128-2270 inclusive total $11,088.07.**

II. **Canadian contributions and cash, $44.25.**

III. **Total November contributions, $11,132.32.**

IV. **Total cash or equivalent contributions to date on the Debt Program, (June to Nov. Inclusive) $57,523.99.**

Our Church Schools and Our Civilian Public Service Program

The church membership at large, and the young men in particular, are grateful to all concerned for the Civilian Public Service program operating so splendidly today, thus providing a constructive avenue of expression for the conscientious objectors who desire to give loyal service of national importance to the government. To the foresight of the men in charge of this program and the co-operation of other church leaders with them must be credited the major success of this work. The men responsible for the immediate oversight and direction of twenty-one Mennonite camps with more than two thousand Mennonite campees are men of endowment supplemented by educational training provided chiefly by our church schools. The direction of the Civilian Public Service program under the National Service Board requires such men, and our church schools have had a very important part in providing their training, and are continuing to do so.

There is a close co-operation between the Mennonite Board of Education and her church schools with the Civilian Public Service program through the men who are directing it. Every effort is made to help provide qualified men and women for the various types of service needed. From among the campees those with the proper training and Christian conviction find avenues of service which otherwise would be impossible to render.

When you are contributing to the debt liquidation program of the Mennonite Board of Education you are helping to provide through our schools a definite support, without which our present Civilian Public Service program could hardly be administered. If you appreciate what the Church is doing through this work for you and your son or sons who may be in or going to camp, it will be a genuine pleasure to support this program of the Board.

We thank you for your past liberality, your fine support, and your appreciation of the Board's work, and invite your continued co-operation in our effort to reach our present goals.

C. F. Yake, Secretary
Mennonite Board of Education.

(Continued from page 809)

brother, the latest addition to the ministry in that community.

* * *

Revival meetings were announced in the following Virginia churches:

Zion, Dec. 8-17, by Bro. Paul Roth of Masontown, Pa.

Valley View, Dec. 9-18, by Bro. Aaron Mast of Belleville, Pa.

Harrisonburg, Dec. 10-20, by Bro. John Shenk of Knoxville, Tenn.

——o——

EASTERN MENNONITE SCHOOL

Special Bible Term

Begins Dec. 29, 1942, and continues to Feb. 10, 1943.

Mission Program, Jan. 16, 17; Christian Life Conference, Feb. 5-7; Ministers' week, Feb. 8-11, 1943. Eighteen different courses are offered this year, providing a wide range of choice, besides ten different discussion groups. In addition to the above courses and meetings, a number of other extra-curricular activities will be open to the Special Term students. Write for bulletin.

Train and Bus Transportation

Students from the West, the North, or the East of Harrisburg, Pa., have the choice of two trains or two buses from Harrisburg, Pa., to Harrisonburg, Va.

The trains leave 7:00 a.m. and 11:25 p.m. for Elkton, Va., arriving there at 1:50 p.m. and 5:05 a.m.

The Blue Ridge buses leave Harrisburg, Pa., at 10:15 a.m. and 1:35 p.m., changing to Atlantic Greyhound at Winchester, Va., and arriving at Harrisonburg, Va., at 6:15 p.m. and 10:15 p.m.

Students travelling on the B. & O. from the West should get off at Martinsburg, W.Va., and take local train to Shenandoah Junction, W. Va., where connections are made with the Norfolk & Western train arriving at 11:04 a.m. and continue to Elkton, Va.

All students arriving at Elkton, Va., take railroad motor bus to Harrisonburg, Va.,

Students who prefer to travel by Washington, D. C., will take one of the six Atlantic Greyhound buses that pass through Harrisonburg, Va.

All students are requested to write us the time of their arrival either at Elkton or Harrisonburg.

Eastern Mennonite School,
Harrisonburg, Va.

Table of Contents

801—Editorial
802—Speak Gently (Poem)
Sermon Outlines
803—Don'ts for the Pulpit
That Nondenominational Protestantism
Question Drawer
804—Letters from the Home Field: Embarrass, Millersville, Lancaster, Kansas City, Peoria
805—First Home Mission Meeting
806—Oh for a Perfect Trust (Poem)
Say it with—the Word of God
Our Responsibility as Mothers
807—Sunday School Lesson
Bible Meeting Topic
808—Field Notes
809—Correspondence
810—"He Giveth More Grace" (Poem)
The Need and Blessing of God's Acquaintance
Christian Greeting
Read It
811—Church Bulletins
Sunday School Expressional Work
813—Special Meetings
814—Married
Obituary
816—Announcements, etc.

A Bimonthly Supplement to the Gospel Herald

CHRISTIAN DOCTRINE

PAUL ERB, EDITOR

December, 1942

Brotherly Agreement of Some Children of God

(*Adopted at Schleitheim, Switzerland, February* 24, 1527; *a condensed form of the first Mennonite Confession of Faith*).

1. Baptism shall be administered to all who have been instructed and give evidence of repentance and a change of life, and who believe of a truth that their sins have been taken away by Christ, and who desire to walk in the resurrection of Jesus Christ and to be buried with Him into death, that they may also rise with Him, and to all who desire baptism of us by their own decision with this understanding.

2. Discipline and expulsion shall be used toward those who have surrendered their lives to the Lord to follow Him in keeping His commandments; who have been baptized and profess to be brethren and sisters, and yet stumble and fall into sin or are unexpectedly overtaken. They shall be admonished twice and the third time reproved publicly before the Church and expelled according to the command of Christ, Matt. 18. And this is to be attended to before the communion service, that we may unitedly and in one love break and eat of one bread and drink of one cup.

3. All who partake of one bread in remembrance of the broken body, and of one cup in remembrance of His shed blood, shall be those who have been united by baptism into the one body, of which Christ is the Head.

4. Separation is needful from all evil and wickedness which Satan has planted into the world. This includes abstinence from the use of the un-Christian, yea, Satanic weapons of violence, such as sword and armor and the like. Such weapons shall not be used either for the protection of friends or against foes, on the ground of Christ's words, "Ye shall not resist evil."

5. Ministers shall have the qualifications mentioned by Paul. They shall teach and exhort and assist all the members toward advancement in their spiritual life. When a minister needs material support, he shall be aided by the congregation. If he be driven away, or imprisoned, or suffer martyrdom, another shall at once be put in his place.

6. The civil government is an institution of God outside the perfection of Christ, to punish evildoers and protect the good. In the Church of Christ no other means of correction are used than discipline through admonition and expulsion of him who has sinned. The question is asked, Can a Christian become an earthly ruler if he is elected to such an office? The answer is: Christ was to be made a king, and He fled (John 6:15). We should do likewise and follow Him, and we shall then not walk in darkness. He forbids the use of violence, and says (Matt. 20:25): "The princes of the Gentiles exercise dominion, etc., but it shall not be so among you." Again Paul says (Rom. 8:29) that the believers are predestinated to be conformed to the image of His Son, and Peter wrote (I Peter 2:21) that Christ has suffered, not reigned, leaving us an example that we should follow in His steps.

7. Christ, the perfect Teacher, forbade His disciples all oaths, whether true or false.

Editorials

Emmanuel

"And they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23). The Christmas story, replete as it is with human interest, is after all a divine story. Bethlehem and Nazareth are shrines, not because a lovely baby was born and frolicked there, but because once, and only once, in the history of the world God came to dwell among man. The sweetest and most wonderful thing about the Christmas message is this, that God came down to us; He did not ask us to come up to Him.

The various religions of the world often represent the strivings and searchings of men. There are many wise and good men throughout the centuries who tried to know God and sought to please Him. There are thoughts about God and His requirements for man written down in the sacred books of the world, but always it is a picture of earth reaching toward heaven; of earnest, sincere, but futile and hopeless yearnings. Only in Christianity do we have the story of how God, knowing we could not reach Him, reached down to us. Yes, we want to be with God, and shall be by His grace, but only because God first deigned to be with us. That Christ should dwell among men was a heaven-born thought and a heaven-wrought deed. The divine plan of salvation was conceived and effected by God. We have only to receive it with penitence and thankfulness. So we have at the beginning of the Gospel story a suggestion that man cannot save himself, but that God can and does save him through the Son who came and dwelt among us.

Table of Contents

To His Conscience (Poem) 819
On Dress—I Peter 3:3 and 4—*John Wesley* 820
The Case Against the Movies—*Norman Landis Loux* 821
The Idea of Revelation—*Chester K. Lehman* 822
"As Ye Do It Unto These" (Poem) 822
A Hymn for Christmas Day (Poem) 823
The Cross of Christ, the Power of God—*J. D. Graber* 824
A Knight of Bethlehem (Poem) 824
On His Baptismal Birthday (Poem) 825
Filthy Tobacco—*King James I of England* 826
Human and Divine Forgiveness—*Jess Kauffman* 829
Peace Section—*Edward Yoder* 830
Realm of the Meek (Poem) 831
If I Could Shut the Gate (Poem) 832

Christianity and the Social Order

There is a tendency for Christians to think of Christianity somehow as synonymous with and dependent upon the *status quo* in the political, economic, and social order. We see Christianity functioning in the world as it is, and so we get the idea that it could not function in any other kind of world.

When through slow development or cataclysmic change a new order threatens to displace the old, we feel that our Christianity is at stake. We forget that Christianity was born in a very different world from what we know now; that it grew and spread, not under one political protection, one social order, but through many. When the philosophy of Aristotle became so enmeshed with Christianity that they seemed inseparable, it was a crime against Christianity to question the authority of Aristotle. When men had thought for centuries of an earth-centered Ptolemaic universe, it was heresy and treason to preach that the earth went around the sun. Men felt that Christianity could not survive such a revolutionary change of thought.

For centuries the State and the Church were one, so much so that even the Protestant reformers could not think of a stable Christianity apart from a state Church. And so there are people today who, having seen Christianity develop through the modern missionary movement under the shadow of imperialism, feel that the end of imperialism will be the end of Christianity in missionary lands. Likewise the thought that our capitalistic economic system may be doomed strikes terror into the hearts of many Christians. We forget that in the capitalism of the past centuries there is much grasping greed that is entirely against the true spirit of Christ.

This is not a defense of the God-less communism which describes religion as "the opium of the people." Such a form of society would indeed offer great trials to true Christianity. The point we are making is that God and His salvation for men are superior to (not subject to) the schemes and chances of human government and human society. Truly the cross of Christ towers above the wrecks of time. We do not know what the future holds for us, but we may be assured that to the end of time there will be some, though perhaps few, who will be true to God, and who will be saved by a salvation which is greater than the world.

Our little systems have their day,
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.
(Alfred Tennyson)

A New Menace

Within the last eight years there has risen still another threat to the mental and spiritual well-being of our children. This threat has actually invaded many of our homes. Would it not be well that we were aware of its danger? I speak of so-called comic magazines. According to an article in one of our exchanges, 15,000,000 American children of grade and junior high school age are reading these magazines each month. Practically all of these readers are under fifteen years of age. The magazines have a special appeal for children and because of

their cheapness have even more possibilities of damage than have the movies. Most of these so-called comics are filled with unreal horror. They seem calculated to stir up fear on the one hand and feelings of impossible heroism on the other hand. At the present time, also, they are largely used to create race hatred and prejudice. Japanese and Germans are pictured as fanged beasts.

The so-called comic strips in most of our newspapers are often bad enough, but most of these magazines go much farther in picturing hair-raising terror. Wise parents will make sure what sort of things their children are admitting into their minds. Many schools are wrestling with the problem, for they have discovered that most of their children read nothing else. But it is primarily a problem of the home. Certainly every Christian home should be able to furnish such an abundance of good reading material that the child will be glad to leave the "Comic" trash alone.

The Function of Conscience

Every human being has a conscience, but not many seem to understand what the conscience is and how it works. People justify all sorts of wrongdoing by saying, "It doesn't hurt my conscience." "Follow your conscience," we say, "and you'll not go wrong." As a matter of fact, many people follow their consciences and yet go very far wrong. Living according to one's conscience is not the way to salvation, nor even the way to a good life. Conscience is infallible in its own function, but only in its function. Conscience merely insists that we do what we know is right and do not do what we know is wrong. It tells us to live up to our convictions, but it does not give us these convictions. The reason consciences are so different is because beliefs and understandings are so different. Conscience is a safe guide only when it is instructed in the will of God. No duty of the Christian life is more necessary than the cultivating of our own consciences. By studying the will of God in His Word, by hearing the teachings of those who are wiser and more experienced than we, by opening our minds to all new light and truth, we may progressively develop a conscience that will guide us right. Incidentally, it is tremendously important that parents, preachers, and teachers help those whom they instruct to intelligent convictions. It is not enough to tell people to do the right things. We must help them to see what is the right thing.

TO HIS CONSCIENCE

Robert Herrick
(1591-1674)

Can I not sin, but thou wilt be
My private protonotary?
Can I not woo thee to pass by
A short and sweet iniquity?
I'll cast a mist and cloud upon
My delicate transgression,
So utter dark, as that no eye
Shall see the hugg'd impiety:
Gifts blind the wise, and bribes do please,
And wind all other witnesses:
And wilt not thou, with gold be tied
To lay thy pen and ink aside?
That in the mirk and tongueless night,
Wanton I may, and thou not write?
It will not be: And, therefore, now,
For times to come, I'll make this vow,
From aberrations to live free;
So I'll not fear the judge, or thee.

The Giving God

". . *God, who giveth to all men liberally*" (James 1:5).

The Greek for "God who giveth" in James 1:5 is "the giving God" (*tou didontos Theou*). The Scriptures tell many things concerning the nature of God. It is only one of His traits, but a very important one, that it is His very nature to give and to give liberally. At this Christmas season many of us think in terms of giving. We are moved by a spirit which we think is liberal, but as compared with the absolute giving nature of God, we are stingy and parsimonious. Indeed, we cannot give as God gives, for we do not have it to give. He gave us life and being, a world to live in that is beautiful except as man has marred it. He gave His Son with all the train of blessings which His coming entailed. He gave us spiritual blessings in Christ, not the least of which is the Holy Spirit shed abroad in our hearts. He who gave us His Son, "will he not with him freely give us all things" (Rom. 8:32).

God gives as an expression of His love. "God is love." It is not that He *has* love, but He *is*, His nature expresses itself in, love. *Gott ist die liebe.* It is the very essence of God's nature that He should communicate. He made us that He might love us, that He might communicate to us the innumerable blessings that He is glad to give and that it is good for us to receive. This is the only answer we know to the question, Why did God make man? The giving God wanted someone to give to, and so at this happy Christmas season (happy in spite of the world's tragedy) let us look up with thanksgiving to the giving God. "Thanks be unto God for his unspeakable gift."

Two Prevailing Trends

In almost every community you notice two trends—in opposite directions.

The first of these trends is the growth in grace that lifts us into higher life. Paul testifies to this trend when he says, "Reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." This is the trend heavenward; a continual growing in grace, a life that shines more and more in the image of our Lord, a development in spiritual life that makes one exemplify, more and more, the "true religion" that produces the spiritual standard, "unspotted from the world."

The second is the trend in the direction of worldliness. In such people there is a continual drift toward world standards—in thought life, in affections, in business, in social life, in amusements, in dress, in daily habits, in every way that leads away from the heavenly standards. Growing more and more worldly means a continual drifting away from the standards of the Gospel and becoming steeped more and more in sin.

To those of our readers whose desire it is to live true to God, here are two opportunities: (1) See that in your daily life you exemplify the teachings of the Gospel of Christ—in "all things whatsoever" He has commanded us. (2) Be diligent and alive to your duty in your per-

(*Continued on page* 829)

On Dress - I Peter 3:3 and 4

By John Wesley

(From Sermons on Several Occasions)

The question is, What harm does it do to adorn ourselves with gold, or pearls, or costly array? Suppose you can afford it? That is, suppose it does not hurt or impoverish your family? The first harm it does is, it engenders pride and, where it is already, increases it. Whoever narrowly observes what passes in his own heart will easily discern this. Nothing is more natural than to think ourselves better because we are dressed in better clothes. And it is scarce possible for a man to wear costly apparel without in some measure valuing himself upon it. One of the old heathens was so well apprised of this that when he had a spite at a poor man, and had a mind to turn his head, he made him a present of a suit of clothes.

Eutrapelus, cuicunque nocere volebat
Vestimenta dabat pretiosa.

(To him whom he wished to do harm, Eutrapelus gave costly garments.) He could not then but imagine himself to be as much better as he was finer than his neighbor. And how many thousands, not only lords and gentlemen in England, but honest tradesmen, argue the same way, inferring the superior value of their persons from the value of their clothes?

"But may not one man be as proud, though clad in sackcloth, as another is, though clad in cloth of gold?" As this argument meets us at every turn and is supposed to be unanswerable, it will be worth while to answer it once for all, and to show the utter emptiness of it. "May not then one clad in sackcloth," you ask, "be as proud as he that is clad in cloth of gold?" I answer, Certainly he may; I suppose no one doubts of it. And what inference can you draw from this? Take a parallel case. One man that drinks a cup of wholesome wine may be as sick as another that drinks poison. But does this prove that the poison has no more tendency to hurt a man than the wine? Or does it excuse any man for taking what has a natural tendency to make him sick? Now to apply. Experience shows that fine clothes have a natural tendency to make a man sick of pride. Plain clothes have not. Although it is true, you may be sick of pride in these also, yet they have no natural tendency either to cause or increase this sickness. Therefore all that desire to be clothed with humility abstain from that poison.

Secondly, the wearing gay or costly apparel naturally tends to breed and to increase vanity. By vanity I here mean the love and desire of being admired and praised. Every one of you that is fond of dress has a witness of this in your own bosom. Whether you will confess it before man or no, you are convinced of this before God. You know in your hearts, it is with a view to be admired that you thus adorn yourselves, and that you would not be at the pains, were none to see you but God and His holy angels. Now the more you indulge this foolish desire, the more it grows upon you. You have vanity enough by nature, but by thus indulging it you increase it a hundred-fold. O stop! Aim at pleasing God alone, and all these ornaments will drop off.

Thirdly, the wearing of gay and costly apparel naturally tends to beget anger and every turbulent and uneasy passion. And it is on this very account that the Apostle places this "outward adorning" in direct opposition to the "ornament of a meek and quiet spirit." How remarkably does he add, "which is in the sight of God of great price:"

Than gold or pearls more precious far,
And brighter than the morning star.

None can easily conceive, unless himself were to make the sad experiment, the contrariety there is between the "outward adorning" and this "inward quietness of spirit." You never can thoroughly enjoy this while you are fond of the other. It is only while you sit loose to that "outward adorning" that you can in patience possess your soul. Then only when you have cast off your fondness for dress will the peace of God reign in your hearts.

Fourthly, gay and costly apparel directly tends to create and inflame lust. I was in doubt whether to name this brutal appetite or, in order to spare delicate ears, to express it by some gentle circumlocution. (Like the Dean who some years ago told his audience at Whitehall, "If you do not repent, you will go to a place which I have too much manners to name before this good company.") But I think it best to speak out, since the more the word shocks your ears, the more it may arm your heart. The fact is plain and undeniable: it has this effect both on the wearer and the beholder. To the former our elegant poet Cowley addresses those fine lines,

The adorning thee with so much art
Is but a barbarous skill;
'Tis like the poisoning of a dart,
Too apt before to kill.

That is (to express the matter in plain terms without any coloring), "You poison the beholder with far more of this base appetite than otherwise he would feel." Did you not know this would be the natural consequence of your elegant adorning? To push the question home, did you not desire, did you not design it should? And yet all the time how did you

set to public view
A specious face of innocence and virtue!

Meanwhile you do not yourself escape the snare which you spread for others. The dart recoils, and you are infected with the same poison with which you infected them. You kindle a flame which at the same time consumes both yourself and your admirers. And it is well if it does not plunge both you and them into the flames of hell.

Fifthly, the wearing costly array is directly opposite to the being adorned with good works. Nothing can be more evident than this, for the more you lay out on your own apparel, the less you have left to clothe the naked, to feed the hungry, to lodge the strangers, to relieve those what are sick and in prison, and to lessen the numberless afflictions to which we are exposed in this vale of tears. And here is no room for the evasion used before, "I may be as humble in cloth of gold as in sackcloth." If you could be as humble when you choose costly as when you choose plain apparel (which I flatly deny), yet you could not be as beneficent, as plenteous in good works. Every shilling which you save from your own apparel you may expend in clothing the naked and relieving the various necessities of the poor whom ye have always with you. Therefore every shilling which you needlessly spend on your apparel is in effect stolen from God and the poor. And how many precious opportunities of doing good have you defrauded yourself of? How often have you disabled yourself from doing good by purchasing what you did not want? For what end did you buy these ornaments? To please God? No, but to please your own fancy or to gain the admiration and applause of those what were no wiser than yourself. How much good might you have done with that money? And what an irreparable loss have you sustained by not doing it, if it be true that the day is at hand when every man shall receive his own reward according to his own labor?

(*Continued on page* 828)

The Case Against the Movies

By Norman Landis Loux

My topic is of necessity a part of the whole subject of Christian recreation. It is an effort to show why a number of religious bodies have decided against the modern movie as a form of recreation for their members. To be more specific, it is an effort to show why you and I as individual Christians cannot patronize the modern movie theatre as a form of recreation.

In the first place, I want to say that the conclusions that I have reached in this discussion are based on my own personal experience with the movie, having attended the movie regularly for a period of time prior to my becoming a Christian; and, secondly, my conclusions are based on the studies of leading educators and theologians.

I want to say further that I do not at all wish to give the impression that the picture machine in itself is wrong; on the contrary, it is a great invention and could be used to a great advantage to the honor and glory of God. However we must look at the movie as it is, and not at what it could be.

The movie gives people the wrong outlook on life, First of all as related to things sacred. As you all know, the favorite theme of the movie is love. However, we can plainly see that the "love" of the movie is not normal, wholesome, and godly, like that of a good man for his wife. Rather what is shown on the screen for love is simply sex passion, with no reserve, no modesty, and no thought of its being anything sacred.

For the Christian, love is something to be regarded as clean, pure, and beautiful. The movie has transformed it into mere animalism and inflaming sex desire. As one author has well said, "The love that is portrayed in the movie is an unholy thing, unnatural, and ungodly, and the exhibition of it before the eyes and minds of young people is a curse beyond human measurement." Love is not something that is to be played with, to be dealt with lightly—but must rather be regarded as a divine instinct to meet a definite need in the lives of human beings. The need is not that of selfish gratification of sex impulses.

The movie gives people the wrong outlook on life, Secondly, as related to marriage and the establishment of the home. You may think it strange, but I am positive in stating that marriage and the establishment of a home are two of the most pleasant things a young man or woman can look forward to in their entire life-time. Marriage and home-life occupy a very important part in the life of any person. Success in life quite frequently hinges on the success or failure of one's married life. It is highly important, therefore, that we have the proper conception of the institution of marriage and of family relations in order that we may lay the proper foundations for a successful married life. I do not think that I am saying too much when I say that regular movie attendance helps to lay one of the poorest foundations that can be laid for a successful married life. Sandburg says that marriage is a padlock. I choose not to look at it as such, but in a sense that is true; the only key to the lock being the death of either one of the contracting parties. The average movie star regards marriage as a bond which is tied with a very poor grade of string, which can be broken at will. What would you expect people like this to teach regarding marriage? Certainly you would not expect them to condemn divorce. Rather you would expect them to endorse it wholeheartedly, and that is what they have done; they have destroyed everything sacred about marriage and have made it merely a convenience. The result that such a philosophy has on those who are in contact with it from time to time is obvious.

The movie gives people the wrong outlook on life, Thirdly, as related to sin. Sin has always been black and will always remain black. The only thing that can change the color of sin is the blood of Christ. "Persons and actions deserving of the most severe condemnation have been pictured in the movie as honorable and commendable. The most vicious and desperate criminals have been pictured as heroes. The vulgar morons and cold-blooded murderers who are the gang leaders are shown as statesmen. Bootleggers, highjackers, and other kinds of criminals are pictured as businessmen. Drinking and drunken brawls are shown as respectable social affairs."

May I quote further, "Not only are the themes of the movies bad, but the conclusions the pictures draw are bad. The American films are not only about wickedness, but they favor wickedness. They not only show nudeness but they show it as desirable, show it as if it were decent! They not only show crime, but they teach that crime pays! They not only show criminals, but they show them as brave men and women; as romantic, adventure-loving, admirable people, who, after all, are not so bad. And in the movie they get away with their crime! The movie is a school of sin, and the teachings and precepts of the movie on the whole are bad."

This is the conclusion of the twelve groups of scientists, educators, psychologists, and sociologists who made a detailed four-year study of moving pictures in America to learn what happened when people go to picture shows, what they see, what they remember, what results the movie has.

The movie fails to teach thrift, hard work, temperance, and such essentials of good character. Some of the things that are absolute requirements for the successful living of the Christian life are discredited in the movie. The leading characters of most films are pictured with large, expensive automobiles, enormous wardrobes, and the like. They are pictured as persons having anything their heart desires. They are pictured as persons who squander their money carelessly, having no sense of frugality. The general impression given by the moving picture is that its stars spend their days strolling about the beach and their nights at a night club. What will an atmosphere like this do to those who feed on it? It is bound to make people dissatisfied with their lot—unsatisfied to be just an ordinary person.

Movies give people the wrong outlook on life, in the fourth place, as related to authority. The movie scoffs at the clergy. As Christians we believe that the Church must be honored and respected. We believe further that the Church has certain regulative powers over the lives of its members. The movie tends to destroy the authority of the Church.

The movie also ridicules officers of the law. It fosters disrespect to the authority of the law. It gives the general impression that what you can get away with is all right. This is contrary to the Christian's code of ethics. As Christians we desire to obey those who have the rule over us.

Again, the movie fosters a general disrespect for the authority of parents. It teaches children to be dissatisfied with what they have. It gives children ideas of how to pull it over on their parents. This cannot be right, for parents have a claim on the lives of their children. The Bible says, "Children, obey your parents in the Lord, for this is right." Leading educators realize that careful home training goes a long way in making children grow up as respectable citizens. What then if we have an influence which undermines this teaching.

The movie gives people the wrong outlook on life, in the fifth place, as related to the proper values of life. You will surely agree with me that the movie places the emphasis on self. According to the philosophy of the movie, the most valuable things in life are self-gratification, fame, popularity, wealth, and having

(*Continued on page* 828)

The Idea of Revelation

By Chester K. Lehman

I. The Biblical Sense of Revelation

The idea of a movement of God toward man in the way of self-revelation leads to a fundamental way of approach, to what Kuyper calls the fundamental, regulative, and distinctive principle of theology.[1] This principle differs from the scientific investigation in that the latter investigates the material world as objective phenomena; the theologian does not investigate God. In every other realm outside of theology the thinking subject, man, takes knowledge of objective reality; but in theology the object, God, gives knowledge to man.

This furnishes the true way of approach to the study of revelation, according to which God speaks and man listens. Our task is to interpret what He has spoken. Around this idea the whole discipline of interpretation revolves, exegetical and expository studies having for their task the interpretation of the written Word.

1. *The Religion of the Bible, the Only Supernatural Religion*

The religion of the Bible purports to be a supernatural revelation. It represents God as intervening in an extraordinary manner for the purpose of revealing Himself to His fallen creatures. Before the fall of man, the Garden of Eden pictures an unbroken fellowship between man and God, but our first parents' transgression severed it. So then, with the exception of the opening chapters of Genesis, the entire Bible purports to be a series of interventions on the part of God for the purpose of re-establishing this fellowship.

These interventions include the destruction of the world by the Flood, followed by the segregation of a family and nation in the new world for the purpose of committing unto them the oracles of God. God's special work of grace among His people was designed to issue in a blessing to all nations. Throughout the entire Old Testament era, God was known only in Israel; His statutes and judgments were not known among other nations. In like manner Christ tells the Samaritan woman that "salvation is of the Jews." The nations of the world are represented as being "far off," "having no hope, and without God in the world." They were "aliens from the commonwealth of Israel, and strangers from the covenants of promise."

All this means that God revealed Himself to His people, and to them alone. "The religion of the Bible," says Warfield, "announces itself as the revealed religion, as the only revealed religion; and sets itself as such over against all other religions, which are represented as all products, in a sense in which it is not, of the art and device of man."[2]

This conclusion does not mean that God left Himself without witness among the nations outside of Israel. Christ teaches an attitude of love and prayer for enemies. This constituting evidence of our being children of our heavenly Father; "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." In like manner Paul speaks to the people of Lystra, pointing to the rain and fruitful seasons as evidence of God's witness. In Athens, another heathen city, the apostle says that God is "not far from every one of us." In like manner, he brings condemnation upon all who know not God by reason of His having shown Himself unto them "by the things that are made."

2. *General and Special Revelation*

In outlining the divisions of theology, distinction must be made between natural and revealed theology. This distinction develops from the division of revelation into two classes: general and special, a notion arising from the Scriptures themselves. There is that revelation of God to all men in which His power and divinity are shown; there is also that revelation of God to the chosen people which has to do with His saving grace.

Psalm 19 presents this distinction in a most majestic manner. Verses 1-6 are addressed to man as man; verses 7-14, to man as sinner. "The heavens [which are His creation] declare the glory of God; and the firmament sheweth his handywork." This is a general revelation in that it is visible to all men, whether children of God or sinners. In the second part of the Psalm a special revelation is noted in the "law of the Lord," His testimonies, statutes, and commandments. This revelation has to do with man as a sinner: it converts the soul, makes wise the simple, rejoices the heart, and enlightens the eyes. By it God's servant is warned. The Psalm closes with a prayer for salvation from sin in which he addresses God as Jehovah, his Rock and Redeemer.

The revelation of God in Eden was general; it was the only kind that was needed. There was no barrier to fellowship, but even here God gave a *special* revelation in the prohibition of eating the fruit of the tree of the knowledge of good and evil. The whole Edenic period implies an immediacy of intercourse with God that would have continued if man had not sinned. The idea conveyed by the word *special,* as applied to revelation, appears here. When man sinned, the general revelation of God to man no longer sufficed; it was necessary for God to open access to man by special revelation. From this point forward revelation is exclusively special. In a word, the entire Bible purports to be God's special revelation.

Theologians have applied different terms to these divisions of revelation. Thus we have natural and supernatural revelation, general and special revelation, and natural and soteriological. These pairs of terms give different turns to the two kinds of revelation in nature as over against a new order that transcends nature. In the second, the purpose of each is held in view; general, as indicating common purposes to all mankind as contrasted with special as dealing particularly with man's need as a sinner. The third has to do with the natural needs of man as opposed to man's special need of salvation.

In this distinction of general and special revelation, the unitary nature of God's revealing work dare not be ignored. Both constitute revelations of God; both are authoritative; both possess distinctive characteristics. Yet in their combination or cooperation the full effect is seen. Without special revelation, general revelation would not meet the sinner's needs; it would merely leave him without excuse. "Without general revelation, special revelation would lack that basis in the fundamental knowledge of God as the mighty and wise, righteous and good maker and ruler of all things, apart from which the further revelation of this great God's inventions in the world for the salvation of sinners could not be either intelligible, credible or operative."[3]

"AS YE DO IT UNTO THESE"

Author Unknown

In little faces pinched with cold and hunger
  Look, lest ye miss Him! In the wistful eyes,
And on the mouths unfed by mother kisses,
  Marred, bruised, and stained His precious image lies!
And when ye find Him in the midnight wild,
  Even in the likeness of an outcast child,
O wise men, own your King!
  Before His cradle bring
Your gold to raise and bless,
  Your myrrh of tenderness,
For, "As ye do it unto these," said He,
  "Ye do it unto Me."

3. *The Biblical Terminology*

A study of the words used in the Bible for expressing the idea of revelation takes us to the very heart of the matter.

(a) *The Common Forms.*

(1) Galah—to uncover or remove. This is the common word for reveal in the Old Testament and is found frequently as the word designating God's revelation to mankind. It seems to hint at the removal of obstacles to perception or the uncovering of objects to perception.

"The secret things belong unto the Lord our God: but those things which are revealed belong to us and to our children for ever, that we may do all the words of this law" (Deut. 29:29).

(2) *Apokalupto* and *Apokalupsis.* The noun means a laying open of what was covered. With one exception (Luke 2:35), the word *to reveal* is the rendering of one Greek word. The verb is always rendered *to reveal,* while the noun is usually translated *revelation,* and once each *appearing, coming,* and *manifestation.*

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:10).

(b) *The "Word of Jehovah" and "Law" (Torah, literally, Instruction).*

"And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord" (I Sam. 3:21).

"Hear the word of the Lord, ye rulers of Sodom, give ear unto the law of our God, ye people of Gomorrah" (Isa. 1:10).

"And many people shall go and say, Come ye, and let us go to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

These two terms are the most common vehicles of the idea of revelation. The former is varied to *"word of God"* or *"word of the Lord."* The Hebrew word rendered *law* literally means instruction. In a number of passages these two terms are brought together, thus indicating their close relationship. As to their significance Warfield comments:

Both terms are used for any Divine communication of whatever extent; and both came to be employed to express the entire body of Divine revelation, conceived as a unitary whole. In this comprehensive usage, the emphasis of the one came to fall more on the authoritativeness of this body of Divine revelation; and both pass into the New Testament with these implications. "The Word of God," or simply "the Word," comes thus to mean in the New Testament just the Gospel, "the word of the proclamation of redemption, that is, all that which God has to say to man, and causes to be said" looking to his salvation. It expresses in a word, precisely what we technically speak of as God's redemptive revelation. "The law," on the other hand, means in this New Testament use, just the whole body of the authoritative instructions which God has given men. It expresses, in other words, what we commonly speak of as God's supernatural revelation.[4]

4. *The Scriptures*

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

"Jesus answered and said unto them, Ye do err not knowing the Scriptures, nor the power of God" (Matt. 22:29).

With the Biblical idea of revelation understood, another phenomenon requiring study is the idea of an authoritative written record of the special divine revelation. Constant appeal is made to the authoritative written record of God's spoken Word. This written word is thrown up against the traditions of the Pharisees, the former being of divine authority while the latter of only human authority. The written record chiefly referred to in the New Testament is the Old Testament. Arguments often turned on what the law saith or what the Scripture reads. From these uses it is seen that the written record was regarded as authoritative and this was never challenged. Reference to the Word of God, the Law, or the Scriptures meant a fixed body of writings, the Old Testament, held in the highest sense as the content of God's revelation. From this two ideas arose which have had a determining part in the history of Christianity: the idea of an authoritative Canon of Scripture, and the idea that this Canon is just the Word of God written.

II. *The Specific Modes of Revelation*

"With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses" (Num. 12:8)?

The revealing activity of God was made through several modes or forms. While the respective purpose of each mode is hardly discernible, we can note, however, that one form or another may be characteristic of a certain age, but all occur in every age. It appears that God's revelation to Moses in the form of speaking "mouth to mouth" indicated a special intimacy between them. Dreams, on the other hand, were less intimate and were "the vehicle of revelation where the spiritual state was ill-adapted for contact with God."[5] Accordingly, heathen people, such as Abimelech, Laban, the Egyptian butler and baker, and Pharaoh, and, within the chosen family, Jacob, receive revelation through this medium. In the dream God has direct access and complete control of everything entering into it.

(*Continued on page* 826)

A HYMN FOR CHRISTMAS DAY

Thomas Chatterton (1752-70)

ALMIGHTY Framer of the skies!
Oh, let our pure devotion rise
  Like incense in thy sight!
Wrapt in impenetrable shade,
The texture of our souls were made,
  Till Thy command gave light.

The Sun of Glory gleam'd the ray,
Refined the darkness into day,
  And bid the vapours fly:
Impell'd by His eternal Love,
He left His palaces above
  To cheer our gloomy sky.

How shall we celebrate the day
When God appear'd in mortal clay,
  The mark of worldly scorn:
When the archangel's heavenly lays
Attempted the Redeemer's praise,
  And hail'd salvation's morn!

A humble form of Godhead wore,
The pains of poverty He bore,
  To gaudy pomp unknown:
Though in a human walk He trod,
Still was the Man Almighty God,
  In glory all His own.

Despis'd, oppress'd, the Godhead bears
The torments of this vale of tears,
  Nor bade His vengeance rise;
He saw the creatures He had made
Revile His power, His peace invade—
  He saw with Mercy's eyes.

How shall we celebrate His name,
Who groaned beneath a life of shame,
  In all afflictions tried!
The soul is raptur'd to conceive
A truth which Being must believe—
  The God eternal died.

My soul, exert thy powers—adore;
Upon Devotion's plumage soar
  To celebrate the day;
The God from whom creation sprung
Shall animate my grateful tongue;
  From Him I'll catch the lay!

The Cross of Christ, the Power of God

By J. D. Graber

(Stenographically reported by Doris S. Engle)

It is a fact that for us as Christians we make progress in our spiritual lives to the extent that we appreciate and appropriate the dynamic for living in the cross of Jesus Christ. The text is in I Cor. 1:22-24: "For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, *Christ the power of God*, and the wisdom of God."

The Jews spurned the Christ because He was not the kind of Messiah which they had been expecting. They wanted a Messiah that would give them political redemption—a Messiah who would drive away the Roman army and set up a kingdom in Jerusalem—a Messiah who would make the Jews the master race of the world. And when Jesus came as "a man of sorrows and acquainted with grief" and had no interest in political aspirations, they rejected Him because He was not the kind of Messiah which they in their low spirituality and misunderstanding were expecting. The Greeks also rejected Christ because the scheme of salvation through redemption on the cross was something that did violence to their intellect. They were too proud to stoop under the cross of Christ. They wanted some sort of redemption in which the human mind would figure largely, a redemption for the intelligentsia, because they felt that already because of their culture and education they had made large progress in the direction of God and they needed a Messiah who would give them further impetus to take them on the rest of the way. And when Christ came and had a message that applied to the poor, to the ordinary and unlearned, and that did not appreciate the intellectual attainments of the Greeks, they rejected this scheme as foolishness.

That is the picture we find in the world today. Many will accept Christ as a great teacher; see in Him a great moral example; accept Christ in every way except that they do not accept Him as their Saviour. They are too proud, as were the Greeks, to stoop down and come under the cross. Whenever a human being will find redemption through Christ, he will find that his own desires and his own will and his own intellectual attainments—all that is human—will have to be crucified. The cross itself is a picture of what happens when a man meets God. God's will may be pictured before us as standing between heaven and earth as the upright member of the cross, while man is in the horizontal plane of worldly things. And when he meets the vertical will of God, you have built up for yourself the cross. Man's purpose, will, and pride always meet the purposes and will of God at right angles and make a cross. If man is willing to bring his horizontal desires and put them against the will of God in a cross, then you have redemption. But it takes humility.

The text says that the cross is the *power of God*. My first point is this: that only through the cross of Christ is God able to redeem us and to forgive us our sins. The Mohammedans believe in the omnipotence of God. God is all-powerful to do anything He likes. He could even do evil and call it good. He is almighty, and if He wants to forgive a man's sin, He will forgive and forget. That is the Mohammedan conception of the omnipotence of God. But the God held forth in the Bible is not an omnipotent God in that sense. There are some things which God cannot do, and the God of the Bible is a God that is circumscribed and limited. That sounds like heresy, until we realize that the limits that are placed on God are those that are placed there by His holy nature. He is omnipotent within the limits of His own nature, and He cannot violate love or justice or mercy. These are limits that His own nature places upon Himself—not by one who is more mighty than He, but God cannot commit sin and remain Holy God. He cannot be unjust and remain God—by the same process of reasoning by which we say a good man cannot commit sin. Of course, he cannot. Why? Because when he commits sin he is no longer a good man. And if God violates His own justice and mercy, He is no longer God but something else. And so God in His omnipotence is limited by laws such as these: "The wages of sin is death;" "the soul that sinneth it shall die." These are laws that God Himself cannot repeal, but He does His work according to these laws coming from His own nature. Through the sacrifice that Christ offered on the cross, through the fact that justice and mercy and love of God are all vindicated and made perfect through Christ's sacrifice, He can reach down a loving hand and can forgive our sins and can justify us in His sight. The sacrifice that Christ effected for us on the cross is the power of God unto our salvation. Without it the Almighty God would be powerless to forgive our sin. That, I believe, is the plain teaching of the Word.

In the second place, the cross is the believer's victory over sin. And there we get to something that is a bit more practical. It is the believer's victory over sin because of the exhilaration that comes to us when we know that our sins are forgiven. Rev. 12:11 pictures the great theme of redemption: "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Through the blood of the Lamb our sins are forgiven. When we meditate on the meaning of this and try to understand what it means for us in the spiritual sense, we have an exhilaration that makes us able to go out and conquer for Him and live victoriously. By way of contrast, if we have the feeling of guilt and are not certain that our sins have been forgiven, if we are laboring under the consciousness of guilt, it gives us a certain feeling of inferiority that saps our moral strength and takes away our zeal. A man in India wrote an interesting book called, *The Psychology of a Depressed People*, depicting the depressed class mentality. That is one of the most tragic things that one can find—depressed class mentality. To grow up in a state of being despised and rejected, of being unwelcome, of being inferior, of being under a curse, develops in them a warped personality that makes it almost impossible ever to escape from it, and almost impossible for the power of God to redeem them. Most of the problems that we have with these people on the practical plane of church discipline are somehow to get the exhilaration of the fact that they are the sons of God and forgiven, and that they are on the way to heaven—to get this depressed mentality to give way to the feeling of the mentality of success and glory that we have in

A KNIGHT OF BETHLEHEM

H. N. Maugham

There was a Knight of Bethlehem
Whose wealth was tears and sorrows;
His men-at-arms were little lambs,
His trumpeters were sparrows;
His castle was a crown of thorns
Whose crest did touch the sky.

Jesus. "This day is holy unto our Lord; neither be ye sorry; *for the joy of the Lord is your strength*" (Neh. 8:18).

When the Bible speaks to us in its various figures of what God does with our sins, it gives us an inner joy which is our strength. The Bible says in one place that God has cast our sins behind His back. Those sins which stood as a wall between us and God are now behind His back, and so between us and God the road is open. In another place we read that God has removed our sins "as far from us as the east is from the west;" that God has thrown our sins into the depths of the ocean. We read also in the Bible that God will remember our sins against us no more—a complete removal from His memory of our sins. This is not something which we can try to work up inside of ourselves as a good feeling to make us strong, but it is a spiritual reality. Sin is the greatest reality in this world. It stands as a thing that is destroying human progress and life itself, throwing nations and people into the depths of hell. It is taken away through the cross of Christ to be forgiven and forgotten.

In the second place, it is the believer's strength because through the cross Satan has suffered defeat. It is clear that the whole object of Satan is to defeat the purposes of God in Christ. The purpose of God, as I see it, is the redemption of the human family. In the very first chapter of Genesis we have God's plan for the redemption of the human race, and Satan's object is to destroy the work of God and to keep man from entering the Kingdom of Jesus Christ.

We read in Heb. 2:14: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

And in Col. 2:14, 15: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."

That is a figure that comes from the Roman army. When the army returned triumphantly they would bring back prisoners, particularly the men of high social rank, and they would take them out in a procession chained and manacled, sometimes attired in a strange garb. With bugles blowing, with great military pomp and parade, they would march them down the streets of Rome, showing how completely Roman armies had triumphed. And Paul says that through the cross of Christ, God has made an open spectacle of Satan and his army and put them to an open shame. When we realize that, not simply as a beautiful philosophy or theory, but as reality, we have a feeling of exhilaration. We know that a great part of the strength of the German army is due to the fact that the Nazi soldier believes in the invincibility of the Germans. That, on the psychological plane, can be understood as giving an army a terrific power. But we have the truth of invincibility on our side. We belong to an invincible army, the army of the Lord. Our Captain has triumphed, and every time we march with Him we march with victory. How different from the depressed class mentality, from the sense of cringing which so many people have because they have not realized what Christ has done for them. As members of an invincible army, let us go out and fight the powers of Satan and sin.

In the third place, we are victorious through the cross, and the cross is the power of God to us because our mind is transformed by the cross. This dynamic is not something that comes outside of us and forces us along. It is something that springs up from within. That is why people sometimes think it is a secular thing. God uses the powers that are in us, fires them up to a high pitch and makes us love and believe, and we know no defeat. When we believe in the Lord, crucify our wills against His will and bow humbly and accept Him, God does for us a supernatural thing. He gives to us a new mind. Here we are dealing with an element that defies psychological explanation. We must first of all get a new mind and it is the wakening of this mind that is our dynamic. As an illustration: A few years ago there was converted in India a highly educated man, who had an M.A. in philosophy, and was a literary man. But as a Brahmin he naturally shared the despising of the low-caste people—these despicable outcast depressed folks who had always kept their distance from the high-caste man. He was raised on that. But he had an experience of salvation—a tremendous experience. Through fasting, through prayer, through reading of God's Word, through penitence, he received baptism and became a child of God. He gave this testimony: "When I came out of that room, and on the street," he said, "I met a low-caste man, and I was startled by the feeling of love that was in my heart, and the feeling that I should place my arms about this man whom I had despised all my life—because now I loved him." He discovered in himself a renewed mind given to him by the grace of God. That is the new birth; the new mind we get when we bow before the cross.

After our minds are purified, we don't hasten away from the cross. We sit there and gaze upon the tragic scene because we realize that here is our redemption. Here we see the love of God. Here is where we see the cleansing of our sin, and when the redeemed man dwells on the tragedy of the cross, his heart is purged and he is given a sense of shame, and a resolve that henceforth he will walk upright.

Three years ago in India, we had as a member of our church there, a highly educated man, a man who has the equal of an M.A. in education. He was a member of the Christian Church and did some Christian service, but after all had not the full experience of salvation. One day, during our meetings, as he was praying in the tent after he had heard some searching message, his heart was broken and he saw a vision, and in telling us of it he said: "I saw Christ hanging on the cross; and when I saw that, my heart was pierced. I told Christ in my heart, 'Come down from the cross. Why do you stay there?' Christ answered, 'Your sins are keeping me here.'"

Why is Christ suffering an eternal shame? Why is He still the man of sorrows? Why is He being crucified afresh? Because of our sins. When we sin, when we are selfish or proud, we break the heart of God. I trust today, Christian friends, since God has pardoned us and forgiven us and taken away our sins and transformed our minds, since we have brought our minds into the presence of the cross, that we may never be guilty of keeping Christ on the cross. May we feel welling up within us in the midst of this tragedy a peace. God grant that this joy may be our strength to suffer and our strength to serve.

Princeton, N. J.

ON HIS BAPTISMAL BIRTHDAY

Samuel Taylor Coleridge (1772-1834)

God's child in Christ adopted—Christ my all—
What that earth boasts were not lost cheaply rather
Than forfeit that blessed name, by which I call
The Holy One, the Almighty God, my Father?
Father! in Christ we live, and Christ in Thee,
Eternal Thou, and everlasting we.
The heir of heaven, henceforth I fear not death;
In Christ I live! in Christ I draw the breath
Of the true life! Let then, earth, sea, and sky
Make war against me; on my front I show
Their mighty Master's seal. In vain they try
To end my life, that can but end its woe.
Is that a deathbed where a Christian lies?
Yes, but not his—'Tis Death itself there dies.

Filthy Tobacco

From "A Counterblast to Tobacco"

By King James I of England - - 1566-1625

(Soon after the use of tobacco was introduced into England and became a common fad, King James—the same man who authorized the translation of the Bible, expressed himself on the new fashion in a vigorous manner. The things he says on this subject are probably still true. We thought some of our readers might have use for this denunciation of a habit which is continually growing stronger in our country.)

How you are by this custom disabled in your goods, let the gentry of this land bear witness, some of them bestowing three, some four hundred pounds a year upon this precious stink, which I am sure might be bestowed upon many far better uses. I read indeed of a knavish courtier, who for abusing the favour of the emperor Alexander Severus, his master, by taking bribes to intercede for sundry persons in his master's ear (for whom he never once opened his mouth), was justly choked with smoke, with his doom, "Fumo pereat, qui fumum vendidit": but of so many smoke-buyers, as are at this present in this kingdom, I never read nor heard.

And for the vanities committed in this filthy custom, is it not both great vanity and uncleanness, that at the table, a place of respect, of cleanliness, of modesty, men should not be ashamed to sit tossing of tobacco pipes, and puffing of the smoke of tobacco one to another, making the filthy smoke and stink thereof to exhale athwart the dishes, and infect the air, when very often men that abhor it are at their repast? Surely smoke becomes a kitchen far better than a dining chamber, and yet it makes a kitchen also oftentimes in the inward parts of men, soiling and infecting them, with an unctuous and oily kind of soot, as hath been found in some great tobacco takers, that after their death were opened. And not only meat time, but no other time nor action is exempted from the public use of this uncivil trick; so as if the wives of Dieppe list to contest with this nation for good manners, their worst manners would in all reason be found at least not so dishonest (as ours are) in this point. The public use whereof, at all times and in all places, hath now so far prevailed, as divers men very sound both in judgment and complexion, have been at last forced to take it also without desire, partly because they were ashamed to seem singular (like the two philosophers that were forced to duck themselves in that rain water, and so become fools as well as the rest of the people), and partly, to be as one that was content to eat garlic (which he did not love) that he might not be troubled with the smell of it in the breath of his fellows. And is it not a great vanity, that a man cannot heartily welcome his friend now, but straight they must be in hand with tobacco? No, it is become in place of a cure a point of good fellowship, and he that will refuse to take a pipe of tobacco among his fellows (though by his own election he would rather feel the savour of a sink), is accounted peevish and no good company, even as they do with tippling in the cold eastern countries. Yea the mistress cannot in a more mannerly kind entertain her servant, than by giving him out of her fair hand a pipe of tobacco. But herein is not only a great vanity, but a great contempt of God's good gifts, that the sweetness of man's breath, being a good gift of God, should be wilfully corrupted by this stinking smoke, wherein I must confess, it hath too strong a virtue: and so that which is an ornament of nature, and can neither by any artifice be at the first required, nor once lost, be recovered again, shall be filthily corrupted with an incurable stink, which vile quality is as directly contrary to that wrong opinion which is holden of the wholesomeness thereof, as the venom of putrefaction is contrary to the virtue preservative.

Moreover, which is a great iniquity and against all humanity, the husband shall not be ashamed to reduce thereby his delicate, wholesome, and clean complexioned wife to that extremity, that either she must also corrupt her sweet breath therewith, or else resolve to live in a perpetual stinking torment.

Have you not reason then to be ashamed, and to forbear this filthy novelty, so basely grounded, so foolishly received and so grossly mistaken in the right use thereof? In your abuse thereof sinning against God, harming yourselves both in persons and goods, and taking also thereby the marks and notes of vanity upon you: by the custom thereof making yourselves to be wondered at by all foreign civil nations, and by all strangers that come among you, to be scorned and contemned. A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black, stinking fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless.

THE IDEA OF REVELATION

(*Continued from page* 823)

1. *Theophanies*

"And the Lord appeared unto Abram, and said, Unto thy hand will I give this land: and there builded he an altar unto the Lord, who appeared unto him" (Gen. 12:7).

"And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me" (Gen. 48:3).

"These things said Esaias, when he saw his glory, and spake to him" (John 12:41).

"Neither let us tempt Christ [Lord, A.R.V.], as some of them also tempted, and were destroyed of serpents" (I Cor. 10:9).

"For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah" (Heb. 8:8).

Theophanies are manifestations of God to men by actual appearance, sometimes in the form of man and sometimes in the form of an angel. While the exact nature of these appearances is not made clear, the essential point to be noted is that God manifested Himself in an intelligible manner so that man knew that it was God who appeared to him.

These theophanies seem to be interpreted in the New Testament as appearances of Christ. Thus Jesus Himself asserts that Israel saw His glory. The language of Paul in I Cor. 10:9 may mean that Israel tempted Christ in the wilderness. When Christ established the New Covenant,[6] He identified Himself with the Lord, the speaker in Jer. 31:31.

2. *The Angel of the Lord*

"And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur" (Gen. 16:7).

"And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seest me" (Gen. 16:13).

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed" (Ex. 3:2).

The angel of the Lord is to be distinguished from the Lord, and yet he acts and speaks as God. While any angel sent to exe-

cute the commands of God might be called the angel of the Lord, yet in a number of passages reference is made to a particular angel who is distinguished from the Lord, and yet is identified with Him. This angel is usually called *the* angel of the Lord.

In the incident of the visit of the three men to Abraham, the entire scene is spoken of as an appearance of God to Abraham. Apparently, one of these men was the angel of the Lord, showing that the angel assumed human form in this revelation. This mode of revelation allows special intimacy between God and man, and shows that in such cases God is entering sympathetically into human affairs. It is interesting to observe also that revelations through the angel of the Lord continue throughout the Old Testament period.

3. *The Presence of the Lord*

"And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night" (Ex. 13:21).

"And he said, My presence shall go with thee, and I will give thee rest" (Ex. 33:14).

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle" (Ex. 41:34).

God's presence, whether in the burning bush, in the pillar of cloud and fire, in the Shekinah glory, as well as the angel of Jehovah, suggests the personal and abiding presence of the Lord. God does not limit His contacts with His people by short visits; He dwells among them. This mode of revelation also teaches the majesty of God's present mode of presence with His people in the Holy Spirit's indwelling.

4. *Speech*

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat" (Gen. 2:16).

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through me; and, behold I will destroy them with the earth" (Gen. 6:13).

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12:1).

Whether or not there was a visible presence of God in the instances of God's speaking with man, is not always clear. It is certain, however, that He spoke, and that His words were adequately vouchsafed to His hearers as words of God. This form of revelation is prominent throughout the entire Old Testament period.

5. *Prophecy*

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth and he shall speak unto them all that I shall command him" (Deut. 18:18).

"Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth" (Jer. 1:9).

"Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days" (Acts 3:24).

"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:20, 21).

"That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour" (II Pet. 3:2).

The prophet is the official spokesman of God to man, an authoritative and infallible teacher of His will. The fundamental conception of the prophet is expressed by God, "I will put my words in his mouth." Accordingly, the words, "they spoke," were not their own but the Lord's. In God's commission to Moses, this conception of the prophet as being God's mouthpiece is paramount. On Moses' plea that he could not speak, God said, "I will be with thy mouth, and teach thee what thou shalt say." In response to Moses' further objection, God promises him the assistance of Aaron and says, "I will be with thy mouth, and with his mouth." The prophet, more than any other person, received the very language he used direct from God.

The relation of the Holy Spirit to the prophetic office unfolds further the idea of prophecy as being a mode of revelation. Peter describes the relation as that of the Holy Spirit bearing, moving, operating upon men in such a manner that what they wrote came from God. From this, it appears that the prophetic gift bears a close relation to the giving of Scripture. The Biblical conception is that all writers were either prophets or possessed the prophetic gift. The prophetic gift was found among the people of God only during the period of God's giving Scripture. This thought leads directly to the matter of inspiration as a mode of revelation, to be discussed at the close of this article.

6. *Miracles*

"And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land" (Deut. 11:3).

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him" (John 2:11).

"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will" (Heb. 2:4).

The Bible represents miracles as wonders, signs, types, powers, and works of God. They are not merely supernatural events; but they are supernatural events performed for a purpose, as a sign of attestation. "In the strict Biblical sense," says Davis, "miracles are events in the external world, wrought by the immediate power of God and intended as a sign or attestation. They are possible because God sustains, controls, and guides all things, and is personal and omnipotent."[7] Miracles reveal the power of God, and by His mighty deeds He is shown to be the life giver, the compassionate One, and the Saviour of His people. Salvation is fundamentally an act of deliverance of a sinner from the bondage and power of the devil by power of God. From this point of view the miracles connected with the Exodus deserve close study. The power of Egypt is broken, and Israel is delivered—a transaction that revealed God.

7. *Person and Work of the Incarnate Son of God*

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

"Jesus answered them, and said, My doctrine is not mine, but his that sent me" (John 7:16).

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:1-3).

Without a doubt the incarnation of our Lord Jesus Christ marks the culmination of the revelation of God to mankind. In no other mode was the Father so personally revealed as in Him. "He that hath seen me," Christ said, "hath seen the Father." John likened Christ's glory to that of the Shekinah glory, which was evidence of God's presence in the tabernacle.

Christ's life reveals God. The perfect holiness exemplified during His earthly life gives us the best comprehension of the Father's holiness. So also with every other attribute of His personality: omnipotence, omniscience, love, compassion, mercy, and faithfulness.

Christ's teachings reveal God. He expressly says that the words He speaks are the Father's. "Never man spake like this man," said those who heard Him.

Christ revealed God in His death. Paul, the interpreter of His death, says, "God was in Christ, reconciling the world unto himself."

8. *The Person and Work of the Holy Spirit*

"And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever" (John 14:16).

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16:13).

Just as Christ (the first Comforter) revealed God, so also the second Comforter. He is the Spirit of God, speaking "whatsoever he shall hear." His entire work of applying redemption reveals God; also, as the abiding Comforter, God comes very near to mankind. He brings conviction to the sinner; and in his repentance and faith, regenerates him; and becomes the indwelling God, setting him apart for the Lord and purifying him.

9. *Inspiration*

"The Spirit of the Lord spake by me, and his word was in my tongue" (II Sam. 23:2).

"Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth" (Jer. 1:9).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

Viewed from the angle of a process, inspiration is a mode of revelation. By it, holy men spoke from God. Their written words are God's words. From the days of Moses to the time of Ezra, a body of authoritative writings was accumulating, the completed whole being the Old Testament. Four hundred years after Ezra, a new body of writings, centering in Christ, appeared, and took their place alongside of the Old Testament as the fulfillment of the Old Testament. The whole body of this writing is represented by the Bible as being God-breathed and as that produced by holy men born by the Spirit in which they spoke from God.

The content of the entire body of inspired Scriptures reveals God. By this process, deeds and spoken words in addition to words only written were committed to an authoritative and infallible record known familiarly as the Word of God. Thus revelation and inspiration are entwined.

Harrisonburg, Virginia.

1. See *Encyclopedia of Sacred Theology*, pp. 341-8.
2. Orr, James, *International Standard Bible Encyclopedia*, Vol. IV, p. 2574; article, "Revelation."
3. Warfield, *ibid.*, p. 2575.
4. *Ibid.*, article, "Revelation," p. 2581.
5. Vos, *Old and New Testament Biblical Theology*, p. 45.
6. Luke 22:20; Hebrews 8:8.
7. *A Dictionary of the Bible*, p. 504.

THE CASE AGAINST THE MOVIES

(*Continued from page* 821)

anything that your heart can desire. As Christians we realize that the most valuable thing in life is living for the good of others—a life hidden in Christ, placing one's self in the background.

I am sure that we need not give the question much consideration to see that the whole movie industry is fundamentally corrupt, fundamentally anti-Christian. The question now rightfully may be asked, what are we living for? Are we interested in living the best kind of life possible? Are we interested in living the life that will bring the most honor and glory to God? As Christians, I am sure that *we are* interested in the best kind of life possible—we do not willfully wish to do anything that will hinder our Christian growth. Then the question may rightfully be asked, have we a right to patronize an industry which is fundamentally corrupt and anti-Christian, an industry which ridicules the things which we hold dear? I do not know how it is with you, but in my own life I find it difficult enough to keep my mind pure without willfully entering into something which I know is not conducive to holy living.

You may say that there is much good in the movie; much culture, much general knowledge. True enough; but I say that in this country it has not yet come to the place where we must go to the garbage can in search for a morsel of food; neither must we go to the movie for the little bit of good which we can derive from it. There are many forms of recreation which we can engage in which are perfectly wholesome, and which are free from the sensual influence of the movie.

We are told in the Scriptures that whether we eat or drink or whatsoever we do, we are to do it all to the glory of God. Knowing that the movie is what it is today, can we attend the movie to the honor and glory of God? The Christian life is a practical life and we must (and we can, by the grace of God) honor Him in all that we do. It is not the nature of Christian life to see how many things of the world one can participate in and still remain a Christian. The point is to see how much of the world we can leave behind and become like Christ.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.... Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience."

In conclusion, let me say that it is not that everyone that goes to the movie will go to hell. That was not the point that I wished to drive home in the treatment of the subject. The point I wish to put across is that the total effect of movie attendance is to hamper the growth of the Christian life. As Christians, let me say again, the thing that we are primarily concerned about is that we make progress in our Christian lives. Let us not willfully do anything that will hinder that growth.

(A student address delivered in a chapel service at Goshen College, November 3, 1942.)

ON DRESS—I PETER 3:3 and 4

(*Continued from page* 820)

I pray, consider this well. Perhaps you have not seen it in this light before. When you are laying out that money in costly apparel, which you could have otherwise spared for the poor, you thereby deprive them of what God, the Proprietor of all, had lodged in your hands for their use. If so, what you put upon yourself, you are, in effect, tearing from the back of the naked, as the costly and delicate food which you eat you are snatching from the mouth of the hungry. For mercy, for pity, for Christ's sake, for the honor of His Gospel, stay your hand! Do not throw this money away. Do not lay out on nothing, yea, worse than nothing, what may clothe your poor, naked, shivering fellow-creature!

Many years ago, when I was at Oxford, in a cold winter's day a young maid (one of those we kept at school) called upon me. I said, "You seem half-starved. Have you nothing to cover you but that thin linen gown?" She said, "Sir, this is all I have." I put my hand in my pocket, but found I had scarce any money left, having just paid away what I had. It immediately struck me, will thy Master say, "Well done, good and faithful steward! Thou hast adorned thy walls with the money which might have screened this poor creature from the cold!" O Justice! O Mercy! Are not these pictures the blood of this poor maid! See thy expensive apparel in the same light—thy gown, hat, headdress! Everything about thee which cost more than Christian duty required thee to lay out, is the blood of the poor! O be wise for the time to come! Be more merciful! more faithful to God and man! more abundantly adorned (like men and women professing godliness) with good works!...

(*Continued on page* 832)

Human and Divine Forgiveness

By Jess Kauffman

Forgiveness is almost a forgotten word in our careless and destructive age. Men are substituting the word "annihilate" instead. The world is not seeking forgiveness from God, neither will men forgive each other. Rather than forgive, the natural man strives to bring about submission of the enemy.

This is so contrary to God's plan for us, and so opposite from His plan of forgiving us that it is working havoc with the world. However, this lack of forgiveness is not a twentieth century sin. It has existed since the time that it was necessary for men to forgive one another.

Under grace, Christ has taught us to forgive as He forgives us. He teaches us to pray that we want Him to forgive us "as we forgive our debtors." The natural man cannot do this. Many so-called Christians cannot do it. If I have not forgiven my brother his every trespass, God cannot forgive my every transgression to Him.

The complete forgiveness with which we are to forgive those who wrong us, whether friend or foe, is to be as complete and lasting as the forgiveness we expect from God. A regrettable fact and almost fatal tragedy among Christian professors is that we are not forgiving as God planned we should be, and as He demands that we must be.

A Debt of $16,425,000 vs. $17.00

Too much of our forgiveness is like that taught in the parable in Matthew 18. When the certain king took account of his servants, he found one that owed $16,425,000. It would be impossible for him to repay that debt, and he was commanded to be sold, and his wife and his children, and all that he had, and payment to be made. But when he sought mercy he was forgiven the debt.

We too, as sinners by nature, owe a debt much greater than we can ever hope to pay. God will forgive us that debt if we ask Him for mercy. But we are, like that man, forgiven an immense debt but not willing to forgive our fellow servant a small, insignificant sin against us. This same man immediately goes out and finds a fellow servant who owes him the small sum of $17.00 and because he cannot produce immediate payment, turns him over to the law until he can pay all.

God has no mercy with this kind of reasoning. The king cast that servant from his presence and delivered him to the tormentors until he should pay all, and God continues to deliver unreasonable folks to the tormentors until they "pay all" by forgiving their brother his trespasses.

Divine Forgiveness Vs. Human Forgiveness

Divine forgiveness says, "Father, forgive them, for they know not what they do." Human forgiveness cries, "Pay me what thou owest."

Divine forgiveness forgets, forgives completely and forever. Human forgiveness is so forgetful that it makes demands that are unjust.

Two things are hard for men to do. One is to confess a guilt in one's own life, and the other is to forgive another who had offended. Christ was our example in forgiveness. No greater injustice could be done us than was done our Christ. He died, loving His enemies. A young man who was seeking Christ once told me that the only thing that kept him from becoming a Christian was he would have to forgive an old man whom he hated to the extent of contemplated murder. Many miserable Mennonites and members of other churches are enduring a so-called salvation that is not bringing them any joy or satisfaction just because they cannot (or will not) forgive a trespass. It is impossible to hold Holy Spirit revivals in some communities because of inheritance trouble among a few members. Ministers and laity together are willing to sell their souls and the souls of others to "enjoy" the satisfaction of not forgiving a brother; and sometimes the sum is not much more than $17.00. Even if it were 16½ millions, it would not be worth going to Hell over.

Petty Troubles

Petty grievances that are less than childish troubles are constantly causing family feuds. I once listened to a very woeful tale of a certain grievance one had with another. It has already caused several people eight years of misery. It had kept many people from accepting Christ and coming into the Church. It had hindered several revivals, and caused concern and disgust to as many evangelists. At the end of an hour's discourse, it was very clear that the only thing wrong was that one person could not forgive another for such a childish thing, that you would laugh if I were to relate it to you. And this person is still unwilling to forgive.

The Devil's Tool

Stubborn human nature is the devil's good tool for the destruction of precious souls. Revenge, that is not turned over to God, is used of the Devil and is harbored in the lives of many so-called Christian people, to the destruction of their own souls and thousands of others.

Surrender Necessary

A complete surrender to God is the only way that we can possess the capacity to forgive as God demands that we must forgive. The only way for us to get to heaven is to be completely forgiven that large debt of sin that we cannot pay. And, the only way we can have that forgiveness bestowed upon us is to forgive our brother his trespass; forgive him completely and as often as he requires it.

Our Prayer

"Forgive us, Lord, for being so ungrateful as not to forgive that petty grievance. Help us to realize anew just now the wonder of the fact of Thy forgiveness to us; and may that prompt us to go to that one who has annoyed us and there to forgive and seek fellowship with him, that we may both enjoy fellowship with Thee, and some day enjoy eternity together because of Thy great love to us and the gift of a new life that enables us to forgive. Amen."

Hesston, Kansas.

EDITORIALS

(*Continued from page* 819)

sonal associations with others, to the end that they also may become more and more faithful in defending, exemplifying, and promulgating all the standards of the Gospel.—K.

* * *

There is an old saying that "practice makes perfect." Let these things be among your daily practices: Prayer, Scripture reading, truthfulness, honesty, witnessing for Christ, kindness, living true to a consecrated conscience, obedience to God in all things, holy living, humility, charity, "love thy neighour as thyself," "in honour preferring one another," "abstain from all appearance of evil." In the language of inspiration: "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—K.

Peace Section

by Edward Yoder

A Brief Meditation on Colossians 3:15

"And let the peace of Christ rule in your hearts, to the which also ye were called in one body." (And let the peace which Christ gives settle all questionings in your heart, to which peace indeed you were called as belonging to His own Body.—Weymouth).

By the peace of Christ the apostle doubtless means that peace which Christ possesses and which He gives as a special bequest to His disciples (John 14:27). This is not primarily peace toward others, for His loyal followers often experience tribulation for being Christians (John 16:33). Rather it is the rest and comfort and confidence of the heart that has received Christ's salvation and has accepted His way of life. This peace is here personified. It is pictured as though it were an umpire stationed in the believer's heart, or as a chairman who has the deciding vote in all doubtful and perplexing matters. How many times there is a conflict of motives or of impulses or of reasons in the Christian's heart during his daily round of living! He may tend to become disturbed and uneasy as he weighs the question of what to do at times, as to what course of action he should follow. At such moments it is possible for the Christian in trustful faith to look to Christ for this peace which He alone has to give. Jesus Himself lived with the moment-by-moment consciousness that He was in His Father's care. He now wants to make us as His followers conscious of the same fact. He wants to impart to us the secret of quiet peace and confidence and strength of heart. And when we learn from Him this secret and learn how to act upon it moment by moment, then the peace of Christ rules in our hearts. The heart that is thus at ease and at peace does not clash in unholy strife and conflict with other hearts. Christ's peace within makes possible peace among Christians who make up the Body of Christ.

Winning the Peace

One can hear and read much today on the subject of winning the peace which is to follow upon the end of the present war. The allied nations, they tell us, won the first World War and then lost the peace that followed. Evidently many intelligent people are devoting serious thought to the question of how to make a more just and more lasting peace than was made after the armistice that ended the first World War.

Numerous plans and ideas are being put forward already for winning the peace; plans for an economic and political set-up that will make possible a better world in which to live. It is predicted on all hands that there will be very great changes as a result of the present world-wide upheaval; changes that will affect the lives of all peoples in many ways. It is therefore the open season for all those who think they are competent to devise a plan whereby men and nations can live together indefinitely in peace and harmony. One hears of "new orders," "charters," "freedoms," and various and sundry theories which are to be the blueprints for the utopia which is to be.

It is not our purpose to examine and compare these projected plans for what men call a better world. Though differing in some respects, they are nevertheless in other respects all quite similar. It is these similarities that interest us as Christians particularly.

These projected plans for winning the peace reveal the fact that some men firmly believe themselves to be quite competent to shape their own and the world's future along just and right lines. There is no manifested acknowledgment on their part that men are dependent on any Person higher than themselves for the creation of a better and happier world. All the projected plans appear to be based on the naive assumption that men through their collective reason and intelligence are fully competent to bring about the utopia they desire. If there were manifest in these proposals any sincere confession or intimation of man's innate selfishness, of his sinfulness and moral perversity, any suggestion that men must seek for and yield themselves to the guidance of an Intelligence and a Will higher than their own, then the Christian believer might be inclined to take more stock in these plans which are talked about so much. As it is, it appears that men are setting about to build another tower of Babel, a project which can only result in more confusion and failure. The crucial weakness in these efforts is the fact that men leave God and His purposes out of their thinking and planning. God's will for man as revealed in the Scriptures and in Jesus Christ they either respectfully ignore or scornfully reject. It is the Christian's conviction that no plans can really succeed in that direction which are not based on faith in God and obedience to His will.

There is another respect in which most of the heralded plans of men for a better world are similar. They are at bottom selfish and material in their outlook. The assumption is that the scope of human values and interests is limited to this earth and the things that are in it. Whether it is those who would destroy certain political empires and create others in their place, or whether it is those who are determined only to hold what they have, the peace aims are invariably limited by material things and earthly horizons.

The greed for material things crops out in all the proposals for a so-called just peace. Those who talk of freedoms to be established seem to mean primarily the freedom to be comfortable and unmolested in the unlimited enjoyment of material things. They ignore the greatest of all facts, that the souls of men cannot live by bread alone, nor yet on such purely earthly fare as freedom, liberty, economic opportunity, and the rest of the things men claim to be fighting for. As Jesus told the people long ago, men need bread from heaven more desperately than they need material food. To be satisfied and happy, they need the spirit of Christ in the heart, the spirit of service to fellow men, the spirit of sacrificing for God's kingdom, the spirit of devotion to One who transcends all human and earthly things and the values men attach to them.

The United Nations profess to be fighting for the preservation and the extension of certain freedoms. Even these freedoms, it is to be feared, in most people's minds reek with materialistic self-interest and sordid selfishness. They are of the earth earthy. They cannot by any means satisfy the deepest hunger of men's souls. It is perhaps impossible to convince the average American citizen that material plenty and comfort, automobiles, electrical appliances, and luxuries are not the most important things to live and work for. Like the Laodiceans, American Christians too generally imagine themselves rich and well supplied—except when rationing boards keep from them the quantities of some articles which they imagine they need—and they are not even aware how miserable and poverty-stricken they are spiritually.

One wonders what will be required to teach us the lesson that faith in God is more essential than motor cars, that salvation in Christ is a greater treasure than stocks and bonds; that doing the will of God as revealed in Christ is a better sustenance than luxurious foods; that sacrificing for the welfare of others is more satisfying to the heart and mind than the enjoyment of unlimited creature comforts and the "freedoms" of which men talk so much.

What is the Christian's duty in the midst of this humanistic and materialistic thinking about winning the peace? His testimony by word and by life should be a rebuke to all plans and programs which propose to win the peace apart from doing the will of God. He should demonstrate, for all the world to see, the fact that there are more important things to live for than material comforts. He must make men conscious of the existence of spiritual values as over against those that are purely material. It is his opportunity to exemplify the sacrificial spirit of Jesus Christ as over against the spirit of grasping for more creature comforts and selfish enjoyments.

Christians must magnify the heroism there is in simply doing the will of God through giving willing and humble service for the welfare of their fellow men and of their country. Our government graciously gives conscientious Christians the unique opportunity for doing such service in place of joining in the nation's war effort. The young men in the C.P.S. camps and the brotherhood that supports them are in a position to render a service, to give a pointed rebuke to the materialistic efforts to build a better world without doing God's will, and to make men conscious that there are higher values in life than mere creature comforts.

Juvenile Delinquency

War as it exists today weakens and even destroys the foundations of moral life for masses of the people, especially such moral foundations as are sustained by ordinary education and common custom. When the government organizes itself on a nation-wide scale for the purpose of destroying the lives

of men and for destroying the cities and property of those whom it calls enemies, why should it be expected that the individual citizen and especially immature people would trouble themselves to distinguish carefully between right and wrong? Why should the individual make the effort to restrain himself and observe moral principles which the nation has set aside for the time being or has turned upside down? The moral and ethical confusion that goes with war upsets the individual in all too many cases and the usual moral restraints are broken down. War itself is such an outrageous violation of most of the standards of ethics which people ordinarily cherish and value, that it cannot help breaking down the usual inhibitions which people feel laid upon themselves by common sense and by public opinion.

Especially devastating is the war psychology on the young and immature people, particularly on those who are not religiously grounded as to their moral conduct. A startling and rapid increase in juvenile crime and delinquency since the outbreak of the present war has been reported from many places. In England and Scotland marked increases in crimes by children have been reported from time to time. From many sections of the United States have come similar distressing reports. The Federal Bureau of Investigation early warned the nation to expect this increase in juvenile crime under the existing conditions, assigning as the main reason for it the fact that people have too much money. Mrs. Franklin D. Roosevelt, after a tour of the country, testified with great concern to the increase in sex delinquency among young girls from thirteen to fifteen years of age. Army officials in the Pittsburgh area recently demanded that the cities enforce their laws controlling prostitution, and asserted further that much of the vice problem in the vicinity of army camps was not due to professional prostitutes but to promiscuous young girls. So the evidence is piling up as to what the war is costing the nations in moral breakdown. Lowered moral standards followed in the wake of the last war, and the prospects are that the price paid at that time was as nothing to what this war will cost in moral devastation and wreckage.

One factor which contributes to juvenile delinquency at this time as perhaps not before is the widespread disruption of normal home life and family control, due to the fact that many women and mothers are engaged in war and defense work, working in industry and the like. Children and youth are being left more to their own devices with less supervision from their parents. These conditions, together with the weakening of moral restraints which inevitably accompany war and its atmosphere, make fertile ground for the growth of crime and vice among the young.

This situation reveals too how feeble are many of the common restraints which keep children and youth in the paths of rectitude. It underlines once more how essential it is that children have religious training as the foundation for their moral growth and conduct. The fear of God is the beginning of morals as well as wisdom. The moral standards of children and youth, if they are well undergirded with religious faith, can withstand the shock of the war psychology and its moral devastation far better than those which lack this essential foundation.

Furthermore, the moral life and behavior of young people is stabilized, if they are connected with homes and with a community of people of faith, people who teach that war is itself morally wrong and who for religious reasons do not join or participate in the destruction which war involves. In such a group moral and ethical standards are held consistently—destroying life and property is not sometimes right and sometimes wrong—with the result that children and young people escape the moral confusion which participation in war involves.

The meager results derived from the moral instruction and training which most people receive between wars are largely swept away when the older generation periodically sets aside the elementary moral principles in order to carry out an all-out war of destruction. The moral devastation which inevitably accompanies war is a renewed challenge to nonresistant Christians to teach by precept and example against war and all its works, and further to instill in children and youth the essential religious foundation for the moral standards of conduct which God requires of them.

REALM OF THE MEEK

'Twas on a day of route they girded Me about
They wounded all my brow, and they smote me through the side;
My hand held no sword when I met their armed horde,
And the conqueror fell down and the Conquered bruised his pride.
What is this, unheard before, that the Unarmed make war,
And the Slain hath the gain, and the victor hath the rout?

Anon.

BRIEF ITEMS

The C.P.S. program is expanding rapidly. The latest published statistics were as of Sept. 30, 1942, at which time there were 4,493 men in Civilian Public Service. In November it was estimated that men are arriving in the camps at about the rate of six hundred a month. Classified by denominations, the highest ranking groups are these:

Mennonite	1,797
Church of the Brethren	544
Methodist	369
Friends	324
Non-affiliated	259
Jehovah's Witnesses	123
Presbyterian (U.S.A.)	102
Congregational & Christian	96
Baptist (Northern)	85
Church of Christ	68
Catholic	65
War Resisters	62
Evangelical and Reformed	55
Episcopal	47
Disciples of Christ	40

Members of the historic peace churches total 2,665, or fifty-nine per cent of the entire group.

A number of the C.P.S. camps have been issuing small camp papers at regular intervals in mimeographed form. Each one is produced by a staff from among the campees themselves and their product in this line is valuable. The papers contain news and information of the camp itself, some expressions of opinion on subjects related to the stand the young men have taken against military service, and other valuable matters. Among the papers that have been coming out regularly for some time from Mennonite camps are the following: **The Olive Branch,** Grottoes, Virginia; **Peace Sentinel,** Medaryville, Indiana; **Pike View Peace News,** Colorado Springs, Colo.; **Whispering Pines,** Marietta, Ohio; **The Olive Branch,** Denison, Iowa; **High Sierra Vistas,** North Fork, Calif.; **Howard Nursery News,** Howard, Pa. The subscription price of these papers runs about seventy-five cents to a dollar a year.

The Reporter is a periodical that has recently appeared. The fifth issue is dated Nov. 15, 1942. It is to be published bi-weekly in the future by the National Service Board for Religious Objectors, with headquarters address, P. O. Box 1636, Washington, D. C. The subscription price is one dollar and fifty cents for a year. This paper is devoted almost entirely to reporting news and information regarding the Civilian Public Service camps maintained for the drafted men who for religious reasons of conscience do not take up service in the armed forces of the nation. The information covers all the C.P.S. camps operated by the several agencies, American Friends Service Committee, Mennonite Central Committee, Brethren Service Committee, Association of Catholic Conscientious Objectors.

There is presented in this paper a wealth of interesting information regarding the varied phases of the C.P.S. program. One finds information about the N.S.B.R.O. organization itself, about new projects being opened, reports of the meetings and work of the various councils and committees connected with the N.S.B.R.O., a directory of 67 C.P.S. camps, news of the transfers of assignees from one camp to another, and of the men discharged from the camps for various reasons, along with other notes and items of interest relating to the extensive and expanding program which is developing, a unique program and perhaps the first of its kind in history. Many persons will doubtless be interested sufficiently in the C.P.S. work to subscribe regularly for **The Reporter.**

BOOK REVIEW

"Shall the Sword Devour Forever?" by M. B. Gardner, P. O. Box 4456, Philadelphia, Pa., 1942. Published in two editions: complete edition (64 pages), 25 cents each, five for one dollar; abridged edition (33 pages), 10 cents each, one dollar per dozen.

The booklet, according to the author's statement, was prepared in answer to the tract

"Should a Christian Go to War?" written by a well-known Bible teacher and widely publicized by a well-known religious periodical within the past year.

The author takes up a number of the points of the tract in question and answers them in an effective way. He takes his stand without qualification in favor of Biblical nonresistance and also against participation in political government on the part of Christians. The style of the booklet is rather profuse and wordy, but is enlivened by an earnest purpose and a genuine zeal for the truth of God's Word.

I believe that one reason why many people do not think soil conservation is of national importance is because it is not as dramatic, colorful, and momentarily exciting as some other forms of national service. Viewed from a long-time point of view, which is always God's view, soil conservation is not only nationally important, it is divinely important. To preserve millions of acres of fertile soil from becoming barren desert lands, as has happened in the ancient Tigris and the Euphrates valleys, in China and in North Africa, and in various areas in America, is indeed important. It is preserving the soil that man may till it, that he may prosper and replenish it, that he may make a garden out of it, that seems to have been God's purpose for man from the beginning.—J. Winfield Fretz, in **The Mennonite,** Vol. lvii, page 5.

ON DRESS (*Continued from page* 828)

Sixthly, the putting on of costly apparel is directly opposite to what the apostle terms the "hidden man of the heart;" that is, to the whole image of God wherein we were created, and which is stamped anew upon the heart of every Christian believer—opposite to the mind which was in Christ Jesus and the whole outward adorning, the whole inward work of the spirit stands still, or rather goes back, though by very gentle and almost imperceptible degrees. Instead of growing more heavenly-minded, if you once had fellowship with the Father and the Son, it now gradually declines, and you insensibly sink deeper and deeper into the spirit of the world, into foolish and hurtful desires and groveling appetites. All these evils and a thousand more spring from that one root—indulging yourself in costly apparel. . . .

You answer, "Why, universal custom is against me; and I know not how to stem the mighty torrent! Not only the profane but the religious world run violently the other way. Look into, I do not say, the theaters, but the churches, nay, and the meetings of every denomination (except a few old-fashioned Quakers, or the people called Moravians); look into the congregations, in London or elsewhere, of those that are styled Gospel-ministers; look into Northampton Chapel, yea, into the tabernacle or the chapel in Tottenham Court Road; nay, look into the chapel in West Street or that in the City Road; look at the very people that can afford it (I can hardly refrain from doing them the honor of naming their names) as fashionably adorned as those of the same rank in other places?"

This is a melancholy truth. I am ashamed of it, but I know not how to help it. I call heaven and earth to witness this day, that it is not my fault. The trumpet has not given an uncertain sound for near fifty years last past. O God! thou knowest I have borne a clear and a faithful testimony. In print, in preaching, in meeting the Society I have not shunned to declare the whole counsel of God. I am therefore clear of the blood of those that will not hear. It lies upon their own head. . .

I conjure you all who have any regard for me, show me before I go hence that I have not labored, even in this respect in vain for near half a century. Let me see before I die a Methodist congregation full as plain dressed as a Quaker congregation. Only be more consistent with yourselves. Let your dress be cheap as well as plain. Otherwise you do but trifle with God and me, and your own souls. I pray, let there be no costly silks among you, how grave soever they may be. Let there be no Quaker-linen, proverbially so-called for their exquisite fineness, no Brussels lace, no elephantine hats or bonnets, those scandals of female modesty. Be all of a piece, dressed from head to foot as persons professing godliness, professing to do everything small and great with the single view of pleasing God. . .

If I Could Shut the Gate

John Hall

If I could shut the gate against my thoughts
And keep out sorrow from this room within,
Or memory could cancel all the notes
Of my misdeeds, and I unthink my sin:
How free, how clear, how clean my soul should lie,
Discharged of such a loathsome company!

Or were there other rooms without my heart
That did not to my conscience join so near,
Where I might lodge the thoughts of sin apart
That I might not their clamorous crying hear,
What peace, what joy, what ease should I possess,
Freed from their horrors that my soul oppress!

But, O my Saviour, Who my refuge art,
Let Thy dear mercies stand 'twixt them and me,
And be the wall to separate my heart
So that I may at length repose me free;
That peace, and joy, and rest may be within,
And I remain divided from my sin.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, DEC. 24, 1942 (Herald of Truth Established 1864) No. 39

EDITORIAL

"Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

——o——

From one of the publications that comes to our office we copy this sentence: "'Peace on earth, good will to men' is the thing needed when final world victory is announced." To this we would like to add two comments: (1) "Peace on earth, good will to men," is something needed that should be practiced by the nations on earth RIGHT NOW. (2) What the Church of Christ is hoping and looking for is not "world victory" but the final triumph of Christ over every form of wickedness practiced by the sinful world.

——o——

"Observations."—Under this heading Bro. Oscar Burkholder has a message, found elsewhere in this issue, which every reader should ponder over. It is a thought-provoking article that will appeal to every thoughtful reader. Our brother's travels take him to practically all parts of the brotherhood, and his observations are worthy of our prayerful consideration. Not all of our observers may be agreed upon all points; but, like the noble Bereans, we may "search the scriptures daily," and in the light of God's Word "prove all things; hold fast that which is good."

——o——

"As we have therefore opportunity, let us do good." This is a fruitful time to put this Scriptural precept into practice. Not only during the Christmas holiday season, but throughout the year we should make it a point to live up to our Christian privileges and opportunities. We are living in a needy world, the need apparent at home and abroad. In whatever direction that we look, we have evidence that it is still true that "the harvest truly is great, but the labourers are few." Every Christmas gift should be accompanied with a prayer that the blessings of God may rest upon the gift, upon the giver, and upon the one to whom the gift is given. "As we have therefore opportunity, let us do good."

——o——

As winter is at our door let us remember that each of the seasons of the year brings with it blessings which, if properly appreciated, enrich the life and bring us opportunities that are not found to the same extent in the other seasons. Some people grumble when the wintry storms set in, while others thank the Lord for the opportunities that winter brings with it. For many people it means rest for the body; for others, an opportunity to spend the hours of the evening in Bible study, in Christian fellowship, and in revival meetings, etc. Have you ever noticed that there is more sickness during mild winters than during colder ones? Thank God for the blessings which winter brings, even though there may be people who do not appreciate them as they should. Let us make the most of our opportunities.

TELLING THE GOOD NEWS

There were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: . . . and the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. . . . And . . . they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds.—Luke 2:8-18.

CHRISTMAS DAY

There are three views as to the way this day should be observed: (1) It is a most important and delightful opportunity to exalt the name of Christ, as did the shepherds of Bethlehem and the wise men from the East. (2) It is a vacation from the stern duties and occupations of life, and to have a jolly good time in feasting, pleasure-seeking, and carnal indulgence. (3) Because the Christmas festival is of heathen origin and the time has been made an occasion for sinful indulgence by many people (even including Christian professors) it behooves Christian people to hold aloof from celebrating this day.

Personally, we belong to the first class mentioned. But if we had to choose between the second and third views expressed, we would by all means choose the latter. Here is a rule which should never be violated by Christian people—neither during the Christmas holidays nor on any other occasion: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Certainly this was the attitude that the pious shepherds of Bethlehem must have had when the angel of the Lord brought them this inspiring message: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord." This was the prelude to a still more thrilling message by the heavenly host, saying, "Glory to God in the highest, and on earth peace, good will toward men." No wonder that they, after they had with their own eyes beheld the infant King lying in a manger, joyfully and reverently "made known abroad the saying which was

told them concerning the child."

Equally inspiring is the thrilling story which Matthew relates concerning the visit of the wise men from the East. Seeing the Star of prophecy, they traveled to Jerusalem and wondered, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

In these two recorded incidents we have a true picture as to what should be our emotions and attitude every time the day comes around that is kept in memory of our Saviour's coming to earth. When the soul is filled with worship and admiration for the "King of the Jews" there is no room for pleasure in carnal feasting or fleshly indulgence of any kind. This kind of feeling brings "joy unspeakable and full of glory" to the worshipful child of God. And with this kind of feeling welling up from the soul during the Christmas holidays, it helps us to live in a similar frame of mind and heart the rest of the year.

Elsewhere in this issue will be found a number of helpful messages from a number of others, writing on the same theme.

"Good Tidings of Great Joy"

PEACE ON EARTH, GOOD WILL TO MEN

In Bethlehem's manger,
Behold Him, a stranger,
Weak, helpless, unconscious of watchers around;
In lowliest station;
The Prince of Salvation
Mid the beast of the stall on this morning is found.

But the angels are singing,
And Heaven is ringing
With "Glory to God and peace upon earth!"
For that Infant so lowly
Is God the all holy,
And the spheres are declaring His wonderful birth.

Then let us adore Him,
And fall down before Him,
As again "the glad tidings of joy" we recall;
Let us bring forth our treasure,
And give without measure
To Him who has given Himself to us all.

Still more, let us tender
In loving surrender
Ourselves, body, soul, and spirit, complete;
Yea, Lord, we confess Thee,
We praise Thee, we bless Thee,
Our Jesus, our God, as we kneel at Thy feet.

—Selected.

THE COMFORT OF BETHLEHEM

By J. C. Clemens

In the midst of barbaric "wars and rumours of wars," we find relief in the little town of Bethlehem. Hear the heavenly refrain: "On earth peace, good will toward men." Nineteen hundred years ago the world was groping in darkness, and ignorance, when the glory of the Lord shone round about the humble shepherds, "And the cities that sat in darkness have seen a great light." In one generation the "good news" reached the ends of the earth.

World conditions seem equally dark today. A recurrence of the spreading of the "good tidings" is imperative if this earth is to survive. May the Church rise to her responsibilities and illuminate and cheer this dark and sin-sick world, so it may again find the comfort at Bethlehem. "Let us now go even unto Bethlehem." Lansdale, Pa.

OUR SAVIOUR, LORD, AND KING

(Psalm 45—Luke 2)

By Bettie M. Keener

Come forth, Thou youthful King. Come out from Thy ivory palaces, with the smell of myrrh and Aloes upon Thy garments. Come to this earth, full of stables, where men have turned Thy gifts of purity and simplicity into idols and are worshiping the work of their own hands. Fathers bow down to their god, Mammon, and mothers bring their children to the shrine of vanity and, like Eve, cover them with a fig leaf and feed them with the sweets of having their own ways unrestrained. Come, in Thy majesty and meekness, into our hearts and cleanse us from all "filthiness of the flesh and spirit, perfecting holiness in the fear of God." Then shall we be all glorious within and worship Thee, as did the humble shepherds, praising and glorifying Thy great and holy name.

Singers Glen, Va.

OUR LEGACY OF PEACE

By J. R. Shank

It matters little what our standing with the world and its princes may be, or what they think of our ways of life, so long as the thing uppermost in our hearts is that we be in possession of peace with God and with our Lord Jesus Christ. At best, the peace which the world gives is for expediency and selfish advantage. But the peace which comes to us through the gift of God's dear Son is a purely benevolent and unselfish peace which is not dependent upon the turn of circumstances in which we may be found. John 16:33.

Our Redeemer, at the right hand of God, has left us a legacy of peace (Jno. 14:27) which can not be taken away by any man or power in the world. Jno. 16:22; I Pet. 1:6-9. This peace is within our hearts (Phil. 4:6, 7) and enables us to express it in our relationship with the people about us. Heb. 12:14; Rom. 12:17-21; Matt. 5:43-48. This is Christ's message to His disciples: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (Jno. 14:27).

Versailles, Mo.

GOD'S "UNSPEAKABLE GIFT"

By Amos Gingerich

"Unto you is born . . . a Saviour."

The heavenly host sings, "Glory to God in the highest" and well they may, for the coming of the Messiah was an event of far-reaching importance. The salvation which He came to bring was (and is) more precious, more potent, more needful, more effective for good than all others—a thousand times more.

Why should not we, in our homes and in our places of worship, stop one day and sing with the heavenly host, "Glory to God?" and speak with the just and devout Simeon of the meaning and effect of His birth? and, with the prophetess Anna, give thanks and praises to God? and speak of Him to all who look for redemption?

Christmas should be to us a day of rejoicing because of God's "unspeakable Gift." To the Christian it should be a day of spiritual feasting and holy edification—joy in the Lord rather than merry-making and frivolity, or even extravagance and dissipation, as is all too common in this present evil day. "If we live in the Spirit, let us also walk in the Spirit."

May our Christmas "cheer" be the joy of the redeemed, which comes from hearts attuned to song by the Holy Ghost "shed abroad in our hearts," and not akin to that which is characterized in Scripture as "earthly, sensual, devilish."

Williamsburg, Iowa.

CHRISTMAS NIGHT

By Warren Long

Seems to Me

"Seems to me the stars shine brighter,
Christmas night;
Seems to me the snow lies whiter,
Christmas night;
That the solemn trees stand straighter,
And the frosty moon sets later,
And the hush is stiller, greater,
Christmas night.

"Seems to me sad things are fewer
Christmas night;
Seems to me glad things are truer
Christmas night;
Seems to me the bells ring clearer
From their steeples, louder, nearer;
Seems to me the whole world's dearer
Christmas night."

(Unidentified.)

This would be a much better world to live in if all nations at least felt the spirit of the above poem. The Christian Church would be richer in spiritual

life if she lived more fully the message of Christmas Night. The poem said, "Seems to me the whole world's dearer Christmas night," and a Christian sister once prayed, "Lord, give us a greater love for lost souls." Is the world dearer? the teeming masses of lost souls. are they precious to us because of Christmas Night?

On Christmas night the Angels sang. Shall we listen to the message in their song this Christmas season? LISTEN! LISTEN!

"Glory to God in the highest,
And on the earth peace—"
Among men in whom He is "well pleased."

Who was their audience? Not the king of the land, not the city dweller, not the merchant, not the industrialist, not the wise men (although they were probably qualified to say whether the angels had cultured voices or not). Only shepherds composed the audience, and they heard the song as a message. Every song has a message—how sad that we seldom sing or hear a song for its message.

What was the song? "Glory to God in the highest," or in the highest heavens. That is the very aim of Christmas. It is the purpose of the Christian. "And on the earth peace." This is the practice of Christmas and of the Christian, among men in whom He is well pleased —the result of Christmas, the beauty of the Christian life.

The angelic choir's choral brought rich rewards to that listening audience. Those shepherds went to seek Jesus. They went immediately and found Him. They worshiped Him. They shared their experience with others. They truly were thrilled as they stood under a singing sky that night and listened to the announcement of the birth of the Saviour come to them on wings of music. They were men of good will and filled with peace as they walked from the Manger Crib on that Holy Night.

"But if a sleeping Baby now lay
Within a manger filled with hay,
And God's Choir points out the way,
Would I believe; would I obey?"

Peoria, Illinois.

—o—

"FEAR NOT"

By Lina Z. Ressler

These days, when we hear over and over the Christmas story, perhaps we can realize in a very small way the condition of the world previous to the time when the Saviour of the lost world was born. Others may tell of the great problems confronting the wise and the great of earth. Others may figure seasons and dates, but just now, for a little while, we want to look at a few things that may have special meaning for you and me today.

There is meaning in the humble carpenter and his virgin wife. Our hearts are touched as we see them refused admittance to the Inn. We might have missed a lovely bit of tender sympathy if there had been plenty of room among the rich and the great for Joseph and Mary, and later for the Saviour King. There was no room then, and there has been little enough of room for Him anywhere since. Perhaps even now, in our hurried Christmas preparation, we have scant room for Him in all His wondrous love and helpfulness.

There were only a few people interested on that wondrous morning. In the little stable a holy hush must have been present. The rest of the world went on as usual, and the shepherds watched their flocks; some pacing the "beat" while the others slept. To these humble, pious shepherds, a time like this, God sent the announcement by way of His own messenger, the most wonderful news this world had ever known.

We might quibble about the time. We might spend hours gathering figures among the prophets of old. These all might take much of our time. What we want is the fact, the wonderful news of "a Saviour, which is Christ the Lord." This is the Christmas message for us now. There is fear in the world, now; a dreadful fear of we know not what.

How like a benediction comes the message: "Fear not; for, behold, I bring you good tidings of great joy." Then the angel goes on to say, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." I am afraid many of the great and mighty of this world have never really heard the angel's message. If they had, there would be more of good will than we now have.

So let us sing the dear old carols, sing them while we are baking the Christmas cookies, and be sure to let the children have a share in the spreading of good will.

Teach the same old carols, the same old sweet songs we sang when we got into Mother's way in our eagerness to help when we were small. "Fear not," the sweet words of assurance are with us today. Let us keep bright and fresh the real Christmas spirit of "On earth peace, good will toward men."

Scottdale, Pa.

—o—

THE INCARNATION OF CHRIST

By W. H. Benner

Approaching the time when we again expect to celebrate the advent of Christ, we note that the world celebrates this event from a commercialisic viewpoint while the Christian celebrates it as a divine decree.

The coming One was foretold in Gen. 3:15. After our first parents sinned, the universal curse was pronounced upon them. Gen. 3:16-19. That they were deeply grieved, and repented of their sin is indicated by that which bordered on an exclamatory statement regarding Eve's firstborn; "I have gotten a man from the Lord."

This is the head-bruiser the Lord God promised to remove and exterminate this great curse that we have brought upon ourselves and all creation. Rom. 8:22. This is now He who will destroy the works of the devil. I Jno. 3:8. The belief of Adam and Eve was in perfect harmony with that of Lamech, the father of Noah, who said, "This same [Noah] shall comfort us concerning our work and toil of our hands, because of the ground which the Lord has cursed."

These ancient saints were perfectly right in their belief and doctrine, but they were far wrong as to when it should occur. The blood stream of the promised One again appears in and to Abraham, Isaac, and Jacob. "The Sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10).

This promise again appears in Num. 24:17, 18, and is verified in Heb. 1:8. Job was enthused by the promise of the Redeemer, not only in the latter days of his life (as some assert) but the latter day upon the earth.

The promise becomes brighter and brighter in Isa. 7:14 and Isa. 9:6, 7: "The people that walked in darkness have seen a great light." Isaiah speaks as if this great event had already taken place, and yet it was delayed over seven hundred years.

Why the saints of old were held in suspense so long is beyond our conception. We know that in due time the coming One (the Seed of the woman) was born of the virgin as indicated above. Isa. 7:14.

There is no doctrine of the Bible so strongly attacked and assailed by the higher critics as is the doctrine of the incarnation of Christ. Some years ago we were invited to visit relatives in a large city. This family consisted of husband and wife and five children and the mother of the wife. They were all of Mennonite descent, but they were members of a large, popular church. The husband was a very highly educated man and of bright intellect, had the oversight of five hundred students, and was the author and publisher of a book, "The Story of the Bible." After dinner he invited us to his study room. Our conversation led along current events, the signs of the times, and concerning Christian beliefs. He asked, "Do you Mennonites hold and teach as a tenet of your faith the doctrine of the incarnation as essential to salvation?" He regarded it as a "nonessential" in reference to our salvation. I said, "All **scripture** is given by inspiration of God, and is **profitable.**" We teach that the Bible has no nonessentials. If we slip on this point we will soon slip on the doc-

trine of the divinity of Christ. The holiness of God is so great that fallen man could not approach God. Therefore "the Word was made flesh" and the Son of God took upon Himself the form of a servant, that He could associate with men, and by giving Himself as a sacrifice reconcile man to God.

In Menno Simons' Life and Labors and Teachings, by John Horsch, he devotes seven pages (146-152) to this doctrine. After long debates with his opponents he calls it a "mystery" (P. 152). Nevertheless he believes it (P. 148) and with great earnestness defends it. The most learned student of the Word cannot explain the supernatural conception and birth of Christ. If one could describe a miracle, the miracle would immediately disappear.

David said, "In sin did my mother conceive me." The fact that a daughter of Adam (Mary) gave birth to a son who was born without sin is a supernatural event. Thousands of agnostics stumble at this doctrine because they cannot understand and describe how the human and the divine can exist in one person (the God-man) born of a woman. This supernatural event cannot be conceived or described in all the volumes that have ever been written, but it was in the master mind of God before the foundation of the world.

Lititz, Pa.

—o—

THE BIRTH OF JESUS

By J. Y. Hooley

Why do some people say that Christ was born of God before all ages, when we have no such record in the Word of God? The apostle Peter tells us that Christ "verily was foreordained before the foundation of the world" (I Pet. 1:20); but the foreordination was not fulfilled until four thousand years after the creation of the world. And He was not born in heaven, but on earth; and He ascended to heaven after His death and resurrection. The Bible gives us a clear record on this point.

God said (Isa. 7:14), "The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." The Bible also tells where He should be born: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Mic. 5:2—read also Matt. 2:1-6). In the fullness of time, a decree having gone forth from Caesar Augustus that all the world should be taxed, Joseph and Mary went to their native town, of Bethlehem, and while they were there Jesus was born. This miraculous birth was made known by the angel of the Lord to the pious shepherds of Bethlehem, saying, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:8-14).

The apostles all testify concerning the birth of Christ. How then could He have been born before all the ages? "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree on earth. If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life" (I Jno. 5:7-12).

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. . . .

(Continued on page 845)

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Why don't you vote?

Paul, a Roman citizen by birth, claimed the right of appeal to Caesar for justice, but we have no record that he had any opportunity to vote, or to hold a governmental office to which he would have been entitled as a citizen. Jesus was the "King of the Jews," but He said, "My kingdom is not of this world." Every child born in any principality is a citizen by birth. The fact of citizenship bestows certain rights and privileges—the franchise and holding of office. The duty of "tribute, custom, fear and honor," is required of citizen and alien alike. Rom. 13. Voting is a privilege; it is not a compulsory obligation like the paying of taxes. There are many citizens who never vote. The use of the franchise does not obligate one to military service, and the refraining from the use of the franchise does not free one from any regulations made by the government. The highest honors may be paid to the government under which we live by fulfilling our Christian duties of prayer for the rulers, honor for the authorities, giving customs and paying tributes and endeavoring to bring about those conditions in which all may "lead a quiet and peaceable life in all godliness and honesty."

—S. F. C.

The strongest reason we have heard why nonresistant people should hold aloof from political campaigns and elections is the fact that the sword is behind the ballot. Years ago we heard a nonresistant man give this experience: "When I was a young man I voted for Lincoln. Not long after this I was drafted for military service. There being a law requiring the payment of a fine of $300 for all nonresistant people who refused military service, I paid my fine. But I made up my mind that hereafter, when I went to the polls to vote for a man for President I would vote with the intention of helping him out in case he got into trouble." It was a logical conclusion. Taking part in political elections involves the responsibility of taking part in the enforcement of laws enacted by the officials whom we helped put into office.—Ed.

—o—

Please explain the deacon's office.

The meaning of the word "Deacon" is taken from the two words in the text Acts 6:4, 5,—Administrations,—Diakonia, and Serve,—Diakonien. The deacon then is a server. The service is the origin of his title. The duty of the men chosen to serve was that of assisting the apostles, or those who were given to the teaching of the Word and to prayer for the spiritual good of the believers. The same is true of the deacons in their ministry among us today. Whatever they can do or are assigned to do in aid to the ministers or bishops is the service of the deacon. The work of the deacons, Philip and Stephen, also consisted of preaching the Word when necessity or occasion required. Philip was a refugee in Samaria, Acts 8:4, 5. There he preached the Word, and continued in the desert. Stephen was not called to preach, but his gifts enabled him to do so. These gifts were used of the Lord. The deacon's first work was that of service in assistance to the ministers of the Word. His second duty was that of witnessing where occasion required.

1. The deacon's part in Sunday worship would coincide with I Tim. 3:9, in which is implied his use of the Word in testimony.

2. The duties of a deacon in the congregation would agree with Acts 6:4, 5, that of caring for the needs of the poor, and the funds associated with such care, and also with that implied in I Tim. 3:10-12, caring for the life and order of the Church and assisting in the testmony of the Word. —S. F. C.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

City Missions

JOHNSTOWN, PENNA.

(Mennonite Gospel Mission)

A friendly Greeting to our many Friends:—We are reminded of the words of the psalmist, "O Lord, our Lord, how excellent is thy name in all the earth!" While living in the West, folks who accepted the Lord as their Saviour would say time and again after having peace with God, "How wonderful it has been to accept Jesus." This we find true here in Johnstown. We believe it to be true to all believing people the world over.

While we have thought of His greatness, we are also reminded of how God moves in mysterious ways, His wonders to perform in the salvation of lost souls.

Sometime ago, in our weekly visit to the hospital, a Mexican whom I had met in the summer had been admitted after having met with a painful accident at the Bethlehem Steel Works. His chest was crushed. His wife was watching very closely by his side. I recommended Jesus to him, after having asked him if I could ask Jesus about his pain. He was a Catholic, but he nodded his approval. He is now at home, and told a friend that after that prayer he had no more pain. A few hours later the doctor came in and inquired of the man as to how he was. He answered, "I have no pain." The doctor replied, "I don't believe it." How wonderful to have such a Christ to offer to humanity a remedy such as the world has no equal.

Communion was served to the members of the Mission at a very impressive service on Sunday afternoon, Nov. 15, in charge of Bishop James Saylor. Bishop Wingard, ministers, and deacons of the Johnstown District also assisted in this service.

In the evening of the same day a program was rendered by a Gospel team, comprised of six members, from the Eastern Mennonite School, Harrisonburg, Va. The program was appreciated by a full house, all sitting room being occupied.

Lately we had a call in another section of the city for Bible teaching among a number of non-Christians. This was begun by a study of the life of Christ, and makes our second cottage meeting each week in homes for Bible study, with one evening each week for prayer service. There is also a demand for home department work, which has grown until we now have 25 homes on our list.

Sunday evening, Dec. 6, a young man said before the evening service, "I want to be a Christian." I know heaven rejoiced in the sincere surrender of this young man to Christ.

At a recent meeting of the Local Board it was decided to put on a Christmas program and a good-will dinner, so that the attendants and the Board members might become better acquainted with each other. It was felt that this might prove of value to the work here in the city.

We also expect to distribute several Christmas baskets. Your help in these Christmas endeavors will be appreciated. Jesus came to bring peace on earth, good will toward men. Will you assist by means, and above all by prayer?

As ever, we are here in the interest of the lost souls of men in Johnstown. Pray for us.

I. S. Mast.

KANSAS CITY, KANSAS

(Mennonite Gospel Missions)

(Extracts from a letter by the superintendent to the supporters of the Mission.—Editor.)

Greetings of Love in Jesus' dear Name:—Another year has rolled by, bringing us that much nearer to our eternal destiny and leaving us one year less in which to work while it is day.

The past year has again brought changes to the Kansas City Mission. Through the homegoing of another one of our leaders, Bro. Wm. M. Smith, the responsibility of this work has been placed upon others, and we realize anew our need of the sufficiency of God's grace.

The Mission Home has been moved from the Farrow Avenue address to R.2-46th & Powell, Kansas City, Kansas, which is in the Argentine district within a mile of the church.

Oct. 4, Bro. Samuel B. Nafziger was ordained to the office of deacon.

The week day Bible school is an open door of opportunity to sow the precious seed into fertile soil of young and tender hearts. This work is in its 21st year in Kansas City and the 18th year for the Mission. Each Wednesday the boys and girls are dismissed for one period from the grade school across the street from the church to be taught the Word of God. Our present enrollment is 109 pupils with nine teachers.

Summer Bible Schools were conducted at all three of our places of worship.

In spite of the present seeming easy flow of money, there are still in many homes neglected children and the aged. To such, the bread from Heaven can be left along with food and clothing.

There have been a number of inquiries from observers as to our way of Christian life as Mennonites. In a measure it reminds us of the condition mentioned in Zech. 8:23. We long that our testimony may become more effective, so that this may become increasingly true and that, to His glory, souls may be gathered in and saints encouraged.

We keenly appreciate the splendid way that the sewing circles have been supplying clothing and bedding; also for the food sent in and for funds with which to carry on the work.

We earnestly solicit a continued interest in your prayers to the end that our lives and our efforts may be such that God may be pleased to bless and use all these agencies to the furtherance of His cause and kingdom in this part of His great vineyard.

Visitors are always an encouragement and we heartily invite any who can, to stop with us as occasion offers.

Dec. 15, 1942. Edward Yoder.

POTTSTOWN, PENNA.

Greetings to all in Jesus' Name:—"The Lord hath done great things for us, whereof we are glad." July 20-31, we had the opportunity of conducting Bible school for both children and adults. Attendance was very good. The interest manifest was appreciated by the workers. The Word was sown in the hearts of many boys and girls. May the Lord bless His Word in our lives to much fruit-bearing for His honor and glory.

Our Sunday school attendance is not quite as good as it had been in times past. We hope this may change for the better soon.

Nov. 6, we had baptismal and preparatory services. Two young people were received into fellowship. May the Lord lead them into paths of righteousness for His name's sake.

Sunday following we partook of the communion, and again had our minds refreshed on the great love of God through Christ Jesus our Lord. May we be faithful until He comes.

Pray for the work and workers that the harvest might be gathered in. Come and visit the Mission whenever you can, as your presence and helping hand are very valuable in the work, and an inspiration to the brotherhood here. We wish to all a happy New Year.

The Workers,
Dec. 15, 1942. Per Arthur G. Kolb.

—o—

Relief Notes

Mennonite Clothing Donations for Needy Londoners

In the distribution of clothing in England our workers give in a variety of ways. Some clothing goes to individual persons and families whom they deem to be needy; some is given to children who are brought to the clothing depot. Still another way of distribution is the giving of clothing to the individual churches for apportioning to their own needy members.

Upon receiving some layettes and quilts from the Mennonite Clothing Depot, the minister of a large Congregational Church in London (Trinity Church, Poplar) writes:

"There is a great deal of poverty in this district, and the needs of our people have been aggravated by severe bombing. . . . The layettes are far superior to anything we have ever been able to give before. And the quilts are peculiarly precious as representing the work of your own hands. God bless you all; this gift is a heartening expression of our fellowship in Christ.

Sincerely yours,
Alan Balding."

Expenditures for Relief During Fiscal Year of 1941-1942

During the fiscal year of 1941-1942 the Mennonite Central Committee spent the following for relief work in the various countries:

(Continued on last page)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

CHRISTMAS JOY

By Gideon Moyer, Jr.

Christmas is a joyful day,
Viewed in many a different way;
To me the most outstanding view
Is the birthday of our Saviour true.

Some find delight in the Christmas tree
Which in these days so much we see;
And people stay up very late
To erect it and to decorate.

To some the greetings seem to be
The joyful aspect that they see,
But if they have no deeper thought,
We fear their joy will come to naught.

Feasting to some makes glad the day;
Some treasure the gifts that come their way;
Such things they fix their minds upon,
But give no thought to God's dear Son.

Perhaps there's many a girl and boy
Who has another cause for joy;
In looking to Santa their gifts to bring
They neglect the birthday of the King.

They never learn to know the worth
Of celebrating the Saviour's birth—
Through prayer and praise and joyful song,
Each time that Christmas comes along.

Yes, in this so-called Christian land
There are opportunities on every hand
To tell to others the wondrous story
How Jesus came to earth from glory,

Was born in the city of Bethlehem,
The Lamb of God, the Priceless Gem,
Who came to die upon the tree
For sinners such as you and me.

So may we on this Christmastide
Just throw our hearts' doors open wide,
And let the blessed Saviour in;
He'll cleanse and save us from all sin.

Then when our life on earth is o'er,
We'll meet upon the golden shore;
We'll need no "Merry Christmas" there,
For we'll have joy beyond compare.

Pipersville, Pa.

—o—

MEDITATIONS ON THE FIRST CHRISTMAS

By J. D. Mininger

(A former tract. Now reprinted because it is still a live message.)

Text: And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord (Luke 2:10, 11).

As we meditate upon the first Christmas, the following are among the precious truths that come into our minds:

Christ in Prophecy

Although Washington and Lincoln are outstanding men in history, who ever read anything about them before they were born? Yet holy men of God prophesied in detail the manner and the place of the birth of Jesus Christ centuries before He was born. One of the many undeniable proofs that the Christ of Bethlehem is the Messiah of the Old Testament is the fulfillment of these prophecies.

Mary and Gabriel

"Be it unto me according to thy word" (Luke 1:38). What a beautiful example of faith! Here Gabriel the God-sent messenger (Luke 1:26) assured Mary that she was to be honored of God as no other woman ever was. Though humanly unbelievable that she should be thus honored of God, she replied by saying, "Be it unto me according to thy word." To thus take God at His word honors Him. That is what Paul did when he said, "I believe God that it shall be even as it was told me" (Acts 27:25). Let us believe God although men should prove untrue (Rom. 3:2), and thus "pave the way before us with the promises of God."

Mary and the Holy Ghost

"The Holy Ghost shall come upon thee and the power of the highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the Son of God" (Luke 1:33). "She was found with child of the Holy Ghost" (Matt. 1:18). "That which is conceived of her is of the Holy Ghost" (Matt. 1:20). These scriptures clearly show that Jesus Christ was born of the virgin Mary without an earthly father, but conceived of the Holy Ghost.

When the Shepherds Received a Revelation from the Glory World

"And there were in the same country shepherds abiding in the fields keeping watch over their flocks by night. And lo, the angel of the Lord came upon them and the glory of the Lord shone round about them" (Luke 2:8, 9). It is noticeable here that this heavenly revelation was not given to the D.D.'s and LL.D.'s of that day, but to the shepherds who were busy with a humble task. It is true today that "the secret of the Lord is with them that fear him." "Unto the upright there arises light in the darkness" (Psa. 112:4).

A Saviour Born

"For unto you is born . . . a SAVIOUR." "Thou shalt call his name Jesus, for he shall SAVE his people from their sins." Since the day of Eve's transgression, the world's greatest need had been a Saviour. This need is gloriously met in the Person of Jesus Christ.

A King in a Manger

"And she laid him in a manger because there was no room for them in the inn" (Luke 2:7). This earth was created by Him and for Him. In heaven He was used to the worship of angels and saints, but here there is "no room." How unutterably sad! How true a picture of world conditions today! Too many instances of Christmas without Christ. Time and room for sin, self, and luxuries, but Christ crowded out.

A Hallelujah Chorus in the Skies

"And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest and on earth peace, good will toward men" (Luke 2:13, 14). This is one of the many suggestions in the Word of God that there will be an abundance of soul-satisfying music in the Glory World.

Seeking Jesus

"There came wise men from the East . . . saying, Where is he that is born king of the Jews?" These men were rightly called "wise men." That person is wise today who wholeheartedly seeks the Lord. He will be found of such. "He is a rewarder of them that diligently seek him" (Heb. 11:6). There is such a thing as having found Him and losing Him again; such a thing as supposing He is with us, but in reality is not.

To "Us"

"For unto you is born a Saviour." A woman in a certain hospital relinquished all claim to her babe. It was born unto her; it had a right to her heart, her affection, her care, her home; but she got rid of it. This Christ-child is born to us. We cannot wash our hands in innocency and say, "We have nothing to do with Him." What shall we do with Christ that is born unto us? Upon our answer to that question depends what He will do with us.

The Shepherds as God-glorifying Missionaries

"And when they had seen it, they made known abroad the saying which was told them concerning this child" (Luke 2:17). "And the shepherds returned, praising and glorifying God." Like Peter and John, they could not keep the good news to themselves. "We cannot but speak the things which we have both seen and heard."

The Guiding Star

"And lo the star which they saw in the East went before them, till it came and stood over where the young child was" (Matt. 2:9). Like this star, the Word of God points us to the Lord Jesus. Are we following it?

(Continued on page 843)

Sunday School Lesson

Theme for the Quarter: Studies in the Gospel of John

I. THE GLORY OF THE SON OF GOD

Lesson for Jan. 3, 1943.—John 1:1-14.

Golden Text.—And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.—John 1:14.

Introductory.—A rich spiritual feast is in store for those attending Sunday school regularly during this quarter. John, "the disciple whom Jesus loved," was a constant companion of His during His three years in the ministry, and is therefore well qualified to write the Gospel that bears his name. (Read I John 1:1-4.) The present lesson is a fitting introduction to the series of lessons for the quarter. The first sentence in the Old Testament reads, "In the beginning God created the heaven and the earth." The opening sentence in the Gospel of Christ as recorded by the apostle John begins with, "In the beginning was the Word."

Christ the Eternal Word (1-5).—"In the beginning was the Word." The Word, as used in this sentence, means Christ the Son of the living God. It carries with it a recognition of His Deity, who as one with the Father is "from everlasting to everlasting." The human side of Christ the God-man first came to light in Bethlehem, at the time of His birth. The divine side of Him was without beginning or ending. Notice the declaration: "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness." In this we have the divinely inspired writer's introduction to that part of the world that is sincerely seeking after Truth.

The Mission of John the Baptist (6-8).—John the Baptist, a second cousin of Jesus, was the ordained of God to serve as the forerunner of the long promised Messiah who was to bring the Light of truth and salvation into the world. He is the one spoken of by Malachi (3:1) as "the messenger of the covenant," the one sent before to prepare the way for the ministry of the Messiah. John was careful to make it plain, so that no one should mistake John the Baptist for the Christ whose forerunner he was, saying, "He came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light."

Christ the Light, the Creator (9, 10).—Two things are here said about Christ: (1) He was the true Light from heaven. (2) He was divine, as it is said that "in him dwelleth all the fulness of the Godhead bodily." Being one with the Father (as He Himself said, "I and the Father are one"), "the world was made by him." As the Light, He "lighteth every man that cometh into the world." All who are in their childhood innocence are covered by the atoning merits of the blood of Jesus, and it is only as they come to years of accountability that they become responsible for their sins and must seek God's pardoning grace to receive forgiveness and salvation. Three things stand out in this narrative: His love, His holiness, and His power.

Condition of Salvation (11-13).—First, we get a vision of the dark side of humanity. "He came unto his own, and his own received him not." Unbelieving Israel was too deeply steeped in pride and in sin to accept the greatest Friend that humanity ever had. But the people were not all that way. Christ had His faithful followers. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." The grace of God is evident as we are taught that "God so loved the world, that he gave his only begotten Son, that **whosoever believeth** in him should not perish, but have everlasting life." Thank God for His abounding grace. God's condition for salvation is within the reach of all, as it is offered to "whosoever believeth" in Christ as our Saviour and Lord. God's burden for the salvation of fallen man is further manifested in His gracious invitation: "Look unto me and be ye saved, all the ends of the earth." Pass the good news along.

The Incarnation of Jesus (14).—Up to this point we heard more about the divine side of Christ than of His human side. But here we are told that "the Word was made flesh, and dwelt among us." Through Him was not only salvation made manifest, but as a human being He taught us how to live. "I have given you an example," said He on one occasion. That is what He did every day of His life. Perfect as God, He was also perfect as man. Peter reminds us that "we should follow his steps." Through the life and death of Christ our Redeemer, God made it possible for all people to accept Him by faith, to serve Him in the beauty of holiness, and if we are faithful to the end, to live forever. Blessed be His holy name.—K.

Bible Meeting Topic

MY TIMES ARE IN HIS HANDS
Psalm 31

Topic for January 3

MOTTO

"Commit thy way unto the Lord.'

OUTLINE STUDY

I. All Things Are in God's Hands.
1. His Providential overruling.—Acts 14: 15-17; 17:2-28.
2. The breath and life of men.—Dan. 5: 18-23.
3. The good of His saints.—Rom. 8:28.
4. Limiting the devices of the wicked.—Phil. 1:12-17; Gen. 50:20.

II. How He Holds the Times of Saints.
1. He measures our period of life.—Ps. 39:4-6.
2. His eye is upon them for good.—Ps. 33:10-20; 34:15.
3. He cares for the smallest matter.—Matt. 10:29, 30.
4. Ruling in nature.—Ps. 104:5-24.
5. Directing and ordering our steps.—Ps. 37:23-25.
6. He keeps us in time of trouble.—Hab. 3: 17-19; Ps. 91:1-7; 46:1-3.
7. Reserving what is not to be known.—Acts 1:7; Deut. 29:29.
8. Revealing what is for our welfare.—I Pet. 1:10-12.

III. Let Us Trust Him for the Future.
1. Casting all your care upon Him.—I Pet. 5:7; Heb. 13:5, 6; Matt. 6:25-34.
2. Bringing your needs to Him in prayer. —Heb. 4:16.
3. Serving Him in full obedience of heart. —Acts 20:19.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Trust."**
2. Committing the New Year to God.
   a. Obeying His Word.
   b. Being satisfied with our lot in life.
   c. Casting our care upon Him.
   d. Under His protection and love.
      —Like David.
      —Like Elijah fed by raven and from the barrel of meal.
      —Like Elisha at Dothan.
      —Men and women, boys and girls of today.

For Seniors.
1. Passing through the Year with God.
2. Conditions for God's Blessing.
3. God's Power and Faithfulness in Behalf of His Own.

PERSONAL THOUGHT

Is our life confident in God for the future?

SEED THOUGHTS

"My Times are in Thy Hand"

"My times are in Thy hand";
My God, I wish them there;
My life, my friends, my soul, I leave
Entirely to Thy care.

"My times are in Thy hand";
I'll always trust in Thee;
And after death, at Thy right hand
I shall forever be.—Wm. F. Lloyd.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions .....John R. Mumaw
Christian Doctrine .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

MENNONITE PUBLICATION BOARD

Simon Gingerich, Wayland, Iowa, President
H. F. North, Nappanee, Ind., Vice President
O. N. Johns, Canton, Ohio, Secretary
Lewis S. Martin, Harrisonburg, Va., Treasurer
Oscar Burkholder, Breslau, Ont.
J. C. Clemens, Lansdale, Pa.
E. G. Gehman, Harrisonburg, Va.
J. C. Gingerich, Detroit Lakes, Minn.
John H. Gochnauer, Manheim, Pa.
C. L. Graber, Goshen, Ind.
Henry Hershey, Intercourse, Pa.
Amos S. Horst, Akron, Pa.
J. L. Horst, Scottdale, Pa.
Jess Kauffman, Hesston, Kans.
J. Irvin Lehman, Chambersburg, Pa.
A. J. Metzler, Scottdale, Pa.
David D. Miller, Berlin, Ohio
E. E. Miller, Goshen, Ind.
Omar Miller, Molalla, Oreg.
H. B. Ramer, Duchess, Alta.
J. R. Shank, Versailles, Mo.
J. W. Shank, Goshen, Ind.
C. B. Shoemaker, Scottdale, Pa.
S. W. Sommer, Millersburg, Ohio
Milo Stutzman, Kingman, Alta.
Edwin J. Yoder, Topeka, Ind.
O. D. Yoder, Oyster Point, Va.
Harold Zehr, Rantoul, Ill.

COMMITTEES

Executive Committee.—Simon Gingerich, H. F. North, O. N. Johns, Lewis S. Martin, A. J. Metzler, C. B. Shoemaker.

Publishing Committee.—Daniel Kauffman, Chairman; Oscar Burkholder, Secretary; J. L. Stauffer, Paul Erb, J. Paul Graybill, H. A. Diener, J. Irvin Lehman.

Printed in U. S. A.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, DECEMBER 24, 1942

Field Notes

We like the ring of the references made to the Christmas season in the articles and letters appearing elsewhere in this issue.

* * *

Change in Location.—The C.P.S. Camp No. 22, formerly known as Camp Henry, Illinois, has been moved to Idaho, where it has become C.P.S. Camp No. 67, Downey, Idaho.

* * *

An interesting letter from the Mennonite Mission in Hannibal, Mo., reached us too late to find a place in this number. You will have a chance to read it, D. V., in next week's Gospel Herald.

* * *

Jan. 1 is the time set for the beginning of a 3-day Bible Conference at Scottdale, with Bro. Paul Erb, Goshen, Ind., as guest speaker. All interested ones from other congregations are invited to attend.

A PRAYER FOR CHRISTMAS EVE

O Lord, there sit apart in lonely places,
On this, the gladdest night of all the year,
Some stricken ones with sad and weary faces,
To whom the thought of Christmas brings no cheer;—
For these, O Father, our petition hear,
And send the pitying Christ-child very near.

Lord, some sit by lonely hearthstones, sobbing,
Who feel this night all earthly love denied,
Who hear but dirges in the loud bells' throbbing
For loved ones lost who blessed last Christmastide;—
For these, O Father, our petition hear,
And send the loving Christ-child very near.

—Selected by Edna Hershey.

An inspirational song service is to be held at Mellinger's Mennonite Church near Lancaster, Pa., Saturday evening, Dec. 26, at 7:30 P.M., with Bro. Christian K. Lehman in charge. All welcome. M. S. H.

* * *

A brother writes us from Denver, Pa.: "The Bowmansville congregation is to have a series of meetings, Feb. 7-14, with Bro. Noah W. Risser, Hershey, Pa., as evangelist. Pray with us for the edifying of saints and calling of sinners back to God."

* * *

Special Meetings.—Reports of these meetings are interesting and informational. To make room for all of them, we suggest to our secretaries that they make their reports brief and concise. All these messages find a welcome here. Our problem is to find room for them.

* * *

Winter Bible Schools.—In next week's Gospel Herald we hope to be able to print announcements of all the winter Bible schools to be held this winter, either as special Bible terms in our regular Church schools or as special Bible terms in such of our congregations as are planning to hold them.

* * *

Bible Conference at Midland.—In the recent notice given in these columns concerning the coming Bible conference at Midland, Mich., we failed to give date of the meeting. This meeting is to be held, the Lord willing, from Dec. 27 to Jan. 3. We are hoping to hear of an interesting and well attended meeting.

* * *

Called Home.—Word reaches us that Bro. Benjamin Wenger of Ephrata, Pa., for more than 34 years a faithful minister of the Gospel, answered the heavenly summons and his funeral was set for Wednesday afternoon of last week at the Groffdale Mennonite Church. May the comforting grace of God abide with the bereaved family and congregation.

* * *

Bro. E. C. Bender, treasurer of the Mennonite Board of Missions and Charities, reports the following contributions for charitable and missionary purposes during the month of November: Funds actually received at the office of Mennonite Board of Missions and Charities, Elkhart, Ind., $49,460.82; Funds received direct by institutions under the Board, $12,313.05.

* * *

From various sources we have word that the present rationing of gas and of rubber is interfering somewhat with the attendance at public meetings. If we take it right, it is one of the "all things" which we are assured "work together for good to them that love God." Rationing may keep us from some public gatherings, but it need not keep intercessors away from the Throne.

—o—

The question is often asked as to how man may have peace with God, and the answer is always—Christ.—D. A. Yoder.

—o—

Correspondence

HARRISBURG, OREGON

Greeting to all:—Nov. 15, Bro. M. S. Zehr, Pigeon, Mich., came into our midst and held revival meetings for two weeks, which all enjoyed. Quite a number reconsecrated their lives, also a number accepted Christ as their Saviour.

Sunday, Dec. 6, communion was held in the forenoon and votes taken for the ordination of a deacon. In the evening Bro. Ira Headings was ordained by lot. May God's sustaining grace be his.

We are also looking forward to having a Bible school during the coming holidays, with Bro. Zehr as teacher. Pray for the work at this place.

Dec. 7, 1942. H. G.

KIDRON, OHIO

Greetings to the Herald Readers:—The Lord has been very good to us in giving us abundant blessings, both spiritual and temporal.

Sept. 27, a group from the C.P.S. camp of Medaryville, Ind., were with us. The quartet

gave messages in song and Bro. Raymond Hartzler spoke to us.

In the evening of Oct. 4 and 11, Bro. Rudy Stauffer was with us to conduct the studies on the book of Colossians.

Communion services were held here Oct. 18. In the evening we were favored with a musical program given by the Walnut Creek chorus.

The Tri-County Sunday School meeting was held here Oct. 25. Subjects discussed were, "Our Children" and "Our Young People."

An all-day missionary meeting was held Nov. 15. Bro. Clinton Ferster of Philadelphia was with us for the day, speaking at all three sessions. Other features of the day were a short Junior program, several selections by the Mixed Chorus, reports on missionary projects, quarter investments, and savings boxes.

Canned fruit and vegetables have been gathered together and given to the Old People's Home, Canton Mission, and West Liberty Children's Home.

Revival meetings were held at this place Nov. 22-29, by Bro. D. A. Yoder of Elkhart, Ind. He faithfully preached the Word in its purity and simplicity.

We had a service on Thanksgiving morning. At this time an offering was lifted which will be used for relief.

The subject for discussion at Bible study Wednesday evening is Nonresistance.

Bro. I. E. Burkhart spent some time in this community in the interest of church colleges.

A mission was started at Dillionville this summer. This is a mining district about 80 miles southeast of here. Bro. Allen Bixler, one of our ministering brethren, is in charge of this work. He and several others have been going down on Sundays to conduct services. We ask for your prayers for the work here.

Dec. 8, 1942. Cor.

PEORIA, ILLINOIS

(Pleasant Hill Congregation)

Greetings to all Herald Readers:—We can truly praise and thank the Lord that we are privileged to live in a land of plenty. We have had a good year again; and if the Lord opens doors to our unfortunate people who are homeless, hungry, and cold, how willing we should be to share with them the many blessings God has given us.

Our Sunday school and Bible meeting were reorganized for 1943. May all serve faithfully in the Lord's service.

Oct. 25, five young men from Camp Henry gave us an entire evening's program. Everyone present enjoyed the singing and speaking. These young men have a wonderful privilege of developing and exercising their talents in this way in the various camps.

Nov. 1, Bro. J. N. Kaufman, our pastor, and Bro. Harold Oyer of Morton exchanged pulpits. Bro. Oyer used as his theme, Guest of Mary and Martha.

Nov. 8, a series of meetings began at this place, with Bro. Menno Troyer of Elida, Ohio, as evangelist. His messages were good and he labored hard. There were no public confessions. He has done his part in giving out the Word. It now remains with us as to what we will do with it. "Be ye doers of the word, and not hearers only," and the Lord will bless. A short time previous to these meetings we had three applicants for baptism: one adult and two junior boys. We praise God for them, and trust they will remain faithful in their Christian life.

Nov. 22, we observed missionary day. The primary department gave a short program, and classes presented their missionary offerings for various needs and places, likewise the adult department, after which Bro. Kaufman preached on "The Greatest Thing in the World."

Nov. 29, we enjoyed an inspiring communion service.

Dec. 6, Sister Leda Litwiller, who attends school at Goshen, visited home folks. She with her two sisters, June and Jean, gave a beautiful number in song after Sunday school.

May the Lord continue to bless this people as we cheerfully and unitedly work together in serving Him until Jesus comes again.

Dec. 8, 1942. Amelia Conrad.

Send your orders now for
FAMILY ALMANAC FOR 1943

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

In addition to the regular astronomical calculations and weather and centennial information, there is a wealth of practical reading covering the home and Christian life. The usual ministerial lists of all Mennonite branches are newly revised and up to date.

Agents will do well to order early. The usual terms are given. For the benefit of those who are not supplied through agents, we submit the following prices:

Single copies, **10 cents.** Dozen copies, **85 cents;** 15 for **$1.00; $6.00** per hundred. Postpaid in each instance.

Order from
MENNONITE PUBLISHING HOUSE
SCOTTDALE, PA.
Also obtainable at our branch stores.

ALPHA, MINNESOTA

Dear Herald Readers:—For blessings unnumbered we praise our God.

Nov. 15, our Sunday school observed missionary day, with a program and bringing in the quarter and savings box returns. A nice sum of money was received. Bro. Troavis of the American Sunday School Union was in our midst and used for his theme, "Fnlisting with Christ."

The writer and family were happy to have Bro. and Sister Earl Martin and family of Minot, N. Dak., with us for Thanksgiving.

Our communion service was held Nov. 24. A blessed time was experienced by every one who was present and partook of the sacred emblems.

We always welcome Bro. Simon Gingerich and look forward to his coming to our congregation.

Eldon Landis, Duane Garber and Rosalie Garber, students from Hesston, spent Thanksgiving vacation with parents. Bro. Leonard Garber of Nampa, Idaho, spent vacation with relatives here also.

Bro. Elmer Landis, who has been at Denison, Iowa, Camp, was home for a few days' visit before going to camp in Oregon, where he has been transferred

Sunday, Dec. 13, we reorganized our Sunday school.

Will you pray that our number be found faithful when He comes?

Mrs. Ed Hartzler.

CANTON, KANSAS

(Spring Valley Congregation)

Dear Christian Friends, Greeting:—It might be of interest to some to know the results of the meetings held at this place Nov. 17-26. Bro. Nelson Kauffman was with us and presented the Word without fear or favor. During this time the Lord called eight souls from a life of sin unto Himself. And there were a number who expressed a desire to live closer to the Lord. May we all pray that souls may be strengthened in the faith, and that God's blessing may attend the evangelists as they go from place to place to carry the message of salvation. We are now having winter weather, with a fifteen-inch snow.

Dec. 9, 1942. Cor.

EGELAND, N. DAK.

Greetings of Christian love to all Herald Readers:—Perhaps some of our Christian friends will be interested in reading a letter from a new address, for Mennonite people, and wonder why we are here.

Because of the triple A program and the great demand for land around the home base, we either had to sell our property and move to town with our family or move some distance from the church, for the farm we were renting was sold on short notice.

We are living eight and a half miles northeast of Cando, and three and a half miles north of highway 17. This is a good farming country, and quite well built up. There are many large farms here, and two farmers in the neighborhood are farming as much as eleven quarter sections of land. The farm we are renting has 720 acres. The only drawback we have is that it is too far from church.

Nov. 22, we attended communion service at Wolford, N. Dak., but because of tire and gas rationing it will be impossible to attend service regularly.

The Brethren people have been without a minister both at Cando and Zion churches. Their elder is bedfast with a bad heart, and J. M. Mirce is not able to attend service because of old age and high blood pressure. They have been asking the writer to preach for them both in town and in the country, and so we have been letting ourselves be

(Continued on page 844)

Miscellaneous

GOD'S CHRISTMAS GIFT

God's Christmas Gift of long ago
Has lasted through the years;
And still is keeping hearts aglow.
Dispelling doubts and fears.

And with this Gift of gifts in mind,
How can I show my love?
How can my heart expression find
To Him who reigns above.

I have no frankincense, no gold,
No myrrh, no costly gift.
To use as password to the fold;
From earth my soul to lift.

Ah, man of earth, deefated soul,
You need no priceless pearl;
To place your life in His control
Will blessings rare unfurl.

And when the soul of man is free
To love this Gift Divine
There is no question, for we'll say,
Lord, all I have is Thine.

—John Three Sixteen.

—o—

OBSERVATIONS

By Oscar Burkholder

It is a refreshing experience to be privileged to visit the churches in various parts of United States and Canada. Over a period, which I will not name, so that my observations cannot be definitely located, I have found many things over which one can rejoice, and a few things that cause responsible and burdened ones anxiety. I am reminded of a striking summary statement that Bro. Noah H. Mack made, after an extended visit to the churches. He said: "The Mennonite Church lives." With this statement I heartily agree. I think she could live better, and exhibit greater strength; and then I think again, we must do our best to bring such a condition to pass.

Christian Loyalty

One of the great joys that I wish to share with the readers of the Gospel Herald is that I have seen much evidence of faithfulness and loyalty to the doctrines and practices of the Church. I have fellowshipped with many older people who have given a life-long testimony for separation and nonconformity, and who have a burdened desire that this witness should not depart from the Church. As well I have fellowshipped with an increasing number of young people who are really paying what it costs to witness in this way. This is very heartening, when one remembers that the temptations are multiplied today because of the many ways in which our young people make their living. Some of the strongest warnings against an inconsistent testimony have come from the lips of young consecrated believers. There is hope for this doctrine in the oncoming generation.

Life's Avocations

Then my sympathies have been greatly aroused because of the many ways that this generation is making a living, and its effect on our homes. This is very noticeable when the pastor and the evangelist endeavor to do visitation work. In many homes the father is in some industrial plant during the day. In other homes the children are all in school, some as students, and some as teachers. Then in other homes all who are able to earn are scattered to various places of business, some working in the daytime and some working at night. In many, many homes, the problem of making a living has banished the family altar from the home, and the result is a spiritual decline and, many times, spiritual disasters to some members of the family. Then, another condition, that is more or less connected with the buisness of making a living, is the many marriages with members of other churches, and with non-Christians. Children go to school and make friends with all kinds of people, who differ greatly with what we believe and have been taught. This friendship is continued in some place of business, or in some schoolroom, and the result is marriage. We educate our children in our church schools for the store, the office, the schoolroom, the professions, and, of course, there are not nearly enough positions in Mennonite schools, stores, offices and professions for the host that is trained, and they must go where they can find employment. In the majority of cases the employment is with concerns or with associates, who have no particular interest in spiritual things. I find that this general condition is growing rapidly and will soon become one of our major problems in the Church.

Prophetic Teaching

Another significant condition I observed is the growing hunger for prophetical teaching, especially teaching on prophecy that helps us to understand the serious significance of the fast moving events of these last days. As I listened and visited I felt the growing insistence on the part of the middle aged, and the young, that they are determined to know. These two groups are reading, and attending meetings, and subscribing to magazines to satisfy this hunger. I often hear the statement that the Mennonite Church supplies so little for us, and oftentimes what is given is defence against the opposite of the two schools of thought tolerated by the Church, that youth is left suspended in mid-air as to what our positive, spiritually uplifting church message really is. I have been greatly impressed by the revolutionary opinions expressed by the group from whence soon will come our leaders, and wonder just as greatly how long we can keep the lid of tolerance down. As I evaluate what I hear, the day is not far away when the Mennonite Church will be compelled to declare herself definitely and unitedly on prophecy according to the Scriptures.

Church Government

Then I also observed a great restlessness in many sections on the subject of Church Government. More and more the practices of the Church, as to ordination, discipline, pastoral oversight, the observance of the ordinances, congregational leadership where there are two or more ordained men, are being questioned. Heart-breaking conditions are evident in many congregations. Jealousies among leaders, aspirations to leadership, dissatisfaction with present leadership, without any prospect of change for the better make the future look hopeless to many young people. Generally, our church has not really sensed the fact that we are dealing with a generation of men and women who work where leadership and order are systematized, where organization is co-ordinated, and where headship is respected because those in such positions are there because they are able to lead. You know about everything is being modernized these days, and I wish to assure you that I am not pleading for modernization as such, but we can't expect our members to live in the present up-to-date business place six days a week, and then on Sunday be satisfied with what they would term antiquated church methods. I know there are two worthy sides to this question, and I am not discussing the merits or demerits of either side, but simply drawing attention to a condition that really exists, and that we need to solve in an acceptable manner to the Lord and the Church.

Our C.P.S. Program

A growing concern is evident in some quarters relative to the magnitude and complications of the C.P.S. program. I am an outsider where this question is raised, for our program differs considerably in Canada. But as one hears names, organizations, what these names and organizations stand for, and what their past relations and attitude towards our church have been, it is evident on the surface that the present co-operation is ample ground for alarm and concern for the future. I heard many comments, pro and con, but feel that it would not be worth while to record them here, with this possible exception. "There is no one man, nor group of men, anywhere, in any organization, whether in our church or out of it, that is as important to our future as the rigid maintenance of scriptural principle." I found much food for thought in this declaration.

What I have written is in no way my opinion on the subjects involved. Yet I do have decided opinions as to which way we should go. Perhaps there will

be opportunity for such discussion in the near future. What I have tried to do in these few brief lines is to call the attention of our beloved church to a few existing conditions, that really do exist, whether we know it or not, and whether we like it or not. Now I do wish to register an opinion. It would seem to me that the honorable, fair, and conservative thing to do, on the part of leaders everywhere throughout the Church, would be to verify facts concerning such conditions, courageously face them in the light of the scriptures, and where we are ineffective in our present methods and organization to make the necessary changes that would bring us nearer to New Testament principle and practice. My generation, and I include myself in the older generation, is face to face with the responsibility of ministering to a younger generation that is doing its own thinking. If this thinking cannot be captured and controlled by the Holy Spirit, New Testament principle and practice, it will be captured by some other power. May we awaken to our present-day insistent challenge, and at whatever cost, save the teaching and testimony, even if some of us older ones need to be buried in its accomplishment.

Breslau, Ontario.

KEPT

By Titus Lehman

The Father's careful attendance upon my path day by day, circumscribing and preparing it, is such that were I less passive I might react with restlessness as a pampered child anxious for independent adventure.

But as I look through the fence or over the wall which bounds my path, and see outside or below the going to and fro of those who are dead in trespasses and sin; who walk in pride, selfishness, and unholy desire; who in unbelief are blind to life eternal which is hid with Christ in God,—when I see these, my spirit shrinks back; I am filled with pity and awe—pity for their striving after futility, and awe for the mystery of Divine grace.

The Christian life is a means to an end—fellowship with God the Almighty and everlasting, for eternity. Carnal living aborts this end by seeking a final happiness from earthly life, the means which should be used for attaining THE final happiness of future life. This premature, pseudo-happiness is a pitiful substitute for its spiritual complement and terminates in a hell of woe. "Men might win heaven for half the pains it takes to purchase hell."

Midland, Park, N. J.

One of the most prevalent sins of the age is that of selfishly seeking to have our own way.—Edward Yoder.

THE BIRTH OF JESUS

(Continued from page 836)

And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth" (Jno. 1:1-4, 14). While "the world knew him not," we thank the Lord for this provision for the faithful: "As many as received him, to them gave he power to become the sons of God." Notice this comforting fact: "The only begotten of the Father, full of grace and truth." This was the fullness of the time of which Peter spoke, when the foreordination was fulfilled.

As Paul tells us, "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16). He is now on the throne of His glory, has the ruling power over the universe of God, until He will come again in such a manner as the apostles saw Him go up into glory.

Thank God for the record of His Son on the earth. He was born in the city of David, began His ministry at the age of thirty, preached the Gospel of the Kingdom, opened the eyes of the blind, unstopped the ears of the deaf, healed all manner of diseases, made the lame to walk, raised to life the dead, and finally gave His life as a ransom for our sins. After this He rose from the dead, was seen of many, authorized His disciples to "preach the gospel to every creature," and ascended into glory; to return again in like manner as He went. Amen. Give God the praise.

Middlebury, Indiana.

OUR FAMILY CIRCLE

(Continued from page 838)

When Joy Overflowed

"When they saw the star, they rejoiced with exceeding great joy."

They rejoiced.

They rejoiced with joy.

They rejoiced with great joy.

They rejoiced with exceeding great joy.

True Christianity is always accompanied with fullness of joy. When Christ was born, Simeon rejoiced, Anna rejoiced, Mary rejoiced, the wise men rejoiced, the shepherds rejoiced, the multitudes of the heavenly host rejoiced by singing praises to God. When Christ is born in the heart of an individual today, the angels in heaven rejoice, saints rejoice, and the redeemed sinner rejoices.

The Ministry of Angels

is very conspicuous in connection with our Saviour's birth. An angel (Gabriel) came to Mary as previously stated. An angel spake to Joseph. Matt. 1:24. An angel appeared to Joseph in a dream. Matt. 2:13. An angel brought the message to the shepherds. Luke 2:10. "Are they not all ministering spirits sent forth to minister for them which shall be heirs of salvation?" (Heb. 1:14).

Worshiping Christ the New-born King

"And when they were come into the house, they . . . fell down and worshiped him" (Matt. 2:11). To worship God is to adore Him for what He is, rather than for what we expect to get from Him. These were again the wise men who did this. Obedience, service, sacrifice, and full surrender are easy after we truly worship Him.

The First Christmas Gifts

"And when they had opened their treasures they presented unto him gifts: gold and frankincense, and myrrh" (Matt. 2:11). Observe that these gifts were treasures, not salvaged goods. The gift He longs for today is our body which represents the sum total of our being. Then He will open His treasures to us. See Deut. 28:12.

When the Prince of Darkness Tried to Extinguish the Light of the World

"Herod was troubled and all Jerusalem with him" (Matt. 3:3). "Herod slew all the children that were in Bethlehem and in all the coasts thereof from two years old and under" (Matt. 2:16). Not only did Satan work through Herod to try to kill Jesus Christ, but today he plots the downfall of every human child. What a challenge to present-day parents who too often are asleep on their job as such.

Not Only in Bethlehem

Suppose Christ had not been born. What then? This world would be a cesspool of iniquity, hopelessly and eternally lost. Suppose He is not born in your heart? What then?

"Though Christ in Bethlehem,
Ten thousand times be born,
If He be not born in thee,
Thy soul is still forlorn."

Coming Again

"I will come again." The next time He will come, not as a babe to be crowded into a manger; not as a lamb to be stricken, smitten, and slaughtered; but as a King, exercising His rightful authority as the Son of God. Then the wicked shall say to the mountains and rocks, "Fall on us and hide us . . ." (Rev. 6:16) but the righteous shall "ever be with the Lord." May the latter be our happy portion.

Kansas City, Kans.

Our distinctive tenets of faith are sometimes referred to as "Mennonite doctrines." Let us call them **Bible doctrines**; for if they are not Bible doctrines they should not be accepted as Mennonite doctrines.—Raymond Hershberger.

CORRESPONDENCE

(Continued from page 841)

used to preach the Gospel at these churches for the present time. Whenever possible, we expect to fill our place at Wolford.

Bible school has been announced at Wolford at the Lake View Church, beginning Jan. 4, with Bro. Noah Landis as instructor.

Nov. 13, the young people of the Lake View Church had their literary at the writer's home. About twenty were present.

The writer and his family wish our many friends a very merry Christmas and a happy and prosperous New Year.

We hope you will not forget us in this isolated place. Write to us, and as our custom is we will try to answer all letters. Remember us when you pray; and if you pass through, stop and visit us.

Dec. 9, 1942. John H. Stoll.

LOUISVILLE, OHIO

(Beech Congregation)

Greetings in His Name:—Our regular counsel meeting was held Oct. 4, followed by the communion services, Oct. 11.

Evangelistic meetings were held at Stoner Heights (our mission school) Nov. 19-26, with Bro. Newton Weber of Salisbury, Pa., in charge. Bro. Weber delivered the Thanksgiving sermon at our church Thursday morning.

In September there were 8 applicants received into church fellowship by water baptism. There are 2 others under instruction at the present time.

Our annual missionary day services were held Nov. 22. The junior department planned to send their money to the missionaries' children in foreign fields.

Dec. 6, we had our election for the reorganization of our church, Sunday school and Y. P. B. M. for the coming year, 1943.

Dec. 13, Bro. O. N. Johns will be at the C.P.S. Camp in Marietta, Ohio, and on Dec. 20 he will assist in an ordination service at the Plain View Church near Aurora, Ohio.

Our annual Christmas program is planned for Christmas Eve. The chorus (under the direction of Alvin Schloneger) and the Junior Department will render the program.

The regular business meeting is planned for New Year's day.

Dec. 10, 1942. Mrs. Paul W. Yoder.

PRESTON, ONTARIO

(Hagey's Congregation)

"O magnify the Lord with me, and let us exalt His name together," was the theme text used during our evangelistic meetings conducted from Nov. 4-15 by Bro. Wilbur Yoder of Middlebury, Ind., whom God used to "search our hearts to see if there be any wicked way in us." The result, we believe, has been the cleansing of many hearts, and one young soul confessed Christ as Saviour. These meetings were well attended, and the Sunday meetings were given to a crowded house.

Sunday, Nov. 15, we had an afternoon meeting at which Bro. J. B. Martin gave us a very interesting talk on "Our Boys in Camp," reviewing many experiences, happenings, and impressions of officers in charge of the various alternative service camps in British Columbia and Vancouver Island. Bro. Martin left the same evening for the named camps.

Our Bro. Leonard Bechtel of Vancouver Island Camp expects to spend a vacation with his wife and son here.

Our prayers go out to Brethren Willard Kinzie and Clayton Shantz who are in England in the fire fighters' brigade, and for Wayne Gingrich, Elton Kinzie, and Orval Shantz who are called for alternative service at Montreal River camp near Sault Ste. Marie, Ont. May they be shining lights, that others may know more definitely by their life and testimony of the "All things" commanded by our Lord.

Missionary day was observed on Nov. 22 in our Sunday school. The junior and intermediate classes gave an interesting program on "Our Foreign Missions," each class group giving facts on the continents and our fields of India, Africa, and South America. A detailed study was given by a senior class on our South American field, giving the location of each station on large hand printed maps of the field, introducing us to the workers, and describing the work carried on at each station. The investment, savings, and youth missionary projects also brought in their funds which will be used for the furtherance of the Gospel. May God bless the boys and girls as they work and save for the Lord.

As the Christmas season approaches, we wish "Peace on earth" among men of "good will," and extend greetings of love to all who are interested in our little corner of God's vineyard.

Yours in Him,

Dec. 11, 1942. L. D. Witmer.

WESTOVER, MARYLAND

(Holly Grove Congregation)

Dear Herald Readers, Greetings:—After our regular Thanksgiving service, we held our annual business meeting and elected officers for the ensuing year. In the evening we convened in Bible conference with Bro. Orrie Yoder and Bro. Clinton Ferster as our instructors. Bro. Yoder gave lessons on the Book of Daniel and Bro. Ferster gave us many glimpses into the missionary work in Africa.

Our beloved sister, Amelia, lies critically ill at the home of her daughter, Mrs. Fred Detwiler. Her life has been a sweet benediction to all with whom she came in contact. Otherwise health is about as usual.

Our trustees are arranging to comply with dim-out regulations, so that we can continue our evening services as usual.

Dec. 14, 1942. Marie Detwiler.

SHIPSHEWANA, INDIANA

(Forks Congregation)

We send the season's greetings to all Herald Readers. This year is fast coming to a close, and we can truly say that God has blessed us abundantly during the past year. Have we appreciated these blessings as we should have?

During the past few months the following brethren preached for us: Ira D. Landis of Lititz, Pa.; Leroy Hostetler of Elkhart, Ind.

In our evening services, Bro. J. C. Wenger conducted the study of the book of Colossians during the month of November.

From Nov. 27-29 we had a short series of meetings. The brethren Homer North of Nappanee, Ind., and J. J. Hostetler of Canton, Ohio were the instructors. Although of short duration, yet we enjoyed spiritual messages, inspiring us all to a more sincere life of service for our Master.

Dec. 9, we had our annual business meeting. May God help us to be faithful and a real witness in this dark world.

Dec. 14, 1942. Cor.

GOSHEN, INDIANA

(Yellow Creek Congregation)

Dear Christian Friends:—We had re-election of Sunday-school officers on the evening of Nov. 11.

The week-end of Nov. 20-22, we had a very fine meeting. Bro. John Mosemann, returned missionary from Africa, and Bro. Warren Long of Peoria, Ill., gave us some very challenging messages. The Spirit certainly was present.

We were planning to have Bro. E. M. Yost of Greensburg, Kans., hold our revival meetings, starting Dec. 9. A telegram was received stating that he could not be here because of his wife's illness. Later we heard she is better, so we are looking forward to and praying for our oncoming revival meetings.

Will you pray with us? Cor.

BRUTUS, MICHIGAN

(Maple River Congregation)

Christian Greetings to all Herald Readers:—It has been some time since you have heard from this part of God's vineyard. But we have many reasons to rejoice for the abundant provisions He has given to us this past year, and also for the many blessings which we received, both spiritual and material.

Aug. 12, Bro. Phil Frey of Ohio was in our midst and brought a very impressive message.

Aug. 19 and 20, the Annual Michigan Sunday school meeting was held at this place. An enjoyable feast of spiritual food was had by all who came to hear the messages. Many impressive thoughts were left with us, and only time will tell the results.

Since northern Michigan is quite a notable place for the relief of asthma and hay fever sufferers, quite a few brethren and sisters from the Southern states were in our midst. We were glad to have them with us at our place of worship. We hope they have been blessed, both physically and spiritually, for having been in this community. We welcome them back again, and also anyone passing through here.

Nov. 22, Bro. Edwin Yoder, our Bishop, was in this congregation to hold communion services. Sister Martha Berkey and family of Nappanee, Ind., were received by church letter. Mrs. John Brubacher, an aged sister from Midland, was also received by church letter. In the afternoon of the same day, services were held in the home of Sister Rose Weaver. When Mrs. Abe Bush was received into the Church by water baptism, quite a number of us were privileged to be there, and I am sure we all received a special blessing. We

ask an interest in your prayers in her behalf and also for the work at this place.

Two of our young brethren left for C.O. Camps. May the Lord bless them and make them a blessing in their present surroundings, as also the many others who leave their homes and loved ones.

Thursday quite a number of the brethren of this congregation gathered together to cut wood for Sister Hannah Shantz. This was very much appreciated.

The Old Year is almost past and the New Year is at hand. May we all resolve to live closer to the Lord and to be submissive to His will.

Wishing you all a joyous Christmas season, and a happy and prosperous New Year, I remain

A sister in Christ,

Dec. 14, 1942. Hannah Shantz.

—o—

Relief Notes

(Arrived too late for publication last week.)

Greetings from Workers in France

Before leaving France on Nov. 6, 1942, Bro. Joseph N. Byler was asked by Bro. Henry Buller and Sister Lois Gunden to extend to their friends in America the season's greetings and to thank the churches for their prayerful support. Bro. Byler reports that both Bro. Buller and Sister Gunden were in good health and spirits at the time of his departure.

(Note: Mail should be addressed to Bro. and Sister Byler at Akron, Pa., until December 28.)

Gratitude from French Children

Our workers in France have received over 2,000 letters of thanks from French school children and others who have benefited by the Mennonite relief program. Below is an excerpt translated from one girl's letter:

"For the children of France Providence has called on generous men with a good heart, animated by the Spirit of Christ. This has inspired in them a great pity for the children, innocent victims of the war. These good-hearted men are the American Mennonites. . . . Owing to the health-restoring food which you have offered us, dried vegetables, etc., for a short time at least we will not know any restrictions. Our body will be able to grow, to develop strength; our health will improve, and in spite of the sufferings of the war we will be strong and robust. Hail the American Mennonites with their noble and generous heart!"

—*—

C. P. S. Camps

Assistant Directors' School Ends Successfully

Bro. Henry A. Fast, General Director of Mennonite camps, reports that the school for assistant directors which ended Dec. 3 after a three-week session in Washington was satisfactory to selective service system, the National Service Board, and the Church agencies.

During the Washington session the school became acquainted with the history and background of civilian public service. Government standards and procedures were also made clear as they relate to the work project, medical care and sanitation, transfers, discharges, camp management and reporting.

Important in the School's sessions were the interviews with the officials of selective service system. Capt. Fisk, Major McLean, Mr. Olson, and Col. Kosch were thorough and helpful in their presentation of the government concerns in regards to camp safety measures, food problems, medical needs, work hours, etc.

A highlight of the school was the session when General Hershey discussed problems relative to the many phases of the camp program. The General seemed to be quite understanding and his contribution was very much appreciated.

*

Mental Hospital Units Functioning Smoothly

After visiting the four mental hospitals (Staunton, Va.; Farnhurst, Del.; Marlboro, N. J.; Norristown, Pa.) Bro. John H. Mosemann reports that the Mennonite units appear to be serving satisfactorily.

The boys find the work challenging and worthy of their best efforts. Though the work hours are usually long, the boys seem to appreciate a type of work which permits them to be of service to unfortunate people.

Without exception the hospital superintendents speak well of the quality of service the boys are performing. Public relations are favorable.

Religious life committees organized among the boys are arranging for the spiritual life needs of the assignee group.

—*—

PEACE SECTION NOTES

Classification and Appeals

Due to more recent developments in regard to classification, causing a general tightening up along many lines, some of our men are having difficulty in getting the classification desired. It is quite important that proper steps should be taken without delay to get reclassification if one is not put into the proper class. It cannot be stressed too urgently nor too often that appeals should be made within ten days.

There seems to be unexpressed feeling on the part of many local leaders that it is not very important to take the proper steps for themselves but that things will somehow be worked out by headquarters. This is an erroneous assumption. If proper steps are not taken from the beginning it makes it extremely difficult for us to do anything later.

In view of the increasingly stringent rules concerning parole of those who are sentenced to penitentiary terms, it seems quite important to us that local leaders and the men themselves should be properly informed and do all within their power in their own individual cases.

If your case, then, is due for consideration within the near future, make certain that you know the proper steps. If you cannot get the information locally you had better write to us in advance. We expect to get out a bulletin which will discuss more in detail the procedure. The booklet will be available in January.—J. W. H.

*

Bonds

We call attention again to the necessity of having your full name on bond subscriptions. Bonds cannot be registered with only the initials. Unless you sign your full name, it only causes delay and added correspondence.—J. W. H.

*

Civilian bond subscriptions continue to come to Provident Trust Company at the rate of about $40,000 per week. The total subscribed from the beginning of this plan to December 3 amounts to $527,100.00. Approximately eighty-five per cent of this total so far has been from Mennonite sources. No investment of funds at Provident Trust Company has been authorized since that of Oct. 9. The Civilian Bond Committee is assured that government issues suitable for these funds will very soon be available. The Treasury Department representatives have requested and are getting monthly reports of all subscriptions received by Provident Trust Company, and we understand are now making the information available to all county and state Bond Sales Headquarters, concerned.—O. O. M.

—o—

Special Meetings

JOHNSTOWN, PENNSYLVANIA

Report of the Bible Conference of the Johnstown District held at the Weaver Mennonite Church, Nov. 25-28, 1942.

Organization.—Mods., Loransa Kaufman, Ammon Shetler; Secys., Arwella Knavel, Katie Thomas; Treas., Clair Beisel.

Program.—God's Plan of Salvation Through Christ; Christian Standards in Home Life; Aims for This Bible Conference; Thanksgiving Sermon; Christian Standards in Business; The Christian's Attitude in Politics; Christian Stewardship; Praise Service; I Cor. 11:1-16; Authority of the Church; Christian Standards in Recreation; Spiritual Growth; Christian Courtship and Marriage; The Holy Spirit in the Believer's Life; Sunday School Hour; Sermon; Children's Meeting; Proper Observance of the Lord's Day; Christian Standards in Apparel; Signs of the Times; The Final Triumph of the Saints.

Speakers.—E. W. Kulp, Bally, Pa.; Paul M. Roth, Masontown, Pa.; Jas. Saylor, Lloy A. Kniss, I. S. Mast, Sanford G. Shetler, Harry C. Blough, Kenneth Thomas, Aldus Wingard, Johnstown District. Sister Trella Jacobs, also of the Johnstown District, conducted the Children's Meeting.

Thoughts Presented.—The outstanding purpose in God's Plan of Salvation was to save mankind. **Are you saved?** In this plan we find God's seeking love, receiving grace, Holy Law, Holy Spirit and Substitute (Christ). United Christian families are the most wonderful thing in America, being constituted by a spiritual marriage, tender love, reverent submission, united co-operation, understanding knowledge, God-fearing children, reasonable consideration, holy piety, Christian nurture, self-sacrifice and continual peace. It is God's plan that we be stirred up, wakened up, and filled up. We should be thankful for temporal blessings, religious liberty, health, and things that never happen.

Honesty in business dealings must always be the motto of the Christian. Several dangers to avoid in business are, oppressing the poor, giving charity to some and not others, and extortion (failing to recognize God's share).

Christian Stewardship is a personal responsibility. The devotional covering should be worn to show submission to man, and because of the angels. We need to know the Holy Spirit in order to appreciate Him. To be filled with the Spirit is God's supreme aim for the believer. Hindrances of receiving the Holy Spirit are grievances, lying, quenching, and doing despite to Him. A number of helps to spiritual growth are, feeding upon His Word, our prayer life, meditating, and being a witness for Christ. A few hindrances are wrong associates, reading worthless literature. Favorable characteristics worth noticing in courtship and marriage are, godly lives, meek and quiet spirit, faith, piety, and respect for a good name. Let love be the foundation of marriage. The early Church practiced observing the Lord's day by doing good. Works of necessity and mercy are proper things to do today.

Nudeness ruins many lives and homes. In Joshua's time the Babylonish garment in Achan's tent was the accursed thing. Many an American garment could be classed the same today. A number of things to consider in Christian standards of recreation are, does it re-create (time and moral standards, modesty)? Does it take you from your home and Bible? Does it take up your Sabbath day? Is it expensive and what saith the Scriptures? Luke 21:28 tells of changes the church should take to note. The final triumph for the saints is when Satan is cast into the lake of fire. We shall be heirs of God, living in glory forever, knowing each other and praising God always after the Final Triumph.

Secretaries.

SHERIDAN, PENNSYLVANIA

Report of the Bible Instruction Meeting held at Cocalico Mennonite Mission, Dec. 6, 1942.

Organization.—Mod. Jacob H u r s t; Chors., Lester Wenger and Titus Horst; Secy., Ella Mae Shireman.

Program and Speakers.—Sunday School, Lester Wenger; What the Church Has to Offer, John W. Hess; Counterfeits of Spirituality, Jacob Harnish; Ideals for Christian Youth, Earl Mosemann; The Growth of a Christian, John W. Hess; Children's Meeting (Shining Our Light for Jesus), John W. Hess; Everybody Ought to be a Christian, John W. Hess.

Thoughts Gleaned.—Reading the Word, we get a glimpse of the old and new life. We should be dead to the world and alive unto Christ. The church is a called out assembly or body of Christ. Christ is the Head and foundation of this body. We are Ambassadors for Christ, and need to be in constant relationship with our King. Spirituality is received from God. To be a Christian one's life must be Spirit-filled. Christians pretending to be Spirit-filled are counterfeit Christians. Deceptive Christians are known by their unrighteous fruits. Paul says, 'Follow me as I follow Christ!" Some ideals for a Christian: know our Bible, prayer, victory over sin, honesty, good courage, good behavior in the house of God, clean speech. Prayer will keep us from sin, and sin will keep us from prayer. For a Christian to grow, he needs nourishment, exercise, prayer, Bible reading, and Church fellowship. The Christian motto should be, "Go right on working." Every Christian should make an effort to work and to fit into the work that we are called to do. A Christian is one who is like Christ or a follower of Christ. Our lives must be a witness to others.

Secretary.

Married

Hibner—Litwiller.—Bro. Reno L., son of Bro. and Sister Delpha Hibner, and Sister Marilyn Elaine, daughter of Bro. and Sister Earl Litwiller, were united in holy matrimony by Bro. Glen Litwiller in the Newark Church near Ithaca, Mich. May God's blessings go with them through life.

Rhodes—Van Pelt.—On Oct. 16, 1942, at the home of the officiating bishop, Bro. Moses G. Horst, occurred the marriage of Bro. Harry Rhodes and Sister Priscilla Van Pelt, both of Columbiana, Ohio. May the Lord lead them through life and direct their labors together for Him.

Begly—Miller.—Bro. Christian F. Begly of the Chester Church, Wayne Co., Ohio, and Sister Ada May Miller of the Martins Creek Church near Millersburg, Ohio, were united in marriage Dec. 10, 1942, at the home of the officiating bishop, Bro. I. J. Buchwalter of Dalton, Ohio. May God bless them.

Nice—Edelman.—On Wednesday, Dec. 9, at the home of the officiating minister, Bro. Leroy Gingerich of Versailles, Mo., Bro. Harry A. Nice of Sheridan, Oreg., and Sister Magdelena Edelman of Versailles, Mo., were united in holy marriage. May God's richest blessings be upon their life and service for their Master.

Krabill—Brenneman.—Bro. Milburn Krabill of the Peoria, Ill., Mennonite congregation and Sister Katherine Mae Brenneman of the East Union congregation near Kalona, Iowa, were united in marriage Dec. 6, 1942, at the bride's home, Bro. D. J. Fisher officiating. May the Lord's blessings accompany them through life.

Martin—Newcomer.—On Thanksgiving day, Nov. 26, 1942, Bro. Eldon Clarence Martin and Sister Anna Mary Newcomer, both of the Stony Brook congregation near York, Pa., were united in holy marriage at the home of the officiating bishop, Bro. Richard Danner of Hanover, Pa. May God richly bless them and make them a blessing to others.

Eicher—Schweitzer.—On Nov. 22, 1942, at the home of Sister Mattie Schweitzer, occurred the marriage of Bro. Martin Eicher of the West Fairview Church near Beaver Crossing, Neb., and Sister Mattie Schweitzer of the East Fairview Church near Milford, Neb., Bro. L. O. Sehlegel officiating. May the Lord's blessings attend them through life.

Hathaway—King.—On Saturday morning, Dec. 13, 1942, Bro. Leslie F. Hathaway of Palmyra, Mo., and Sister Nora B., daughter of Alph and Blanche King of Iowa City, Iowa, were united in marriage at the Mennonite Gospel Mission, Hannibal, Mo., by Bro. Nelson E. Kauffman, after a sermon by Bro. J. M. Kreider. May God's choicest blessings attend them through life.

Obituary

Barkell.—Cecil McKinley Barkell was born Feb. 3, 1901, in Blue Springs, Neb.; died Nov. 19, 1942, at the hospital, Salem, Oreg.; aged 41 y. 9 m. 16 d. His death was caused by eating poisoned food. He accepted Jesus Christ as his Saviour and in January, 1930, he was received by baptism at the Mennonite Gospel Mission, Los Angeles, Calif. As long as health permitted he enjoyed studying God's Word. In June, 1930, he was united in marriage to Bessie Hostetler at Sheridan, Oreg. In the fall of 1932 he became afflicted, and has spent most of his time at the hospital since. He endured his affliction patiently and cheerfully. Cecil had a kind and unselfish disposition. Besides his wife he is survived by a sister (Mrs. Zelma Roberts of Selah, Wash.), a step-father (Chauncey D. Lewis of Oregon City, Oreg.), and other relatives and friends. Funeral services were conducted at the Sheridan Mennonite Church by James Bucher and D. F. Shenk. Text, II Tim. 4:6-8. Burial in the Sheridan Mennonite cemetery.

Benner.—Harold James, infant son of Bro. and Sister James W. Benner, was born near Harrisonburg, Va., Nov. 23, 1942. Death, due to cerebral hemorrhages, came 32 hours later. Besides the parents, he is survived by 1 brother (Norman Clyde), 1 sister (Ruth Esther), 4 grandparents (Bro. and Sister Rhine W. Benner, and Bro. and Sister Jacob D. Kiser), also a number of uncles, aunts, and cousins. Short services were held in the home by Bro. John Mumaw who read John 14:1-4 and Rev. 22:1-6, then gave a short message on "Heaven."

"In God's dear home, he is so safe,
No suffering, tears, or eare,
And in His time, we'll surely find
Our darling baby waiting there."

Brandt.—Martha F., widow of John G. Brandt, was born March 22, 1875; died at her home in Elizabethtown, Pa., Nov. 30, 1942; aged 67 y. 8 m. 8 d. She was a faithful member of the Elizabethtown, Pa., Mennonite Church. She loved the Lord's work and her place was seldom vacant at prayer meeting and church services. She is survived by three daughters (Verna, at home; Mrs. Norman Brubaker, Grantham; and Mrs. Paul Schwenk, York); two sisters (Mrs. Samuel Hoffer, Elizabethtown; and Miss Elizabeth Coble, Oreville Mennonite Home), a brother (Aaron G. Coble, Palmyra), and 7 grandchildren. Funeral serviees were held Dec. 3 from her late home, and at the Elizabethtown, Pa., Mennonite Church. with Brethren Noah Risser and Clarence E. Lutz in charge. Burial in the Mt. Tunnel cemetery, Elizabethtown. Text, Rev. 2:14.

"There's promise of greater joy
Than earth could have in store;
For God has planned a richer life
Beyond the unseen shore."

Deneka.—John A. Deneka was born at Millersville, Pa., Jan. 10, 1854; died Nov. 16, 1942; aged 88 y. 10 m. 4 d. He came to Wayne Co., Ohio, with his parents when he was eleven years old, where he lived the remainder of his life. He was married to Laura Kate Camp Sept. 29, 1881. To this union were born 6 children. His loving wife and 4 children preceded him in death. He is survived by the following children: Roy Deneka of Birmington, Ala.; Mrs. Ethel Campbell of Burton City, Ohio; also by 9 grandchildren and many other relatives. He was a member of the Burton City Methodist Church, where he attended regularly as long as health permitted. Services by J. S. Gerig, assisted by Robert Turnbull. Text, Heb. 11:16.

"Father, thou art sweetly resting,
Gone from all thy toil and pain,
Far from earth and all its wrestling
Thou didst now thy crown obtain."

Detra.—Fannie, widow of John Detra, was born Jan. 29, 1866; died at the home of her daughter (Mrs. Levi Musser near Mt. Joy, Pa.), Sept. 12, 1942; aged 76 y. 7 m. 13 d. She was a faithful and consistent member of the Elizabethtown, Pa., Mennonite Church for many years. Surviving her are four children: Anna Mae, wife of Levi Musser, Mt. Joy; Tillie, wife of A. A. Landis, Ephrata; Walter, Ephrata; and Banks, Lancaster; also four grandchildren and three great-grandchildren. Funeral services were held from the home of her daughter, and at the Elizabethtown, Pa., Mennonite Church with Brethren Martin Metzler, Clarence E. Lutz, and Noah Risser in charge. Burial in Mt. Tunnel cemetery, Elizabethtown. Text, Heb. 4:11.

Falk.—Ronald Wayne, son of Paul and Anna (Hershberger) Falk, was born Nov. 22, 1942; died two days later. He is survived by his parents, four grandparents, and many other relatives. Funeral services were conducted at the home by Bro. H. C. Blough. Burial in Blough Mennonite cemetery near Hollsopple, Pa.

"Jesus has taken a beautiful bud
Out of our garden of love;
Borne it away to the city of God,
Home of the angels above."

Guengerich.—Magdalena Alcesta, daughter of Bishop Noah D. and Savilla Gnagy Yoder, was born Oct. 13, 1872, in Washington Co., Iowa; died at her home in Kalona, Iowa, Nov. 27, 1942; aged 70 y. 1 m. 14 d. In her early youth she united with the Amish Mennonite Church and was baptized by Bishop Wm. K. Miller. She always took an active interest in the church work and at the time of her death was a faithful member of the East Union Mennonite Church and always attended as long as health permitted. On Jan. 27, 1894 she was united in marriage to Elmer, son of Jacob D. and Lydia (Gingerich) Guengerich. To this union were born 6 children (Laura of Washington; Willis of Lockport, N. Y.; Edwin of Kalona; Glen of Wayland; Paul of Washington, D. C.; and one infant son, deceased). She was of a family of six children and only one of these, John Yoder of Kalona survives her; the others preceded her in death. Besides being mourned by the imme-

diate family she leaves five grandchildren, many relatives and a host of friends. She grew to womanhood and lived in the Kalona community her entire life, with the exception of 17 years during which time the family lived at Centralia, Mo. Her girlhood days were spent at Maples Mill and also at the old Wassonville Mill near Wellman, where her parents lived. A number of years ago she and her husband moved to Kalona, where she lived at the time of her death. Her husband preceded her passing five months ago. She had been in failing health for some months, but was not confined to bed and ate the evening meal with the family and a few hours afterward was suddenly called to her reward. Funeral services were held at the East Union Church, and interment in the East Union cemetery, in charge of Bro. D. J. Fisher.

"She always leaned to watch for us
Anxious if we were late,
In winter by the window,
In summer by the gate."

Hershberger.—Henry, son of the late Daniel and Susannah (Lehman) Hershberger, was born in Somerset Co., Pa., Oct. 7, 1859; died at the home where he was born, Nov. 11, 1942; aged 83 y. 1 m. 4 d. He was married to Ellen Baer in December, 1879. To this union were born 7 children as follows: Annie, widow of John N. Kaufman; Ida and Harvey of Hollsopple; Earl of Jerome; Lizzie, married to Joseph Emeigh of Johnstown; Emma, married to Otto Saylor of Hollsopple; and Bertha, married to Edgar Thomas of Cramer, Pa.—all of whom survive. He is also survived by 24 grandchildren, 29 great-grandchildren, a sister (Mrs. Polly Eash of Hollsopple), as well as many other relatives and friends. His wife preceded him in death 21 years ago; also 9 grandchildren and 3 great-grandchildren. He united with the Blough Mennonite Church many years ago, and remained faithful until death. Funeral services were held Nov. 13 at the home and at the Blough Mennonite Church in charge of Brethren James Saylor and Harry C. Blough. Interment in the cemetery adjoining the church.

"God in His wisdom hath recalled
The boon His love has given;
And though the body slumbers here,
The soul is safe in Heaven."

Jansi.—Margaret Bronc was born in Ontario, Oct. 4, 1850; died at the home of her daughter (Mrs. Danford, in Lincoln, Neb.), Dec. 4, 1942; aged 92 y. 2 m. Dec. 5, 1873, she was united in marriage to John Jansi, and soon after this they moved to Seward Co., Neb. To this union were born 2 sons and 8 daughters. Her husband preceded her in death Feb., 1902; also 3 children (Fannie, Mrs. Mary Erb, and Mrs. Lena Moberly). She leaves 7 children (Mrs. Nancy Schweitzer and Mrs. Lizzie Erb of Milford, Neb.; John Jansi of Seward, Neb.; Mrs. Suzie Danford and Pete Jansi of Lincoln, Neb.; Mrs. Sarah Zimmer of Beaver Crossing, Neb.; and Mrs. Emma Stutzman of Cairo, Neb.), also 26 grandchildren and 56 great-grandchildren. In her youth she accepted Christ as her Saviour. Funeral services were held Dec. 6, 1942, at the Milford A. M. Church. W. A. Eicher preached the sermon. Text, Eccl. 8:8. Interment in Milford A. M. cemetery.

Johnson.—James Elmer, son of the late David J. and Sarah M. Johnston, was born near Masontown, Pa., June 18, 1887; died suddenly at his home near Mt. Pleasant, Pa., Nov. 8, 1942; aged 55 y. 4 m. 20 d. He is survived by his wife (formerly Minerva Brilhart), one son (J. Clyde, at home), and three daughters (Mrs. Bert Reynolds, West Newton, Pa.; Mrs. Elmer Kirk, Rockton, Pa.; and Mrs. Harry M. Stoner, Baltimore, Md.). One son (David Elmer), preceded him in death. He had been a member of the Masontown Mennonite Church. Funeral services were conducted at the home by Bro. J. L. Horst, after which the remains were taken to the Masontown Mennonite Church, where further services were conducted by Bros. A. J. Metzler and Paul M. Roth. Burial in adjoining cemetery.

Lehman.—Clara Roggie was born near Croghan, N. Y., Feb. 26, 1903; died Dec. 2, 1942; aged 39 y. 19 m. 6 d. In her youth she became a Christian and a member of the Amish Conservative Church near Croghan, N. Y., through baptism. Sept. 11, 1941, she with her husband transferred her membership to the First Mennonite Church, where she remained faithful until her death. She was united in marriage to Ezra J. Lehman and lived in sacred matrimony for seventeen years. She is survived by her husband, three daughters (Pauline, Charlotte, Roselba), three sons (Donald, Beryl, and Kermit), her mother, four sisters, and five brothers. Her father, one daughter (Betty), and infant son preceded her in death.

"In silence she suffered,
In patience she bore,
Till God called her home
To suffer no more."

Nolt.—Mabel, daughter of Martin and Emma Brubaker and wife of Christian B. Nolt of Mt. Joy, Pa., was born July 24, 1885; died Oct. 9, 1942. She was the daughter of Martin and Emma Brubaker. She was a granddaughter of the late Bishop Jacob N. Brubacher, a faithful member and worker of the Mennonite Church, interested in the work of her Lord and the Church. God called her home after an illness of six weeks. She was patient during her affliction, and trusted in the Lord. We have the assurance that she is happy in the presence of the Lord. Her life and influence will continue to live on, even though she is taken from us. Besides her husband, she is survived by the following children: Christian R., Miriam, Anna Mae, and Clarence. Funeral services were held Oct. 11, from the home and the Chestnut Hill Mennonite Church, where she was a regular attendant and member.

"All that we loved shall live, only the best:
She has but laid down her weapons to rest:
She has but put off the armor of strife:
Faithful to death, God hath crowned her with life.
Purified, glorified, fit for the sky,
All that we loved in her, never can die."

—The Family.

Sherp.—Lewis, son of Mr. and Mrs. Henry Sherp, was born in Elkhart Co., Ind., April 24, 1859; died Nov. 16, 1942; aged 83 y. 6 m. 12 d. He was united in marriage to Anna Onxes. To this union two sons (George and Calvin) were born. He was converted and united with the Mennonite Church and the Olive congregation when about 80 years old. He attended services whenever possible, regretting the fact that he neglected his salvation until such a late date. He leaves his companion, 2 sons, and 3 grandchildren. Funeral services were conducted by D. A. Yoder and C. A. Shank.

Singer.—Melinda, daughter of Josiah and Mary Kaser, was born Nov. 2, 1880; died of cancer (of which she had been a sufferer for about six months) Sept. 27, 1942; aged 61 y. 10 m. 27 d. She united with the Church at the age of 13, and was united in marriage with David Singer, who preceded her in death nearly ten years. She is survived by her daughter (Mrs. Oda Mutchler), a sister (Mrs. Rudy Horst of Applecreek, Ohio), two brothers (Charles Kaser of Wilmot and Jonathan Lee Kaser of Beach City), and two grandchildren. Funeral services were held at her daughter's home, then at Pleasant View Church near North Lawrence, Ohio, of which she was a member. Services conducted by Bros. Alva J. Wengerd and I. J. Buchwalter.

Speicher.—Nancy, daughter of the late John and Lizzie Speicher, died at her home Oct. 30, 1942, of a cerebral hemorrhage of one week's illness; aged 77 y. 6 m. 22 d. She was in her usual health when she was suddenly stricken. She was a member of the Old Order Amish Mennonite Church for many years, in which faith she died. She was of a kind-hearted and cheerful disposition, loved by all who knew her, and will be greatly missed, especially in the home. She was never married. Her parents and one brother preceded her in death many years ago. She is survived by the following brothers and sisters: Jacob and Leah (twins) of Hinkletown, Pa.; John (with whom she resided), and Betsy, wife of Amos J. Stoltzfus, of Morgantown, Pa. Funeral services were held at her home Nov. 4, conducted by Amos Stoltzfus of Ronks, Pa., and Joe Coblentz of Stark Co., Ohio. Interment in the Stoltzfus cemetery at Groffdale.

"Good night, brothers and sisters, I must leave you.
Longer here I cannot stay.
Be prepared, dear friends, to meet me,
Death shall call you too, some day."

Troyer.—John Sanford, son of Sanford and Evalena Troyer, was born at Beeson's hospital, Wooster, Ohio, Nov. 26, 1942, died 13 hours later. He leaves his parents and sister, (Mary Kathryn). Funeral services were conducted by D. A. Yoder.

"Dear little bud
Too pure to stay
God lovingly came
And took thee away."

Younker.—Amanda A., daughter of Martin and Mary (Stutzman) Younker, was born Feb. 18, 1862, near Creston, Ohio; died at her home on the old homestead farm near Creston, Dec. 10, 1942; aged 80 y. 9 m. 22 d. She is survived by two brothers and one sister (Mrs. Emma Young of Smithville, David and William of Creston); also a number of nephews, nieces, and other near relatives and friends. Two brothers and one sister preceded her in death. Services were conducted at the Buckwalter funeral home. Interment in the Mt. Zion cemetery. Sermon by J. S. Gerig. Text, Heb. 2:6.

"I know not what the future hath
Of marvel or surprise;
Assured alone that life and death
His mercy underlies."

Zimmerman.—Peter J., son of John and Katherine Zimmerman, was born Jan. 5, 1867, in Johnson Co., Iowa; died near Inman, Kans., Dec. 6, 1942; aged 75 y. 11 m. 1 d. When he was ten years old, he came with his parents to McPherson Co., Kans., where he lived until the Lord called him home. When a young man he joined the West Liberty Mennonite Church, to which he remained faithful until death. Dec. 5, 1889, he was united in marriage to Jemima Slabach. To this union were born four sons and four daughters. He took a great interest in his farm, his livestock, and his work, careful that his work be done in a careful and precise manner. He was very sociable with his family and his acquaintances. Being considerate of others, he was careful to teach his children the right way, always seeing that they got to church. About six years ago he had a light stroke which left him with a weak heart. The last three months he was gradually failing. He is survived by his wife, four sons (John of Conway, Ernest of Inman, Raymond of Windom, and Vernon of Inman), three daughters (Mrs. Lizzie Hostetler of Hesston, Mrs. Florence Johnston of Leonard, Mo., and Mrs. Lottie Miller, of Conway). One daughter (Mrs. Cora Yoder) preceded him in death. Also surviving are two brothers (Jacob J. of Harper, Kans., and Samuel J. of Los Angeles, Calif.), three sisters (Mrs. Lydia Brenneman of Kalona, Iowa, Mrs. Millie Troyer of Harper, Kans., Lovina Zimmerman of Harper, Kans.), one half sister (Mrs. Sarah Hershberger of Goshen, Ind.), 30 grandchildren, 4 great-grandchildren and many other relatives and friends. Funeral services were in charge of Bro. J. G. Hartzler and Bro. M. M. Troyer. Burial in the West Liberty Mennonite cemetery.

"Father's gone but not forgotten,
To that bright and happy shore,
Where the loved ones meet together
With their Saviour evermore."

—The Family.

Items and Comments

Several years ago we heard this statement made quite frequently: "The old-fashioned winter is a thing of the past." From present indications this sentence needs to be revised so as to read: "The old-fashioned winter is a thing of the present."

The American Civil Liberties Union in a letter to the war manpower commissioner, Paul V. McNutt, has suggested that the 5,000 conscientious objectors now held in public service camps be drawn upon for agricultural and hospital work as an aid in the solution of the manpower problem.—Gospel Messenger.

The Solomon Islands are frequently in the news dispatches lately because of the fierce fighting there between the Americans and the Japanese. It is interesting to learn from the "Bible Society Record" that these islands contain 17,000 square miles and have a population of 200,000. "Most of them are mountainous and deeply wooded. They are separated from one another by deep, still waterways, which present to the traveler a picture of enchanting beauty. There are 24 languages spoken by the inhabitants and into each of these some part of the Bible has been translated. Six languages have the entire New Testament. The first three missionaries who went there were massacred.—The Gospel Minister.

EASTERN MENNONITE SCHOOL

Special Bible Term

Begins Dec. 29, 1942, and continues to Feb. 10, 1943.

Mission Program, Jan. 16, 17; Christian Life Conference, Feb. 5-7; Ministers' week, Feb. 8-11, 1943. Eighteen different courses are offered this year, providing a wide range of choice, besides ten different discussion groups. In addition to the above courses and meetings, a number of other extra-curricular activities will be open to the Special Term students. Write for bulletin.

Train and Bus Transportation

Students from the West, the North, or the East of Harrisburg, Pa., have the choice of two trains or two buses from Harrisburg, Pa., to Harrisonburg, Va.

The trains leave 7:00 a.m. and 11:25 p.m. for Elkton, Va., arriving there at 1:50 p.m. and 5:05 a.m.

The Blue Ridge buses leave Harrisburg, Pa., at 10:15 a.m. and 1:35 p.m., changing to Atlantic Greyhound at Winchester, Va., and arriving at Harrisonburg, Va., at 6:15 p.m. and 10:15 p.m.

Students travelling on the B. & O. from the West should get off at Martinsburg, W.Va., and take local train to Shenandoah Junction, W. Va., where connections are made with the Norfolk & Western train arriving at 11:04 a.m. and continue to Elkton, Va.

All students arriving at Elkton, Va., take railroad motor bus to Harrisonburg, Va.,

Students who prefer to travel by Washington, D. C., will take one of the six Atlantic Greyhound buses that pass through Harrisonburg, Va.

All students are requested to write us the time of their arrival either at Elkton or Harrisonburg.

Eastern Mennonite School,
Harrisonburg, Va.

The wicked is driven away in his wickedness: but the righteous hath hope in his death.—Solomon.

SPECIAL BIBLE TERM OF LANCASTER MENNONITE SCHOOL

The Mennonite Bible School of Lancaster Conference, formerly held at Ephrata, Pa., has been merged into the Bible department of the Lancaster Mennonite School, and will be held on the school campus near Lancaster, Pa., from Dec. 28, 1942, to Feb. 5, 1943. We invite you to share with us the larger opportunities this change affords.

A wide selection of courses and numerous extracurricular activities are offered in the day school. Descriptive bulletins will be mailed upon request.

For the benefit of those who cannot attend the day school, the following courses are offered on Tuesday and Thursday evenings. A few changes have been made since the bulletin was issued.

7:00 Devotion
7:15 Gospel of Matthew — Christian K. Lehman
Bible Doctrine I — Amos S. Horst
Rural Missions — Luke A. Hurst
Child Study — John R. Kraybill
Principles and Methods of Teaching — Mahlon M. Hess
Church School Administration — Clayton L. Keener
8:00 Epistle to Romans — Daniel D. Wert
Methods of Bible Study — Clarence E. Lutz
City Missions — John S. Hiestand
Old Testament Law and History — James H. Hess
Old Testament Poetry and Prophecy — John R. Kraybill
New Testament Studies — Clayton L. Keener

At the same time we offer a Bible study course and inspirational and practical messages for ordained brethren.

7:00 Devotion
7:15 Book Study: I, II, & III John — Noah G. Good
8:00 The following program:
December 29 & 31:
Keeping Abreast of Present-day Issues, John E. Lapp
January 5 & 7:
Personal Evangelism — Henry F. Garber
January 12 & 14:
Mennonite Confession of Faith — Ira D. Landis
January 19 & 21:
Pastoral Work — Simon G. Bucher
January 26 & 28:
Helping Our Young People Solve Their Problems — Clarence Y. Fretz
February 2 & 4:
Declaring the Whole Counsel of God — Chester K. Lehman

Rates.—Day students, one meal daily included, $17.50; lodging students, five days a week, $35.00; seven days a week, $42.50; evening school, one course, $2.00; two courses, $3.50.

Week-end Bible studies will be offered on January 8 & 9 and 22 & 23; a separate bulletin announcing these courses will be issued shortly.

Feel free to write to us regarding your desires and plans. Address all correspondence: Special Bible Term, Lancaster Mennonite School, Lancaster, Pa.

Mahlon M. Hess, Director.

ANNOUNCEMENT

The Lord willing, a three-week winter Bible school will be held at the Pigeon River Church, Jan. 4-Jan. 22, 1943.

Instructors:

E. W. Kulp, Bally, Pa.
Earl J. Maust, Bay Port, Mich.
Henry D. Esch, Pigeon, Mich.

An invitation is extended to students from a distance to attend this period of study and fellowship.

Expenses to be met by free-will offerings. For further information write to

J. D. Esch, Pigeon, Mich.

RELIEF NOTES

(Continued from page 837)

England, (including $32,807.30 worth of clothing of which $22,000 worth were sent by Canadian Mennonites) $65,440.37; France, (including $11,001.36 worth of clothing) $43,720.88; Paraguay (including $6,851.33 worth of clothing) $19,165.43; India, $11,614.05.

Total expenditures for relief work, including clothing shipments, was $139,940.73.

Annual M.C.C. Meeting

Dec. 28 and 29, the annual meeting of the Mennonite Central Committee will be held at the Mennonite Mission, 1907 S. Union Avenue, Chicago, Illinois.

During the two-day session the past year's relief and Civilian Public Service programs will be reviewed, problems and plans for the next year discussed, and necessary decisions made.

Dr. John R. Schmidt is now at his home in Canton, Kans., after a year and three months of medical service among the Paraguayan Mennonite colonies. Dr. Schmidt will be present at the meeting and give his report. Bro. J. N. Byler will also give a report, covering his year's experience as a relief worker in France.

C. P. S. Camps

Christmas for the Campees

Reports tell of well-planned Christmases for the boys in camps. Special services in the chapels and carol singing are scheduled for nearly every camp, and a number are planning for the exchange of inexpensive gifts among the boys. Social events, visiting speakers, gifts to the camps from friends—all these it is hoped will bring the Christmas spirit to the boys.

Only Christmas day will be observed as a holiday.

New Camp Opens in Oregon

C.P.S. Camp #60 at Lapine, Oreg., is the most recent Mennonite camp to be opened. A carload of boys from Denison, Iowa, and Weeping Water, Neb., together with a carload of boys from the Fort Collins and Colorado Springs camps in Colorado and the Hill City camp in South Dakota comprise the personnel of the new camp. They entrained for Lapine Dec. 14.

The camp's work will be under the supervision of the Bureau of Reclamation. Bro. Rufus Franz and Bro. Jacob D. Goering are director and assistant director respectively. Bro. Arthur Wiebe is business manager, Mrs. Jacob D. Goering is dietitian, and Sister Mary Duerksen will serve as nurse-matron.

Released December 15, 1942.
Compiled by Grant M. Stoltzfus.

Table of Contents

833—Editorial
834—"Good Tidings of Great Joy"
Peace on Earth, Good Will to Men (Poem)
The Comfort of Bethlehem
Our Saviour, Lord, and King
Our Legacy of Peace
God's "Unspeakable Gift"
Christmas Night
"Fear Not"
The Incarnation of Christ
The Birth of Jesus
836—Question Drawer
837—City Missions: Johnstown, Kansas City, Pottstown
Relief and C.P.S. Notes
838—Christmas Joy (Poem)
Meditations on the First Christmas
839—Sunday School Lesson
Bible Meeting Topic
840—Field Notes
A Prayer for Christmas Eve (Poem)
Correspondence
842—God's Christmas Gift (Poem)
Observations
843—Kept
845—Relief and C.P.S. Notes
Special Meetings
846—Married
Obituary
848—Items and Comments

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, DEC. 31, 1942 (Herald of Truth Established 1864) No. 40

EDITORIAL

"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."

——o——

A companion thought of this advice is found in Hebrews 3:7, 8, 15: "To day, if ye will hear his voice, harden not your hearts."

——o——

As we are about to enter a new year, this is a good time to adopt this rule for our lives daily, and faithfully put it into practice. "Wherefore let every man be swift to hear, slow to speak, slow to wrath."

——o——

If you would have Jesus Christ as your constant Companion, make it a rule to read and to adopt the Gospel of Christ as your rule of life. To those who make it their rule to observe "all things whatsoever" He commands us He offers this comforting assurance: "Lo, I am with you alway, even unto the end of the world."

——o——

Years ago we were deeply impressed with an address before the Southwestern Pennsylvania Conference by Bro. N. E. Miller, who, for a number of years preceding his death was an active an influential bishop in his district. Speaking about the proper use of the Bible, he was emphatic in saying that it should have a place in the head, in the heart, in the hand, and on the end of the tongue. Where this advice is followed, it means consecrated living and faithful witnessing for the Lord.

——o——

Religious Liberalism Vs. Christian Orthodoxy.—By our fault-finding it is not hard for our neighbors to tell on which side of this issue our sympathies are. If liberal, we are prone to point out the shortcomings of the conservatives. If conservative, we find fault with the liberals. It is but right that we should testify against evil and strive to rectify human shortcomings, whether manifested in the lives of friends or of foes, only we should be careful to criticize in the spirit of Galatians 6:1 and not in the spirit of Matthew 7:1-5. There is a world of difference between constructive criticism and destructive fault-finding.

——o——

Lord's Day Observance.—The following appear as one of the items in the rules and discipline of the Virginia Conference. We repeat it here, not because it is something new, but because it is the statement of a Christian practice which should be held prominently before the minds of the people:

"Members shall observe the Lord's day as becometh godliness, making it a day of worship, of holy meditation, and of Christian service; avoiding such practices of the world as joy riding, foolish conversations, and commercialism."

We believe that this statement will be generally endorsed by all readers. Many people fall short of measuring up to this standard, not because they do not know any better but because they do not do as well as they know. Such people need to be reminded of the fact that "to him that knoweth to do good, and doeth it not, to him it is sin." Let the above statement concerning Lord's day observance be exemplified in the lives of all Christian people. It is more than a Church regulation; it is a divine requirement, conceived in the mind of the Infinite.

THE NEW BIRTH

Except a man be born again, he can not see the kingdom of God. . . . Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. . . . Marvel not that I said unto thee, Ye MUST be born again.—Jno. 3:3, 5, 7.

In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.—Gal. 6:15.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.—Titus 3:5, 6.

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.—I Pet. 1:23.

NEW YEAR'S RESOLUTIONS

This number of the Gospel Herald will probably reach the body of its readers on the last day of the year 1942. That means that we are on the threshold of a new year. Having reached the end of the year, we may profitably meditate upon the past, with a view to profiting and rectifying (as far as possible) our mistakes and laying our plans for the year just at hand.

This brings up the question of New Year's resolutions. When we say "resolutions," we mean RESOLUTIONS; not mere sentimentalities that are composed largely of superstition or jesting, but actual resolves in the heart that are backed by a determination to put them into practice.

1943 is just ahead of us. Perhaps some of us will never see it, as we are all standing upon the brink of eternity, liable to be called over at any time—sometimes without a moment's warning. But if God spares us to see the beginning of the year, let us bear in mind that it lies before us as a sheet of pure white paper, upon which we may write what we will. As for 1942, we must all say with Pilate of old, "What I have written, I have written." The unchangeable past may have many lessons for us by which we may profit, but it is the year 1943 to which we need to direct our attention. Let us keep this sheet of paper just as near perfectly white as it is possible for erring humans to make it. Each moment will bring to us a golden opportunity that we should do our best to improve. "As we have therefore opportunity, let us do good."

One important thing to bear in mind

is that we need the aid and the guidance of the Higher Power to make an acceptable record before Him. Relying upon self, life for us will mean a dismal failure—if not here, then certainly in eternity, as millions of men like Dives have found out. It is "the WISDOM that is from above" that is needed to make this life a success. Let this be our daily prayer: "Lord, what wilt THOU have me to do?" Whatever resolutions we may form (whether on January 1 or any other day) should all be centered in this prayer. The declaration, "I am resolved what to do," is in order whenever it is clear what the Lord wants us to do.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

HEART QUESTIONS

Sel. by C. Warren Long

Are you resting in the Saviour? Heb. 4:3a, 10.
Are you trusting in His blood? I John 1:7b.
Do you shun all human effort Titus 3:5.
As a ground for peace with God? Rom. 5:1.
Is the cross of Christ your glory? Gal. 6:14.
Can you say, "For me He died"? Gal. 2:20b.
Is your only song and story,
Jesus Christ, the Crucified?

Is the Rock your sure foundation, I Cor. 3:11.
And is Christ your Corner Stone?
I Pet.2:6, 7.
Is He all your soul's salvation? Acts 4:12.
Do you rest on Him alone? Phil. 3:7-9.
Can you sing the song of heaven,
Of the Lamb that once was slain, Rev. 5:8-10.
As a guilty one forgiven, Col. 1:14.
As a sinner "born again"? John 3:3.

Then if such is your condition, Col. 1:13.
If to Christ you now belong; II Tim. 2:19.
How exalted your position, Eph. 2:4-7.
And how glad should be your song.
Eph. 5:1, 20.
He has found you—you have found Him
Luke 15:6.
Oh, then magnify His grace, Eph. 2:8, 9.
Till in heaven you gather round Him
To behold His blessed face. John 17:24.
—Author Unknown.

(Can be sung to the tune of "Guide Me, O Thou Great Jehovah" or "What a Friend We Have in Jesus" or "Just Before the Battle, Mother.")

—o—

PROPITIATION

By S. H. Brunk

I John 2:2; 4:10 and Romans 3:25

These are the only references in our Bible where the word is used, though there are many other references to the same thing under other terms, such as reconciliation, etc.

We feel that the term expresses a wonderful part of the great plan of salvation. Man by creation is a dependent creature, depending on the favor and fellowship of his Maker. The holiness of his God compelled His withdrawing His fellowship and the denial of His favor when man of free choice turned against Him. The heart of salvation's plan is to accomplish man's reconciliation to God.

Under the law men afflicted their bodies by fasting and sitting in sackcloth and ashes, to get a hearing from their offended God. Under grace, since the redemptive work of Christ, the whole tenor of the Gospel is: "Come, for all things are now ready." "The Spirit and the bride say, Come. . . . And whosoever will, let him take the water of life freely." The propitiatory suffering of our Saviour in His horrid death of the body in the absence of His Father's favor, was sufficient to satisfy divine justice.

The sufferings of Christ were not expiatory; He did not suffer the full penalty for sins. While He bore the effect of our sins, He did not suffer the guilt of sin. We in no way wish to minimize the severity of our Saviour's suffering, but rather to magnify the penalty for sin.

To make room for God's mercy and forgiveness, if God had demanded the full penalty for sin, where were His mercy? If Jesus paid it all, He did the same for the vilest sinner, and what is there to be forgiven? Surely the Lord laid on Him the iniquity of us all, as did Aaron on the sacrificial offering under the law. But if our sin-offering bears the full punishment for sin, where is the room for forgiveness? No; our loving, merciful God who "forgiveth all our iniquities," does not ask that they first be fully punished.

Our text says that the propitiation of Christ was not for our sins only, but also "for the sins of the whole world." Did you ever stop to think that what Christ paid for you and me, He did for every soul on earth? II Cor. 5:19 says that God was in Christ Jesus reconciling the world unto Himself. Of course, this work was only effective on God's side, and to those who by means of the same offering become reconciled to God.

This then is the picture of the glorious work. The sufferings of our Saviour were sufficient to satisfy divine justice, and conciliate an offended God, enabling Him to extend to man His mercy and favor. He sends His Spirit into the world to draw open hearts unto Himself. When we in contrition truly repent of our sins, and upon the only accepted ground (the shed blood of Christ), confess our sins to God and pray forgiveness, our sins are blotted out, and we are again reinstated into fellowship with our God.

After we have made room for forgiveness, and our transgressions have been removed as far as the East is from the West, we must yet leave room for our reaping what we have sown so that our God is not mocked. And because of our depravity, or inclination to evil, we must make room for regeneration both of mind and body, and a renewing of the Holy Ghost. But these may be subjects for later consideration. In this message we limit ourselves to the reconciliation made possible through the propitiation of Christ, and "pray you in Christ's stead, Be ye reconciled to God."

Denbigh, Va.

—o—

FEET WASHING

By Maynard Hoover

Is the practice of feet washing as a divine ordinance in the Mennonite Church in danger of liquidation? Perhaps no one reading these lines would wish to think that it is, yet there are certain indications pointing that way. The purpose of this article is to point out these dangers and to emphasize the divine purpose in this ordinance.

In your recent communion service your faithful minister no doubt preached a stirring sermon appropriate to the occasion, in which the thought of our devotion to a crucified and risen Redeemer was so beautifully brought out, but when the brief sermon preceding the feet-washing service was preached, the chances are ten to one that most of the message was devoted to brilliant and convincing arguments in favor of the literal observance of feet washing. Now, isn't this somewhat strained, apologetic approach or introduction to the feet-washing service rather inconsistent with that of the communion service? I doubt very much whether God wants His ordinances so much defended as He wants them joyously **exemplified**, and their teachings **applied** in everyday living. The communion sermon was not devoted to the importance of the outward observance of the ordinance, but to our divine relation to Christ through the New Birth. Likewise, should not the teaching on feet washing be devoted to the importance of our relationship to one another as believers through the New Birth?

There are evidences that the Mennonite Church is losing the apostolic characteristics of humility and sacrificial Christian fellowship, which the ordinance of feet washing is designed to symbolize. Where can you find a congregation that is free from envy, prejudice, pride, or suspicion? Have you never observed how trying and difficult it is to supply much-needed teachers, ministers, or bishops, simply because we have not yet learned the art or beauty of true humility and Christian fellowship? For instance: mem-

bers in the same congregation not speaking to each other; political pressure being exerted seeking to "promote" certain individuals while "smearing" others; and alas, not infrequently personal rivalry springing up within the ministry itself! If there is one sin back of such unhappy conditions it is that of undue self-importance or PRIDE. In fact, is not pride at the root of all church troubles and difficulties? As the wise man says, "Only by pride cometh contention."

No doubt the Lord knew we were all human and very susceptible to this sin of pride. Therefore it seems He instituted the ordinance of feet washing in order to help us keep humble, all on the same level in Christ Jesus. Think of the Master and Creator of the universe, in abject humility, stooping to wash the disciples' feet, then proceed to the Cross to die for the sins of the whole world! Are we therefore going to allow our own self-importance to rob us of the joy and blessing our Lord intended for us, to such an extent that a scriptural communion and feet-washing service becomes a painful duty rather than a blessed and happy privilege?

The conditions intimated above are not pleasant to behold, but they are realities whether we like to own them or not. We must face them squarely and dispose of them quickly in view of our soon-coming Lord and King lest He find us wanting and unprepared. Is it possible to be at peace with the Lord when one continually manifests an attitude of petty peevishness, suspicion, or jealousy toward a brother we do not happen to like? Let us repeat, such an attitude is dominated by unadulterated **pride, the same kind that precipitated** the first corporate "split" or division in Heaven. Of course, we are all human; but with all our human weaknesses, can we not be just a little more magnanimous?

With pride and arrogance gaining in many places our communion and feet-washing service is in danger of becoming a farce and of falling into the same category with the vain will-worship of the people of Israel to whom the prophet Amos wrote in Amos 5:21: "I hate, I despise your feast days, and I will not smell in your solemn assemblies." These proud Jews brought only their "burnt offerings," and "meat offerings," but nothing is mentioned of the "sin offering." Cain likewise presented his offerings as the product of his own hands, while Abel brought the "sin offering," or the offering with blood. Today in our churches and institutions there is a premium placed upon personal ability and achievement in almost every line, but honest confessions of sin are few and far between! Like Cain and apostate Israel, we bring almost every other offering but the "sin offering."

Thus we can see that the perpetuity of the observance of feet washing in our church is in danger because of the danger of losing its true significance. The remedy is humble repentance and a return to the Apostolic Faith in which mutual love and good will were the outstanding characteristics (Jno. 13:35). May we conclude in the language of Matt. 23:23, "These [consistent Christian living] ought ye to have done, and not to leave the other [doctrinal ordinances] undone."

Goshen, Indiana.

—o—

WORKS AS RELATED TO SALVATION

By Mildred Brilhart

To the question, May I not merit heaven by my good works? Torrey replies that "if your works are absolutely perfect, if you should never break the law of God at any point from the hour of your birth until death, if you do all that God requires of you and all that pleases Him, you would merit heaven by your good works." In consideration of this statement we know that this is something that no man but Jesus Christ ever has done.

No man can ever gain heaven by his own works, for man is sinful. How clearly this truth is stated in various passages of Scripture. In the most simple words Romans 3 reads, "There is none righteous, no, not one,—there is none that seeketh after God. They are all gone out of the way—there is none that doeth good, no, not one." Reading further, man is described thus: "Their throats are an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness"—and to top it off—"there is no fear of God before their eyes."

Had these words been written from the pen of one of our famed writers of today, instead of by one who was divinely inspired, we would mark across them, "Believe it or not." Many of us would not accept these facts as our condition outside of God. And yet, it is too true that even many professing Christians (teachers, preachers, Sunday school workers) today do not think man in general is as bad as these passages describe. If they did, more zealous teaching on salvation would be the result. No, not every one is guilty of the sins described herein; that is, of being deceitful, of swearing, of hatred or murder; but the seed of such sins is in our hearts, and if cultivated will grow in the lives of any man regardless of how good and pure a life he is now living. "The heart is deceitful above all things and desperately wicked; who can know it?" After meditating but a short while on these thoughts, how very foolish becomes the thought that man could ever gain salvation, could ever be fit to enter into so holy a place as heaven by his own efforts.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

In the light of I Tim. 2:11, 12 and I Cor. 14:34, 35, is it proper for a woman to teach a Sunday school class or to speak in young people's meetings?

A seeker of the truth.

The apostle Paul gave directions as to the condition on which a Christian woman may pray or prophesy in public assembly. She may do so if she is in proper subjection to man as her head, and shows her subordinate position by being veiled (I Cor. 11:5). Prophesying the apostle defined as speaking to people for edification, exhortation, and comfort (I Cor. 14:3). It is on the basis of this definition that Chritsian women are asked to serve as teachers of classes in the Sunday school or as speakers on programs of Bible meetings and conferences.

The passages mentioned in the question above are evidently directed against abuses of the principle which Paul taught in I Cor. 11:2-15. He rebuked those women who disregarded the divine order of proper subordination in the Lord to the authority of man as their head. He told them they were entirely out of place in going ahead on their own initiative in leading out and speaking up in public assembly and trying to domineer over the men. They were instructed to ask of their husbands at home rather than to make an immodest and disorderly display of themselves in public assembly. Women have been divinely endowed with some gifts of personality which men do not have. The orderly co-operation of men and women in the Lord's service is necessary in order that God's work may be fully done. Women serve in the work of the church most effectively when their gifts and talents are consecrated to God and are exercised in due subordination according to God's plan and order.

E. Y.

It is true that we have in our towns and cities some excellent moral citizens. We have all met them. They may be your best of friends. They are honest, clean spoken, and pure thinking people. They pay their honest debts, and even some to keep peace will pay a debt which they do not owe. They are kind to the poor and sick. Their heartfelt sympathy goes out to those who are not blessed as they are, and many other good moral attributes they possess. We are sometimes tempted to think that surely such people will be saved. How could they go to an everlasting place of torment? we ask. But as a merit on which to base their hope of eternal sal-

vation, God says they all "are as filthy rags."

Not long ago a good customer of ours was in my office and our conversation drifted to spiritual things. As many people are, he was ready to speak of his good works. He told, rather boastfully I thought, how he went to church every Sunday, and that he wouldn't think of going to bed without saying his prayers; that he always paid his bills, which, as far as my experience with him went, was true. All he did that he thought rather doubtful, was, he used tobacco. In the few moments I had to speak with him I tried to bring in that it is only through Christ and having our sins put under His blood that we can enter heaven. He soon became restless and found a reason for leaving my presence.

It stirs me as I realize more and more that many people are as this man. People want to be good, and they try to be such, and more there are that want to go to heaven. In view of this, what a place you and I, who know so very well the one and only way of salvation, can fill in enlightening our fellow men as to what the Bible teaches as to works for gaining salvation and heaven. Eddie Rickenbacker, a man whose name has recently been in the news, bases his hope of salvation on the Golden Rule. Another, whom some of you may know, believes that if he provides for and cares for his family, God will surely not turn him away. And may you and I, as Sunday school workers, superintendents, choristers, or whatever work we may do, never allow the devil to blind our thinking and cause us to be so engrossed in the work we are doing in the name of the Church, that we forget and think because of our work we will be saved. May we search our hearts and make sure our hope rests only in Christ.

The work to obtain salvation is done. Christ did it all and said, "It is finished." Anything that is in human power to do will avail absolutely nothing.

We are acquainted with the beautiful words in Eph. 2:8, 9: "For by grace are ye saved **through faith,** and that not of **yourselves:** it is the **gift** of God: **not of works,** lest any man should boast." Also Titus 3:5—"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Our work related to salvaton is to believe,—to have faith in the work that has been done by Christ and that it covers our sin. Erdman states: "Faith is trust and devotion and obedience and love. Our plea must be, 'Nothing in my hand I bring, Simply to the cross I cling' and 'Just as I am without one plea but that Thy blood was shed for me.'" From Cruden's Concordance we glean this thought: Christ's righteousness, received by faith and imputed to the believer, is the cause of his justification, and entitles him to an entrance into heaven. Some one has said: "Good works are the way to the kingdom, not the cause of entering in."

In Jas. 2:24 we read, "You see then how that by works a man is justified, and not by faith only." This in a sense would seem to contradict what has just been said, and the various verses quoted. The sincere Christian will not find room for argument or fallacy here. All Scripture was given by divine inspiration. The apostle does not here treat of our justification in the sight of God, but of the justification in the sight of man, and therefore asserts that justification is by works. He shows here that faith and works are inseparable. This we must believe. We have witnessed it in our daily lives. If we are told some child is in grave danger and we believe it, we do all in our power to save it from being hurt. So it is in the spiritual life. If the faith is real in an individual, works will follow. A faith which does not spring forth in works is dead. In verse 18 of this same chapter we read, "I by my works will shew thee my faith." The writer takes Rahab as an example. She showed by her works that she was sincere in her faith. Her faith was not perfect. We know she was guilty of falsehood and deception, but she believed in what little she did know, and when the opportunity came to serve the true and living God she endangered her own life to defend those who were sent by God to her. As a result she was saved.

How good it is that the Christian way of living is so ordained. Our salvation means more to us as well as others, and above all it brings honor and glory to the Author and Finisher of our faith.

We need the good moral man, the fine citizen and every good work they can show forth, but far greater is the need of the work of true, simple, believing faith in the mighty work of an Almighty God and Saviour.

Scottdale, Pa.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

City Missions

HANNIBAL, MISSOURI

(Mennonite Gospel Mission)

Dear Christian Friends:—The Mission congregation voted to have an all-day service on Thanksgiving and invited the Palmyra brethren to attend. The meeting was a means of blessing and Christian fellowship to all present.

Dec. 13, at the regular morning service, Sister Nora King of Iowa City, Iowa, a former worker at the Mission, and Bro. Leslie Hathaway of Pearidge, Mo., were united in marriage by the writer after an appropriate sermon by Bro. J. M. Kreider of Palmyra. Sister Hathaway's parents, sisters, and grandmother from Iowa City were present, as well as the congregation from Palmyra and members of the Pearidge congregation.

At our regular prayer meeting on Thursday evening, Dec. 10, Bro. J. M. Kreider was present and gave a brief review of his services in the Dakota-Montana Conference district. Those present, about forty in number, greatly enjoyed his message. Part of the time was spent in prayer and testimony.

Our quarterly members' meeting will be held Dec. 17, at which time officers for the coming year will be elected. In the same evening a reception will be given by the congregation for Bro. and Sister Hathaway.

The Sunday school pupils are preparing a Christmas program, to be given Dec. 24. The sewing circles of various churches are sending in gifts which will be distributed that evening to the members of the Sunday school and Church.

We at Hannibal praise the Lord for the cooperation the Church has given in the work during the past year. It is our prayer that the Lord will greatly reward and bless every one who has prayed and given for the support of the work. We also thank you sincerely. We pray that the Lord may continue to lead and bless in the work during the coming year. To this end we also solicit your prayers. The opportunities of the work are almost unlimited.

Yours for the glory of our Lord,

Dec. 16, 1942. Nelson E. Kauffman.

JOHNSTOWN, PENNA.

(38 Mission Sunday School)

Greetings in Jesus' Name:—December 20 we had our annual Christmas program, which everyone enjoys so much. There were 98 present, and it gives us joy when we can listen to the boys and girls give their recitations in connection with the Christ Child who did so much for humanity. The gifts that are given at this time of the year are just a very small token of that great Gift that God gave when He gave His Son. We are made to wonder when we see so many gifts exchanged and so much money spent why so many people do not accept the real Gift, Jesus Christ. There were some in the adult class who gave testimony as to what this Gift, the Saviour, has done for them.

We have no regular preaching at our mission; so the superintendent gives talks and object lessons after Sunday school, when suitable. Dec. 13, Bro. O. N. Mishler gave a lesson using a shock of corn and some ears having different colors and maturity, representing different races of mankind and the need of a Saviour for all humanity, and that the harvest is ripe but the laborers are few.

We are still holding Sunday school in the schoolhouse. We ask those of you who know the value of prayer to pray with us that we may some day have another building especially set apart for His service; for there is an open door here, and the outlook is encouraging. Pray to this end.

Dec. 19, 1942. A Worker.

Africa

LETTER FROM EAST AFRICA

Shirati Station,
Musoma, Tang. Terr.,
East Africa.

Dear Christian Friends, Greetings in the Master's Name:—It has been some time since we have written to this paper. The past months have been busy, and the Lord's blessings have been poured out upon us in a marvelous way. We have seen the working of the Spirit among us in a way which we had not witnessed before. We praise Him that He has given us the privilege to enjoy these blessings, and we continue to look to Him for a working in the lives of many more in this land.

Over the past week-end we had a two-day harvest meeting. Christians were in from most of the outschools, and it was a time of rejoicing and of blessing. The native Christians brought in their tithe for part of the year, either in the form of grain from their gardens or in the form of money. The offering was much larger than the usual offerings have been in the past. This will likely be used for war relief. Some natives carried large baskets of grain over 20 miles in order to have part in this season of thanksgiving.

Another term of school is to open soon. School was postponed following the revival which started in August. It was evident at that time that there was greater work to be done for a time in preaching the Gospel and working with souls than in opening school. School has a very definite place in our work here, however, and now since the revival it will go on with greater blessings than before. The average native that we are in contact with has no way to learn to read or write unless he comes to the mission school. The ability to read the Word of God is a valuable asset to the native Christian. The school building has had a new grass roof placed on it, and the mud brick seats have been replastered.

We are now in the dry season of the year. All vegetation is showing the effects of it. The trees about our house are losing their leaves, and we need to water some of the smaller ones. Water for such purposes we can get from a near-by well. There is some water in it most of the year, but we do not consider it fit for household use. Cisterns and tanks collect water from our corrugate roofs during the rainy season, and we have very little difficulty going through our dry season. We are hoping for rains within the next few weeks, however.

There has been a gradual growth in the medical work. Last month over 1100 native visits were made to the hospital and 32 patients were entered as in-patients. There have been a larger number of surgical cases than formerly. These patients present a challenge to us to give them the Word. It is important, first, that they see themselves as sinners, because there has been so much false religion in this land and the consciences of many have been eased by the false assurance that a simple lip confession will bring them salvation. Even raw heathens will readily say they accept Christ, when they have not the least understanding of what is involved or what salvation means. We are glad for the opportunity we have of speaking to the people who come. The results cannot be measured as they go back to their homes, some of which are far away.

Health among our small group here at Shirati has been fairly good. Bro. Stauffer has just gotten over a mild attack of malaria. Our children both had measles within the last few months. Whooping cough is among the natives, but so far our children have not gotten it. At present we are caring for a small orphan baby in our home. Its mother died here a few hours after the baby was born. The family brought a little girl to help care for the baby. We saw that it was given milk, but yesterday it was brought to our own house. It was evident that until it gains more strength it cannot remain with the little girl who is to care for it. The death of a baby in this land is not considered a big thing, because so many of them die. It appears that well over half of the babies born among the heathen die in infancy. The uncle of this baby said that whether it died or lived was simply a matter for God to decide, but we would like for the natives to understand that proper care of these infants is also a responsibility for parents.

Our mission work is going on unhindered by world events, aside from the fact that we are eagerly looking forward for more workers to come from the homeland. This part of the world is not greatly disturbed. In fact, we have made less adjustments in the past year than most of you have likely made. We have plenty of food, with sugar and coffee unrationed, because they are produced in the country. Tires are not available for our cars; that is, we cannot buy new ones. We still get enough gas to use our mission cars very moderately.

It will likely be about Christmas time as you read this message. Christmas is one day that we especially observe here with the native Church, but there is very little of what in America is called the Christmas spirit. It is usually very warm, and there are no displays of goods in stores or window decorations; but we are thankful that the real spirit of Christmas which means a recognition of God's gift of love to the world can be the same the world over. Pray that we may be used mightily of Him in this land in these last days before Christ's return.

A joyous Christmas, Sincerely,

The Eshlemans.

—o—

We should be exemplary witnesses before the world concerning "all things whatsoever" our Lord taught us to do.—Roy Kinsinger.

GLEANINGS

HINDUISM AND LEPROSY

According to Hinduism, a leper suffers from his disease because of sins in a former existence, thus getting what he deserves. Not out of mercy a Hindu may give food to a leper, but in order to win righteousness for himself, and so have a better chance in his own next birth. H. A. Feierabend, writing in the "Outlook of Missions," says that so far as he knows there is no organized work for lepers (of whom there are over 200,000 according to some estimates) among the 260,000,000 Hindus in India. The Christian Mission to Lepers was first to open asylums for these unfortunates. At an outstation of the Reformed Church in Arjuni there is a leper clinic in charge of a catechist, and a compounder. The money for the building, about $350, was donated by a wealthy Hindu. It is a simple mud structure, but it serves the purpose, and no doubt the Hindu who provided it feels that he has earned quite a bit of righteousness. His giving was probably inspired by Christian influence. Nearly 60 lepers are on the roll; some of them walk miles to the clinic for their injections.

As a rule, Hindus will not care for lepers if they have become Christians, even though they may be symptom-free. The Christians may have healed their bodies, but they have ruined their caste, which to the Hindu mind is worse than disease. Mr. Feierabend gives the following illustration of this: "A woman was discharged from our asylum at Chandkuri as cured and came to live with her son in a village near Parsabhader. Her son is a Hindu. But during her stay in the asylum, she had become a Christian. Even though the son kept and gave her food separately, because she was a Christian he was so much threatened with expulsion from the caste that he finally had to tell his mother to go away and seek shelter elsewhere. She had no means and no friends, and we were unable to find out what became of her. To be put out of caste means to lose all social connections and privileges, such as marriage for the children, funeral, the use of the public bathing place and well, and the public barber, etc. The son probably had to give a feast to the caste in order to get back into good standing. If she had not been baptized, she would not have had any trouble like that."—Evangelical Christian.

—o—

WANTED

Wanted: A Crumb!

Wanted: A Drop of Water!

A beggar outside a rich man's gate wanted a crumb. The rich man gave him none.

Later, in hell, the same rich man saw the beggar whom he had denied a crumb, in a safe place. The rich man in torment begged for one drop of water to cool his tongue.

A crumb is small but if the rich man had given the crumb there would have been other crumbs with it. If he had given it personally, with genuine concern for the welfare of the hungry one, that hungry one who had the water of Life might have told the poor-in-spirit "rich man" of the way to Heaven. Then the rich man need never have gone to hell.

He denied a crumb!

We trays and canteens need to realize how hungry people are all around us and that many will be going to eternal torment—unless we give them Christ!—The Conqueror.

Two Interesting Selections

Following are two selections from recent numbers of our exchanges which we believe will prove to be of interest to our readers.

The first is taken from the "Gospel Messenger," official organ of the Church of the Brethren. As you will notice, these are the combined figures of sixteen (unnamed) Protestant denominations, so that no one denomination can receive any credit (or discredit) from these figures. But the figures are interesting, and the thoughtful reader may meditate over them with profit.

The second is taken from "The Christian Conservator," official organ of the Church of the United Brethren in Christ (Old Constitution). The striking contrast therein presented is of vital interest to every thoughtful reader. In passing this on to our readers, we are moved to say, in the language of inspiration: "Prove all things; hold fast that which is good."—Editor.

He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.—Jno. 4:36.

Gifts for Charitable and Religious Purposes

Following is a tabulation of total and per capita gifts to sixteen Protestant bodies for the past twenty years. The secretary of the United Stewardship Council, Dr. Harry S. Myers, compiled the figures. (Fiscal years vary considerably. The 1942 reports are those published this year and are obviously not for the calendar year 1942.)

Year	*Total Gifts All Purposes*	*Inclusive Membership*	*Per Capita Gifts*
1922	$345,995,802	18,257,426	18.95
1923	415,556,876	18,866,775	22.03
1924	443,187,826	19,245,220	23.03
1925	412,658,363	19,474,863	21.19
1926	368,529,223	17,054,404	21.61
1927	459,527,624	20,266,709	22.67
1928	429,947,883	20,910,584	20.56
1929	404,002,130	20,595,297	19.62
1930	441,452,140	20,050,097	22.02
1931	418,075,262	20,837,238	20.06
1932	362,494,431	21,450,100	16.90
1933	320,364,719	21,838,882	14.67
1934	256,803,496	21,839,702	11.76
1935	270,713,425	22,137,108	12.23
1936	260,528,279	22,215,053	11.73
1937	282,185,397	21,760,065	12.97
1938	292,554,197	20,909,900	13.99
1939	307,869,670	22,344,420	13.78
1940	300,729,446	23,108,377	13.01
1941	351,390,831	23,671,660	14.84
1942	350,807,172	23,120,929	15.17

How to Make a Success of the Christian Life

SEARCH THE SCRIPTURES DAILY (Acts 17:11, I Peter 2:2). Take time to allow God to speak through His Word. Do it every day. Feed your soul as regularly as yeu feed your body. Do it if you have to neglect the newspaper.

UNCEASINGLY PRAY (I Thess. 5:17). Regardless of what must go undone, take time to talk with God, daily. Don't be satisfied with saying prayers but pray. Talk with your heavenly Father about everything.

CONFESS EVERY KNOWN SIN (I John 1:9). Be unmerciful with sin in your own life. Confess every known transgression to God. When men have been wronged then go and make confession to them. Judge self; not justify self.

CONFESS CHRIST TO OTHERS (Acts 1:8). Let the world know that you are a Christian. Tell others of what Christ has done and is doing for you and invite them to accept Christ as their Saviour and Lord too.

ENTER INTO SPIRITUAL ACTIVITIES WITH ENTHUSIASM AND WITHOUT RESERVATION (Rom. 12:11). Make making Christ known the thing you live for. Put your entire self into the work of your home church. Be wholehearted.

SET ASIDE ONE TENTH OF YOUR INCOME FOR THE LORD'S WORK (I Cor. 16:1, 2). You can't afford to do less. Your heart will be where you place your dollars. A stingy person is never a spiritual Christian. Give liberally.

SURRENDER TO THE SPIRIT'S PROMPTINGS (Gal. 5:16; Eph. 5:18). Allow the Holy Spirit to direct and dominate every department of your life. Obey that inward impulse. God's way is always the best way.

How to Make a Failure of the Christian Life

FOLLOW THE LINE OF LEAST RESISTANCE. Take a "peace at any price" attitude. Be neutral on moral, spiritual and righteous issues. Don't take sides but try to please everybody. Straddle the fence.

ALIENATE YOURSELF FROM CHURCH MEMBERSHIP, the means of grace on the Lord's Day, and the midweek services. Go to church when you "feel" like it and when it is convenient. Don't join; just go around.

INDULGE YOUR CARNAL APPETITES. Take it easy on Sunday, it is a rest day. Be lazy, be selfish. Take good care of I, Me, Myself. Use tobacco (girls paint up); you will be called "queer" if you don't.

LOOK AT THE INCONSISTENCIES AND SINS OF OTHERS. Pick flaws, find fault and criticize. Lots of Christians don't act like they are Christians so think about that. Find the wrongs of others and talk about them.

UNITE WITH WORLDLY ORGANIZATIONS. Join some good lodge, or perhaps two; be a member of some club or fraternity. They do lots of good, many of them are founded on the Bible, and you don't have to be "narrow" either.

RUN AROUND WITH CARNAL BELIEVERS AND WORLDLINGS. Don't bring religion into your social life. Make intimate friendships with people of character regardless of whether they are Christian or not, spiritual or not.

ECLIPSE YOUR SALVATION WITH BUSINESS OR HOME INTERESTS. You have a living to make and a home to keep; therefore work over-time and at nights or Sundays because it will make you more money. Get dollars. Business first.

Before God now, are you a spiritual success or a spiritual failure? We are what we are because we have been doing what we have been doing. Live in the light of eternity. Let your Saviour be your Lord. Christ is not only absolutely necessary—Christ is altogether sufficient. True success is possible only through successful Christian living (Josh. 1:8, 9).

WE ARE WHAT WE ARE BECAUSE WE HAVE BEEN DOING WHAT WE HAVE BEEN DOING

—Selected.

Sunday School Lesson

Theme for the Quarter: Studies in the Gospel of John

II. JESUS INSTRUCTS A GREAT TEACHER

Lesson for Jan. 10, 1943.—Jno. 3:1-16.

Golden Text.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

Introductory.—Much that is written in the Gospel of John consists of narratives of conversations which Christ had with individuals or groups of individuals. This lesson tells of His interview with Nicodemus, who was an honorable counsellor among the Jews but personally friendly toward Jesus. The things which Christ taught Nicodemus are as important for us as they were for him.

Nicodemus Visits Jesus (1, 2).—Some people make much of the fact that Nicodemus came to Jesus by night, signifying that he was either afraid or ashamed to be seen in Jesus' presence in daytime. That may be so; but it may also be because Nicodemus, being a man of affairs, was a very busy man, and took this occasion to visit Jesus because he was less busy at nights than he was in daytime. At this time we are interested in the confession that he made: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

The Doctrine of Regeneration (3-8).—That was a good confession that Nicodemus made, but Jesus took him to something more vital than words of praise or commendation. We may sound the praises of Jesus, give Him commendable recognition so far as His accomplishments as a man are concerned, and yet have no clear conception of the things vital to salvation. That seems to have been the case with Nicodemus. So Christ introduces him at once to one of the main essentials to salvation. He said: "Except a man be born again, he can not see the kingdom of God. . . . Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. . . . Marvel not that I said unto thee, Ye **must** be born again." He then went on to explain the nature of the new birth, saying: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." So saying, He took Nicodemus to the very heart of Christian experience—something to which Nicodemus was as yet a stranger.

The Doctrine Explained to Nicodemus (9-13).—Notwithstanding the illustration which Christ gave, explaining what regeneration is like, Nicodemus seemed unable to grasp it, wondering "How can these things be?" Christ went on to explain. He informs Nicodemus that He is speaking from knowledge; that He, the only One who came from heaven and for the time being is living in the flesh, is the only One able to fully comprehend the doctrine. He tells him that since He is speaking of things earthly, which Nicodemus was unable to grasp, how can he expect to comprehend when He begins to speak of heavenly things. We have reasons to believe, however, that this explanation was not lost on Nicodemus; that the interview was one of the things which enlightened him to a sufficient extent that in the final testing time when Jesus hung on the cross of Calvary he was bold enough to espouse the cause of Christ and had a part in giving the crucified Lord an honorable burial. It is an evidence that by this time he had completely come out on the side of the Lord and had learned from experience what it meant to be born again.

The Purpose of Christ's Coming to Earth (14-16).—Christ went on to tell Nicodemus a few more things essential to salvation, as an illustration of what would eventually come to pass in His earthly career: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." This came to pass when Jesus was crucified and expired on the cross of Calvary.

Jesus also told what that was for: "That whosoever believeth in him should not perish, but have eternal life." He repeated, in more sweeping fullness: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

What Christ told Nicodemus is worthy the prayerful consideration of all seekers after truth, especially seekers after salvation. Read all of John 3:1-21, and then enumerate all the things that He taught on this occasion. He not only expounded the great doctrine of regeneration, but told the purpose of His coming to earth, the foundational condition for salvation, and a number of other things pertaining to salvation and eternal life. It was a profitable hour for Nicodemus, and it will mean a profitable evening for us to meditate for an hour or more on the things which Christ told Nicodemus on this occasion.—K.

Bible Meeting Topic

PROOFS OF THE LIVING GOD

Psalm 19

Topic for January 10

MOTTO

"I am God, and there is none else."

OUTLINE STUDY

I. **A Conviction Natural in Intelligent Creatures of God.**
1. Only gotten rid of by resisting.—Rom. 1:19-25.
2. Denied only by a moral fool.—Ps. 14:1; 53:1; Ps. 10:4.
3. Acknowledged by the truehearted.—Ps. 42:1-3.
4. Feared by devils and wicked men.—Jas. 2:19; Rev. 21:8.

II. **The "Things that are Made" Declare Him.**
1. The heavens.—Ps. 19:1-6.
2. Man's existence.—Ps. 8:1-9.
3. Things of earth.—Ps. 104:1-24.

III. **Man's Conscience Tells Him.**
1. Even where no law is given.—Rom. 2:12-16.
2. Judgments enforce conviction.—Rom. 1:18.
3. God's mercies tell him.—Acts 14:17.

IV. **The Bible and Its Evident Source.**
1. The prophetic seal.—II Pet. 1:19-21; Isa. 41:21-23.
2. Miracles.—Ex. 8:16-19; Acts 2:22.
3. Christ.—Jno. 5:39; I Pet. 1:10-12.
4. Its power.—Ps. 19:7-11; Heb. 4:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Living God."**
2. Proving the Living God.
   a. By the things He has made.
   b. By His judgments of sin.
   c. By His goodness to men.
   d. By His wonderful Book.
   e. By the change in those who believe.
   f. By the miracles He does.
   g. By the prophecies He foretells.

For Seniors.
1. Proofs in Ourselves.
2. Proofs in Creation.
3. Proofs in Revelation.
4. Proofs in Testing the Promises.
5. Proofs in Prayer.

PERSONAL THOUGHT

"I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well." Teach us, Lord, to see and to know, to worship and to love and to serve Thee.

SEED THOUGHTS

A careful study of the evidences makes intelligent and steadfast believers.—Pierson.

There must be a **First Cause.** This First Cause we call GOD. To believe in a God who is without beginning or ending, who by the breath of His mouth and His infinite power called all things visible and invisible into existence, requires less credulity than to believe that all these things came into being by mere chance.—From Doctrines of the Bible.

Rom. 1:20, according to Weymouth's Translation: "For from the very creation of the world his invisible perfections—namely his eternal power and divine nature—have been rendered intelligible and clearly visible by his works, so that these men are without excuse."

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions .....John R. Mumaw
Christian Doctrine .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

COMMITTEES

Executive Committee.—Simon Gingerich, H. F. North, O. N. Johns, Lewis S. Martin, A. J. Metzler, C. B. Shoemaker.

Publishing Committee.—Daniel Kauffman, Chairman; Oscar Burkholder, Secretary; J. L. Stauffer, Paul Erb, J. Paul Graybill, H. A. Diener, J. Irvin Lehman.

Printed in U. S. A.

THURSDAY, DECEMBER 31, 1942

Field Notes

Bro. R. J. Shenk of Cottage City, Md., is expected to begin a series of meetings at the Warwick River Church, Denbigh, Va., the evening of Dec. 25.

P. F. K.

* * *

The Ninetieth monthly Bible meeting at the Mennonite Mission in Columbia, Pa., is scheduled to be held on Sunday, Jan. 3. Instructors: Ernest Gehman, John S. Heistand.

* * *

A brother writes us from Belleville, Pa.: "Bro. A. J. Metzler will preach at the Belleville Church Saturday evening and Sunday morning, Jan. 2 and 3, and at Allensville in the evening of the same day."

* * *

A Bible meeting is to be held in Rohrerstown, Pa., Mennonite Church Saturday evening and all day Sunday, Jan. 2 and 3. Principal speakers: Henry F. Garber, Amos S. Horst, Clyde B. Stoner.

B.

* * *

An interesting program of a quarterly mission meeting at the Mattawana, Pa., Mennonite Church, to be held Saturday evening and Sunday, Jan. 9 and 10, is before us. Speakers: Edwin I. Weaver, Martin Z. Miller, and (possibly) M. C. Lehman.

* * *

Ministers' Conference. — Arrangements have been made for a ministers' conference in the Missouri-Kansas Conference district, to be held at Hesston, Kans., Jan. 13-15. A glance at the program makes one interested in being there.

* * *

A brother writes us from Elkhart, Ind.: "A series of meetings is to begin at the Prairie St. Mennonite Church Jan. 24, and we are urging our people to be prayerful and devoted to God, that many may be born anew through the instrumentality of these meetings."

* * *

An interesting program has been arranged for a Bible instruction meeting, to be held at the New Danville, Pa., Mennonite Church Wednesday afternoon and evening and all day Thursday, Jan. 6 and 7. Instructors: Ray Shenk and Clarence Fretz.

H. W. N.

* * *

An interesting letter from Goshen College appears elsewhere in this issue. Another interesting letter from the Eastern Mennonite School arrived at our desk after that part of the paper was made up and on the press. Watch for this letter in next week's Gospel Herald.

* * *

The tenth annual Sunday school meeting at the Elizabethtown, Pa., Mennonite Church is announced for Jan. 1. First on the program is a New Year's sermon in the morning by Bro. Noah Risser and the last on the program is an address in the evening on "Youth, Consider Christ in Choices of Life," by Bro. Charles Hostetter.

* * *

The letter from Tuleta, Texas, will be read with interest by many friends of the work in that field for two reasons: (1) the change in location, on the part of Bro. and Sister A. H. Kauffman; (2) the plans for rebuilding the Mennonite Church at Tuleta. May the Lord bless and prosper the work in Texas, especially the work among the Mexican people.

* * *

The Mennonite Central Committee was scheduled for a meeting in Chicago for a day and a half the beginning of this week when, among other business, reports were to be heard and acted upon, by Bro. J. N. Byler, recently returned from France, and Dr. John Schmidt, recently returned from the Fernheim colony in Paraguay. Other committees will also have meetings in connection with this larger gathering.

H.

* * *

Ordination at Plainview.—An impressive ordination service was held Dec. 20 in the Plainview Mennonite Church near Aurora, Ohio, at which time Bro. Elmer Stoltzfus was ordained as bishop to take the place of his father, the late Bishop E. B. Stoltzfus. The services were in charge of Bishops A. J. Steiner, S. E. Allgyer, O. N. Johns, and Paul Miller. May the Lord richly bless our young brother in his responsible calling, and the congregation he has been called to serve.

* * *

Those interested in our winter Bible schools may find a tabulated list of them on the last page of this issue. This is a summary of the announcements that have appeared in these columns during the past month or two, leaving out those that are already closed or about to close. If there are any other winter Bible schools that belong to this list but which do not appear in the list as published, we will be glad to make corrections as soon as we get the necessary information.

* * *

Among recent visitors in the Publishing House and vicinity are the following: Freeman Ankrum and wife and daughter Mary Alice, Kenneth Baer and family, Masontown, Pa.; Paul Huddle and son Wilmer, Salina, Pa.; Cora Miller and daughter Mary Louise, Salisbury, Pa.; Katie Troutwine, Lititz, Pa.; and a number of Scottdale young people who are away from home attending school (or engaged in other business) and who at this writing are home to spend the holiday vacation.

* * *

Due to a severe and widespread epidemic of small pox in the Kishacoquillas Valley, Mifflin Co., Pa., and portions of surrounding counties are under quarantine. Among the places under quarantine is the C.P.S. Camp near Howard, which means that all communications between the boys in camp and their folks and friends at home (except by wire) will be cut off for the time being. To what extent this quarantine will interfere with religious activities in the district now under quarantine, will be determined later.

* * *

The funeral of David Kirk, formerly of Rockton, Pa., but more recently of Pittsburgh, Pa., (who was one of the 22 victims of the unusual bus tragedy near Pittsburgh Dec. 22), was largely attended by friends and relatives in other communities as well as by people of the home community. The tragedy referred to took place near Aliquippa, when thousands of tons of rocks rolled down onto the highway from overhanging ledges, crushing the bus and killing all but a few of the passengers. The bodies of the victims were horribly mangled.

M.

* * *

If previous arrangements were carried out, Bro. Aaron Mast of Belleville, Pa., left his home Christmas evening for Beaver Dam, Pa., where there were some converts to be received into the Church, after which he went on to Michigan, where he and Bro. B. B. King of Elida, Ohio, were to be the instructors in a Bible conference in the Mennonite Church near Midland from

Dec. 27 to Jan. 3. Mail will reach the brethren at Midland on the dates named, and may be addressed in care of Bro. F. F. Bontrager.

* * *

Safe Arrival in Pehuajo.—A letter from Bro. J. W. Shank, dated Dec. 7, informs us that they arrived safely in Pehuajo, Argentina, the day before. This will be the temporary address of Bro. and Sister Shank, where mail will reach them until further notice. Speaking of the missionaries en route to Africa, our brother has this to say: "Bro. and Sister Smoker and Sister Hershberger are here. They expect to sail for Africa in a few days, but are not sure just when." May the protecting care of God be with both groups of missionaries.

—o—

Correspondence

BRUTUS, MICHIGAN

(Maple River Church)

Greetings in His Holy Name:—There is some sickness among us, but we praise the Lord for His mercy and care over us.

Bro. Edwin Yoder was here and held communion. He was delayed a few weeks because of the sickness and death of his father. Most members partook of the sacred emblems. Some were absent, and an aged woman who had never professed Christ was baptized and received into the Church. We praise the Lord. Her health is very poor, and she is being cared for by Sister Rose Weaver who has had her in her home a few months.

Two of our young brethren are in our camps. Bro. Harvey Eby is in South Dakota, and Bro. Wilson Snider at Medaryville, Ind. We crave an interest in the prayers of all God's people that all might work out for His honor and glory.

Bro. Abram Sauder, who has been sick a long time, is at the hospital. He seems to be improving.

Dec. 8, 1942. Cor.

MINOT, N. DAK.

Greetings in Jesus' Name:—A few lines from this place may be of interest to some.

The Lord has been blessing us in many ways, and far above what we deserve.

We have been blest with a good crop the past fall. As we see the many needs, may we be willing to help in whatever way we can, both in a natural and spiritual way.

Mrs. Jonas Kidder and Anabelle Yoder went to Savannah, Mo., a few weeks ago for treatments. Mrs. Kidder has returned home, but Anabelle must remain for some time yet. Pray for her recovery.

Bro. and Sister J. M. Kreider of Palmyra, Mo., were in our midst for a few weeks visiting their daughter, Mrs. A. L. Glick. While here Bro. Kreider was not idle. He conducted our communion services, also allowed himself to be used wherever possible. They visited other congregations here in the northwest. We appreciated their stay here very much. May the Lord abundantly bless our aged brother and give him years of service yet.

On Thanksgiving day we had services, also our regular business meeting.

Dec. 6, we reorganized Sunday school.

We are looking forward to having Bro. Noah Landis of Jackson, Minn., with us for a few days' Bible Conference during the week of New Year's, after which he will conduct Bible school at Wolford, N. Dak. A few from here plan to attend.

If present plans carry, Bro. L. A. Kauffman will be with the congregation at Casselton over Sunday, Dec. 20, and from there go to Wisconsin, where he will be engaged in Bible school.

May we ever be faithful, ever ready and willing to fill our place as He sees best.

Dec. 13, 1942. Nettie M. Kauffman.

TULETA, TEXAS

Dear Herald Readers:—May His grace be our sufficiency in every place.

Bro. Amos Unzicker has gone to the Old People's Home at Eureka, Ill. He left soon after the death of his mother. Bro. Elmer Schrock is now in the C.P.S. Camp at Belton, Mont. We miss them very much.

Bro. Amsa Kauffman and family have recently moved to Premont, Tex., where they are more centrally located in their large mission field service among the Mexicans.

Since the Gulf storm the weather has been mild; having had no snow or ice.

Our congregation has decided to rebuild our house of worship soon. It is to be smaller, and to be built of rock; which will be considerable cheaper, and will be warmer in winter and cooler in summer. We appreciate the contributions coming in, thereby helping us to make the rebuilding possible. We solicit your prayers.

E. S. Hallman.

NEW BREMEN, NEW YORK

(Mennonite Congregation)

Greetings in the Master's Name:—"Prepare to meet thy God" (Amos 4:12), was the message to Israel long ago, and it is the same to us today.

We have many reasons to be thankful to our heavenly Father for the blessings He bestows upon us.

This is the first report from our new congregation at this place.

August 3, we had our summer children's Bible school, with an average attendance of 93. The teachers were from the home congregation with the exception of Helen Lehman of Pennsylvania. A large number attended the closing program on Sunday evening, Aug. 16.

Oct. 10, Bro. Sanford Yoder of Goshen, Ind., visited our congregation. On Saturday evening we had preparatory services. Sunday morning we held baptismal services, at which time nine souls vowed their allegiance to God and were received into church fellowship by water baptism. On Sunday evening we had communion service, at which all the members communed. Our pastor, Bro. Lawrence Burkholder, assisted in these services.

Nov. 20, Bro. I. W. Royer of Orrville, Ohio, came into our midst to hold Bible school. For our Bible study Bro. Royer taught from the books of Philippians and Titus and Bro. Burkholder taught from the book of Amos. Meetings continued until Sunday evening, Nov. 29, at which time there was a final review. We all appreciated this opportunity for refreshing our souls with the true Word of God.

The sod of our cemetery was broken for the first on Nov. 28 for the infant son of Mr. and Mrs. Ezra J. Lehman. Dec. 2, God called from our midst our sister, Mrs. Ezra Lehman. Sunday, Dec. 6, funeral services were conducted at the home by Bro. Joseph Zehr of the Amish congregation and at the church by Bro. Burkholder. Despite a recent severe snowstorm, the church was filled to its capacity of about 600.

May we rest in His promise: "Casting all your care upon him, for he careth for you."

Dec. 13, 1942. Samuel H. Lehman.

WHITE CLOUD, MICHIGAN

Dear Readers of the Gospel Herald:—We at this place are thankful to God for His "unspeakable Gift."

Our congregation had the privilege of having Bro. John Hochstetler of Creston, Mont., with us to conduct evangelistic services during the month of October. The church received much benefit from these meetings.

During our revival meetings Bro. Frank Raber of the Detroit Mission worshiped with us and took provisions from this place back to the Mission.

Three young men (Bros. Dwayne Nelson, Jewel Miller, and Sylvester Fredenburg) have gone to C.P.S. camps. Our sewing circle supplied them with camp kits. Pray with us for them, that the experiences they are having in camp may be of real benefit to them in their Christian life.

Our congregation did quite well in the amount given for missions this year, besides keeping up our C.P.S. quotas.

Our bishop, Bro. Edwin Yoder of Topeka, Ind., was unable to be with us because of the serious illness of his father.

Sister Carol Waybill is attending school at Goshen, Ind.

Just recently we reorganized our Sunday school and congregation. Pray with us that each newly elected officer may feel responsible for his part of the Lord's work and be fully yielded to God, and that we as a church may put Christ and His Church first and our wives, husbands, children, homes, and even our jobs second and last. Then and only then can our church at White Cloud really grow and gather in the many lost in this community.

Dec. 18, 1942. Cleo Jones.

PALMYRA, MISSOURI

Dear Christian Friends:—Never was Christ so precious to His people as now. How comforting to know that He is KING, and every knee shall in due time bow to Him and acknowledge His supreme sovereignty!

We have been blest with a very fruitful summer. Our cellars abound with good

(Continued on page 860)

Miscellaneous

A NEW YEAR PRAYER

By Catharine Miller

Dear Father, in Thy infinite compassion,
hear our prayer;
Thy favor and Thy tender love we plead
According to Thy loving-kindness, for another year,
According to Thy mercy and our need.

Whate'er the passing year has brought of
happiness or pain,
Of sunny scenes or dark adversity,
Of hope fulfilled or hope deferred, the losses
and the gain,
We yield them altogether unto Thee.

For all our times are in Thy hand; our days
and months, and years,
And in Thy hand we gladly let them rest;
Thy love has e'er surrounded us, in spite of
all our fears,
We know Thy love will keep us to the last.

Where'er our future path may lie, where'er
our lot be cast,
Whate'er may meet us in this year untried,
If we should miss the blessings we have
cherished in the past,
O, let us not grow faint, or turn aside.

Forgive, where we have faltered and have
failed to do Thy will,
Supply the strength and courage that we
lack,
That we may serve Thee henceforth with a
true and steady zeal,
Undaunted as Thy heroes at the stake.

And if, before the year has fled, our years on
earth should end,
And time be changed into eternity,
To Thee, our Lord, who gavest them, our
spirits we commend,
Do Thou, in mercy, take us home to Thee.

Grantsville, Md.

—o—

WAITING ON GOD

By Ruth Graybill

Many are the blessings promised in the Word of God to those who will take time to wait on Him. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him" (Isa. 64:4). Since our heavenly Father has such reserved blessings prepared for those who wait upon Him, we should have an intense longing to learn how to wait on God and thus receive His promised blessings.

The art of waiting on God can only be learned from God Himself. David recognized this when he prayed (in Psa. 25:5), "Lead me in thy truth and teach me; for thou art the God of my salvation; on thee do I wait all the day." It is only as we wait upon God and have Him teach us that we will learn how to be still before Him that He may speak to us. It is in the stillness of our own hearts before God that the Spirit will lead us into deeper truths of His Word, reveal to us the mysteries of the life of Christ within and unfold to us where we may surrender more fully to His will that the Lord can more completely live His own life of power in us.

The blessings of waiting on God are so full and satisfying that the child of God who has but begun to learn what it means to wait upon God longs to know and experience more of the blessings the Lord has promised to those who will wait on Him. We must not only think of our waiting upon God, but what is more wonderful, God is waiting upon us. "And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment; blessed are all they that wait for him" (Isa. 30:18). Our waiting on God will never be in vain; for if God waits on us, then we may be sure that we are more than welcome to come into His presence and tarry there to receive the blessings we long for. Our heavenly Father may often not give us the desired petition immediately, so that our faith may be tested. He may wait long to grant it; but the blessing will be all the greater, and our faith the more increased when He does give the answer to our waiting hearts.

Have we learned to know God as the One who has glorious purposes concerning our lives and longs to reveal them to us if only we would take time to wait upon Him? We often may not understand the purposes of circumstances the Lord sends into our lives, but if we have learned to wait on God with an unquestioning trust we will find the cloud of trial will break in showers of blessings into our lives. We need not understand God's ways with us. It is enough to know God as the One who has control of our lives and our faith in Him will become a restful faith as we continually wait for His guidance. He has promised that those who wait on Him shall not be ashamed. "Thou shalt know that I am the Lord: for they shall not be ashamed that wait for me" (Isa. 49:23).

With so many blessings promised to those who will wait for God's guidance, yet how impatient we often are. We want the Lord to show us **immediately** our path in life; we will not wait to receive His guidance and counsel. This was the sin of God's people in the wilderness. "They waited not for his counsel" (Psa. 106:13). How often we could avoid failure in our lives if we would tarry before God to receive His counsel. He has promised to reveal His will to us by His Spirit, but we must learn to wait on Him. God is willing to reveal His way to us if we are willing to allow Him to have His way entirely and are willing in patience to wait for His making it known.

Have we sometimes found our strength give way to weariness while working for the Lord? Perhaps we have not waited in His presence for His strength. Isa. 40:31 promises renewed strength to those that wait on the Lord. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." The Lord never asks us to be so busy that we have no time to wait on Him in prayer. God's omnipotence is promised to the child of God who will take time to wait upon the Lord. All He asks is that we sink down in our weariness and wait on Him for His divine strength. God will not disappoint the waiting soul.

They who have received great spiritual blessings in their own personal lives in waiting upon God will also feel the great privilege and responsibility of waiting on God in behalf of His church. It is as we know how blessed the waiting on God has become to our own souls that we shall confidently wait before God in constant prayer for blessings upon the church. And surely in these days of apostasy there is great need for beseeching God for a greater loyalty to the Word of God, a greater love in the body of Christ, a greater demonstration of the Spirit among God's children, and more of Christ-like humility and holiness of life. God is able to do exceeding abundantly above all that we ask or think. God will do the unlooked-for things if we have the faith that holds on in confidence, waiting until He have mercy upon us.

May our constant prayer be that of David's: "My soul, wait thou only upon God; for my expectation is from him."

New Holland, Pa.

—o—

INSTRUMENTS OF THE LORD'S WORK

By Huldah Graybill

As individual members of the body of Christ, we are to a certain extent responsible for the salvation of other souls. This fact seems not to be fully realized by many of Christ's followers. I believe that many more souls would be constrained to accept Christ as their Saviour if we were more awake to our responsibility. "No man liveth to himself, and on man dieth to himself." We are to represent Christ here, while He represents us up yonder.

We are either instruments of the Lord's or of the devil's; either gathering or scattering. The question may be asked, What can I do? There are a number of ways in which every child of God may help. First of all, we are to get right with God; for "if the blind lead the blind, both shall fall into the ditch." We should be careful of our actions, our habits, and our words, so that they have the Gospel stamp of approval.

To be instruments of God we must know something of what the Bible

teaches. We should study the Word, so that we might be approved workmen of God, rightly dividing the truths of the Word. If the Word is in our hearts and a part of our lives, then we will always be ready to give an answer to others concerning the hope that is within us. "Sanctify the Lord God in your hearts; and be ready alway to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

The Church, Sunday school, and young people's meeting are all important factors in bringing souls to Christ; but then it may seem sometimes that nothing touches the tender chords of a sin-burdened heart like a kind, loving, earnest heart-to-heart talk. We may not all have the same way of inviting or telling people of the love of God. Let us see how Christ approached Peter after he had fallen away from grace. In such kind and tender words, He asked him, "Lovest thou me?" To Zacchaeus who had climbed a tree when he heard that Jesus was to pass that way, Jesus said, "Zacchaeus, make haste and come down; for today I must abide at thy house." It is said that he received Him joyfully.

This, I think, gives a wide range to each individual to exercise our strength and energies for the salvation of the lost. While we know that the whole world lieth in wickedness, we know also that one soul is of as much value in God's sight as another. We should not only look for great things but should grasp the opportunities to perform the small deeds of love as they come to us.

"Let us not ask to do great deeds or for the world's applause,
But only just to live each day for some true, noble cause;
And thus by helping those in need, we help ourselves the most,
And at the journey's end will find that kindness was not lost."

Christ was used in the hands of God to save fallen humanity. Should we not also be willing to be used as instruments in His hands? What is a more pleasing sight to the child of God than to see a soul turn to God or to see a saint helped on the heavenly way.

"Be thou faithful unto death, and I will give thee a crown of life."

Farmersville, Pa.

—o—

A PLEA FOR GOSPEL SIMPLICITY AND CONSECRATION

By George S. Keener

"Pride goeth before destruction, and an haughty spirit before a fall."

Is not this true in our world today? Pride and haughtiness are stronger in the people of the world than is faith on the part of the people of God. When the city of Nineveh was threatened, the people of that city obeyed the voice of God, repented of their sins, sat down in sackcloth and ashes, and God spared the city. The same God is still on the Throne. He still hears the prayer of faith and penitence, and knows just what we need in this distressed and confused world.

The psalmist David says, "The wicked shall be turned into hell, and all the nations that forget God."

I want to talk a little while about our own Mennonite Church and its faith. I was brought up in a plain, common home. I made my mistakes, but I feel that the Lord has forgiven me. I want to go on and be a consistent Mennonite, and bring fruit to bear in my old age. When I look back into the home of my parents, and see the surroundings of my grandchildren, I sometimes feel like weeping. I think of Jesus when He said, "Weep not for me, but weep for yourselves and for your children." I would to God that all our Mennonite people (both sexes) might move on a common level, clothed in plain Gospel simplicity, avoiding the sinful fashions of the world. Can the world know us by the kind of clothing that we wear? or by our business life? or in our devotional life?

May each of us ask ourselves the question, "What shall I render unto the Lord for all his benefits unto me?" God always cares for His own. He knows what we need. James assures us, "Casting all your care upon him, for he careth for you." I was brought up by God-fearing parents. In my school days I thought that I could see some actions that indicated that some of my schoolmates were not being brought up that way.

James says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The spots of the world may be on the dress, in the hair dressing, in the wearing of gold, in a number of other things or ways. If your life and my life are "hid with Christ in God," our lives are consecrated to God and not to the world.

Paul says that "Every man that striveth for the mastery is temperate in all things." Jesus said to Nicodemus (and to us), "Ye must be born again." The spiritual birth will make of us new creatures in Christ Jesus. Then let us walk in the light and life of Christ, and we will have sweet fellowship together with Him and in Him, and "the blood of Jesus Christ . . . cleanseth us from all sin." Let us pray and ask God in faith for light and guidance, and by His grace these worldly spots will be removed; while they who are not walking in the light will still have these worldly spots on them. The writer is nearly four score and four years old, and it pains us to see the drift among many so-called plain people in the direction of the world and worldliness.

The wise man Solomon has well said that "The path of the just is as the shining light, that shineth more and more unto the perfect day;" also that "The way of the wicked is as darkness: they know not at what they stumble." This may be the sad condition in all denominations, but let us work and pray to the end that our own denomination may not be engulfed in this drift worldward.

The testimony of David was that he had never "seen the righteous forsaken, or his seed begging bread." Let us pray for the rising generation, especially for our young brethren in the camps, that their faith fail not, and visit them whenever we have the opportunity. Let us also pray for the rulers of our land, that they may so govern our nation that all the people of God may "lead a quiet and peaceable life, in all godliness and honesty." "Blessed are the peacemakers: for they shall be called the children of God." "Great peace have they that love thy law: and nothing shall offend them." Dear readers, may we all have this peace, and we will be right with God, here and hereafter. May God's blessings rest upon all who read this message.

Hagerstown, Maryland.

—o—

GOD WANTS FIT VESSELS FOR HIS SPIRIT

(An essay written and read by Alice Stutzman at the Young People's Meeting at Casselton, N. Dak., Nov. 8, 1942.)

In II Tim. 2:21 we read: "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

Let us notice that our being a vessel of honor, purity, and possessing qualities of use to our Master, is a promise on condition. He says, "If a man therefore purge himself from these." I believe reference is made here to all dishonorable or carnal acts bearing the title, "sin." They must be completely purged from our lives, our hearts, and there is only one way this is possible: "The blood of Jesus Christ cleanseth us from **all** sin!" Yes, every stain is removed so that we stand before God justified, pure and holy. What a privilege; and yet how few allow that precious blood to wash all their sins away.

Do we keep ourselves as pure and holy as we ought to by placing our sins under His blood and living near and dear to Jesus? I sometimes fear we are allowing too many material concerns to fill our hearts and minds, and after a time we will awake to the sad fact and ask,

"Where is the blessedness I knew.
When first I saw the Lord?
Where is the soul refreshing view
Of Jesus and His Word?"

Perhaps we do not realize as we should that our bodies belong to Christ; that He paid a precious price to redeem us from the curse of sin and death.

Paul in his letter to the Corinthians asks them, "Do you not know that your bodies are temples in which the Holy Spirit dwells? Do you not know that your bodies are not yours to commit sin with, but that they belong to God and they must be kept pure and holy, meet for the Master's use?" If they are not kept pure and free from sin the Holy Spirit cannot dwell in us to direct our thoughts and actions, and we cannot know what God's will is for us. It is like light and darkness. They cannot mix, for when light comes darkness vanishes, or when darkness comes light fades away. When God's Spirit sheds light abroad in our souls the darkness of sin disappears. But when the darkness of sin is allowed to again creep in, then the Spirit of light is without a home and must leave. He longs to remain, and is very sad that He must go; but if sin is allowed to come in He must go out, for it is impossible for both to dwell together in the same heart.

We can readily see the seriousness and folly of choosing to yield ourselves to sin rather than to God's Spirit of love. How important it is to be free from sin in any form, if we would be worthy vessels of use for Christ.

It is not a simple matter for anyone to live free and pure from sin unless he is living continually so close to God that sin cannot touch him.

It has been said that prayer is to the spiritual life what food is to the natural. So we can readily see the important place prayer holds in a Spirit-filled life.

No doubt you have often heard this saying: "As a man thinketh in his heart, so is he." Our character rises no higher than the plane of our thoughts. If we spend much time in meditating on heavenly things; if our hearts and thoughts are centered around our Saviour, His love and our future home with Him, we will naturally rise with our thought to purer, nobler planes of living.

Do not be afraid or ashamed to stand true to Jesus and what His Word teaches us to be. Remember that Jesus said that whosoever will be ashamed of Him in a wicked and sinful world, even so He will be ashamed of him when He comes in the glory of His Father. Though the world cannot see or understand Him, this is no reason why we should be ashamed to tell and teach of His great love. Let us stand true to our Saviour in a world that may think us queer and out-of-date. To us it is "The power of God unto salvation." May He say of us, as He said of Paul, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

—o—

Rubber and air and oil and iron and copper, not faith and love and hope and loyalty to God, are the main essentials talked about by most people.—E. E. Miller.

WHICH LIBERTY?

By Titus Lehman

Christians who enjoy spiritual liberty of escape from bondage through sharing Christ's victory over sin are willing to jeopardize or lose personal liberty rather than take the God-given life of fellow men; whereas they who make war are willing to jeopardize or sacrifice their own God-given lives to defend only personal liberty. This implies a superior evaluation of spiritual liberty by the peacemaker and a superior evaluation of personal liberty by the warmaker. The latter may occur because the warmaker never tasted of the more enduring and more liberating liberty of deliverance from the spiritual bondage of sin.

"If therefore the Son shall make you free, ye shall be free indeed" (John 8: 36, A.R.V.).

Midland Park, N. J.

CORRESPONDENCE

(Continued from page 857)

things. The corn yield is wonderful. The barns are well filled with food for the cattle. "Praise God from whom all blessings flow."

Most of our folks were present at our communion held in September. Our revival meetings, conducted by Bro. Jesse Short of Archbold, Ohio, were a real source of inspiration and edification. Two sermons especially helpful and comforting were "The Holy Ghost" and "The I and You in John 15." The attendance was broken by the sad, mysterious sickness of the son of one of our families, and of his death. It was a real source of comfort to have Bro. Short in our midst during that time, as well as his help in the funeral services.

Our congregation worshiped with the Hannibal congregation on Thanksgiving day in an all-day service. It was a blessed season of refreshing and fellowship.

Harold Kreider, a student at Hesston, spent Thanksgiving vacation with his parents, Bro. and Sister J. E. Kreider.

Since Bro. Kreider was away for some time, our annual harvest meeting was held later than usual—Dec. 11. We have abundant blessings for which to praise the Lord daily. We wish all our readers the blessings which Christ alone can give this Christmas season, and a happy New Year.

Yours sincerely,

Dec. 18, 1942. M. Lena Kreider.

BIRCH TREE, MISSOURI

(Berea Congregation)

Dear Herald Readers, Greetings:—As we come to the close of another year, we can truly say that the Lord has been good to us by supplying our needs, both spiritual and temporal.

We have been having real winter since Thanksgiving. The summer birds have gone south, while many winter birds are gathering here to spend the winter.

Dec. 5, we had the reorganization of our church and Sunday school.

Oct. 20, our bishop, Bro. Alva Swartzendruber of Hydro, Okla., came into our midst and served communion. His sermon was, "Is Christ Real to Us?" We greatly enjoyed the services, but were sorry he could not give us more than one meeting.

Nov. 14-22, Bro. Leroy Gingerich of Versailles, Mo., conducted a series of meetings which were greatly enjoyed by all the members. All were strengthened and encouraged, while sinners were brought under conviction, but refused to yield to the Spirit's pleading. Pray with us for the lost of the Ozarks, that some may be saved before too late.

Dec. 20, 1942. Mrs. Samuel Detwiler.

GOSHEN, INDIANA

(West Goshen Church of the Brethren)

Bro. M. C. Lehman, former administrator of Mennonite relief work in Poland, will deliver an address at the West Goshen Church of the Brethren, on Sunday evening, Jan. 17, 1943, at 7 p.m.

The Byler quartet will also sing. This meeting is sponsored by the Ladies' Bible Class of the church.

Dec. 21, 1942. Mrs. Mina Ganger.

—o—

Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—I Tim. 3:16.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE

The final chapel program of the first semester was given today by the student Gospel teams which are going on tour during the Christmas holidays under the auspices of the Y.P.C.A. and the College administration. One team will spend nine days in central Illinois and eastern Iowa during the first part of the vacation period. Another team will give three programs in central and eastern Ohio and several programs in eastern Pennsylvania during the first part of the vacation period. A third team is planning one program for central Ohio and four for eastern Ohio during the latter part of vacation. The fourth team will be at Freeport, Ill., Jan. 1 and Chicago, Ill., on Jan. 3. These young people are going out into the churches with the prayers of faculty and student body of the College.

Bro. Nelson Kauffman of Hannibal, Mo., spoke to the Bible School students at their regular fellowship hour Dec. 15, and addressed the chapel audience Dec. 15, 16 in celebration of Bible Study Week. These programs were planned by the Bible Study Committee of the Y.P.C.A.

Sunday afternoon, Dec. 20, the combined College choruses of 110 voices under the di-

rection of Bro. Walter E. Yoder, gave their annual rendition of Handel's "Messiah" to an audience of about 525 people in the College gymnasium.

The annual children's Christmas program of the primary and junior departments of the Goshen College Sunday school was given in the College chapel at 7:30 p.m., Dec. 22.

About twenty-five students are remaining on the campus during the Christmas vacation. Most of them will be employed by the College and the others have employment in the local community. Board and rooming facilities will be provided for these students.

Early enrollment statistics for the second semester indicate an approximate net loss of twenty full-time students as compared to seventeen last year. At least ten freshman men will be dropping out because of the draft. One senior was drafted during the first semester and three freshmen dropped out because they were granted farm deferments. The Administration is grateful for such a small loss. Second semester enrollment to date totals 235 full-time students.

Registration for the annual Winter Bible School of Goshen College will be held on Monday, Jan. 4. Off-campus instructors this year will be D. A. Yoder, Elkhart, Ind.; Ira. S. Johns, Goshen, Ind.; E. C. Bender, Elkhart, Ind.; Lester T. Hershey, Chicago, Ill.; Harold Zehr, Rantoul, Ill., for three weeks, and P. L. Frey, Archbold, Ohio, for three weeks. Special courses in home nursing and first aid will supplement the regular Bible curriculum. The annual Christian Life Conference will conclude the six weeks' Bible term Feb. 12-14. Young people from the Indiana-Michigan Conference, as well as from the whole church constituency, are invited to attend the Short Bible Term. Bro. D. A. Yoder will serve as principal and Bro. J. C. Wenger as secretary.

Bro. Paul Mininger will assist at a Young People's Conference at the St. Jacob's Mennonite Church, St. Jacob's, Ont., Dec. 29-Jan. 1. Bro. Paul Erb will be serving on a Bible Conference at the Scottdale, Pa., Mennonite Church, Jan. 1-3.

Bro. G. F. Hershberger will be given a leave of absence for the second semester. He will spend his time preparing two books, the manuscripts of which are well advanced at this time. The first is a systematic treatment of the peace position of the Mennonite Church, including its Biblical foundation, its historic development, and the contemporary practical applications. The second is a history of the Quaker Government of Colonial Pennsylvania from 1682 to 1756. Bro. Hershberger will continue his residence in Goshen during this time.

Bro. Paul Bender, on leave of absence since last June, will continue his service under the Mennonite Central Committee in the C.P.S. program. He has recently been appointed director of C.P.S. No. 4, Grottoes, Va.

Dec. 22, 1942. L. C. Hartzler.

—o—

No man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—P. Brooks.

Relief Notes

Workers in England Serve in Variety of Ways

Our workers in England, for some time, have been scattered in their locations and diverse in their activities.

Bro. John E. Coffman is in London, where besides having oversight of the London clothing depot, he serves in the capacity of spiritual adviser to the Mennonite boys in the Canadian Fire Fighters.

Bro. Peter Dyck is stationed at Birmingham. In a letter of November 11, 1942 (just recently received in America) he tells of work with individual cases. He states: "May I once again send a most heartfelt vote of appreciation to our women who make such excellent quilts and comforts which it is our privilege and joy to distribute."

Sister Elfrieda Klassen is at North Wales, where she gives her services to the "South Meadows" home for little children. Sister Edna Hunsperger is permanently located at "The Woodlands" in Wolverhampton, the home for aged and infirm persons who have been evacuated from large English cities.

To supply information to each other and to keep alive their common interests, a chain letter has been started among them which enables the four to work as a single unit.

C. P. S. Camps

About Paroles to C.P.S. Camps

Below is an item taken from the Dec. 1, 1942, **The Reporter,** published by the National Service Board for Religious Objectors:

"Selective Service has adopted a policy of refusing to permit violators of the Selective Training and Service Act to be paroled to C.P.S. camps. Its official attitude is based on the idea that a registrant has had fair consideration on his claim for IV-E when his case has been heard by the local board, the F.B.I., the hearing officer of the Department of Justice, the Camp Operations Selection of Selective Service System and has been passed on by the Presidential appeal group.

"Selective Service holds that C.P.S. camps are for men judged sincere, and that registrants unable to establish their sincerity before any, or all, of these groups do not properly belong to conscientious objector camps. The legal section of Selective Service System has adopted the policy of refusing parole to men classified in other than IV-E unless additional evidence of sincerity can be placed before them.

"Representatives of the National Service Board for Religious Objectors have discussed the situation with officials of S.S.S., the Bureau of Prisons, and the Department of Justice and are continuing to seek satisfactory solution of the problem."

* * *

Present indications are that the Psychopathic Hospital at Denver, Colo., will soon receive a contingent of 10 men from th Colorado Springs camp to serve on it staff of workers.

Bro. Henry Martens, North Newton Kans., will serve as director of the Colo rado Springs camp beginning Jan. 1, 194

As of Dec. 10, 1942, a total of 5,302 boy were in Civilian Public Service. Of thi number about 40% are Mennonites.

Over $600.00 has been given to the wa sufferers' relief fund of the Mennonite Cen tral Committee by the boys in the C.P.S camps. The gifts were generally made b the boys through their camp Sunda schools or as a result of occasional fast when they sent the proceeds of a meal t this cause.

PEACE SECTION NOTE

Civilian Bond Sales Reach $602,050

As of December 17, 1942 a total of $602,050 worth of Civilian Bonds have been subscribed. Of this amount $505,800 worth are subscribed by Mennonites. The remaining subscriptions have been made by Brethren, Quakers, and other peace groups

Released December 23, 1942.

Compiled by Grant M. Stoltzfus.

—o—

TEACH ME THE TRUTH

Teach me the truth, Lord, though it put to flight
My cherished dreams and fondest fancy's play;
Give me to know the darkness from the light
The night from day.

Teach me the truth, Lord, though my heart may break
In casting out the falsehood for the true;
Help me to take my shattered life and make
Its actions new.

Teach me the truth, Lord, though my feet may fear
The rocky path that opens out to me:
Rough it may be, but let the way be clear
That leads to Thee.

Teach me the truth, Lord. When false creeds decay,
When man-made dogmas vanish with the night,
Then, Lord, on Thee my darkened soul shall stay,
Thou living light.

—Frances Lockwood Green.

—o—

Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more.
—Cowper.

—o—

Special Meetings

MUMMASBURG, PENNSYLVANIA

Report of fourth annual Thanksgiving Meeting held at Bethel Mennonite Church, Nov. 22, 1942.

Organization.—Mod., A. A. Landis; Chors., John Weaver and Michael Horst; Secy., Miriam Musselman.

Program and Speakers.—(Morning Session) Devotion (Psalm 145), Geo. S. Keener; Special numbers by Leitersburg C.P.S. Camp Quartette; Faith, God's Gift, J. A. Kreider; Thanksgiving Sermon, I. K. Metzler. (Afternoon Session) Special numbers by Leitersburg C.P.S. Camp Quartette; Deal Thy Bread to the Hungry, Isa.

58:7, I. K. Metzler; God's Gift—Salvation (I Peter 1:9), J. A. Kreider. (Evening Session) Old-fashioned Virtues in a Modern World, I. K. Metzler; Evangelistic Sermon, I. K. Metzler.

Thoughts Gleaned.—The simple faith will not die out. We do not need to live in the world and believe and do as the world does. The real Christian is not ashamed to give his testimony. If we have faith in our hearts, we can go through this world rejoicing. The Christian life is the happiest life to live. We must believe and have faith in God's Word. We can have peace with God by believing that Jesus saves. We do not need to see God, but we can see His wondrous works all about us for proof. A Christian must have a proper and complete relationship with God. In order to be of service to Him, we must know God. To know God is to appreciate the things of God and also recognize God as an Almighty Power and Creator of all things. We too often pride ourselves in what we have accomplished and become narrow in our thanksgiving. We are His people and the sheep of His pasture. It is God who has given us our livelihood. We should live day in and day out in His holy presence. Thanksgiving must be practical, meaning that we live in such a way that we give expression of the new life. Our countenance should convey the thought of Christ within. Old-fashioned virtues, as lived and loved by those who possessed them, have had much to do in the making of the past. Virtue carries power. Christian virtues never change; therefore, the term, "old-fashioned virtues," must be an invented word. Old-fashioned virtues are as much needed today as they were 1,000 years ago. God's Word can be applied to all ages. The same sins that separated us from God many years ago separate us from God today. We need the indwelling of Christ. Our learning, culture, and background are not sufficient to deliver us from "the prince of the power of the air." God has raised us out of sin by a mighty power that is able to save and to keep us.

Secretary.

CHAMBERSBURG, PENNSYLVANIA

Report of the Sunday School Meeting held at Chambersburg Mennonite Church Nov. 25 and 26, 1942.

Program.—(Wednesday evening) Song Service and Devotion; Revelation of the Mystery of Christ (Rom. 16:25), Clarence Lutz; Sermon, M. C. Lehman. (Thursday morning) Song Service and Devotion; Thanksgiving Sermon, John Risser; "Thou Knowest That I Love Thee, Feed My Lambs," M. C. Lehman. (Thursday afternoon) Song Service and Devotion; Children's Meeting, C. Lutz; Results of Failure of Supporting the Sunday School, M. C. Lehman; Christ the Model Teacher, C. Lutz. (Thursday evening) Song Service and Devotion; Opportunities for Christian Service, C. Lutz; My Experiences with Relief Work in Germany, M. C. Lehman.

Organization.—J. Irvin Lehman; Chors., Clarence Shenk, Irvin Risser; Secys., Retha Lehman, Helen Frey.

Thoughts Gleaned.—Not all things are revealed to man now, but there is a day coming when all things will be revealed to him. Christ came to reveal the Godhead, pay the penalty of sin, and free men from its power. God now deals with man individually through Christ. Christ came to save all sinners. We should be zealous to bring this message to the community in which we live as well as into the world afar. All men are in God's original plan. Unregenerated human nature is exceedingly sinful. Christ dwelling in us gives us power to witness for Him. We need to ask for the Holy Spirit who gives us power. Our nonresistant life should not only be negative but positive. Give positive witness by giving of our means to the needy.

The Christian religion is a religion which can be felt and shared. Our gratitude to God for spiritual blessings should prompt our thanksgiving. Thanksgiving may be only lip-work, but thankfulness is a disposition. Recognition of the goodness of God and our dependence on Him leads us to thankfulness.

Jesus was concerned that the children be taught; He commissioned Peter to "Feed the lambs." Every parent should assume his responsibility of the Church to teach his children. Many are lost to the Mennonite Church today, because we have given over our schools to the government. The Church today has trained teachers for her own schools. We cannot expect results from the Sunday school unless we are willing to support it. The Church and Sunday school should co-operate in carrying out the program.

The purpose of Christ's coming was not to show us how to live, but to make it possible for us to live. He is our highest example to follow in teaching. Superintendents should choose teachers according to God's will. He spake only the words of the Father, Jno. 8:26. Teach the simple Gospel truths. Study diligently in order to be able to explain to others. Christ came as a servant. A servant does as he is asked to do. Work willingly wherever placed. Christ used the simple things of life to illustrate His teaching. Do not teach over the pupil's head. Christ came not to entertain men but to lead them to light and life. He came not to feed the appetite but the soul. Christ never missed an opportunity to speak to a soul. We should give the teaching at every opportunity that presents istelf. May we willingly go out of the way to find them.

Christian service should be done in the name of Christ. Prayer is an avenue for service that will keep us in the baekground and God in the foreground. The world needs true examples of Christianity. Giving of our substance, time, and talent is an avenue. In the Sunday school and young people's meeting are opportunities to develop talents as well as to witness. Being faithful in small things prepares one for larger service. All we have is not our own but God's; we are His stewards. Since wages are high, we should not use them selfishly but lay aside for relief as opportunity affords.

Secretaries.

THE STAR THAT SHONE

The star that shone o'er Bethlehem,
Today is shining still;
And through the night its silvery light
Falls soft o'er vale and hill.
The busy crowds of earth go by,
And hustle to and fro,
And will not sight the glorious light
Of Him who loves them so!

The Star that shone o'er Bethlehem,
Today is shining still;
Its fire of Love rains from above
And rests on Calvary's hill.
And earth wends on its weary way,
And knows no rest or peace,
And will not see on Calvary
The Love that can not cease.

The Star that shone o'er Bethlehem,
Today is shining still;
To point the way to endless day—
And all may see who will.
But earth's great mass of aching hearts
Gropes onward in the night,
And weeps for aid, alone, afraid
And will not see His light!

The Star that shone o'er Bethlehem,
Today is shining still;
And till the dawn shall break upon
The farthest midnight hill,
To point the way to Calvary,
Where glows the Light Divine,
Thro' sin's dark night till morning bright,
His Star of Love shall shine!

—Selected.

Married

Tyson—Bixler.—Raymond, son of Bro. and Sister Elmer Tyson of the Yellow Creek congregation, and Ruth, daughter of Bro. and Sister Fred Bixler of the Olive congregation, were married at the bride's home Dec. 5, Bro. R. R. Smucker officiating. We wish God's blessing to these two.

Hartman—Pletcher.—Lester, son of Bro. and Sister Abe Hartman, Yellow Creek congregation, and Arlene, daughter of Bro. and Sister Miles Pletcher, Yellow Creek congregation, were united in the bonds of holy matrimony in the evening of Nov. 28 by Bro. R. R. Smucker. May God's blessing attend this union.

Obituary

Brenneman.—Mary Elaine, beloved daughter of Bro. and Sister Joseph Brenneman, Haysville, Ont., died at her home Dec. 5, 1942; aged 3 y. 1 m. 13 d. She had been sick just a few hours. When mother went to the barn to wash the milk cans, the little darling took a chair and from that climbed on the sink to the medicine chest and ate some pills, which proved fatal. All was done which human hands could do, but the Lord knew what was best. Funeral services were conducted Dec. 8, at the house by Bro. Mose C. Jantzi, and at Steinman church by Brethren Ben Gingerich and Peter Nafziger. Text, I Pet. 1:3-9. Burial in the Steinman cemetery.

"God needed one more angel child,
Amid His shining band,
So He reached down to earth below,
And clasped our darling's hand."

Fisher.—Elizabeth, aged 93 yrs., widow of Joel Fisher, died Dec. 13, 1942, at the home of her son-in-law (Samuel L. Stoltzfus) near Gordonville, Pa. She is survived by 149 descendants. She was a member of the Amish Church, and a daughter of the late John and Elizabeth (Umble) Stoltzfus. These children survive: Joseph of Gordonville; Joel of Hubbard, Ore.; Elizabeth, wife of Christ Kennel, Christiana; Salome, wife of Samuel Stoltzfus, with whom she resided; also 49 grandchildren, 90 great-grandchildren, and 5 great-great-grandchildren. Services were held at the home by Bro. John Lapp of Groffdale and Bro. C. L. Fisher of the home Church.

Huseman.—Marie, daughter of Samuel B. and Lizzie Gehman, was born May 9, 1905, near Alleghanyville, Pa.; died Nov. 23, 1942, in a Reading, Pa., hospital; aged 37 y. 7 m. 14 d. They lived near Robesonia, Pa. Her last days were days of intense suffering. Her Christian life gave expression in a desire to be baptized and be numbered with the believers in Christ in her younger years. Her early departure made 3 motherless children. Such are God's ways. Providentially, God speaks to us who are still living, in solemn tones like this that should cause us to rethink our course and "set our house in order." God through the demise of this dear young mother, again forcibly teaches us the frailty and brevity of the human side of life. During the summer months, after having undergone some treatments in a Reading hospital, she spent some time among her relatives as a convalescent. Hopes were entertained for her recovery. But the sudden relapse and early death was a shock to all who knew her. Her husband (James Huseman) survives; also these children: Elizabeth Flora, James Alvin, and Arlene Mae. The aged mother also survives. One son (Walter) preceded her to the Spirit

world. The departed has two brothers: Edwin (married to Sadie Schweitzer) and Samuel. Funeral services were held Nov. 26, in Lamms Funeral Home, Robesonia, Pa. Interment in the Alleghanyville Mennonite Church cemetery. Moses G. Gehman served the occasion. Text, Isa. 38:10, latter clause.

King.—Sarah, widow of John King, died Dec. 18, 1942, at the home of her son, Moses King, near Strasburg, Pa., aged 91 years. There are 64 descendants: 9 children, 30 grandchildren, and 24 great-grandchildren. She was the daughter of the late Christian and Elizabeth Ebersole. She was a member of the Amish Church. She is survived by these children: Samuel of Quarryville; Katy, wife of Christian Blank, Gap; Amos, Refton; Fannie, wife of Bennie Fisher, Honeybrook; Susie, wife of Pre. John L. Fisher, Bird-in-hand; Hannah, wife of Daniel Zook, Gordonville; Betsie, Esther and Moses, at home. A sister (Catharine Ebersole of Millwood) also survives. Services were held at the home by C. L. Fisher and John Speicher.

Lahman.—Ephraim, son of Peter and Susan (Wenger) Lahman, was born in Rockingham Co., Va., March 19, 1890; died in Rockingham Memorial Hospital Nov. 20, 1942; aged 52 y. 8 m. 1 d. He was united in marriage with Katie Blosser Oct. 12, 1913. To them were born four sons and three daughters (Wilmer, near Harrisonburg; John in a sanatorium, Roanoke, Va.; Ray, at home; Ruth, Anna, and Charlotte, at home). One son (Lester) preceded him in death. He was baptized and received into the Old Order Mennonite Church in 1911, of which he was a member at the time of his death. He leaves his deeply bereaved wife, three sons, three daughters, two grandchildren, three brothers (John and Ben at Columbiana, Ohio; Paul at Dayton, Va.), two sisters (Mrs. Perry Van Pelt, Columbiana, Ohio; Mrs. Ed Hall of North Carolina), and many relatives and friends. Funeral services were held in the Old Order Mennonite Church, conducted by Bro. John D. Wenger assisted by Bros. Harvey Horst and Russell Cline. Text, John 5:24. Buried in the near-by cemetery.

"The call was sudden, the shock severe,
We little thought his death was near;
Only those who have lost can tell
. Of the grief we bear in silence
For the one we loved so well."

Shantz.—Esther Marie, daughter of Wayne and Susie (Wanner) Shantz, was born near New Hamburg, Ont., July 23, 1941. After a short stay on earth of nearly 17 months she passed away at her home Dec. 12, 1942. She had been ill only a short time. She leaves her parents and grandparents (Mr. and Mrs. Wilfred Wanner and Mrs. Joseph Shantz), her great-grandparents (Mr. and Mrs. Neil Wanner, and Mrs. Allen Freid), and other relatives and friends to whom she had endeared herself. Although we would have loved to keep her with us, we humbly submit to the Lord who had need of her in His home above. She budded on earth; she has gone to bloom in heaven. Funeral services were held Dec. 14 from the home to the Geiger Mennonite Church, in charge of Moses H. Roth assisted by N. E. Dahms. Text, Matt. 19:14. Interment in the adjoining cemetery.

Short.—Christina, daughter of Jacob and Christina King, was born near Wauseon, Ohio, Aug. 12, 1865; died at her home near Archbold, Ohio, Dec. 11, 1942; aged 77 y. 3 m. 29 d. July 17, 1884, she was united in marriage to Joseph B. Short, who preceded her in death ten years ago. This union was blessed with seven sons (Emanuel, Simon J., Ezra, John A., Elmer, Joe L., and Ira J.) and three daughters (Mrs. J. C. Armstrong, Mrs. Weldon Purcel, and Anna May). She leaves 7 sons and two daughters, two step sons (Jesse Short and Peter J. Short), two step daughters (Mrs. Menno Beck and Mrs. Elmer Werder), 55 grandchildren, 54 great-grandchildren, and a host of relatives and friends. Besides her husband, she was also preceded in death by her daughter (Lizzie), two step daughters (Mrs. Noah Eicher and Mrs. Daniel Eicher), 8 grandchildren, and two great-grandchildren. She was the last one of a family of three brothers and four sisters to answer the heavenly summons. In her youth she accepted Christ as her personal Saviour, united with the Mennonite Church, and remained faithful until death. She was an affectionate mother, and a peaceful and true friend to all who knew her. After the death of her daughter Lizzie she took the four small bereft grandchildren, and was a mother to them for seven years. About a year ago her health began to fail and from that time on she lost in weight and strength. She bore her afflictions very patiently, although at times she suffered severe pains. She frequently expressed a longing to be with her Saviour. Funeral services were conducted at her home by Simon Stuckey and the Lockport Church by Walter Stuckey and Henry Wyse. Interment in adjoining cemetery.

"In silence you suffered,
In patience you bore;
Until God called you home
To suffer no more."

Wenger.—Benjamin, son of the late Benjamin E. and Anna E. (Groff) Wenger, was born Nov. 20, 1875, in Lancaster Co., Pa.; died Dec. 13, 1942, at his home in Murrell, Lancaster County; aged 67 y. 23 d. Death was caused by a cerebral hemorrhage, after an illness of 9 weeks. When a young man, he united with the Mennonite Church at Groffdale and was a faithful member throughout his life. He was called to the ministry by lot June 18, 1908, at Groffdale, to serve that congregation and the Metzlers congregation, both located in West Earl Twp., and he labored faithfully at both charges to the best of his ability for 34½ years. He also labored at the Ephrata Church and New Holland Church at the time these congregations were being organized. He always had a deep concern for the welfare of his home congregations and for the entire Mennonite Church. He preached his last sermon at the Metzlers Mennonite Church Sept. 27, 1942, at the fall counsel meeting. He followed the vocation of farming throughout his life. He was married, Oct. 10, 1901, to Elizabeth N. Stoner. He took sick on the day of their 41st wedding anniversary. He had recovered partly and was out of bed and able to walk around. Three weeks later he suffered a second attack. He was bedfast during the last six weeks of his life, gradually becoming weaker. In spite of the fact that he seemed to have a premonition of his impending death, he remained cheerful throughout his period of illness and constantly expressed a desire to get well. But the Lord saw fit to relieve him of his suffering by calling him to his Eternal Home.

He is survived by his deeply bereaved wife, 1 daughter (Amanda S. at home), 5 sons (Samuel S., Paradise; Paul S., Lititz; Luke M., Murrell; Deacon Lester B., Neffsville; and John S., Hinkletown; all in Lancaster Co., Pa.), 10 grandchildren, and 4 sisters (Mary Greeninger, Annie Witmer, widow of Preacher Esaias Witmer, Amanda Hershey, and Hettie Weber). An infant son, 2 sisters, and 1 brother predeceased him. His funeral was held Dec. 16, 1942, with services at the home in charge of Bro. Amos Sauder, Jr., followed by services at the Groffdale Church in charge of Bros. Mahlon Witmer and Eli G. Sauder. Text, Isa. 52:7. He was buried at the Metzler's cemetery.

"Father, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more."

—The Family.

Wenger.—Daniel, son of Jonas Wenger, was born at St. Jacobs, Ont., April 18, 1860; died Dec. 6, 1942 at Langdon, Alta.; aged 82 y. 7 m. 18 d. He was not well for the last few months, but was up and around as usual. The evening of Dec. 5 he retired as usual, but was found dead in bed the next morning, having passed peacefully away during the night. Sept. 20, 1880, he married Angeline Hagey. To this union were born 1 son and 3 daughters. In 1900 they, with their family, moved to Okotoks, Alta., where they lived till 1921, when they sold their farm and moved to Calgary for a few years, then to Langdon where he farmed extensively till he passed away. Before coming to Alberta he was superintendent of the Cressman Mennonite Sunday school at Breslau, Ont., for 13 years. He was a charter member of the Mount View Mennonite congregation near Aldersyde, Alta. He remained faithful to his faith till death. He is survived by his wife (who at the time of this writing is on her sick bed), Edward, Aldine, Margret, Lillie (Mrs. Ed Downey of Langdon), and 1 sister (Mrs. J. S. Cressman) of Breslau, Ont. He was a man well thought of and highly respected in the community in which he lived. Funeral services were conducted Dec. 8 in Jaques Funeral Home, Calgary, by Bro. Isaac Miller of Mazeppa, Alta., (text, I Pet. 1:24, 25) and at the Mount View Mennonite church by Bro. H. B. Ramer of Duchess, Alta. Text, Rev. 14:13. Buried in the adjoining cemetery.

Yoder.—Ralph, son of Henry A. and Barbara (Guengerich) Yoder, was born in Iowa Co., Iowa June 1, 1917, died in Wellman, Iowa, in an accident Dec. 15, 1942; aged 25 y. 6 m. 15 d. He was sixth of a family of nine children. He grew to manhood in this community, and learned the art of well-drilling and plumbing, and in this capacity he served the community for some years. Early in life he gave his heart to the Lord and was received into the Mennonite Church at West Union. For some time of late years he seemed to be losing out in his Christian life and testimony. About a year ago he renewed his covenant with the Lord and was reinstated in the Church. Since that, he has manifested renewed interest and joy in the saving grace of his Lord. He was married July 30, 1941, to Orpha Beatrice Schauf of Wellman, Iowa. In loving anticipation and by mutual effort their plans for a comfortable and happy Christian home were becoming a reality, when he was so suddenly called away in death. He had just completed a well near a railroad siding in Wellman, when a freight train, in switching, hit his small truck which was parked near by to load his tools. He was thrown under the moving freight cars and killed almost instantly. His was a comparatively short, but very busy life. And he will be missed in the entire community. Because of his genial and generous disposition, he made friends wherever he went. In the 1941 Mennonite General Conference he supplied the running water in his characteristic generous and ingenious way which was so much appreciated by all. He leaves a grief-stricken wife, father, mother, two brothers (Raymond and Francis of Weeping Water, Neb.), two sisters (Mrs. John Steckley and Mrs. Glen Swartzendruber of Pigeon, Mich.), two brothers (Jacob and Orval), and a sister (Loise, of the home). Many other near relatives and friends mourn his sudden and tragic end. One infant sister preceded him in death. However, we mourn not as those who have no hope, but commend him to Him who died for us and rose again, and we believe that our loss is his eternal gain. Funeral services were held Friday P. M. at the West Union Church conducted by John Y. Swartzendruber, Chris J. Yoder, and Amos Gingerich. Burial in the West Union Cemetery.

"The call was sudden, the shock severe;
We little thought the end so near.
And only those who have lost can tell
The loss of loved ones without farewell."

Thro' Christ on the cross peace was made,
My debt by His death was all paid,
No other foundation is laid
For peace, the gift of God's love.

In Jesus for peace I abide,
And as I keep close to His side,
There's nothing but peace doth betide,
Sweet peace the gift of God's love.

—P. P. Bilhorn.

Our Winter Bible Schools

NAME	LOCATION	TIME	INSTRUCTORS
Goshen College	Goshen, Ind.	Jan. 4-Feb. 12	D. A. Yoder, Ira S. Johns, Harold Zehr, P. L. Frey, E. C. Bender, Lester T. Hershey, Ten members of the Faculty.
Hesston College and Bible School	Hesston, Kans.	Dec. 29-Feb. 5	Six Faculty Members, Jess Kauffman, Edward Diener, Fred Brenneman.
Eastern Mennonite School	Harrisonburg, Va.	Dec. 29-Feb. 10	J. Irvin Lehman, Milton Brackbill, Faculty Members and others.
Ontario Mennonite Bible School	Kitchener, Ont.	Jan. 4-March 21	S. F. Coffman, Oscar Burkholder, C. F. Derstine, J. B. Martin, Merle Shantz.
Johnstown Bible School	Stahl Church near Johnstown, Pa.	Jan. 4-Feb. 6	Lloy A. Kniss, Aaron Mast, Myron Livengood, Paul M. Roth.
Lancaster Mennonite School	Near Lancaster, Pa.	Dec. 28-Feb. 5	Mahlon M. Hess, Henry E. Lutz, Christian K. Lehman, J. Paul Graybill, Richard Danner, Henry F. Garber, Clyde B. Stoner.
Canton Bible School	Canton, Ohio	Dec. 28-Feb. 5	I. W. Royer, O. N. Johns, J. J. Hostetler, Stanford Mumaw, Mrs. J. J. Hostetler.
Pigeon River Bible School	Pigeon River, Mich., Church	Jan. 4-22	E. W. Kulp, Earl J. Maust, Henry D. Esch.

A MOMENT OF LIFE

By Robert J. Hartzler

I stood upon a hilltop
Many miles away;
I'll try to tell you how I felt
That glorious winter day.

All around were other hills,
Covered with clean white snow;
Below me a cornfield, behind me a woods,
And everywhere shining white snow.

In God's own perfect creation
There's a purpose for all, we are told:
There is beauty around us in summer
As well as in winter's cold.

Words fail to express my emotions,
As I stood there alone that day;
Joyous and free, yet sad for the thought,
"I'll pass no more this way."

'Twas just a cool winter morning;
Snow had fallen the night before,
And the sun was shining brightly
As it oft had done before.

But then my eyes were opened,
A lesson I could see—
My thoughts that winter morning
Made a mark inside of me!

There's nothing impure or unholy
In the gleaming whiteness of snow;
The twittering birds in their search for food
No thoughts of evil know.

The brightly shining sun gives light
To all wherein is life;
Blue sky, fresh air are free to all—
Where is a cause for strife?

I felt the Lord so near me
As I stood thinking there,
I simply tried to thank Him
In humble, silent prayer.

The time had come when I must leave
The fields, woods, hills, and snow;
But I shall ne'er forget them
Wherever I will go.

Wakarusa, Indiana.

—o—

HARMONIA SACRA

Reprinted. The twentieth edition of the old Harmonia Sacra song book has just been printed. The price is **75¢ each,** postpaid. Obtainable from Noah D. Showalter, Harrisonburg, Va.

Items and Comments

Chile is the most peculiarly shaped country in South America. It is 3,000 miles long and averages about 100 miles broad. It has all kinds of climate. Recently the number of missionaries there has decreased by 13, leaving 129, while the number of native workers has increased by 48, making a total of native workers of 254.—The Gospel Minister.

The recent catastrophe at Aliquippa, Pa., when a huge rolling rock rolled down a steep hillside and crushed a passing bus killing twenty or more passengers, is a fresh reminder that here all humanity is on the brink of eternity, ready to have our lives blotted out at any time. The impressive lesson to be learned is that we give heed to our Saviour's warning: "Be READY."

In a recent letter, David Lawrence, editor of "The United States News," says among other things that "the only bond for all peoples lies in religion." He might have gone a step farther and stated that the only religion that can supply this bond is the "pure religion" of which James (1:27) speaks. When the Golden Rule is allowed to take the place of selfishness in business, social, and religious life, we may expect a transformation such as the world has not witnessed since the fall of man.

Comparative Figures.—The Civil War in the United States (1861-5) closed with a debt of over $4,000,000,000 hanging over the national government. That was considered a staggering sum. World War I (1914-18) cost the United States an estimated sum of $26,000,000,000—a still more stupendous sum. In the present World War the U.S. is spending money at the rate of about $100,000,000,000, per year with prospects of spending still more stupendous sums as the war goes on. Recognizing that the United States is spending money faster than all the other warring nations put together, it is hard to get away from the idea that this is a profligate nation. They tell us that after the present war ceases plans will be executed whereby such things can not happen again. That is the way they talked during and immediately after the first World War. When all the nations will have become true followers of Christ the Prince of Peace we may expect such results; not before.

Ecclesiastical Skyscraping.—Cleveland, Ohio, is the stage for an attempted coordination and synthesis of several religious organizations. The Federal Council is meeting there this week for its biennial conclave. The Foreign Missions Conference of North America, the Home Missions Council of North America, the United Council of Church Women and the United Stewardship Council are there in their annual meetings. The International Council of Religious Education and the Missionary Education Movement are meeting informally. One project before all these groups is to perfect a merger and create a North American Council of Churches. This is not so difficult as might be imagined. To a large extent, the personnel of these various organizations is overlapping. Some individuals are on so many boards that it is hard for them to remember which meeting they are attending. Probably, twenty individuals by getting together could absolutely determine the action that every one of these different groups would take in any given situation. There is very much of an interlocking directory existing. When the various old structures are scrapped and the new streamlined totalitarian enterprise has been cranked into motion we shall see about every enterprise of Protestantism more or less dependent, if not subservient, to a hierarchy of secretaries, backed by a battalion of stenographers.—The Presbyterian.

—o—

Table of Contents

849—Editorial
850—Heart Questions (Poem)
Propitiation
Feet Washing
851—Works as Related to Salvation
Question Drawer
852—City Missions: Hannibal, Johnstown
Letter from East Africa
854—Two Interesting Selections
Gifts for Charitable and Religious Purposes
Successes and Failures in the Christian Life
855—Sunday School Lesson
Bible Meeting Topic
856—Field Notes
857—Correspondence
858—A New Year's Prayer (Poem)
Waiting on God
Instruments of the Lord's Work
859—A Plea for Simplicity and Consecration
God Wants Fit Vessels for His Spirit
860—Which Liberty?
Goshen College Notes
861—Relief and C.P.S. Notes
Teach Me the Truth (Poem)
Special Meetings
862—Married
The Star that Shone (Poem)
Obituary
864—Items and Comments

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JANUARY 7, 1943 (Herald of Truth Established 1864) No. 41

EDITORIAL

"Be at peace among yourselves."

—o—

"Yourselves," as here used, means the members of the same church or congregation or household.

—o—

This is the starting point. The other end of this Christian privilege or obligation is found in the words, "Follow peace with all men, and holiness."

—o—

That we may know the nature of the peace here recommended, let us turn to the instruction given by Christ the Prince of Peace: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

—o—

How did you spend your Christmas holidays? You may or may not have spent the whole time in a way that is pleasing to God. If you did, you have reasons to praise the Lord; for the record made cannot help but strengthen the cause of Christ and the Church. If you did not, you cannot change the record, but you can square the record through "repentance and remission of sins."

—o—

The Union of Churches.—One of the latest developments along this line is the prospective union of the United Brethren and Evangelical churches, the combined church to have a total membership of about 700,000. From this distance the proposed union seems a consistent one, as the two churches uphold practically the same tenets of faith. While it would be a fine thing if there were but one Christian Church, it would be idle for present-day existing denominations to attempt a union of churches until after they have established a unity of the faith, a unity of the Spirit, and as such constitute a body of saints who are separated from the world, described in Scripture as "a peculiar people, zealous of good works."

—o—

This is an appropriate time to turn the light of truth upon race suicide, otherwise known as "birth control" (more properly called birth prevention). The use of contraceptives is a thousand miles removed from the divine admonition, "Be fruitful, and multiply, and replenish the earth." And the longer that Christian people toy with the charm of "birth control," while non-Christian peoples follow the due course of nature, the more completely the white race will become overwhelmed by the hordes of colored (and renegade white) races. There is a world of difference between the sacredness of parenthood and the sin of self-indulgence. A safe rule to follow, in this as well as in all other things, is the Christian rule of "Do all to the glory of God."

THE "I AM'S" OF CHRIST

I am the way, the truth, and the life.—John 14:6.

I am the door.—John 10:7.

I am the good shepherd.—John 10:11.

I am the light of the world.—John 8:12.

I am the true vine . . . ye are the branches.—John 15:1, 5.

I am he that liveth, and was dead; and, behold, I am alive for evermore.—Revelation 1:18.

—o—

It is right to make money, provided the right motive is behind the money-making. Paul, in his letter to the Romans, gives us a rule for sanctified economy: "Not slothful in business; fervent in spirit; serving the Lord." If in our accumulation of wealth our object is to hoard up the money in some bank or to consume it on our lusts, it is in order for us to listen to the warning words of our Lord: "Take heed, and beware of covetousness." If our object is to have something to give to some charitable or religious purposes, to provide for our own, to the end that they may become valiant soldiers of the Cross, then we are laying up treasures in heaven. "Whether therefore ye"—make or spend—"or whatsoever ye do, do all to the glory of God."

TEN REASONS WHY—

I. We Believe the Bible to be the Word of God.

1. The evidences of Christianity, as set forth in this Inspired Volume, are so clearly established that no man or set of men has ever been able to overthrow them.

2. The Bible has stood the test of all the ages. When unbelievers, who thought that they had science to back them, thought they had something that clearly proved the Bible to be a vulnerable book, later revelations of science clearly proved that it was the unbelievers and not the Bible who were vulnerable. The enemies of God, for many centuries, have tried desperately to overthrow the Bible, but they have failed miserably. It is still the best selling book.

3. The inerrancy of the Bible is proven by the fulfillment of prophecy. Take, for instance, the prophecies concerning the coming of the Messiah of Scripture. The prophets foretold, in minutest details, concerning His birth, the place of His birth, facts concerning His youth, the manner of His preaching, His speaking in parables, His being sold for thirty pieces of silver, etc., etc., etc. Nothing like it, outside the Bible narrative and its fulfillments, has ever been known in the history of man. Many other illustrations might be given.

4. The claims of the Bible for itself are in harmony with what outside facts have proven it to be. These facts clearly establish the truth of the claim that "all SCRIPTURE is given by inspira-

tion of God," and that in the compilation of the sacred canon "holy men of God spake as they were moved by the Holy Ghost."

5. The beneficent influence of the Bible is proven by what it does for its believers. Compare, for instance, the life of the average devout believer in the Word of God with the life of the average unbeliever and opponent of God's Truth.

6. The claims of the Bible are further shown by its influence in the nations where it has found an entrance. The history of Christian nations proves that wherever the Bible is given a place there light springs up. Compare, for instance, the state of a Christian nation with the state of nations that are wrapped in heathen darkness.

7. A comparison of the two bodies usually known as "the Church" and "the world" is further proof of the efficacy of the Word of God in purifying the life of the Christian and exalting the nation where Christian people exert the greatest influence.

8. We believe in the Bible because of the light which it sheds on the pathway to glory. Not only does the Bible make it clear that there are only two roads from which people may choose in their journey to the realms of eternity, but it is also clear in its teaching as to how we may get and stay on the road that "leadeth unto life." We, like the psalmist, are fortunate when we can truthfully say, "Thy word have I hid in mine heart, that I might not sin against thee."

9. The Bible, inerrant in its teachings and counsels, is the only book which, if obeyed, enables us to live a sinless life. To say nothing about the contrast between an eternity of bliss and an eternity of woe, it pays any one to live true to the standards of the Gospel because of what that means for this life only. It means a life of righteousness, purity, holiness, "joy unspeakable and full of glory," blissful fellowships, and buoyant hope of an infinitely more blissful fellowship with the Holy Trinity and with saints and angels in the glory world.

10. Finally, we believe that the Bible is the Word of God because only the infinite and perfect God, whose very Being is power and purity and holiness in perfection, could produce a perfect book like the Bible. Men have tried it, but they have invariably failed. There are other good books besides the Bible, but there is no other book of which it can be truthfully said that it is without error or shortcomings. Every author transmits his qualities to the productions of his pen. Since God is perfect and without limitations in all His attributes, the only logical conclusion to arrive at concerning His Book, which from beginning to end was "given by inspiration of God" and which comes to us as the result of His authorship, is that in all respects it is PERFECT.

Back to the Bible

By John E. Lapp

We are living in a world of literature, and people are using many different kinds. Some think that "variety is the spice of life," and sometimes there is too much spice. Every age has produced both good and harmful literature. At the present time we see more of the harmful type. In the midst of a world of changing types of literature, there is one Book which has not changed. It is the Bible, the same in every age.

Volumes of expositions and commentaries on the Bible have been written. Whole libraries of books have been written about one Bible character. Some of these books and commentaries are good, while some are not so good. There was a time when there were few books, and many Mennonite libraries consisted of a Bible, a copy of Martyr's Mirror, a Hymn Book and one or two others. But today the picture is different; and unless we are careful other books will displace the Bible. When we come back to the Bible, we come to the one source of Eternal Inspiration and life, the one place that is safe for all people. This Book contains only that which is for man's best and highest interest.

When we think of all the types of literature in the world, we are reminded of Isa. 8:20, "To the law and to the testimony: If they speak not according to this Word, it is because there is no light in them." We need to compare literature with the Bible, "the law and testimony." Whether other books treat on Bible exposition, science, or history, we need to come back to the Bible and see that the other books are not contrary to the Bible teaching. While the Bible is not a textbook on science or a text for some other study, the principles it contains, historical data and accuracy on every point, make it safe and necessary to judge all other books by the standards held forth therein.

The word Bible comes from the Greek "biblos," meaning book. On his deathbed, Sir Walter Scott asked for the Book. When asked which book he wanted from his large library, he replied, "There is only one Book, the Bible."

Good literature springs forth from writers who have conviction. Some is the result of past experience in life, others the result of searches into certain fields of learning. In still other cases one may write because of the need he sees and the conviction he has on a certain subject. Some writings merely fascinate the mind and stir the emotions, while other types satisfy the reasoning powers of man. The Bible is not merely a book, it is **The Book**; it stands entirely alone. The Bible meets all the requirements of good literature and satisfies every need of man.

The Bible is the inspired **Word of God.** II Tim. 3:16; II Peter 1:21. The word inspired comes from two Greek words: "theos," meaning God, "pnein," breathed. So the Bible is the Word of God as He breathed into holy men and inspired them to write. The Bible is a collection of sixty-six books, written by nearly 40 writers during a period of about fifteen centuries of time. There were kings on the throne, captives in heathen lands, educated men like Moses and Paul, those called "ignorant and unlearned" (like Peter and John) who were inspired to write these books. God used imperfect men to bring us a perfect message.

A number of Scriptures such as Psa. 119:89; Isa. 40:8; Matt. 24:35; I Pet. 1:25, and others show us that the Bible is the "Book of the Ages." A part of this Book was written and kept in the cradle of Israel's history. When heathen kings destroyed the Temple, the scrolls were preserved. During the four hundred years of darkness and silence before the Saviour's birth, the completed Old Testament was safely preserved. During the period in which Jews and Romans tried to stamp out the newly founded Christian religion, the books of the New Testament were written and they, together with the Old Testament books, were gathered together for one complete record of God's revelation of Himself to man. The Bible was preserved through the Dark Ages (when Roman Catholicism kept the world in ignorance), came through the bloody Reformation unscathed, has been attacked by many modern critics, and not a single fact has been disproved. The history of man proves that there can be no Bibleless world. "Heaven and earth shall pass away, but my words shall not pass away," said Jesus. The Bible is today's "Best Seller."

Books may come and books may go, but the Bible goes on forever. The Bible, or parts of it, has been translated into more than one thousand different languages. There are three international Bible societies. While the work of two of these has been curtailed because of the war, the demands made upon the American Bible Society are larger than ever. History proves that every obstacle put into the pathway of spreading the Bible into all the world, adds to the rapidity of its spread and increases its effectiveness.

We need to come back to the Bible message. Sometimes we are able to talk about other things in the home, or schoolroom, or place of business; but not able to say much about the Bible. Current events, the war, and other disturbances form the topic of the day, but we forget the message of the Bible. The Bible is the message of sin and redemption. Throughout the Book, man is shown to be the helpless victim of sin, falling under every test. In the state of perfection in Eden, man failed. Under the rule of conscience from Adam to Noah, man failed and world conditions went from bad to worse. In the days of the patriarchs, from Abraham to Joseph, the chosen people became a nation of slaves. Left alone, man could never regain his former position as he enjoyed it in Eden. Beholding the failure of man, the God of Mercy saved fallen man with the promise of a

(Continued on page 876)

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

How do you interpret I Cor. 3:4?

Do you follow the early disciples in praying for the sick?

What have you to say about Acts 2:4?

Mrs. R. L. B.

1. In I Cor. 3:4 Paul condemns factionalism (or in other words, hero worship) as an evidence of carnality. That he called the Judaizing brethren to time for magnifying their own leaders as opposed to the defenders of the Gospel of Christ is evident from the sixth verse in the fourth chapter, where he says, "These things, brethren, I have in a figure transferred to myself and to Apollos for your sakes," etc. Exalting individuals instead of the truth of God's Word as set forth in the New Covenant, they thereby showed themselves to be carnal rather than spiritually minded.

2. Praying for the sick who are among us is a daily practice among us, and anointing the sick in the name of the Lord, according to Jas. 5:14, 15, is of frequent occurrence, though perhaps not so frequent as it should be.

3. We take Acts 2:4 (including the statement that "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance") literally; but we do not agree with the interpretation that some sects place upon this statement.

Already, in the time of Paul's writing to the Corinthians, the practice of speaking in tongues was different in details from what it was on the day of Pentecost. Recognizing the factional and fanatical claims that some of the Corinthian brethren made, Paul instructed them that "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silent in the church" (I Cor. 14:27, 28). This was different from what took place on the day of Pentecost, where the thousands of hearers, representing more than a dozen languages, all heard the apostles speak in their own native tongue. Acts 2:7, 8. Tonguesites of the present time making loud claims as to their "speaking in tongues" would do well to read Paul's instructions to the Corinthians. That God could, if He saw it wise to do so, empower people to speak with "other tongues" as they did on the day of Pentecost and later in the house of Cornelius, goes without saying; for "with God all things are possible." But the fact that no such miraculous occurrences are demonstrated through the instrumentality of modern tonguesites ought to make them wonder whether after all it would not be in order for them to take for themselves the advice

"CHOOSE YOU THIS DAY WHOM YE WILL SERVE"

There is a Heaven to gain and a Hell to shun
And here are the rules and just how 'tis done:
You need not lead such a very bad life,
And do nothing about your soul,
With the rest of the crowd just drift along,
Giddy with wine and merry with song.
Just be a good sport; entertain, dance, and sing,
Nothing really bad, you don't think you sin.
But Satan's so sly and can keep you so blind,
And so busy with excuses of just every kind,
Your intentions are good, after all you're not bad,
Someday you will change, but here's what's so sad:
You will keep putting it off, someday will never come,
There is so much pleasure and you still want fun;
There is lots of time, so the devil will tell.
Dear one, 'tis so easy to go into Hell!
The way is so broad, and the crowd is so great,
All the answer you need is, "I think I shall wait."

Now if 'tis for Heaven your race you will run,
There is many a battle before the crown's won.
First comes repentance and straightening out things
That you have committed while still in your sins.
But oh, what a joy when you know they're all gone!
It will beat all the pleasures you ever have known.
You will sing and you'll shout, and you almost could fly,
You will know you are safe if now you should die.
God gives you the witness within your own heart,
You are now born again and can make a new start.
There is one more step you will have to take,
If you would be free, you must consecrate.
Put all on the altar, yourself must go too,
All desires and wishes ere you can be true.
God will cleanse and purify, purge and then fill
With His bless'd Holy Spirit, but you must do His will.

Tho' the upward road must always be strait,
God's Spirit will lead through the Beautiful Gate.

Tho' Satan will tempt and trials be hard,
As long as we're true God will never depart.
He has promised us grace for each trial and test,
And all He expects of each one is his best.
We must walk in the light, His commandments obey,
Keep living for Jesus, let come what may,
He will be faithful to us to the end,
He is our comfort, our guide, and our friend.
Through our blessed Jesus at last we'll reach home
Where we'll all live together around the Great Throne.
Nothing will mar all the joys we shall share,
For all the redeemed of this earth will be there.

Poor sinner friend, seek the Lord while you may—
Don't put it off for tomorrow but do it today.
You have no assurance what tomorrow may bring,
Life is so short, why go on in your sin?
Your life may be snatched in a moment from you.
We all must meet Jesus, then what will you do?
You must account for each action and deed—
At the great judgment morning 'twill be Jesus you need.
None other can answer; you must take your own place
Before the great Throne at the end of the race.
It takes more than profession if you would enter in;
You must make sure that you're free from all sin.
God's judgment is just, you must now take your choice;
Don't hesitate longer, but lift up your voice.
Yes, cry unto God, while yet you may;
Don't wait till tomorrow, but do it today.

Backslider, just think all the joys you will miss,
While Satan betrays you with that "Judas Kiss."
You have once known the way, God will lead you again;
Return to Father's house, you can still be a man.
God in His mercy and love will forgive.
Repent! If with Jesus some day you will live.
When you know all the glories God's people will share
Oh, that we'd know we would meet you up there.

—Mrs. Lydia Heyer. Selected by J. S. Stauffer.

that Paul gave to the Corinthians.

As for the baptism with the Holy Ghost, a similar discussion might be in order. Instead of the noisy demonstrations that are often set forth as claims of Spirit power, let it be remembered that "gentleness" (Gal. 5:21, 22) is one of the things which the inspired Word sets forth as belonging to "the fruit of the Spirit."

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

WHAT CONSTITUTES A GOOD PASTOR?

By J. S. Hartzler

The need for good pastors is very great indeed. One great reason for this is that many—even good Christians—do not realize what is meant by a good pastor. Most people are looking for a great preacher rather than for a good pastor. We need powerful speakers, but we need great pastors much more than we need orators. The latter often get calls from other places and will often go to the detriment of their people, but the good pastor makes his flock his first consideration and is seldom absent from his home church, even if he is aware that another man is to fill his pulpit for that day. Let us notice several of the leading traits of a good pastor:

He must be born again. You will notice that this is positive—"MUST." A good pastor will feed his flock. How can he impart spiritual food when he does not have this himself? A man who is not born again is a tragedy in the pulpit. We all remember that Jesus gave us to understand that when the blind lead the blind it results in great harm. If the members can see and the pastor is blind, then he should be placed back into the ranks in order that he might have his eyes opened. Brother, if you realize that you are not born again, then, for the sake of those whom you are supposed to lead, "tarry at Jerusalem;" and if it requires ten days of prayer or even longer, whatever you do, get the "power."

He must be growing in grace and in the knowledge of our Lord Jesus Christ, while he is imparting the necessaries of life to others. An apple is an apple when it is half grown, but it is not ready for use until it is full grown; and even then it needs ripening. The babe in Christ may be sanctified, but notice how much more useful he becomes in the work of Christ when he becomes more fully developed. Eloquence is good, but without sanctification it is of little use.

He must be "a good soldier of Jesus Christ." We are told that in the original that carries with it the idea of, "Endure hardships with me; take thy share of suffering." From both of these renderings, we get the idea of wading through trials, ever so hard, with the same degree of obedience that we would if they were lighter. The soldier is required to take exercise that tends to greatly strengthen his enduring powers. A good pastor should take good care of his body, and at the same time exercise for endurance. He will find plenty of occasion to use all the physical, mental, and spiritual strength that he has, and even then need to cry out, "O God, give strength to bear up under all this." He will not often pray that the Lord would lighten the burden, but for strength to endure. He hears of some one who greatly needs help. The sun is setting in the west. His car gave out just when he needed it most. He does not know the address, but knows that it is in some isolated part of a certain part of the city. He hurriedly eats his supper, puts on his overcoat, and steps out into the chilly night air. He walks and walks, inquires at many home but no one is able to tell where his party lives. At ten o'clock he enters his home, tired, without finding his party. Some one says, "Foolish man; why not find out the right address first?" Hold, my brother; not so fast. Your expressions show that you know little about the difficulties under which the true pastor works.

He needs the patience of Job, and the boldness of a hero. He has been praying and interceding, in public and private, night and day. In spite of all that he can do, some of his flock are growing more and more negligent. Added to this, some day he will find that a member upon whom he has bestowed much labor and from whom he expected much help, has committed some sin which will not only spoil his usefulness for the present, but will mar his influence for life. The pastor will need more than ordinary confidence in God, and in His power to provide, if those things do not wear him down. He is prepared to meet every obstacle that comes from without his flock, but when they come from within—from those who are dearer to him than the apple of his eye—it almost breaks his heart. But he dare not yield. He must remember Elijah who when he was bold and met the four hundred fifty Baal worshippers, and would have had reason to quake, won a glorious victory for the Lord; but when a woman sent him a threat, he fled in dismay. He was discouraged, and a discouraged person is not much use in the work of the Lord. The Lord assigned three tasks to him. One of these he carried out, another he asked his successor to do, and so far as we know, he never even tried to have the remaining task performed. Elijah did one more very great thing. He took his flight to heaven without dying. Dear brother pastor, many are the discouraging things that will come your way; but with the entire Trinity as your help, you should never allow yourself to become discouraged. It will greatly cripple your usefulness.

He appreciates his Bible more than his daily food. He needs to study his Bible from two viewpoints. First, he must study it to be able to impart it to others. That is very important; and if he is not very careful he will find himself putting in more time at that than at the other which is even more needful for him, namely, that of studying it with a view of feeding his own soul. While this is the more important of the two, there is more pressure brought upon him to put that off until a more convenient time, which likely will never come. Starvation of soul is the result despite the love that he had for the Bible at one time.

He needs to realize what it means for a soul to be lost. He needs to be very conscious of the meaning of such terms as: "shame and everlasting contempt"; "fire is not quenched"; the sufferings of a stricken conscience "for ever and ever"; banishment from God which also is eternal; seeing the enjoyment of the saints and the beauties of the eternal world (Luke 16:23) yet being conscious of the fact that the impassable "gulf" will keep them from entering into the "joy of their Lord"; "the blackness of darkness"; always dying yet never dead, and that such is the portion of all those whose names are not in the Lamb's book of life.

He needs to know much about the joys of eternal glory. He needs to meditate on the great chorus, "ten thousand times ten thousand and thousands of thousands," singing without a single discord; on the white robes; on the golden streets; on the affections of the Triune God; on the "many mansions"; on the beautiful city; on all that is implied in 1 Cor. 2:9, 10, which in itself is sufficient for much study. When he has carefully gone over these and a number of other scriptures, he will be made to cry out, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out."

Is it any wonder that he appreciates his Bible more than he does his daily food? The only reason that not more of us appreciate our Bibles that way, is that we have not dug into the truths far enough.

Elkhart, Indiana

MY RELATION TO MY CHURCH

(Synopsis of a sermon delivered by Bro. Edward Diener, now in C.P.S. Camp at Colorado Springs, Colo., and by a friend reduced to writing and sent in for publication.)

God, in the process of the revelation of Himself to mankind, came to that place where He saw fit to reveal the mystery of the Church through the writers of Scripture. During the dispensation of the Law, God had called a separate nation, the Jews, to which He gave special revelation. They were to teach the world and to lead all nations to the belief in and the worship of the true, loving, holy, righteous, and just God. God promised the head of this chosen nation that in his seed all nations of the earth would be blessed, which was fulfilled in its completeness by the coming of Christ as Saviour of the world.

Upon the coming of the Holy Spirit, or in the dispensation of grace in which we now live, God no longer has chosen only one nation, but has called His people out of every nation, tribe, and people.

The Greek word for church in the New Testament, "ecclesia," literally means "assembly of the people." The invisible Church of Christ consists of all who in all ages have accepted the blood of Christ as the atonement for their sin. Peter and John boldly stated before the Jewish council (Acts 4:12), "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

A Chosen People

As members of that invisible Church of Christ, we are a separate, distinct, and chosen people. As Peter states in his first epistle (2:9, 10), "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: which in times past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

As God's chosen, distinct, and peculiar people, God has called us to live a life which is not conformed to this world. "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). Also He gave us the task of carrying the glad tidings of salvation to "the uttermost part of the earth." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20).

Not only has God called out members of the world as members of His invisible body, but He has also ordained that there should be a visible body here below. For many centuries there was only one visible organization as a church. On the day of Pentecost 3,000 were added. Following that there were daily additions, and on another occasion 5,000 were added. The Church continued to grow so that 300 years later, one tenth of the population of the Great Roman Empire were members of the Church. By the Roman emperor, Constantine, accepting Christianity as the state religion, the first great step was taken toward political control of the Church. Several centuries later the church fell completely into the hands of the state. This combination or union of Church and State, continued until the sixteenth century.

Need for a Whole-Bible Church

Through the years the Catholic Church had become more and more corrupt, until three great leaders arose in protest to the evils present in the Church. They first endeavored to bring about reforms in the Church, but seeing that was impossible they found it necessary to break from the Church. Very soon after these three broke from the Church, there were others who felt that the movement toward reform had not gone far enough.

The three great questions at that time were (1) separation of church and state, (2) adult baptism upon confession of faith, and (3) nonresistance. The Anabaptist group was begun because of these three questions. Under the leadership of Menno Simons, this group became known as the Mennonites, to which name we now adhere.

Very soon persecution set in. Many were put to death; others were persecuted and compelled to flee for their lives. Yet, in spite of this the Mennonite Church grew and prospered. During the 17th, 18th, and most of the 19th century, for some reason, the Church lost its former missionary zeal and became involved in debate and discussion which led to many divisions. Toward the close of the last century the Church was again awakened to its great task of carrying the Gospel into the "uttermost part of the earth." From its origin, a little over 400 years ago, until our present day, the Mennonite Church, I feel, in light of the Scriptures, has lived more consistent, and has stood for the principles which the Word of God teaches, as no other group has stood. And may our church continue to stand firm and true upon the solid rock, Christ Jesus.

I have only given this very brief review as a background, and as an endeavor to help us to appreciate more the Church of which we are members.

The Mennonite Church

I want us to think chiefly now of my place in my church, or my relation to the Mennonite Church as a whole and also my relation to my home congregation, the Church of which I am a member.

Today there are some who say that the Mennonite Church will not long endure. They say that in 25, or 50, or 100 years there will be no Mennonite Church. I think the person that is saying such a thing is doing more to bring about the downfall of our Church than any other one person. Any one who is not supporting the Church is helping to bring about its downfall. I have great confidence in the future of our Church. There are many who are saying that our young people are going to the world. But I have met hundreds of Mennonite youth who are standing true to the principles of the Gospel. However, it is true that our Church will fall if we forsake the Gospel standards which it seeks to uphold.

We must support its teachings. In the present world crisis in which we find ourselves, with the fever of war running high, our young men with a very high per cent have come out in support of the Church standard as based upon the Word of God on the teaching of nonresistance. Our young men are willing to work without pay, whereas in contrast they could receive wages besides all support. Not only our young men, but also our home people have been willing to give liberally of their means, in order that we might continue to support our church in the teaching of nonresistance.

We are also living in an age in which the world is following sensual and evil thought-provoking amusements, such as dancing and attendance of the modern movie. Against such our Church has endeavored to guard its young people, by helping them see the evils involved. I feel confident in saying that the attendance of movies, dances, and kindred evils has caused the spiritual downfall and the falling away of more young people than any other one cause. I should like to repeat that statement. I feel confident in saying that the attendance of movies, dances, and kindred evils has caused the spiritual downfall and the falling away from the Church of more young people than any other one cause. There are those who say, "Can't I attend good movies?" I have known of those who said they thought they could attend good movies, but they themselves said that in doing such they soon found themselves attending the most sinful. I feel sure that the only safe ground for us is to absolutely refrain from all such evils.

Against the use of tobacco, the Church has also stood. Paul states that our bodies are the temple of the Holy Ghost, and as such we should do nothing that would defile the body. I think we as Christians can well afford to heed the advice of the apostle Paul to the Church at Thessalonica, "Abstain from

all appearance of evil."

Many other things might be mentioned. Do I support the Church in its teaching on marriage, against the use of the oath, membership in labor unions and secret societies, on the prayer head covering and in separation from the world in our manner of attire? If we expect our Church to remain pure from the evil of the world, we must support it in its teachings.

(To be continued)

FOR OUR SHUT-INS

SHUT IN

By Lina Z. Ressler

Life brings us a variety of lessons. Sometimes we think we have learned some lesson so well that we can speak with some intelligence concerning it, when all unexpectedly we are brought face to face with the theory we have had, and we learn things of which we had little dreamed while we were studying the theory.

For many years "shut-ins" have been interesting to me; not that I have been able to study them at closer range than some of you have, but many special opportunities have come to minister in a very small way to dear ones who have for longer or shorter periods been shut in and away from many of the activities of life.

A lovely little message came to me this morning. I want to share it with some one who might feel lonely or discouraged in the quiet of your rooms.

"Come ye yourselves apart . . . and rest awhile."
"How well the Master knew
The rush of life,
The ways of strife,
And all the weary days.
And if apart He calls His child—
'Tis not to be alone—
His blessed presence giveth rest;
The Lord is with His own."

I wonder if we are all a bit more skilled at speaking courage and patience to others than at living and exemplifying that same courage and patience when it comes our turn to endure the weakness and bear the trial in the quiet of our own room.

What a blessing our friends are when trials come. A bit of friendliness and cheer mean a great deal always, but how doubly precious they are when we are shut away from our accustomed activity. I think the Master means that our life should be full. He has given us so many things to make our moments and our days full of many interests and much work.

We can not understand the reason for the sudden quiet. We can not see the need for conditions that leave our cherished plans pushed aside and hands weak and helpless within our four square walls. All these things are apt to bring a bit of gloom and sadness to our usually busy life.

How like a message from the sky comes a bright little visit from a dear friend. How eagerly we scan again and again the card some one has remembered to send. How we relish the bit of food some one has thought to send to us. All these are only little reminders that some one is remembering; but they go a long way toward helping us to endure our trials more bravely—bear the cross more cheerfully.

After all, we are here to help one another; and for most of us the little ways of helping are the ones within our reach.

Since this is right along our line, we might as well use the opportunities for giving little helps, by sending little bits of sunshine and joy as we have opportunity.

"Just beyond are clouded skies that you may help to clear,
Let not narrow self your way debar,
If into one life alone may come your song of cheer—
Brighten the corner where you are."

Scottdale, Pa.

—o—

EXPRESSION OF THANKS

East Earl, Pa.

I want to thank the many kind friends who have sent me gifts and greetings during the Christmas Season. I appreciated it very much, just to know there were so many folks who cared enough to help to make my Christmas brighter.

I also want to thank those who have sent me letters and cards during the past few months of my illness. Only those who have had the experience can know the value and the encouragement of these remembrances.

The Lord has been good to us, whereof we are glad. We praise Him for our many kind and thoughtful friends.

Mrs. Roy Martin.

Ephrata, Pa.

We desire to extend our heartfelt thanks to neighbors and friends for their sympathy and help and for cards and letters sent us during our recent bereavement in the sickness and passing away of our dear husband and father, Benjamin G. Wenger. We desire to thank the members of the Metzler's and Groffdale congregations and neighbors and friends who gathered here Nov. 19, to husk and gather in this year's corn crop. We especially thank those who sent cards and gifts on his 67th birthday on Nov. 20, 1942. May the Lord bless you all for your kindness.

Mrs. Benjamin G. Wenger and family.

Parnell, Iowa

As we are unable to meet personally and thank all our kind friends and neighbors for the many nice letters and cards

(Continued on page 876)

OH! WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

Oh! why should the spirit of mortal be proud?
Like a swift fleeting meteor, a fast flying cloud,
A flash of the lightning, a break of the wave,
Man passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around, and together be laid;
And the young and the old and the low and the high,
Shall moulder to dust and together shall lie.

The infant a mother attended and loved,
The mother that infant's affection who proved;
The husband that mother and infant who blessed,
Each, all, are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure—her triumphs are by;
And the memory of those who loved her and praised,
Are alike from the minds of the living erased.

The hand of the king that the scepter hath borne,
The brow of the priest that the mitre hath worn,
The eye of the sage and the heart of the brave,
Are hidden and lost in the depth of the grave.

The saint who enjoyed the communion of heaven,
The sinner who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes like the flowers or the weed
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

The thoughts we are thinking our fathers would think;
From the death we are shrinking our fathers would shrink;
To the life we are clinging they also would cling;
But it speeds for us all, like a bird on the wing.

Yea! hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smiles and the tears, the song and the dirge;
Still follow each other, like surge upon surge.

'Tis the wink of the eye, 'tis the draught of a breath,
From the blossom of health, to the paleness of death,
From the gilded saloon to the bier and the shroud,—
Oh! why should the spirit of mortal be proud?

—William Knox.—Selected.

Sunday School Lesson

Theme for the Quarter: Studies in the Gospel of John

III. JESUS WINNING SOULS

Lesson for Jan. 17, 1943.—John 4: 27-42.

Golden Text.—He that reapeth receiveth wages, and gathereth fruit unto life eternal.—John 4:36.

Introductory.—We have before us a very familiar story. Jesus at Jacob's well talking with the woman of Samaria, is familiar to practically all Christian people. We suggest that our readers read the entire fourth chapter of John before making a special study of that part of the narrative set apart for our present lesson. Though, perhaps, not so frequently discussed as the fore part of the chapter is, this part is a very important one, dealing with the vital subject of salvation. After Jesus had revealed Himself to the woman as the Messiah of Scripture, she left her waterpot and went to tell her fellow Samaritans what sort of man she had been talking with. Here is where our lesson begins.

Making Christ Known to Her People (27-30).—After Christ had made Himself known to the Samaritan woman, she left her waterpot and went back to her people, saying, "Come, see a man, which told me all things that ever I did: Is not this the Christ?" The Samaritans, it will be remembered, were part Jewish; so the promise of the coming Messiah was not out of their realm of thinking. This woman, though a sinful woman, had suddenly turned to be a home missionary. The Samaritans were interested enough to accompany the woman back to where Jesus was.

Jesus Further Instructs His Disciples (30-38).—Meanwhile, before the Samaritan people had come to where He was, the disciples came back, bringing victuals, and said, "Master, eat," Jesus replied, "I have meat to eat that ye know not of." The disciples were astonished, saying among themselves, "Hath any man brought him ought to eat?" Jesus explained: "My meat is to do the will of him that sent me, and to finish his work." It was the theme that was constantly on His heart, and of which He spoke quite frequently. He had come down from heaven "to save His people from their sins," and this was the great purpose of His life. It is but natural, therefore, after the apostles had entered into the spirit of this work, that one of them should admonish his fellow Christians to "Set your affection on things above, not on things on the earth." The material things of earth are not to be despised. It is on these that the material body subsists. But they are as nothing as compared to the "things above." Jesus fully realized this, and He lost no opportunity to get His disciples to have the same viewpoint.

Jesus takes this as an opportunity to give His disciples a lesson on missionary labors. Harvest was coming on. "Say not ye," said He, "There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." It was the harvest of souls that He was most vitally interested in, and this is the truth that He brought home forcibly to His disciples. Soon they were to have a practical demonstration of what He meant, as the Samaritans were probably then on their way to behold the wonderful Man whom the woman at the well had told them about. We have the same kind of object lesson continually about us. Are we alive to our duty and our opportunities? Are we setting our affections continually "on things above." Are we making the reaping of the harvest of souls about us the main business of our lives?

Many Samaritans Believe (39-42).—By this time, doubtless, the woman with whom Jesus had engaged in conversation returned to Jacob's well, and with her came many of the Samaritans to whom she had said, "Come, see a man, which told me all things that ever I did." They were profoundly impressed. They said to her, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." It was a day well spent.

As we read this wonderful story we are impressed with three things: (1) The human element enters into the work of bringing souls to Christ. Had this woman not have met the Lord on this occasion, the Samaritan (now) believers might never have heard of Him and there would never have been an opportunity to hear and believe. (2) But it is alone the power of God that saves. The Samaritan believers were frank to say that it was the work of Christ, not of the woman, that led them to believe. She was but a human instrument to bring the people and Christ together. (3) The simplest incidents may lead to results of far-reaching importance. There was nothing remarkable about that woman meeting Christ at Jacob's well. But she believed His story, went and told her fellow Samaritans what she had seen and heard, invited them to come and see for themselves, and they also believed. "As we have therefore opportunity, let us do good." Through faith in Jesus Christ, He can make the vilest sinner whole, and make of him or her a fruitful missionary of the Cross.—K.

Bible Meeting Topic

A LIVING FAITH.—Jas. 2:14-26

Topic for January 17

MOTTO

"Faith without works is dead."

OUTLINE STUDY

I. **A Dead Claim of Faith.**
   1. Has no power to save.—Jas. 2:14.
   2. It is dead.—Jas. 2:15-17.
   3. It is no better than the faith of devils.—Jas. 2:19, 20; Jas. 3:14-16.
   4. It is like a dead body without the spirit.—Jas. 2:26.

II. **A Living Faith is Evident.**
   1. When proved by deeds.
      a. In Abraham.—Jas. 2:21-24.
      b. In Rahab.—Jas. 2:25.
      c. In a man guided by heavenly wisdom.—Jas. 3:13, 17, 18.
      d. In the good report of the elders.—Heb. 11:2, 13, 39.

III. **Live Fruits of a Living Faith.**
   1. Joyful hope.—Rom. 5:2.
   2. Unspeakable joy.—I Pet. 1:8, 9; Rom. 15:13.
   3. Confidence.—I Pet. 2:6; II Cor. 4:13-18.
   4. Fight a good fight.—I Tim. 6:12; I Pet. 5:8, 9; Eph. 6:16.
   5. The indwelling Christ.—Eph. 3:17-19; Eph. 1:13.

IV. **Secured and Kept.**
   1. God's gift.—Eph. 2:8; Rom. 10:12-17.
   2. A good and honest heart.—Luke 8:15.
   3. Held in a good conscience.—I Tim. 1: 19; 3:9.
   4. Prayer for increase.—Luke 17:5.
   5. Continuing.—Col. 1:23.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, "Faith."
2. Pretended Faith.
   a. Cannot save.
   b. Does no work.
   c. Produces evil fruit.
3. **True and Living Faith.**
   a. Is sincere.
   b. It is proved by works.
   c. Brings salvation.
   d. Getting it.
   e. Keeping it.
   f. Examples of it.

For Seniors.
1. Proving the Genuine.
2. The Value of a Living Faith.
3. Continuing in the Faith.

PERSONAL THOUGHT

While works of righteousness do not avail to purchase salvation, the true and living faith is such that demonstrates its genuineness by the deeds it does and shows that salvation has really been received by faith.

SEED THOUGHTS

God worketh in you, therefore you can work; otherwise it would be impossible. God worketh in you, therefore you **must** work; otherwise He will cease from working.—Wesley.

Good works do not make a man good, but a good man doeth good works.—Luther.

Christian works are no more than animate faith, as flowers are the animate springtide.—Longfellow.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions ..... John R. Mumaw
Christian Doctrine ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

Printed in U. S. A.

THURSDAY, JANUARY 7, 1943

Field Notes

Bro. Paul Huddle of Salina, Pa., filled the regular appointment in the Masontown, Pa., Mennonite Church last Sunday in the forenoon service.

* * *

Lancaster Mennonite School reports an initial enrollment in its special Bible term as follows: day students, 47; evening school, 127. Others are expected.

M. H. H.

* * *

A brother writes us from East Earl, Pa.: "Plans have been made for the ordination of a deacon in the Bowmansville congregation on Wednesday, Jan. 13."

* * *

"Selections from Life Songs No. 2" is the title of a new book just off the press. Turn to the last page of this issue and read a description of the new book. You will be interested in it.

* * *

An interesting report of the quarterly mission meeting held at the Salem Church near Elida, Ohio, will appear, D. V., in next week's Gospel Herald. Participating congregations: Lima Mission, Salem, Central, and Mt. Pleasant.

* * *

A brother from the Canton, Ohio, Mission writes: "We are glad to report that we now have Sister Maryann Hoffman back with us again, and this week Sister Inez Kuhns of Columbus, Kans., arrived to stay with us a year."

* * *

A brother writes us from Canton, Ohio: "We registered 18 students the first day of our Bible school. We are looking for a few more. The Gospel team from Goshen College gave us a good program at the Beech on Christmas Eve."

* * *

Among recent visitors in the Publishing House and vicinity are the following: Amos S. Horst, Akron, Pa.; J. W. Yoder, Huntingdon, Pa.; Kenneth Berkshire and wife, Masontown, Pa.; Paul Erb, Goshen, Ind.; Paul Huddle and family, Salina, Pa.

* * *

A brother writes us from Annville, Pa.: "Bro. Gleason Richie, Fredericksburg, Pa., was ordained to the office of deacon at the Meckville Mission Dec. 20. May the all-sufficient grace of God direct and sustain Bro. and Sister Richie in fulfilling the duties of their high office."

* * *

A Correction.—Several weeks ago we made note of the change of what was formerly the Dillerville Mennonite Mission, Lancaster, Pa., to the new address, which at that time we referred to as located at "204 7th St." The Mission is now known as the North End Mennonite Mission, located at 204 Stephens St., Lancaster, Pa.

* * *

Bro. D. D. Brenneman is the new minister in the Mountain View congregation near Creston, Mont., having been ordained Nov. 29, in the Salem congregation near Tofield, Alta., for service in the Mountain View congregation. May God strengthen him in his work, and make him a blessing to the congregation he has been called to serve.

* * *

The paper which you now hold in your hand is the first issue of the Gospel Herald for 1943. With your prayers and your co-operation we hope to make this weekly messenger a bearer of heavenly sunshine and edification in every home that bids it welcome. Your prayers, your constructive counsels, and your most consecrated pen-products are solicited.

* * *

Bro. J. M. Nissley, superintendent of the Mennonite Gospel Mission in Altoona, Pa., sends us a calendar of events at the Altoona Mission that will be of interest to many who are specially interested in the work at Altoona. This, and a number of other congregational letters and other news items, failed to get into this week's number of the Gospel Herald for want of room. Watch for them in next week's paper.

* * *

The Quarantine in the Kishacoquillas Valley.—A week ago we made note of this, saying that the only touch that people in the quarantine district had with people outside that district was over the wire. In this we were mistaken, as letters (under certain regulations) were passed out right along. The situation is gradually getting under control, so that visitors in the district are again allowed to return to their homes outside the district. It is in order to observe, further, that no scourge of small pox, however severe, can possibly equal the scourge of sin, even though the sins be considered "little things."

The Mennonite Central Committee held its annual meeting at the Mennonite Home Mission, Chicago, Ill., Dec. 28 and 29. Main items taking up the time of the meeting were Civilian Public Service, relief work, and reorganization. Reports were given by Bro. J. N. Byler, recently returned from France, and Dr. John Schmidt, who spent a term of service with the Mennonites in Paraguay. New workers under appointment and to be sent out soon, as the way opens, are A. E. Janzen and Robert Geigley to Paraguay; and Delvin Kirchhofer to Switzerland. The Central Committee now operates 22 C.P.S. camps,

(Continued on last page)

—o—

Correspondence

METAMORA, ILLINOIS

(Metamora Congregation)

As we come to the close of 1942, we look back over the year and find our thoughts best expressed in Lam. 3:22, 23.

At the present time there are nineteen of our young men in the various C.P.S. camps.

Sunday evening, Dec. 27, a Gospel team from Goshen College had charge of our service and brought a much appreciated program.

Milton Schrock, one of our young men who was seriously injured in a motorcycle accident on Nov. 7, and who spent a number of weeks in a Peoria hospital, returned home Dec. 23. We are glad to report he is making (slow, but) satisfactory improvement at this writing.

To all Herald Readers we extend sincere wishes for the New Year.

Cor.

VERSAILLES, MISSOURI

(Hill Region Congregation)

Dear Readers, Greeting:—"The Lord has been mindful of us." "Go ye therefore and teach all nations," were among the last words of our Saviour while on earth. We feel He included these hill regions so we go on in the work here even though we do not see great results.

A word of explanation might be in order. We are 16 miles south of Versailles. Mt. Zion Church is six miles northeast of Versailles. This puts the two fields of labor some distance apart and the distance seems greater since gas and tire rationing are on. Sometimes we get mail that concerns their congregation mostly, and the brethren there get information that is intended for our work. Please remember that though we have the same address we cannot very readily communicate with each other. We, however, had the happy privilege of listening to a Christmas program at Mt. Zion on Christmas day, and after that program three precious young souls were received into the Church there by water baptism.

A few Sundays ago we received into church fellowship at Wilson Bend a man from another church.

Bro. J. P. Brubaker from the Lick Creek Church across the Lake from us, was with

us Nov. 4-16. He preached eleven sermons for us at Purvis schoolhouse, three at Wilson Bend schoolhouse, and one at Jenkins schoolhouse. Audiences were small but very attentive. They were given something worth while to think about. Pray with us that the seed sown may bear much fruit.

Versailles, Mo. Clara Shank.

SCOTTDALE, PENNA.

Greetings in the Saviour's Name:—Christmas exercises were held by each of the three Sunday schools. The North Scottdale and East Scottdale Sunday schools held their services Sunday morning, Dec. 20, and the Scottdale Sunday school held its service on Wednesday evening, Dec. 23. The choruses took part in the Scottdale exercises. At the service on Christmas morning, Bro. J. L. Horst preached. The Charity Committee, of which Bro. C. B. Shoemaker is chairman, distributed twelve Christmas baskets to homes in Scottdale and vicinity.

Several of our members who are attending school or employed in other cities spent part or all of their Christmas vacations at home. They were Evelyn Shoemaker, Catherine Hernley, Sara Jane Johnson, Rhoda Ressler, Dorothy Metzler, Ben Cutrell, and Vernon Michaels.

Bro. J. Irvin Brunk, who recently took sick with a bad cold, has not yet been able to return to his work at the Publishing House. Complications which have set in following the cold have necessitated his confinement for some time. Prayers in behalf of his recovery are requested.

The congregation enjoyed a season of spiritual refreshing over the New Year's season during which time Bro. Paul Erb of Goshen, Ind., delivered six addresses on subjects relating to the Christian life. The services began Friday evening, Jan. 1, with a subject about prayer in keeping with the President's request that New Year's day be set aside as a day of prayer. Other addresses were given Saturday afternoon and evening and at three services on Sunday.

The Criterion Literary Society sponsored a Watch Night Service New Year's Eve, which was conducted by Bro. A. J. Metzler.

Ellrose D. Zook.

ELKHART, INDIANA

(Olive Congregation)

Dear Herald Readers:—The Holdeman congregation worshiped with us on Thanksgiving morning. Bro. Warren Shaum of that place brought an appropriate message, using Phil. 4:6 as his text. We were reminded of the place that thanksgiving should have in our prayers because of the many blessings we enjoy.

Bro. M. L. Troyer of Elida, Ohio, was with us in a series of meetings Nov. 29 to Dec. 6. His inspiring messages and labors with us were much appreciated. Seven young people accepted Christ as their Saviour.

Bro. Edward Diener, student at Goshen College, preached for us Sunday evening, Dec. 13.

Bro. D. A. Yoder was one of the brethren assigned to visit the boys in C.P.S. camps. He left Dec. 9, expecting to be gone several weeks. So far, Bro. David W. Yoder is the only one from our congregation in camp. While our young men are witnessing for Christ in this way, may we at home strengthen their testimony by being careful to "adorn the doctrine of God our Saviour in all things."

Dec. 20, 1942. Beulah Shank.

CHERRY BOX, MISSOURI

Dear Herald Readers:—"The Lord is our refuge and strength; a very present help in trouble." At this time of disappointment and confusion we are glad we can look to the Lord for comfort and strength.

This has been a year of plenty in our part of the country. An abundance of rain all season has filled our storehouses to overflowing. May we show our appreciation to our heavenly Father by sharing with those less fortunate.

The latter part of October, Bro. Earl Showalter came into our midst and gave us inspiring messages. There were no public confessions but believers were strengthened. Each evening before the sermon he conducted children's meetings, which the older ones also enjoyed. The crowds were small, due to illness and bad roads. Three of our Sunday-school pupils were added to our small number by water baptism.

Bro. Donald Bissey and his sister Margaret are spending a week in Kansas City, at Christmas time. Sister Lois Kenagy is making her home here since her husband has gone to camp in South Dakota.

Our sewing circle members are spending their time making clothing for the war sufferers. We are glad we can help a little in relieving those in distress.

The reorganization of our Sunday school took place Dec. 20.

Dec. 27, 1942. Alma Harder.

SARASOTA, FLORIDA

To all Herald Readers, Greetings:—There are not so many of our people from the North in Florida this year. We hear of some who are coming later. There were 67 in Sunday school and church today. Eight states were represented. Bro. E. C. Shank of Waynesboro, Va., preached the sermon. The Sunday school was reorganized, with Bro. Walter Ebersole (Ohio) as superintendent; Bro. Monroe Long (Ind.), assistant superintendent; Bro. Cosgrove (Ohio), secretary-treasurer; Bro. Francis Bechtel (Va.), chorister. The folks who are here decided to have a Christmas dinner last Friday under the pine trees in Pinecraft. It was like an ideal day in June. We had a little program, and some singing. We enjoyed the fellowship together. Sixty-two were present.

Dec. 27, 1942. Jennie E. Bechtel.

MEADVILLE, PA.

Greetings of Love in Jesus' Name:—Because of the many blessings we are enjoying daily our minds are often directed to the words of the Psalmist: "Oh! that men would praise the Lord for his goodness, and for his wonderful works unto the children of men. For he satisfieth the longing soul and filleth the hungry soul with goodness."

The Thanksgiving and Christmas seasons are especially times of joy and blessing because of the contacts we make in homes of the needy.

The financial condition in Meadville is better just now than in previous years, because of the abundance of work and good wages. But still we find homes here and there in which there is a real need, because of sickness or other unfortunate circumstances. To be able to help supply the temporal as well as the spiritual need in such homes brings happiness to us as well as to them.

We feel that we owe gratitude to our Heavenly Father that He has so directed our fellow laborers in other parts of His vineyard to open their hearts and hands sending to us liberally of the blessings God has bestowed upon them that we may supply the needs of some of the needy. During the Christmas season we were able to give a real substantial and useful gift to every child who has been attending Sunday school and also to the mothers who attend as well as those who are contacted in the Home Department work.

This was made possible by the interest and help of various groups to which we hereby express our thanks and appreciation: the Myersdale sewing circle, the Jr. sewing circle and also the sisters sewing circle of the Fulton Co. churches; several Sunday-school classes from the Central Church in Fulton Co. and the girls' class from the Sunnyside congregation. The Trefoil literary society also helped with these gifts.

Earlier in the season the church and sewing circle of Fulton Co. also sent a large truck load of provisions, clothing, and bedding which proved a real help in the work and we find it hard to find words to express our appreciation to them for all the kindness and helpfulness shown toward us. As we see the happiness these gifts bring to those who receive them we feel we are receiving the blessings that really belong to the givers. Again we say, May God richly bless all who have had a part in making possible the giving of these gifts and the supplying of the needs of the needy.

Our Thanksgiving and Christmas programs were very well attended, and this caused us to realize very keenly our need of a more suitable and roomier place for services. We are trusting the Lord to provide for us.

The larger attendance at those services also made us feel our responsibility in teaching the Gospel in a practical way. Knowing that the Gospel is "the power of God unto salvation, to every one that believeth," will you pray that the Spirit may quicken the Word in the hearts of those who hear?

Through the Home Department work, a mother who has been afflicted for some time and also burdened with sin gave her heart to the Lord and now expresses peace and joy and trust in the saving and keeping power of Christ. We praise God for that power. May He continue to give her victory.

Our evangelistic services were well attended. Bro. Steiner preached the Word with no uncertain sound. Believers were strengthened and seed was sown which we trust will in due time bring forth fruit.

(Continued on page 876)

Miscellaneous

WATCH AND PRAY

Watch and pray that when the Master cometh,
If at morning, noon or night,
He may find a lamp in ev'ry window,
Trimmed and burning clear and bright.

Watch and pray, the Lord commandeth;
Watch and pray, 'twill not be long;
Soon He'll gather home His loved ones
To the happy vale of song.

Watch and pray; the tempter may be near us;
Keep the heart with jealous care,
Lest, the door a moment left unguarded,
Evil thoughts may enter there.

Watch and pray, nor let us ever weary;
Jesus watched and prayed alone,
Prayed for us when only stars beheld Him,
While on Olive's brow they shone.

Watch and pray, nor leave our post of duty,
Till we hear the Bridegroom's voice;
Then, with Him the marriage feast partaking,
We shall evermore rejoice.

—Selected by a Sister.

—o—

SETTLING A CONTROVERSY

Clifton Umstead

In one of our California Junior Colleges, a Christian young man was studiously preparing himself for his chosen career. In this same college were a number of students who disbelieved the Bible and they eagerly embraced every opportunity to ridicule the Word of God.

One of the professors in this school also took part in these discussions and sought to rob the Christian youth of his faith in God and His Word. On one occasion, after a severe tirade of abuse had been heaped upon the Bible and its defender, the professor suddenly declared: "The only way to settle this matter is for this Christian boy to write an article in defense of the Bible and its teachings, and I will choose another from the class to present the other side." The professor, of course, was careful to select one whom he thought capable of refuting any argument his opponent would advance.

The date for the contest was set. Both students set themselves to their tasks with zeal and determination. The Christian youth sought Divine guidance and wisdom from above as he searched the Sacred Page. Likewise the unbelieving student read the Bible, perhaps more studiously than he had ever thought of doing; in fact, he found himself poring over the Book far into the night, as he sought for evidence to prove the Bible untrue and contradictory. The more he read the more insecure seemed his position and a very heavy burden weighed upon him.

The day of the contest finally arrived. The class room was filled to capacity with an expectant crowd. After the usual preliminaries the unbelieving professor called on the Christian youth to take the floor and present his findings. With calm fortitude, born of humble dependence upon the God of the Bible for his help, he walked bravely to the platform and read his paper which was composed largely from actual quotations from the Book itself. He made few comments because the Scriptures quoted were clear and correctly applied.

The ostentatious professor now proudly called upon his favorite student to read his paper in refutation of the preceding article. Intense silence gripped the audience as the champion of infidelity walked briskly to the front of the room. He, too, faced his professor and fellow students with unusual calm as he said in substance: "Honored Professor and fellow classmates, I thought it unnecessary to prepare a paper on the issue at hand, and will therefore give you, orally, the result of my investigation. First, let me assure you, I have spent many hours searching through the Bible in a most exhaustive manner, for evidence of its untruthfulness. I sought diligently for possible contradictions, but found none. That you may know how thorough was my search, I read the New Testament through three times and the Gospel by Saint John sixteen times. The more I read and studied the Book the more I became convinced that it was not of human origin. So sublime and so searching were the statements of the Bible that a feeling of condemnation crept over me. I seemed to be reading a Book written directly to me and for me. I became convinced, saw my sin and folly, and I am now a firm believer in the Bible as the Word of God. Not only do I believe the Bible to be the Word of God, but I have accepted Jesus Christ as my Saviour."

The reader may well imagine the electric effect of this young man's confession upon that body of students as well as upon the suave professor, who had counted so much upon the defense. The audience was thunderstruck and dumb! After a painful silence, during which the professor collected his composure, he quickly dismissed the gathering.

Friends, have you, like this young college student, read the marvelous Gospel by John sixteen or even six times? Have **you**, like this young man, discovered **your** "sin and folly"? God's Word declares, **"All** have sinned, and come short of the glory of God" (Rom. 3:23). Since you and I have sinned we need a Saviour, and how wonderful to read in this same Book that Jesus Christ came into the world to **save sinners** (I Tim. 1:15). "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved" (Acts 4:12).

Oh, friend of eternal destiny, permit one who loves your soul, to warn you that death and judgment lie across your pathway! Every tick of your faithful watch brings you nearer and nearer to eternity. How swiftly days, months and years pass by. You may fight against these inexorable laws of nature, but God's Word declares, "There is no man that hath . . . power in the day of death: and there is no discharge in that war" (Eccl. 8:8). Oh, be wise and for your own sake and safety "flee from the wrath to come" (Matt. 3:7)! "He that believeth on the Son hath everlasting life." The Saviour graciously invites you to come and declares, "Him that cometh to Me I will in no wise cast out" (John 6:37). Will **you come?** All Heaven awaits your decision and welcome.—Faithful Words.

—o—

THE SPIRIT OF GOD WORKING IN THE EARLY CHURCH

By Vivian Watson

"God moves in a mysterious way," as we sometimes recognize His power in the small things of this life.

When Jesus was received up into a cloud and the messengers in robes of white, sent from the great overruling One, appeared to the disciples, this was a form of displaying the power and the omnipotent Spirit of God.

Another downpouring of God's Spirit was upon the day of Pentecost. Every soul was filled with fear, and many were added to the Church, such as should be saved through faith in the Lord Jesus Christ.

God's Spirit was very near, and was deeply indwelling Peter and John when they performed miracles in the name of Jesus, that were marvelous in the eyes of the people.

It was God's Spirit and power that smote two dead, who held back part of their givings to the Lord. The boldness of Stephen to die bravely for his Master, with a testimony that will stand through the ages, was an illustration of God's nearness in Spirit to him. Saul's conversion was an enlightening experience with the Spirit of God. It is remarkable to think of Paul's faith and good works and of his one wish, that he might finish his course with joy. A more earnest, faithful and godly group of people never before or after stood as these disciples of old.

In His Spirit and power they accomplished wonders in the early Church. Interest and fear filled every soul when they heard the wonderful testimonies of Paul during his trials and temptations which made them tremble with fear, when they heard the prophecies and testimonies concerning the Saviour of the world. Thus the Spirit of God is real and can enlighten people's innermost souls.

"God is still on the throne" and His

Spirit is no less powerful than in the days of the apostles. May our ears be open to His voice, our conscience to His leading. "Quench not the Spirit."

Curtis, Michigan

Note. This message, coming from the pen of a young disciple, is worthy of our serious meditation.—Ed.

——o——

OUR BOYS AND OUR CHURCH AFTER THE WAR

By Amon W. Birky

No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.—Luke 9:62.

How About Our Forward Look?

There is one moment and the continuation of that moment that even in the midst of the present strife our nation is greatly concerned about, and well may it be. That is, at the close of the present war, when many of the soldiers will again return to private life, will they be willing to begin where they left off? or will their newly developed reactions and readjustments demand new standards (both private and political) that will be hard to cope with without demoralizing or endangering the structural part of the present Government?

This danger can be greatly minimized by being sure the laws are fair and just to all.

If this concern is necessary in both national and private life, do you think we as a church will not feel the same problem in our own ranks?

Our returning boys will have developed convictions, conclusions, and resourcefulness that will need to be given a consideration in our church affairs and management.

After a more or less strenuous life, possibly much sacrifice and some regimentation, they will (more than ever before) be able to see the shortcomings and needs (as well as virtues) of their church. The impact of their more or less mass return and infiltration back into the ranks of local churches, as well as the Church in general, will be felt and must be given a proper consideration. They will have formed some very definite convictions (whether or not they will all be right) on just what they expect of the Church. The Church will (more than ever) need to be sure that every position and attitude they take on any and every issue is fair and fully in line with the Word of God. We will need to strive harder than ever before to live up to their highest expectations by full obedience to the commands of our Lord and Master. THEY WILL EXPECT US TO—

Have a Scriptural reason for all we do and profess.

See the necessity of enforced discipline.

Avoid all unnecessary friction.

Have the proper attitude toward the ordained men in authority over us.

Get rid of all insincerity and render full-time service to the cause we profess to embrace.

WILL THEY BE DISAPPOINTED BY—

Carelessness in our private lives?

Unnecessary noise and disturbances during prayer service?

The lack of reverence in public worship?

The lack of sound, practical teaching and preaching?

A half-hearted support of our church program, both financial and otherwise?

Our ability to rest "at ease in Zion" when souls are going to a horrible eternity while tears, prayers and money are not allowed to function and serve in God's own way?

May we as a church pray for (and have) such a revival of repentance and reconsecration among us that none of our returning boys nor any one else will ever be able to truthfully say they have lost out with God because the Church has failed in her purpose.

Exeland, Wisconsin

——o——

GRIEF PERSONIFIED

By Amanda Blosser

One writer stated, "What you do speaks so loud I cannot hear what you say." In other words, "Actions speak louder than words." Readily we accept the hint that what we do is much more known and more often repeated than what we say. However, one has advised, "Never give advice unless you are asked."

At a high-spirited revival meeting in a village schoolhouse, in the early 80's of our past century, a testimony meeting was held. A magnetic woman (she had come from an obscure place in Canada to the States) was the evangelist. The woman was quite athletic, adept in arousing a consciousness of heaven—and hell.

In course of the meeting many testified of the love of God in their hearts and how they were helped to glorify Jehovah—and to chase the old being—"Get thee behind me, Satan."

It had been whispered that there were difficulties in the surrounding communities—some not righted. A teacher in an adjoining school had come to enjoy the services. At an opportune pause he arose. "Actions speak louder than words," he said.

Immediately the active, shrewd evangelist raised her voice in song. "They sang a hymn and went out."

As years multiply in one's life he is more observant of the truth in that schoolteacher's testimony. What one does is rather the index to character than what he says.

In these troublous times of World War II one's mind is not so readily possessed by gladsome thoughts but rather subjected to overwhelming grief. We think we are deluged more than fellow men of past ages. Sympathy may be had in knowing others have had grief. This present time seems to know no plans and hopes for the future. In divine writ we learn that Christ was of like passions as we are. So in recounting from biographies of passing men we learn they had great grief—yea, almost to a personification. In noting a few we may observe:

Dante Gabriel Rossetti (1828-1882) was a much-loved English poet, regardless of sorrows that overshadowed his life. He had the gift of a pleasing personality. It was written of him—

"In his dealings with those much younger than himself, his tact and influence were unequalled; he received a shy but ardent youth with such a noble courtesy, with so much sympathy yet with no condescension, with so grand an air and yet so warm a welcome, that his new acquaintance was enslaved at the first sentence."

However it was said of him, "Sometimes he passed into a downcast mood—as Shakespeare terms, 'Tired with all these.'"

In his career he voiced his opinion of the public by saying, "The world is seldom ready to receive any new thing."

"He married early in life," writes his biographer. "In time his wife bore a son who died at birth and she soon followed. He was overcome in grief. He had a collection of his poems, intending to publish them, but instead he placed them with the wife in the coffin."

Another man of grief was the German musician, Beethoven (1770-1827). "His father was a drunkard—thus impairing the boy's chance in life, but in spite of it he succeeded. His custom was to compose in a wood outside the city. His instructor was jealous of his talent. He did not justly correct his lessons. He was credited as having composed the most glorious love song ever written.

"He was short and insignificant-looking, with a red face covered with pockmarks.

"In aging he became almost totally deaf. He wrote, 'If I had not read somewhere that man must not of his own will depart this life, I should long ere this have been no more, and that through my own act.'"

Great grief!

God's Word says, "Thou shalt not kill."

In these days of gruesome war accounts one frequently is shocked by reading of suicides, due to great grief.

One young man, home on furlough, told a friend, "This war drives me crazy," then held his pistol to his heart and he was no more. How horrifying!

The noted warrior, General Sherman, said, "War is hell." In the current news, war is frequently cited as the zones of hell. What will the Christian do in the times of great grief? He shall be more alert than ever—in reading his Bible; given to prayer and supplication to our

Lord; given to almsgiving, especially remembering loved ones in service for the defense of what they conceive to be right. They are not there of their own volition. Let us depart from any modernistic tendency in our lives and worship. Shall we do as Queen Esther prevailed on her people—all, in one accord be given to prayer and fasting, that the King (Immanuel) may stretch forth His sceptre and give us peace?

"May Thy kingdom come;
Thy will be done on earth—"

that grief may be sent from us as far as the east is from the west.

Nappanee, Indiana

BACK TO THE BIBLE

(Continued from page 867)

Redeemer. At the proper historical moment, God fulfilled His promise and sent the Redeemer. Gal. 4:4, 5. Salvation is now a present reality, for "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). And we look forward by faith to the completion of this salvation when "We shall be like Him, for we shall see Him as He is" (I John 3:2).

We need this message of complete redemption and need the Bible teaching in its fulness. Our forefathers taught this message by life as well as by lip. They lived according to the standard of I Pet. 2:9, "showing forth the praises of Him who hath called you out of darkness into His marvelous light." We need this message for holy Christian living today. God intended that His redeemed ones in both Old and New Testament should be a holy people, a people separated from the sinful world (Lev. 20:26 and II Cor. 6:17) in which God says, "Come out from among them and be ye separate . . . and touch not the unclean thing," a people consecrated unto Him and His services. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). The Bible contains minute details for living this holy life and we need to return to this standard of holiness.

The Bible contains the standard for Christian life and service. With the experience of God's saving grace comes the experience of abiding in His fellowship. Jesus says: "Abide in me, and I in you," but this is only possible as we live in full obedience to His Word, "Ye are my friends, if ye do whatsoever I command you." Carrying out the Great Commission is a vital part of Christian living. Careful observance of all the ordinances commanded in His Word is necessary to maintain the relationship with Christ. We need to maintain in our lives and practice those distinctive Bible doctrines, not because of historical practice, but because of their Biblical foundation. The maintenance of the Gospel principles is possible as we make Luke 9:23 ("If any man will come after me, let him deny himself, and take up his cross daily, and follow me") practical in our lives in the practice of industry, thrift, and economy for the glory of God and not for selfish purposes. We need a return to these old-fashioned Bible principles.

There are many cries of "Back to the Bible" today. These calls come from statesmen, politicians, editors, manufacturers, laborers, modernists, etc. Most (if not all) of these fail on a number of points such as these:

1. They fail to know that the Bible teaches the depravity of man, and that without God, man can do nothing to save himself. He needs God; he needs God's means of redemption.
2. They fail to see that Jesus Christ is the only hope of salvation.
3. They fail to see that the Bible teaches and demands holy living as a part of the daily practice of each Christian.

May ours be a real **Back-to-the-Bible** movement. In this movement, we will need to deny self, take up the cross, and carefully follow Jesus. It may be the time to let other books rest awhile and return to the "Book of Books." Let us **read** it thoughtfully, **study** it prayerfully, and **live** carefully according to the message.

Hatfield, Pa.

EXPRESSION OF THANKS

(Continued from page 870)

received, and the sympathy and kindness shown in various ways during the sickness and passing of our loved one, we want to take this method of expressing our appreciation for what you have done for us.

Mrs. Abner G. Yoder and family.

Rohrerstown, Pa.

We wish to thank all who were so thoughtful and kind to us during our recent convalescence from injuries received in an automobile accident. We truly appreciated the help of friends,—your prayers, visits and cards. The Lord bless and repay you.

Andrew G. Landis and family.

Chambersburg, Pa.

I wish to thank my many kind friends who have remembered me with their prayers, letters, get well cards, also Christmas greetings and many gifts during my affliction.

At present I am able to be around. I haven't the use of my arm yet, but it is improving very nicely.

Mrs. Ira D. Kuhns.

CORRESPONDENCE

(Continued from page 873)

The tire and gasoline situation make it difficult to gather folks in as we would desire, but we trust that by submission to the powers that be, our testimony may be kept clear.

On Sunday, Dec. 20, we took a group of children to the Home for the Aged, and also to the home of a lady who has been an invalid for several years and gave a part of the Christmas program. The children enjoyed it in spite of zero weather, and those for whose benefit it was given expressed a deep appreciation for it. We trust that the Prince of Peace may have been exalted in all our holiday activities.

We desire an interest in your prayers, to the end that we may be able to point souls to Christ and that His power may keep those who have started in the way of life.

Yours for His cause in Meadville,
Dec. 28, 1942. Nelson King.

FLANAGAN, ILLINOIS

(Waldo Congregation)

Dear Herald Readers:—We praise God for continued blessings both spiritual and temporal.

Nov. 8, we were again permitted to partake of the sacred emblems in our communion service.

Missionary day was observed Nov. 15, at which time the children of the primary department brought in their earnings and missionary boxes.

On Thanksgiving day we had a worship, praise, and thanksgiving service at the church. These are days in which we should be especially grateful to God for His many blessings.

In the evening of Dec. 23 the Gospel team from Goshen College stopped with us and gave us a program of worship and song.

Christmas morning, the children of the primary and junior departments of the Sunday school had a Christmas program.

Dec. 13, we had our election for the reorganization of Sunday school and church officers. Bro. D. D. Conrad was chosen superintendent; Bro. Homer Springer, assistant; and Sister Beulah Roeschley, superintendent of the primary and junior departments.

Dec. 29, 1942. Carrie Grieser.

ELIDA, OHIO

(Pike Congregation)

Dear Readers, Greetings in Jesus' Name:—The Christmas season brings much real joy to those who love the Lord. The very thought of Him is balm for the soul. As we ponder the fact of His advent, and knowing a little of the wicked world into which He came—what He gave up that He might become the Saviour of the world, then how He suffered,—our hearts swell with pity,—but pity, ah, pity ourselves, if it does not draw us closer to Him in humble obedience.

Christmas day was observed by us in a morning worship service. It was in a very special way precious to us in that it was held in the form of a preparatory service to the Communion service which followed the next Sunday, Dec. 27. Bro. Maurice O'Connell

brought us the message, soul-stirring and heart-searching. Bro. A. J. Steiner and Bro. O'Connell were both with us for communion, Bro. Steiner bringing the Gospel admonitions to partake of His holy communion worthily. It was a much appreciated service indeed.

Dec. 15, reorganization of Sunday school, election of officers and other church business was effected in the regular manner, placing the responsibility of the Lord's work on those who were elected for the coming year. May God's blessings attend them and your prayers be ever present at the throne of grace interceding on their behalf, that the glorious Gospel may be carried to the unsaved. Also remember the rest of us, that we may be faithful in our part. God bless you all.

Dec. 29, 1942. J. David Ramer.

GOSHEN, INDIANA

(North Goshen Congregation)

Greetings from the North Goshen Mennonite Church:—During the month of November we were indeed richly blessed. Nov. 1-8, we were privileged to have with us as our evangelist, Bro. Gideon Yoder from Harper, Kansas. We were made to realize more than ever our responsibilities in a world of sin. A number of young souls confessed Christ, and are now under instruction. It is a joy when young people give their lives to Christ.

On Thanksgiving day we and the Pleasant View congregation had our first semiannual Sunday school conference. The meeting lasted all day. Many brought their lunch and visited during the noon hour.

On Missionary day, the Primary Department gave us a program. Bro. Warren Long, Supt. of the Peoria, Ill., Mission, was with us one Sunday and gave us an inspiring message. We especially appreciate Bro. Long, because he was our first evangelist five years ago.

We have regular Sunday evening young people's meeting, which is well attended by young and old. The young people's fellowship, which meets once a month for a social time together, with a literary program, met in the home of Bro. and Sister Paul Mininger, Dec. 3. Each person brought a toy which will be sent to the Loman Mission in Minnesota.

The married women of the congregation meet once a month at the church for sewing circle. The Golden Rule girls are a group of unmarried girls who seek to live their name by singing for invalids, making stuffed animals and other things to be given away at Christmas. They also filled and sent boxes to our boys in camp.

At present Sister Mary Royer from the College is teaching a course in "The Christian Nurture of the Child" at our Wednesday evening meetings. These are well attended and enjoyed by all.

Remember us in prayer.

Dec. 29, 1942. Maude Miller.

Life at E.M.S. During December

On Saturday evening, Nov. 28, the College Seniors enjoyed a fellowship social. At the same time the College Junior Class was entertained at the home of their class adviser, Bro. Chester K. Lehman.

Bro. Ernest G. Gehman was instructor at a Thanksgiving program and Bible conference held at the New Holland Church Wednesday evening and all day Thursday, Nov. 25 and 26. He attended the dedicatory services held at Lancaster Mennonite School on the 27th. On Sunday morning he worshiped with the congregation at Groffdale and in the evening preached at the Weaverland Church.

Bro. Moses Slabaugh conducted revival meetings at Fentress, Va., the week of Nov. 20 to Dec. 6.

Dec. 1, Bro. Chester K. Lehman went to Chicago to attend a meeting of the Mennonite College presidents working on the problems connected with the Civilian Public Reserve Corps. The following day he attended a joint session of the Mission and Executive Committees of the Mennonite Board of Missions and Charities at Elkhart, Indiana.

A donation of fish by interested Michigan brethren was again enjoyed by faculty and students.

A series of lectures by Bro. Lloy Kniss, returned missionary to India, was a major feature of December meetings. The seven talks given included discussions of the following topics: Hinduism as Practiced by the Common People; Worship, the Universal Urge; Our Return from India; A Land of Extremes and Contradictions; Missionary Dreams and Aspirations; The Scope of Divine Love; and Why India? After having heard these inspiring messages from one who speaks from experience, we felt better acquainted with the land of India and were led to more concentrated effort in intercession.

The Wednesday morning special activities period on Dec. 2 was a Music Hour in charge of Bro. J. Mark Stauffer. The combined chorus of the high school music a and b classes sang four selections. A native Indian song was sung by Mark and Paul Kniss. Four numbers were given by the college Introduction to Music class. The concluding numbers were 3 selections by a male chorus. The meeting of Dec. 9 consisted of the reading of a number of essays by members of English classes on how we might improve the appearance of our buildings and campus. Unique posters, made by the high school art class, appeared on the bulletin board to remind us that this was "Clean-up Week at E.M.S."

Bro. Aaron Mast of Belleville, Pa., conducted the chapel services Dec. 10. He was engaged in a series of revival meetings at the Valley View Church. Three minister alumni appeared on the platform on various occasions during the month. Bro. Amos D. Wenger of Fentress preached Sunday evening of the 13th. Dec. 16 Bro. John H. Shenk, superintendent of the Knoxville mission, had charge of the chapel exercises. Bro. Paul Roth visited the school on the 18th and led in the devotion.

The Christmas social was held in the dining-hall in the evening of December 12. The center of attraction was an improvised fireplace fittingly dressed in evergreens. A real spirit of devotion was felt as a group of ladies, each bearing a large lighted white candle, entered the room singing familiar Christmas carols. This same spirit was deepened in the effective reading of the Christmas story as told by Luke. The program was climaxed by the annual feature at our Christmas socials—the reading of Dickens' Christmas Carol by M. T. Brackbill. The audience re-lived the experiences which led to the transformation of Scrooge and felt the saintly benediction of Tiny Tim, "God bless us every one." The mixed chorus sang enthusiastically a unique selection, "I Wish You a Merry Christmas," three times as a conclusion to the program.

The Christmas music program was given in the evening of the 17th before a large audience. The mixed and junior choruses of the School appeared on the platform with a program interspersed by selections of music rendered by four different quartets. In addition, a chorus and a quartet from the civilian public service camp at Grottoes furnished several numbers.

Classes closed at noon of the day following, and students left for their homes or elsewhere for a ten-day vacation.

Elizabeth B. Mosemann.

—o—

Relief Notes

Observations from Paraguay

Letters from Bro. Vernon Schmidt dated Dec. 7 and 13 indicate that Bro. Schmidt is spending time in the Chaco with the Menno and Fernheim colonies as well as giving time to the Primavera and Friesland colonies.

Following are observations which Bro. Schmidt records.

The Friesland colony has a very good cotton crop this year. Other crops are also good. . . . The hospital in the Primavera (Hutterite) colony may be finished by the end of March. . . . Clothing needs for the colonies are chiefly for boys and girls between the ages of 6 and 12.

For the Fernheim Hospital

For the support of the hospital in the Fernheim colony, the Western District Tidings announces, young people of the Mennonite Church in the Kansas area are giving ten cents per member. This figure has been set as a goal for each donor to the project.

C. P. S. Camps

Another Mental Hospital Receives C.P.S. Boys on Its Staff

Dec. 21, 1942, six boys from C.P.S. #8 at Marietta, Ohio, were transferred to the Hawthornden State Hospital, Macedonia, Ohio. This is the fifth mental hospital to open for Mennonite C.P.S. boys. Other campees will soon enlarge this group. This hospital unit is C.P.S. #72.

Reports from mental hospitals tell of needs for a variety of labor: attendants,

stenographers, orderlies, social service internes, etc. Personnel needs at some hospitals are very acute; in some cases the labor force is nearly 50% below strength. Many hospitals offer some sort of training course to prepare the boys for their various jobs.

Camp Briefs

There are now 23 Mennonite C.P.S. camps, counting the five hospital units.

As of Dec. 17, 1942 a total of 2,190 Mennonite boys were in C.P.S.

A release from the National Service Board for Religious Objectors, dated Oct. 31, indicates that over 120 different religious groups have one or more members who are in Civilian Public Service.

A number of C.P.S. men are serving in health and sanitation experiments in hospitals and laboratories. Considerable publicity has been given to them for their service as "guinea pigs."

A number of the camps report that classes meet regularly for training in relief and reconstruction methods.

Released December 30, 1942
Compiled by Grant Stoltzfus

—o—

Special Meetings

CORNWALL, PENNSYLVANIA

Report of the Sunday School Meeting held at Miner's Village Mission, Cornwall, Pa., Nov. 29, 1942.

Organization.—Mod. Daniel Wert; Chors. Cyrus Bomberger, Benjamin Weaver; Secy., Sherwood Ristenbatt.

Program and Speakers.—(Morning session) Devotion (Psa. 103); Loyalty to Christ, Henry Garber; Unity, John Gochnauer; The Need of Consecrated Workers, Noah Good. (Afternoon session) Devotion (Matt. 28:19, 20); I Cor. 13, Stoner Krady; Sunday School Lesson, Noah Good; Sermon, Daniel Wert. (Evening session) Children's Meeting, Harvey Bauman; II Sam. 19:10, Levi Weaver; Evangelistic Sermon, Martin Weaver.

Thoughts Gleaned.—To be a loyal Christian, we need to do what we're asked to do for Christ. We harm ourselves by not being loyal to Christ. There can't be true unity until Christ and the people are one. Samuel is an example of one who was truly consecrated to God. The gift without the giver is empty. The early Church lost the first or true love. Paul had the true love and showed it by being sincere in his missionary endeavors. Today charity is greater than faith and hope, just as it was in Paul's day. We know that our Lord is caring for us now because of what He is doing for us continually. Four classes of sinners that can't be saved: (1) those who say they have no sin; (2) those who don't believe in the blood of Jesus; (3) the ones who don't find peace in Jesus; (4) those who can't forgive others.

Irene H. Witmer.

—o—

Married

Beiler—Lapp.—On Tuesday, Dec. 1, 1942, Bro. Benjamin B. Beiler and Sister Lena Lapp were united in marriage by Bro. Aaron R. Glick. Post office address, Gap, Pa. May God's blessings attend them through life.

Smoker—Newswanger.—On Dec. 27, 1942, Bro. Kenneth I. Smoker and Sister Rhoda Mae Newswanger, both of the Nickel Mines congregation, were united in marriage by Bro. Abram L. Martin of Intercourse, Pa. May the richest blessings of God go with them through life.

Rohrer—Ranck.—On Oct. 3, 1942, Bro. Layton L. Rohrer and Sister Alma K. Ranck, both of the Strasburg, Pa., congregation, were united in marriage at the home of the bride's parents by Bro. Abram L. Martin. May the Lord bless them in their new relationship.

Miller—Smucker.—On June 12, 1942 at the home of the officiating bishop, Bro. Uriah S. Miller and Sylvia Smucker, both members of the Mennonite Church, were united in marriage, by Bro. O. S. Hostetler. May this union be blessed with the divine guidance of a kind heavenly Father.

Zimmerman — Newswanger. — On Sept. 19, 1942, Bro. Ivan B. Zimmerman of the Weaverland, Pa., congregation and Sister Irene Mae Newswanger of the Stumptown congregation were married at the home of the officiating bishop, Bro. Abram L. Martin, Intercourse, Pa. May the blessings of God be upon them.

Siegrist—Esbenshade.—On Dec. 19, 1942, Bro. Landis B. Siegrist of the Stumptown congregation and Sister Anna E. Esbenshade of the Strasburg, Pa., congregation were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the Lord bless them in their new relationship.

Berkey—Miller.—On Sunday, Dec. 6, 1942, in the Middlebury, Ind., Mennonite Church, Bro. Ora Berkey of the Forks congregation and Sister Elizabeth Miller of the Middlebury congregation were united in the bonds of holy matrimony by Bro. Wilbur Yoder. May Heaven's sunshine brighten their pathway.

Erb—Messner.—On Nov. 29, 1942, Bro. Howard L. Erb of Erb's congregation and Sister Mary Arlene Messner of the Strasburg, Pa., congregation were married at the home of the bride's parents by Bro. Abram L. Martin. May the blessings of God be upon them in their new relationship.

Nolt—Sollenberger.—On Dec. 20, 1942, Bro. Richard B. Nolt of the Chestnut Hill congregation and Sister Anna Ruth Sollenberger of the Mellinger congregation near Lancaster, Pa., were married at Mellinger's Church by Bro. Abram L. Martin. May the richest blessings of God be upon them through life.

Erb—Hershey.—On Oct. 31, 1942, Bro. Daniel S. Erb of the East Petersburg, Pa., congregation and Sister Janet M. Hershey of the Paradise, Pa., congregation were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the Lord bless them in their new relationship.

Zeiset—Zook.—On Oct. 3, 1942, Bro. Alvin V. Zeiset of the Carpenter congregation and Sister Dorothy I. Zook of Mellinger's congregation near Lancaster, Pa., were united in marriage at the home of the officiating bishop, Bro. A. L. Martin of Intercourse, Pa. May the blessings of God be upon them.

Hostetler—Wingard.—Bro. Samuel A. Hostetler and Sister Gladys Irene Wingard, both members of the Mennonite Church, were united in marriage on Thanksgiving day, Nov. 26, 1942, at the home of the officiating bishop, Bro. O. S. Hostetler of Topeka, Ind. May the blessings of the Lord attend them in life's journey.

Kauffman—Rhodes.—On Saturday evening, Nov. 21, 1942, at the Emma Mennonite Church near Topeka, Ind., occurred the marriage of Dean Kauffman, and Betty Rhodes, foster daughter of Amos and Theresa Hostetler, both members of the Mennonite Church, Bro. O. S. Hostetler officiating. May the Lord bless this union.

Shantz—Brubacher.—On Thursday, Dec. 3, at the St. Jacobs, Ont., Mennonite Church, Bro. Willard, son of Bro. and Sister Ephraim Shantz, and Sister Anna B., daughter of Bro. Simon Brubacher and the late Sister Brubacher, were united in the bonds of holy matrimony by Bro. Roy S. Koch, pastor of the church. May the blessings of our heavenly Father accompany them through life.

Garber—Christensen.—Bro. Robert Garber and Sister Anna Christensen, both members of the Nampa, Idaho, congregation, were united in the bonds of holy matrimony at the Nampa Mennonite Church, Dec. 6, 1942. Bro. E. S. Garber, father of the bridegroom officiating. Following the ceremony Bro. N. A. Lind, of Tangent, Oreg., brought a very impressive message. May God's blessing attend them through life's journey.

—o—

Obituary

Gerber.—Lavonne Fay, daughter of Dwight and Melva Gerber, was born in their home in Orrville, O., Dec. 12, 1942. The infant was taken to the Beeson Hospital at Wooster, O., for treatment, but died 12 hours later. She leaves her parents, a sister (Julia Ann), and grandparents (Bro. and Sister E. P. Gerber, and Bro. and Sister Rufus Gerber). Short funeral service in the home, conducted by Bro. Reuben Hofstetter. Text, Job 1:21. Burial was made in the Kidron church cemetery.

Hamsher.—Susan, daughter of Daniel and Nancy (Culp) Lehman, was born near Wakarusa, Ind., Nov. 18, 1867; died at her home in Nappanee, Ind., Dec. 15, 1942; aged 75 y. 27 d. She was united in marriage to Joseph Hamsher, March 19, 1885. Together they spent the greater part of their lives in farming near Nappanee. About 10 years ago they left the farm, where they had resided for 28 years, and moved to the parental home of her father in Nappanee. This union was blessed with eight children, all of whom survive (Frank Hamsher and Mrs. Harry Rapp, of Warsaw; Mrs. Ed Huber, of Goshen; Henry Hamsher and Mrs. Charles Welty of Nappanee; Mrs. William Knaack of Waukegan, Ill.; Mrs. Leonard Leman of Elkhart; and Mrs. Claude Feldman of South Bend). There are 30 grandchildren, and 12 great-grandchildren, 2 brothers (David Lehman of Alpha, Minn., and Joseph of Nappanee), 3 sisters (Mrs. Salome Heestand of North Manchester, Mrs. Lydia Weber and Mrs. Martha Herr of Nappanee). She accepted Christ as her Saviour early in life, united with the N. Main St. Mennonite Church in Nappanee, and remained faithful until death. She was deeply interested in the Church, and was a faithful attendant until health gave way. In her passing away we count our loss as her eternal gain. Services were held Dec. 18 at the home and the N. Main St., Mennonite Church by Bro. Homer F. North. Burial in the Sandridge cemetery.

Hostetler.—Esther, daughter of Samuel and Veronica Miller, was born in Lagrange Co., Ind., Oct. 16, 1851; died at her home near Emma, Ind., Dec. 8, 1942; aged 91 y. 1 m. 22 d. In January, 1870, she was united in marriage with Paul J. Hostetler. To this union were born 10 children, of whom Samuel, Moses, Emma, Elmer, Perry and two unnamed infants preceded her in death. Almon, of Middlebury, Ind., Andrew O., of Goshen, Ind., Earl, of Topeka, Ind., remain at her departure. Besides the immediate family, she also leaves 21 grandchildren, 42 great-grandchildren, a great-great-grandchild, a brother (Y. C. Miller of Shipshewana, Ind.), a foster sister (Mrs. Lucy Stichter), and many other relatives and friends. Since the death of her husband (in 1911) she lived with her youngest son and family at the old homestead, where she spent nearly all of her past life. In her early years she confessed Christ as her Saviour, and chose to have her immediate Christian fellowship with the Mennonite Church, in which she continued unto the end. She was held as a member in full fellowship in the Emma Mennonite Church since its organization in 1901. Her interests in life were well expressed in her manifest devotions to her household, and others

where opportunities were presented. Possibly the latter was best expressed when she brought into her own home, and assumed the responsibility of being a mother to an orphan child who later became the wife of David C. Schrock, now of Yoder, Kans. She had many years granted to her in this life, which without doubt gave many experiences of both joys and sorrows. We trust that the Lord will now grant to her the joy and glory in the eternal realms of His glorious Kingdom. Services in charge of the home ministry, Brethren O. S. Hostetler and M. J. Yoder.

Nussbaum.—Earl Dale, stillborn son of Bro. and Sister Gilbert Nussbaum, was born near Dalton, Ohio, Dec. 1, 1942. Besides the parents, he is survived by 2 brothers (James Nevin and Curtis Ray) and grandparents (Bro. and Sister Amos A. Nussbaum and Bro. and Sister Rufus Gerber). Short services were held in the home by Bro. Reuben Hofstetter who read Mk. 10: 13-16: "Children Precious Jewels." Burial in the Mennonite cemetery near Kidron, O.

Rutt.—Isaac L., son of Jacob and Elizabeth Rutt, was born in Paradise, Pa., June 6, 1881; died Sept. 18, 1942; aged 61 y. 3 m. 12 d. He is survived by his wife (Anna Denlinger Rutt), four children (Elizabeth, Ivan, and Kathryn at home, and Mrs. Robert Jamison of Wyomissing), seven sisters (Mrs. Phares Eby, Mrs. Benjamin Kreider, Mrs. Walter Diem, Mrs. Thomas Kellar, Anna, Amanda, and Mrs. Earl Buckwalter), and one brother (Amos of Detroit, Mich.). He was a kind father and neighbor and is greatly missed in the home and in the community where he lived. His death was caused from the effect of an operation. He was very patient, and trusted in the Lord. His passing was a great shock to all of us, but we humbly submit to the will of the Lord. Services were conducted in the home by Bros. ———— Snavely and Parke Book, and in the church by Bros. Martin Hershey, Abram L. Martin, and Amos Weaver. Sermon by Bro. Weaver. Text, Deut. 33:27.

"No one heard the footsteps of the angel drawing near,
Who took from earth to heaven the one we loved so dear;
No one knows the silent heartache only we who lost can tell
Of the grief that's born in silence for the one we loved so well."

—The Family.

Snavely.—Amanda H., widow of Henry B. Snavely, was born in Lancaster Co., Pa., Dec. 19, 1875; died Nov. 24, 1942, at the home of her son Elmer N. Metzler near Ephrata, Pa.; aged 66 y. 11 m. 5 d. She was a member of the Hammer Creek Mennonite Church, a daughter of the late John W. and Anna Hess Nolt. She married her first husband (David B. Metzler) Nov. 5, 1896. He died Feb. 16, 1903. She married her second husband (Henry B. Snavely) Feb. 18, 1912. He died Aug. 23, 1925. Besides her son with whom she resided, she is survived by two other children (Anna, wife of J. Reno Weaver of Gordonville, Pa., and John N. Metzler of Manheim, Pa.), also by these step-children: Clayton, Harry, Elmer, Benjamin, Abram, and Mary Snavely, of Lititz; also the following brothers and sisters: Henry Nolt, Leacock, Pa.; Hettie, wife of Eli Landis of Brownstown, Pa.; Phares Nolt of Cleona, Pa.; Clayton Nolt of Millersville, Pa.; and Elmer Nolt of Lititz, Pa. Twenty-four grandchildren and one great-grandchild also survive. She had been in failing health for a few years, but had been ill in bed only one week of a cerebral hemorrhage. Funeral services were held Nov. 28 at the home of her son, in charge of Bro. Eli Sauder and at Metzler's Mennonite Church by Bro. John S. Hess. Text, I Cor. 15:51. Buried in adjoining cemetery.

Sensenig.—Ella, daughter of the late Daniel and Mary Ann (Musser) Bowman, was born at Bowmansville, Pa., Jan. 17, 1881; died near Bowmansville, Dec. 16, 1942; aged 61 y. 10 m. 29 d. She was ailing for about two years, having undergone treatment in a Reading hospital which brought only temporary relief. She suffered much, but the Lord whom she learned to love and serve in her young years gave her a Christian fortitude to bear it all patiently and hopefully. In 1896 she entered into covenaut relation with God, receiving baptism at the hands of Bro. William Gottshall. On Nov. 14, 1896, she was married to Bro. William Sensenig, who survives. The Lord gave them two sons (Walter and Edwin) who also remain. Six grandchildren also abide. Her mother, going on ninety years, is still able to be about. Two brothers (Israel and John) are left. Her living sisters are Sallie and Lizzie (Witmer). Funeral was held Dec. 18 in the Bowmansville Mennonite Church. Bro. Geo. G. Horning preached on Heb. 9:27, followed by Bro. Neuzem.

Stutzman.—Alex, son of Joseph and Barbara Stutzman, was born July 22, 1877, near Dover, Ohio; died suddenly of heart trouble at his home near Aurora, Ohio, Dec. 22, 1942; aged 65 y. 5 m. When but a small child his pareuts moved west, settling in Nebraska. After living there for some time they moved to Colorado. In 1901 he returned to Ohio. The following year, he was united in marriage to Cora Miller. Since that time they have made their home in the vicinity of Aurora. He united with the Amish Mennonite Church in early manhood and was ordained to the office of deacon at the Plainview Mennonite Church Aug. 7, 1910. He has always had a deep concern for her spiritual life and progress and was faithful to her interests, filling his place as long as health permitted. Six children were born to them (Harold of Aurora; Bently, who died in infancy; Erdine, wife of Mack Janis of Cleveland, Ohio; Roland of Solon, Ohio; Chester and Lester, who were twins, Chester dying in infancy, and Lester on Nov. 23, 1930, at the age of 16 yrs.). There is also a foster child, Mrs. Alice Marker of Roaring Springs, Pa. He is survived by his companion, 4 children, 5 grandchildren, 6 brothers (Corsan of Cooley, Pa.; Chris of Aurora, Ohio; Julius of Mantua, Ohio; Joe of Harrisonburg, Va.; Lloyd of Mantua, Ohio; James of Schwenksville, Pa.), 2 sisters (Mattie, wife of William Howitt of Corey, Pa.; Ellen, wife of Elden Miller, Aurora). One sister (Mrs. Mary Brewster) preceded him in death. There are 30 nephews and nieces and a host of friends and neighbors who mourn his departure. Funeral services were conducted at the home by Eugene Yoder, and at the Plainview Mennonite Church by E. F. Hartzler, H. N. Troyer, and Elmer Stoltzfus. Interment in the adjoining cemetery.

"Servant of God, well done,
Thy glorious warfare passed;
The battle fought, the victory won,
And thou art crowned at last."

Stutzman.—Esther Salome, daughter of Daniel and Saloma (Troyer) Slabaugh, was born Oct. 25, 1906, in Holmes Co., Ohio; died at her home near Hartville, Ohio, Dec. 22, 1942; aged 36 y. 1 m. 27 d. She united with the Mennonite Church in her youth, and was a faithful member of the Canton Mennonite Mission congregation until her death. June 9, 1925, she was united in marriage to Simon, son of Noah J. and Elizabeth (Kemp) Stutzman. She is survived by her husband and four children (Simon, Jr., Robert Leroy, Ruby, and Lawrence), her father (D. J. Slabaugh), four brothers (Simon, Wallace, Elton, and Freeman Slabaugh), and two sisters (Mrs. Emanuel Hostetler and Mrs. Roman C. Miller), all of Hartville, and the following half brothers and sisters: Edna Slabaugh of Goshen, Ind.; Viola, Laura, Raymond, and William, all of Hartville. She was preceded in death by her mother, one sister (Mrs. Henry Miller), and one brother (Ewan). She was a faithful wife and loving mother, always interested in helping others whenever possible. During her recent confinement she was constantly concerned about the family's welfare. While loving hearts and hands did all they could to relieve her of her affliction, she was patient and expressed her readiness to be in the will of the Lord. She was resigned to God's will and at her request was anointed; but God called her home to Him. Our loss is her gain. Funeral services were conducted at the Conservative A. M. Church near Hartville, in charge of Bros. O. N. Johns, J. J. Hostetler, and H. N. Troyer. Interment in the King Church cemetery.

Wentler.— Fred H. Wentler was born in St. Louise, Mo., Mar. 1, 1879; died at Bethany Hospital, Kansas City, Kans., Dec. 14, 1942; aged 63 y. 9 m. 13 d.

He was married to Mary Pasley at Osceola, Mo., Feb. 18, 1907. To this union was born one daughter, Ruth. For a number of years in his earlier life he served as pastor in the United Brethren Church at Leavenworth, Kans., and Kansas City Mo. He also served as traveling evangelist.

His knowledge of the Scriptures was outstanding, he being able to quote verse after verse from memory.

Later on in his life he came in contact with and became a member of the Mennonite Church in Kansas City in which church he was a faithful, earnest follower of Christ for 29 years until his death. He was a faithful worshipper at the house of God, being present at Sunday school and Church on Sunday morning, the day before his death.

He was a devoted husband and father, having a deep appreciation for his home and family, and always doing his part to maintain an ideal Christian home.

He spent much time, even under the handicap of poor eyesight, reading his Bible and just reeently mentioned that he hoped to complete reading his Bible through for the fourth time this year.

His last words were in praise to God.

He is survived by his wife and daughter, of the home address, 551 Nebraska, Kansas City, Kans.

The influence of his godly life lives on.

The funeral was held Dec. 18 from the Mennonite Church in Kansas City with the brethren R. P. Horst and Edward Yoder in charge.

Following is a list of brief obituary notices sent us by Bro. Wilson Overholt, Pipersville, Pa.:

Gross.—Ephraim Gross, born in Plumstead Twp. Was never married. Passed away after a short illness, at the age of 76 y. 8 m. 26 d. Funeral services at Deep Run Church, Bucks Co., Pa., March 2, 1942.

Myers.—Ella S., wife of John M. Myers, passed away after au illness of some time, aged 57 y. 11 m. 9 d. Funeral services at Deep Run Church, March 3, 1942.

Erb.—Howard Erb (his wife the former Bertha Mae Kulp) was born in Bedminster Twp. Passed away after an illness of about six months, aged 41 y. 10 m. 6 d. Funeral services in Deep Run Church, April 26, 1942.

Rice.—Mary Rice was born in Bedminster Twp. Was not able to go away from home for a few years. Passed away at the age of 79 y. 9 m. 4 d. Funeral services at Deep Run Church, May 19, 1942.

Moyer.—Dorcas, infant daughter of Paul and Anna Moyer. Buried Sept. 18, 1942.

Hunsberger.—Monroe, twiu son of Monroe and Mabel Hunsberger, aged 2 m. 8 d. Buried Oct. 24, 1942.

Kratz.—Sylvanus Kratz was born in Bedminster Twp. After an illness of a few months he passed away, aged 81 y. 2 m. 23 d. Funeral services in Deep Run Church, Nov. 30, 1942.

Kulp.—John L. Kulp was born in Bedminster Twp. He lived with one of his sons (Daniel) in Philadelphia. Struck by an automobile, and passed away soon afterwards. Aged 85 y. 23 d. Funeral services at Deep Run Church, Dec. 11, 1942.

Our Winter Bible Schools

NAME	LOCATION	TIME	INSTRUCTORS
Goshen College	Goshen, Ind.	Jan. 4-Feb. 12	D. A. Yoder, Ira S. Johns, Harold Zehr, P. L. Frey, E. C. Bender, Lester T. Hershey, Ten members of the Faculty.
Hesston College and Bible School	Hesston, Kans.	Dec. 29-Feb. 5	Six Faculty Members, Jess Kauffman, Edward Diener, Fred Brenneman.
Eastern Mennonite School	Harrisonburg, Va.	Dec. 29-Feb. 10	J. Irvin Lehman, Milton Brackbill, Faculty Members and others.
Ontario Mennonite Bible School	Kitchener, Ont.	Jan. 4-March 21	S. F. Coffman, Oscar Burkholder, C. F. Derstine, J. B. Martin, Merle Shantz.
Johnstown Bible School	Stahl Church near Johnstown, Pa.	Jan. 4-Feb. 6	Lloy A. Kniss, Aaron Mast, Myron Livengood, Paul M. Roth.
Lancaster Mennonite School	Near Lancaster, Pa.	Dec. 28-Feb. 5	Mahlon M. Hess, Henry E. Lutz, Christian K. Lehman, J. Paul Graybill, Richard Danner, Henry F. Garber, Clyde B. Stoner.
Canton Bible School	Canton, Ohio	Dec. 28-Feb. 5	I. W. Royer, O. N. Johns, J. J. Hostetler, Stanford Mumaw, Mrs. J. J. Hostetler.
Pigeon River Bible School	Pigeon River, Mich., Church	Jan. 4-22	E. W. Kulp, Earl J. Maust, Henry D. Esch.

Just Off the Press!

SELECTIONS FROM

LIFE SONGS NO. 2

SELECTED BY THE MUSIC COMMITTEE

This ninety-six page UTILITY EDITION is compiled from LIFE SONGS No. 2. It is a small book at a modest price containing singable songs for many occasions of the church.

Here are one hundred eight selections with music, and fourteen selections with words only, including some old favorites and a number of new songs that have proved to be much appreciated and are frequently used.

This utility edition is not to replace but supplement the regular edition of Life Songs No. 2. It is especially intended for use in large gatherings, but it will also serve as a moderate-priced book for use in Mission Sunday Schools, Young People's Institutes, Revival Meetings, Summer Bible Schools, etc. It is printed in SHAPED NOTES only.

PRICES

Per copy, postpaid ..... $ .20
Per dozen, postpaid ..... $ 2.00
Per hundred, prepaid $15.00
(Fifty or more at hundred rate)

Order from

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

LANCASTER BIBLE SCHOOL

Week-end Bible Studies are planned for January 8 and 9 at the LANCASTER MENNONITE SCHOOL. Courses in book study, doctrinal study, church history, Christian life, mission study, hymn appreciation, and present-day issues are offered. The sessions will be closed by an address by Sanford G. Shetler.

M. H. Hess.

HARMONIA SACRA

Reprinted. The twentieth edition of the old Harmonia Sacra song book has just been printed. The price is 75¢ each, postpaid. Obtainable from Noah D. Showalter, Harrisonburg, Va.

—o—

Truth will ever be unpalatable to those who are determined not to relinquish error. —E. W. Montague.

FIELD NOTES

(Continued from page 872)

with a total number of 2378 campees, as of December 17. H.

* * *

A recent letter from Bro. and Sister George R. Smoker, now probably on their voyage as missionaries to Africa, brings the news that their baggage which was shipped from New York was sunk while en route to Buenos Aires, Argentina, S. A. Their many friends, especially those who had a part in preparing their missionary equipment, are conscious of two emotions: (1) regret because of the loss of their goods; (2) gratefulness to God that they (together with Sister Elma Hershberger) were compelled by circumstances to travel via Panama Canal and South America instead of sailing direct to Africa, thereby making their deliverance from the same fate as their baggage providential. May the protective care of God be with them the remainder of their voyage and bring them safely to their destination on their field of labor.

—o—

Table of Contents

865—Editorial
866—Back to the Bible
867—Question Drawer
"Choose You This Day Whom Ye Will Serve" (Poem)
868—What Constitutes a Good Pastor?
869—My Relation to My Church
870—Shut-in
Expression of Thanks
Oh! Why Should the Spirit of Mortal Be Proud? (Poem)
871—Sunday School Lesson
Bible Meeting Topic
872—Field Notes
Correspondence
874—Watch and Pray (Poem)
Settling a Controversy
The Spirit of God Working in the Early Church
875—Our Boys and Our Church after the War
Grief Personified
877—Life at the E.M.S. During December
Relief and C.P.S. Notes
878—Special Meeting
Married
Obituary
880—Announcements, etc.

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

January, 1943

Editorials

The Year Ahead

The work of the Mennonite Church has come through the past year with some difficulties. These hindrances have not been insurmountable nor have they presented any grave situations. The work goes on and our testimony continues to be given in distant lands as well as in the neighboring districts of the home land.

A forward look can not escape anticipating more troubles ahead. There is no doubt that our missionary leadership will be confronted with serious problems during this new year. No one can foresee what is ahead, nor can we predict what might happen to the circumstances in which our missionaries are now laboring. The war has brought many unexpected changes into our missionary program, but who will dare to say they are hindering the total results of our continued witnessing?

Troublesome times like these are testing the virility of our faith and the strength of our missionary convictions. Do we believe the Great Commission remains in force during these days as much as it was a few years ago? Do we recognize the need of the unsaved as much now as we did before the war started? Do we believe in the power of God as much now as we did in times of peace? There are some things we can not do now which were open to us then. We can not carry on our work with the same program and schedule in every detail as we did then but there is much work to be done and there are many souls to be won.

The day of Pentecost came during troublesome times when the exercise of religious convictions was somewhat restricted. Those were dark days when Paul and Silas left the church at Antioch and carried the Gospel into distant lands. John received the Revelation while he was on the island of Patmos, banished from the privileges of fellowship in his Church and home. Our forefathers suffered persecution even unto death when times were more than troublesome. What the Church is experiencing now is nothing new except the manner in which the circumstances arise.

We dare not forget God. His power to save is as strong in 1943 as it was in the days of the early Church. His redeeming grace is as free now as it was then. Our Christian testimony is as much needed today as it was ten years ago. The Captain of our salvation continues to give orders to work on in the face of many dangers. This is no time to play with shadows, nor dare we stop short of the uttermost part of the earth. May God strengthen our faith, deepen our devotion to Christ, and increase our burden for the lost.

Our Giving

Reports from the treasurers of our general and district mission boards have been very gratifying. The support of the C.P.S. program has not curtailed our missionary giving. We are well able to carry on the work that has been begun and to increase the working forces.

The offerings that have made these favorable reports possible represent something more than the mere giving of money. They are an expression of faith in the Word of God and in the power of the Gospel. Giving is also an expression of life. It shows that we believe our relationship with God includes the principles of stewardship. This is the way we love to give. They are also an expression of service. By this means we are all participating in the great function of the Church—to spread the Good News and to nurture the Body of Christ.

Praise the Lord!

On another page of this issue a writer from one of our foreign fields gives an account of Spirit workings among the saved and unsaved in their community. It was a time of great revival and of deep contrition. Souls were stirred to confession and hearts were moved with compassion. The writer in referring to the emotional response to the stirring events indicates there were some people who said "Praise the Lord!" inwardly. He tells us that a few even said it out loud! And what is more, he closes his article with that very exclamation. He must have been one of those who "said it out loud."

It would be possible to incite a little controversy over the propriety or impropriety of using such exclamations during our church services and after. There may be something to say on both sides of the question. There are usually two extremes for any practice or creed. Whether we should be allowed to say, "Praise the Lord," and say it out loud may be open to question but this does not seem to be the major issue. It is rather to be found in whether or not there is any occasion for the exclamation.

There are church communities where conditions have reached the point of religious stagnation and spiritual impotency. No one should even think of saying "Praise the Lord" for such conditions. Some of us might be inclined to blame the Lord for the frequent failures in our

(Continued on page 885)

In the Power of the Spirit . . . .

Among the many simple statements of Jesus regarding the plan of redemption is the explanation He gave to the woman at the well. He said, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13, 14). This well of water in the Christian is a source of spiritual power available to every Christian. The Christian life is an overflowing life. It is a positive influence among men which represents more than the mere force of human personality. It is divine in its origin and is perpetuated by means of a divine agency.

This promise of our Lord to bestow a special gift upon those who believe in Him is explained in His discussion of the significance of His ascension to the Pharisees. It was the last day of the great feast when Jesus stood up before them and said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:37, 38). He was speaking of the Holy Spirit who should be given to them that exercise a living faith in Christ. It means that every Christian should have within him a living power of supernatural quality.

The nature of this divine gift is further explained in the last conversation Jesus had with the disciples before His crucifixion. He said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even the Spirit of truth; which the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you" (John 14:16, 17). The Comforter is a Paraclete, "one who is called alongside of another to help." This represents truly the position of the Christian worker who has the Holy Spirit to work alongside of him in Christ's stead. This divine person has come to us in a perpetual presence to dwell in us for continued witnessing to the truth of God. Without His presence no human testimony can be effective to the salvation of souls. We must serve in the power of the Spirit if we would have an effective witness among men.

It is the intention of the editor to have in this column during the coming months discussions of this vital factor in our Christian living and service. They will deal with the Christian's relationship with the Holy Spirit. We will therefore of necessity touch on the quality of spiritual experience that results from human co-operation with the Spirit of God. We want to measure ourselves with those standards that are definitely taught in the Bible.

A careful review of the Old Testament story of God's dealings with men through His servants will readily discover the work of the Spirit in the lives of holy men. He came upon them for certain occasions and was not present in the abiding sense of the New Testament. When He had a work to perform through a certain person He came upon the individual for the particular work and for that particular time. Today the child of God has the privilege to live and to serve in the perpetual power of the Spirit.

We have already called your attention to some of the significant statements that are found in the teachings of Christ on the relationship of the believer with the Holy Spirit. They indicate that the Spirit-filled and Spirit-led life is the normal experience of the Christian. There is no excuse for any Christian to be without the power of the Spirit. "If ye then, being evil, know how to give good gifts unto your children how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13)? We may have the Spirit for the asking. Recalling the passage in the fourteenth chapter of John will remind you that Jesus said, "I will pray the Father." Perhaps this indicates that the disciples had not prayed for the Holy Spirit and so Jesus said that He would pray to God for them that the Spirit might be in them. Certainly with the intercessions of Christ supporting the sincere prayers of the Christian, God will grant His gracious gift of power.

That evening after the resurrection when Jesus appeared to the disciples in the upper room He breathed on them and said, "Receive ye the Holy Spirit." It is difficult to know just what immediate effect that had upon the disciples but it must have been a kind of forerunner of what they were to experience on the day of Pentecost. Later on He told them to tarry at Jerusalem and wait for "the promise of the Father." That promise was the baptism of the Holy Ghost. He was to come and minister to them in Christ's stead. After that they were to receive their power from Him rather than from their Master.

A careful reading of the book of Acts impresses one with the definite place given to the Holy Spirit in all the work of the Church. He had come in this new and abiding sense. He was present with the believers continually and was dwelling in them. He worked through men who were born again and whose lives bore the marks of spiritual transformation. The people who constituted the Christian Church became the habitation of God through the Spirit. Eph. 2:22.

At the time of Peter's great confession of Christ as the Son of the living God, Jesus indicated that He was about to build His Church upon a foundation of rock. It was to be made of material with eternal values. The building process seems to have begun on the day of Pentecost when the Holy Ghost came upon the believers at Jerusalem. From that time on the followers of the Lord were in a vital touch with the Spirit of God and testified with power. On that day there was formed a body, later called the body of Christ, who were all under the direction of one Person, the Holy Spirit.

Christians are all baptized by one Spirit into one body. Any person who becomes a member of the body of Christ gets into that body by Holy Ghost baptism. Becoming a member of the invisible Church involves a definite experience with the Holy Spirit who brings a power into the life that makes his testimony vital and effective.

(To be continued)

Table of Contents

EDITORIAL 881
IN THE POWER OF THE SPIRIT 882
THE CHRISTIAN COMMISSION TO WITNESS—*J. N. Kaufman* .. 883
POWER FOR WITNESSING—*C. F. Derstine* 884
ALONG THE MEXICAN BORDER—*Home Missions* 885
A MISSIONARY CONGREGATION—*Chester K. Lehman* 886
THE APOSTLES LAST—*China's Millions* 887
SOUTH AMERICA 888
TWENTIETH ANNIVERSARY OF THE WORK IN CASARES—*Elvin V. Snyder* 888
IN THE HEART OF THE PAMPA—*J. L. Rutt* 889
AFRICA 890
EXPERIENCES EN ROUTE—*Elma Hershberger* 890
HOW GOD HAS LED—*Dorothy Smoker* 890
MOUNTAINS AHEAD—*George R. Smoker* 891
CITIES 891
RURAL MISSIONS 891
SEWING CIRCLES 892
PRAYER—*Mrs. Ross Gerber* 892
GLEANINGS 893
FINANCIAL REPORT 894

The Christian's Commission to Witness

By J. N. Kaufman

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

I do not know that it is necessary to say much more than that. That is sufficient; and if we would carry that out literally, as it is intended that we should, what a wonderful world this would be. If we would carry out the content of this Great Commission, we would have our hands full—we would be out witnessing.

But I think of another verse in this connection: "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria,"—*both* in Jerusalem, and in all Judaea, and in Samaria—"and unto the uttermost part of the earth" (Acts 1:8). It is a simultaneous propaganda all over the world. Witness everywhere and all the time and in every place, wherever God gives you opportunity.

After the apostles had been under severe persecution for a time and were scattered abroad, they did not hide in their houses or in caves, but they "went everywhere preaching the Word." They were not frightened. Sometimes, it seems we are too diplomatic, that we hold our peace when we ought to speak and give our testimony. Read in Acts 8 what the results were when Philip went down to Samaria. The apostle Paul to his spiritual son, Timothy, says: "Do the work of an evangelist." These and other scriptures show the great importance attached to the spoken testimony as a means of spreading the Gospel in a lost world. Christ in His high-priestly prayer prayed: "As Thou hast sent me into the world, even so have I sent them into the world." Consistent with this plan, He sent His apostles into the world. Paul, one who had been sent out, says: "We are apostles for Christ."

We need to give the type of preaching that gives the testimony of what Jesus has done for our souls and in our lives. That is the kind that comes before the world; and the world needs to be convinced in these days, as well as in days gone by. The great experience of conversion is a wonderful experience. Paul says that it is a new life. Old things are passed away. All things have become new. Through vital contact with God, great transformations have taken place. When men come into the presence of God, something happens in the hearts of those men. Job saw the Lord and he said, "I abhor myself, and repent in dust and ashes." Isaiah saw the Lord and said, "Woe is me, for I am a man of unclean lips." Saul of Tarsus saw the Lord, and he said, "Lord, what wilt thou have me to do?" The major part of the New Testament bears the mark of what the Lord told Saul to do after his conversion—the consequences of that great experience.

There are many other examples which might be cited of men who when they saw the Lord were compelled to do something that God wanted them to do, because God had wrought great transformations in their souls. So sacrifice in service is not a matter of individual choice. It is a part of salvation itself. Christian living includes witnessing for Christ. We are too frequently afraid to show our colors when we have an opportunity to testify for Christ. We are hesitant when we think it is not diplomatic and wise to give voice to our testimony. The soul that has a genuine Christian experience will communicate that experience to others. The Christian witness cannot be suppressed. Peter and John before the rulers being reprimanded and threatened because of their testimony for Christ, said: "We cannot but speak the things we have seen and heard." That is something we can imitate day after day. And at a later time the trial of the Apostles continued and the rulers threatened them and said: "Did we not straitly command you not to speak in this name?" And they reply: "We ought to obey God rather than man."

I think of the discouraged prophet Jeremiah, who after warning his people of their sins and beseeching them to flee from their sins and cling to God, finally became discouraged and felt like quitting. But he continued, thinking of this great responsibility that was placed upon him, and said: "I cannot contain, I cannot be suppressed, I must speak out." And he kept on with his preaching. Paul in his Epistle to the Corinthians, said: "For necessity is laid upon me. Woe is unto me if I preach not the gospel. We know by observation and by experience that it is possible to live the Christian life under the most adverse situations. That is the testimony that is demanded of each of us.

On one occasion an electrician stopped at a street corner to renew the carbons in the arc lights. It was a bright day, and a small boy standing by was astonished to see that the electrician was wearing rubber boots. "Why do you wear boots?" he asked. "Do you think it will rain?" The electrician laughed and said: "No, it isn't going to rain, so far as I know, but I wear these boots because they make me safe from electric shocks. The electricity cannot easily get through rubber, and electricity cannot get into a person unless it can get out again." It is the same with the Christian experience. Many people try to get the experience of salvation, who want to keep it for themselves, and are not willing to give it to those about them. The Christian experience is of a very low type that gets in but does not get out. It must get out to function properly within the person. Witnessing is the natural overflow of an inner experience.

We have a number of examples in the Bible. In II Kings 7:9 we have the expression of the four lepers who had been sitting at the gate begging, and when they saw that the camp of the Syrians was deserted they said: "We do not well; this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us; now therefore come, that we may go and tell the king's household." That is the testimony that you and I as Christians ought to have. We do not well by sitting in our comfortable homes. Let us go tell the King's household, which is large and its members scattered everywhere. The lame man of Acts, when he received healing, was "walking and leaping and praising God." That is what he did in appreciation of what Jesus did for him. And when a certain disciple in the New Testament experience received a call from God and followed Jesus, he went *immediately* to his own brother, Simon.

What is this impelling force that compels people to go forth and preach the Gospel? Ask those who know. Let Alexander Duff answer that question. After spending a number of years in India as a missionary, he went to his own Scottish nation to appeal for young men to go out and preach Jesus. He was overcome and collapsed in the pulpit, and they carried him out. When he revived, he said, "Where am I?" When told that he had collapsed, he said, "Carry me back, that I may finish my speech." He made a tremendous appeal before that Scottish audience. "Are there no young men in this audience who will go to India? If not, let me go back, and let me die along the Ganges. If I can do no more for the people of India, I am willing to lay down my life for them."

Let James Chowder of New Guinea answer this question. He wrote home and said, "Give me back the thirty-three years I have spent among the savages of this land, with men threatening my life, with clubs knocking me down to the ground, and I will still be your missionary."

Let John Hyde of India answer that question. He was a missionary of the Presbyterian Church—a church that had missionaries with a reputation of being a bit cold and unconcerned. He decided that what India needs is prayer. He spent days and days in prayer. So much time was spent in prayer that his own missionary friends recommended his recall. But the Presbyterian Board decided that they needed this man in India. He prayed for one convert a day, and he prayed for two. Then he prayed

(Continued on page 887)

Power for Witnessing

By C. F. Derstine

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

May I quote one more verse: "With great power [notice the force] gave the apostles witness of the Lord Jesus Christ." The word "power" is the most difficult word to define. I am sure no dictionary and no professor and no preacher can adequately define the word "power."

There are four words that relate themselves to God. "In him was life, and the life was the light of men," and "God is love," and in the Old Testament God is power. And those four words —"Life, light, love and power"—no dictionary can explain, no preacher can expound. All we can do is talk about it—never define it, because it goes right back to the nature and into the being of God.

The other word, "witness," is much simpler. It means to testify, to speak. I am interested that you will speak a word for the Lord Jesus Christ in every turn of the road and every opportunity that God gives.

Enlarged Faith

Notice this power for witnessing. Four words will cover that. In the first place, an enlarged faith is absolutely essential. Next an enlarged field, and force, and feeling. Let us look at the first word—"enlarged faith"—in God, in the Word of God, and in the Gospel of God. Apart from that I will have very little power for witness. There is an initial faith, but that is no guarantee of power. Men and women come to God and say that they accept His existence. That is as far as they go. The devil even goes that far. That is not far enough. The rest is an ultimate faith which goes into the domain of power. For God is a reality—a reality hereafter—but also here and now as to witnessing and the power for witnessing.

I am told that one of the reasons why we are so powerless is because we do not study our Bible as we ought. There are three stages in Bible study—the cod liver oil stage, unpalatable but good for us; the shredded wheat stage, dry but nourishing; but the Bible should be like the third, peaches and cream, palatable and satisfying. We will never have an effective witness while our Bibles are dust-covered and unread, with no tear stains on their pages, covered by the daily newspapers and magazines—no wonder we are powerless; we have nothing to say. But we can talk about Hitler, and we can talk about the Japs. There is power in the Word of God. The Bible says, "The Lord let none of Samuel's words fall to the ground." I am preaching with this absolute faith that everything that is of God is going to stay and lodge in somebody's heart and live on long after I am gone. The Bible says, "My word shall not return unto me void."

Some places they bring in the cowboys, musical attractions, Sunday night entertainers, and so on. They pass over the most dynamic attractive appeal and the most fascinating in the world —the Gospel of Christ—the finished work of Christ on the cross. This Gospel is not given to amuse nor to entertain, but to save and to satisfy and to build up. Sometimes we miss everybody and strike through an audience and hit nobody because we do not preach and teach the Gospel—consequently we are powerless.

Enlarged Field

Our limited view is the source of our weakness in witnessing. But you notice the divine program of Jesus. First, see the field; second, pray, and last, go. In other words, the source of our powerlessness often lies in the lack of vision in seeing the field. And if I can succeed in motivating and urging you to go out and see a field all your own where nobody apart from yourself is as responsible as you are, then I feel that I have succeeded partly. Without this witnessing power, men and churches die and nations crumble; the collapse of our civilization. May I quote Representative Smith of the House of Representatives: "The people and nations of the earth, including ourselves in our beloved country, have disregarded the basic laws of the Universe which are spiritual and moral as revealed by God the Father in the Christian Bible." He knows, and so do we, that back of the collapse and fall of our civilization is a lack of vision. Why do we have Nazism in Germany today—no revival since the Reformation. Why Fascism in Italy—no living Church. Why the English plight today—a largely dead state church. Why the collapse of France—no living Church in France. Why Russian communism—because of a powerless Greek Church. How can we save America? General Pershing said: "We can't save America by her army, we can't save America through her navy, we can't save America by her airplanes. If we are going to save America we must start Sunday schools as thickly as we have schoolhouses in America." Dr. Huttman said, "I wanted to know where the redemption point of Niagara was. So on a hot day I started to walk. I walked and walked, and I would say to myself, 'It is still farther.' Then I walked farther and farther on, but no, it was still farther up the road. So I walked and walked. And finally there was an impression made on me. If that is true when it comes to Niagara, the same thing is true with our boys and girls. That if a boy or girl gets to be twenty-three years of age and is not Christian, he has only two or three chances out of one hundred in North America ever to become a Christian." That is staggering. That is the field and we must see that enlarged field.

Enlarged Force

Witness by the church is limited. The laity has a wrong concept. The laity says: "Let the ordained men do it, that is their business." And the preacher says, "That concourse of people, the Church, that is my field." Brother, that is your force, not your field. And until we as ministers say of those folks that sit in front of us—they are not our field, but our force whom we are training, we will remain powerless in our witness. Many times when church reports are made, we hear, "No new members, no withdrawals, no deaths." And then someone prays, "Help us to be faithful." It has been said that ninety-five per cent of Christian professors in America never witness for God, never speak for Christ. I am going to ask you to answer this question for yourself: "Do I with my lips witness unto God and to the Lord? Do I belong to the ninety-five per cent or to the five per cent?" That is the reason we are powerless—the church does not see itself as a force of God. One of the tragic things, too, is that in so many churches a large percentage of the attendants are women. It is a sorry thing to think about of our church to be largely attended by women, but it is saying something challenging to us men. Many men let the wives do their witnessing.

The best way of witnessing is just through a man. Somebody says, "I can't be used of God, for I can't speak." The God who made the earth said, "I will make you to become fishers of men." In the British museum there is an ordinary axe—placed there because William Gladstone used it. In Kansas there is an ordinary coon skin cap—it is there because John Brown wore it. In Washington, D. C., there is an ordinary goose-quill—it is there because Lincoln's hand held it. Jesus never traveled away from home two hundred miles, He never lived in a city, He never wrote a book, but He witnessed to publicans and women at a well and He will live on endlessly. One day He spoke to a publican—hated because he was a tax-gatherer. And Jesus said to him, "Follow me." He followed Him, witnessed and wrote the first Gospel, and his name is living and will live to the end

Missions are the special work of the Holy Spirit. No one may expect to be filled with the Spirit if he is not willing to be used for missions. No one who wishes to work or pray for missions need fear his feebleness or poverty: the Holy Spirit is the power that can fit him to take his divinely appointed place in the work. Let every one who prays for missions, and longs for more of a missionary spirit in the Church, pray first and most that in every believer personally, and in the Church and all its works and worship, the power of the indwelling Spirit may have full sway.—Andrew Murray, D. D.

of the world. Another time Jesus said, "Follow me, and I will make you to become fishers of men." Peter, James, and John washed their hands—washed off the scales of the fish, and followed Him and gave a testimony which has lasted for over nineteen centuries. Another time God called a man—struck down by a light from heaven. He lay prostrate, and then rose to follow his Lord. He had eyes that were offensive—perhaps he was a hunchback, and a man who had his hands stained with blood. But he became a character of such power through the grace of God that his witness lives through the ages.

Enlarged Feeling

Probably most of you could say that you believe in the Lord, and that you believe that you are saved. If that is all, God bless you; but that will leave us a powerless Church. Just to believe, just to rest, just to be saved, just to escape hell, just to get to heaven, will leave little witness. The power of the Christian witness depends upon the Spirit of God in the heart and life, upon the Spirit's unction. The Word says, "Not by might, nor by power, but by my Spirit."

Get all the training you can at school, at home, anywhere; and when you have it, bow your knees and say to a sovereign God, "Here's my training, but I am powerless. Here's what I can do, but it is just like the logs on a fireplace—it is Thy Spirit that must set it afire." Too many of us are like Samson—"he wist not that the power had left him." Let us humbly say, "God, I am unconscious of that power, and I am unconscious of that feeling; but here is the temple, here are my hands, here are my feet, here is my body, here is my intellect, here is my spirit, here is my silver, here is my gold, here is my family, here is my all—empower it, use it, fill it, to the glory of the name of Christ."

A certain speaker was telling how God can fill a human life. He said, "There was a day when I finished training in school. I had just received my diploma from Spurgeon's Pastors College in London. Then I was to go to St. Petersburg. And when I went home, instead of taking my diploma I hung my head. I sensed the terrific powerlessness. I had my diploma, but what I needed was power—something supernatural. I had trained what I had—all my faculties, but I needed something I could not get through school." Then he continued, "All I remember, young folks, was that I told God, 'Oh God, I am just a worm of the dust. Endue me with Thy Spirit until I can go to St. Petersburg and to Russia, there to witness for God.' And he became the most powerful preacher in Russia during the last century."

Some of you say, "I am not trained." That is the old alibi. Trained men are powerless apart from the Spirit of God. God can use a Spirit-filled person better than a person who is trained but not Spirit-filled. If I could, I would like to have a university degree. I have no objection to diplomas. But I would like to challenge you that it takes more than training. Get all the training you can, and when you have it, say, "God, here I am."

You are not your own. Bow your head and say to God, "I am going to stop my silence, and I am going to open my mouth, and you fill it." You say, "I will make some blunder." The biggest blunder is to keep quiet. Begin now. God will give you wisdom and make you a fisher of men. And some day, when that great host gets together, among that throng of redeemed will be some for whom your witness opened their eyes for God.

Kitchener, Ont.

(Stenographically reported by Doris Stuckey.)

ALONG THE MEXICAN BORDER

Down on the border a Mexican in the course of his economic affairs found it expedient to remove his family from Texas across the Rio Grande into Mexico.

While a resident of the Lone Star state the Mexican, his wife and children had come under the influence of the Gospel through the work of Home Board missionaries and had embraced Christianity.

Across the border however in their native land, they found that they were deprived of the privileges of public worship which they had enjoyed so heartily after their conversion.

Sunday came and there was no church to which to go for Bible teaching and worship. Accordingly, in this simple home, Sunday School was held with no one present except the members of the family. Then the family sang and the father talked to continue a worship service.

Wednesday came and there was no place to which to go for public prayer; so in their home, this Mexican family had a prayer service.

The following Sunday neighbors were invited to join the family in services and the same was done on Wednesday night.

Thus was begun a mission—without a missionary and without a church, but with no more workers except those volunteers in this one family who had been won to Christ through Home Missions.

This incident is not unusual in the history of Home Missions, for indeed the Gospel has spread in every direction from our shores through foreigners who have been won in our land and have carried the message back to their own land in their testimonies to their own people for whom they have had the desire which Paul had when he said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

One such incident is that of an entire church on the Mexican field in Texas which moved across the Rio Grande to their native land and there continued their services.

—Home Missions.

—o—

EDITORIALS

(Continued from first page)

church work and a few might be tempted to make God responsible for the lack of success in our missionary endeavors.

The occasion for this holy expression is to be found in the human response to the manifest workings of the Holy Spirit. When there are demonstrations of the grace of God and of His power, the saints have reason to be moved with holy compassion. It is a normal Christian experience to feel deeply the joy of salvation when the lost are finding their Saviour. Progress in the work of the Kingdom gives one a deep satisfaction that may well be expressed with "Praise the Lord" or an "Amen." And why not say it out loud?

Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, . . .—Luke 24:46, 47.

A Missionary Congregation

By Chester K. Lehman

The book of Acts gives us pictures of two churches which stand in quite distinct contrast. The first of these is the church at Jerusalem; the other is the church at Antioch. The church at Jerusalem was the mother church of all other Christian churches, but in the course of apostate history we discover that that church became busy with a number of internal problems chiefly concerned with the relationship of the Christian to the Old Testament law; and so wrapped up was the Church in those problems that most of her energies were spent in such tasks with little energy left to think of going out with an active program in the world. So, aside from the labors of others in Jerusalem and Judea, the active program of foreign mission work was not performed by the church at Jerusalem. But it was the church of Antioch to which a number of active people from Jerusalem had gone to labor, and in which the Spirit was working. There the church enjoyed an atmosphere in which the spirit could say, "Separate me Paul and Barnabas to the work which I have called them." From that time on Antioch was the missionary church while Jerusalem, in a sense, was left in the background in their missionary endeavors. It was Antioch that could send these workers into the field and be the mother church to Paul in his great missionary labors. Jerusalem had failed to catch the vision of world-wide missions. Antioch caught the vision of reaching out to meet the needs of the people about her.

Let us think, first of all, of a congregation in a community with unchurched people, reaching out for the lost. I have had to marvel very much at what a certain sister discovered in her home community. One time her church was getting ready for a revival service. In her endeavor to work out a list of unsaved to pray for, she discovered there were one hundred people living in her home community who were not church people.

There are many who are not being reached by our churches and who should be reached; we should not be content merely to bring into the church those who are children of the members of the Church. We should not be concerned with those only, but we should endeavor to bring in all the people within our territory who are not attending church services. It should be a part of our program to make a canvass periodically of the entire community in order to discover those who are not taking the advantages of church privileges. Summer Bible schools help to bring down these natural barriers of getting into unchurched homes. I think it has been helping us a great deal to think in terms of a community instead of just those in the Church. This might be the first effort of a missionary congregation. Then again I think of the Church as being the center for branch congregations. I think of great progress being made in our church along this line.

The congregations in the Shenandoah Valley of Virginia have an ideal location for just this kind of work. In one bishop district there are about eight Sunday schools and congregations lying to the west of the home base along the Allegheny Mountains and in the Blue Ridge lying to the east of us. Our valley is about 20 miles wide and we are located in the center of it. Then there is another territory that is being neglected. Going back 50 more years, our brethren had been going into these districts and bringing the Gospel to the folks there. In an earlier period they went farther back by horseback and established work in what is now called Job, W. Va., and Roaring Run, W. Va. Some may recall Bro. Harry Blosser, Bro. A. B. Burkholder and others who were actively engaged in going into the mountains and bringing the Gospel there.

Looking into another district, we see about fifteen Sunday schools being conducted in the mountains. Lying to the west of them, just immediately west of the Brocks Gap, is a narrow valley which is an ideal territory for mission work. In addition to 15 Sunday schools, there are ten or more additional preaching appointments so that in the twenty-five places or more, there are twice as many members in these mission stations as at the base. I can speak about this work because I am not engaged in it; I am merely looking on from the outside. I feel that this district presents to us an example of the possibilities of a home congregation being a center for branch congregations and Sunday schools within their own reach. What I have said here typifies what has been done elsewhere in the Lancaster and Franconia Conferences. There are no less than nine such congregations which have been started in the mountains of southern Lancaster County. These are being conducted by home congregations, and we feel they are doing a great work in bringing in people who would otherwise not have church privileges.

A number of years ago I visited with a certain brother in the Franconia Conference. He invited me to go along out into their rural district with him. We drove north from Souderton about 10 miles and there we found a ripe field ready for workers. It has since become the Rocky Ridge section. It shows to us again a great possibility lying within the home congregation.

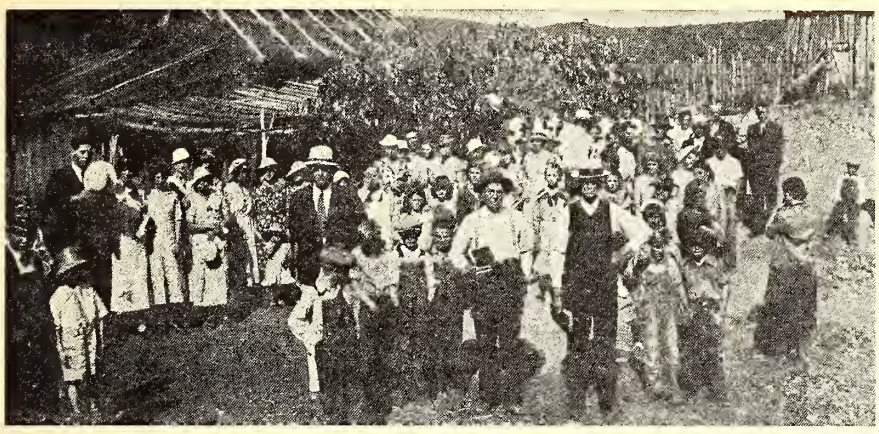
I trust that you Mennonites are thinking of your home congregations, where you can see the possibilities of going out ten, fifteen, or thirty miles in all directions to discover whether or not there are possibilities for that kind of work. You might visit these fields which I have mentioned, for each of these cases presents an example of wholesome activity.

We should think of the home congregation as having a deep and vital interest in other fields lying beyond our own immediate reach. This can be done by the support of workers in other fields. It is gratifying indeed to look over the report of our treasurer and notice how Sunday schools, congregations, and individuals are supporting workers in the foreign field. That sort of thing has the direct benefit of making a tie between the home congregation and fields more remote. The interest is increased and the vision of that field is greatly enlarged. I am sure the congregations which are supporting such missionaries have a deeper interest than would otherwise exist.

Let us consider next the possibilities of our congregational program of giving. Bro. E. C. Bender could give us some enlightening figures. I would not want to embarrass any congregations which are not doing anything toward our mission work. He could point to some small congregations in which he knows there is a consistent program of giving and supporting of missions, and he could show the figures that come from those congregations that do much less or nothing along this line. God has been blessing greatly in the giving program of congregations engaged in mission work within their own reach.

Let us think of the teaching work that can be carried on in a congregation. This can be done by mission sermons, mission classes, mission subjects in Bible school, etc. I do not know how many of us ministers are preaching periodic mission sermons, but I feel that part of a diet of a congregation should be periodic mission sermons. Some time back it was my privilege to labor in a mission congregation of people who were too poor to even think of giving, but I felt my responsibility of calling their attention to needs in other congregations. It was remarkable to observe the response in that congregation. They needed help themselves, but when they caught the vision that other people needed the Gospel, something of their responsibility dawned upon them. Certainly it should be still more true in our larger congregations in the home base. I feel that we are not availing ourselves of the mission study classes as we should. The number of these classes throughout the Church is at a very low ebb. For the past few years we have been having study classes on China and it is remarkable to learn of the conviction that has arisen among Mennonite students for China as a result of those classes. This we are noticing with a great deal of satisfaction. I feel that the day is not far distant when the Lord will lead the way into that field; and I am sure that when that time comes, some of the folks in these mission study classes will be the persons called to that service.

Obviously the leadership of this missionary congregation must



A Sunday school in the Blue Ridge Mountains of Virginia

be vested in the ministry of that congregation and very naturally it will be he who himself will be engaged in mission work. He will not be the one to send workers out, but he will be the one to go out. It is one thing to send a thirteen-year-old boy out to do some work in the garden and it is another thing for his father to go along. The same thing is true in a congregation; it is the minister who himself will be engaged in mission work; it will be he who will open mission study classes, and it is he who will encourage mission support; it will be he who will secure the services of returned missionaries to tell of their work; it will be he who will lead in prayer for missions. The spiritual leadership of the ministry carries a tremendous responsibility.

I have been wondering just what is our viewpoint anyway. Are we thinking of these enterprises as the work of several boards, or do we feel we are a part of that program, to engage in that work? When we think of the field and our responsibility to engage in that task, we will lend our own personal support and strength to it.

We have merely begun the task. Just now with our foreign doors being closed to us, or being partly closed, it seems that God is laying before us the task of winning souls within our own reach. America is in need of Christ. Unless we as a church are seeing that need, we are going to miss a tremendous opportunity. We have heard large figures of the unsaved numbers who are lost in America. We need not think so much of large areas as of individuals or of families or of communities in which we can go and find hundreds or more of those who need Christ. Our present great responsibility is just that sort of thing, to reach out here and there for the individuals and for the hundreds who need Christ.

Harrisonburg, Va.

(A message delivered at Kitchener, Ont., reported stenographically.)

The Apostles Last

Appointed to death, a spectacle (theatrical) to the world, regarded as fools, suffering from hunger, thirst, and insufficient clothing, having no certain dwelling place, laboring with their hands, being reviled, persecuted, defamed, insulted—the apostles of the First Century were bereft of this world's glory. When our Lord sent out His disciples with the Gospel of Grace He knew their pathway would be stony, and of this we are clearly warned in the New Testament epistles. Missionary pioneering has always been accomplished with sufferings comparable with those listed above. The twentieth century is not exempt, and we should not be too surprised or stumbled in faith when we hear of missionaries suffering physically while carrying at the same time the spiritual burden of their work. If we think of the missionary life as being one of honor and glory, of heraldic pomp, or of physical ease, present world conditions would make us doubt the faithfulness of God, who is even now allowing many of His children to suffer for their obedience to Him in going to China to preach the Gospel. How closely Paul's account of the suffering of the early Apostles is paralleled in today's events in China! Some beloved workers were taken from us when human wisdom would say their most useful years lay directly ahead; others have been forced to leave their stations and to flee from place to place, often unable to carry any baggage and with the subsequent loss of all their possessions. The very lack of food in devastated areas has caused some of our workers to go hungry at times; thirst—not a pleasant appetite and anticipation of liquid food, but bitter, dry thirst—has been the lot of more than one, an instance of which is recorded in Miss Rand's account elsewhere; patched patches are the order in the Chefoo Schools, and missionaries who still have clothing for the winter find their garments getting threadbare and new supplies prohibitive in price or unprocurable; and we could give instances to show that all the distress of first-century missions has its counterpart today. "I think," Paul wrote, "that God hath set forth us the apostles last," but in divine paradox he writes later in the same epistle, "And God hath set some in the church, first apostles . . ." Suffering witnesses of the Cross, the offscouring of all things, are *last* in the eyes of the world, but *first* in the economy of God. May the day soon come when the last shall be first, and when those who have suffered with Him will reign with Him!—I. A. in China's Millions.

THE CHRISTIAN'S COMMISSION TO WITNESS

(Continued from page 883)

for five, and God answered his prayer. Then he became ashamed that he was asking for so little and he asked for more. And God answered his prayer, and thousands were converted to Christ because of the prayer of that godly man.

Let the illiterate Bible woman of northern India answer that question. She could not read, but she had a great experience in her heart. One day the lady in charge decided to give an examination to her Bible women. When the paper was handed to her, she said, "I cannot read nor write. I will fail in this examination and not be permitted to go out." So the lady said, "I will give you an oral examination." So she asked a number of questions. One of these was, "Describe the crucifixion of Christ." And she described it very beautifully. She had the experience in her heart, of how Jesus bore His own cross and under the tremendous weight broke down as He was ascending the hill of Calvary where He was to be crucified, and in thinking of her Lord, she broke down and cried. Then she said, "Now I will fail in my examination, and you will not let me go out and witness for Christ." The missionary said, "You have the experience. You are to continue your work of witnessing for Christ."

Do we have the experience as Christians, and the conviction that will compel us to go and keep on doing until we finally win, or do we give up long before we do? It is conviction that is a driving force. I could give you a list of a dozen different experiences that were accomplished by conviction. It is *not majority rule* but *conviction* that drives men and women and accomplishes great movements. Christianity itself is a minority movement, and if it would have depended on majority rule, Christianity would have died. It is conviction that brought Jesus to the cross. He knew what would be the conclusion if He would continue His preaching. He knew what would be the consequences if He would continue antagonizing the Jews and Pharisees, but He kept on with His face straight toward Jerusalem, and toward the cross. And today we have the very source of salvation through the cross.

On one occasion Bishop Dowell addressed the first convention of Christian business men, and to this group he said: "I would not cross the street to give India a new theology, for she has more theology than I can understand. I would not cross the street to give China a new code of ethics, for she has a great code of ethics. I would not cross the street to give Japan a new religious literature, for Japan has great libraries of religious literature. But I would go around the world again and again to give India, China and Africa and the rest of the world the story of Christ—to tell them that there is 'a fountain filled with blood, drawn from Emanuel's veins; and sinners plunged beneath that flood, lose all their guilty stains.'"

Peoria, Ill. (Reported stenographically by Doris Stuckey.)



SOUTH AMERICA

November 27, 1942.

Dear Fellow-Missionaries, Greetings in Jesus' Name:—There is a straight-cut difference between the righteous and the ungodly in the first Psalm. The righteous man is like a Tree—Planted, and where?—Fruitful, and how?—Ever-living, and through whom?—Prosperous, and why? "But the ungodly are not so." He is like chaff, or (as the Spanish suggests) like fuzz. What kind of "Tree" is fuzz. The fuzz that accumulates under the furniture, floats around with any breeze, and grows as it gathers more fuzz. Where can you plant fuzz? What would it grow? It has no roots, no branches, no fruit. It cannot "stand" anywhere—nor even "sit." It just "is" until its consequences swallow it up. "BUT THE LORD KNOWETH **THE WAY** OF THE RIGHTEOUS." That is a great "road" to be on! Thank God it says He knows the Way!—Because He is That Way!

Tent Campaigns Begin

Some such burning message it was necessary to preach in the tents as they were set up in different places. Here in Casares, a few days after our workers' institute, and the wonderful blessings from the Lord during those days, we thought we might as well get started as have it folded up in the garage. All the pastors had to return to their places so I asked the congregation if they would be willing to help if we set it up. They were, and we have been going now for nearly six weeks. The messages were given as best we could, in "gringoso" (In English that would be just ordinary Dago language), but the first two weeks we had an audience of about three hundred, the second installment on the west side of town there were 350, and now on the east side there have been more than 400—in and around a tent that holds 200 people, if you can find that many chairs or benches.

Bro. Glass, the Hebrew Christian Alliance Missionary, was with us for only two days, having been in Trenque Lauquen, Tres Lomas, and 30 de Agosto for about two weeks. These last ten days Brò. Barbosa was able to come, and since he is a native of this burg drew quite a crowd from among his old friends and neighbors. So far, in the tent, we have received the cards of 43 people who signed them indicating their desire to receive Christ as their Saviour. This, together with the 50 that confessed Christ during the meetings in the Church in October, makes a total of 93 that will need careful teaching and shepherding to bring them into the fold.

In Trenque Lauquen Bro. Hershey has also been busy with the tent (No. 2) where the brethren Herrera, Pineyro, and Gorjon have been preaching. While I haven't heard of the definite results the attendance also was good. A part that attracts considerable attention is the Bible projections that are given each night before the sermon. Here in Casares we have been giving Gospels every night from which then we read a conveniently short passage. It adds interest for everybody to be able to take part in these readings. It also has the advantage of putting into people's hands a part of the Scriptures which they can take home and further read. In this way we have used over 750 Gospels of Matthew, Luke, and John in the three districts of our city. Besides this many tracts have also been distributed gratis.

Infantile Paralysis Epidemic

Our province has been startled lately by the news that there is an epidemic of infantile paralysis for which reason the schools were closed Nov. 26 instead of the 30th when summer holidays should have begun. I do not know exactly to what extent it is prevalent but here in Casares there has been only one case declared. Children are not allowed in cinemas, circuses, bathing places, or any other public meetings which might help the contagion. This ruling may have some bearing on the possibility of having our annual Christmas programs since they always require considerable practice with the children.

In case the missionaries' Christmas greetings do not get to their destinations in time I will close, wishing you all a Very Merry Christmas in the name of all the Missionaries. Yours for Him, Elvin V. Snyder.

(Note.—This came by air today—12/24)

La Falda, Cordoba

Dear Christian Brethren:—Jesus said, "Feed my sheep." This commandment of our dear Lord is very full of meaning when one thinks upon the fulness of each word. The feeding which we must give to His sheep must be rich in food value, must cause growth and satisfy the hungering soul. The marvelous thing is that He has supplied us, who endeavor to carry out His command, with the necessary formula that if given faithfully and according to prescription will cause His sheep to grow spiritually. The formula is His Holy Word that contains all the food value necessary for the babe in Christ and also for the elders who are nearing the close of their serving years in the flock.

Here in La Falda and other parts of the Cordoban hills we are humbly endeavoring to strengthen our dear brothers and sisters in Christ, who are in need and search for the life-giving words of Him who has redeemed them. Although, the numbers are few, we praise Him for these, His sheep.

This past month Bro. Pablo Cavadore has been holding tent campaigns in San Marcos, Capilla del Monte, and in La Falda. Due to the fact that the Gospel tent to many in this district is a brand new thing, numbers and results were not as encouraging as in the province of Buenos Aires. The strong opposition from the Catholic Church was greatly felt in the campaign in Capilla del Monte where the Catholic sisters are unfailing in home visits and threats. The small group which Bro. Pablo had formed left him at the beginning of the campaign and gave no satisfactory explanation of their lack of co-operation. Bro. Pablo, who faithfully and endlessly preached the Word and continued in personal visitation and tract giving, was, at the finish of one week, convinced that the Gospel tent was not the instrument for that town. He thought it best to wait until there were at least a few converted Christians among his group. These, in spite of criticism and persecution, would attend the tent meetings and thereby, with their presence encourage others who weakly and blindly are searching for the light amidst the darkness of social paganism.

This week, here in La Falda, the meetings have been better attended and by the finish we expect saved souls in answer to our prayers. The Catholic Church has not the power here as in some surrounding towns, due to the influence of many foreigners, which allows more tolerance toward the preaching of the Gospel. Since we wrote last, two baptisms were performed by Bro. Hershey, making the first members in the Mennonite Church of La Falda. A woman, mother of two girls, has expressed her desire to follow the Lord in baptism. We ask your prayers for the work here in our humble endeavor to "feed His sheep" and bring others into the fold.

Yesterday, the Shanks and Lois Lauver were to have arrived in Buenos Aires and we praise Him for their safe journey in these perilous times.

With us, for the past month, have been Bro. and Sister Miller, who upon the finish of their first year's study are privileged to have a short vacation and change. They have made fine progress in the language and are helping a bit already in the meetings and personal work.

In Cosquin, a fine group of young people continues faithfully serving Him and are now preparing a Christmas program to tell in a more vivid form the blessed story of His birth. We are thinking in this coming Christmas season of all our dear ones at home in the Church who are remembering us in prayer and in our support. We extend our best wishes for a truly blessed Christmastide.

Dec. 8, 1942. Frances L. Holderman.

TWENTIETH ANNIVERSARY OF THE WORK IN CASARES

By Elvin V. Snyder

They said it couldn't be twenty years since those "Norte Americanos" came and rented a hall here where they tried to sing and speak in Spanish. Twenty years since the boys started to throw brick-bats on the roof and in through the door-way of the "Culto." Twenty years since we first started to listen to the Gospel. . . . It couldn't be!

But it was! Twenty years ago, Oct. 12, the Lauvers with Brother Luayza started the first series of meetings in this town. And for twenty years there has been an incessant giving forth of the Word of life in divers manners and means.

So we thought we'd celebrate. And, like

all good democratic peoples, we named a committee—three committees, in fact. The following was the result.

Oct. 11 and 12, with a goodly number of visitors and former members present, the congregation gathered together in an admirable spirit of comradeship and devotion. The visiting preacher was Bro. Jose Quinones of the Evangelical Union of South America Mission, who before he was a preacher was a national attorney. This fact interested some of the townspeople that do not usually think of us as being very intelligent, since most of our members belong to the poorer class of people. And the priest said we were lying. Of course he is in the habit of getting things strangely mixed up—a proposito!

The first session was the regular worship hour on Sunday morning followed by the Sunday school. The review of the lesson was given by a former member of this church, now the wife and helper of the minister in Quiroga, Celina de Barbosa. The Sunday afternoon and Monday morning sessions were occupied with fitting topics discussed by Pedro Lanik—a helper in the town of French, Feliciano Gorjon—the minister in Santa Rosa, Carlos Barbosa—minister in Quiroga, Maria de Gorjon—also of Santa Rosa, all former members of the church here, and Julio Carranza, Andres Gran,—present members, and Augustin Darino, a visitor from French.

The special anniversary session was reserved for Monday afternoon when the former missionaries and founders of the work here spoke on: "Hitherto Hath the Lord Helped Us" by Sister Lauver, and "Goals for the Future" by Bro. Lauver. Bro. Quinones then brought the Anniversary Sermon, together with greetings from his own church in Las Flores that had just celebrated their golden anniversary. Then for a few informal minutes the present pastor presented a few members of the church who were among the first ones baptized here. Each one of them and several others of the older members brought some reminiscences of bygone years, many of which today are quite humorous, but which in those days were considered trials and persecutions. This session closed with an antiphonal reading of a reconsecration of the church and members.

The evening sessions were all evangelistic. On Monday night at nine o'clock the young people of the Church gave a brief pageant representing the spirits of yesterday, today and tomorrow. At nine-fifteen the entire congregation was on its way to the Plaza where we had planned a public meeting, which was a fine success.

The best part of the Monday meeting, according to some that had a "lean and hungry look" was the "asado criollo" at noon. For this number of the program five small pigs and three lambs gave their lives and were roasted. The pigs were done beforehand and eaten cold, but the lambs and 40 lbs. of beef ribs were roasted "con cuero" ("in their skins," though not actually the case)—the phrase refers to the fact that the meat is roasted on the spit, right on the spot, and you eat it with your fingers and a large butcher knife—if you can manipulate one. About 120 guests "partook" of this repast. A few, of the "leaner" sort, were not at the meeting the next day, nor the next. So it must have been a big success! (?)

The days following, 13th to 15th, we had our Annual Workers' Institute, which is a time of study, prayer, discussion, and reconsecration. Most of the workers had arrived already "the last great day of the feast," which the congregation enjoyed very much. Aside from topics discussed by our missionaries and pastors Bro. Quinones brought two timely and challenging messages each day besides the evangelistic sermons at night.

Probably the outstanding session of this meeting was one that belonged also to our Anniversary celebration. It was the ordination of two brethren, natives of Casares, converted and baptized and married in Casares, so it was not more than right that they should also be ordained in this their mother church. They had gone to Bible school together and graduated together. Both had served a rather long period of probation in which their work and testimony was proven to be stable and true. Relatives and old friends of theirs came to see them charged with the full responsibility of the Christian ministry. It was all quite new, impressive, and challenging to everybody. These two brethren were Bro. Carlos Barbosa, of Quiroga, and Bro. Feliciano Gorjon, of Santa Rosa. The brethren, Hershey and Swartzentruber, divided the work of the ordination between themselves, inviting Bro. Luayza to accompany them as they "laid their hands on them" charging them with the sacred commission.

The evening meetings were a blessing to all. Some have called it a little Pentecost, because of the moving of the Spirit among those that "should be added to the Lord." Altogether there were fifty people who accepted Christ as their Saviour, most of whom had been coming to the meetings or were relatives of some of the members. One was converted in the wash-room, but I guess that makes no difference. And one is a Jew, who since then, to prove the genuineness of his decision, has had to leave his father's home and business. He is staying at the Mission here until he finds some work somewhere. He needs the prayers of the "Israel of God." The most of these converts were our young people and some of their friends and it was a most delightful pleasure to see them coming forward, some with tears in their eyes, others smiling in ecstasies. Bro. Barbosa's brother and his wife came forward and were publicly reconciled to Him. More than one person said, "Praise the Lord," in his soul during these meetings. A few even said it out loud!! Praise the Lord!

Casares, Argentina.

IN THE HEART OF THE PAMPA

(Argentine Prairie)

By J. L. Rutt

Inasmuch as we are living in the heart of the great Argentine Pampa (plain) we can speak of it as a great plain extending from the seacoast to the Andes mountains, level as the great corn belt of the middle West. In the eastern half is the great corn producing belt of the Argentine Republic, while the western half is plowed principally for wheat and the remainder is for pasture. Here is where the Argentine Gaucho (cowboy) is king with his horse and saddle. From early morning he begins going round the camp, seeing if everything is all right; again at night he repeats the round before returning to the buildings for supper. It is his business to know how many cattle, sheep or hogs are in each lot as he gets so much per month and a certain percentage for every animal sold.

The large farms are just as modern as the ordinary farm in the United States and, in fact, when money is plentiful the big farmer is more extravagant in supplying the need of the camp. Here, as one drives along the highways, he sees great stretches of pasture land upon which thousands of head of cattle, sheep or hogs are grazing day and night. The water for all these animals is supplied from great windmills. It is not uncommon to pass herds of hundreds of animals being driven to the railroad stations for shipment to the large packing houses in and around Buenos Aires.

Within the past ten years there has been a great change from the small farmer in this section to the large land owner. Owing to frequent draughts the large farms which were sub-divided into chacras (small farms) were again turned back to the big land owners and the small farmers were compelled to migrate to other districts. That has happened a decade ago and still the exodus continues unabated throughout the years. This has caused a stagnation in business and building in the small towns; instead of increasing in size they are diminishing. Many business firms have gone under or moved out and the prices of properties have also depreciated very much. Today (1942) property is at a very low level. Whole families are moving out to other zones and some of them are leaving behind their properties, not being able to find buyers. This has had a serious effect upon the attendance at our services. They are leaving faster than we can interest new folks and have their regular attendance, consequently there is a decrease in attendance from former years.

Someone has said the government officials are agitated at the exodus from the rural districts to the capital. So far nothing has been done to stop the exodus. As there are no factories to employ the working class there cannot be a permanent solution to the difficulty until the large farms are divided and sub-divided; and until some definite aid be given to the colonists by the government. Since the Argentine Republic is an agricultural country this is what will have to be done or else the increasing population will always continue to move from the rural districts to the populated river and ocean ports. The farther away one lives from the populated districts the greater the difficulties become. It appears that there is no present remedy for the problem; at least when there is no sale abroad for the cereal crops.

While we are here our business is to sow the Seed by word and testimony in the hearts of those who remain. The terrible conflict does not lessen the difficulties or our responsibilities, but rather increases them and because of the existing conditions we need more now than ever your spiritual support.



AFRICA

From Outgoing Missionaries to Africa

EXPERIENCES EN ROUTE

By Elma Hershberger

These messages from the outgoing missionaries to Africa are being reprinted from the Missionary Messenger for the benefit of all Gospel Herald readers. While it is not the latest news from them you will enjoy reading it.

Thanks be to Him for the safe and pleasant voyage which He has given to us. All the way from New Orleans to this place we could see His hand definitely leading in every step.

I believe that our last letter to you was from Panama. We left there nine of the missionary group who had started with us from the States. We were still twelve adults left and four children. Our fellowship still continued and we were able to learn many things from some of them who have spent one or more terms on the field in Brazil. Our visions have been enlarged and our interests increased.

Our first stop after Panama was Guayaquil, Ecuador. It seems to be a very poverty-stricken place from a physical standpoint and from a spiritual one even greater. . . . Here eight of us hired a taxi for a very nominal sum to see the city for one hour. This was late one Sunday night at the end of a feast day to Christ the King. In windows were elaborate displays for celebration which much resembled Christmas time. But when one saw the faces of the people one knew they had not the peace of the one they so idolatrously worshiped in their hearts.

Callao, Peru was our next stop and that being the seaport for Lima we had a little longer time there than at some of the other places and had one whole day to visit Lima which is just about a twenty-minute ride from Callao. This is a very pretty city with many places of historical interest. One of the most interesting places that we saw there was the Inquisition Hall where the many atrocities were committed in the name of Christ and the Catholic Church. There are a number of Christians converted from Catholicism in the city of Lima. There was on our boat a Mr. McKay who is a professor in one of the colleges there. He is English, I think. He is a Christian and helps to edit and publish an evangelistic paper in that city. Some of the men of our group had some very interesting conversations with him.

Arica was our next stop and there we left six of the missionaries going into Brazil. The one couple had a ten-day horseback ride as the last part of their journey. Arica was the first Chilean port so all passengers were here examined as to passports and medical papers. We arrived early Sunday morning and had most of the day there. We all went ashore and found a small Methodist Church in this little city where we attended Sunday school. Though it was all in Spanish, we had our own little class in English. There was no sermon because of the lack of a minister. An Englishman of Chilean birth had charge of the little Sunday school and in the evening the Brazilian folks were going to take part with him in a service, for they had to wait over until the next day for a train. Our entire group of twelve missionaries, four children, and one other passenger had dinner together at the hotel. It was a very pleasant occasion and one long to be remembered as we had our last fellowship together and said good-by.

Upon arrival in Valparaiso on Wednesday afternoon at three one of our missionary group was met by a Baptist minister who is a Chilean and married to an American. We, of course, met him too and he has been very helpful to us in getting our hotel. Yesterday he spent the afternoon taking us around to see the city.

On Thursday evening we were quite agreeably surprised to have a telephone call from Dr. John Schmidt who had come over from Buenos Aires to go home on the same ship on which we had arrived. He also was with us yesterday and told us much of interest concerning the work in the Chaco. He has been able to give us some tips on the trip across the Andes and we were able to give him a few on the ship. He is to have the same cabin that George had when he left New Orleans. The Lord has been so good to us in bringing these people to us and making the stay here in Valparaiso so pleasant.

We are constantly feeling the answers to the prayers of the people at home and are conscious of deep concern for us on this journey. So we commit our way to Him and know that He will lead forth in His own time.

For a witness of Christ to a people that know not God we go.

November 7, 1942; Royal Hotel, Valparaiso, Chile.

(The following November 17 letter from G. R. Smoker to O. O. Miller reports later details of the trip.—Ed.)

We were out at Brother Weber's Friday evening for supper, and each of us spoke through him as interpreter at their Sunday afternoon church service. The Managing Committee is meeting in town this morning, and among other things they are working out an itinerary for our visiting various stations of the Mission. Weber and Litwiller talk as though they want us to visit practically all of the stations, despite my repetition of your instructions that we are to confine our visits to "a few of the stations." They contend that, traveling at the missionary fare of half the second-class rate, we can travel around and visit the various stations as cheaply as we can stay at this hotel. This may be true, for it will cost us approximately $150 to stay here a month. We are anxious to save the Board as much money as possible, but on the other hand we do not want to save money at the expense of the mission of the General Board. This places us in a dilemma!

We had dinner with the Committee since writing the above, and it was decided to go to Bragado over this Sunday and then go on down the line to Trenque Lauquen where we will be over the following Sunday, November 29, and where a tent campaign will be going on. Then it is planned that we shall visit a couple other stations on the way back.

It is today a month and a day since we embarked for Africa. We have very much to be thankful for. The Lord has granted us a safe and happy voyage and a good trip across South America, bringing us a little over half way to our destination. Our heavy baggage is on the way and we have good assurance of being able to take the next long lap of our journey before long. In the meantime we are grateful for the privilege of studying the Argentine Mission at first hand and thereby learning certain things that may be of value to us in the work in Africa, at the same time that we have fellowship with those of like precious faith. (Our missionaries will be spending a month in Argentina.—Ed.).

Calle Puan, 1427; Dep. 1; Buenos Aires, Argentina.

HOW GOD HAS LED

By Dorothy Smoker

Tonight we will cross the equator. Our long journey is well begun. The journey began for me twenty-six years ago when God performed a special miracle in answer to prayer and two young missionaries in the heart of Japan dedicated their baby girl to the service of God. There are childhood memories of Japan with its innumerable temples and wayside shrines with the droning prayers and the smug priests. These do not fade quickly.

Much more important to me than crossing the equator was the line crossed at the age of fifteen when a selfish, willful, ambitious girl met the Master, face to face. One night after a large young people's meeting, the Saviour opened the door for me into the redeeming love that washes sin away and changes all of life forever. Happy day! With it came the surrender of life to the Master for whatever field of service He might choose.

Ours is a God who accepts promises and answers prayers. There was a promise in school days that every clear leading of His Spirit and His Word would be obeyed and a prayer for guidance into all His will. Then one day with a friend I was reading through First Corinthians and we noticed the passage in the eleventh chapter concerning a covering of the head for women when they are praying or prophesying. Sincerely desiring to do all that the Lord required of us, we decided to wear hats to church and a handkerchief on our heads when praying at home. Such was the first glimmer of light—we knew nothing better but a conviction was there. Two years later in Bible school in New York, through George Smoker, I learned of a church which really practiced a prayer-covering for women. On this and several other points there began to be a growing conviction. Then instead of

following the conviction, I drew back and fought against it. For two years there was conflict and indecision, then a crisis. During the severe illness of my mother in a California hospital, the Lord spoke again in His gracious patience and I said "Yes" to Him; I promised to go all the way whatever the cost. The cost has been nothing compared to all the peace and joy and abundant blessing that He has given.

In September two years ago I was received into the church at Scottdale—a new church family and the beginning of a new little home.

From the beginning of our "family worship" we asked the Lord for His will for our service and waited on Him. Gradually a deep conviction developed in both of us for Africa. The call and appointment by the church has confirmed our conviction and it is with joy that we at last can be on our way.

The voyage has been pleasant this far and with it has come a new joy in the consciousness of being in the Will of God. And a fresh desire to urge you who love the Lord to pray more definitely and more fervently for the lost in our Musoma district in Africa. Surely their salvation does not lie in our power, but all things are possible to our God. "Pray ye therefore. . . ."

On board M.S. "Copiapo."

MOUNTAINS AHEAD!

By George R. Smoker

As we sail down the Pacific coast of South America the most striking thing that meets the eye is the long Andes Mountain range that skirts its shore for almost the entire length of the continent. For the most part dry, barren, and desolate, these mountains tower to dizzy heights, and we have gone by a number of peaks that are clothed in a mantle of perpetual snow.

These mountains may well be typical of the obstacles that must be surmounted before we finally arrive at our destination. We cross the Andes in going across South America to Buenos Aires. Then there will be baggage complications to be taken care of, and we are trusting that passage may be secured from Buenos Aires to South Africa. And even after we arrive on the continent of Africa, ways and means of traversing the 2,500 miles northward to our field of work must be found. How many months will pass before we cover the entire distance of more than 12,000 miles we do not know.

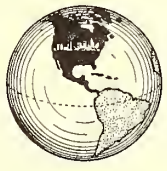
But we have already crossed sizable mountains. It was a happy day when the cable came giving permission to enter and live in Tanganyika. The rigid wartime requirements for securing passports were successfully met, and enormous red tape for shipping baggage in wartime was gone through. And, after nearly a year of waiting, during which time the government took over one by one the ships on which we were to have sailed, the opportunity finally came which finds us today at Valparaiso, Chile, with about 5,500 miles of the trip behind us. Looking back we say with deep feeling, "Hitherto hath the Lord helped us," and on the ground of God's help in the past we gather that assuredly the Lord will be our help henceforth.

Mountains are not simply dreary, difficult obstacles to surmount; it is a thrilling thing to scale a mountain. Witness the men who have risked their lives in attempts to conquer the high mountain peaks of the world. The Andes Mountains presented a seemingly insurmountable obstacle to traveling across South America, but a British company, by a daring feat of engineering skill, laid a railroad over and through these mountains in 1904—a railroad that rises 10,000 feet in 154 miles. There are still mountain peaks in the world that defy every effort of man to scale them.

It is, however, the glory of the Christian life that it offers mountains to climb and that there are no peaks that cannot be scaled. For nothing is impossible when the God of the mountains is "our sure and all-sufficient help." As a dear old colored lady once told me in Harlem, "De Lord make a way when there ain't no way." We are glad that the Christian life is a life that calls for adventurous faith—a life that demands that we put no trust in ourselves but complete trust in God. We know that by faith God removes mountains and casts them into the sea.

And so we are going on our way joyfully and trustingly. We remember with deep gratitude your fine generosity in support and in personal gifts. We remember your expressions of love and concern and well-wishing. But most of all we remember the many, many assurances that you would keep praying for us. With such support we gladly press forward and upward in the strength of the Lord.

On board M.S. "Copiapo."



CITIES

CHICAGO, ILLINOIS

(4216 Greenview Ave.)

I am dealing with a problem that might be of interest to our readers. It is a broken family. These young people lived in a little country town here in Illinois. There came into the home three lovely little girls. Things went well for a while when trouble began to brew. She stayed out nights. They moved here to the city. Things did not improve. She left, and left him with the children. The children were neglected. He came to ask for advice and help.

I told him he must not let these little children alone, and go to work. Things grew worse. She went back to the country town, and hired a lawyer. He did likewise. The attorneys could not agree and the judge refused to take the case for the evidence could not be produced. He is here in the city and plans to bring the children in my home. Luckily, I found a home for them with one of our former families of the Home Mission. There they will find a mother's love and warm shelter. I promised to help this family with food and fuel until further arrangements could be made. It is my daily prayer that I may get them together. The children are 6, 4, and 3. If not, I will have them signed over to me and then plans will be made for their adoption.

Thanks for the many friends who are interested in this special piece of work. Results have been so wonderful in placing children in Christian homes. Just now I am in the process of placing two little girls in the homes of our people. Carol is 4 and Beverly is 6 years old. When properly placed I will write about them and tell how they came into our possession.

A. H. Leaman.

LIMA, OHIO

(825 N. Jefferson St.)

Dear Readers of the Gospel Herald: The Christmas season is over, and we trust that we have received the fullness of blessings both spiritual and in a material way.

We have many, many things for which we are more than thankful; one especially is the freedom of worship. How we should appreciate this great blessing.

This year, as in the years past, we have been able through the kindness and goodness of others to share with our Sunday school a Christmas treat to each pupil (young and old) which was more than appreciated. Also these same folks made it possible to purchase rewards for perfect attendance for the year of 1942,—Bibles and other books.

While we tried to write to each one expressing our appreciation, perhaps we missed one or two; so in this letter we again express our thanks to you, both for ourselves and for our Sunday school.

Here is the list of kind friends to whom we are indebted: Orlo Brenneman, Mary Burkhart, B. F. Hartzler, Wallace Hamsher, Frank Cook and wife, Jacob Brenneman, Bro. Byler (W. L., Ohio), a sister (Archbold, Ohio), Henry Mueller, Nellie Hagy, Richard Ross, Alma Shenk, Zela and Laura Shenk, Lima Mission members, John Swartz, David Eiman, Leo and Marie Mast, Oscar Gerber, Yoder Boys (Midland, Mich).

Also the sewing circle of Fulton Co., Kidron Church and the Sonnenberg Church sent boxes of clothing which fill a felt need. May God bless your work and kindness.

May each and every one also continue to pray for us.

Yours for the Cause of Christ in Lima, O.

M. O'Connell.

Rural Missions

OGEMA, MINNESOTA

Dear Readers:—"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psa. 32:8).

For some time the Lord had laid upon our hearts a burden for the souls of White Earth. After preparations were made to go, we moved into a four-room house, situated about

(Continued on page 893)



And on the sabbath day we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.—Acts 16:13.

To Paul, on that sabbath morning, in a quiet little prayer meeting attended by only a few women, came the opportunity of introducing his wonderful Christ. This was the first time the glad news had been declared in Europe.

The gathering that morning may have been small, but how much the careless ones who did not bother to go to the meeting that morning missed. I wonder if you have ever been inclined to think your presence was not needed for the devotional hour in your sewing circle meeting. God may have some special message or service for you at the very time you may be tempted to stay away.

Any way, it is usually the ones who, like Lydia of old, are alert and eager and open-hearted who receive the blessing.

PRAYER

By Mrs. Ross Gerber

In this restless world, do you find time to "be still before the Lord?" Amid noisy surroundings, do you have peace of mind? Do you hear the voice of the Eternal One speak to your conscience? When you are impatient, self-willed, and fear it may be your lot to suffer, do you seek Him in prayer? When you are happy because of success in your endeavor, do you thank Him, and ask for poise of soul to bear the praise, honor, and respect which success brings to you? Do you think the Lord wearies of our oft coming or delights in our turning to Him? Do you make use of the opportunities that are yours because of this communion with Him? Can you make any better investment in the 24 hours of each day given to you than the benefits you derive from the small portion of time you give to prayer? Would you be ashamed if somehow the amount of prayer would be measured by some instrument that other people could see how much you pray?

What is prayer? Webster has it divided in four parts: adoration, confession, supplication, and thanksgiving to the Supreme Being. Surely a "well rounded" prayer would reverence and honor God as divine, confess sins and shortcomings, ask God to supply our needs for ourselves, as well as for others, and thank and praise Him for all He has done already. To define prayer, let us see how beautifully others tell us what it is. Prayer is a sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God has promised. It is not overcoming God's reluctance; it is laying hold of His highest willingness. It is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but earnestness of soul.

Prayer covers the whole of a man's life. There is no thought, feeling, yearning, or desire, however low, trifling or vulgar we may deem it, which, if it affects our real interest or happiness, we may not lay before God and be sure of His sympathy. His nature is such that our often coming does not tire Him. The whole burden of the whole life of every man may be rolled on to God and not weary Him, though it **has** wearied the man. Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God. It is inviting our heavenly Father, with all of His resources, to take control of the affairs of our lives. It is asking Him to regulate our day-by-day experiences according to His far-seeing wisdom. It is making Him responsible: "Commit thy way unto the Lord; trust also in Him and He shall bring it to pass" (Psa. 37:5). A native Japanese, in Bethany Church, Philadelphia, gave a definition of prayer and its answer. He said: "They remind me of two buckets in an old-fashioned well; while one was going up the other was coming down. We have a hymn we sometimes sing:

"Prayer is the soul's sincere desire,
Uttered or unexpressed:
The motion of a hidden fire
That trembles in the breast.

"Prayer is the simplest form of speech
That infant lips can try:
Prayer, the sublimest strains that reach
The Majesty on high.

"Prayer is the contrite sinner's voice
Returning from his ways,
While angels in their songs rejoice,
And say, 'Behold, he prays!'

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gate of death—
He enters heaven with prayer."

If Christ, who was all-powerful and divine, felt the need of prayer, how much more should we feel the need. Let us recall the prayers of Christ. The first one we think of is the Lord's Prayer, because we hear it more often than any of the others. It is without an equal or rival for a succession of solemn thoughts, for fixing the attention upon a few great points, for suitableness to every condition, for sufficiency, for conciseness, for the weight and real importance of its petition. Then we have the 26 verses of the 17th chapter of John. Several short prayers are recorded, too. Asking the cup to pass from Him, is another often brought to our attention.

Who is to pray? "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (Jno. 9:31). "But if ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto **All** that call upon him."

What wonderful promises we have for group praying (two or more). "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them." Of first importance is our personal prayer life but what blessing is ours if we as families have family worship, attend prayer meetings and church services where we have the inspiration and fellowship that come when others are in accord with us.

When should we pray? "Evening, and morning and at noon, will I pray, and cry aloud: and he shall hear my voice" (Psa. 55:17). In the morning, prayer is the key that opens to us the treasure of God's mercies and blessings; in the evening, it is the key that shuts us up under His protection and safeguard. H. W. Beecher says, "Prayer, as the first, second, and third element of the Christian life, should open, prolong, and conclude each day. The first act of the soul in early morning should be a draught at the heavenly fountain. It will sweeten the taste for the day. A few moments with God at that calm and tranquil season, are of more value than fine gold. And if you tarry long, so sweetly at the throne, you will come out of the closet as the high priest of Israel came from the awful ministry at the altar of incense, suffused all over with the heavenly fragrance of that communion. The fishermen of Brittany are wont to utter this simple prayer in the early morning before they begin their arduous and perilous labors: "Keep me, O my God! my boat is so small and Thy ocean is so great." How beautiful is the thought! May not a like prayer ascend from our hearts as we commence our daily duties? For the world is wide and we are frail.

No matter when we pray, it is good to know that God has promised that "Before they call, I will answer; while they are yet speaking I will hear." We are commanded to "pray always" and "without ceasing."

Certainly there is a great **need** for prayer. As **individuals** we need strength and wisdom for each day. Our knowledge is so limited but He is all-wise and, if we will ask, He will guide. If we cannot pray a thing and cannot ask God to bless us in it, we shouldn't do that thing. A secret that you would keep from God is a secret that you should keep from your own heart. No man can hinder our private addresses to God, but the devil is always trying to keep us from prayer and Bible study. He is much more interested in keeping Christians from praying than to get someone who is already in sin to commit some crime. If he can cut the line to the power house, he's won an important point. We may think we don't have time to pray but the busier we are, the greater is our need for God's good-speed and blessing upon it, since it is certain nothing can prosper without His blessing.

Surely the family altar is something one cannot afford to be without. It should be a part of our home life just as any mechanical or electrical appliance that makes for home efficiency, but far more vital. It sweetens the atmosphere, cements the family ties, and

stoutens the hearts for the daily round of duty.

Who should we pray for? Are you concerned about your family, friends, neighbors, enemies, government, Church, ministers, teachers, missionaries, sick, discouraged, and those living in sin? Are you concerned enough to do something about it? We can all pray. One verse read at the sewing one time in answer to roll call struck me so forcibly I have not forgotten it. "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12:23). So often we just think of the sins we commit and not of the things we have neglected to do. We can sin by failing to pray for someone. Do you have a prayer list? Nothing lies beyond the power of prayer except that which lies outside the will of God. Money given for missions is not complete in value, unless the gift is followed by daily prayer. We must sometimes work as well as pray.

A poor man who had a large family gave them a very comfortable support while he was in health. He broke his leg and was laid up for some weeks. As he would be for some time destitute of the means of grace, it was proposed to hold a prayer meeting at his house. The meeting was led by Deacon Brown. A loud knock at the door interrupted the service. A tall, lank youngster stood at the door with an ox-goad in his hand, and asked to see Deacon Brown. "Father could not attend the meeting," he said, "but he sent his prayers and they are out in the cart." They were brought in in the shape of potatoes, pork, beef and corn. The meeting broke up without the benediction, nor did the poor fellow suffer any more for want of food. The substantial prayers of the deacon became a means of grace.

One requisite of true prayer is that we are willing to co-operate with God in answering our request. To pray for spiritual or temporal blessing upon a community and not be willing to speak to an inquiring soul or give to a needy neighbor, is to try to deceive Him by our hypocrisy. It is like the man who prayed fervently for the poor in his neighborhood, but never gave them of his substance. After the usual prayer one morning his child said, "Father, I wish I had your corn-crib." "Why, my son?" replied the father. "Why because then I would answer your prayer myself."

The "Watchman-Examiner" recalls that upon one of D. L. Moody's journeys across the Atlantic there was a fire in the hold of the ship. The crew and some volunteers stood in line to pass buckets of water. A friend said to Moody, "Mr. Moody, let us go to the other end of the ship, and engage in prayer." The common-sense evangelist replied, "Not so, sir; we will stand right here and pass buckets and pray hard all the time we are doing so." How like Moody this was! He believed that prayer and work were like the two hands of the one person, in that they should never be separated.

"Whatsoever ye shall ask the Father in my name, he will give it you." If you would have God hear you when you pray, you must hear Him when He speaks. He does not always answer as we think; but man is so weak, ignorant and blind that if God would not sometimes withhold in mercy what we ask, we should be ruined at our own request. If God delays, do not think He is denying us of our petition. True prayer always receives what it asks, or something better. (Own experience) We must be consistent in our praying and we must be in the will of God.

We can not all sing, preach, teach, give, or go; but we can all pray. Jesus prayed "in season, out of season," by day and by night. He prayed so much that His disciples began to pray and requested, "Lord, teach us to pray." May we, like the disciples, ask Him to teach us to pray. Believing in His promises that He will hear and answer, let us resolve anew to spend more time in humble, believing, purposeful prayer.

"Take time to be holy, speak oft with thy Lord;
Abide in him always, and feed on His Word,
Take time to be holy, the world rushes on;
Spend much time in secret with Jesus alone.
Take time to be holy, be calm in thy soul:
Each thought and each motive beneath His control."

RURAL MISSIONS

(Continued from page 891)

300 rods north of the Maple Grove schoolhouse. The house is on a hill overlooking a wooded valley.

The people here in the Indian Reservation are regular Americans who have no church home. The many Indians living here belong either to the Episcopal or the Catholic Church.

Many Finnish families live in the Sugar Bush section, which is four miles south of this place.

The white people live on farms, having sheep, cows, and horses. One shepherd herded 2100 sheep for a farmer on Red River. They were gathered into the fold with two horses and a faithful dog.

The Indians live in homes owned by the government. They like to hunt, fish, and trap, as in historical days. One Indian has already made over $100 this season. Fish are caught with a net, fastened through a hole in the ice.

The Finns in the Sugar Bush district are a very energetic people. No family is left to themselves; they all help each other.

At the Maple Grove school there are Americans and Indians with an average attendance of twenty. Their interest is good; they like to read the Sunday school papers. Mrs. Boe, the schoolteacher, helps to encourage the work. She says the pupils' lives are changed. The Indians enjoy the fellowship too. They make no disturbance in Sunday school.

At this same place the first summer Bible school was held in 1939. The average attendance these years has been from twenty-five to thirty. One year we were not able to gather all the children. Then a man from the community hauled them. Many have no church home and others belong to the Catholic church, but the parents send them with good will.

The Sunday school at Sugar Bush has an average attendance of thirty. These Finns are very attentive and eager to learn Bible truths. This is the section where a few years ago, out of a class of fourteen, ten had never heard anything about Christ, what He came to do, nor that He is the Son of God. How precious that God accompanies His Word and causes mothers to rejoice in their children's messages; that they express their appreciation with tears of joy.

The first summer Bible school was held at Sugar Bush in 1940. The Finns are mostly Lutherans by infant baptism and later confirmed, yet they are glad to send their children. The highest attendance was fifty-two. The parents like to help, but some are so poor they can't. One boy had only one outfit to wear to school, yet he came regularly. This summer two sisters were in a Bible verse contest. One had memorized seventy verses and the younger one (without the other's knowledge) memorized seventy-five.

The weather has been rather cold for December. The thermometer being in a protected place, registered twenty-two degrees below zero the coldest morning. The climate is dry, and many times it doesn't seem as cold as it really is. The roads usually freeze the latter part of October and are fairly good all winter. When it snows the snow-plow is used to keep the main roads open. The snow melts very little throughout the winter; it keeps piling up. The children greatly enjoy continual sledding weather.

The revival meetings, in charge of Bro. John Burkholder of Blue Ball, Pa., began November 21 and closed the 29th. All the families in the community were present that were able to come. Many came in their own cars and some walked. The prophetic messages were especially appreciated.

We live in the White Earth Indian Reservation, but our address is Ogema, because it is the nearest railroad station.

When the superintendent of schools of Becker County was consulted about getting permission to have Bible school at Sugar Bush, she said, "Talk about mission work, we can do it here at home because the community is tainted with a communistic spirit." She gladly gave her consent to use the schoolhouse. God has promised to accompany His Word; it is our duty to spread it. Will you help us pray that Christ will be lifted up in such a way that He will have first place in their lives?

In His glad service,

Dec. 16, 1942. Llewellyn Groff.

—o—

GLEANINGS

NEED OF THE GOSPEL

The Roman Church is very strong in Portugal, and I was told that the Society of Jesuits have control in the University and other places of higher learning. In the capital there are many Roman Catholic churches, although I cannot say whether or not they are well attended. In the whole country there are approximately three thousand members of Protestant churches, but it is safe to say that among these only a small percentage are true Bible-loving Christians.

Christian workers in whose home I had the privilege of staying while in Lisbon asked me to be sure to convey to the American Christians the great spiritual need of Portugal

(Continued on page 896)

FINANCIAL REPORT

Mennonite Board of Missions and Charities

NOVEMBER, 1942

GENERAL

A Tither Ind	25 00
Mr and Mrs Leslie Byler	50 00
L E Miller	5 00
A Bro and Sister O	30 00
Christian Friends Hartville O	5 00
Rock SS Pa	65 00
Philip Moser	2 50
Pigeon River Cong Mich	78 49
Ben Slagell	10 00
Forks Cong Ind	41 71
Enos Mast	17 17
Amos Zuercher	10 00
North Sharon SS Ia	20 00
Mrs L A Ott	5 50
Peter Isaac	50
C F Killius	35 00
A Bro and Sister Beech Cong O	15 00
Holly Grove SS Md	26 32
CPS Camp No. 45 SS Va	10 00
Levi Bontrager	5 00
Wm Detweiler	50 00
Oak Gr & Pleasant Hill Congs O	132 34
Ft Wayne Miss Cong M D Offering Ind	45 00
Sharon SS O	31 58
A Friend Ia	25 00
A Bro Mio Mich	10 00
Marvin Garber	150 00
Harold Stutzman	7 00
Mr and Mrs Lester Detrow.	30 00
Deep Creek SS Va	40 00
Dr and Mrs Adam Kauffman	5 00
A Sister Mattawana Pa	10 00
A Brother Ill	25 00
Hopedale Cong Ill	100 00
Willow Springs Cong Ill	177 54
Roanoke Cong Ill	61 85
Pond Bank SS Pa	25 70
Northern Dist of Virginia	15 00
Crystal Springs Cong Kans	12 31
Mt Zion Cong Mo	2 00
Birch Tree Cong Mo	25
Duchess Cong Alta	129 24
Mt View Cong Mont	6 70
West Zion Cong Alta	67 92
Sharon Cong Sask	15 50
A Sister Tavistock Ont	75 00
Lake Region Cong Minn	29 00
F A Sinclair	25 00
Bethel West Liberty SS O	94 24
Oak Grove W L O	80 92
Plain View SS O	135 00
Martins Creek SS O	15 00
Central Fulton Co Joint Miss Mtg O	435 12
Maple River Cong Mich	80 00
Sugar Creek Cong Ia	192 94
Manson Cong Ia	74 06
E Union Cong Ia	72 00
Wood River Cong Nebr	62 00
Salem Cong Nebr	14 18
Alpha Cong Minn	18 28
	3,034 86

INDIA

GENERAL

Gulfhaven SS Miss	27 82
Detroit Miss Cong Mich	6 94
Rhea Yoder	50 00
Lockport SS O	50 00
A Sis of Berea Cong Okla	2 00
Mr and Mrs M R Martin	100 00
Pleas View SS O	12 23
Pleasant View SS Md	20 00
H V Albrecht Estate	404 77
Nampa Cong Ida	100 00
A Sis Mattawana Pa	10 00
Williamson SS Pa	60 00
Arthur Cong Miss Offg Ill	28 27
Lucile Birky	5 00
Freeport Cong Ill	130 30
Hopedale Cong Ill	100 00
Willow Springs Cong Ill	27 98
Glenn W Shank	30 00
Groffdale S B School Pa	30 00
Landisville SS Pa	35 60
E Holbrook Cong Colo	10 00
La Junta Cong Colo	28 30
Bethel Cong Mo	20 35
Vincent Cong Pa	258 00
Sharon Cong Sask	85 00
Salem Cong Alta	76 80
Hagey Cong Ont	25 00
Blenheim Cong Ont	56 89
East Zorra A M Cong Ont	67 10
St Jacobs Cong Ont	163 00
Geiger Cong Ont	21 75
Central SS Elida O	12 50
Crown Hill Orrville SS O	50 11
Wood River Cong Nebr	63 00
Milford AM Cong Nebr	28 83
Salem Cong Nebr	24 38
E Fairview Cong Nebr	33 53
Zion Cong Ore	84 61
Indian Cove Cong Ida	10 00
	2,350 06

INDIA MISSIONARY

Friends O	150 00
Zion SS Ore	85 41
Blough SS Pa	10 00
Stahl SS Pa	16 21
SW Pa SS Conf Dist Miss Fund	36 00
David D Zehr	10 00
A New York Sister	10 00
Martins Cong M D Offg O	123 08
Willow Springs Cong Ill	56 04
Millersville SS David Mayer Cl Pa	4 50
Sycamore Grove Cong Mo	119 96
Penna Cong Kans	72 13
Spring Valley Cong Kans	25 00
West Liberty Cong Kans	225 00
Salem SS Alta	37 50
Lower Deer Creek S C Ia	11 66
West Union S C Ia	17 87
East Union S C Ia	15 23
East Union S C Ia	15 24
Roanoke S C Ill	24 00
Science Ridge S C Ill	40 00
Bethel S C Mich	25 00
Beech SS O	76 55
Lockport SS O	117 38
Central Fulton Co O	37 50
West Clinton SS O	56 52
Martins SS O	40 64
Goshen Cong Ind	82 04
Elkhart Cong Ind	37 50
Blough SS Pa	10 00
Tressler SS Del	5 00
SW Pa SS Conf Dist Miss Fund	36 00
Manson Cong Ia	45 14
	1,674 10

MISSIONARY CHILDREN

Mr and Mrs Glen E Yoder	10 00
Masontown SS Pa	8 86
Mt. Zion SS Mo	3 29
Fort Wayne Miss Cong M D Offg Ind	17 52
38 Miss SS M D Offg Pa	2 50
Wood River SS Nebr	4 16
Liberty SS Ia	5 20
Pigeon SS Mich	25 28
Sugar Creek SS Cl Ia	13 00
West Fairview SS Nebr	5 28
Crystal Springs SS Kans	31 11
East Fairview SS Nebr	27 65
	153 85
Junior Earnings:	
Locust Grove SS Mich	16 05
Mt Zion SS Mo	8 12
Wood River SS Nebr	12 27
Zion SS Mich	4 25
Salem SS Ind	4 53
Rockton SS Pa	1 59
Spring Valley SS Kans	17 90
Liberty SS Ia	29 25
Pigeon SS Mich	21 25
Pleasant Hill SS O	3 34
West Fairview SS Nebr	12 70
Red Top SS Mont	7 74
Middlebury SS Ind	16 63
Oak Grove SS Ohio	56 70
Salem SS Nebr	9 44
Weaver SS Va	8 81
Rock SS Pa	7 96
East Fairview SS Nebr	27 74
Duchess SS Alta	20 32
Salem SS Alta	105 65
Lake Region SS N Dak	11 62
S Union SS O	187 72
West Clinton SS Ohio	38 00
Freeport SS Ill	17 85
Crystal Springs SS Kans	96 72
Olive SS Ind	5 56
	749 71
Junior Savings:	
Sandtown SS Mich	22 26
Mt Zion SS Mo	3 37
Wood River SS Nebr	3 47
Zion SS Mich	10 67
Salem SS Ind	20 57
Rockton SS Pa	4 50
Spring Valley SS Kans	7 08
Manitou SS Colo	47 25
Liberty SS Ia	19 83
Pigeon SS Mich	8 06
Pleasant Hill SS O	11 07
West Fairview SS Nebr	4 28
Red Top SS Mont	13 05
Casselton SS N D	31 85
Middlebury SS Ind	11 84
Oak Grove SS Ohio	90 77
Salem SS Nebr	19 79
Salem SS Nebr	12
Rock SS Pa	9 03
Swamp SS Pa	28 12
East Fairview SS Nebr	13 53
Duchess SS Alta	11 08
Salem SS Alta	13 66
Lake Region SS N Dak	14 29
Fairview SS N Dak	253 79
West Clinton SS O	97 90
O Gr WL O Inter Jr Dept	17 76
Freeport SS Ill	13 89
Crystal Springs SS Kans	45 49
Olive SS Ind	20 75
	869 12
Adult Savings:	
Wood River SS Nebr	21 43
Rockton SS Pa	2 53
West Fairview SS Nebr	9 57
East Fairview SS Nebr	28 23
Lake Region SS N Dak	19 07
West Clinton SS Ohio	14 10
	94 93
Total for Missionary Children	1,867 61

EVANGELIST

Ft Wayne Miss M D Offg Ind	14 25
E Petersburg SS Harry Swarr Class Pa	25 00
Brethren & Sisters Manheim Pa	25 00
Strasburg SS Pa	100 00
Burr Oak SS Ind	22 25
	186 50

BIBLE WOMEN

Holdeman SS Roy Hartzler Class Ind	11 69
Weaver S C Pa	25 00
Thomas S C Pa	12 50
Martinsburg S C Pa	12 50
	61 69

EDUCATIONAL

A Friend N J	10 00
Lititz SS Pa	25 00
Wm Moyer Cl Pa	25 00
Waterloo SS Ont	25 00
U K Hostetler	50 00
	135 00

ORPHAN

Lititz & Manheim Beacon Girls Class Pa	11 00
Detroit Miss Cong Mich	11 00
Forks Cong Ind	33 22
Pinto SS Md	21 00
Berlin SS O	11 00
Madeline Barber Cl Ill	22 00
Bl Gl SS Mrs John Landis Cl Pa	18 00
Oba and Mary Ann Miller	22 00
A Sister Pa	11 00
Mr and Mrs E C Brubaker	11 00
E-town SS John Rutt Cl Pa	11 00
Mt Pisgah Cong Mo	6 00
Wm Moyer Cl Pa	11 00
Waterloo SS Ont	22 00
Bethel Medina Co SS Cl No. 5 O	9 00
Bethel Medina Co SS Cl No. 7 O	11 00
Bethel Medina Co SS Cl No. 8 O	11 00
Bethel Medina Co SS Cl No. 9 O	9 00
Bethel Medina Co SS Cl No. 10 O	11 00
Bethel Medina Co SS Cl No. 11 O	11 00
Bethel Medina Co SS Cl No. 13 O	9 00
Beech SS Cl 13 O	36 00
Shore SS Ind	15 78
Sugar Creek Pri Dept Ia	13 80
W Union Pri Dept Ia	16 54
	374 34

WIDOW

Almira SS Ont	5 50
Bethel SS Medina Co Classes 1, 2, 3, 4 Ohio	5 50
Bethel SS Medina Co Cl 6 Ohio	5 50
Bethel SS Medina Co Cl 12 Ohio	5 50
A Bro and Sister Ia	11 00
Shore SS Ind	10 00
	43 00

MEDICAL

Miles Troyer	100 00
E Bend SS Mabel Schrock Cl Ill	10 00
Goshen College SS Ind	11 20
Clarence Center Cong N Y	100 00
Miss B Risser	20 00
Lititz SS Pa	10 00
Catlin Cong Kans	10 00
Mah and Colum S C Ohio	25 00
	286 20

COMPOUND HOUSE

Arbutus Trail YPI Pa	12 35

CHURCH BUILDING

Ft Wayne Miss Cong M D Offg Ind	12 45

LEPER

Psalm 107:21	3 00

PERSONAL

Mrs Irvin Good	25 00
Sadie B Carr	5 00
Marjory Yoder	25 00
Sugar Creek SS Cl Ia	12 31
	67 31
Total for India	7,073 61

SOUTH AMERICA

GENERAL

Gulfhaven SS Miss	27 82
A Bro and Sister O	30 00
A Bro and Sis Ia	40 00
Detroit Miss Cong Mich	6 93
Laura Miller	20 00
Mr and Mrs Henry L Horsch	25 00
Northern Dist of Va	74 10
Cove SS of Northern Dist Va	2 65
Creston Cong Mont	5 00
Lockport SS O	50 00
Pleasant View SS Md	20 00
A Brother O	10 00
Nampa Cong Ida	100 00
A Sister Mattawana Pa	10 00
Arthur Cong M D Offg Ill	28 27
Lucile Birky	5 00
Glenn W Shank	32 00
Groffdale S B School Pa	10 00
Stony Brook SS Pa	37 59
Penna Cong Kans	19 45
Salford SS Pa	82 18
Salem Cong Alta	76 80
Sharon Cong Sask	85 00
Zurich SS Ont	11 15
Sterling Ave Menn Ch Ont	25 00
Blenheim Cong Ont	56 89
East Zorra AM Cong Ont	67 10
Toronto Miss Cong Ont	6 00
Shantz Cong Ont	19 30
Central Elida SS O	12 50
Orrville SS O	34 15
Yellow Creek SS Ind	11 00
Milford AM Cong Nebr	28 82
Salem Cong Nebr	16 35
W Fairview Cong Nebr	27 56
La Junta Cong Colo	28 31
Indian Cove Cong Ida	10 00
Mt Zion Cong Mo	1 00
Filer Cong Ida	12 12
E Holbrook Cong Colo	10 00
	1,175 04

MISSIONARY

E-town SS Pa	142 10
E-town SS Benj Keener Cl Pa	10 00
Pleasant Valley Cong Kans	37 50
Souderton SS Pa	37 50
Mt View Cong Alta	20 00
Sharon Cong Sask	150 00
Mt View Cong Mont	19 18
Berlin S C O	15 00
Maple Grove S C Pa	10 00
Orrville Women's Miss Mtg O	12 60
Martins and Pleas View S C O	10 00
Bethel and Medina S C O	10 00
Lima Miss S C O	21 00
Waterloo SS Ont	112 50
Kitchener Cong Ont	150 00
Kitchener SS Ont	13 37
East Zorra AM Cong Ont	75 00
Martins SS O	40 64
Elkhart Cong Ind	25 00
	911 39

MISSIONARY CHILDREN

Mt Zion SS Mo	3 29
Ft Wayne Miss Cong M D Offg Ind	17 37
38 Miss SS M D Offg Pa	2 50
Wood River SS Nebr	4 15
Liberty SS Ia	5 20
Pigeon SS Mich	25 28
West Fairview SS Nebr	5 28
East Fairview SS Nebr	27 65
E-town SS Dora Aungst Cl Pa	6 25
E-town SS Edith Witmer Cl Pa	12 50
E-town SS Dora Aungst Cl Pa	6 25
E-town SS John Hertzler Cl Pa	3 13
Zurich SS Ont	73 19
Blenheim SS Ont	104 00
Rainham SS Ont	12 64
Geiger SS Ont	18 21
South Cayuga SS Ont	53 20
Cedar Grove SS Ont	8 67
	388 76
Junior Earnings:	
Mt Zion SS Mo	3 38
Alpha SS Minn	111 25
Wood River SS Nebr	12 27
Zion SS Mich	4 25
Salem SS Ind	4 53
Rockton SS Pa	1 59
Spring Valley SS Kans	7 63
Liberty SS Ia	29 25
Pigeon SS Mich	21 25
Pleas Hill SS O	3 34
West Fairview SS Nebr	12 70
Red Top SS Mont	7 75
Willow Springs SS Ill	35 80
Middlebury SS Ind	16 63
Salem SS Nebr	9 43
Weaver SS Va	8 81
Rock SS Pa	7 97
East Fairview SS Nebr	27 74
West Zion SS Alta	24 78
Duchess SS Alta	20 33
Lake Region SS Minn	11 63
Fairview SS N Dak	253 80
Freeport SS Ill	17 85
Olive SS Ind	5 56
	659 52
Junior Savings:	
Mt Zion SS Mo	8 12
Wood River SS Nebr	3 48
Zion SS Mich	10 68
Riverside SS W Va	49 47
Lick Creek SS Mo	10 00
Salem SS Ind	20 58
Rockton SS Pa	4 50
Spring Valley SS Kans	2 75
Manitou SS Colo	47 25
Liberty SS Ia	19 84
Pigeon SS Mich	8 06
Pleas Hill SS O	11 07
West Fairview SS Nebr	4 28
Red Top SS Mont	13 05
Willow Springs SS Ill	56 99
Middlebury SS Ind	11 84
Salem SS Nebr	19 80
Salem SS Nebr	13
Pleasant Valley SS Kans	38 00
Leo SS Ind	55 11
Rock SS Pa	9 02
Swamp SS Pa	28 13
East Fairview SS Nebr	13 53
West Zion SS Alta	16 08
Duchess SS Alta	11 08
Lake Region SS Minn	14 28

Freeport SS Ill	13 89
Olive SS Ind	20 74
	521 75
Adult Savings:	
Wood River SS Nebr	21 43
Rockton SS Pa	2 53
West Fairview SS Nebr	9 57
East Fairview SS Nebr	28 23
Lake Region SS Minn	19 08
	80 84
Total for S A Miss Children	1,650 87

EVANGELIST

E Bend SS Cl 5 Ill	2 35
Clarence Center Cong N Y	50 00
SW Pa SS Conf Dist Miss Fund	24 00
Meadville Miss M D Offg Pa	11 83
Lititz SS Pa	12 50
Waterloo SS Ont	25 00
U K Hostetler	50 00
Shore Y P B M Ind	11 46
SW Pa SS Conf Dist Miss Fund	24 00
E Union Cong Ia	50 00
	261 14

ORPHAN

Clarence Center Cong N Y	44 42
Oak Shade Miss Mtg Pa	5 10
Kitchener SS Inter Dept Ont	9 19
East Zorra AM SS Ont	33 34
	92 05

NURSES TRAINING

A Bro and Sister Ont	25 00
Blenheim SS Girls Ont	15 00
	40 00

PERSONAL

Mr and Mrs Sol Mayer	20 00
Mr and Mrs John Stalter	5 00
	25 00

PUBLICATION

Hershey SS Pa	30 80
A Bro and Sister Ia	5 00
	35 80
Total for South America	4,191 29

AFRICA

A Bro and Family Ind	50 00
Ft Wayne Miss Cong M D Offg Ind	13 00
Lockport SS O	50 00
Nampa Cong Ida	50 00
Arthur Cong Ill	28 26
Lucile Birky	5 00
Amos Gingerich	25 00
Glenn Shank	30 00
Berea Cong Ind	9 20
Detweiler Cong Ont	7 55
	268 01

CITY MISSIONS

ALTOONA, PA.

Souderton Cong Pa	20 00

BELLEVUE, ILL.

Arthur Cong Ill	23 10

CHICAGO, ILL.

Metamora SS Ill	45 00
Science Ridge SS Ill	28 17
	73 17

DENVER, COLO.

Mabel Yoder Cl Ore	4 70
Laura Miller	20 00
Cove Cong Ida	5 00
	29 70

DETROIT, MICH.

Maple River Cong Mich	20 00
Leo Cong Ind	27 41
	47 41

FORT WAYNE, IND.

Middlebury Cong Ind	57 55
Salem Cong Ind	30 34
	87 89

HANNIBAL, MO.

Elkhart SS Ind Mrs Harold Alexander Class	8 25

IOWA CITY, IA.

West Fairview SS Nebr	31 84

KANSAS CITY, KANS.

West Fairview SS Nebr	31 84

KANSAS CITY, KANS.

Ben Slagell	20 00
Mrs J D Mininger	2 00
A Sis of Berea Cong Okla	3 00
Mt Zion Cong Mo	2 00
Crystal Springs Cong Kans	12 31
Mt Zion Cong Mo	1 00
Souderton Cong Pa	25 00
Wellman Cong Ia	59 60
	124 91

LIMA, OHIO

Bethel Medina Co SS O	90 00
Oak Grove SS WL O	25 00
	115 00

MEXICAN MISS. CHICAGO, ILL.

Belmont SS Mrs Cora Buzzard Class Ind	1 85
Mr & Mrs Nelson C Sommer	10 00
	11 85

PEORIA, ILL.

Waldo Cong Ill	61 20
Morrison SS Ill	26 20
Roanoke Cong Ill	63 00
	150 40

PORTLAND, ORE.

Salem Cong Alta	38 44
Total for City Missions	761 96

CHARITABLE INSTITUTIONS

KANSAS CITY CHILDREN'S HOME, KANSAS

Margaret Horst	2 00
Mt Zion SS Mo	6 59
Alpha SS Minn	65 42
38 Miss SS M D Offg Pa	2 50
Wood River SS Nebr	4 15
Leora Adams	1 05
Fay Birkey	1 00
Frank and Mary Sinclair	15 70
Stella Birkey	50
Exeland SS Wisc	2 90
A Bro and Sis Ore	35 00
Pigeon SS Mich	25 28
West Fairview SS Nebr	5 28
Pleasant Valley SS Kans	12 36
East Fairview SS Nebr	27 64
Mt Zion Cong Mo	2 00
	209 37
Junior Earnings:	
Mt Zion SS Mo	6 75
Palmyra SS Mo	14 75
Wood River SS Nebr	12 28
Zion SS Mich	4 25
Lick Creek SS Mo	14 23
Salem SS Ind	4 53
Rockton SS Pa	1 60
Spring Valley SS Kans	26 40
Sugar Creek SS Ia	28 50
Manitou SS Colo	47 25
Pigeon SS Mich	21 25
Rockville SS Pa	75
Pleasant Hill SS Ohio	3 34
Arthur SS Ill	25 46
West Fairview SS Nebr	12 70
Red Top SS Mont	7 75
Casselton SS N Dak	38 70
Pleasant View SS Okla	37 39
Middlebury SS Ind	16 64
Salem SS Alta	105 65
Salem SS Nebr	18 88
Pleasant Valley SS Kans	191 07
Weaver SS Va	8 81
Rock SS Pa	7 97
East Fairview SS Nebr	27 74
West Zion SS Alta	24 77
Duchess SS Alta	20 33
Freeport SS Ill	17 85
Olive SS Ind	5 56
	753 15
Junior Savings:	
Mt Zion SS Mo	16 23
Palmyra SS Mo	1 22
Alpha SS Minn	19 25
Wood River SS Nebr	3 48
Zion SS Mich	10 68
Lick Creek SS Mo	6 99
Salem SS Ind	20 58
Rockton SS Pa	4 50
Spring Valley SS Kans	24 20
Sugar Creek SS Ia	23 41
Pigeon SS Mich	8 06
Pleasant Hill SS Ohio	11 08
West Fairview SS Nebr	4 28
Red Top SS Mont	13 05
Pleasant View SS Okla	70 91
Middlebury SS Ind	11 84
Salem SS Nebr	39 59
Salem SS Nebr	25
Pleasant Valley SS Kans	53 05
Rock SS Pa	9 02
East Fairview SS Nebr	13 54
Salem SS Alta	13 67
West Zion SS Alta	16 08
Duchess SS Alta	11 08
Fairview N Dak	253 80
Freeport SS Ill	13 89
Olive SS Ind	20 74
	694 47
Adult Savings:	
Alpha SS Minn	44 54
Wood River SS Nebr	21 42
Rockton SS Pa	2 53
West Fairview SS Nebr	9 57
East Fairview SS Nebr	28 23
	106 29
Total for Kansas City Children's Home	1,763 28

ORPHANS' HOME, OHIO

Goshen College SS Ind	6 50
CPS Camp No 45 SS Va	11 00
38 Miss SS M D Offg Pa	2 50
Wood River SS Nebr	4 15
Pigeon SS Mich	25 28
Schellsburg Cong Pa	1 00
	50 43
Junior Earnings:	
Wood River SS Nebr	12 28
Zion SS Mich	4 25
Salem SS Ind	4 54
Rockton SS Pa	1 60
Pigeon SS Mich	21 25
Rockville SS Pa	75
Pleasant Hill SS O	3 35
Red Top SS Mont	7 75
Middlebury SS Ind	16 64
Pleasant View SS Ind	23 25
Rock SS Pa	7 97
Duchess SS Alta	20 33
Freeport SS Ill	17 85
Olive SS Ind	5 57
	147 38
Junior Savings:	
Wood River SS Nebr	3 48
Zion SS Mich	10 68
Salem SS Ind	20 57
Rockton SS Pa	4 50
Manitou SS Colo	47 25
Fort Wayne Miss SS Ind	23 31
Pigeon SS Mich	8 07
Pleasant Hill SS O	11 08
Red Top SS Mont	13 05
Middlebury SS Ind	11 84
Pleasant View SS Ind	15 82
Weaver SS Va	8 82
Leo SS Ind	55 11
Rock SS Pa	9 02
Duchess SS Alta	11 08
Fairview N Dak	253 80
Freeport SS Ill	13 89
Olive SS Ind	20 74
	542 11
Adult Savings:	
Wood River SS Nebr	21 42
Rockton SS Pa	2 52
Pleasant View SS Ind	34 78
	58 72
Total for Ohio Orphans' Home	798 64

HOME FOR AGED, ILL.

Chas C Keefer	1,000 00
Bro and Sister Ore	35 00
	1,035 00

LA JUNTA HOSPITAL, COLO.

Mr and Mrs Oba J Miller	10 00
Schellsburg Cong Pa	1 00
Dist SS Conf Pa	14 21
Birch Tree Cong Mo	1 00
	26 21

LA JUNTA HOSPITAL—NURSE

Martins Creek S C O	5 00
Mah & Colum S C O	5 00
Roanoke S C Ill	10 00
Pigeon S C Mich	5 00
	25 00
Total for Charitable Institutions	3,648 13

OTHER FUNDS

ADMINISTRATION EXPENSE

George Cooprider	1 00
Mr and Mrs Sol Mayer	1 00
	2 00

AMERICAN BIBLE SOCIETY

Glenn W Shank	5 00

ANNUAL MISSION REPORTS

Hutchinson Miss Kans	3 00
Pleas View SS Okla	10 00
	13 00

ANNUITY

A Brother Ill	1,500 00

BOARD OF EDUCATION

Lucile Birky	15 00
Casselman Cong Pa	5 70
Schellsburg Cong Pa	1 00
	21 70

CHINA

Gulfhaven SS Miss	15 00
Elkhart SS Mrs Har Alexander Class Ind	5 00
	20 00

COMMISSION FOR CHRISTIAN EDUCATION

E Holbrook Cong Colo	6 00
Spring Valley Cong Kans	5 00
Mt Pisgah Cong Mo	1 25
Zion SS Okla	1 50
Duchess Cong Alta	7 69
Yellow Creek SS Ind	11 00
Bethel SS Ore	2 51
	34 95

EASTERN MENNONITE SCHOOL

Oak Grove SS O	50 00

GENERAL CONFERENCE

Alta-Sask Dist Board	97 26

GOSHEN COLLEGE, IND.

Alta-Sask Dist Board	8 00

HESSTON COLLEGE, KANS.

Joe Voegtlein	25 00
Paul Voegtlein	50 00
Joe Burkholder	15 00
Duchess Cong Alta	130 35
West Zion Cong Alta	25 00
	245 35

JEWISH EVANGELISM

Pinto SS Md	8 87
A Sister Mich	10 00
Mr and Mrs Nelson C Sommer	10 00
Maple River Cong Mich	10 00
Milford AM Cong Nebr	34 20
	73 07

MEXICAN WORK, COLO.

Ft Wayne Miss Cong M D Offg Ind	15 75
Zion SS M D Offg Okla	20 00
A Bro and Sister Ia	68 80
	104 55

MEXICAN WORK, TEXAS

Goshen College SS Ind	10 17
Clarence Center Cong N Y	100 00
Clinton Brick Cong Ind	34 35
A Bro and Sister Ore	20 00
Lucile Birky	15 00
Roseland Cong Nebr	25 97
A Bro and Sister Pa	25 00
Roanoke YPBM Ill	22 00
U K Hostetler	50 00
Sugar Creek Cong Ia	40 64
Cove Cong Ida	10 00
	353 13

MISSIONARY PREPARATION

Mary Lauver	26 39
Clarence Center Cong N Y	40 93
A Brother Ind	100 00
	167 32

NORTHERN MINNESOTA

Goshen College SS Ind	9 63
Clinton Brick Cong Ind	34 56
Mr and Mrs Nelson C Sommer	10 00
	54 19

PARAGUAY INDIAN MISSION

Indian Cove Cong Ida	10 00
Goshen College SS Ind	2 21
	12 21

PEACE PROBLEMS COMMITTEE

Mt Pisgah Cong Mo	2 07
Oak Grove SS O	13 45
Holdeman Cong Ind	13 50
Bethel SS Ore	7 10
	36 12

PERSONAL

Mr and Mrs Sol Mayer	10 00
Ft Wayne Miss Cong M D Offg Ind	16 27
Elkhart SS Mrs Harold Alexander Cl Ind	8 25
Fort Wayne Cong Ind	42 23
Roanoke SS Pri Dept Birth Offg Ill	1 42
Roanoke SS Jr Savings Ill	39 83
	118 00

RURAL MISSION

Mt Zion Cong Mo	3 00
Salem Cong Alta	18 44
	21 44

TULETA BLDG., TEX.

Mrs Caroline Smucker	20 00
Crown Hill SS O	20 00
	40 00
Total for Other Funds	2,977 29

RELIEF FUNDS

EUROPEAN WAR SUFFERERS

Laura E Troyer	10 00
Denver Cong Colo	11 30
Pike Cong O	14 00
Mr and Mrs Leslie Byler	50 00
A Family of three Mich	75 00
A Bro and Sis Mich	28 65
Maple Gr N W Cong Pa	41 10
Pleas View Cong Okla	36 15
Christian Friends Hartville O	5 00
A Bro and Family Va	15 00
A Friend Ind	17 50
Gulfhaven SS Miss	45 50
Spring Valley Cong Kans	50 00
Clarence Center Cong N Y	40 00
Lakeview Cong N D	45 00
A Bro and Family Ind	100 00
A Bro and Sister Mich	5 00
D J Gingerich	20 00
Ben Slagell	20 00
Harold Oyer	10 00
Eli H Zook	10 00
Albert and Katie Nitzsche	50 00
Midway N Lima & Leetonia Congs O	26 26
Joseph Slagell	59 65
Laura Miller	10 00
Olive Cong Ind	10 00
SW Pa SS Conf Dist Miss Fund	12 00
Thurman Cong Colo	40 75
Mattawana Cong Pa	20 00
Dewey Gospel Mission Ill	20 00
Sandtown SS Mich Jr Earnings	25 50
C M Burkhart	2 00
Belleville Cong Pa	77 07
A Bro and Sis Ia	50 00
A Bro and Sis Ia	25 00
Morrison Cong Ill	2 20
Northern Dist of Va	52 00
Warwick Dist of Va	6 00
Doylestown Cong Pa	18 30
CPS Camp No. 45 SS Va	18 00
A Sister Pa	5 00
Creston Cong Mont	21 00
Wm Detweiler	50 00
Hesston College Cong Kans	15 00
Palmyra Cong Mo	15 00
Ft Wayne Miss Cong M D Offg Ind	26 32
A Sister in Ill	2 00
White Hall Cong Mo	9 80
Lockport SS O	150 00

A Sis of Berea Cong Okla	5 00
Marion Cong Pa	74 88
Pleas Val Cong Kans	11 00
Elkhart Cong Ind	5 10
Alpha Cong Minn	325 00
Roy Kenagy	100 00
Milford Cong Nebr	26 40
A Bro and Sis Pa	100 00
Roy Lichty	5 00
Mr and Mrs Wm H Kremer	50 00
A Bro and Sister Ore	60 00
Dr and Mrs Adam Kauffman	5 00
Allensville Cong Pa	143 33
S Union Cong O	95 80
A Bro and Sis Mich	12 00
West Fairview Cong Nebr	20 00
Hutchinson Miss Cong Kans	2 00
Chas Haarer	10 00
A Sister Ill	10 00
E Fairview SS Nebr	97 14
Centre Miss SS Jr Savings Pa	5 60
Stahl Cong Pa	10 00
Mr and Mrs Ed M Yoder	50 00
Bethel Cong O	48 30
Mr & Mrs Menno E Hershberger	10 00
Pea Ridge Cong Mo	15 00
Josephine Schrock	10 00
Ruth Yordy	20
Roanoke SS Pri Dept Ill	32 40
Bethel Springs SS Mo	18 66
A Brother Pa	75 00
Levi Bontrager	5 00
A Bro and Sister N Y	25 00
Mt Zion Cong Mo	5 25
Swamp SS Pa Jr Earnings	56 40
Miss B Risser	5 00
Middle Dist of Virginia	60 00
Northern Dist of Virginia	45 13
Southern Dist of Virginia	47 98
Yoder Cong Kans	10 00
Sycamore Grove Cong Mo	127 62
Spring Valley Cong Kans	33 73
Mt Pisgah Cong Mo	6 75
Plain Cong Pa	230 46
Providence Cong Pa	41 00
Paul R Clemens	20 00
A Bro Lansdale	20 00
Blooming Glen Cong Pa	135 87
Mt View Cong Mont	12 37
Fairview Cong N D	1 00
Red Top Cong Mont	47 03
Meadville Miss Pa	8 85
Quarterly Miss Mtg Lima, Mt Pleas, Central, Salem O	157 41
Orrville SS O	55 00
Maple Gr NW Cong Pa	72 00
Maple River Cong Mich	15 10
Mr and Mrs Nelson C Sommer	10 00
Clinton Frame Cong Ind	60 00
Holdeman Cong Ind	51 64
Zion Cong Mich	43 15
Salem Cong Ind	200 00
SW Pa SS Conf Dist Miss Fund	12 00
L Deer Creek Cong Ia	165 00
W Union Cong Ia	834 06
Alpha Cong Minn	17 38
Iowa City Cong Ia	12 37
Alpha Cong Minn	20 26
Indian Cove Cong Ida	15 60
Armistice Day Mtg Albany Ore	63 84
Filer Cong Ida	17 24
Bethel SS Ore	40 00
Indian Cove Cong Ida	102 60
Portland Cong Ore	59 41
	5,869 36

AMISH EUROPEAN WAR SUFFERERS

Simon L Yoder Ch Va	237 00
OO Amish Cong O	20 00
Mylo OO Amish Cong N Dak	10 00
A Friend Ill	5 00
Martinscreek OO Am Cong O	48 10
Am Ch So Plain City O	134 00
	454 10

GENERAL RELIEF

Riverside SS W Va Jr Earnings	13 25
Horton SS W Va	20 35
E Holbrook Cong Colo	25 45
	59 05

PARAGUAY RELIEF

Glenn W Shank	3 00
Indian Cove Cong Ida	10 00
	13 00
Total for Relief Funds	6,395 51

CIVILIAN SERVICE

Denver Cong Colo	21 00
O Gr & Pleas Hill Congs O	250 00
So Union Cong O	500 00
Allensville Cong Pa	363 00
Metamora Cong Ill	405 54
Bethel Cong Mich	166 38
Beaver Dam Cong Pa	46 00
Gulfhaven SS Miss	33 00
Salem Cong Nebr	10 00
Bethel Springs Cong Ark	12 85
Turkey Run Cong O	5 00
Zion Cong Okla	22 00
Clarence Center Cong N Y	5 00
E Holbrook Cong Colo	20 54
Ben Martin	10 00
Bethel SS O	2 60
Eli H Zook	10 00
Forks Cong Ind	19 00
Midway, N Lima, and Leetonia Cong O	545 72
Mrs Barbara Weaver	30 00
Elkhart Cong Ind	109 05
Esther Miller	10 00
Laura Miller	10 00
Olive Cong Ind	355 00
Scottdale Cong Pa	230 00
Maple Grove N W Cong Pa	46 82
Clarence Center Cong N Y	200 00
Franconia Dist Pa	1,527 12
Martinscreek Cong O	103 13
Mattawana Cong Pa	17 00
Alice Kauffman	5 00
Calvary Cong Calif	130 00
Milford Cong Nebr	49 01
No Goshen Cong Ind	58 00
Denver Miss Cong Colo	12 00
Pleasant View Cong Mich	21 00
Berlin Cong O	30 61
Miller Cong S Dak	40 00
Morrison Cong Ill	4 00
Middle Dist of Va	1,540 00
Northern Dist of Va	129 51
Warwick Dist of Va	520 00
Clinton Brick Cong Ind	45 00
Doylestown Cong Pa	15 00
CPS Camp 45 SS Va	31 00
Filer Cong Ida	93 00
W Fairview Cong Nebr	110 00
Lima Miss O	50 00
O Gr and Pleas Hill Congs O	336 70
Hesston College Cong Kans	9 30
Ft Wayne Miss Cong M D Offg Ind	37 26
West Liberty Cong Kans	27 52
Walnut Creek Cong O	578 00
White Hall Cong Mo	3 00
Shore Cong Ind and Locust Grove Cong Mich	530 79
Hopewell Cong Ore	123 63
Zion Cong Mich	10 25
Pleas View Cong O	51 09
Pleas Valley Cong Kans	167 26
Elkhart Cong Ind	8 80
Alpha Cong Minn	10 00
Fairview Cong N Dak	91 50
Cedar Grove Cong Pa	119 92
Kans City Miss Cong Kans	181 05
Mr and Mrs C W Leininger	3 00
Berea Cong Ind	52 10
Sonnenberg Cong O	318 74
Dr and Mrs Adam Kauffman	10 00
Holly Grove Cong Md	29 53
So Union Cong O	21 00
West Fairview Cong Nebr	10 00
Red River Valley Cong N Dak	4 00
Hutchinson Miss Cong Kans	56 19
Arthur Cong Ill	53 85
Mex Churches in Tex	10 00
Mattawana Cong Pa	38 31
Roseland Cong Nebr	31 50
Rockton Cong Pa	6 00
Bethel Cong O	3 30
Belleville Cong Pa	325 00
Pea Ridge Cong Mo	31 00
Mt Pleasant Cong O	25 75
Waldo Cong Ill	185 67
Science Ridge Cong Ill	2 20
Cullom Cong Ill	40 29
Freeport Cong Ill	185 00
Morton Cong Ill	302 00
Willow Springs Cong Ill	244 41
Sheridan Cong Ore	440 00
Crown Hill Cong O	339 36
West Liberty Cong Kans	186 00
Orrville Cong O	342 76
Zion Cong Okla	34 00
No Pomona Cong Calif	14 00
Wood River Cong Nebr	58 40
Mt Zion Cong Mo	67 45
E Holbrook Cong Colo	97 89
Springs Cong Pa	55 90
Weaver Cong Pa	24 25
Morrisons Cove Cong Pa	160 00
Altoona Miss Cong Pa	50 50
Pinto Cong Md	141 60
Fentress Dist of Va	350 00
Middle District of Va	174 90
Northern Dist of Va	191 87
Southern Dist of Va	600 00
Tenn Dist	17 00
N Lima, Midway and Leetonia Congs O	145 08
Yoder Cong Kans	283 30
Coalridge Cong Mont	18 00
White Hall SS Jr Savings Mo	40 58
Sycamore Grove Cong Mo	242 07
Yoder Cong Kans	85 68
Hesston Cong Kans	52 54
La Junta Cong Colo	139 28
Penna Cong Kans	93 10
Bethel Cong Mo	82 00
Hutchinson Miss Cong Kans	23 19
Mt View Cong Mont	35 00
Meadville Miss Pa	22 00
Oak Grove SS W L Ohio	569 35
East Bend Cong Ill	516 96
Maple River Cong Mich	25 00
Liberty Cong Ia	202 00
Holdeman Cong Ind	36 00
Yellow Creek Cong Ind	340 98
Leo Cong Ind	416 00
Pigeon Cong Mich	54 17
Olive Cong Ind	128 14
Clinton Frame SS Ind	346 43
Middlebury Cong Ind	90 78
White Cloud Cong Mich	121 33
L Deer Creek Cong Ia	317 89
Sugar Creek Cong Ia	134 81
Wellman Cong Ia	99 93
Manson Cong Ia	258 27
E Union Cong Ia	186 00
Wood River Cong Nebr	48 63
Salem Cong Nebr	74 77
Alpha Cong Minn	110 30
Manson Cong Ia	356 73
Iowa City Cong Ia	23 51
Albany Cong Ore	115 41
Indian Cove Cong Ida	27 00
Indian Cove Cong Ida	68 31
	21,520 19

AMISH CIVILIAN SERVICE

E Dist Am Ind	27 59
W Dist Am Ind	27 80
Holmes Wayne & Tuscarawas Co's Ohio	2,000 00
Burton Dist O	75 00
	2,130 39
Total for Civilian Service Funds	23,650 58

SUMMARY

India	7,073 61
South America	1,650 87
Africa	268 01
City Missions	761 96
Charitable Institutions	3,648 13
Annuity	1,500 00
General and Other Funds	4,512 15
Relief and CPS Funds	30,046 09
	49,460 82

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS WHICH ARE UNDER THE MENNONITE BOARD OF MISSIONS AND CHARITIES

CANTON, OHIO

O Gr and Pleas Hill Congs O	10 00
Trefoil Literary Fulton Co O	10 00
Oswin Gerber SS Cl Kidron SS O	12 00
North Lima Midway Cong O	2 00
Holmes County SS Mtg O	9 38
Canton Cong O	12 67
Canton SS O	5 23
Brother Elida	10 00
Special	2 00
Special	2 00
	118 75

CHICAGO MISS., ILL.

Elva Hostetler	2 00
Mary Burkhart	2 00
Bro Fretz	1 00
Ellis Unzicker	10 00
Ben S Gerig	20 00
Earl Nafziger	2 00
Fred Gertmann	25 00
Mrs Elmer Johnson	1 00
Ben S Gerig	20 00
Ethel Boyer	1 00
	84 00

CHICAGO MEX. MISS., ILL.

East Bend SS Fisher Ill	31 25
East Bend SS Officers Ill	20 00
Alice Eichelberger SS Cl Ia	5 00
Ill Dist Miss Board	12 00
Belleview Cong Ill	13 50
	81 75

DETROIT MISS., MICH.

Detroit Cong Mich	11 00
David Kauffman	15
W Liberty O	10 00
	21 15

FORT WAYNE MISS., IND.

Salem Cong Ind	5 00
Edwin L Weaver	5 00
Ordo J Yoder	2 00
Ira S Johns	1 00
	13 00

KANSAS CITY, KANS.

Amos Hinkle	1 00
Leda Grove	1 00
Roy Zook	1 25
A Friend	3 00
B A Zehr	25 00
Marie Kauffman	9 00
Marie Kauffman's SS Cl	4 78
Kansas City Miss Cong Kans	17 97
	65 00

LIMA MISS., OHIO

S Union Cong O	224 58
Bethel Cong O	32 35
	256 93

PEORIA MISS., ILL.

Peoria Cong Ill	25 00
Martha Zehr	10 00
A Peachy	1 00
A Friend	2 00
Mrs Glen Weaver SS Cl	6 00
W Nofsinger	5 00
M W Ingold	5 00
	54 00

MEXICAN BORDER WORK

Ira Yoder	10 00
Sycamore Grove SS Mo	13 95
	23 95

KANSAS CITY CHILDREN'S HOME, KANS.

Harry Hartzler	15 00
Herman Hershberger	75
Lower Deer Creek S C Ia	5 50
Pri SS Pigeon Mich	4 00
Dewey Gospel Miss	10 00
Bro and Sis in Ia	6 00
Lockport SS O	50 00
Special Support	451 64
Sister Illinois	2 00
V D Miller	1 00
Friend in K C	1 00
Bro and Sis Ben A Zehr	25 00
E N Swartzendruber	20 00
Farm Income	1 75
	593 64

ORPHANS' HOME, OHIO

Farm Income	141 16
Special Support	187 00
Pri Dept Pigeon Mich	2 00
Daniel Lehman	1 00
Children of Mt Pleasant SS	10 00
Salena Gascho	1 00
Lockport Sunday School	50 00
	392 16

HOME FOR AGED, ILL.

Special Support	804 20
Produce	199 87
Maintenance	130 71
Live Stock	9 60
	1,144 38

OHIO OLD PEOPLE'S HOME

Special Support	692 10
Produce	59 96
Reuben Hofstetter	5 00
SS Mtg Holmes Co O	9 38
Sisters SS Cl O	1 00
Orrville Womens Miss Circle	11 00
No Name	7 21
	785 65

LA JUNTA HOSPITAL, COLO.

Income from Patients	8,371 31
Endowment Income	296 38
Elsie Hooley	8 00
J N M Taylor	5 00
	8,680 69

SUMMARY

Canton Ohio	118 75
Chicago Ill	84 00
Chicago Mex Miss Ill	81 75
Detroit Mich	21 15
Fort Wayne Miss Ind	13 00
Kansas City Kans	65 00
Lima Miss Ohio	256 93
Peoria Ill	54 00
Mexican Border Work	23 95
Kansas City Children's Home Kans	593 64
Orphans' Home Ohio	392 16
Home for Aged Ill	1,144 38
Old People's Home Ohio	785 65
La Junta Hospital Colo	8,680 69
Total for Miss and Institutions	12,313 05

Respectfully submitted
and
Gratefully acknowledged

E. C. Bender
P. O. Box 574
Elkhart, Indiana.

GLEANINGS

(Continued from page 893)

and to call for their prayers and their help in bringing this needy people the gospel of Christ. I am sure that those who read these lines will take this burden upon their hearts and from now on will remember this country before God. Let us pray that the present religious liberty may be maintained, that Portugal may succeed in remaining neutral, and thus be free for gospel work. Pray that the present witness of the European Christian Mission and other agencies may bear fruit in the salvation of many souls. If we pray for this, God will work for us and send the gospel light into that country where there exists such great spiritual darkness.

—Europe's Millions.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JANUARY 14, 1943 (Herald of Truth Established 1864) No. 42

EDITORIAL

"Love thy neighbour as thyself."

This is the foundation upon which the Golden Rule rests.

With this feeling fully established in every human heart, we would hear no more of "wars and rumours of wars," of gamblers, of sharp business tactics, or of anything else where one man tries to flourish at other people's expense.

Winter is here. Some people like it, while others would prefer some other season. Here is a thought that may help us to appreciate the changeable seasons: God, not man, sends us the weather. To grumble because of the weather we are having is to find fault with the Lord rather than to thank Him for His goodness and wisdom in favoring us with the kind of weather that He in His infinite wisdom knows is best for humanity.

"If ye know these things, happy are ye if ye do them." The negative form of saying the same thing is this: "To him that knoweth to do good, and doeth it not, to him it is sin. . . . The soul that sinneth it shall die." To do as well as we know how is part of the Christian education that helps us grow in grace and prepares us for experiences and attainments that in former times were not within range of our knowledge. Two things belong to the God-honoring life: (1) Live up to all the light that you have. (2) Get all the higher light that you can.

Illinois Conference Report.—This report appears elsewhere in this issue. It should have appeared in print several months ago, as the time when such reports are most eagerly and profitably read is soon after such meetings adjourn. The greater part of the delay is due to the fact that there happened to be a scarcity of linotype operators at the time that there were on hand for publication a number of the must-go-quick type which delayed the publication of a number of other jobs which should also have been attended to promptly. We are glad that the full report in pamphlet form is now in the hands of interested readers in the Illinois Conference district. Long may the work in that field live and prosper.

There is very little difference between the popular church standards and popular world standards. It was not so very long after the Roman Catholic Church became popularized through the influence of wealth, increasing membership, and political power till it became the Church of State in pagan Rome. It was not so very long after the European Reformation in the sixteenth and seventeenth centuries that the leading Protestant churches (increasing in membership, wealth, and political power) were popularized to the extent that they were little better than reformed Catholics.

In our brief lifetime we have seen once plain churches popularized through growth in membership and wealth and political prestige to the extent that they lost their former standards of whole-Gospel faith and life and are now numbered among the popular churches.

This drift toward popular churchism is synonymous with the drift worldward. Let us never lose sight of this fact. Let us rather look to Jesus the Head of the Church and hear Him say, "Fear not, little flock, for it is your Father's good pleasure to give you the KINGDOM."

WAGES

He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.—John 4:36.

The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—Rom. 6:23.

. . . have forsaken the right way, and are gone astray, following the way of Balaam . . . who loved the wages of unrighteousness; but was rebuked for his iniquity.—II Pet. 2: 15, 16.

TEN REASONS WHY—

II. We Should Keep the Lord's Day Holy

1. It is the day when the Lord arose from the tomb. From that day on the disciples of Christ observed this (instead of the Jewish Sabbath) as the day of rest and worship, and on a number of occasions Christ sanctified the observance with His presence.

2. The Scriptures require the people of God to keep the day holy. In the creation it is said that "God blessed the seventh day, and sanctified it, because in it he had rested from all his work" (Gen. 2:3). Before the Law of Moses was given, we have evidence (Ex. 16:22-32) that the Sabbath day was kept holy in that all labor and business was suspended on that day. Under the Mosaic Law the command was, "Remember the sabbath day, to keep it holy" (Ex. 2:8-11). Under the Gospel we are reminded that "The Son of man is Lord also of the sabbath" (Mark 2:28). The Scriptural principle of setting aside one day out of seven to be devoted to purposes of rest and worship applies to all dispensations (the Gospel dispensation included) since the creation.

3. Such a day is essential in the promotion of Christian fellowship, spiritual enlightenment and growth, and the development of the worshipful spirit.

4. It provides systematic and wholesome rest for the body and exercise for the soul.

5. It serves as an opportunity for the regular gathering together of the people of God, for the preaching of the Gospel, and for the training of our

young people through the instrumentality of the Sunday school, the young people's meeting, etc.

6. Dismissing the secular affairs of life, it affords an opportunity for Scriptural meditation, for personal work among saved and unsaved, for reading the Bible and other religious literature, and in other ways promoting the cause of Christ and the Church.

7. It promotes the serious side of life, and the exercise in matters spiritual prepares one to meet the duties, trials, and opportunities of life during the coming week in a Heaven-approved way.

8. Since the idea of sanctifying this day was conceived in the mind of the Infinite, out of respect for and reverence of God we should conform to His will and keep the day holy.

9. No one can afford to neglect or to desecrate this day, as such desecration injures one spiritually and, as a rule, temporally as well. History proves that wherever and whenever the Lord's day was ignored, irreverence and crime were thereby fostered and heathenism flourished.

10. As Christ, the Lord of the Sabbath, rose on the first day of the week, and as His disciples from that time forward kept this day as the Sabbath; and since the Jewish Sabbath, along with the rest of the ceremonial Law (Col. 2:14) was nailed to the cross, it follows that in our dispensation the Lord's day (the first day of the week) and not the Jewish Sabbath (the seventh day of the week) should be observed as the day to be kept holy.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

THE ATIONS

Praise the Lord for full Salvation,
Free for all in every nation!
We're no longer on probation;
But have God's own approbation.
In His Word is consolation
For these days of desolation—
Riches without provocation
To be had on application.
With our God is no inflation;
Let us give Him adoration.
While yet in humiliation.
Let us make full consecration!
Latest schedule information:
"Train on time at Central Station."
From our keenest observation
We can make this affirmation:
"Soon will come the invitation
To His glorious coronation."
Without human aviation
We will reach the "Terminal Station,"
For eternal love relation
In our heavenly habitation.
All this by "Foreordination"—
Everlasting in duration.
Speed the Gospel Annunciation!
Warn against procrastination!
Soon will come the consummation!
Already in Divine relation,
Enjoying His own commendation,
Is our blessed situation. —P. E. Penner.

—o—

MY RELATION TO MY CHURCH

(Continued from last issue)

Support of the Church

"Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver" (II Cor. 9:7). As a people, in the past we have been too much interested in our own economic well-being and not enough interested in the promotion of the Gospel. Much new work can not be started, for this reason. Today much relief work is being done, and many thousands of others are going hungry. Also upon us is the great task of carrying on our civilian public service camps. As Mennonites we need to learn more than ever the grace of giving in support of our Church.

We need also to support our services. "Not forsaking the assembling of ourselves together as the manner of some is" (Heb. 10:25). Sometimes it is easy for us to say, when we have not been assigned to some particular task, "Well, I will not go to service today. I will not be missed much anyway." But suppose you were the Sunday school teacher or superintendent. Would you appreciate having only half or two thirds of your members present? Very likely the other person has just as much right to stay home as you have. Then if we would all stay at home or go somewhere else, how long would we have a church? Sometimes there are outstanding men at some other church in town, and we absent ourselves from our own service to attend the other. I don't want to say that we should never attend other services, but we should carefully consider the matter before doing so. Perhaps we might hear a better sermon somewhere else, but in attending somewhere else we become a non-supporter of our own Church.

I don't want to be misunderstood. I believe it is well to attend other services when we do not absent ourselves from our own, such as during the week.

Church Loyalty

Do I support the leaders of the Church? I think the importance of supporting our leaders cannot be overemphasized. It is true that our church ministers and leaders are human, and can be at error as well as anyone else. Yet God has chosen them to lead the flock, and to them we owe our fullest support. I am personally acquainted with a certain individual who is continually finding fault and criticizing two outstanding leaders in the conference of which he is a member. Perhaps the minister might have been partly at error on a few things, but he never helped the situation in the least bit. I know another church in which there was a point of disagreement between the two ministers. Half the church favored the one minister; the other half favored the other. As a result the congregation was divided and the one group drew apart and started another church. If you attended that congregation today not more than one third of the benches would be filled, whereas before it was necessary to put chairs in the aisles to accommodate the crowd. If all the time was spent in praying for our leaders, that is spent in criticizing, how much better the church would prosper and grow. Very closely related to support comes respect for church authority. In studying the Word of God I believe more and more in the authority of the Church. Jesus, in conversation with Peter (Matt. 16: 18, 19) said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." In explanation of this passage, Bro. Milo Kauffman illustrates it in this manner. He said that the Mennonite Board of Eduction has chosen him as President of Hesston College. As such they gave him authority to make decisions concerning the school. Perhaps his decision in every case would not be the same as that of the Board of Education. Yet what he says goes as final. It is true that the Bible is our authority on Christian living. If our minister should teach anything contrary to God's Word, we should by all means follow the Scripture. Yet in many places the Bible teaches only the principle, and the application of the principle is left up to the decision of the Church. In such cases we definitely go against God's order in refusing to abide by those things which the Church teaches.

I know a certain man who told his bishop upon question of his conduct, that it was none of his business what he did. I fear such an attitude is far from respect for church authority which God has ordained. It is true that it is hard many times for ministers to bring correction. Paul in his epistle to Timothy

says, "Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (I Tim. 4:2). Our ministers are not set as a terror for us, but as those who must give an account before God. Let us be careful to support and respect the God-given authority of our church leaders.

Another important thing which is necessary in order that a church might function properly is co-operation among all members. Sometimes we find those who insist on having their own way. They have not learned the art of working together. I have known those, who, when the thing was not done as they desired, would refuse to work. As the children of Israel were journeying from Egypt to the promised land, they came in battle with the Amalekites. As Moses lifted up his hands the Israelites prevailed in battle. Soon Moses' hands became heavy. Then Aaron on one side and Hur on the other stood and helped support the hands of Moses. As a church we have continuously to fight. Do we all work together that the victory might be ours?

Work with the talent or talents God has given you. The Church is likened unto a human body. Christ is the Head of the Church, and director of all activities, just as the physical head is the director of the activities of the physical body. As the Church of Christ we are the body. As the body has many members that serve in their individual capacity, the church likewise has members assigned to particular tasks. The ear cannot say to the eye, because I am not the eye, I am not of the body, neither can anyone in the body of Christ. God has given distinct and separate gifts to individual members. He has ordained apostles, pastors, evangelists, prophets, teachers, and workers of miracles. One cannot take the place of the other, just as the foot cannot take the place of the arm. Therefore whatever talent God has given us, He expects us to exercise ourselves therewith. If someone does not have the gift of being Sunday school superintendent, perhaps he can very well serve as treasurer. If someone cannot serve as Sunday school teacher, or discuss a topic in Y.P.M., perhaps he can very ably serve as an usher. That is no reflection on the treasurer or ushers. God has given us different tasks that there might be a harmonious working together of the whole. Let each of us faithfully and diligently perform and exercise ourselves in the place God has given us to serve.

—o—

Anyone who stops learning is old, whether this happens at twenty or eighty. Anyone who keeps on learning not only remains young, but becomes constantly more valuable regardless of physical capacity.—Harvey Ullman.

THE DIGNITY OF THE CHILDREN OF THE KINGDOM

(Matthew 5:13-16)

I. "Salt of the Earth"

The children of the Kingdom are the salt of the earth. They have salt in themselves. The salt is the grace of God. Salt preserves from corruption. The grace of God preserves His saints. They preserve the earth in which they live. They check the progress of corruption. Their purifying influence spreads more or less through the mass, which would otherwise fester and decay. Their prayers avert the sore judgments of God; ten righteous men might have saved the wicked Sodom. They must take heed not to lose the heavenly salt themselves; without it their usefulness is gone. The profession of religion without the power of the Spirit is dead and worthless. If that is lost, nothing else can supply its place. Forms, words, outward show, cannot fill the place of the Spirit.

II. "Light of the World"

"Ye are the light of the world." (1) The Lord Christ is the Light of the world. They who abide in Him, the true Light, are themselves light. His light, burning within them, shines forth in their looks, their words, their actions, and illuminates the world around. Each true Christian is a center of light, as he walks in the Light and reflects its brightness. (2) The possession of that light makes them conspicuous, like a city set on a hill; they cannot be hid. They are seen and known of all men. Their conduct is watched, narrowly scrutinized; their character in some sense is public property. Therefore (3) they must not hide the light. They must let their light shine before men, —not making a display of their religion, their alms, and their prayers, not priding themselves, not vaunting the presence of the heavenly light, but allowing it to shine, as shine it will, if not hidden.

"Far as a little candle sheds its beams, so shines a good deed in a naughty world." The candle of the Lord shines in a Christian's life; it sheds its soft and holy radiance all around. Men see its beauty and brightness. It draws others into the circle of its light and warmth.

But (4) they must be careful not to seek their own glory. They may, they must sometimes, let men see their good works, but it must not be for the sake of human praise. The Christian's desire is to draw others, by the brightness of his example, to the true Light which gives him light. He desires that other men should glorify, not himself but his Father which is in heaven. He is strong who seeks only the glory of the Lord. His light will shine before men, not with the fitful gleams that are of the

(Continued on page 902)

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Matt. 18:17 and Acts 7:38. These verses speak of the Church before Pentecost. Some people tell us that the Church began at Pentecost.

E. L.

The first of these references tells of the people of God under the Gospel dispensation while the second refers to God's people while traveling through the wilderness, under the dispensation of law. As for definitions, we get into trouble when we put an arbitrary construction upon the meaning of words and then try to make the Scriptures conform thereto. We do not feel competent to take issue with either Christ or Stephen when they referred to the people of God in both dispensations as "the church." The history of the origin of the Christian Church, as set forth in Scripture, is this: It began with the beginning of Christ's ministry—His preaching and His gathering together of disciples. It received its commission (Matt. 28:18-20; Mark 16:15; Acts 1:8) just before His ascension to glory, and was endued with power from on high to "make disciples of all nations" on the day of Pentecost.

—o—

Since Jesus and the apostles wore the Jewish garb, and since conformity to the world is forbidden in Scripture (Matt. 6:24; Rom. 12:1, 2; II Cor. 6:14-18; Jas. 1:27; 4:4; I Jno. 2:15, 16), can we retain New Testament teaching on this subject without form?

W. H. S.

Absolutely not. The man or the woman who professes reverence for God and at the same time habitually uses profane language; who professes to be filled with the Spirit and at the same time manifests the spirit of worldliness in daily life; who professes to believe the teaching of Scripture in favor of modesty, simplicity, and conformity to the world in attire and at the same time keeps the body clothed (in our day, partly clothed) in the fashions of the world; who professes to have the heart filled with the joy of the Lord and at the same time indulges in the vain and sinful pleasures of the world; who works harder to win a dollar for the pocketbook than to win a soul for Christ, and who otherwise ignores or rejects the standards of the Gospel and conforms to the standards of "the present evil world," is not living true to his or her professions. When you have what James calls "pure religion" in the heart, the outside will show it. The Spirit within gives form to the outer life.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

City Missions

LOS ANGELES, CALIF.

(3515 S. Normandie—Colored)

Sixty-six were present at our Christmas program on Sunday morning; also a number of adults who did not come for Sunday school. Even that number does not include several of our faithful regular attendants who perhaps were frightened at the thought of getting up and facing an audience to recite their Christmas recitations.

On Sunday we had at least one new scholar who came to us through the club work on Thursday. We feel that although the number this year is not as large as last, our workshop and handcraft have been worth every effort, for we have won a number of faithful Sunday-school children who did not come to Sunday school before they came to club.

Aside from the club work and Sunday school there is cottage prayer meeting on Wednesday evening and Junior meeting on Sunday evening from 6:30 to 7:30 followed by preaching service. Good interest is manifested in all of these meetings.

The much-needed additional room to the building has been completed and the whole outside has been remodeled. Work is now being done on the inside at present. Although the group is small on Sunday evenings, the offerings taken at that time are used for this work. Donations have come in from others who are interested in the Lord's work. We appreciate this. It is a work of faith, and we know it is the Lord's work for He has blessed it so abundantly. We are grateful for two of our Sunday-school girls who will be received into church membership in the very near future. They seem to realize the importance of this step and are eager to be baptized.

One thing which we feel is slowly being accomplished is a sense of reverence which seemed to be so utterly lacking at first among the children. As one father said, his children were not "church broken" and yet they just didn't seem to get the idea of quietness. It is quite different to those of us who have been taken to Sunday school and church since before we can remember.

I wish that you might be with us some Sunday morning. A look into those bright, eager, hungry faces just naturally instills one with a keen sense of responsibility, for how can they know except some one teach them?

Naomi C. Blough.

HUTCHINSON, KANSAS

(215 So. Pershing)

Dear Herald Readers:—Since our last letter the following brethren have brought us messages: Bros. O. O. Hershberger of Hesston, Andrew Bontrager of Yoder, and M. M. Troyer of Conway. Two Sundays in December we didn't have any preaching because we were snow-bound and a minister couldn't get here.

Nov. 22, Bro. J. G. Hartzler was with us. We had counsel meeting. The following Sunday morning we had communion services and feet washing. In the afternoon we had communion services in four different homes where there are elderly people who couldn't attend church services. These brothers and sisters always look forward to this with joy.

The Lord willing, the children will give their Christmas program next Sunday morning. We were going to have it last Sunday, but it was postponed because of the snowstorm and not nearly all could come.

We gave the children treats again this Christmas season. We wish to thank those who sent money to make this possible. We fixed boxes for thirty old people. I wish you could have seen the joy on the faces of these people when we gave them these boxes. They were very happy that they were remembered by some one.

We wish to thank the Crystal Springs and Greensburg congregations for the provisions they supplied the Mission home. May the Lord richly bless each one who has helped in supplying the need here.

Jan. 2, 1943. Elsie L. Selzer.

IOWA CITY, IOWA

(Mennonite Gospel Mission)

Greeting in Jesus' Name:—"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." Oh! what a Saviour; how marvelous, how wonderful is my Saviour to me. Jesus—Emmanuel; God with us; born flesh and blood that He might die for us, solving the sin problem for the world. Oh, that men may behold the goodness and the love of God in Christ Jesus! You, God's dear children, have been the instrument in His hands used to make this Christmas season one of the most blessed and joyous possible by your gifts of love to us as His children and to the many needy families who join us in this expression of thanks.

The following have so kindly remembered His work with gifts of money that many might receive gifts of clothing, food, coal, Bibles, good books, toys, etc.: Broken Bow congregation, Nebraska; L. J. Powell; Marie Kaufman; B. F. Buckwalter; Minnie Raber; Milford, Nebr., A. M. congregation; Mr. and Mrs. Jacob W. Zehr; Eliza Hochstetler; Lizzie Hochstetler; Edgar and Velma Swartzendruber; A Sister, Kansas; Isaac G. Kennel; Dorothy Bachman's S. S. class; Mr. and Mrs. Ed Garber; Mr. and Mrs. John Garber; Manson congregation (by Mrs. Joel Egli); Helen M. Sutter; Wood River, Nebr. (by John Schweitzer); Mrs. Edwin Swartzendruber and class, Manson. Bibles and Bible storybooks were purchased, and clothing and food given. We thank you one and all again and may God bless you is the prayer of each one of us.

We as workers were so kindly remembered by our own little flock in Iowa City, also those of the Mennonite girls working at Iowa City from other parts of the Church of our great country. We wish to say a hearty thank you to one and all. There are others whom we wish to thank for your gifts of love, but as we can not take you by the hand and say thank you we take this way and say thank you and may God bless you.

The following (East Union, West Union, Lower Deer Creek, Manson, South English, Conservative Brethren, Old Order Brethren) made up Christmas baskets to be delivered for Christmas dinners to the many families of our Sunday school in Iowa City. Thirty-seven baskets were delivered and many were the expressions of thanks and joy and appreciation. One father said, "That basket made it possible that all of my children could have overshoes this winter."

The Mennonite Church of Fulton County, Ohio, sent to us again this Christmas season a large box of clothing (new and used) and many were again outfitted and their needs supplied. East Union and Alpha congregations sent toys made by loving hands, thus making many little ones of the beginner and primary classes of the Sunday school happy.

As we remember the Gift from Heaven, God's love gift that first Christmas eve, and the love attitude as expressed by many of God's children for His people and work at Iowa City again this Christmas, is it not a good reason to say, "The Lord be magnified"? This has been one of the best Christmas seasons in the years we have spent at Iowa City.

In the evening of Dec. 20, to a full house of parents, the children of the beginners' and primary departments gave a splendid program of recitations, songs, and drills, after which each one was treated to a box of candy.

Health in general has been good among us, with the exception of Bro. Chris Birkey and Grandma Reynolds. Please pray for these. Sister Mary Hochstetler, who has been engaged as a worker in Iowa City for the past several years, was privileged to enjoy the Christmas week with her parents at Kalona, Iowa. She has now returned to take up the duties the new year brings.

As we look ahead into the new year, how thankful we are to have the presence and guiding Spirit of our God, the Father of our Lord Jesus Christ, with us. A blessed and prosperous New Year greeting is our sincere wish to one and all. May we say once again in this way thank you, and may God bless you. We solicit your continued interest and prayers for the Lord's work in Iowa City. Yours till Jesus comes.

The workers, by Norman Hobbs.

Jan. 3, 1943.

LANCASTER, PENNA.

(Colored Mission, 460 Rockland St.)

As we begin a new year, we keenly feel the need of the Lord's guiding hand and His strength for this work. We sometimes feel altogether insufficient and unable to cope with

the problems, but we claim His promises and set out in the new year knowing that His grace is sufficient and that His strength is made perfect even in our weakness. We know, too, that we can do all things through Christ which strengtheneth us.

We are thankful that we could give to the poorest and most faithful again at Christmas. May the Lord bless the ones who helped as well as the ones that received, remembering the words of our Lord, "It is more blessed to give than to receive." During the Christmas season we had several inspiring Christmas messages. Bro. Robert Stetter brought us the Christmas message in the Friday evening meeting.

Bro. and Sister J. H. Martin of the Carolyn Street Mission were with us on Friday evening, Jan. 1. Sister Martin gave a lesson to the children and Bro. Martin had a New Year's message. Our Friday evening meetings are attended very well at times but sometimes many of the workers cannot be present. However, we always feel that we receive much benefit from the children's meeting and prayer service. The children seem to enjoy them too. They do well in their part of the meeting. Many of our older people gave a ringing testimony for the Lord in the testimony meeting.

The Sunday-school attendance has dropped off some, but we praise the Lord for the faithful ones. There has been quite a bit of sickness among our number recently, which accounts for the lower attendance at least in part.

We are glad that Sister Lehman is better again, and can be in the services. There are several who confessed Christ during the fall revivals who are continuing faithful. We were informed this morning that a husband and wife, who had gone back into the world have again expressed a desire to come back into the fold. Their son wants to come too. Pray that they may go all the way with Him and find fellowship again.

Pray for this great work among the colored people.

Jan. 3, 1943. Elisabeth M. Landis.

READING, PENNA.

(Mennonite Girls' Home)

Dear Christian Friends:—"I will mention the loving kindnesses of the Lord" (Isa. 63:7). Isn't it comforting to know that God looks into our hearts and understands that we are grateful to Him and to His children for their kindness to us? We can't mention all of our blessings. You who have given gifts and sent cards with beautiful sentiment, may rest assured that we appreciate your thought of us. Some of you have supported us with your prayers, and God has heard. For these we thank Him, and you. Our family and a few other friends gave us another shower of canned goods. These seventy-odd cans of food are helping us a great deal.

I need not tell you that there have been problems to meet. We cannot operate a Girls' Home and an Employment Service at any time without running up against problems. Since we depend upon other communities and states for the most of our workers the present transportation problem has entered into the consideration. Because of unstable civic conditions fewer workers care to come this far east. We are thankful that our thirty girls have pulled together nicely and so we were able to carry on. We expect two new girls to join us shortly. Ivie Wingard returned this week from her home near Johnstown. Ruth Yoder left us Saturday to enroll as a special term student in our Lancaster Bible School.

Our recent girls' meetings were made interesting by out-of-town speakers. Bro. Daniel Kauffman, Sister Lydia Lehman, Sister Irene Weaver and Bro. J. N. Byler and his wife have all helped out in these meetings.

We are happy that mint tea is not rationed. The friends who are keeping us supplied should come to visit us some Sunday evening and see how we enjoy it. Two girls still insist that store tea is superior. The rest of us hope that their tastes will become better educated in time. When Bro. Abram G. Landes and his wife of Souderton, Bro. Leidy D. Hunsicker and his wife of Blooming Glen, and Bro. Henry G. Bechtel and his wife of Spring City were here for lunch Thanksgiving evening, we found that even their tastes differed with reference to hot drinks. Such differences provide food for happy conversation.

Through the kindness of friends we are able to buy new maple furniture for our living-room. Likely within the coming week it will look quite different. This is the month to apply for the new employment license. We praise God that He is providing the money. Some of our friends are relaying calls to us for household workers. We hope they won't feel badly if we can't supply all the calls. There aren't nearly enough girls and women to meet the demand. If you hear of Christian workers who would like to find employment in a city where there are plenty of opportunities to be busy both in a natural and spiritual way, please refer them to us.

May God give you a happy, prosperous New Year, and may He reward you for your interest in our Girls' Home.

Sincerely,

Jan. 6, 1943. Margaret Horst.

South America

SOUTH AMERICAN NEWS LETTERS

(December 11, 1942)

Dear Herald Readers, Greetings of Love in Jesus' Name:—It is a little past my turn for the weekly news letter, but better late than never. The missionaries have all been well with the exception of Bro. Lauver and he is better now. He is back at Salto at the regular tasks. May you continue to pray for his complete recovery.

In his long absence the Lord has continued to add His blessing to the work. There have been seventeen new converts since he left, and with whom he must become acquainted, now that he is home. We had some young people among the first converts when we came to Salto. Since they knew they must not attend dances or other worldly amusements, I thought it would be wise to start a social meeting for them. The first part was a spiritual talk to them in the hall, then we all went out to the yard, which is all a smooth tile floor, where we sang hymns, had scripture contests, etc.

A young man named Vicente began coming and later came to the church services too and brought his mother, his sisters and brother, and also another young man. They were all among the converts since Bro. Lauver has been absent. Pray that all may be faithful, and also do as Vicente did, bring others to the Lord Jesus Christ.

We were very glad to have the African missionaries visit us, the Smokers and Sister Hershberger. The members especially enjoyed their messages which we translated into Spanish. Since they are back in Buenos Aires making preparation to go to Africa, we have learned that some of their trunks which were sent on another ship ahead of them have been sunk. This is too bad, but we are all praying and feel confident that the Lord will take care of them on their journey to Africa.

Lois and Bro. and Sister Shank arrived safely. Praise the Lord for this. Lois plans to enter training in the British hospital in March. We spoke with the head nurse, and she is very glad to have her come and thinks there will be an opening then. We are very glad to have her home with us these few months to help in the mission work in our large district. She came second class and a number of missionaries of other churches were with her. The journey was a very pleasant one, and the entire company were anxious to witness to others on the ship. One family with whom she became well acquainted, was on the way to Africa. They must wait in Buenos Aires a little while and perhaps will go on the same ship as our Mennonite missionaries. This couple with their two children, who are almost grown up, are very lovely people and we will be glad to have them visit us in Salto. If they can finish their shipping arrangements they plan to come for a few days.

Bro. Swartzentruber, Bro. Holderman, and Bro. Lauver just came home from a trip north to investigate the possibilities of mission work. This was a very interesting trip, but I shall say no more about it now as I know they will write articles about their experiences.

We solicit an interest in your prayers for the work in the Argentine, and especially for the Salto district, where there are so many souls without Christ and they are made to believe that the Gospel of the Lord Jesus is false and it is a great sin to attend our services, but the Lord's power is great and we know you will remember the work daily.

Yours in Him,
Florence B. Lauver.

M. Ugarte Salto, F.C.C.B.A.

(December 17, 1942)

Dear Herald Readers:—We are glad to report a blessed year in the Lord's work here. There were trials and disappointments. There were difficulties to overcome and hard battles to fight, but He was faithful. Glory be to His name.

We are glad to tell you that Bro. and Sister Shank have arrived at Pehuajo. From here they make their visits to the other towns. We

(Continued on page 907)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

CHILDREN, AN HERITAGE OF THE LORD

By Carrie Ebersole

(Essay read before a young people's meeting in Emma Mennonite Church near Topeka, Indiana.)

In the beginning, when God instituted the first home, He planned that there should be children in the home. "And God blessed them, and God said unto them, Be fruitful, and multiply" (Gen. 1:28). After the flood, God blessed Noah and his sons, and commanded them to be fruitful and multiply.

To be childless was looked upon as a reproach. As examples of this we have Sarah, Rachel, and Hannah. All felt it was a reproach to them not to have children. Rachel said after Joseph was born, "God hath taken away my reproach." Elisabeth, the mother of John the Baptist, said: "Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men" (Luke 1:25). Many people today do not regard children as a blessing from God to the home.

We need children in the home to make it truly happy. In every true woman's heart there is a longing to have children of her own. "Lo, children are an heritage of the Lord" (Psa. 127:3).

Some may think they have more than their share of children. I believe that God wants every child that comes into this world to be here. And if God has entrusted those precious jewels into our keeping, we should rejoice that He counts us worthy of such a trust.

Sometimes there are many weary and trying things to face, especially to the mother upon whom the biggest burden rests. However, it is a very noble work. Day in and day out she watches and cares for the children. Usually the father can be with the children only a small part of the day. You have often heard the saying, "The hand that rocks the cradle is the hand that rules the world." Mothers are molding the lives of their children daily.

Children are a blessing from God. Jesus blessed the children when He was here on earth. "And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. . . . And he took them up in his arms, put his hands upon them, and blessed them."

We notice that the mothers brought them to Jesus. Luke says that they brought unto Him also infants. Do we bring our children to Him for blessings now? We can; and it is a great privilege we have to consecrate them to the Lord. If there were more mothers like Hannah, who would make their children an object of prayer and consecration, even before birth, there would be more Samuels to minister before the Lord all the days of their lives. Even though they might not be Samuels or great among men, it would not be in vain.

The disciples rebuked the mothers for troubling Jesus. Then He responded with those much-loved words: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. And he took them up in his arms, put his hands upon them, and blessed them." If Jesus took time for the children, then we as parents should by all means take time to teach and help them and explain things to them.

One mother said that the first place she always took her babies was to church.

A minister once said to someone who had just become a father, "A charge to keep you have." Those words do apply very well to those who have been entrusted with children to care for. That song was based on, "Keep that which is committed to thy trust." These children are committed to our trust. They have "a never-dying soul to save," and we have our part to do in teaching them and laying a foundation for their future.

Do we glorify God before our children? They can sense and feel our attitude and relation to God, and that attitude will have an influence on them.

The responsibility of parenthood brings with it the urgent need of parents living godly, pious lives as an example to their children; and by precept also showing the right way to live.

In Deut. 9:6-9 we find specific instructions concerning the teaching of the Word to the children in the home. The parents were to teach the children systematically and constantly in the house while all were seated, as they were walking together by the way, in the morning and in the evening. The Word of God was to be the theme of the conversation and was to pervade the atmosphere of the home. That is God's way of perpetuating the true religion, and it is the responsibility of the parents to teach the children. They are to "bring them up in the nurture and admonition of the Lord." This responsibility cannot be shifted to the Sunday school and other teaching agencies. The home instruction is to come first; the other is supplementary.

"Train up a child in the way he should go; and when he is old, he will not depart from it."

One writer says that there are wrong ways in dealing with childhood that are expressly forbidden. Children are not to be provoked to wrath. In fact, little can be accomplished with any whom we would lead to the right paths of life by the method of provocation, unreasonable and insulting words, harsh and unkind corrections, cruel and severe punishments, etc. They are productive of hateful dispositions and rebellion in children, and ruin the confidence of children in their elders. Many parents may provoke their children to wrath by unreasonable demands and nagging, and in other ways provoking them. Then they wonder why their children are not obedient.

May we so teach our children that it may be said to them as to Timothy, "But continue thou in the things which thou hast learned . . . that from a child thou hast known the holy scriptures."

The following story is told of a certain child:

One day a litle lad wandered away to seek the place where heaven and earth met. He could see it quite plainly from his mother's cottage on the hill, and if he only walked far enough he knew he would come to it. But the way was very long, and always as he walked, the beautiful place seemed to get farther and farther away until when he came down to the low, wooded valley he could not see it at all. He was obliged to stop and ask a good woman at her cottage where the place could be found, for he was so tired he could go no farther. She made him sit down and gave him some bread and warm milk, and then she led him out, up the hill, and pointed to a little cottage in the distance. "You'll find it there, sonny," she said, "only look sharp; it will soon be dark." The boy kept the place where heaven and earth met well in view, and by and by he found himself mounting the hill that led to home. "Why," said he, as his mother's cottage came in sight, and Mother stood at the door waving him greeting, "Why, after all, it is my own mother"s cottage."

I am glad that we may have Christian homes where heaven and earth meet.

Topeka, Ind.

—o—

DOCTRINE (Continued from page 899)

earth, but with the calm, steady, holy light which comes from heaven. Men will feel its warmth; they will recognize its truth, its reality. It shines with no uncertain, wavering glimmer. It will lead them to the Lord.

Unreality betrays itself by look, word, and tone. Real holiness makes itself felt; it is a power in the world. And herein is its depth, its strength: it seeks only the glory of the Lord, and that with steadfast, unwavering perseverance.—The Pulpit Commentary.

Sunday School Lesson

Theme for the Quarter: Studies in the Gospel of John

IV. JESUS THE GREAT PHYSICIAN

Lesson for Jan. 24, 1943.—John 5: 2-17.

Golden Text.—Wilt thou be made whole?—John 5:6.

Introductory. — Christ, while on earth, was the greatest miracle-worker known to man. It is in this light that He is held forth in the lesson before us. Had the fault-finding Jews been as loyal to God the Father as they professed to be, and given to Christ the Son and Saviour the recognition that He deserved, the healing of this impotent man would have had an entirely different effect from that which it seems to have had. Human nature in its worst form is here illustrated on the part of the enemies of our Lord.

The Impotent Man Healed (1-9).—By the pool of Bethesda there lay an impotent man who had been a sufferer for thirty-eight years, desiring to be healed. When Jesus saw him there His heart was moved with compassion, and He asked the impotent man, "Wilt thou be made whole?" The suffering man, feeling his helplessness, replied, "I have no man, when the water is troubled, to put me into the pool." The poor man saw only the human side of life, and did not know that it was The Great Physician who was standing by his side. But Christ was equal to the occasion. He had a better way to restore this man to health than that of touching the troubled waters. He said, "Rise, take up thy bed, and walk." The man was healed instantaneously. "Immediately the man was made whole, and took up his bed, and walked." But the man did not realize the full extent of what had happened, as we shall notice later on.

The Fault-finding Jews (10-13).—No sooner had the Jews learned what had taken place than they began to question the man as to who it was that healed him. Their object, however, was not to find out who this miracle-worker was, for they had already known enough about Him that they made up their minds that they would oppose Him in every way they could. Though enemies to Christ the Son of God, they put on a show of piety, pretending to be shocked at the idea of healing on the Sabbath day, brow-beating the man by rebuking him because he was carrying his bed on this sacred day. They evidently had the man cowed, for he could not tell them who had healed him. There is nothing that makes a man so blind as blind prejudice, and the healed man was cowardly enough to refrain from sounding the praises of Him who had so marvellously healed him.

A Fitting Admonition (14).—Jesus saw the man whom He had healed and warned him, saying, "Sin no more, lest a worse thing come upon thee." It is a fine thing to have healthy bodies, but this blessing is trifling as compared with that of a healthy soul. There was a temptation for that man to feel that now since he was rid of his infirmity, he was all right. But there is something that is worse than being an invalid. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" It is to be hoped that this former invalid who was now restored to health, saw the wisdom of the admonition and submitted himself to Jesus for the healing of the soul as well as the body. The miracle of healing the body was indeed wonderful; but greater by far, infinitely greater that any physical miracles, is the miracle of grace performed in the souls of sinners who submit themselves to The Great Physician for the healing of the soul.

The Jews Persecute Christ (15-17).—We have reasons to believe that the former impotent man accepted our Saviour's advice, for he went to the Jews and told them that it was Jesus who had restored him to health. Did the Jews turn from their opposition to Christ, acknowledge His greatness, and give Him the recognition that He deserved? Far from it. On the other hand, they "sought to slay him, because he had done these things on the sabbath day" —making a false pretense of piety, thinking that under this cloak they might be able to hide their murderous conspiracy against Him.

Jesus' response to this outburst against Him was typical of Him in all that He did in His ministry. This is what He said: "My Father worketh hitherto, and I work." In other words, "He went about doing good," doing what He could for the well-being of humanity—physically, and especially spiritually. What a blessing for humanity it would have been if all the champions of the law of Moses had supported Him in His labors for the salvation of the whole human family. At the early age of twelve Jesus had declared that "I must be about my Father's business." It was the rule of His life, that He followed up to the time of His dying breath upon the cruel cross: "Father, into thy hands I commend my spirit." As we are commanded to "follow his steps," let us follow Him faithfully in this rule of His life—at all times being about our heavenly Father's business. —K.

Bible Meeting Topic

MEN OF FAITH—ABEL AND ENOCH (Jr.).—Heb. 11:4-6; Gen. 5:18-24; Gen. 4:1-8

Topic for January 24

MOTTO

"God testifying."

OUTLINE STUDY

I. **Abel Obtaining Witness.**
1. By faith.—Heb. 11:4.
2. His offering.—Gen. 4:4.
3. In dying.—Gen. 4:8; I Jno. 3:11-13.

II. **Enoch Received Testimony of Favor.**
1. An obedient life.—Gen. 5:24.
2. By faith.—Heb. 11:5, 6.
3. A prophecy from God.—Jude 14, 15.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Witness."**
2. Lives Pleasing to God.
   a. Abel in his worship.
   b. Abel in his death.
   c. Enoch in walking with God.
   d. Enoch going home to glory.
   e. Enoch's prophecy.
   f. A life that spoke after death.
   g. How we may live a life pleasing to God.
   h. The inheritance of a life for God.

For Seniors.
1. Our Acceptable Service before God (Heb. 12:24, 28; 13:10-16).
2. Walking with God.
3. The Witness of the Spirit.

PERSONAL THOUGHT

Lord, teach us to walk in fellowship with Thee. May the fellowship of this vain world be far from our affection. Help us to draw other souls into the fellowship of the Father and His Son Jesus Christ.

SEED THOUGHTS

Walking With God in Faith

I do not ask for earthly store
  Beyond a day's supply;
I only covet more and more
  The clear and single eye.
To see my duty face to face
And trust the Lord for daily grace.

I care not for the empty show
  That thoughtless worldlings see;
I crave to do the best I know,
  And leave the rest with Thee;
Well satisfied that sweet reward
Is sure to those who trust the Lord.

Whate'er the crosses mine shall be,
  I will not dare to shun;
I only ask to live for Thee,
  And that Thy will be done;
Thy will, O Lord, be mine each day,
While pressing on the upward way.

And when at last, my labor o'er
  I cross the narrow sea,
Grant, Lord, that on the other shore
  My soul may dwell with Thee,
And learn what here I cannot know:
Why Thou hast ever loved me so.

—J. J. Maxfield.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions .....John R. Mumaw
Christian Doctrine .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

Printed in U. S. A.

THURSDAY, JANUARY 14, 1943

Field Notes

A neat little blotter, setting forth the aims and supplies found in the Gospel Book Store in Goshen, Ind., found its way to our desk recently. Long may this store live and prosper.

* * *

After an absence of several months in Wayne Co., Ohio, Sister Martha Mumaw, veteran linotype operator, is again at her post of duty in the Publishing House.

* * *

The revival meetings at Allensville, Pa., in charge of Bro. C. Z. Martin, which were to have been begun Jan. 14, have been postponed to a later date because of the small pox epidemic in the Kishacoquillas Valley.

* * *

A brother writes us from Altoona, Pa.: "Revival meetings are now in progress at the Mill Run chapel, in charge of Bro. C. Z. Martin. Good interest is shown, and a number of souls have confessed Christ."

* * *

Our latest additions to our Publishing House workers are Sisters Grace Yoder of Topeka., Ind., and Grace Shantz of Kitchener, Ont. Though they are here but temporarily, they are welcome additions to our workers as long as they remain.

* * *

We thank our contributors for their generous supply of Church news, even though the publication of many of these news items and letters had to be postponed a week for want of room in this number. Look for them in next week's Gospel Herald.

* * *

Sister Anna Mumaw, who for twenty years rendered faithful and appreciated service in the Mennonite Publishing House, is again back in her former home community near Weilersville, Ohio. May the blessings of the Lord rest upon her labors in whatever work He has for her to do.

* * *

Recent visitors in the Publishing House and vicinity include the following: E. E. Zuercher, Cloverdale, Ohio; Markley H. Clemmer, Norristown, Pa.; Elmer G. Kolb, Pottstown, Pa.; David E. Plank and wife, Dearborn, Mich.; H. S. Bender, Goshen, Ind.

* * *

Among the worshipers in Masontown Mennonite Church over the past week-end were Brethren Markley Clemmer and Elmer Kolb, missionaries in the Franconia Conference district, who filled the regular appointments at Masontown. At present they are among the attendants during Ministers' Week at the Johnstown Bible School.

* * *

Bro. George R. Smoker, who with Sister Smoker and Sister Elma Hershberger, spent a number of weeks in South America pending their voyage to Africa, sends us an interesting description of the South America mission field as seen by one who gives first impressions. This article will appear in next week's Gospel Herald, the Lord willing. It is a message worth reading.

* * *

Mennonite Yearbook and Directory.—Work on the 1943 number of the Mennonite Yearbook and Directory is proceeding at a satisfactory rate. In the very near future we hope to make a definite announcement as to when this book will be ready to send out. As usual, it will be full of Church statistics of interest and value to all who are interested in the work and progress of the Church.

* * *

Advanced Sunday School Quarterly. It has come to our attention that a few of these quarterlies, for the first quarter, have the pages improperly arranged after page 13. The material and the page numbers correspond, so that anyone having such a quarterly can, with little difficulty, find the material for the proper lesson by simply locating the correct page number. We regret this inconvenience to any who have such quarterlies. M. P. House.

* * *

"Under the Southern Cross."—An effort was made to get this book ready for the Christmas trade; but, like many other human efforts, this effort did not quite succeed. The book is gotten out by our missionaries in South America, reviewing the first twenty-five years of missionary labors on the southern continent. It will probably be a month before the new publication will be ready for the market. Get ready for it. You will like the book.

* * *

The Ontario Mennonite Bible School opened its 1943 sessions in Kitchener, Ont., with 75 initial enrollment. Quite a number more are expected shortly. In the number there are 20 United States students, some of draft age, who were informed at the line that "since they were C.O.'s, not eligible for war service, they would be allowed to cross the border for Bible School training." This concession is highly appreciated by the School. Cor.

* * *

Bro. Lloy A. Kniss, principal of the Johnstown Bible School, sends us the following: "On the fourth day of the Johnstown Bible School the total enrollment (including night classes and ministers) is 63. Of these, 19 ministers attend only during Ministers' Week, and the rest will stay on the roll for six weeks. Others are still to become enrolled during the coming days. The fellowship in the study of the Word is much appreciated by all. Pray for the school."

* * *

Recent word from the Johnstown Mission tells of some happenings of interest over the holiday season. One of the Sunday school boys was received into the Church by baptism on Dec. 20. A special fellowship meeting was held the evening of Dec. 23 when the local board members and their wives, the workers, and the Sunday school pupils and their parents met together for a meal and for the rendition of a program. The workers want to thank all who had a part in donating something toward the Christmas activities among the mission folks and in behalf of needy people.

* * *

In a recent communication from Bro. S. E. Allgyer, one of our very few octogenarians in the ministry, he comments upon the scarcity of men in the ministry who were members of the Conference at the time he was ordained to the ministry. Every time one of these veterans of the Cross passes over it leaves added responsibility upon the younger men left behind. Speaking of our aged brother from West Liberty, the Lord has wonderfully blessed him with health and strength. He is not only past eighty years of age, but is still active in the ministry, will soon see the sixtieth anniversary of his wedding (if the Lord spares our brother and sister a few days longer), and the number of his descendants of the fourth generation is increasing. We thank the Lord for His sustaining grace.

Correspondence

CASSELTON, N. DAK.

Dear Herald Readers, Greetings:—During the month of July our summer Bible school was held with 56 enrolled. The average attendance was 48. The faculty consisted of six teachers. Bro. L. A. Kauffman of Minot, N. Dak., was principal. The rest were local tal-

ent. A marked interest was manifested by the children and adult classes.

Appreciation of the school was shown by their parents in support, especially at the close of the school when a program was given. This was well attended and a liberal offering was given. Bro. Kauffman also preached an evangelistic sermon each evening.

A few weeks later Bro. Milo Kauffman of Hesston, Kans., came through Casselton and preached for us on Sunday morning. Bro. George S. Miller of Wellman, Iowa, also brought us a message on a Monday evening in September.

The first part of November, Bro. and Sister J. M. Kreider of Palmyra, Mo., were with us for communion.

Our sewing circle meets the first Thursday of each month. We have these meetings in the homes. They are very well attended. So far the main feature of our work has been for northern Minnesota and local needs. The work of our next meeting will be for relief.

We are also glad to report that our congregation has been supplied with the new Church and Sunday School Hymnal. We feel that this greatly adds to our singing in our various meetings.

Our Sunday school was reorganized Dec. 27, in charge of Bro. Elmer Hershberger.

Anna Schiffler.

MARION, PENNA.

Greetings to all this New Year's Day. As we stand upon the threshold of another year, may we remember that the same God that watched over the years for the children of Israel (Deut. 11:12) is with us today and will care for us also.

Nov. 15 Missionary day was observed by our Sunday school.

We held our annual business meeting Dec. 3 at which time our Church and Sunday school were reorganized, reports read, and committees elected for the coming year.

Bro. and Sister J. Irvin Lehman and Sister Lizzie Martin are at E. M. S. for the six weeks' Bible term of which Bro. Lehman is director. Sister Lois Hege attended Atglen Bible School.

Bro. and Sister John Lehman have moved into our community again.

We do not seem to have as many visitors at our services as sometimes, yet our attendance at Sunday school keeps up about normal.

May His sustaining grace be with each one of you in 1943.

Your sister in Christ because of Calvary,

Jan. 1, 1943. Lydia R. Hess.

NAMPA, IDAHO

Greetings:—A few lines from this place may be of interest to Gospel Herald Readers.

In September, Bro. and Sister William Jennings spent several days in our community, and while here Bro. J. gave us three Gospel messages which we appreciated very much.

Thanksgiving day, we had our regular services at the church, in which all who were there took part, and the services were a blessing to all present.

Bro. N. A. Lind, our bishop, was with us over Dec. 6, and held our communion, a privilege we look forward to from one time to the next.

Our Sunday school was reorganized Dec. 13.

On Christmas eve we had our program, most of which was given by the children.

Bro. Daniel Yoder of Downey, Idaho, camp visited with his relatives here over Christmas. He gave a talk on camp life.

Our annual business meeting is to be held New Year's day.

Health here has been fair. Some have colds and a few children have chicken pox.

The winter so far has been warm and rainy, with the exception of a few days. Pray for the Lord's work at Nampa.

Dec. 31, 1942. Ressie Good.

SHERIDAN, OREGON

Dear Herald Readers:—We are having much rain and high water in these closing days of the year; also quite a little sickness, all of which has affected our attendance somewhat. However, a full house listened to our Christmas program on Christmas evening.

Our Sunday school was reorganized on the 6th. Bro. Melvin Mishler is our Superintendent for the coming year, with Bro. Jacob Kauffman as assistant. A force of 21 teachers has been appointed for the Sunday school. May teachers and officers be under the direction of the Holy Spirit. Sister Hazel Yoder will be our correspondent for the next year.

In His name,

Dec. 31, 1942. Rhoda Yoder.

SPRINGS, PENNSYLVANIA

Greetings to every Herald Reader:—Looking over the year that just passed into history we are made conscious of the fact that God is "the same yesterday, and to day, and for ever." We had many "springs" of blessings, both spiritual and temporal.

Bro. and Sister Lloy Kniss and two children of Johnstown were in our midst on Sunday, Sept. 27. Bro. Kniss brought the morning message. Text, Isa. 5:4. In the evening service Sister Kniss spoke to the children and Bro. Kniss spoke concerning their recent trip here from India.

Nov. 15, the morning sermon was given by Bro. Hiram Wingard of Johnstown. In the evening of the same day the Pinto Men's Chorus rendered a musical program to a large audience.

As a result of revival meetings at the Maynardier mission Sunday school, conducted by Bro. Joseph Nissley, three young people were received into church fellowship by water baptism on Oct. 31, in connection with the preparatory service. Nov. 1, communion was observed by a goodly number.

We enjoyed being hosts to a group of 24 brethren from the Marietta, Ohio, C.P.S. camp Nov. 21 and 22. A program was rendered Saturday evening and the boys had charge of the Sunday morning church services. Talks were given relating to their work, recreation, and spiritual life.

A Bible conference was planned for Dec. 3-6, with Bros. Jesse Short and Stanford Mumaw as instructors. Bro. Mumaw could not be present, so local talent was used. Bro. Short labored the following week in evangelistic work. Many were strengthened in the faith and some sinners were saved. Instruction is being given to four young boys. Bro. Short was accompanied by Sister Short, who gave a children's lesson each evening. These were enjoyed by the older ones as well.

Our deacon, Bro. S. J. Maust, was laid to rest Nov. 17. He served in his capacity faithfully for eleven years.

The Sunday school rendered a Christmas program, Christmas eve. A large audience was present for the service on Christmas morning, from 7 to 8. Bro. Roy Otto gave the message.

Sisters Ruth and Rhoda Weber, Roxanna Folk, Bernice and Mary Kolb and Bro. Blair Kolb have returned to their studies at Eastern Mennonite School at Harrisonburg, Va., after spending the Christmas season with their respective parents. Sister Ada Schrock is attending Goshen College.

"In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness."

May the Prince of Peace abide always in our hearts, Christian workers.

Jan. 1, 1943. Freda L. Maust.

WAYNESBORO, PENNA.

Meetings closed at the Cedargrove Church near Greencastle, Dec. 15, with splendid interest. Bishop C. F. Derstine was evangelist. There were 9 public confessions of Christ, a number of reconsecrations, and 4 requests for fellowship from other congregations. Pray for the work at this place.

Jan. 1, 1943. J. F. Grove.

HESSTON, KANSAS

Our Winter Bible School enrollment has passed the fifty mark. This is the lowest for a number of years, but higher than we had expected for this year. Brethren Jess Kauffman and Edward Diener are assisting with the term.

Bro. J. R. Mumaw is to begin a series of meetings at the College tomorrow.

A Christian Life program is arranged for Jan. 29—an all day program.

Jan. 2, 1943. Milo Kauffman.

VESTABURG, MICHIGAN

(Zion Mennonite Church)

Greetings in Jesus' Name:—We truly have many things to be thankful for this year. Our Heavenly Father has blessed us abundantly, both temporally and spiritually.

Nov. 15, Bro. Edwin Yoder, our bishop, was here and held our communion service. In the same service a family of eight young people joined with our group, for which we rejoice. We're sure they will be a blessing to our church.

Our young people put in several acres of navy beans as a mission project. We had very good returns. We are looking forward to putting out another project this coming summer.

Jan. 1, we had our annual business meeting to re-elect our church officers.

(Continued on page 907)

Miscellaneous

NOT ONE FORGOTTEN

There's a word of tender beauty
In the sayings of our Lord;
How it stirs the heart to music,
Waking gratitude's sweet chord;
For it tells me that "Our Father,"
From His throne of royal might,
Bends to note a falling sparrow,
For 'tis precious in His sight.

Cho.—In my Father's blessed keeping
I am happy, safe, and free;
While His eye is on the sparrow,
I will not forgotten be.

Tho' I'm least of all His children,
So unworthy of His love,
Yet for me there's kind remembrance
In the Father-heart above;
He will ever save and keep me,
He will guide me on the way:
For my Saviour gently whispers,
"Are ye not much more than they?"—Cho.

O the wounded hands of Jesus
All the springs of life control,
Is there any ill can harm me
While His blood is on my soul?
Let me, like the little sparrow,
Trust Him where I cannot see,
In the sunshine and the shadow,
Singing, "He will care for me."

—Selected by a Sister.

—o—

LIVING A DAY AT A TIME

It is said that when the great English physician, William Osler, was attending medical school he became greatly discouraged about his future career. Fortunately he chanced to read these words of Carlyle: "Our main business in life is not to see what lies dimly at a distance but to do what lies clearly at hand." These words struck the youthful student like a revelation.

Living a day at a time seems so simple, yet how few do it. Some brood over the failures of yesterday; others worry about anticipated trouble.

In the days of the English Commonwealth, Whitelocke was tossing about on his bed one night, unable to sleep because of his anxiety for his country. An old servant who was occupying the same room made bold to speak to his master: "Sir, may I ask you a question?" "Certainly," replied the statesman. "Did God govern the world well before you came into it?" "Undoubtedly." "And will He rule the world well after you have gone out of it?" "Surely." "Then, sir, can you not trust Him to rule the world well while you are in it?"—D. Carl Yoder.

—o—

A Christian is a mind through which Christ thinks—

A Christian is a heart through which Christ lives—

A Christian is a voice through which Christ speaks—

A Christian is a hand through which Christ helps.—Church and Mission News.

AND YET—FOLKS ARE EASILY DUPED

By D. D. Miller

Centuries ago a prominent man was in a position to try life to extremes in various ways. He was fool enough to do so. His own testimony was that whatever his eyes desired he kept not from them; he did not withhold his heart from any joy: he tried mirth, pleasure, laughter, folly, wisdom, great works, lots of houses, gardens, orchards, pools of water, herds of cattle, great possessions, men's music, women's music, musical instruments, wine, women, and fame, and yet he testifies further, that, not only all is foolishness, but LIVING for these things is vanity and vexation. That prominent man was King Solomon. Because of his love for the things just mentioned and his trust in them for a time, then, all at once, seeing there is nothing lasting there he jumps to the other extreme and says, "Therefore I hated life."

Indeed Solomon made choices that were unexcelled. He chose wisdom that he might know how to deal wisely with people; then God blessed him with other valuable gifts. For a time he used these to God's glory. Then the glitter of worldly things duped him into following the course that he did. He learned by his experience that the glittering promise of wealth, women, wanton desire and fame are not of God. He learned that "He that desireth silver shall not be satisfied with silver." He learned that "the labor of a man is for his mouth, and yet the appetite is not filled." He learned that "it is better to go to the house of mourning than to go to the house of feasting"; and learned that the glittering promises of the world have one result: to dupe; to deceive; to wreck.

More recently a young man was told: "You're young now, just at your best; make money, earn, lay up for gray-headed days, then when physical strength is not so good, serve the world socially and spiritually." But when gray-headed days came, the debt on his home was so large "he had to pay that first." The lure of spending the best of a life in accumulating possessions was followed, the goal never reached and a life robbed of its greatest usefulness. "A man's life consisteth not in the abundance of the things which he possesseth."

Not so long ago a promising young lady who had missionary convictions was pictured the glitter of a life of pleasure. She allowed the picture to be presented to her again and again, finally yielding. She was duped by the oft-repeated expression, "Have a good time while you're young." She was robbed of her missionary convictions, her life was wrecked, and a number of her years were dark. "She that liveth in pleasure is dead while she liveth."

A young man who was apparently material for the ministry got into the wrong company. He was persuaded to take a "social" drink. Today he is a drunkard, hard to reach, under the influence of an enemy which dupes, deceives, and wrecks.

Less than five years ago a young girl (just one out of many) allowed herself to take the first cigarette. She smoked the second and third, and said, "I liked them from the beginning." The enemy had half finished his deceptive work. The young girl was advised to ask God for grace to stop AT ONCE. The danger of becoming entrapped was alarming.

Many church members are made to believe, "Don't be too good"; "it doesn't pay to be too different from other people"; "nonconformed to the world does not mean movies, or dress, or keeping of the Lord's day, or being too careful about modernism, liberalism, or the spirit of the age, just so you belong to Church, go some, and 'get by.'" Duped, indeed, and robbed of a life of effectiveness for God!

A force to unite churches everywhere is working energetically—will we be duped?

In the air, in print, and from the platform we have glittering promises of world peace as a result of war, and yet the germ of the next war is often in the peace of the one before. Permanent peace, human fairness, and unlimited liberties come NOT BY MAN.

We need not look for a better world with Christless agencies largely governing.

We need not look for more spiritual churches when current liberalism is softly treading pathways into God's assemblies everywhere, and the spirit of unity of all is thriving at the expense of the principle of "Teaching them to observe all."

We need not look for better homes when 80 per cent of the influence in the average home is the teaching agency (word, print, or picture), of a corrupt nature.

We need not look for a lasting peace with man at the helm. Evidences, 6000 years of man's history and the Bible.

We need not look for unlimited liberties and a balanced ration of fairness for all, neither after this war nor the next—nor as long as man only promises it.

Brother, sister, let us not be deceived. Confidence in man pictures a dark future. Possibly we've trusted entirely too much in some great teacher or preacher, or in some radio or newspaper report. Let us remember so many of these promises are so out of proportion with God's Word, they have no foundation. Only God's promises are trustworthy. Only God's orders and commands will give us safe paths to walk in. Let us not be deceived; God's Word is as true as God. Berlin, Ohio.

MISSIONS

(Continued from page 901)

were fortunate to have them at our baptismal and communion service last evening.

Our Church was strengthened by the addition of six precious souls through baptism. The oldest of the group was an aged grandmother, and the youngest was a young man of 19. Each one of the group gave a few words of testimony which revealed in part the joy and satisfaction of their Christian experience.

We praise the Lord for all of them, but we are especially glad for the two young men, who took their stand notwithstanding the opposition in their homes.

The aged grandmother, too, had a hard battle to fight when she decided to follow the Lord. For twenty-six years she was living with a man to whom she was not married; but she gave up her home and life of sin and came to live with her daughter, who is a widow and a Christian, for she too was baptized last evening.

During the entire service we felt the presence of the Lord very near, and we trust that the unsaved present may have felt something of the power of God too.

Word reaches us that the Greek ship that carried some of the Smoker and Hershberger equipment and baggage from Buenos Aires to Africa, was sunk. We believe that the Lord will supply their needs in Africa, notwithstanding this loss.

We are glad indeed to have these missionaries in our home for three nights, and we praise God for their messages and zeal.

We can hardly realize that we have come to the close of another year, and this leaves the missionaries very busy, doing the things that must be done before the year-end. In this is included the preparation of reports for our Mission Council, which will be held the first week in January. We are praying that all the missionaries may be able to attend, so that together we may enjoy Christian fellowship.

The newspapers here report a few cases of infantile paralysis in some of our towns, but we confide in Him who said, "Lo, I am with you alway."

Yours in His glad service,

Pehuajo, F.C.O. Edna Swartzentruber.

CALENDAR OF EVENTS

At the Mennonite Gospel Mission, Altoona, Pa., During the year 1942

Jan. 1. All-day New Year's meeting at Mennonite Chapel, Mill Run. Guest speakers, D. D. Miller, Berlin, Ohio; Newton S. Weber, Springs, Pa.; Elmer E. Yoder, Allensville, Pa. Bro. Miller started the revival services which continued until Jan. 10. Preaching at Altoona Saturday afternoon, at Canan Station and Altoona Sunday morning. Results of the revival, 14 confessions.

Jan. 10. Visited the Sideling Hill C.P.S. Camp.

Jan. 11. Held funeral services for a Mrs. Baker, Roaring Springs, Pa.

Jan. 12-16. Bro. Raymond McConnell and myself attended the Johnstown Bible School.

Jan. 18. Attended the funeral of Phares S. Brubaker at the Crown Hill Church, O.

Jan. 22. A local board meeting of the Mission was held.

Feb. 1. Attended the Philadelphia mission services.

Bro. John B. Zook of Belleville, Pa., had charge of the Altoona services.

Feb. 6, 7. Attended the Southwestern Conference District Ministerial Meeting at Martinsburg.

Feb. 9, 10. A group of the Allensville folks came and papered some of the Mission Home rooms.

Feb. 17, 18. Attended the Sunday school sessions of the Johnstown Bible School.

Feb. 18-22. Bro. Clinton Ferster and wife held services in the interest of the African work.

March 1. The Local Board met Bro. Aaron Showalter of Denbigh, Va., in regard to taking up the work at Mill Run.

March 3. Shoveled 15 inches of snow off the pavement.

March 4. Held the funeral of Mrs. McNally, Cross Keys.

March 22. Baptismal services at Altoona (9 baptized and 2 reclaimed); in the afternoon at Mill Run (2 baptized). In the evening, Brethren A. J. Metzler and D. I. Stonerook had charge of the services.

March 25. Visited Sister Carrie Shickner at the Bedford County Home.

April 2-8. Spent in Lancaster County—served on the Easter Program at Columbia.

April 5. Harry Y. Shetler filled the appointments.

April 10, 11. Attended the Conference District Mission Board meeting at the Blough Church.

April 12. Went along with Bro. Raymond McConnell to the Marine Hospital, Pittsburgh.

April 28. Bro. Aaron Showalter family moved into the Mill Run Workers' Home.

May 1. Counsel meeting at Mill Run.

May 3. Counsel meeting at Altoona.

May 8. Welcome services for the Showalter family at Mill Run.

May 17. Communion services. At the services Bro. and Sister Showalter were received into Church fellowship.

May 14. Served on the Ascension program in the Salix congregation.

June 15-26. Altoona Summer Bible School.

June 27. Funeral services of Miss Amheiser.

June 29-July 10. Canan Station Summer Bible School.

June 8-19. Attended the General Board meeting in Canada.

June 7. John Reinard had charge of the services.

July 4. Attended the 4th of July Mission Meeting at Weaver's Church.

July 5. Bro. J. J. Yoder was received into Church fellowship at Mill Run.

July 8. The summer Bible school teachers sang at the Blair County Home.

July 10. Closing program of the Canan Station Summer Bible School.

July 12. Attended the ordination of Bro. George R. Smoker at Scottdale. Bro. W. W. Graybill preached in the evening services at Altoona.

July 14. The mission workers went to Snyder County to pick huckleberries.

July 17. Assisted in the funeral services of Sister Emma Lauver, Cocolamus, Pa.

July 24. Led a soul to accept Christ at the door.

July 25. Bros. Hiram Wingard and Charles Fredrick audited the mission treasurer's books.

July 26. Bro. Hiram Wingard preached at Altoona and Mill Run.

Aug. 3-5. Attended the annual church conference at Masontown.

Aug. 13. Called to visit at the Cresson State Sanitarium.

Aug. 14. Attended Bro. S. G. Shetler's funeral.

Aug. 14. Sisters Graybill and Stover attended the summer institute at Johnstown.

Aug. 30. Bro. Elmer E. Yoder served as guest speaker on our educational program.

Aug. 27. Served as evangelist at the Maynardier rural mission.

Sept. 2. Served as evangelist at the Dry Run rural mission.

Sept. 6. Bro. Menno Brubaker of McAlisterville preached for us.

Sept. 7. The annual outing of the three Sunday schools was held on the mountain.

Sept. 13. Revival started at Altoona, in charge of Martin E. Weaver of Annville.

Oct. 4. Annual all-day Christian workers' meeting.

Oct. 11. Counsel meeting.

Oct. 17. Preparatory and baptismal services.

Oct. 18-25. Served in revival at the Johnstown Mission.

Nov. 2. Served at the burial of an infant of Bro. Joseph Swanger.

Nov. 7. Local board meeting with Bro. James Saylor present.

Nov. 8. Baptismal services at Altoona.

Nov. 14. Group of E.M.S. students rendered a program at Canan Station.

Nov. 15. Students rendered a program at Altoona and Mill Run.

Nov. 15. Started revival at the Otelia rural mission near Mount Union.

Nov. 22. Mission program at all of our services, with Bro. Elmer E. Yoder as guest speaker.

Nov. 26. Served on the Thanksgiving program in Lancaster City.

Nov. 29. Preached at the Coatesville Mission. In the evening in Conestoga Church near Morgantown.

Bro. Eli Zook of Belleville had charge of the home services.

Dec. 6. Served at the funeral of Mr. Lafferty.

Dec. 15. Served at the funeral of Mr. Walk at Ashville.

Dec. 19. Canan Station Christmas program.

Dec. 20. Altoona Christmas program.

Dec. 24. Distributed the Christmas baskets.

Dec. 25. Christmas program at Mill Run.

Dec. 31. 8:30, phone message: "One of our members died." Bros. H. J. Cashman and A. C. Showalter went to Martinsburg cemetery and dug the grave. 11:15 P.M., at the depot to meet Bros. C. Z. Martin and Oliver Shank.

"Hitherto hath the Lord helped us."

Joseph Nissley.

CORRESPONDENCE

(Continued from page 905)

Our pastor begins teaching school Monday, for the remainder of the term, in a vacancy left by the shortage of teachers. May the Lord bless him in his added responsibility.

We crave an interest in your prayers, as the work is being carried on in this community, that we may be a light to those about us, in these dark times.

Jan. 2, 1943. Cor.

KITCHENER, ONTARIO

The First Mennonite Church sends greetings in the name of the Prince of Peace.

The annual Winter Bible School opened today. It is difficult to predict the number of students who will attend, but there is likely to be a slight drop in enrollment due to employment and national service conditions. Those who desire scriptural knowledge have a wonderful opportunity here.

A series of meetings is planned for January. The Henderson sisters' trio of Gormley, Ont., will assist.

Another convert of the House of Friendship has joined our fellowship.

The prayer meeting may not have grown much in attendance but those who have shown interest have supported it faithfully. Spiritual growth is evident.

Our Sunday school is beginning to feel the scarcity of talent. As in other Sunday schools, a little more consecration would remedy the situation. Those who are most interested in Christian work leave our staff to labor in other places. Former members of our Sunday school are now in the following places:

Baden Mission, 5. Toronto Bible College, 2. London Bible Institute, 4 (one family). Goshen College, 2. Virginia, 1. British Columbia Forestry Service (C.O.), 6 or more. Montreal River Camp (C.O.), 6.

Our deacon, Bro. John Kehl, ordained in June, is busy with the duties of his office. Most of these people would be capable of occuping key positions if they were available. Bro. Clifford Cressman had considerable trouble with a leg fracture but we expect him on duty by spring.

Jan. 3, 1943. Andrew Bean.

OLEY, PENNA.

Dear Herald Readers:—For the information of those who are interested in the newly formed congregation at this place, we give a report as follows: Early in December, 1942, we were privileged to hold a four-session Bible conference with Brethren J. Paul Graybill, Elias W. Kulp, and John S. Mast as instructors. Their teaching was given in a forceful and uplifting manner.

Jan. 3, 1943, our bishop, Bro. John S. Mast, was with us to conduct an ordination service, when Bro. Omar A. Kurtz was called into the work of the ministry to serve at this place. The sermon was preached by Bro. John A. Kennel of Parkesburg, Pa.

We are encouraged with the prospects of several more families of our faith moving into this area in the spring. We pray that God will direct us in carrying the work forward.

Jan. 5, 1943. Elam Hartz.

Special Meetings

ELIDA, OHIO

Report of the 24th Quarterly Mission Meeting of Lima Mission, Mt. Pleasant, Salem, and Central congregations, held at the Salem Church, Nov. 1, 1942.

Program and Speakers.—S. S. Session; Why Every Christian Must Know His Bible, A. J. Metzler; Stewardship and Missions, A. J. Metzler; Making Every Church Activity Missionary, Paul R. Miller; Missionary Sermon (Gen. 4:9), A. J. Metzler; Children's Meeting, Noah Good; Missions and Christian Experience, Noah Good; Evangelistic Sermon (Heb. 2:3), A. J. Metzler.

Thoughts Gleaned.—To maintain a growing Christian experience, to know Jesus Christ and the Holy Spirit, and to live a victorious life, we must know God's Word.

If we would realize that the things we possess belong to God, giving would not be so hard. Giving is a grace; my soul needs it as much as prayers. It is an outer evidence of an inward work. If you take giving out of the Christian's life, you rob him of one of the richest blessings. We measure what people give by the amount they give, but God measures by what we have left.

Missionary work is a spontaneous expression of our love to God and our fellow men. The distinctive feature of all our activities should be the outpouring of the indwelling Christ. It is not your fine oratory nor the speeches you can give, but the life you live and the attitude you take that brings souls to Christ.

We cannot be missionaries by proxy. The power of the resurrection was so great that the instrumentality of man could not stop it.

It doesn't take a learned man, nor even a Christian to see whether you have a Christian experience. We neglect our salvation by failing to put first things first. Material things are all right in their place, but all wrong out of their place. To neglect to do the things God asks of us is just as great a sin as to do the things He forbids. Secretary.

ROHRERSTOWN, PENNSYLVANIA

Report of the Bible Meeting held at the Rohrerstown Mennonite Church, Jan. 2, 3, 1943.

Organization.—Mod., Raymond Charles; Chors., Clyde B. Stoner, Benj. Charles; Secy., Melvin Ranck.

Program and Speakers.—Mission Work in Africa, Henry F. Garber; Mission of the C.P.S. Camp, Amos S. Horst; Sermon, Amos S. Horst; Children's Meeting, Clyde Stoner; Observe to Do, Amos Horst; So Speak and So Do, Henry F. Garber; Beginnings, Amos Horst; Endings, Henry Garber.

Thoughts Gleaned.—African missionaries are attempting to make native churches self-supporting, with out-schools conducted by native Christians who return once a year to the mission base for refresher courses.

C.P.S. camps are provided for boys who cannot conscientiously serve in the army. Here they can do work of national importance and are a witness to the world of their faith. They should have our moral support by letters and visits.

Sanctification means yielding our life and affections to God and living a quiet and peaceful life, with the right associates. Sanctification comes with the new birth. We should grow in grace and knowledge and observe what God wants us to do and do it. People judge us by our actions and our dress, which may or may not be a blessing to the church. Our speech is also judged by the law of liberty.

God and Christ always were. They created everything by speaking the word. The Holy Ghost comes as the Comforter in the beginning of the Christian life. Christ is the basis of a Christian home.

The end of every man is arranged for by God, unless man steps in and violates it. We should be stronger and better Christians by the end of the year. The end is the most important. Secretary.

Relief Notes

Relief Workers Submit Reports

Bro. Joseph N. Byler and Dr. John R. Schmidt both submitted reports to the Mennonite Central Committee at the annual meeting in Chicago on December 28 and 29, 1942.

The former's report summarized the work at the colonies in southern France, the food distribution to needy families, the feeding of thousands of school children in Lyon and individual help to stranded refugees.

Dr. Schmidt gave a resume of his eighteen months of service to the Mennonite Colonies in the Chaco in Paraguay. During his stay he treated over 1400 cases for the eye disease of trachoma. With the help of his brother, Dr. Herbert R. Schmidt, a number of important operations were performed. The threat of hookworm infestation in the Menno Colony was reduced by changes in living conditions which he introduced.

In his report Dr. Schmidt commented favorably on the services of the enlarged Bible School, offered suggestions for its improvements and gave his observations on the mission which the Colonies operate for the Chaco Indians.

C. P. S. Camps

Camp Aids in Flood Emergency

During the recent severe floods in the east and in the Ohio River Valley it was the privilege of the Marietta, Ohio, camp to render aid in Marietta and the surrounding community. Around fifty of the boys gave their services to the evacuation work.

Assistant General Director Appointed

At the annual meeting of the Mennonite Central Committee Bro. Joseph N. Byler was appointed as Assistant General Director to Bro. Henry A. Fast. Bro. Byler will assist in the oversight of hospital units in this expanding phase of C.P.S.

Camp Briefs

Four boys from the Denison, Iowa, camp have recently been transferred to the University of Illinois, Urbana, Ill., for experimental purposes in a dietary and temperature project. . . .

174 boys are so far assigned to Mennonite camps during January. . . .

Christian Relations to State and Community, by Bro. Guy F. Hershberger, is the new booklet to appear in the Core Course Series on **Mennonites and Their Heritage.** Copies of this and other booklets of the series can be secured from the Mennonite Central Committee, Akron, Pa., for 20¢ per copy. . . .

A mental hospital at Greystone Park, N. J., will soon receive a unit of 40 Mennonite boys on its staff. Boys from Hagerstown, Md., and Luray, Va., will be chosen. The hospital accommodates 5,000 patients.

Tarry, Montana will be the site of a new camp to be opened by the Mennonite Central Committee on January 15. Three carloads of 39 boys each, two from midwestern camps and one from the three Virginia camps, will comprise the personnel. The Farm Security Administration is in charge of the work project.

Released January 6, 1943
Compiled by Grant M. Stoltzfus

As the flower is before the fruit, so is faith before good works.—Whately.

ILLINOIS CONFERENCE

Report of the Illinois Mennonite Church Conference Held at the Waldo Mennonite Church, near Flanagan, Ill., Aug. 25, 26, 1942

Organization—Mod., J. N. Kaufman; Asst. Mod., J. A. Heiser; Secy., H. R. Schertz; Treas., J. A. Garber; Chor., Walter Zook.

Ministers' Session

The Ministers' session of Conference was called to order by the Moderator, J. N. Kaufman, Tuesday, Aug. 25, 1942, at 9:00 A.M. The devotional exercises were conducted by J. A. Heiser. Song service was led by Harold Oyer.

The roll was called by the Secretary. Twenty-five ministerial members of Conference were present. The minutes of the 1941 Ministers' session were read and approved.

Lester Hershey was elected to serve as assistant secretary in the Ministers' session.

Ordination during the past year: Howard Zehr, who is now serving the church at Freeport. Upon motion he was received as a member of the ministerial body of Conference. Carried.

Deaths during the past year: Daniel Zehr, of Deer Creek, Ill.; Simon Graybill, of Freeport, Ill.

The Secretary reported the work of the Executive Committee of the previous year. Upon motion the report was accepted.

The Moderator appointed the following brethren to serve as a Resolutions Committee: A. C. Good, Raymond Yoder, Howard Zehr.

The following visiting ministers were welcomed and given privileges of Conference: D. A. Yoder, of Elkhart, Ind.; Ivan Lind, of Hesston, Kans.

Upon recommendation of the Executive Committee a permanent Sunday School Normal Committee was authorized. The committee is to be composed of four members. Three are to be elected and the Sunday School Conference Secretary is to be on the committee by virtue of his office. The Nominating Committee was instructed to place names on their present ballot for a Sunday School Normal Committee. The member receiving the highest number of votes shall serve for a period of three years, second highest, two years, and the third, one year.

The Mennonite Mexican Mission in Chicago asked to be recognized as an organized congregation and a member of this Conference. Upon motion it was so recognized and duly received as a member of Conference.

Upon motion Harold Zehr was reappointed for another year as a member of the Goshen College Short Term Bible School Advisory Board. Carried.

The Moderator explained why the Ministers' Retreat was not held during the past year. Upon motion the Executive Committee is to arrange for a Ministers' Retreat in the coming year, the time and place to be determined by them. Carried.

Some time was given to Bishop D. A. Yoder, of Elkhart, Ind., who was appointed by General Conference to visit a number of local conferences. The ministerial body was very appreciative of his presence and of his address. Following are some of the points he emphasized: (1) There are many problems that are common to all. (2) Problems are looked at from different viewpoints, hence not all will agree. (3) Bible teaching in Church—all should practice greater co-operation and conduct. (4) Beware of playing on hobbies; teach full doctrine but be sure it is Bible—not Church or individual. (5) Endeavor to check the drift worldward.

The Nominating Committee gave their report. Accepted.

Election of Officers

Moderator: A. C. Good.
Assistant Moderator: C. A. Hartzler.
Conference Secretary: C. W. Long (1945).
Conference Treasurer: J. A. Garber.
Additional Members on Executive Committee: J. N. Kaufman, J. A. Heiser.
Nominating Committee: Ezra Yordy, Aaron Nice.
Auditing Committee: Lester Hershey, Tilman Smith.
S. S. Conference Executive Committee: Lester Hershey, Moderator.
Assistant S. S. Conference Moderator: Harold Zehr.
Y. P. Session Committee: John Hartzler, Homer Springer.
Local Board Home Mission: J. D. Hartzler.
Local Board Peoria Mission: Elmer Martin.
Local Board Home for the Aged: Ben Springer, Emanuel Ulrich.
District Mission Board: H. J. King.
General Mission Board: J. A. Heiser.
Publication Board: Harold Zehr.
Delegate to Dakota-Montana Conference: H. R. Schertz.
Delegates to General Conference: Raymond Yoder, Harold Zehr, Aaron Nice, Ira Eigsti, C. Warren Long, H. J. King.
Member Committee on Arrangements for General Conference: J. N. Kaufman.
Sunday School Normal Committee: Howard Zehr (1945), C. Warren Long (1944), Ira Eigsti (1943).

CHURCH CONFERENCE PROGRAM

Tuesday Evening

Drinking at the Fountain of Spiritual Blessing, Ezra Yordy.

Text—Jno. 4:14; also Luke 12:31; Mal. 3:10.

Psa. 36:5-9—God is source of all spiritual blessings. a. Take time to speak to God. b. Take time to read the Word—God speaks to us. c. Seek spiritual equipment. d. Undertake great things for God. e. Make complete surrender to God. f. Put all our personality in for the Lord. g. Live in the spirit of victory. h. Man of spiritual vision.

Going Forward with God, J. W. Shank.

Tragic if we had to face life without God. Moses commanded by God—"Go Forward."

My Personal Responsibility—Three-minute talks by J. D. Hartzler, Simon Litwiller, and Raymond Yoder.

Wednesday Forenoon

The Doctrinal Message of the Church, Paul Mininger.

Gospels are evangelistic messages centered around personality of Christ.

What did they say of Christ? (1) They saw in Him God—doctrine of Incarnation. (2) They saw significance of His death—doctrine of Atonement.

The Place of Doctrinal Teaching Today, Harry Diener.

Doctrinal teaching has the same place in the Church today as in the early Christian Church. What is the place of Christian doctrine? "Take heed unto thyself, and unto the doctrine" (I Tim. 4:16). Contend earnestly for the faith. Heaven and earth shall pass away, but the Word abideth forever. The Word shall stand but we may not.

Misconception of Doctrine:

Conference Sermon, C. A. Hartzler.

Text: Rom. 14:17, 18. "For the kingdom of God is not meat and drink."

What does not constitute the kingdom of God.

Three vital essentials of the Kingdom of God. Jesus: "My kingdom is not of this world." Jesus put into that structure something eternal.

1. Righteousness—one lives godly.
2. Peace—relationship with fellow men.
3. Joy in the Holy Ghost—our innermost condition.

Make practical in our life things God did for us when He saved us. The Kingdom does not depend on earthly things. The Gospel of Christ makes of us one. Made us to sit together in heavenly places. Hath quickened us. Made us fellow citizens.

Wednesday Afternoon

Devotional period conducted by J. D. Graber. Psa. 2; Isa. 6:8.
Secretary's Report.

Pastoral Evangelism, A. C. Good.

II Tim. 1:2. Evangelism—promulgating Gospel of Jesus Christ. Mennonite Church came on pastoral evangelism.

Lay Evangelism—Howard Zehr.

Evangelism is not gathering a group together and preaching. Evangelism is to be carried on by more than just the preacher—everybody. Jesus commissioned His disciples to evangelize. A disciple is a follower. Followers are to evangelize.

How can the layman evangelize: (1) teach those about him; (2) live a consistent Christian life; (3) begin in one's own family.

Fields Ready to Harvest, Harold Zehr.

How ripe is the field? Jesus said, "White already to harvest" (John 4:35). Are we looking upon the masses as souls whom God would save? If our interests are only material, the outside world will not take Christianity seriously.

REPORTS

Following is a list of reports submitted to the Conference during its sessions:

Reports of officials of Conference.
Report of the Secretary of the Illinois District Mennonite Mission Board.
Reportof Mission Board Treasurer.
Report of Sunday School Executive Committee.
Report of Member of Publication Board.
Report of Mennonite Home Mission, Chicago.
Report of Mexican Mennonite Mission, Chicago.
Report of Pleasant Hill Congregation.
Report of Mennonite Home for the Aged.

These reports, together with reports of the meetings of the District Mission Board and of the District Sunday School Conference, appear in the full report in pamphlet form; which is already published and in the hands of interested readers in the several congregations of the Conference district.—Editor.

H. R. Schertz, Secretary.

Married

Gascho — Brunk. — Bro. David Gascbo and Sister Louise Brunk were united in marriage June 17, 1942, at the Poole, Ont., A. M. Church, Bro. Christian Schultz officiating. May God's blessings attend them through life.

Shank—Rhodes.—On Thursday evening, Nov. 26, 1942, at the home of the officiating minister, Bro. J. D. Glick, occurred the marriage of Bro. Robert F. Shank to Sister Helen E. Rhodes, both of near Dayton, Va. May God's rich blessings accompany them through life.

Mishler—Frey.—On Sunday evening, Dec. 27, 1942, Bro. Archie Mishler and Sister Ada Frey were united in marriage at the Burr Oak Churcb near Rensselaer, Ind., both members of this congregation, Bro. F. W. Weaver officiating. May God richly bless tbem through life.

Yoder—Shantz.—Bro. Rollin J. Yoder of Carstairs, Alta., and Sister Edna V. Sbantz of Didsbury, Alta., both members of the West Zion congregation, were united in marriage, Dec. 3, 1942, at tbe West Zion Churcb, Bro. H. J. Harder officiating. May God bless this union to His glory.

Yoder—Yoder.—On Sunday morning, Nov. 1, 1942, at the Pleasant View Mennonite Church near Elkhart, Ind., occurred tbe marriage of Bro. Henry Yoder, son of Sister Ada Yoder of Goshen, Ind., to Sister Mary Yoder, daughter of Bro. and Sister Tobias E. Yoder of Honeyville, Ind., Bro. Lester Mann officiating.

Shoup—Gerber.—Bro. Clayton Shoup of the Longenecker congregation, Holmes Co., Ohio, and Sister Esther Gerber of the Martin congregation near Orrville, Ohio, were united in marriage at the home of the bride, Jan. 2, 1943, by Bro. I. J. Buchwalter of Dalton, Ohio. May God's blessings go with them tbrough life.

Neer — Cooper. — On Sunday afternoon, Dec. 6, 1942, Bro. Joseph E. Neer and Sister Carolyn Cooper, both members of the South Union congregation near West Liberty, Ohio, were united in marriage at the home of the officiating minister, Bro. Marion King. May God's blessings accompany them through life.

Weaver—Hartman. — On Christmas evening, Dec. 25, 1942, at Weavers Churcb near Harrisonburg, Va., occurred the marriage of Bro. Elwood Weaver of near Waynesboro, Va., to Sister Ruth Hartman of near Dayton, Va. Bro. J. L. Stauffer delivered a message on Marriage and Bro. S. H. Rhodes performed the ceremony. May God bless them through life.

Hartman—Graber.—On Sunday, Aug. 2, 1942, Bro. Gerald L. Hartman of the Holdeman congregation near Wakarusa, Ind., and Sister Lillian Graber of the Leo, Ind., congregation were united in marriage at the home of the bride's parents, Bro. and Sister Ben Graber, Bro. Jos. S. Neuhouser officiating. May the guiding hand of God direct them through life.

Miller—Lutz.—Bro. Glenn Miller of the Kauffman congregation near Manheim, Pa., and Sister Florence N. Lutz of the Mt. Joy-Kraybill congregation, Mt. Joy, Pa., were united in marriage Dec. 19, 1942, in the Mt. Joy Mennonite Church, Bro. Henry E. Lutz, father of the bride, officiating. We wish them God's choicest blessings as they journey through life.

—o—

Obituary

Blough.—Uriah Blough was born June 15, 1884; died in Somerset Co., Pa., Dec. 3, 1942; aged 58 y. 5 m. 18 d. He was united in marriage to Maggie Thomas March 13, 1920. To this union were born 5 children (Morgan R., Luray, Va.; Vernon I., Boswell, Pa.; Irene S., Naomi M. and Nellie M., of Hollsopple), all of whom remain to mourn his sudden passing away. His first companion passed away Sept. 27, 1931. Jan. 19, 1935, he was married to Mrs. Daisy Weible who passed away Aug. 12, 1941. Besides his children he is also survived by 2 half sisters, 9 stepchildren, and many other relatives and friends. In early manhood he united with the United Brethren Church at Foustwell, Pa. June 19, 1927, he united with the Mennonite Church and was a faithful member of the Blough congregation at his death. Funeral services were held at the home and at the Blough Mennonite Church by Bros. Harry Y. Shetler and Harry C. Blough. Interment in the cemetery adjoining tbe church. May God bless tbe sorrowing family.

Brubacher.—Abner, oldest son of Menno M. and Almeta (Good) Brubacber, was born April 13, 1903, near Heidelberg, Ont. Dec. 8, 1926, be was married to Arminta, daugbter of Mr. and Mrs. Zenas Snyder near New Hamburg, Ont., where he farmed the rest of bis life. Dec. 7, he had one finger injured while sawing wood. The wound was dressed and seemed to get well; but one week later it was found necessary to amputate it. After this his other arm became badly swollen, and things looked serious; but on Wednesday, the 23rd, it improved giving us much hope. The following night he bad a heart attack and passed away; aged 39 y. 8 m. 11 d. He was converted in his early teens and lived a consistent Christian life. He was of a cheerful disposition, a dutiful son, a faithful husband, a loving father, a belpful neigbbor, and will be greatly missed in the bome, in the community, and in the Churcb. He leaves his sorrowing wife, 3 sons and 4 daughters (Vernon, Dorothy, Mary, Marjorie, Lewis, Lloyd, and Eva Mae). Two daughters (Agnes and Eileen) preceded him. He also leaves bis parents, 2 brothers and 3 sisters (Mrs. Enoch Martin, St. Jacobs; Mrs. Abner Cressman, New Hamburg; Ada, Walter, and Curtis, St. Jacobs), besides many relatives and friends. We are assured that our great loss is his eternal gain. Funeral services at the Biehn Mennonite Church were conducted by Bros. Curtis Cressman and Moses Roth. Interment in adjoining cemetery.

"Sadly now our bearts are bleeding,
O'er the loss that we must bear,
But there's One who's interceding,
And will all our burdens share."

Byler.—Sadie (Zook) Byler was born in Allensville, Pa., April 3, 1867; died at the bome of her son (Earl) near West Liberty, Ohio, Dec. 18, 1942; aged 75 y. 3 m. 15 d. In 1887, in Harvey Co., Kans., she was united in marriage to Christian Byler, who preceded her in death eleven years ago. To this happy union 10 children were born, 9 of whom survive, little Johnnie having died at the age of two years. They are Oliver, Paul, Mark, Earl, Milford, and Mrs. S. S. Hostetler, of West Liberty, Ohio; Mrs. Henry Moshor, of Marengo, Ohio; Mrs. D. C. Kauffman, of Urbana, Ohio, and Mrs. John Allgyer, of Plain City, Ohio. Early in life she joined the Mennonite Church, and remained a faithful member to the end. She was kind, jovial, industrious, and sang much of the time at her work; was deeply interested in her family, prayed fervently and often, was a great lover of children, especially fond of her 23 grandchildren and 2 great-grandchildren. Dec. 10, she was stricken ill with a heart attack. When it became evident that her condition was critical, a telegram to David Zook, of Newton, Kansas, her only living brother of a family of 8 sisters and 2 brothers, brought him quickly to her bedside. He was a great comfort to her during her brief illness. Medical skill, loving sons and daughters, with Uncle Dave, did everything possible to make a week of illness as easy as possible, until her soul slipped away to her Maker. Funeral services were held at the Bethel Church, in West Liberty, in charge of Bro. S. E. Allgyer, assisted by J. Y. King. Burial in the Hooley Cemetery.

"Goodnight, sweet mother,
Sleep, and take thy rest;
Lay down thy head,
Upon thy Saviour's breast.
We loved thee well,
But Jesus loves thee best.
Good night!"

Cressman.—Isaiah, son of the late Cyrus B. and Mary (Horst) Cressman, died at bis bome near Kitchener, Dec. 19, 1942; aged 66 y. 8 m. 17 d. He was born on the "Cressman homestead" on whicb farm be resided practically bis entire lifetime. March 14, 1900, he was united in marriage to Magdalena Shirk. He is survived by his wife, 7 daughters (Vera of Kitcbener, Una, a missionary in tbe Argentine Republic of Soutb America, Cora of Kitchener, Leona at home, Mrs. Alfred High of Vineland, Mabel and Edith of Kitcbener), and 6 sons (Leander of Pierre Pont, N. Y.; Ferman at bome; Clifford of Vancouver Island; Harold of New Hamburg; Elton of Kitchener; and Clayton at home). Two sisters and 3 brothers also survive (Mrs. Enoch Bauman of Drayton; Mrs. Lloyd Shantz of Carstairs, Alta.; Noah of Breslau; Levi of Preston; and Allan of Guernsey, Sask.). He was predeceased by 2 daughters (Mary and Pearl), also 2 sisters and 1 brother (Magdalena in December, 1939, Mrs. Jacob Cressman in November, 1937, and John Cressman in April, 1941). Bro. Cressman united witb tbe First Mennonite Church, Kitchener, Jan. 1, 1900. For many years he served in the capacity of the local director of Mennonite Fire Aid Association and rendered good service. Services and burial were conducted at First Mennonite Church, Kitchener, in charge of Bro. C. F. Derstine. Bros. Merle Shantz and S. F. Coffman assisted in the services. Theme: "So Teach Us to Number Our Days."

Fretz.—David Gleason, son of the late Michael and Magdalena (Reesor) Fretz, was born in York Co., Ont., July 7, 1875. In his earlier years be resided in the Jordan District, returning to Markham wbere be married Clara Hoover, Feb. 14, 1900. He returned to Vineland, Ont., in 1908, where be purchased a farm and has since resided. He was not well for a few years, and after a more severe illness he passed away on Dec. 24, 1942; aged 67 y. 5 m. 17 d. Three brothers (Deacon Manassah of the Wideman Church, Markham; John of Toronto and Levi of Vineland) and 1 sister (Anna, wife of Tillman McDowell of Markham) predeceased him. One sister (Elizabeth, wife of Minister Isaac Wambold of Markham) survives him. He leaves his wife and 4 children (Gordon, Elgin, Lyal, and Margaret), all of Vineland. He united with the Mennonite Church when he came to Vineland and has been a faithful member, serving for a number of years as a trustee of the Churcb. Funeral services were conducted Dec. 26 by S. F. Coffman, assisted by D. Steinman. Text, II Tim. 1:12. Interment in the adjoining cemetery.

Headings.—Joe Forrest, son of Milton and Lela Headings, was born Sept. 5, 1923; died on Thanksgiving day, Nov. 26, 1942, of complication following an acute attack of appendicitis; aged 19 y. 2 m. 21 d. He was of a bright, sunny disposition, a comfort to others in the home, had been generally healthy, and was of fine physique. He was graduated from the West Liberty, Ohio, High School in May, 1941. He accepted Christ as his Saviour at the age of 15 and was received by water baptism into the Oak Grove Church near West Liberty, where he remained a faithful member until death. He leaves his sorrowing parents, 5 brothers (Harley of West Liberty; Howard, Sanford, Eugene, and Robert, at home), and 2 sisters (Mrs. Ralph Overholt of near East Liberty, and Iona Belle, at home). We bow in submission to His will. Funeral services were held at the South Union Church near West Liberty, in charge of Bro. N. E. Troyer assisted by Bros. S. E. Allgyer and C. F. Derstine.

Hershey.—Ruth Eileen was born at the Lancaster General Hospital June 4, 1942; died at the same place; aged 6 m. 9 d. She leaves her parents (Rohrer and Ruth (Zimmerman) Hershey) and 1 brother (Donald). Funeral services were held at Hershey's Mennonite Church, conducted by Bro. Parke Book. Text, II Kings 4:26. Interment in adjoining cemetery.

"When Jesus called for Baby,
My heart was filled with sorrow;
But Jesus dried my tears and said,
'Tis only for tomorrow.'"

King.—Daniel G., son of Joseph J. and Lydia M. (Bontrager) King, was born in Fairfield Co., Ohio, Nov. 29, 1869; died at the home of his son, Jan. 2, 1943; aged 73 y. 1 m. 4 d. When 14 years old, he with his mother and brother moved to Logan Co., Ohio, where he grew to young manhood. Dec. 30, 1894, he was united in marriage to Barbara M. Huber of Allen Co., Ohio, who preceded him in death 44 days. To this union were born 3 children (Edward M. and Hattie Mae, wife of Otho B. Shenk of near Elida, and Della E. King of Toledo, Ohio). Besides his children, he leaves 10 grandchildren, 1 brother, and many relatives and friends. In August, 1890, he with a party of 9 young people came to Allen Co., Ohio, and was baptized into the Mennonite Church. These with a few others were the charter members of the Mennonite Church of Logan and Champaign counties, until the summer of 1895, when the Bethel Church was built in West Liberty, Ohio, which was then their church home. In the spring of 1903 he with his family moved to Allen Co., Ohio, where they have lived ever since. He bore his pain and sickness with patience and often expressed his desire to depart and be at rest. Funeral at the home conducted by Bro. Menno Y. Troyer, and at the church by Bro. M. O'Connell assisted by Bros. J. B. Smith and Gabriel Brunk. Text, I Cor. 15:3, 4.

"Father, thou hast left us lonely,
Sorrow fills our hearts today;
But beyond this vale of sorrow
Tears will all be wiped away."

Lehn.—Emma, daughter of Benjamin and Mary Ober, was born Nov. 4, 1861; died Dec. 12, 1942; aged 81 y. 1 m. 8 d. Those who mourn her departure are her children (Mrs. Clayton Tyson, Mrs. Frank Garman, and Mrs. Frank Foreman, Phares O., Noah O., and Cletus O. Frey), and a stepson, Harry Lehn. She is also survived by 23 grandchildren and 11 great-grandchildren. Funeral was held Dec. 15 at the home of her son, Noah Frey of Elizabethtown, Pa., with further services at Risser's Mennonite Church of which she was a member. Interment in the adjoining cemetery. Services in charge of Bros. Walter Oberholtzer and John Lebo. Text, II Tim. 4:6-8.

Saltzman.—Benjamin A., youngest son of the late Jacob and Magdalena (Beller) Saltzman, was born in Woodford Co., Ill., Aug. 19, 1867; died at the Home for the Aged in Eureka, Ill., Dec. 19, 1942; aged 75 y. 4 m. He confessed Christ as his Saviour in his youth and united with the Waldo Mennonite Church, ever remaining a faithful member. In December, 1899, he was united in marriage to Lydia Eigsti at Roanoke, Ill. One daughter (Alice) was born to this union. They resided on the Saltzman homestead in Woodford Co., until they retired from farming in December, 1925, when they moved to Flanagan. June 29, 1929, their hearts were saddened when their only daughter (Alice) was called to her eternal home after a lingering illness. Bro. Saltzman underwent several major operations about seven years ago, from which he never fully recovered. Sept. 30, 1941, his devoted companion passed away after a short illness. From then on his health gradually failed. He was taken to the Mennonite Hospital in Bloomington in July, where he spent several months and submitted to several operations. He entered the Home for the Aged at Eureka, Ill., Sept. 19, 1942, remaining there until he peacefully fell asleep. He was preceded in death by his wife and daughter, his parents, 3 brothers (Peter J. of Minonk, John of Wayland, Iowa, Joseph of Graymont), and 2 sisters (Mrs. Mary Schertz and Mrs. Lizzie Stalter of Flanagan). He was the last surviving member of the Jacob Saltzman family.

Showalter.—Frank B., son of Michael and Elizabeth Showalter, was born near Harrisonburg, Va., July 17, 1864; died at his home in Roscoe, Calif., Oct. 28, 1842; aged 78 y. 3 m. 11 d. He grew to manhood near to his place of birth. When a young man he spent several years at Columbiana, Ohio, and while there was united in marriage, Nov. 25, 1887, to Emma N. Bixler. They soon returned to Harrisonburg, where he remained the greater part of his life. To this union were born 3 children (Earl E. of La Junta. Colo.; Mrs. Christian Nafziger of Albany, Oreg.; and Elmo F. of Roscoe, Calif.). In 1924 he moved from Virginia to Roscoe, Calif., which was his home until death. He gave his heart to the Lord in his youth and remained a faithful member of the Mennonite Church. His wife (Emma) preceded him in death Aug. 2, 1940. On Sept. 10, 1942, he married the second time to Fannie Driver, who survives him. Funeral services were held at the Los Angeles Mennonite Church, services in charge of Bro. William Lauby assisted by Bro. George Beare. Burial in Forest Lawn Cemetery, Glendale, Calif. —E. E. Showalter.

Stoltzfus.—Benuel M., the last member of the John U. and Rachel (Mast) Stoltzfus family, was born in Conestoga, Pa., and lived there until Nov. 30, 1942, when he was taken to the Reading hospital. Dec. 1 he had a gallstone operation; 9 hours afterward he peacefully fell asleep from a heart condition; aged 75 y. 8 m. 10 d. In youth he confessed Christ, was baptized, and united with the O. O. Amish Church; thirty-one years ago he was ordained to the ministry. Fifty-five years ago he united in marriage to Malinda Esh, who with the following children feel the loss of a cheerful, loving father: Rachel (Mrs. David Smoker), Churchtown; Daniel U. (Dea.), John P. and Benuel B., Honey Brook; Stephen E., Amos E. (home place), Elverson; Malinda (Mrs. Aaron King), Honey Brook; Sara (Mrs. Jacob Fisher), Soudersburg; David and Gideon, Honey Brook; also 76 grandchildren and 27 great-grandchildren survive. Funeral services were held at the late home Dec. 4, by his nephews, Amos U. and Jonas E. Stoltzfus. His grandsons were pallbearers. Burial in near-by graveyard. He was a man who endured with much patience. His body is buried, but not his influence. We trust that he entered the heavenly mansions.

"How beautiful heaven must be,
The home of the brave and the free;
Fair haven of rest for the weary,
How beautiful heaven must be."

Suter.—Mark Cecil, son of Menno R. and Margaret (Wenger) Suter, was born March 28, 1940; died Nov. 21, 1942. His death was caused by an unusual accident. He was standing in the driveway, watching his older brothers about to carry long boards across the road. A passing automobile tipped the boards and one of them struck little Mark in the forehead and hurled him into the road. He died three hours later from a fractured skull at Rockingham Memorial Hospital, Harrisonburg, Va. The painful stillness of the house and the idle toys are a reminder that little Mark has gone on. He was the joy of his fond parents and 3 brothers (Jerrel, Everett and Nelson). He also leaves 2 grandfathers (D. P. Wenger and J. R. Suter). Funeral services were held at Weavers Church Nov. 23, in charge of Bros. J. R. Mumaw and S. H. Rhodes. Text, Mark 10:14. Interment in near-by cemetery.

"One by one the Father gathers
Choicest flowers, rich and rare,
And transplants them into His garden.
They will bloom forever there."

Weirich.—Joseph J., son of Jacob and Sarah (Eash) Weirich, was born in Lagrange Co., Ind., Feb. 29, 1860; died in the Lagrange County Hospital Dec. 23, 1942; aged 82 y. 9 m. 23 d. He resided all his life in the vicinity where he was born. He had been a patient at the hospital for 5 weeks; had been a sufferer of long standing which developed into diabetes. He was married to Lydia Gates Jan. 31, 1900, who survives him; also 2 sisters (Mrs. Elizabeth Rhinesmith of White Cloud, Mich.; Mrs. Sarah J. Miller of Elkhart, Ind.), 7 nieces, 7 nephews, and many relatives and friends. His parents, 1 brother and 2 sisters preceded him in death. Funeral services were held Dec. 26, 1942, at the Shore Mennonite Church, where he was a member for many years, conducted by Bros. Josiah J. Miller and Oscar S. Hostetler.

"Dear uncle, you are not forgotten,
Though on earth you are no more;
Still in memory you are with us
As you always were before."

—Written by a Niece.

Widrick.—Nancy Lamoine, infant daughter of Ezra and Elva (Yousey) Widrick, was born at the Lewis Co. General Hospital, Lowville, N. Y., Aug. 6, 1942; died at her home in Castorland, N. Y.; aged 3 m. 25 d. Surviving are her sorrowing parents, her grandparents (Mr. and Mrs. Jacob Widrick and Mr. and Mrs. Menno Yousey) and many other relatives. One infant sister preceded her in death. Funeral services were conducted at the Croghan Church by Bros. Joseph Zehr and Lloyd Boshart. Interment in adjoining cemetery.

"Human hands have tried to save her,
Tender cares were all in vain;
Holy angels came and bore her
From this weary world of pain."

Yoder.—Mary J., daughter of Henry and Rosetta (Sheffer) Yoder, was born Sept. 16, 1942; died of bronchial pneumonia Dec. 18, 1942. She leaves father, mother, 4 sisters (Kathryn, Wilma, Pauline and Eileen), 4 grandparents (Mr. and Mrs. Simon Yoder, Mr. and Mrs. Ottis Sheffer of Shelby, Ind.). Funeral services were conducted at the Burr Oak Church, Bro. Floyd Weaver officiating.

"Our sweet little bud, too sweet to stay,
God in His wisdom took Mary away;
Not from our memory, not from our love,
But to dwell with Jesus and angels above."

Yoder.—Menno Simon, youngest child of Christian K. and Catherine Yoder, was born near West Liberty, Ohio, Nov. 28, 1873; died suddenly after a heart attack Nov. 29, 1942; aged 69 y. 1 d. He spent his boyhood days on a farm near West Liberty and joined the Mennonite Church during early life. Dec. 16, 1897 he was united in marriage to Katherine Fett. For two years they lived on a farm and in 1900 moved in to town because of his health. He then managed a hardware and a grocery store for about 28 years. Five years ago last August he was stricken with his first heart attack. After a period of treatment and rest, he regained sufficient strength to again enjoy living. This period was cut short by the fatal attack. Four children were born to Menno and Katie Yoder. One (J. Orden) preceded him in death in 1908. Three children remain: Forrest F. of Bellevue, Ohio; L. Winfred of Wabash, Ind.; and Christine of Mahomet, Ill. In addition to his beloved wife and 3 children, he leaves: 3 sisters (Nancy Hartzler and Emma Zook of West Liberty and Katie Yoder of Kent, Ohio), 4 grandchildren, and a large number of other relatives and friends who will always remember his kind and generous disposition. Funeral services were held at the Bethel Mennonite Church in charge of Bro. Frank Byler, assisted by Bros. John Y. King and C. F. Derstine. Interment in the Fairview Cemetery.

"With us here you'll live no more;
But, dear Father, 'tis sweet to know
That we can spend all of eternity
Living with you on that faraway shore."

Our Winter Bible Schools

NAME	LOCATION	TIME	INSTRUCTORS
Goshen College	Goshen, Ind.	Jan. 4-Feb. 12	D. A. Yoder, Ira S. Johns, Harold Zehr, P. L. Frey, E. C. Bender, Lester T. Hershey, Ten members of the Faculty.
Hesston College and Bible School	Hesston, Kans.	Dec. 29-Feb. 5	Six Faculty Members, Jess Kauffman, Edward Diener, Fred Brenneman.
Eastern Mennonite School	Harrisonburg, Va.	Dec. 29-Feb. 10	J. Irvin Lehman, Milton Brackbill, Faculty Members and others.
Ontario Mennonite Bible School	Kitchener, Ont.	Jan. 4-March 21	S. F. Coffman, Oscar Burkholder, C. F. Derstine, J. B. Martin, Merle Shantz.
Johnstown Bible School	Stahl Church near Johnstown, Pa.	Jan. 4-Feb. 14	Lloy A. Kniss, Aaron Mast, Myron Livengood, Paul M. Roth.
Lancaster Mennonite School	Near Lancaster, Pa.	Dec. 28-Feb. 5	Mahlon M. Hess, Henry E. Lutz, Christian K. Lehman, J. Paul Graybill, Richard Danner, Henry F. Garber, Clyde B. Stoner.
Canton Bible School	Canton, Ohio	Dec. 28-Feb. 5	I. W. Royer, O. N. Johns, J. J. Hostetler, Stanford Mumaw, Mrs. J. J. Hostetler.
Pigeon River Bible School	Pigeon River, Mich., Church	Jan. 4-22	E. W. Kulp, Earl J. Maust, Henry D. Esch.

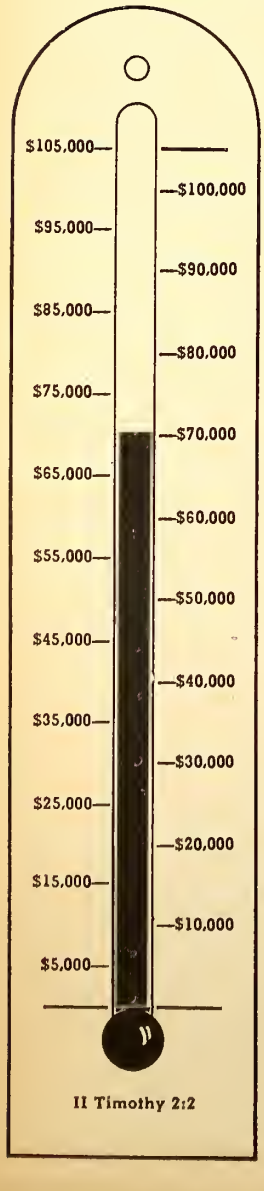
Zeigler.—Frank, son of Mary G. Zeigler of Finland, Pa., was born April 9, 1893; died Nov. 8, 1942; aged 49 y. 6 m. 5 d. He is survived by his mother and 7 brothers. Funeral serviees were held Nov. 11, at the Finland Mennonite Chureh, in eharge of Bro. Claude M. Shisler. This was the first funeral in the new chureh building, whieh is built on the ground whieh was donated by Sister Zeigler, mother of Frank. Interment in St. Paul's Lutheran Cemetery, Red Hill, Pa., where his father was buried.

Zook.—Rachel, daughter of Christian and Rachel (Zook) Detweiler, was born near Allensville, Pa., July 21, 1857; died Dec. 26, 1942; aged 85 y. 5 m. 5 d. She was the last one of a family of 11 children. In her youth she united with the Maple Grove congregation near Belleville, Pa., and was baptized by Bishop Samuel Yoder. Jan. 10, 1878, she was united in marriage to John P. Zook who preceded her in death. Some time after her marriage she with her husband united with the Peachey branch of the A. M. Church, where father served as Bishop for many years. To this union were born 10 ehildren (Fannie, wife of Jacob Z. Peachey of Belleville; Ezra J., of Honey Brook, Pa.; Arie, wife of David Z. Yoder; Jaeob S. and Salome, wife of A. S. Yoder, all three of Belleville; Levi D., Katie, wife of Samuel Kauffman of Reedsville, Pa.; Jonathan D., of Harrisburg, Pa.; J. Kore of St. Johns, Mieh.; and Annie B.). Besides the 4 sons and 3 daughters who survive her she leaves 43 grandehildren and 28 great-grandehildren. She was of a mild and unassuming disposition and always had a smile for everyone; was kind and helpful and ready to make sacrifiees for her family and for others who needed help. In her declining years she was very patient and often expressed a desire to go home and be at rest. Because the eommunity was under quarantine, due to an epidemie of smallpox, a private funeral was held from her late home (where she had spent all her married life) eonduеted by Jacob S. Peachey. Interment in Locust Grove Cemetery near Belleville.

"How many were the silent prayers
My mother offered up for me;
How many were the bitter eares
She felt, when none but God could see."

—A Child.

Freeing Our Colleges of Debt



I. U. S. Contributions including cash for United States Civilian Bonds designated for the Mennonite Board of Education as per receipts 2271-2741 inclusive total $12,711.33.

II. Canadian contributions and cash, $165.00.

III. Total December contributions, $12,876.33.

IV. Total cash or equivalent contributions to date on the Debt Program, (June to December inclusive) $70,400.32.

A WORD FROM THE PRESIDENT OF THE BOARD

It is with inereased interest that we have been watching the thermometer on the last page of the Gospel Herald. There has been a gradual growth in the indieated amount contributed for the liquidation of the debt of our eolleges.

It is with gratitude that we aeknowledge this response by the Church to the need of the Board of Education at this time. We trust that the aetivities of the colleges under the Board may be eonducted in sueh manner as to eontinue to merit further support, in prayers, moral support, and finanees.

We think of the workers who, in the past, have gone out into the different avenues of service in the Church—men ordained as bishops, ministers or deaeons, home and foreign missionaries, other ehurch workers in aetive serviee, and also the large number who may be filling a large plaee in some hidden eorner unnoticed. Our sehools have been established with the express purpose of helping people make preparation for a life work that will be a help in giving the ideals of the Word as believed by the Mennonite Church to all the world, not only for the purpose of holding our own but to give this message at home as well as abroad.

At this time it seems to be opportune to prepare for doing relief work after the War, or maybe even before its close. We hope that with this preparation we may not forget the larger emphasis, carrying the Gospel of Christ along with help for the physieal. Physieal need is great, but the spiritual need greater. May we be useful in meeting this need.

Thanking you for your past response, we erave a eontinued interest in your prayers, co-operation, and support,

D. A. Yoder, President
Mennonite Board of Education.

—o—

Table of Contents

897—Editorial
898—The Ations (Poem)
My Relation to My Church
899—Dignity of the Children of the Kingdom
Question Drawer
900—City Missions: Hutchinson, Los Angeles, Iowa City, Lancaster, Reading
901—South American News Letters
902—Children, An Heritage of the Lord
903—Sunday School Lesson
Bible Meeting Topic
904—Field Notes
Correspondence
906—Not One Forgotten (Poem)
Living a Day at a Time
And Yet—Folks are Easily Duped
907—Calendar of Events at the Altoona Mission
908—Special Meetings
Relief and C.P.S. Notes
909—Illinois Conference
910—Married
Obituary
912—Announcements, etc.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JAN. 21, 1943 (Herald of Truth Established 1864) No. 43

EDITORIAL

"Praise is comely for the upright."

—o—

It is well that we praise the Lord with our lips; and still better to praise Him with a record of upright lives.

—o—

With this agrees the admonition given by our Lord, saying, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

—o—

Peter also leaves a similar testimony, saying: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God."

—o—

The expression, "strangers and pilgrims," correctly describes the position of the consecrated child of God in this dark and sinful world. "Our citizenship is in heaven." As "strangers and pilgrims" here, we are traveling toward a city "whose builder and maker is God." Though strangers here, let us be faithful witnesses, telling people where we are going, and asking them to go along.

—o—

"Righteousness exalteth a nation: but sin is a reproach to any people."

These are the words of wisdom, brought to humanity with a double emphasis: (1) the uplifting power of righteousness; (2) reproachfulness of sin. Whether this message is applied to nations or to the individual citizens of the nations, the impressive truth which it bears is the same.

1. "Righteousness exalteth." As herein set forth, this includes a proper recognition of God as the Author of righteousness, a proper recognition of all the principles of righteousness as set forth in the Word of God—truth, business integrity, temperance, keeping the Sabbath day (in our dispensation, the Lord's day) holy, purity in thought and speech and action and everything else belonging to "righteousness and true holiness." To the extent that those standards are maintained in any nation, that nation merits the name "exalted."

2. "Sin is a reproach." All that is evil in this world—pride, dishonesty, selfishness, murder, lying, immorality, intemperance, filthiness, gambling, worldly amusements, vain display, false pretence, profanity, irreverence, unbelief, disobedience to God, etc., etc., etc. —is not only a reproach before God, but a shameful degradation and defilement of manhood and womanhood, a foretaste of that awful time when "the wicked shall be cast into hell, and all the nations that forget God."

—o—

"Thus it is written, and thus it behoved Christ to suffer . . . that repentance and remission of sins should be preached in his name among all nations, beginning"—at home.

THE GRACE OF GIVING

As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.—II Cor. 8:7.

Freely ye have received, freely give.—Matt. 10:8.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.—Luke 6:38.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.—II Cor. 9:7.

TEN REASONS WHY—

III. We Cherish Membership in the Church of Christ

1. Because Christ is the Head of the Church that bears His name. "He is the head of the body, the church . . . that in all things he might have the pre-eminence" (Col. 1:18). Give Christ the pre-eminence in all things, and you will shine in His image.

2. It is a delightful privilege. "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psa. 133:1). Thereby we are enjoying foretastes of that blissful time of which it is spoken, "At thy right hand are pleasures for evermore."

3. Christian fellowship fosters the sinless life. As the evangelist John expresses it, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from ALL sin" (I John 1:7). Walking in the light, and in fellowship with those "of like precious faith," strengthens us in the faith and service of Jesus Christ in that it enables us to build one another up in this faith and service.

4. All people who have come to years of accountability belong to one of two great bodies: (1) to the Church of Christ, or (2) to the world. If to the former, we live the holy life, as we are a part of the body described as "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (I Pet. 2:9). If to the latter, we belong to the world of which it is said, "The whole world lieth in wickedness" (I Jno. 5:19).

5. It is impossible to keep the commandments of the Lord without being members of the Lord's Church. Read Matt. 28:18-20; I Jno. 2:3-5.

6. It is through the instrumentality of the Church that the Gospel of Christ is to be carried to "all nations," preached to "every creature." Certainly all people who have given themselves to the Lord will want to have a part in this

God-honoring and soul-saving work.

7. If "God so loved the world that he gave his only begotten Son" to redeem us from the bondage and curse of sin, we "ought to lay down our lives for the brethren"—many of whom have not yet been gathered into the fold of our Redeemer.

8. There is power in organization. This is clearly brought out in Paul's instructions to the Church at Ephesus, as recorded in Eph. 4:11-16. When we add our feeble efforts to the combined efforts of the brotherhood, we thereby have a part in multiplying the power of the Church in winning souls for Christ and eternal salvation.

9. There is real delight in seeing people come flocking home to God. "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). Read also Jas. 5:19, 20.

10. It is through the instrumentality of the Church (1) that the Gospel of salvation is kept before the minds of the peoples of earth; (2) that the standards of the Gospel, as distinguished from the standards of the world, are kept alive before the people of the world; (3) that the Light from Heaven continues to shine among men and thereby people are led to glorify our Father which is in heaven. May the good work go on, and every opportunity be improved to strengthen the cause of Christ and the Church. If it is your desire to have a delightful time in this life, then listen to the words of the poet:

"You may sing of the beauties of mountain and dale,
Of the silvery streamlets and flowers of the vale:
But the place most delightful this earth can afford,
Is the place of devotion, the house of the Lord."

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

THE TWO POLES OF CHRISTIAN FAITH

By I. E. Burkhart

A common weakness of many Christians is to stress one thing at the expense of another. There have always been modernists who have stressed the need of human betterment at the expense of doctrinal belief, and there have always been fundamentalists who have stressed sound doctrine, but who walked hand in hand with the enemies of righteousness. These two camps present a dilemma, and too many Christians are drawn into this "faith only" versus "works only" snare. To deny the Deity of Christ is blasphemy (John 3:36), but to deny the application of Jesus' principles to human relationships is also blasphemy (Rom. 2:24).

"Duty without doctrine is a tree without roots; Doctrine without duty is a tree without fruits."

True Christianity is love in action—not only love toward God, but, likewise, love toward our fellow men. When one condemns Voltaire for standing against the Christian religion, he should not forget that Voltaire saw the poor going about in rags begging for bread while the nobility and the clergy feasted on the fat of the land; that he saw the established Church control the wealth, preach the divine right of kings, and at the same time deny the poor the crumbs which fell from the rich man's table. When one condemns atheistic Stalin of Russia he should remember that Russian communism arose because the royalty and the clergy lived in luxury while the masses writhed in pauperism and illiteracy. When we see men or nations turning away from God or religion, as Christians, we should begin to investigate what is the matter with "our" religion.

Religion that fails to exist for the good of men will help produce violent men to judge it and to revolt against it. The Pharisees of Jesus' day claimed faith in God but did nothing to relieve distressed humanity. Modern apostles of new orders show a great concern for their fellow men but often lack a living faith in God. The one has God without humanity, the other has humanity without God. One sets God high in the heavens, far removed from the struggles of men. The other seeks to soothe the sorrows of men and denies the existence of God. A clash of extremes with the pendulum swinging violently from one side to the other leaves men stranded. What we need is a solid middle ground that is anchored at both ends.

The liberal minister who said he is "more interested in good tenements on earth than mansions in heaven" pulled the pendulum to the left side. The fundamentalist preacher who said that "Christians who die in battle go to be with Christ while unbelievers who die in the same way are lost for eternity" pulled it to the other side. One is all for works, making faith secondary; the other is sure of what he believes but denies that deeds are evidence of faith. If faith without works is dead, works without faith is equally dead (Jas. 2:18-26). The law of Moses said: "Thou shalt love the Lord thy God with all thy heart," and "Thou shalt love thy neighbour as thyself" (Deut. 6:4, 5). Jesus agreed with Moses when He said: "On these two commandments hang all the law and the prophets" (Matt. 22:40). The apostle John points out that one's claim of loving God with all the heart is a farce if one does not also love his neighbor as himself: "He that loveth not his brother whom he hath seen how can he love God whom he hath not seen?" (I John 4:20).

Both God and man are to be loved by the Christian. The humanists have tried to deify man and to humanize God. They have hauled the Almighty down from His throne and made Him "the objectification of our highest ideals," "the symbol of our highest social values," "the projection of our sublimated libido." No wonder needy men are forgetting God altogether. There can be no true worship unless there is a personal God at the center. When God is depersonalized it is not long before religion is "godless." Those who claim to build a new world order based upon science and invention will discover that they are whistling in the dark. Without God there will be no permanent order. Humanism may claim to love its neighbor as itself, but if it does not also love God, it has a superstructure hanging in the air waiting for a foundation to be pushed under it. The architects who build from the roof down to the foundation cannot sign the contracts to build our homes. Likewise, those architects who suggest a foundation of faith without a superstructure of works as evidence of that faith will some day discover that their foundation was only sand.

Man has failed because there has been too much stress upon the material and the physical. Scientific knowledge has removed superstition, but failed to instill faith. Medical research has even succeeded in lengthening the life-span by a few years, but it has failed to fit us for the life to come. It has taught us to fear the microbes, but has said nothing of the fear of God. This is the tragic note in post war planning. Much is said of socialized medicine, of social security, of equal opportunity for all, and it is to be feared that the socialized, mechanized world to come will be destitute of the one thing needful.

A social order without God will never see a new heaven and a new earth. Whatever science can do to increase our powers and add to our accumulated wisdom, it can never in any real sense solve our problems. The world can be saved only by being redeemed. A soul does not find salvation by quitting one habit after another. Neither can the world find salvation through social adjustments. "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

The best evidence of true Christianity

is to apply the teachings of Jesus in everyday living, to "do the things that I say," as Jesus put it. The only real evidence that one loves God is found in the way one works out the principles of his faith in human relationships. And likewise, the only happy social order will be the one with God at the center. This is the day to fully enthrone God in our lives, and then to live in the fear of God from day to day. Only when the Christian obeys the teachings and the commandments of Jesus as an expression of faith in God and His will does he have an effective witness for a dying world.

These are the two poles that must sustain the sphere of Christian experience. Each is useless without the other. "Neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love" (Gal. 5:6).

Goshen, Indiana.

—o—

LOSSES TO THE CHURCH THROUGH WORLDLY CONFORMITY

By Leroy Gingerich

In the world there are two great kingdoms,—the Kingdom of God and the kingdom of Satan. There are two great leaders and two great destinies to which all are traveling. All humanity falls in one of these two classes and will arrive at eternal punishment in the lake of everlasting torment or in the heaven of bliss and eternal joy that God has prepared for all who love Him. In the kingdom of Satan we have Satan himself, evil angels, and all people of this world who are not in Christ, redeemed by His blood. In the Kingdom of God we have God, Jesus Christ, the Holy Spirit, the righteous angels, the Bible, and all the redeemed of earth.

Man has been created for the purpose of the honor and glory of His name. God's great concern has been to redeem man from his fallen condition and restore him to his original position as before the fall. God in His infinite love and wisdom called out a people for His name, looking forward to the redemptive work which Christ would accomplish. He has always wanted a separate people that they might be kept from the evil that is in the world. The history of the children of Israel is a story of God's continuous efforts to keep His people obedient and trustful. When Israel went astray God was very deeply grieved and as a result He found it necessary for them to be sold into captivity of cruel enemies. Then they remembered the Lord and cried unto Him for mercy. When they were truly repentant He again gave them victory. From these experiences we learn: (1) that God demands that His people be separate; (2) that God punishes His people for making compromises with other nations; (3) that there is a constant tendency through all ages for God's people to want to be like other nations; (4) that there is never safety in departure from the will of God.

"Not of the World"

Christ taught that His Kingdom was "not of this world. He told His disciples that they are not of this world and that the world does not know them. He said that His followers are the light of the world, but that if the light be darkness, how great is that darkness! His disciples were also said to be as lambs among wolves. Many warnings were given of the danger of the ways of the world. The broad road, Christ said, "leadeth to destruction, and many there be that go in thereat."

Lost through Conformity

Through worldly conformity the Church loses the favor of God, and when this is lost, she has lost everything and is only a cold, empty thing that is worthless. Such a church loses power with God, so that the Holy Spirit can no longer work through the Church. There is no power to win the lost. Church members fail to have victory over every known sin. Nonresistance disappears as dew evaporates before the morning sun. peace." A church conformed to the world has lost her life, for Christ is the life of the Church. He cannot dwell in, or be glorified, in a worldly minded people. "For to be carnally minded is death; but to be spiritually minded is life and peace." A church conformed to the world loses its promise of eternal life for Christ has promised eternal life to His people who are obedient and faithful.

Hardly anything is so completely disgusting to a farmer as for him to have a nice big strong horse that is balky and will not stretch to try to pull his master's wagon. The same is true of the modern automobile that was purchased at a high price but absolutely refuses to start. It is true the Church has been bought at a very high price and her Owner and Master expects something in return. We should never put Him to grief by our conformity to this evil world. Christ died to save us from this world of sin and evil. Christ is today like the man who planted a vineyard in a very fruitful hill, fenced it, gathered out the stones, planted the choicest vine, built a tower in its midst, and made a winepress, only to find the fruit to be wild fruit and worthless. Shall we thus disappoint our loving Saviour?

All churches have lost heavily through worldly conformity. Millions of souls who were born of Christian parents have conformed to the world, left the Church, joined worldly organizations, reared more children to live un-

(Continued on page 923)

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain I John 3:9. A friend.

The verse reads: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin, because he is born of God." Taking it as a matter of course that John here refers to wilful sinning, we accept the first statement to be literally true, and the rest of the verse as setting forth the reason why. With this agrees the searching question by the apostle Paul: "How shall we that are dead to sin, live any longer therein?" We do not understand that John here means to hold out the idea that it is impossible for the born again child of God to err, or that his shortcomings are all taken away. Neither do we endorse the idea that when once a man is born again it is impossible for him to fall away into a sinful life again; for this would be a direct contradiction of the apostolic teaching as set forth in I Cor. 9:27, Heb. 6:4-6, and Heb. 10:26. They who have been born again and are completely upon the altar of the Lord belong to the class of whom it is written, "Blessed is the man to whom the Lord will not impute sin" (Rom. 4:8). They who are openly or secretly living in sin, whether they belong to any church or not, need to be awakened by this emphatic declaration in I John 3:4, repent of their sins, seek the pardoning grace of God, and "walk in newness of life."

Are regeneration and sanctification the same thing?

Has any preacher the right to use the expression, "lucky enough," in his sermon, in speaking of going to heaven?

A reader.

1. Regeneration is the act of divine grace through which the penitent seeker after salvation is born again, or becomes a new creature in Christ Jesus. Sanctification, as used in Scripture, is the equivalent of being set apart to the service of God (making the sanctified one pure and holy) in which case it is his or her privilege to be continually growing in grace and in favor with God. The two words have different meanings, occupying different spheres in God's Plan of Salvation, but it is idle to speak of being saved without having both of them in our Christian experience.

2. There are people who contend that the word "lucky" has no place in human experience, as the events or rewards of life are the result of the grace of God or of human effort or merit (or both), and not because of what people usually call "luck." While we do not wish to pass judgment upon those who make the wrong use of the word, yet in a matter so sacred as that of going to heaven, there are other words far more appropriate than that of "luck."

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

LANCASTER, PENNA.

(N. End Mennonite Mission, formerly Dillerville)

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psa. 37:5).

Since our last writing the work on our new mission building at No. 204 Stevens St., is progressing nicely. From now on it will be mostly inside work, except painting and grading. We certainly have much to praise the Lord for. The Lord willing, we expect to have our first Sunday school session held in the main room of our new building Jan. 24, 9:30 a.m.

We plan to have six nice-sized Sunday-school rooms in the basement for use later. We want to thank all who have given toward making this new building possible, whether it be time or money. We know some have given both. May the Lord bless you in whatever you have done.

We are sad to say our visitation work has been curtailed greatly, because of lack of gas and tires. This also has a bearing on our Sunday-school attendance.

We ask an increased interest in your prayers as we engage in the Lord's work here at our new location, yet in the same field of labor.

Following are our meditations on the change in the site of our mission:

PAST AND FUTURE

There was a mission small in a village most dirty,
The children found there were very sturdy.
They loved on the Lord's day to enter therein,
And with much eagerness their lessons begin.
Week after week they would come filled with joy,
To learn about Jesus when He was a boy.

One day the sad news came that the village would be taken,
The mission goes with it, let us not be mistaken.
But thanks be to God it was given as a gift,
And this you will know was a very nice lift.
For we as God's children had prayed by His grace
That it could be used in another place.

Through prayer and guidance a lot has been found,
And before this writing they have broken the ground.
The wall has been laid and soon we trust a new mission made.
Soon again we can gather with boys and girls filled with joy,
To learn about Jesus when He was a boy.

Will you pray that parents too may answer the call,
Which goes out in this community to one and all,
To those who are steeped in the deepest sin,
That they too may enter in,
And be fed on pasture that is given by God,
As we find it in His Blessed Word?

Jan. 14, 1943. John S. Bechtold.

South America

NEWS LETTER FROM ARGENTINA

By Wm. E. Hallman

(Nov. 18, 1942)

Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also. —Zech. 8:21.

There seems to be plenty of speed these days in every other direction except in the direction of prayer; but this is the type of resolve necessary if we are to expect speedy help from above in time of need. The above verse does not, however, authorize excessive speed in driving a car on the way to a prayer meeting. Rather, it should be our way of life to let nothing hinder us in our prayer life.

Evangelistic campaigns, with the help of the three tents, are now well under way; and again the Lord is proving Himself able to save to all those who call upon Him. In the Cosquin district the campaign began earlier than here in the province of Buenos Aires. Here in Carlos Casares and in Trenque Lauquen large attendance is reported, and in the former place the tent work was preceded by special meetings in the Church following the Annual Workers' Meetings held with the brotherhood there Oct. 13-15. Souls have been saved and the believers in all places mentioned have been led into a more active soul-winning fellowship. Many of you there at home have been praying with us for abundant showers of blessings. This news will encourage you to continue in your prayer efforts, so that the showers which have begun to fall may continue, and touch all the towns of our districts during the entire summer.

Here in Tres Lomas, Bro. Glass of the Hebrew Missionary Alliance conducted an eight-day series. Although there was good attendance, the outward results were not what we prayed for. Nonetheless, several members have caught the vision of the need of being constant in the work of the Lord and are meeting secretly to carry the burdens of the Church to the Lord in prayer. If this faith continues, we expect veritable cloudbursts of blessings before the end of the summer. Will you not join with us in this prayer?

Summer has come to Argentina with one continued heat wave that has lasted ten days with an intensity unprecedented for November. Farmers who have absolutely no wheat harvest in these districts (due to the drought) since last April are becoming quite desperate, asking why God permits such suffering. At the same time there still seems to be money for their pet vices and worldly amusements. There is no seeking after God. Whenever we get a chance, we tell them that for every one of His promises there are always conditions which must be met. Since they are not interested in learning about the conditions, they cannot expect God to answer their so-called prayers.

Visiting one large dairy farm in the Treinta de Agosto district, where Bro. Glass and I were for a four-day series of meetings, the farmer's wife commenting on the situation said, "We shall have to count our beads and recite a strong prayer for rain." Bro. Glass told her it would be much more effective if we asked in simple words with believing faith. He asked her how her little boy asks for bread, by reciting some beautiful poetry that doesn't even mention the word bread, or by merely saying, "Mother, give me bread," believing that since she is the mother she will not refuse him. This was an entirely new thought for her, and we were happy to see the whole family come to the services that evening in their late model Chevy, and were very attentive listeners. Pray for this family, where the seed has been sown; and also for another family where the father has begun recently to read the Bible, but has not as yet attended any of our meetings. Country people have a more handy excuse now, since gasoline is rationed, but they do manage to flock to the large worldly gatherings.

Word reaches us that the Smoker-Hershberger African missionary party arrived safely in Buenos Aires about a week ago, but will not be able to continue from here until well into December. This will afford time to visit most of our main stations.

Tres Lomas, F.C.O., Argentina.

IMPRESSIONS OF OUR MISSION IN ARGENTINA

By George R. Smoker

We counted it a rare privilege indeed, my wife, Sister Hershberger, and myself, to visit a number of our mission stations in Argentina and to have fellowship with a number of our missionaries, while waiting for a ship to take us to Africa.

The Country

Our first introduction to Argentina, as we crossed South America in traveling from Valparaiso, Chile, to Buenos Aires, was to the Andes Mountains, which are covered with snow even in summer time. Because the railway has been washed away, our first hundred miles of travel in Argentina was by taxi. The road was dusty, due to lack of rain for some months, but the scenery was magnificent. The mountains soon tapered down into hills and the hills into rolling plains, and from Mendoza on, where we boarded the train, the scenery was unrelieved by any sign of a hill. Passing through the irrigated section, known as the California of Argentina, and then through a virtual desert, we came to vast cattle ranches and to large farms, such as our farmers in the Middle West are accustomed to. Because of the wide variety of climates, almost every kind of fruit and vegetable and grain can be grown somewhere in the fertile country.

The People

In such a land of plenty it would seem that everyone would be well off, but such is not the case. Even more so than in the States, the rich are extremely rich and the majority are very poor. The miserable houses of the farm

tenants contrast strangely with the forty-room mansion of the farm owner.

But yet it seems to be a characteristic of these people that they try to put on a fine front. In the towns it is no uncommon thing to see an ultramodern front being put on a rather poor house. No man or boy is seen on the streets of Buenos Aires in his shirt sleeves or even wearing a sweater. A coat of some sort must be worn, and the ordinary thing is to wear a full suit, even on sweltering days. And the average man feels that he must have a new suit frequently. Shops are filled with all sorts of finery for the women.

It must also be said that these people are emotionally highstrung. Cheating is all too common, and moral standards are low. But, thanks be to God, that His grace reaches down to make new creatures in Christ Jesus out of every sinner. It is the glory of the Gospel that it is able to meet the need of every tribe and nation under heaven.

The Catholic Church

The dominant building in almost every town of Argentina is the Catholic cathedral or church, and this is typical of the place the Catholic Church occupies in this land. Protestant groups have prospered far less in Argentina than in some other countries of South America. In fact, I have been told that in all the years that Protestant missions have been functioning in this country, there are no more than 100,000 Protestant Christians in a population of more than 13,000,000 people. What Argentina needs is a revival such as Brazil (for example) has had.

The Catholic Church wields an influence far in excess of its spiritual power. In Bragado, for example, there are only two churches to serve a population of 20,000 people—the Catholic Church and our own. If a hundred people come to our services and a thousand to the Catholic services, there remain 19,000 people who theoretically could be reached for Christ. Actually, however, a great many of these people are under the thumb of the Roman Church through heredity and infant baptism. Religious education in the public school system is compulsory, but it is Catholic religious education. The Catholic catechism is taught and the pupils are trained in preparation for First Communion; and once they have been persuaded to take this communion they are usually lost to Protestant influence. It is possible to secure permission to be dismissed from this religious education class, but such pupils are frequently discriminated against in their grades. A certain teacher of one of our missionary children, in dismissing pupils from such a class said, "The heathen may now leave the room!"

The ordinary person here is quite ignorant of spiritual things. Bro. Tim Brenneman, who is located at Villegas, tells us that he was speaking to a man about God one day and that the man said, "Oh, yes, God—He was a great politician, wasn't he?" At another time, in visiting a home, he asked whether or not they owned a Bible. "Oh, no," the head of the house replied, "we just rent here." Not believing his ears, he repeated the question several times to make sure he was understood, but the answer remained the same, indicating that the parent had a strange idea of what a Bible was! To a people tyrannized by a corrupt church and ignorant of God's way of salvation, our church has been called to witness.

Our Mission

Except for the Cordoba area lying to the north, the stations of our Mission lie roughly in a triangle. The Managing Committee mapped out an itinerary for us which enabled us to visit each of the main stations in this triangle in a little over two weeks, spending nearly two days at each station. We visited the following stations in the order named: Buenos Aires, Bragado, Carlos Casares, Pehuajo, Tres Lomas, Trenque Lauquen, America, Villegas, and Salto. One is surprised at how far apart these stations are (from Buenos Aires it is 275 miles to Trenque Lauquen, 400 to Cosquin), and yet there is ever the call to be reaching out to more towns and to reach wider areas with the Gospel.

It was a real joy to visit in the homes of the various missionaries, to share news from America, and to discuss the problems and opportunities of the work at each place. Such fellowships are precious, and such sharing of experience is profitable. We were glad to visit some of the regular church services and to meet a number of the nationals who have been saved through the medium of our Mission. It is not within the scope of this sketch to discuss the history and present state of the work at each station. The book that has just been published to commemorate the twenty-fifth anniversary of the founding of the Argentine Mission, "The Gospel under the Southern Cross," does that, and we commend it to your reading.

The Tent Meetings

By far the greatest opportunity for bringing the Gospel to the lost of Argentina seems to be through the tent meetings. The three tents purchased not long ago for use by the Mission are being used to great advantage. When a missionary has the use of a tent he will sometimes hold meetings continuously for a month or so, pitching it in various sections of his town, for Argentine towns spread out considerably and there is little over-lapping of effort. Then the tent will be taken to the outlying regions of his section and often to new towns. Large crowds regularly attend these meetings. It is not unusual for three to four hundred people to attend a service, and, since the tents are not large, this means that more people are outside the tent than inside. Persons accepting Christ are asked to sign cards to that effect, giving their name and address, and with the many cards that are filled out the missionary has a great deal of work to do after the tent meetings are over. It was our privilege to attend two tent meeting services. It seemed strange to us to have the service begin after 9:30 in the evening and continue until nearly midnight; but such is the custom here, where people do not think of eating supper until it gets dark.

The tents are so much in demand, and there are so many areas where tent meetings could and should be held, that the Mission could use at least one more tent to excellent advantage, we are told. An investment in a tent that is used continually all summer long for direct evangelism at establishing stations and to begin work in new areas seems to us to be about the best investment a brother or congregation or district mission board could possibly make to the advancement of the cause of Christ in Argentina.

The Indians

We were so fortunate as to be here at the time of the return of a committee of brethren who had been sent to investigate the possibilities of work among the Indians of northern Argentina. Brethren Swartzentruber, Lauver, and Holderman did the investigating, and their report was most enthusiastic. They visited the field of a Mr. Johnson, where a marvelous work of grace had been done among a large group of Indians, and learned a great deal from him. They found many Indians where no attempt at all is being made to reach them for Christ. The chief of one of these unreached tribes begged our missionaries to come and begin a school, stating that he would see that a school is built and dwellings for the patrons of the school to live in. There are about 3,000 in this group, and another 2,000 in a group living very near and also unreached. Over in the Argentine Chaco, not far away, is another most promising field. All these Indians speak Spanish, so that there is not the language barrier that is so common in working with Indians in other parts.

The official report of this investigation will in due course be brought before the Mission here and before the Church at home. It surely seems, however, that "a great door and effectual" is being opened to the Mennonite Church, and we ought to unitedly pray that the saving Gospel of Christ may soon be brought, by some one, to the Indians of northern Argentina.

We predict that after the war a number of our brethren and sisters will embrace the opportunity to visit our Mission in Argentina. The Pan-American Highway, now being pushed to completion, will enable people to travel cheaply by car all the way to our field. Travel by boat and plane will likely be more inexpensive and common after the war. We covet for you the privilege we have had of visiting this work, where so much has been invested by the Mennonite Church in funds and prayers and lives during the past twenty-five years.

Buenos Aires, Argentina.

"WHO WENT ABOUT DOING GOOD"

By Allen H. Erb

This is Peter's description of Jesus. In his epistle he tells us that "we should follow his steps" (I Pet. 2:21). In the personal life of each member of the Church, and in the group witness of the Church through congregational, evangelistic, and institutional effort, Jesus should be seen going about and doing good.

A patient was admitted into the Mennonite Hospital, July 10, 1941. We were informed that he had been a bank president. When the depression came, his honesty prompted him to freely volun-

(Continued on page 924)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

HOSPITAL HOURS

By Evelyn Hershey

How did you spend your hospital hours?
When all was lonely and still
Did you not feel the presence of God?
And hear Him say, "It is My will."

Although many aches and pains were our lot,
Were we grieved, or did we rejoice?
Did not Christ die on the cross to save us?
For us to spend these hours was His choice.

Did we feel this chastening good for us?
Or did we think God used us hard?
No, it takes this to bring us closer to God
So that our lives may not be marred.

Many times we felt a little discouraged
But ah! How much joy we found
When we thought of the sweet peace within us,
Then a song from our lips would bound.

But now, since we're home, we think of the others,
Who have more to suffer and longer to stay
In their rooms where it's so quiet and lonely
Where we have spent many a day.

We think of those who have these hours
Who do not know of God's grace,
Who could not have the wonderful hope
Of seeing Him face to face.

There are those who do know of Christ,
And His plan of setting us free,
Who will not give up their own desires
And answer Christ's call, "Follow Me."

We also think of the sick in their homes,
Many who have been suffering long;
May they too be comforted and strengthened in Christ,
As we all keep pressing on.

May we think of the home over yonder,
For all whose sins are forgiven,
Where pain and sickness are forever gone,
Oh! the glories of a home in heaven.

Gordonville, Pa.

—o—

CHEERFULNESS

"A merry heart doeth good like a medicine," says the wise man. Is it not worth cultivating? The shut-in may not see much occasion for mirth in life, yet after all we are spared many of the perplexities and annoyances that beset those whose daily work lies in the world outside. We have leisure to cultivate the graces we would like to possess. Surely cheerfulness is one of the most charming. The habit of looking on the bright side is one to be acquired if nature has not gifted us with it.

In the dark of the moon, when it cannot reflect the light of the sun, the stars shine with a brilliancy that moonlight dims. There are always points of cheer, if one will look for them and dwell on them, instead of on the immensity of space that surrounds them. Someone has said that cheerfulness is health. Help me, O God, to attain the spirit of good cheer.—Selected by Mrs. Peter S. Martin.

—o—

THE REALITY OF THE HEAVENLY HOME

By Wilma Hollopeter

(Essay read before a young people's meeting in Bethel Mennonite Church near Wadsworth, Ohio, Dec. 27, 1942.—E. K. N.)

There is but one place where we may hope to find perfection; that place is heaven. There we shall find the sick and lame without a blemish. As William C. Hershberger has stated, "The One who on earth was racked with pain will walk the streets of the New Jerusalem with the step of an athlete. The sad at heart will be happy, joyfully praising God for His wondrous mercies."

There will be a gathering from all corners of the world, and the only Being who ever on earth enjoyed happiness to perfection will be there to meet and to greet His loved ones from earth. It will be a "joy unspeakable" to look upon our Creator. Some people think it a great thing to see the President of the United States; but how infinitely greater than any human being is the great Creator of the universe. "And we shall dwell in His presence, and share His joy forever and forever."

We cannot imagine the beauty of heaven. The gates are of pearl and the streets are of gold. There will be no need of the sun there, for the Lord God will give them light. It is a place of rest and eternal joy and gladness. The thoughts of reunion with the loved ones of earth who have gone before should inspire us to joy even here and now.

The redeemed in heaven are blessed with the loftiest companionship. He that sitteth upon the throne shall dwell among them. What will it be to have God, the source of all wisdom, purity, and blessedness, as our constant Companion and Friend! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Paul was writing to the people of Corinth, and that city contained the most beautiful buildings of that day in all the world. The Greeks were noted for their skill in music as well as in art and architecture. Yet, with all their love of the beautiful and their high ideals of what constituted beauty, Paul could say to them that their highest flights of imagination had not reached what God had prepared for them that love Him.

There will be no remains of the conflict with temptation. The spell of sin will be broken forever; and as freedom is one of those things which never grows old, the song of the freedom of heaven will ever be a new song. The happiness of heaven will be far beyond our present comprehension. We can have but the faintest idea of it until we realize it by actual experience.

"It doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is" (I Jno. 3:2). We may indeed be very happy in the thought that when we shall go to heaven we shall be like Christ, pure and holy like the Son of God. It is God's purpose to give His people a happiness worthy of Himself.

Happiness shall be ours to an extent that we have never before known. The end of life here on earth is only the beginning of a new and greater life.

God has promised to direct our lives. It is truly restful to rely upon God's infinite power and wisdom.

Rev. 7:16, 17 reveals a great promise, "They shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Just stop and think for a moment how long we shall spend in such a happy state—Forever!

The story is told by Spurgeon of a noted minister who began his work in the ministry early in life. He suffered not a little at first because of his humble origin and his unpromising exterior. He was sent one Saturday night to a certain house to be ready for the preaching the next day. The good woman, who did not like his appearance, sent him around to the kitchen. John, the hired man, was surprised to see the minister in the kitchen when he came from work. Rough as he was, he welcomed the despised preacher and tried to cheer him. The minister shared John's meal of porridge, John's bed in the loft, and John's humble breakfast. He walked with John to the church in the morning. When the service opened, the minister had not spoken long until the congregation saw that there was strength and power in his talk. They could see and feel the Spirit in his sermon. The hostess, who had entertained him so badly, began to feel a little uneasy. When the sermon was over there were many invitations for the minister to come home to dinner. To her surprise he said, "I supped with John, I slept with John, I breakfasted with John, I walked here with John, and I'll walk home with John." When dinner time came he was entreated to come into the chief room, for many

(Continued on page 923)

Sunday School Lesson

Theme for the Quarter: Studies in the Gospel of John

V. JESUS THE BREAD OF LIFE

Lesson for Jan. 31, 1943.—John 6:8-35.

Golden Text.—Jesus said unto them, I am the bread of life.—John 6:35.

Introductory.—In our last lesson we beheld Jesus as The Great Physician. In this lesson He is held before us as The Bread of Life. Again, as in the lesson of a week ago, we have His real life work illustrated by a miracle.

Feeding the Multitudes (8-14).—At this time Jesus was at the height of His popularity. Because of His many and notable miracles, the people thronged Him. Where the great multitude should get something to eat was a puzzling problem to His disciples. "Send them away," was their request, thinking that this would solve the problem. But Jesus had a better way.

Hearing that there was a lad present with five small loaves of bread and two small fishes, Jesus saw His opportunity to impress the multitudes with His miracle-working power. Seeing the multitudes, He said to His disciples, "Make the men sit down." The multitudes being seated in an orderly way, Jesus blessed the bread and the fishes and handed them to His disciples. They in turn passed the food on to the multitudes, composed of five thousand men besides women and children, and with that small amount of food the entire multitude was fed, having enough and to spare. The multitude being fed, Jesus commanded, "Gather up the fragments that remain, that nothing be lost." After the fragments were gathered it was found that they filled twelve baskets—much more than they had in the beginning. The multitudes were convinced. It was clear to them that no mere human being could accomplish what Jesus had done, and in their minds there was no question but that He was the long-looked-for Messiah of Scripture. Hear their enthusiastic acclaim: "This is of a truth that prophet that should come into the world."

For the sake of brevity we will pass over a number of verses in which may be found much food for thought. Jesus seeing that the people wanted to forcibly make Him their King, He withdrew Himself from them and entered into a solitary place in the mountain. The disciples went to the sea and got into a ship. That night a storm arose, and Jesus rescued them by commanding the storm to cease. This further exalted Him in the eyes of the people, especially His disciples.

Jesus the Bread of Life (26-35).—The next day the people who had witnessed the miracle of the loaves and fishes, thronged Him again. Jesus perceived that the time had come when He should give to the people some unwelcome truths. He told them the truth when He said, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." He went on: "Labour not for the meat which perisheth, but for that which endureth unto everlasting life." It was wonderful how that the multitudes were fed the day before, but if that were all the nourishment they got they might have been miraculously fed all their lives and still have been eternally lost and banished from God. In answer to the question, "What shall we do, that we might work the works of God?" He replied, "This is the work of God, that ye believe on him whom he hath sent." Next, they asked that He might show them a sign, so that they might believe that He was the Great Prophet from heaven. This seems like a strange request, since the day before they had acknowledged Him to be that Great Prophet, and now they were asking for a sign that they might believe Him.

Jesus told them about the manna upon which the children of Israel were fed, kept alive in the wilderness. But this went no farther than a mere sustenance of the body. They needed something more substantial and enduring; namely, the Bread from heaven. This was brought to them in the person of the Son of God from heaven, closing with the declaration, "I am the bread of life."

Then, as now, many people were slow to grasp the meaning of Christ's teaching on this occasion. Notwithstanding their request, "Lord, evermore give us this bread," when Jesus had finished this teaching, often referred to as "the Bread of Life sermon," the Word tells us, "From that time many of his disciples went back, and walked no more with him."

From this narrative we get a glimpse into what constitutes the source of spiritaul life. The same Power that fed the multitudes in a miraculous way, is also at our disposal, ready to fill the souls of all believers with the bread and water of eternal life. Hear the promise of our blessed Lord; "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." While some, like the bewildered backsliders referred to in our lesson narrative, balked at the theology set forth in our Saviour's teaching on this occasion, we thank the Lord that by accepting His teaching by simple faith, we receive the spiritual life and nourishment that insures us eternal life.—K.

Bible Meeting Topic

PURITY IN OUR SOCIAL LIFE
Eph. 5:1-17

Topic for January 31

MOTTO

"Walk as children of light."

OUTLINE STUDY

I. **Fulfilling the Plans of the Creator in Society.**
  1. **In the family.**
    a. One man and one woman in wedlock.—Matt. 19:5, 6.
    b. This union not to be adulterated.—I Cor. 7:2; Ex. 20:14.
    c. To live in unity.—Eph. 5:21-33.
    d. To talk of God's words.—Deut. 4:9, 10; 6:4-9.
    e. To worship God together.—Josh. 24:15.
    f. To guard against evil.—Ps. 101; II Cor. 6:14-18.
    g. To extend hospitality to others.—I Pet. 4:9, 10; Heb. 13:2; Rom. 12:13.
  2. **In social contacts.**
    a. Friendly.—Rom. 12:10; Prov. 18:24.
    b. Humble.—Rom. 12:3, 16.
    c. Impartial.—Jas. 2:1-4; Prov. 22:2.
    d. Returning good for evil.—Rom. 12:14, 17-21.
    e. Graceful speech.—Col. 4:6.
    f. Graceful behavior.—I Pet. 3:8-11.
    g. Flee lusts and follow purity.—II Tim. 2:22, 23; Eph. 5:11.
    h. Modesty.—I Pet. 3:3, 4.
    i. Assemble with saints.—Heb. 10:24, 25; Acts 2:42.
    j. Avoid the company of evildoers.—Ps. 1:1; Prov. 4:14-19.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Purity."**
2. Walking in Pure Ways.
  a. In the words of our mouth.
  b. In the deeds that we do.
  c. In the company that we keep.
  d. In the things that we read.
  e. In what we listen to.
  f. In the sights that we look upon.
  g. In the way we act and dress.

For Seniors.
1. Christian Ideals of Social Purity.
2. Promoting Purity in Ourselves and Others.

PERSONAL THOUGHT

"Let us cleanse ourselves of all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

SEED THOUGHTS

No decent man can enjoy indecency.—Sel

Impure speech never comes from a pure heart.—Selected.

It takes purity in heart, to see it in others.—Selected.

Be as careful of the books you read as of the company you keep; for your character and habits will be as much influenced by the former as by the latter.—Hood.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions ..... John R. Mumaw
Christian Doctrine ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

Printed in U. S. A.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JANUARY 21, 1943

Field Notes

Sunday, Jan. 31, is the day set for the dedication of the new Weavers stone church near Harrisonburg, Va. All are welcome. Cor.

* * *

Bro. E. M. Yost, Greensburg, Kans., is expected to begin a series of meetings at Eastern Mennonite School Jan. 24. N. E. K.

* * *

The Kansas City, Kans., congregation was favored with a message by Bro. M. C. Lehman of Akron, Pa., Tuesday evening, Jan. 12, on the subject of Relief work. N. E. K.

* * *

Revival meetings will begin in the near future at the Mennonite Mission in Denver, Colo., in charge of Bro. Allen H. Erb of La Junta, Colo., as evangelist. N. E. K.

* * *

The Young People's Bible Meeting Topic Committee met at Hesston, Kans., Jan. 13 and arranged topics for our young people's meetings during 1944. N. E. K.

* * *

Bro. Edward Diener, Wellman, Iowa, Special Bible Term Instructor at Hesston College, filled an appointment at the Spring Valley Church near Canton, Kans., Jan. 3. N. E. K.

Bro. Jesse J. Short of Archbold, Ohio, has been engaged for the mid-term "Workers' Meeting," of the Ontario Mennonite Bible School, Kitchener, the second week of February. Cor.

* * *

Bro. C. Z. Martin of Mountville, Pa., closed a series of meetings, Jan. 13, at Mill Run chapel near Altoona, Pa., with 40 confessions. The Holy Spirit's presence was manifest throughout the meetings. A. C. S.

* * *

New Minister in Oley Valley.—Bro. Omar Kurtz was ordained to the ministry, Jan. 3, in Oley Valley, Berks Co., Pa., the first of our people to be ordained to the ministry in that vicinity. C. J. K.

* * *

Bro. M. C. Lehman of Akron, Pa., was one of the guest speakers at the Missouri-Kansas Ministers' Meeting, Jan. 13-15, at Hesston, Kans. He spoke on European Mennonites, Relief and C.P.S. Work. N. E. K.

* * *

The first semester of work at Hesston College will close Jan. 19. A group of students is taking up other work for the rest of the year, but almost an equal number are enrolling for the second semester. N. E. K.

* * *

Bro. J. R. Mumaw of Harrisonburg, Va., closed a series of meetings at Hesston College, Jan. 10. Many students were blessed with a deeper experience. The spirit of the meetings was excellent. N. E. K.

* * *

Bro. T. E. Schrock of Clarksville, Mich., visited relatives at Yoder, Kans., during the week of Jan. 10, filling the pulpit both at Yoder and at Hutchinson Jan. 10. He also attended the Missouri-Kansas Ministers' Conference at Hesston, Jan. 13-15. N. E. K.

* * *

According to the "Mission News Bulletin," published semi-monthly by Mennonite Board of Missions and Charities, the total contributions to the Board during the month of December were $59,581.50, as compared with a five-year average since 1938 of $33,586.16.

* * *

Bro. Carol Kauffman was called by the Mountain View congregation near Creston, Mont., to the office of deacon, and on Jan. 10 was ordained by the Executive Committee of the Alberta-Saskatchewan Conference district. May the Lord bless the brother in his responsible calling. I. M.

* * *

Bros. Richard Birkey of Adair, Okla., Nelson Histand of Culp, Ark., and Frank Horst of Calico Rock, Ark., rural mission workers appointed by the Missouri-Kansas District Mission Board, were all present at the Ministers' Meeting at Hesston, Kans., by encouragement of the Board. N. E. K.

At the recent ministers' meeting of the Missouri-Kansas Conference Bro. H. A. Diener was appointed as Director to give pastoral care to the brethren of that district in C.P.S. camps. He will visit or direct visitation of camps in which brethren from this district are located. H.

* * *

Editor Dies.—A few days ago we received the following telegram from Nappanee, Ind.: "V. L. Stump passed away. Funeral Tuesday." Bro. Stump well known to many of our readers, served as editor of the "Evangelical Visitor," official organ of the Brethren in Christ, for many years. May God comfort the bereaved.

* * *

A brother writes us from Manheim, Pa.: "Steps are being taken for the ordination of a minister in the Gantz and Hernley congregation in the near future, to assist Bro. Abram Risser in his work; also to ordain a bishop in the Manheim district to assist Bro. Henry Lutz in his bishop district. The request is that God's people may remember this work in earnest prayer, that God's will may be done."

* * *

The annual winter series of meetings, First Mennonite Church, Kitchener, Ont., will be held Jan. 24-31. Bro. C. F. Derstine will conduct the same. Local ministers and members will give testimonies concerning their conversion and Christian experience each service. The Henderson Sisters' trio of Gormley, Ont., will assist in singing. The prayers of the readers are urgently requested. Cor.

* * *

The annual ministers' meeting of the Missouri-Kansas Conference district was held at Hesston, Kans., Jan. 13-15. There were present 10 bishops, 31 ministers, and 8 deacons. Of these, the following were from outside the conference district: T. E. Schrock, Clarksville, Mich.; J. R. Mumaw, Harrisonburg, Va.; J. L. Horst, Scottdale, Pa.; M. C. Lehman, Akron, Pa.; Edward Diener, Wellman, Iowa. These annual meetings are proving themselves milestones in the progress of the work in the district.

—o—

Correspondence

AMENIA, N. DAK.

(Red River Valley Congregation)

Dear Herald Readers, Greetings:—On Sunday, Dec. 27, Bro. Elmer Hershberger, Detroit Lakes, Minn., preached for us in the morning. In the evening services we reorganized our church and Sunday school work for the coming year. A few changes were made.

Bro. Hershberger comes once each month and preaches for us. The Sundays he is not here Bro. Edward Hershberger preaches for us, for when he was ordained to the office of Deacon he was also ordained to preach when called upon.

We as a congregation (worshiping in Casselton) appreciate very much that our deacon and his family have accepted our invitation to remain with us here. Their help is also needed in our S.S. and Y.P.B.M.

We also appreciate the help Bro. and Sister Ezra Stutzman are giving in our services while laboring in our community. We hope that they will continue to remain here with us.

We also welcome others in our community. Work is plentiful both in natural and spiritual things.

Three members were received by letter in the past year.

We ask an interest in the prayers of Christian people, that we as a small group here may be a living testimony to those round about us.

Jan. 3, 1943. Cor.

GERMFASK, MICHIGAN

Dear Christian Friends:—Some one has said that at the Christmas season people are more nearly in the attitude and spirit as God intended and created them than at any other time. We praise God continually for His never-ceasing blessings, and our only desire is to give all glory and honor unto Him.

In many ways God has opened more avenues of witnessing unto His saving power, this past year than heretofore—in Sunday-school work, in several summer Bible schools and evangelistic services, as well as house to house testifying.

In April the door was opened into a new community, the Green School District, which after a summer of teaching, preaching, and witnessing has yielded thirteen confessions in a recent one-week revival meeting (Dec. 27-Jan. 2). The fellowship and service of Bro. George Maniaci of Pleasant View congregation, Ind., in the music and witnessing part of this service was edifying and blessed. In the Germfask congregation three souls decided to begin the new year in the grace and power of Jesus Christ, as well as a man who has been bedfast for six months. When we think of all these souls who have found their sufficiency in Christ, we know that God has been so good unto us!

Neither would we desire to forget those who shared their joys with us at Christmas: sewing circles, young people's groups, and individuals. May we say in the time-honored way, God bless you!

The Lord aided the work much by making it possible for us to have a home near the church house, as well as in the center of the work as it has now developed. We appreciate very much the help different congregations are giving to this, and may it bring much added glory unto Him and His Cause.

We closed the past year, feeling assured that the congregation as a whole has been drawn closer to the Lord, that His Word has been blessed, and that He will provide workers to care for the new communities, to shepherd and witness unto the many who are conscious of their need of a Saviour and some more ready to make the decision.

May His will be done in earth as it is in heaven.

Jan. 6, 1943. Chester C. Osborne.

BEEMER, NEBRASKA

Dear Herald Readers, Greetings:—It is only through the infinite mercy and grace of God that we are enjoying the unnumbered blessings which we have from day to day.

Our Sunday school was reorganized recently, with but few minor changes. We also had our annual business meeting, Jan. 1, when the business of our church was disposed of in an orderly manner. We were impressed with the generous contributions our congregation made to missions and other phases of church work. May the Lord abundantly reward everyone for the same.

The Lord has seen fit to permit the hand of affliction to be placed on a few of our members in the form of sickness. Sister Erna Rediger (formerly Eichelberger) has suffered considerably in the past from rheumatism, but has recovered to the extent that she is able to again attend church services. The wife of the writer has also been suffering considerably at times for quite a long time, and is at this writing in the University Hospital in Omaha for treatment. Bro. Joe Zimmerman was in our home over night once last week and administered the ordinance of anointing in the name of the Lord. We certainly received many blessings through this ministry. We ask an interest in your prayers in behalf of our wife and mother. Also pray for us, that we may fully submit to the Lord in all things.

Bro. Kenneth Oswald, son of Dan Oswald and wife, also took very suddenly ill, and was operated upon the same night for appendicitis. It is reported that he is getting along well.

We take this means of thanking our many Christian friends for their good wishes shown by "get well cards," letters, etc. We assure you they were all highly appreciated and enjoyed.

Bro. John Erb and family intend to move to the Lake Region community in Minnesota in the near future, having disposed of their personal property. We wish them well in their new location.

Yours in the service of the Lord,

Jan. 6, 1943. Sam Oswald.

ORRVILLE, OHIO

(Orrville Mennonite Congregation)

Dear Readers of the Gospel Herald:—We praise God for the blessings He has bestowed upon us in the past year, and pray for His guidance through another year. We know not what the Lord has in store for us for the coming year, but we can claim God's promise: "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee" (Isa. 26:3).

Quite a few changes have taken place during the past year. Faces once familiar among us appear no more. Quite a few of our boys have been called into service in camps. Others are expecting the call soon. We rejoice greatly that God's mercy is extended to us. We keenly feel the loss of those who have gone to other fields of service, but we pray that they may remain faithful, that God may use their lives and talents to His glory. We continually praise God, and are so grateful to our government for recognizing our attitude towards our nonresistant faith that has been handed down to us from our forefathers for the past 400 years.

Our annual revival meetings were held July 19-28, with Bro. Milo Kauffman, President of Hesston College, as the evangelist. He preached the Word with power. There were a number who reconsecrated their lives to God and the entire brotherhood was strengthened by the stirring messages brought by our brother.

Oct. 11 was the day set apart for our regular fall communion. At these impressive communion services there is brought to our mind the bond of fellowship that brings God's children closer with one another and with Him.

Our young people's meeting sponsored a Youth Conference which was held Nov. 7 and 8. Bro. Ernest Miller, President of Goshen College, and Bro. A. J. Metzler of Scottdale were the guest speakers. Problems of the youth of today were discussed and many enlightening thoughts were presented by the speakers. Quite a number of young folks of local talent brought helpful remarks.

We observed our annual Missionary Day Nov. 15. The offerings showed a substantial increase over the preceding years, for which we are grateful.

Our pastor, Bro. I. W. Royer, was privileged to hold meetings at the Ft. Wayne Mission, Oct. 7-14, and conducted a Bible conference with the brotherhood at Croghan, N. Y., Nov. 20-29. He also attended the anniversary meeting at the Home Mission in Chicago. During Bro. Royer's absence, Bro. Noah Hilty, Bro. P. R. Lantz, and Bro. W. G. Detweiler ministered to our congregation. Inspirational messages were brought by these brethren, who presented to us many challenging thoughts.

Dec. 13, the reorganization of our Sunday School, Church, and Y. P. Meeting took place. The new officers have begun their work and want to do all they can to carry their share of the work. The loss of those who have been called into other fields of service was keenly felt at this time, but we realize the work must go on and all will have to put forth a greater effort to work harder.

Dec. 20, the children of the primary department gave a short Christmas program. We always appreciate the efforts of the children in giving us the Christmas message in songs, verses, and prayer. Christmas morning services were held at our Church with a goodly number attending. May the gift of God's Son be a reminder of what it really means to us that the Child Jesus was born into this world.

Our annual business meeting was conducted the evening of Jan. 1. Favorable reports were given by the different organizations of the Church. We indeed feel that we want to "press on toward the mark for the prize of the high calling."

As another year has closed, we are reminded that we are one year nearer eternity and more than ever we should work for our Saviour for the night is coming when no man can work, and we pray that in this new year we may walk more carefully and in the fear of the Lord that each day may be used more to His glory than last year.

(Continued on page 924)

Miscellaneous

LIFE

(Psalm 90:9)

By Barbara Cripe

Life is a tale that already is told,
As roses to earth do their petals unfold;
There is childhood and youth, and life in its height
Then it passes away, and is gone out of sight.

There is beauty and pleasure, joy and bright mirth
To all of God's creatures soon after their birth.
There is pain and sorrow and trouble all know,
As on in this journey of life we all go.

There is toil and labor; as the Scriptures have said,
By the sweat of our brow, we partake of our bread;
Oft weary and worn, oft trouled in soul,
Till Jesus the Saviour speaks peace and makes whole.

Yes, life is a tale that already is told.
Christians have treasures more precious than gold,
A home up in glory that never shall cease.
The godless are lost, and shall never know peace.

Delavan, Illinois.

—o—

WILLIAM McPHERSON

The Eyeless and Handless Man in Kansas City

By Mrs. J. D. Mininger

Greetings in the Name of Him who is my rock and my salvation: he is my defense; I shall not be moved" (Psa. 62:6).

Truly God is the Rock upon which we stand, and there is no giving way, nor going under to those who put their trust in Him. Praise God for such a foundation.

The storms of life may come and beat upon us, but with the words of Paul, we can say: "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His" (II Tim. 2:19).

Upon this foundation William McPherson, the eyeless and handless man of 1918 East 71 st Terrace, Kansas City, Mo., has been resting for the past 37 years. Yes, this foundation has held him up securely, and it will hold all others who put their trust in Him.

Whenever Bro. Mininger and I would visit Mr. McPherson, we would receive a tonic for our souls, and go home counting our blessings, greatly encouraged to press on in the work of winning souls for the Master.

Since Bro. Mininger's home-going, I have made my home in Goshen, Ind., and I miss the frequent visits to the McPherson home, but correspond with Mrs. Littler, his nurse, who deserves much credit for the care she gives this dear Christian man. I am sure the Lord will have a reward awaiting her for her noble work.

On June 21, 1906, near Ft. Collins, Colorado, while working in a quarry, a premature blast of dynamite blew Mr. McPherson about twenty feet into the air. When he came down he was minus his eyes and hands, leaving his face in shreds. This was the beginning of a long night for this man. He was taken to a hospital, where he was treated. His face was bandaged, but later on he asked the nurse to remove the bandages from his eyes; he just could not endure the dense darkness. Imagine how he felt when he found out that his eyes were gone forever.

Later, in the providence of God, Mr. McPherson learned to read the Braille system for the blind with his tongue, and now he enjoys reading the Bible, which is a great comfort and pastime for him. This helps him to feed his soul. When he is threatened with discouragement, he flies to the Word of God, which is his Rock and Defense.

Wm. McPherson will have a birthday Feb. 5, and I felt his many friends would be glad to remember him again as they did in former years. A friendly greeting or a word of encouragement is always in order. May you respond as the Spirit may direct. Matt. 25:40. All mail should be sent to him at 1918 East 71st Terrace, Kansas City, Mo.

Should anyone desire his life story, it can be obtained at the Mennonite Publishing House for a small sum. The book is called "Overcoming Handicaps." It is worth reading.

May we count our blessings and daily thank the Lord for all He means to us.

Goshen, Indiana.

—o—

OUR DEPARTED LOVED ONES

By L. C. Kauffman

During the last quarter of 1942, 174 obituaries appeared in the Gospel Herald, ranging in ages from infancy to 98 years, 3 months, and 12 days. The average age at death was 57 years, 10 months, plus.

The range may be tabulated as follows:

Over 90 years	6
80—90 years	37
70—80 years	35
60—70 years	33
50—60 years	9
40—50 years	12
30—40 years	9
20—30 years	7
10—20 years	6
1—10 years	3
Under 1 year	17

Deaths caused by accidents: auto, 3; poisoning, 2; drowning, 1; falling, 1; burning, 1; lightning, 1.

Among the number who passed on this quarter were two bishops, three ministers, and one deacon.

Foreign births were as follows: Switzerland, 1; Bohemia, 1.

Deaths in states and provinces were as follows: Pennsylvania, 51; Ontario, 21; Indiana, 21; Ohio, 19; Illinois, 8; Iowa, 7; Nebraska, 6; Oregon, 6; Virginia, 6; place of death not given, 5; Maryland, 4; Alberta, 3; Colorado, 3; Oklahoma, 3; Kansas, 3; Idaho, 2; New York, 2; California, Missouri, Michigan, Saskatchewan, each one.

A Summary of Obituary Notices Appearing During the Past Ten Years

Year	1st qr.	2nd qr.	3rd qr.	4th qr.	Total	Bishops	Ministers	Deacons
1933	179	138	135	106	558	3	10	12
1934	193	161	191	156	701	4	17	9
1935	191	181	111	138	621	4	4	9
1936	217	170	163	167	717	7	11	10
1937	191	153	151	113	608	7	11	6
1938	152	158	123	127	560	6	9	5
1939	197	161	105	120	583	2	6	8
1940	170	168	133	123	594	4	10	9
1941	187	151	128	122	588	5	16	5
1942	144	141	116	174	575	8	9	1

Hesston, Kansas.

—o—

THE BIBLE SCHOOL AT KITCHENER

By S. F. Coffman

The Ontario Mennonite Bible School began its annual session on Monday, January 4—a stormy day, with much snow and many roads blocked to traffic. Notwithstanding this, there was an attendance of nearly one hundred persons present at noon, including students, their parents or friends who had accompanied them to the school, many friends of the school who always desire to be present on the opening day, and a large group of the sisters of the First Mennonite Church Sewing Circle who annually provide the first dinner for the students and guests of the occasion. This feature of the opening day is always greatly appreciated.

There were present for the beginning of the school representatives from three districts in Ohio, and students from other points in Wisconsin, Iowa, New York, and Maryland. These brethren and sisters from the United States had no difficulty in crossing the border into Canada. The Immigration Department at Ottawa had been notified of the coming of students from the United States, and the officers at the port of entry have had their instructions concerning the coming in of these students for the purpose of attending the school. The greatest courtesies have been extended to these young people, and permits to enter Canada are granted them for the duration of the school term. Automobiles are allowed to enter for their transportation, with a permit to secure 12 gallons of gas to return to the United States. We have no complaints either from students or from the authorities concerning these privileges.

The following days, there were not so many present, but we have enjoyed the fellowship and spiritual interests of a group of seventy-one earnest seekers after the truth and the knowledge of the Word of God. Pray for this great cause.

Vineland, Ontario.

—o—

AN OPEN LETTER TO MY UNSAVED FRIENDS

By Elam B. Longenecker

There are many things I cannot understand, and one of them is that so many useful, intelligent, and highly esteemed men like you are not Christians. We know you exercise judgment and discretion in temporal things, and are willing to make the effort to attain your objectives. You would not think of leaving to chance anything that requires definite action on your part. You would not apply such haphazard methods to even the commonest things of life, and yet you will gamble with the greatest and most far-reaching issue that ever faced anyone. What seems so strange to me is that folks with a high standard of excellence, and whose conduct is above reproach, are concerned only about temporal things. Is it possible that this is the extent of your ideals? Do you hope to satisfy all the longings of a man's heart in "three score years and ten?" Is this short span enough for you? Think, friend, think seriously, at thirty-five life is half gone; at sixty, ten more years left; at seventy, O God! "A fool there was."

But you say, "I might live more than seventy years." Yes, you might; and again you may die long before that. O friend, do not trifle with time, or gamble with death. You will never beat the devil at his own game. He has a thousand years' experience to a half dozen of yours. His purpose is to mar and destroy all that is good. Nothing is too pure and sacred for his defiling touch; no one so highly esteemed that he would not drag down to hell. He will tell you, "You are good enough as you are, better than some Christians; and besides, there is plenty of time yet." Don't believe him. He was a liar from the beginning. Countless millions have learned too late that there is no truth in him.

You were not born to die. All the teaching and preaching you ever heard was directed to the end that you might believe, and I know that you do believe. Why not act? You have waited long enough, too long. The opportune time does not seem any nearer now than it did years ago. Life without Christ will never satisfy you. You have enough light to know you are unsaved. That more convenient season which you long for is only a mirage on the desert of a Christless life. It has lured countless multitudes to destruction and, if you wait for it, some day it will vanish in the sea of eternity. For you the summer will be ended, the harvest past. All the success, all the pleasure and satisfaction of a life time, will be blotted out in the terrible reality of, "I am not saved," not because there is no escape, but because men choose death rather than life. Oh, the pity of it all!

When Jesus wept over Jerusalem, His great, loving heart yearned to take them in His arms. "But ye would not," the holy record says. In one comprehensive statement He voiced the greatest tragedy of the ages,—men going to their doom, simply because they would not accept God's plan of salvation, which Christ provided at so great a cost. I feel sometimes none of us appreciate what He gave up for our redemption. His rightful place was with the Father in an atmosphere of absolute purity, surrounded by angels and all the unimagined glory and splendor of heaven. Think of leaving such a place to live for thirty-three years in human flesh, subject to pain and distress, "a man of sorrows and acquainted with grief," scorned and despised, a homeless wanderer among sinful men.

The holy one of God mingling with unholy men, the generation of vipers; witnessing the malice and envy and selfishness of fallen humanity; coming to His own and knowing that His own would not receive Him—all this and much more He endured in His ministry, and then that awful experience in Gethsemane. O my Father, must it be; He was deserted and denied by His own chosen ones. He was tried and condemned by a "fixed" jury when even a heathen governor wanted to release Him; taken out to Calvary after hearing that terrible cry, "Away with Him, crucify Him"; nailed to the cross, suspended between heaven and earth for six dreadful hours; mocked by His enemies, deserted by His friends, and forsaken of God. What a climax to a life whose every action was prompted by love and compassion! If He had lived and died as He did to save a host of friends it would have been wonderful, but to submit to all that shame and agony for His enemies is past understanding.

Dear friend, that sacrifice was made for you. Will you honor such love? Will you acknowledge yourself a sinner before God, and accept the pardon which He, through Christ, is extending to you? The devil is holding a mortgage on your soul and it will be a terrible day when he forecloses. Won't you cut loose now while you have the opportunity? Take the "gift of God" and let the devil keep his "wages of sin." Do it now.

Sincerely, a sinner like you, but saved by grace.

Manheim, Pa.

—o—

Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

LOSSES TO THE CHURCH

(Continued from page 915)

godly lives. Both Church and people have lost, God has lost, Christ has lost, the Holy Spirit has lost, and even the community and nation have lost as a result. There is absolutely nothing worth while to be gained by conformity to this present evil world. Even the favor of men of this world is deceitful and disappointing.

Counsel for All Christian People

Let us remember we are the children of God and are to be without rebuke in the midst of a crooked and perverse nation among whom we shine as lights in the world. We cannot maintain separation from the world by merely talking about it. There must be standards; and standards, like traffic signs along the highway, are to be observed and strictly obeyed. The bonnet and devotional covering for sisters are examples of standards. Many others could be named. Let us always be true to our Church, obedient to her Conference rulings, and to the advice and counsel of her Holy-Spirit-appointed leaders. We will be in the place of greatest safety fully ninety-nine times out of one hundred if we obey our spiritual leaders. We will then be helping to maintain our dear Church in separation from the world until Jesus comes again.

Versailles, Missouri.

(An address delivered before a nonconformity conference May 31, 1942, and afterwards, upon request, sent in for publication.)

REALITY OF HEAVENLY HOME

(Continued from page 918)

friends had gathered, desiring to dine with him; but no, he would dine in the kitchen. He had supped with John, he had breakfasted with John and he would dine with John. They begged him to come into the parlor. At last he consented on condition that John should sit at the same table, "For," he said, "John was with me in the beginning and he shall be with me to the end."

Our Master came into the world, and they sent Him into the servant's place where the poor and the despised ones were. Now the name of Christ is honored, and kings and cardinals, popes and bishops say, "Master, come and dine with us." Yes, the proud emperor and the philosopher would have Him sup with them, but still He says, "No, I was with the poor and afflicted when I was on earth, and I will be with them to the end. And when the great feast is made in heaven and the humble shall sit with Me, and the poor and the despised who were not ashamed of Me, of them will I not be ashamed when I come in the glory of my Father and all my holy angels with Me."

In I Pet. 1:4, we are told of the incorruptible and undefiled inheritance. This inheritance shall be more glorious

than the human imagination can picture.

Our inheritance is not of this world. If it were, it would decay and perish. In heaven it is reserved for us.

He who gave us this inheritance says, "Behold, I come quickly." In rapturous benediction let us respond, in the words of the beloved apostle, "Even so, come, Lord Jesus."

Medina, Ohio.

—o—

CHRISTIAN CIVILIZATION

When civilization has civilized the world out of false pride, it has gone a great way to rid the world of its almshouses, hospitals, asylums and jails.—A. B. Yoder.

"WHO WENT . . . DOING GOOD"

(Continued from page 917)

teer to advance personal money to save the deposits of his customers. He took their notes. Just a few returned to give thanks; a smaller number paid. As a result, he became bankrupt. He was thus introduced to us as a good, moral man.

We went to his room and read the Word and had prayer. He was grateful. Gradually we established his acquaintance, and he told us his life story. Of course, he told how good he was. But apologetically, he told how he had one bad habit—swearing. We called attention to the statement in James that if a man "offend in one point, he is guilty of all." Thus the law falls down as a means of salvation. We, further, instructed him about Christ who saves. He told us how that his folks had been Christian people, and how they gave him Christian training. He believed in right living, but he had never openly confessed Christ and joined in fellowship with the Church. We had prayer and left him.

A few days later we returned to him. He was very glad to see us again. He volunteered to tell how he had been thinking since our last conversation. Tears began to roll down his cheeks and he said, "I don't know why I was so wicked as to swear the way I did." He was contrite and broken-hearted.

We pointed him to Jesus, the friend of sinners, and he accepted Him. We believe he came with all his heart and found peace. We went into his room frequently, and he was apparently sincere and happy in his obedience and trust in his Saviour.

He left the hospital. His wife was a member of the Methodist Church. A Methodist evangelist came to their town. They requested that he be baptized in the home. Some time after, he died with hope of immortality through the Gospel.

The widow was left alone with a bankrupt estate and many obligations. Her account with the hospital was a bit over $200.00. We agreed to settle her account for $100.00.

Time went on. Finally, Jan. 3, 1943, we received a letter with remittance enclosed. The letter was as follows:

"Jan. 1, 1943

"Mr. Allen Erb, Superintendent
Mennonite Hospital
La Junta, Colorado

"Dear Mr. Erb:

"I received your letter this morning relative to the checks. And I thank you for offering to take them, but I found a way of disposing of them which will make it less trouble to you and me also; therefore I am mailing you a check of mine instead. I am enclosing a check to the amount of $100, which pays you in full, and will you please mark it on the check with your initials. If you will also mail me a receipt as paid in full I shall greatly appreciate it.

"Yes, I too shall always be happy that Billy was under your Christian influence. I have many pleasant memories of my husband that it makes my pathway brighter.

"Again I want to thank you personally for your kindness to not only my husband, but to me also since his passing.

"Christmas Eve I was fortunate in being one of the four women from ——— who went to the base hospital at La Junta to take treats and friendly words to the boys there. I surely did enjoy the ladies' chorus from your hospital. Their songs were beautiful and their renditions were perfect. Many of the boys said to me, with tears in their eyes, 'Wasn't the singing grand?' Mr. Erb, I wish you would pass the message on to the girls.

"May the New Year be a rich one for you and your work.

"Yours very respectfully,
"———— ————."

The above story illustrates three ways of "going about doing good" through a Church hospital:

First, physical relief. This man was an advanced heart case and we could not give him permanent relief for his body, but we could comfort and soothe him in his illness. Jesus did the same. As I write this I hear the cry from across the hall of an eight-months-old baby suffering from burns. A mentally deficient brother of the mother in some manner cast this child in the fire, burning the head and arms badly. The father is on his way home on Army furlough to see the baby. Now, instead of a contented, happy baby he will find a suffering, fretting child. The mother and relatives are heart-broken. Do we, like Jesus, have compassion on the multitudes?

Second, financial help. This widow was in straitened circumstances. Another creditor had threatened suit. He advised us to do the same. But the lady was honest. She did all that she could. She honored our consideration. Again, as I write this a Spanish lady is in a bed in the hall outside my door. Several of her friends are with her weeping. Sadness, sickness has come into their home. They belong to one of our ordinarily indigent groups. The Church has silver and gold, and this is one way to use it to win friends to the Church.

Third, evangelistic witnessing. This man had a soul. His heart was fallow ground. He responded to the Christian witness. He was saved. A soul has been rescued for eternity. The difference for the man between having received care in a secular or Church hospital is probably the difference between his salvation and his damnation.

We trust the above will help make clear how your church is functioning for Christ through the hospital. It is impossible to have enough Mennonite hospitals to serve all our own people in the different sections of the Church. But in as many hospitals as we are able to support we are able to show mercy to the sick. Every sick man that goes through the hospital contacts the church. As he touches us we minister to his body. We then also minister to his soul. We do this both by the Christian manner of our service and by the direct evangelistic witness. May the Lord lead us on to further service.

La Junta, Colorado.

CORRESPONDENCE

(Continued from page 921)

Pray for the work at Orrville, that we may continue in service for the Master.

Jan. 6, 1943. Mrs. Melvin Hostetler.

ELMIRA, ONT.

(Elmira Congregation)

Greetings to all in Jesus' Precious Name:—As we have again entered another year, we thank God for what He has done for us in the past. "How excellent is thy loving kindness, O God."

Jan. 2, Bro. Paul Mininger of Goshen, Ind., was in our midst and brought us an inspiring message for the beginning of the year. Theme, "For me to live is Christ." May this be our motto, to have Christ first in everything.

Dec. 27, we reorganized our Sunday school. Supt., Bro. Geo. Musselman.

Bro. Howard Bauman spent a vacation with his wife and son, Bro. Urias Brubacher with his wife and daughter, and Bro. Elias Brubacher at his home—all from B. C. Camp. They left again for B. C. Jan. 3. Several others went to Montreal River Camp in December and January 4. May they be shining lights wherever they go. Let us pray for each other, that we may remain faithful.

Jan. 7, 1943. Mrs. Levi Horst.

SPARTANSBURG, PENNA.

(Britton Run Congregation)

To all Herald Readers, Greetings:—We wish to praise God for the manifold blessings we have received in the past. We wish to express our thoughts with the psalmist, "O give thanks unto the Lord, for he is good; for his mercy endureth forever." As we have started in the New Year, we are looking to God for blessings both temporal and spiritual.

We as a little congregation here feel to praise God for His guiding care and blessing in the work here.

Nov. 21, Bro. Aaron Mast came into our midst. That evening we held our counsel meeting, and on Sunday, Nov. 22, we had baptismal services, when one young man was received into church fellowship. We also had our communion services. Most all the mem-

bers were present and partook of the sacred emblems.

We have also had our business meeting, and reorganized our Sunday school for another year. The new officers took their places the first Sunday in the year.

One of our young men, Bro. Clifford Stutzman, was called to the C.P.S. camp. He left for Marietta, Ohio. As the boys leave for the camps, may we as a Church at home stand true to God and the doctrines of the Church.

We are having quite a lot of snow here at present; also a few cases of measles among the children. We are hoping that the weather will soon settle so our people will be able to attend services regularly again.

Bro. and Sister Wm. Kuhns and daughter, Faye, are spending the winter with their daughter in Nebraska. We are always glad to have visiting brethren and sisters stop over with us for worship. Since the gas and tire rationing is on, it is not so convenient to go back and forth as we were privileged to before. The power of prayer is just as effectual as ever. So we ask an interest in your prayers in behalf of the work here at Britton Run. We wish you God's richest blessings.

Jan. 7, 1943. Cor.

ST. JOHNS, MICHIGAN

(Bethel Congregation)

Greetings to the Herald Readers:—We have passed into a new year and feel that we have much to praise God for. Health in general is good and we still have the privilege of worshiping unmolested.

Oct. 4, Bro. Daniel Oyer was ordained bishop of the congregation.

We observed communion Oct. 25, with nearly all members partaking.

Nov. 5-15, we enjoyed having Bro. Jesse Short with us in revival services. Everyone enjoyed the Children's Meeting and message each evening. Two confessions, a number of reconsecrations and a strengthened brotherhood were the results of these meetings.

The congregation met in a Thanksgiving service on Thanksgiving Day.

Nov. 15, the primary children gave a missionary program and brought in their earnings, and on Dec. 20 they gave a Christmas program.

Dec. 6, we reorganized our Sunday school.

We held our annual business meeting the beginning of the year.

Brethren Allen Slagel and Robert Slagel are moderators of our Y.P.M.

Several of our young people are attending winter Bible school at Goshen and Hesston.

We are glad to have our ministers home with us again. Bro. J. Kore Zook attended his mother's funeral in Mifflin Co., Pa., and was in quarantine because of smallpox in the Valley. Bro. Eli Bontrager spent some time with his brother in Indiana. Edna Oyer.

(Continued on last page)

Relief Notes

Gratitude for Dr. Schmidt's Services

A brother, P. Klassen, of the Fernheim Colony, expresses to Bro. O. O. Miller the thanks of his people for the services which Dr. John R. Schmidt gave to the Paraguayan Mennonite Colonies.

Bro. Klassen writes: "Last Sunday we bade farewell to Bro. John Schmidt, our doctor. Many visitors had assembled for the occasion to press his hand for the last time. The hall, which you know well, was crowded. This fact is proof of how much the Colony appreciated him. In fact, he was of great significance for us. Shortly before leaving, he saved the life of a young man who had an attack of appendicitis. Through an emergency operation he was saved."

ANNUAL FINANCIAL REPORT OF RELIEF OPERATIONS OF THE MENNONITE CENTRAL COMMITTEE

December 1, 1941 to December 1, 1942

Receipts

Balances Dec. 1, 1941	
Cash	$10,579.98
Relief workers cash reserve to cover return expenses	3,600.00
Clothing on hand	11,887.10
Total Balances Dec. 1, 1941	$26,067.08
Donations by constituent groups during fiscal year	127,015.21
Refunds	3,284.43
Total receipts for Relief	130,299.64
Designated donations for Paraguay Relief	6,220.74
Total Relief Operating Fund for 1942	162,587.46
Clothing contributions during fiscal year	70,685.97
	$233,273.43

Disbursements

Relief Expenditures:	
France	$32,719.52
England	32,633.07
India	11,614.05
Switzerland	600.00
Paraguay	12,314.10
Miscellaneous & Individual relief cases	245.25
Total Relief expenditures	$90,125.99
Operating Expenses:	
Relief workers' expenses, travel, and office overhead	7,543.36
Clothing Depot expenses	906.73
Benjamin Unruh expenses	668.93
Total Operating expenses	9,119.02
Clothing distributed:	
Clothing shipped to England	32,807.30
Clothing shipped to France	11,001.36
Clothing shipped to Paraguay	6,851.33
Total clothing distributed	50,659.99
Tot. Disbursements for 1942	$149,905.00

Balances December 1, 1942

Cash	46,655.35
Relief workers' cash reserve to cover return expenses	4,800.00
Clothing on hand	31,913.08
Total Balances	83,368.43
	$233,273.43

C. P. S. Camps

Training School for Camp Administrators

From Jan. 30 to Feb. 25 another training school for C.P.S. administrators will be conducted. From Jan. 29 to Feb. 7 the school will hold a session at Akron, Pa., where the administrative problems and points of view of the Mennonite Central Committee will be presented. From Feb. 8 to 25 the school will convene in Washington, D. C., where Selective Service policies and standards will be set forth by Selective Service officials.

About Canadian Alternate Service

Through Bro. Jesse B. Martin of Waterloo, Ont., it is learned that he and Bro. E. J. Swalm recently spent three weeks in western Canada, where they visited eleven C.O. camps in British Columbia and two in Alberta. These visits were in behalf of the spiritual life of the boys in the camps.

Bro. Martin also reports that young men in British Columbia were getting their first leaves since being in camp. Around two hundred boys from Ontario are in the reopened Montreal River Camp where they are at work on the Trans-Canada Highway.

Recent Personnel Appointments in C.P.S.

Leaders of the hospital units are as follows: Landis C. Martin, Western State Hospital, Staunton, Va.; D. Paul Miller, Delaware State Hospital, Farnhurst, Del.; Donald J. Liechty, Hawthornden State Hospital, Macedonia, O.; Loris Hagegger, New Jersey State Hospital, Marlboro, N. J.; Kenneth Weaver, Norristown State Hospital, Norristown, Pa.

The Terry, Montana, camp staff includes: Director, Ralph Beechy; Assistant and Educational Director, Vernon S. Rocke; Business Manager, David Schrag; Nurse-Matron, Ruth Wedel; Dietitian, Mrs. Ralph Beechy.

Bro. Ray Schlicting, campee from Colorado Springs, has been placed on detached service as camp auditor.

Camp Briefs

A recent order from Colonel Kosch of the Camp Operations Division has extended the work hours of boys in camp to 5:00 P. M. on Saturday. Previously work hours ended at 12:00 noon. . . .

On the front page of the Jan. 7, 1943 **New York Times** there appeared a comprehensive, accurate, and understanding story regarding the conscientious objector. In this article it was pointed out that the handling of the C.O. in World War II has been on the whole satisfactory and "beyond expectation."

Released January 13, 1943

Compiled by Grant M. Stoltzfus

Special Meetings

ELIZABETHTOWN, PENNSYLVANIA

Report of the Fifteenth Annual Sunday School Meeting held at the Elizabethtown Mennonite Church, Jan. 1, 1943.

Organization.—Mod., Frank Hertzler; Chor., Lehman Longenecker; Secy., Lois Gish.

Program.—(Forenoon Session) Devotion (James 1), Herbert Maust; New Year Sermon (Psalm 84), Noah Risser; What Should the Teacher Expect from the Pupil? What Should the Pupil Expect from the Teacher? Clayton L. Keener. (Afternoon Session) Song Service and Devotion (Psalm 37), John Herr; Punctuality in the Lord's Work, Clayton L. Keener; The Jew as a Missionary Enterprise for the Sunday School, Daniel Sensenig; Has the Sunday School Met the Challenge? Charles Hostetter. (Evening Session) Song Service and Devotion (Proverbs 4), C. E. Lutz; Children's Meeting, Willis Kling; Youth, Consider Christ in Choices of Life, Charles Hostetter.

Thoughts Gleaned.—We should be thankful that we can gather in the house of God. We need to have confidence in God instead of man. A challenge: Would we rather be in the house of God or in the tents of the wicked? The pupil expects the teacher to: (1) be present; (2) have variety in teaching; (3) know his

lesson; (4) use sound methods; (5) arouse interest; (6) be tactful; (7) have a listening ear; (8) be truthful; (9) give sound advice; (10) be confident; (11) teach by actions; (12) spend much time in prayer; (13) teach the crucified Christ. The teacher expects the pupil to: (1) be present; (2) be punctual; (3) be interested; (4) study; (5) have material with them; (6) take part; (7) remain for preaching service; (8) have confidence in him; (9) set an example for others. Doing the right thing at the right time is a part of punctuality. Begin duties on time so that you can finish in time. Everyone is of divine origin and has an eternal destiny. Today's boys and girls are tomorrow's men and women. Are we giving the children Christ to prepare for the tomorrow? God gave His best; are we giving our best? Our duty is to win souls and then fit them for service. The Sunday school is the only place where many children hear the gospel. Let us give them the whole Gospel and tell them of the only Saviour. If we have fought a good fight it doesn't matter if we haven't obtained worldly fame. We must ask the Lord at the crossroads which road we should take. A successful life is never apart from Christ. We should consider Christ at the crossroads because of: (1) the complexity of life; (2) those who follow after us. If we acknowledge God He will direct the way in which we should go. If at the crossroads, we do not consider Christ we will follow the path that leads to death; but if we consider Him, we will be led to eternal happiness.

Secretary.

DAYTON, VIRGINIA

Report of the Annual Instruction Meeting held at the Bank Church, Sunday, Jan. 3, 1943.

Organization.—Mod., J. Early Suter; Asst. Mod., R. W. Benner; Chor., Daniel W. Lehman; Secy., Nellie Coffman.

Program.—Devotion, L. H. Jones; Review of Our Position on Peace, War and Military Service: (1) Points One, Two, Three, S. H. Rhodes; (2) Four, Five, Six, Seven, J. L. Stauffer; The Church's Responsibility Towards Her Young Men, Chester K. Lehman. (Afternoon) Devotion, Aldine Brenneman; Finding Christ and Entering into His Service, John 1:41, Paul Good; "I Will Make You Fishers of Men," Joseph D. Heatwole; Personal Consecration, Warren A. Kratz.

Thoughts.—We need to be reminded from time to time of our position, lest we allow the trend of events and popular opinion to undermine our faith in the "peace on earth, good will to men" doctrine. Gossip often mars the reputation of useful persons, and causes a great deal of harm to the work of the Church. The Church should help her young men to think through our position on nonresistance, to be submissive to superiors, to appreciate the recognition the government has given us, and to know that whatever befalls, it is permitted by Christ. We should encourage our brethren in camps by praying for them, visiting them, writing to them, and helping them to be content with their condition. Finding Christ means experiencing the new birth, gaining eternal life, being a new creature, giving Christ pre-eminence. God always calls men who are qualified for the task He gives them—if they allow Him to use them. God chooses our work; it may not be our choice. We must prove by our lives that we have found Christ. To fish for men is important, because many are on the broad road to destruction. Our outstanding purpose in life should not be seeking worldly gain, but fishing for men. We like to fish where fish are plentiful—millions of souls are lost about us. We should study the fishing instruction book—the Bible. Personal consecration is largely neglected and too little manifest in our church. God doesn't want our possessions; He wants us. If He has us He knows He has our possessions too. We are always liberal to the object of our affections. Do we prove our love to God by giving Him our best?

Secretary.

—o—

Married

Swartzentruber—Bender.—On Sept. 13, 1942, Bro. Elroy Swartzentruber and Sister Verda Mae Bender of the East Zorra, Ont., A. M. Church were united in holy marriage by Bro. D. S. Jutzi. May God bless this union.

Erb—Lebold.—On Nov. 25, 1942, Bro. Ervin Erb and Sister Erma Lebold, both members of the Maple View Mennonite Church, were united in the holy bonds of matrimony, Bishop Samuel Schultz, Wellesley, Ont., officiating. May God's blessings attend them through life.

Hartzler—Hartzler.—On Nov. 14, 1942, Bro. Raymond J. Hartzler and Sister Sara C. Hartzler, both members of the Locust Grove congregation near Belleville, Pa., were united in marriage at the bride's home, Bro. Raymond R. Peachey officiating. May the rich blessings of God accompany them through life.

Carper—Ibach.—On Nov. 22, 1942, Bro. Eugene G. Carper of Erb's congregation and Sister Blanch Irene Ibach of the Salunga, Pa., congregation were united in holy marriage at the Salunga Brethren Church, with Bro. Phares Forney officiating. We wish them God's rich blessings as they share life together.

Gingerich—Bender.—On Oct. 3, 1942, at the home of the bride's parents, Bro. and Sister Noah Bender, occurred the marriage of their daughter, Mary Alice, of the Wilmot, Ont., Church to Bro. Curtis Gingerich of the Zurich, Ont., Mennonite Church, Bro. S. M. Peachey officiating. May their life count for Christ and the Church.

—o—

Obituary

Bender.—Jimmy Lee, son of Edwin and Joy (Miller) Bender, was still born in a hospital in Washington, Iowa, Dec. 29, 1942. Besides the parents, he is survived by 4 grandparents (Bro. and Sister Levi and Maggie Miller, and Bro. and Sister Henry J. Bender), 1 great-grandfather (Gid. Bender), 1 great-grandmother (Ida Beechy), and many relatives and friends. Short services were held in the home of his grandparents (Levi Millers), by Harvey M. Yoder.

"Only a baby's grave,
A foot or two at the most
Of tear-dewed sod,
But a loving God
Knows what the little grave cost."

Bender.—Martha Jane, daughter of John and Barbara Bender, was born Nov. 16, 1942, near Hartville, Ohio; died Jan. 7, 1943. She was sick only 4 days, with influenza. Two sisters (Edith Mae and Ruth Ann), and a grandfather (Noah Bender) preceded her in death. She is survived by her parents and the following brothers and sisters: Dorothy Irene, Wilbur, Melva, John, Jr., and Wilma; also grandparents (Mr. and Mrs. Noah Stutzman of Hartville, and Mrs. Noah Bender of Goshen, Ind.), and a host of relatives and friends. Funeral services were conducted Jan. 10 by Bro. Simon Coblentz at the home and at the Maple Grove Church by Bro. Simon Coblentz in German and Bro. Roman Miller in English. Texts, John 1:29 and II Kings 4:26. Burial in the Walnut Grove Cemetery.

"She budded so sweetly among us,
To blossom more fragrant in heaven.
Dear Martha is safely with Jesus
We doubt not she's resting in Him."

—By the Family.

Eby.—Sarah Lucinda, daughter of Peter and Barbara (Buckwalter) Hershey, was born in Lancaster Co., Pa., Sept. 9, 1863; died at the home of her daughter and son-in-law (Mr. and Mrs. Daniel Fox), New Holland, Pa., Dec. 22, 1942; aged 79 y. 3 m. 13 d. Nov. 13, 1883, she was united in marriage with H. John Eby. To this union were born 13 children. Her husband and 3 children (Isaac I., John S. and Peter H.) preceded her in death. The following children survive: Ella B. (wife of Daniel Fox), Elizabeth H. (wife of Frank Mohler), Enos J., Sarah L. (wife of Harry Gehman), Henry M., Anna Martha (wife of Walter Martin), Mary E. (wife of Ivan Sensenig), Aaron B., Menno H., Martin C.; also 52 grandchildren, 15 great-grandchildren, and 3 brothers (Henry P. Hershey, Martin E. Hershey, Silas Hershey), a sister (Mrs. Martha Hoover), as well as many other relatives and friends. She was a faithful member of the Weaverland Mennonite Church for many years. This large family circle will greatly miss their mother, grandmother, and great-grandmother. How happy it made her to see us coming home. She especially liked to see her grandchildren. God took her home after 7 weeks of illness, through which she was very patient. Her life and influence will live on, even though she is taken from us. We trust that her Christian life will be an inspiration to us always, and that we can look forward to meeting our loved ones on that beautiful shore. Funeral services were held Dec. 26 with short services at the home by Bro. Aaron Weaver, and at the Weaverland Mennonite Church by Bro. Joseph Hostetter and Bro. Joseph Weaver. Texts, Job 5:26 and Psa. 102:11, 12. Burial in the Weaverland Cemetery.

"Her weary hours, her days of pain,
Her weary nights are past;
Her ever-patient, worn-out frame
Has found sweet rest at last."

—The Family.

Fisher.—Fannie S., daughter of Daniel S. and Sarah (Stoltzfus) Fisher, near Intercourse, Pa., was born Feb. 13, 1942; died Dec. 25, 1942. She was found dead on Christmas morning by her aunt at the home of her paternal grandparents (Mr. and Mrs. Samuel K. Fisher, where she was on a visit while her parents attended a wedding the day before and had planned to get her before going to church that morning). She did not seem to be feeling so well the day before, and that night, but was patient and quiet. The doctor issued a death certificate attributed to a heart condition. Besides her parents, she is survived by her grandparents (Mr. and Mrs. Samuel K. Fisher of Kinzers, and Mr. and Mrs. Emanuel Stoltzfus of Elverson), her great-grandparents (Mr. and Mrs. Stephen M. Stoltzfus), and a number of uncles, aunts, and cousins. Her cheerful disposition is greatly missed in the home. Funeral services were held at the home Dec. 27 by Bro. Samuel Stoltzfus of Gap, and Bro. Samuel F. Stoltzfus of Morgantown. Interment in the Mast Cemetery near Morgantown.

"The depth of our sorrow we cannot tell
In loss of her we loved so well;
And while she lies in peaceful sleep
Her memory we shall always keep."

Kilmer.—Martin Paul, son of Paul and Blanche (Wolfer) Kilmer of Sweet Home, Oreg., was born at the Lebanon Hospital Dec. 8, 1942, and passed away at the hospital, Dec. 14. Surviving him are his sorrowing parents and 1 sister (Marilyn Joan). Short graveside services were conducted by Bro. D. F. Shenk of Sheridan. Burial in the Sheridan, Oreg., Cemetery.

"A precious bud, too pure to stay,
God in His wisdom took away;
Not from our hearts, not from our love,
But to dwell with the angels above."

Kulp.—Mary K. Kulp died Dec. 7, 1942, at the home of her son-in-law and daughter (Mr. and Mrs. Theodore Detweiler), Souderton, Pa. She had heen in ill health for the past eight months, hut hedfast only 3 weeks. She died of complications due to old age; aged 81 y. 3 m. 24 d. She had 1 brother (Henry Nice), 1 sister (Katie Souder), also 3 stephrothers and 2 stepsisters. She was united in marriage, Jan. 28, 1882, with Henry B. Kulp, who died March 5, 1928. She is survived by these children: Lizzie, wife of Allen S. Walter of Line Lexington; Sallie, wife of Hiram Cressman of Telford; Harry Kulp of Lansdale; Mary, wife of Jacob Wenger, Souderton; Elmer Kulp of Lincoln Park, Mich.; Katie, wife of Theodore Detweiler, Souderton. Two sons (Allen and Jacoh) and 1 daughter (Ann) preceded her in death. There are 14 grandchildren and 1 great-grandchild. She was a member of Souderton Mennonite Church. Funeral services were held Dec. 10 at the Funeral Parlors by Elmer Moyer and Arthur D. Ruth and at the Souderton Church hy Jacob Moyer and Alfred Rahn. Text, Psa. 23:4. Interment in adjoining cemetery.

"The call was sudden, the shock severe;
We little thought her death was near;
Only those who have lost can tell
Of the grief we hear in silence
For the one we loved so well."

—By the Family.

Kurtz.—Amelia H. was horn in Lancaster Co., Pa., to Michael and Maria Mosemann, Dec. 11, 1872; died Dec. 28, 1942; aged 70 y. 17 d. She was married to David B. Landis who died Feb. 25, 1901. To this union 5 children were horn. The two oldest died in childhood. Those surviving are: Elder Harvey M. Landis, Tampa, Fla.; Dr. Elmer M. Landis, Gary, Ind.; and David R. Landis, Peru, Ind. She was married to David H. Kurtz, Nov. 19, 1905. To this union 5 children were horn. Four of these survive: Amelia Ruth Detwiler, Pocomoke, Md.; Sara Elizabeth Detwiler, Riverdale, Md.; John M. Kurtz, Pocomoke, Md.; and James M. Kurtz, Princess Ann, Va. Two stepchildren also survive: Edgar Landis and Bessie L. Horst of Hagerstown, Md. Besides these 1 brother (Michael Mosemann, Lancaster, Pa.), 2 sisters (Mrs. Anna Steely, Lancaster, Pa.; Mrs. Lydia Leaman, Lititz, Pa.), and 21 grandchildren survive. She lived a long, faithful Christian life, uniting with the Mennonite Church in her youth. Patience, cheerfulness, longsuffering, and loving kindness were some of her spiritual qualities. She made friends wherever she went and to know her was to love her. A final request for comfort and spiritual enrichment was the reading of Psalm 116 by her son John. As he read the 7th verse she raised her hand and bore testimony of God's goodness and desired to depart in peace. She had planned to spend the winter in the sunny clime of Florida hut voices from more distant shores heckoned, and the angels from the city of God came and bore her soul away. The end of this life came peacefully after six weeks' illness following a stroke. Funeral services were held in the Holly Grove Mennonite Church near Westover, Md., by Bro. George Hostetler assisted by Bro. Amos King. Text, Psa. 116:7. Burial in the cemetery adjoining the church.

"Why should we mourn
That her toils are o'er?
A life well worn
Has earned its repose."

—H. M. Landis.

Leaman.—David L., son of David and Elizaheth Leaman, was born near Neffsville, Pa., Feb. 26, 1861; died at his home Jan. 3, 1943; aged 81 y. 10 m. 7 d. Oct. 18, 1887, he was united in marriage to Lizzie B. Hess, who died Nov. 30, 1915. To this union were born 5 children, 2 of whom died in infancy. The following children survive: Sanford, Anna (wife of Elmer N. Kauffman), and Elizabeth (wife of Simon H. Landis). Five grandchildren and 2 great-grandchildren also survive. He was a faithful member of the Mennonite Church for more than fifty years. He had heen in failing health for the last two years, and bedfast for almost five months. During his illness he was patient and trustful, looking forward to his home-going. Funeral services were held Jan. 5 at the home and at the Landis Valley Mennonite Church. Interment in the adjoining cemetery. Bros. Ira D. Landis and Levi Weaver conducted the services. Texts, Zech. 1:5; Psa. 16:8.

"No longer must his suffering he born,
For after night there always comes the morn.
In yonder Home there is no pain—no night—
And at the eventide of life comes light."

—The Family.

Miller.—Mrs. Olive (Mayence) Miller was horn July 11, 1899, in Arnold, Pa.; died Nov. 11, 1942; aged 43 y. 4 m. While yet quite young she came to Detroit, Mich., where she made her home and won many friends. Her life was one that was lost in serving others; no task so hard for her family or home hut that she undertook it and fulfilled it cheerfully and most unselfishly. She hecame a member of the Mennonite Church in October, 1930, in which faith she went to meet her Lord. She leaves her two sons (Charles and Gordon, both of Detroit), her aged father of Shreveport, La., 1 sister (Mrs. Mary Vetch), and 3 brothers (John, Henry, and Nich), all of Shreveport. The funeral was conducted from the Wilkie funeral home (Detroit), and burial followed in the Grand Lawn Cemetery Nov. 14. Bro. Frank B. Raber of the Detroit Mennonite Church had charge of the service. Texts, Mark 8:34-38; Rev. 14:13.

"Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar,
When I put out to sea."

Reedy.—Peter B., son of Peter and Mary Ann Reedy, was born Feh. 4, 1872, near Freeport, Ill.; died at his home in Cullom, Ill., Jan. 2, 1943; aged 70 y. 10 m. 29 d. He had heen in failing health the past few months. Feb. 5, 1901, he was united in marriage to Susan Christophel who survives him, together with 3 sons and 1 daughter (Roy of Freeport; Clinton of Graymont; Orlin of Peoria; and Mrs. Albert Zehr of Foosland), 11 grandchildren; 1 brother (Daniel of Elkhart, Ind.), 1 sister (Mrs. Edwin Shoemaker of Dakota, Ill.). He was preceded hy 3 sons, 2 having died in infancy, and Joseph on March 10, 1922. He united with the Mennonite Church when a young mau. He left us with the assurance he was ready to go and meet the Lord. Funeral services were conducted hy Bros. C. W. Long at the house, and Bros. J. A. Heiser and N. N. Roeschley at the church. Burial in West Lawn.

"Beneath our eyes he slowly faded,
Growing day by day more frail,
Till God in His heavenly wisdom
Called him gently home."

Shank.—Kent Myron, son of the late John W. and Hannah (Heatwole) Shank, was horn Jan. 1, 1888; died Dec. 3, 1942; aged 54 y. 11 m. 3 d. He died at the Rockingham Memorial Hospital, Harrisonhurg, Va., following a serious operation of the stomach. He was a faithful memher of the Mennonite Church from carly youth and served the Church as chorister, Sunday-school superintendent and secretary of the district Mission Board for many years. He will he greatly missed in the home, Church, and community, where he was a prosperous dairy farmer and poultry raiser. March 2, 1916, he was united in marriage with Fannie B. Rhodes, who survives, with 1 foster son (Lloyd Shank). Surviving also are 3 brothers (Frank of Huhhard, Oreg.; Glen and Wade), and 5 sisters (Mrs. J. D. Kiser, Mrs. E. E. Heatwole, Mrs. Joe Knicely, Mrs. Loy Propst, and Mrs. Ammon Heatwole, all of near Harrisonburg, Va.). Funeral services were conducted Dec. 6 at Weavers Church hy Bros. S. H. Rhodes and M. J. Heatwole. Text, II Cor. 4:17, 18. Interment in near-by cemetery.

"Oh, the Home he reached is safe and sweet,
And slow my walk through a long, long lane,
As I follow the prints of his flying feet,
And list for his laughter mine ears to greet;
Follow and listen, and not in vain."

Stutzman.—Alvin, son of Jacoh D. and Amanda Stutzman, was horn near Milford, Nebr., Feh. 19, 1884; died Dec. 29, 1942, at his home in Kalona, Iowa; aged 58 y. 10 m. 10 d. In the fall of 1901 he was baptized hy Bishop Joseph Schlegel and became a member of the East Fairview Mennonite Church at Milford. He was always a faithful and consistent member. So deep was his faith in God that when a serious heart illness in 1934 left him much weakened he called for the elders of the Church and was anointed. He gained strength until this spring, when he was stricken with other complications, causing him much suffering which he hore patiently. Feb. 8, 1906, he was united in marriage to Barbara Saltzman. This union was hlessed with 2 daughters: Fannie Mae who preceded him in dcath in 1918, at the age of 11 years and Nettie (Mrs. Donald Yoder of Kalona, Iowa) who with her companion, 1 granddaughter, and 1 grandson remain. He also leaves his aged mother, 4 hrothers (David J., Jake J., John, and Fred) and 2 sisters (Mrs. Sarah Schlegel, Mrs. Augeline Schlegel), all of Milford, a large number of nieces, nephews, and other relatives and friends. His father preceded him in 1926; also 2 brothers and 2 sisters. He spent his entire life at Milford, with the exception of the last six months, when they came to Kalona to be near their daughter and her family. They spent the summer with them until five weeks ago when they moved to Kalona iuto their own home. It was during this time that he and his wife changed their church membership to the East Union Mennouite Church near Kalona. He will be greatly missed, but we (like him) submit to the Master's will and say "Thy will he done." Funeral sermon by Bro. D. J. Fisher in the East Union Church. Burial in the East Union Cemetery.

"Loving and kind in all his ways,
Upright and just to the end of his days,
Sincere and true in his heart and mind,
A heautiful memory he leaves behind."

Weaver.—Sallie Ada, daughter of Pre. Gabriel D. and Lydia (Frauk) Heatwole, was born Nov. 17, 1881; died at her home in Dayton, Va., Dec. 12, 1942; aged 61 y. 25 d. Nov. 19, 1899, she was married to Raleigh J. Weaver, who survives her, with 3 sons (Marion R. of Harrisonhurg, Carl H. of Mt. Solon, and R. J., Jr., of Dayton), 3 daughters (Mrs. Justus Suter and Mrs. Roy Heatwole of Harrisonburg, and Mrs. Timothy Deputy of Daytou). She is also survived by 7 grandchildren, 1 sister, and 3 hrothers. One granddaughter preceded her in 1928. She had not eujoyed good health for ahout 20 years, and was entirely helpless for a numher of years previous to her death; hut through all her afflictions she was never heard to complain hut expressed a desire to exchange the sufferings of "here" for the glory of "there." She was a faithful memher of the Mennonite Church from childhood and a woman of sterling Christiau character. Funeral services were held Dec. 14 from Weaver's Menuonite Church, conducted hy Bro. John R. Mumaw assisted hy Bro. Henry Keener. Text, II Cor. 5:4.

"There's an open gate at the end of the road
Through which each must go alone;
And there in a light we cannot see
Our Father claims His own.
Beyond the gate our loved one
Finds happiness and rest,
And there is comfort in the thought
That a loving God knows hest."

—The Family.

Summer Bible Schools Report—1942

C. F. Yake, Secretary Summer Bible Schools

The accompanying report of summer Bible schools held in the Mennonite Church during 1942 speaks for itself. A careful study of it will reveal a number of very interesting facts which all Christian workers will appreciate knowing. We appreciate the responses from the district secretaries and the responses given by the superintendents of summer Bible schools to their district secretaries. This co-operation has made it possible for us to publish this report. Without this co-operation such a report would not be available.

Seven things have impressed themselves rather forcibly upon the mind of your summer Bible school secretary. This year has required more intensive promotional effort than any one other year during the past decade. This year, also, for some reason or other has required more effort to secure our report; and this year, also, for the first time in the history of the summer Bible school movement, have we retrogressed and have had less schools than in the year previous. A number of reasons might be enumerated for this, but for the sake of brevity we will attribute it to the present emergency at this time. Later we may analyze it in greater detail.

Notice carefully also the comparative report for the past five years. It is such a report that actually gives one an idea of the growth of the summer Bible school movement, and helps us to measure approximately the extent of the outreach of this type of Christian educational work. We have much to be grateful for during these past years. The Lord has blessed this work of teaching the Word of God to the children during the summer time, and the blessings indeed have been far-reaching. Eternity alone can fully measure the results.

The one and most important point we wish to emphasize at this time is the need of immediate preparation for summer Bible school work during the summer of 1943. Now is the time to plan and prepare for teaching the Word of God to the children during the coming summer. A congregational organization should be effected. A superintendent should be elected, and an assistant. If possible, a definite time for holding the school should also be set. A budget should be determined upon, and plans laid for raising money to meet the budget. By these advance steps of preparation the greater plans will have been definitely laid for the school when the time comes. At once also an effort should be made to secure teachers, for summer Bible school teachers will be difficult to secure.

With the present emergency existing, a number of extreme difficulties may be encountered by the time summer Bible school needs to be held. The shortage of Christian workers will be one point that will have to be met; the various types of rationing will be other problems that will have to be met. But none of these should move us to complacency and indecision; rather they should challenge us to zealous determination to teach our children the Bible during vacation months. If children cannot be transported, let us plan to have more schools and not such large schools. This gives the children an opportunity to walk and attend without inconvenience. In country sections where homes are far removed from church houses, conduct a small summer Bible school in a farm house, and have one half dozen or more families provide the children; let a few teachers do the work. There is no reason why we need to be defeated in our effort to bring the Word of God to the children through the summer Bible school because of the present emergency and because of the various rationing problems which we encounter. The Lord's blessing to you in your initial planning. More encouragement later on.

SUMMER BIBLE SCHOOL STATISTICS FOR 1942

Compiled by C. F. Yake

CONFERENCE	No. Schools Reported	* Without Statistics	Enrollment	Average Attendance	No. of Teachers	Expenses	Missionary Offerings	Range of Pupil Ages	3-Week Schools	2-Week Schools	1½-Week Schools	1-Week Schools	From Mennonite Homes	From Other Homes	No. in High School Class	No. in Adult Class	Denominations Represented
Franconia	4	...	466	604	57	$ 354.47	$ 133.72	3–81	..	4	..	..	266	270	7	20	16
Lancaster	37	5	7,456	6,794	658	1,833.14	747.11	2–84	2	33	..	1	2,596	3,021	529	571	18
Virginia	28	...	1,470	1,265	143	383.19	148.92	2–60	1	21	2	4	479	990	37	10	7
Wash. Md.-F. Pa.	1	...	....	88	....	....	....	....	..	1	..	..	....	....	....	....	....
Ontario	16	...	2,378	2,087	178	693.99	289.16	3–17	..	16	..	..	1,139	1,244	38	223	†41
Southwestern Pa.	19	...	1,900	1,660	151	662.21	128.16	1–75	..	16	..	2	457	3,018	117	42	14
O. & East. A. M.	19	...	2,358	2,163	188	437.72	175.34	2–75	..	15	..	1	1,272	938	166	199	16
Ind.-Mich.	5	11	587	517	43	225.10	86.04	3–18	..	5	..	..	136	217	26	....	7
Pacific Coast	9	...	628	442	67	192.52	29.06	3–40	..	8	..	1	217	391	10	15	15
Illinois	14	...	1,538	1,280	129	385.71	323.56	2–17	..	14	..	..	604	775	32	3	15
Missouri-Kans.	33	3	2,363	1,963	248	609.16	148.56	2–87	..	27	..	6	735	1,454	94	90	22
Iowa-Nebr.	7	...	869	791	86	499.41	....	3–85	..	6	..	1	619	243	39	12	9
Dak.-Mont.	13	...	590	483	58	107.02	19.83	3–21	..	13	..	..	99	435	16	....	9
Alberta-Sask.	5	1	280	248	26	15.00	13.48	3–75	..	1	..	3	112	168	27	12	8
Cedargrove (Ind.)	1	...	101	86	9	80.00	19.80	....	..	1	..	..	5	96	....	....	10
TOTALS	211	20	22,984	20,471	2,041	$6,478.64	2,263.24	1–87	3	181	2	19	8,736	13,260	1,138	1,197	22

* According to statements from some of the distriet secretaries, a number of schools are not included in this final report because the reports were unavailable. Nevertheless, in the history of the Summer Bible School movement, this is the first year that the number of schools decreased over the previous years.

† Congregations.

COMPARATIVE BIBLE SCHOOL STATISTICS

Year	Schools Reported	Schools not Reported	Teachers	Enrollment	Average Attendance	Expenses
1935	103	..	...	11,500	.....	.....
1936*	94	31	964	13,472	.....	.....
1937	128	2	1,265	16,994	.....	$3,894.02
1938	177	5	1,743	23,000	.....	4,850.51
1939	203	9	1,798	24,737	20,433	5,666.31
1940	214	11	2,086	26,635	22,746	6,387.57
1941	241	19	2,196	27,088	22,955	6,754.64
1942	211	20	2,041	22,984	20,471	6,478.64

* Four-year high-school curriculum published in 1936

CORRESPONDENCE

(Continued from page 925)

PARNELL, IOWA

Greetings:—A new year, a new calendar, new accessories, new inventions, new resolutions: (but) Do we have the new name? Rev. 3:12.

Jan. 1, a goodly number met conjointly with the sewing circle in a business meeting. Various reports were given, and new officers were elected for the year. A special prayer service was held, by request of our President, previous to the meeting. We are thankful for such requests by those in authority, although the Christian embraces many such opportunities without being reminded of the great need.

Jan. 3, Bro. Nelson Kauffman of Hannibal, Mo., brought the regular morning message (on how to live through 1943). Text, Matt. 22:37.

Simon Kinsinger and Mrs. Irvin Bender are patients in Mercy Hospital, in Iowa City.

At this time twelve of our young men are in various C.O. camps.

Our winter has set in early, but continues to be very moderate. C. J. Gingerich.

Announcements

ANNUAL MEETING of the MENNONITE BOARD OF EDUCATION

The annual Meeting of the Mennonite Board of Education is called to meet at Goshen, Ind., Feb. 15 and 16, 1943. First session on Monday, 1 P.M. All members requested to be present. All proxies should be appointed in writing.

D. A. Yoder, Pres.
Elkhart, Ind.

LANCASTER MENNONITE SCHOOL

In connection with the Special Bible Term, the second series of Week-end Bible Studies will be offered on Jan. 22 and 23. Courses in book study, doctrinal study, church history, Christian life, mission study, and present-day issues are offered. Sessions will be concluded by an address by Bro. John H. Mosemann on Essentials for a Revival of Spirituality.

Mahlon M. Hess.

Table of Contents

913—Editorial
914—The Two Poles of Christian Faith
915—Losses to the Church through Worldly Conformity
Question Drawer
916—Lancaster, Pa.
News Letter from the Argentine
Impressions of Our Mission in Argentina
917—"Who Went about Doing Good"
918—Hospital Hours (Poem)
Cheerfulness
The Reality of the Heavenly Home
919—Sunday School Lesson
Bible Meeting Topic
920—Field Notes
Correspondence
922—Life
William McPherson
Our Departed Loved Ones
Kitchener Bible School
923—An Open Letter to My Unsaved Friends
925—Relief and C.P.S. Notes
Special Meetings
926—Married
Obituary
928—Summer Bible Schools Report—1942

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, JAN. 28, 1943 (Herald of Truth Established 1864) No. 44

EDITORIAL

"My son, if sinners entice thee, consent thou not."

*

Then add to this sage advice the prayer, "Lead us not into temptation, but deliver us from evil."

*

Speaking of prayer, there are times when long prayers are in order. There are other times (and such times may come many times during a day of trials and temptations) when sentence prayers are just as vital in Christian life and experience.

*

"Lord, help me," or "Lord, deliver me," or similar petitions when we feel the need of divine help and guidance, have been the means of saving many people from costly blunders or dangers. Make this a daily practice in all times of need, and you are keeping the commandment, "Pray without ceasing."

*

If you are yearning for wholesome companionship, you will find it by making continual use of the Bible. As the psalmist testified, "Thy WORD is a lamp unto my feet, and a light unto my path"; and again: "Thy WORD have I hid in mine heart, that I might not sin against thee." Not only is the Bible a wholesome companion, but if we follow its counsels it will guide us into wholesome companionship otherwise,—in the home, in the Church, in business, in the social circle.

*

Our attention has often been called to the fact that there is no temptation that is harder to resist than that of popularity. The secret of this is illustrated in a story we heard years ago. A certain God-fearing preacher was moved by the Spirit to preach a heart-searching sermon. Coming down from the pulpit a brother said, "That was a powerful sermon you preached today." The humble minister replied, "The devil told me that before I got out of the pulpit." Thank God, this preacher was so fully consecrated to God that he was not moved by words of flattery.

Unfortunately, not all preachers are made of the same metal. The voice of flattery is so powerful that only the grace of God and the power of the Spirit can withstand it.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant."

If you would be popular with the Lord, keep out of the popular current which leads you into the mire of sin and worldliness. Let us remember that "God resisteth the proud, but giveth grace unto the humble."

Humility is a jewel which in the sight of God outshines anything the world has to offer.

*

The Son of man came not to destroy men's lives, but to save them.—Luke 9:56.

BIBLE TEACHING ON DRESS

The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God.—Deut. 22:5.

And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.—Zeph. 1:8.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.—I Pet. 3:3, 4.

Read also Isa. 3:16-24; I Tim. 2: 8-10.

TEN REASONS WHY—

IV. We Should Give Liberally to the Lord's Cause

1. We owe our all to God. Why should we not gladly give our all to Him? "Freely ye have received, freely give."

2. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Our Saviour teaches us that "with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). The Lord's treasury is our best and safest place for investment. "The liberal soul shall be made fat."

3. The second commandment reads, "Love thy neighbour as thyself." This is impossible so long as we live in luxury while our neighbor lives in poverty and in want.

4. They who have consecrated themselves to God have their all—minds, tongues, hands, feet, hearts, service, possessions, etc.—upon the altar of the Lord.

5. Liberal giving is so often and so emphatically commanded in Scripture, that we can not claim obedience to God unless we "abound in this grace also." We are the stewards of God. Since money is a part of our stewardship, let us see that we use it to His glory.

6. Tight purse-strings do not belong to the man who has given his whole heart and life to the cause of Christ and the Church, laboring whole-heartedly for the promulgation of its interests.

7. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts" (I Tim. 6:9).

8. Since God has so faithfully and clearly promised His own that He "will never leave" nor forsake them, we can afford to trust this assurance from Him and make it the rule of our lives to apply our money in places and in ways that it will talk loudest for the Lord.

9. "It is more blessed to give than to receive." You have probably noticed

that in practically all cases the giver gets more satisfaction out of his giving than the receiver does.

10. Bountiful giving (when given in the spirit in which the poor widow cast in her two mites—Mark 12:41-44) and rich spiritual living invariably go together.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

GREAT IS THY FAITHFULNESS

(Lam. 3:22)

By Barbara Cripe

We're in a world of danger.
  Our lives may flee away,
Perhaps at any moment,
  But still we're here today.
Why have we not yet perished,
  As others all around?
Far and near we're hearing
  The danger-signal sound.

It's because of God's great mercy
  That we are not consumed;
His tender compassions fail not;
  Through Him life is resumed.
Renewed with strength each morning,
  Guardian angels attend our way.
Great is our God, and faithful,
  Though we're in danger every day.

We're here to serve our Master,
  For much still is left undone;
Bring glory to our Saviour,
  God's own beloved Son.
So until our work is ended,
  No harm can us befall;
But soon, as it is finished,
  We'll hear the Master's call.

Delavan, Ill.

—o—

THE GLORY OF THE LORD JESUS CHRIST

By J. B. Gehman

The apostle John writes, "The word was made flesh, and dwelt among us (and we beheld HIS GLORY, THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER,) full of grace and truth" (John 1:14).

What is the glory that the apostle refers to in this scripture? Was it His beautiful life upon the earth, and the gracious words that proceeded out of His mouth? Was it His ministry of healing and teaching, or was it something more wonderful than that?

I believe that the apostle had in mind that glory which Christ had with the Father before He was made flesh, before He came as a little babe to Bethlehem's manger. In the first three Gospels we have brief records of Jesus being glorified, or transfigured, in the sight of three of the apostles. He took on His heavenly glory and was speaking with Moses and Elias concerning the work that He should accomplish on the Cross. Peter, James, and John had the privilege of beholding Him thus. Peter also speaks of that occasion, saying: "But [we] were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount" (II Pet. 1:16-18).

The apostle Paul also saw that glory when he was on the Damascus road, when he beheld a light that was above the brightness of the noon-day sun, the brightness and splendor of the glorified Son of God.

The apostle John, in his old age when on the Isle of Patmos, had a vision of the glorified Christ which he describes in Rev. 1:13-16: "And in the midst of the seven golden candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were like a flame of fire, and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a twoedged sword, and his countenance was as the sun shineth in his strength."

"THE WORD WAS MADE FLESH, AND DWELT AMONG US."

A hymn writer has expressed this truth as follows:

"Jesus my Lord laid His glory aside,
  Sinners to cleanse and make whole,
Freely He died, my transgressions to hide,
  What is He worth to your soul?"

In His High Priestly prayer in John 17:5 Jesus asks the Father to glorify Him with the glory which He had before the world was, and (in verse 24): "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

May that be our portion—to behold Him in all the fulness of His glory. Here we see only as "through a glass, darkly, but then face to face," and "we shall see him as he is." "Oh, that will be glory for me."

"Let us then be true and faithful,
Trusting, serving, every day.
Just one glimpse of Him in glory,
Will the toils of life repay."

Sometimes we make journeys of four or five hundred miles, or even a thousand or two thousand miles, to see such sight as Niagara, or the Shoshone Falls, Pikes Peak, and other wonders of nature; and it is thrilling and inspiring to look upon them. But the most wonderful, thrilling, and glorious sight that we shall ever behold will be THE GLORIFIED LORD JESUS CHRIST. Such a hope should urge us on to a deeper, more yielded, and more consecrated Christian life.

"Unto them that look for him shall he appear the second time, without sin unto salvation." "Even so, come, Lord Jesus."

Bowmansville, Pa.

—o—

AN ORGANISM ORGANIZED

By Mabel Groh

An organism is something that has inherent life. Man, animals, plants, germs, are all organisms, but how different is the expression of life in each. No amount of adjusting from without will ever enable a fish to sing in a tree top, or make a cabbage walk. The nature of the life within decides the behavior of any particular organism.

An organization is a systematic combination of parts into a whole. The parts may be animate, as a group or society of persons. They may be inanimate, as the parts of a watch or a huge locomotive. Organization makes of the various parts one whole.

The Church an Organism

The Church is first of all an organism. It was born on the day of Pentecost when the Holy Spirit was poured out upon the believers, uniting them to Christ, and to one another, as members of His body. "Now ye are the body of Christ, and members in particular" (I Cor. 12:27). "For by one Spirit are we all baptized into one body" (I Cor. 12:13). Immediately the divine life in the believers began to express itself in harmony with the nature of that life. The Word was preached with convicting power, and the multitudes cried out, "Men and brethren, what shall we do" (Acts 2:37)?

For three years Christ instructed His followers in the things pertaining to the Kingdom of God, and prepared them for leadership in the Church which He promised to build. But strange to say, He gave no instruction about organization or methods of church work. He did emphasize the nature of the work that He intended they should do. He said that they should go into all the world and preach the Gospel, teach the "all things" that He had commanded them, and baptize "in the name of the Father, and of the Son, and of the Holy Ghost."

The Church an Organization

The Church as it began on the day of Pentecost had life—divine, throbbing, abundant life—but it had no organiza-

tion. As it grew in numbers, it was found necessary to effect some organization to unify the work and to keep things moving smoothly. The apostles were, of course, the chief leaders, but they realized that the spiritual needs of the people demanded all their attention, and deacons were appointed to care for the natural and material needs of the Christian community.

After the martyrdom of Stephen, persecution became so intense that multitudes of believers were forced to flee from Jerusalem, but they preached as they went. These were live Christians who were witnessing because they had experienced the power of the indwelling Spirit, and were giving expression to the life within. Bodies of believers sprang up in various places, and as the Church at Jerusalem heard of what was taking place, they sent out such men as Peter, John, and Barnabas to establish and direct the work as the need required. Acts 8:14; 11:19-22. Some time later we find that the Church at Jerusalem included elders, who shared the responsibility of the leadership of the Church. Acts 15:22.

The Composition of the Church

It is from Paul's epistles that we learn most concerning organization and methods of Church work. In two notable passages he speaks of the gifts that are given to believers for mutual edification. There are many members, each with his own particular gift; but each as a part of the whole must render his service faithfully if there is to be an effective testimony before the world. Not mere outward uniformity, but unity in diversity; a common life directed by Christ the Head, no one member lording it over another, and no one member thinking that his unfaithfulness makes no difference; many members, but one body, as we read in I Cor. 12:12-26 and Rom. 12:4-8.

In the third passage in Eph. 4:11, 12, Paul is speaking of the gifted individuals that God has given to the Church: "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

God by the Holy Spirit qualified men for the various duties and responsibilities connected with the work of the Church. Then the churches were charged with the responsibility of finding these qualified persons and placing them in positions of authority and leadership; or, in other words, organizing the organism. The apostles could not always remain to direct the work and life of the Church, and guard the truth that was given. Neither could they be in all places where the Gospel had spread. Every believer could go out and witness to others of the power of Christ to save, but they were not all fully instructed in the "all things" that were to be taught. Definite responsibility must be placed upon qualified individuals, for confusion soon results where there is no constituted authority.

Paul had experience of this when Jewish believers followed him and taught that circumcision was necessary to salvation. He took the question up with the leaders at Jerusalem, and they declared that they were not responsible for the teaching of these Judaizers. "And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles. . . . Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment" (Acts 15:23, 24).

Constituted Authority

From the very beginning, God ordained that the family, the community, and the State, as well as the religious life of humanity shall be subject to constituted authority, vested in chosen leaders. Bad leaders often led the people far astray; but when there was no leader at all, anarchy prevailed. Judges 21:25.

Timothy and Titus were young men upon whom was laid the responsibility of leadership in the Church. In the epistles bearing their names we find very definite instructions for the perpetuation of the organization of the Church. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting and ordain elders in every city, as I had appointed thee" (Tit. 1:5).

These were always to be tried, tested, and proven capable and faithful before being advanced to office. The truth must be guarded, the works of the flesh judged, the purity of the Church maintained, and her activities directed. The changing conditions under which we live and work often demand changed methods, but never changed principles. We do not expect our missionaries in India, Africa, and South America to insist that the converts of those lands adopt all our ways of doing things. Their customs and habits of life and thought will have an influence on the kind of organization that will enable them to best express the life of the Spirit within. "It seemed good to the Holy Ghost and to us," should be the attitude. It is of first importance to ascertain the mind of the Spirit when some new problem or circumstance seems to threaten our established customs and regulations. Second is the willingness to allow the Spirit to have His way, no matter how revolutionary the change in our thinking may have to be. When the organism adjusts the organization all is well, but when the organization undertakes to cramp the organism into certain restricted settings, something is going to happen. The acorn that takes root in a crevice of a rock will either die, or shatter the rock to make room for its development.

During the centuries before the Reformation, the Church organization was built up until it became a magnificent structure, assuming unlimited authority over the souls and bodies of men. Men and women who dared to assert Bible truth, and follow the leading of the Holy Spirit, were persecuted and martyred. The life was all but crushed out by the machinery of organization. Even in the centuries since the Reformation, the same thing has taken place in the Protestant Church, though in a lesser degree. Many of the greatest spiritual and forward movements in the Church have been launched by individuals or small groups who suffered much persecution at the hands of the church that they served. This has been true of the missionary movement, not only in the Mennonite Church, but in the days of those pioneer missionaries who first heard the call of the heathen, and the Lord's command to go into all the world and preach the Gospel. The Sunday school was not accepted as a legitimate church activity for many years after its inauguration. Yet who would dare to say today that it was not a divinely appointed method of helping to fulfil the command to preach the Gospel to every creature. Evangelistic effort and practically every new method that has been adopted has had its share of persecution from the Church before finally being acknowledged as a scriptural mode of activity.

Perverted Authority

It is because of the human element that enters into the organization of the Church that mistakes and failures and even apostasy are possible. How easy it is to be overcome of the flesh, and in place of the fruit of the Spirit being manifested as it should be ("By this shall all men know that ye are my disciples, if ye have love one to another" —John 13:35), we see too much evidence of the works of the flesh, pride of office, selfish ambition, intolerance, jealousies, strife, and divisions. How often these have entered in to destroy the power and influence of the Church and scatter the sheep instead of shepherding them.

Because some men take advantage of their God-ordained position as head of the family, to tyrannize over their wives and children, does not change the God-ordained order.

Many evil men have abused their office as kings and rulers, but the fact remains that powers of State are ordained of God.

And even though some Church officials do not execute their responsibility in the fear and power of the Spirit, the office is still sacred.

Binding in heaven what the Church

binds on earth is true only of those things that are done in harmony with, and by the Spirit of Christ. The pope's absolution of sinners for a fee does not come under this head; nor any other sanction or restriction that is the result of human desire or wisdom.

How tremendously important it is to see that the organization of the Church is helping and not hindering the organism, which is the true Church of Jesus Christ. This is best assured by being particularly careful to advance to office only such as have proved themselves capable (II Tim. 2:2), faithful (I Tim. 3:1-15; II Pet. 1:5-11), and full of the Holy Ghost (Acts 5:3).

Preston, Ont.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

Letters from the Home Field

ALTOONA, PENNA.

(2504-Fourth Ave.)

We wish to express our grateful thanks to those who helped to make it possible to supply provisions for the Christmas baskets. The Weavers and Mattawana sewing circles furnished provisions. The following contributed cash towards this fund: Aaron Gehman Family, $5.00; Marion S. Circle, 5.00; Norman C. Yoder, 10.00; C. C. Hartzler, 5.00; Walker Liller, 10.00; Weavers S. Circle, 6.36; Mill Wood S. S., 10.00; A Bro., 20.00; Fannie Hershey, 1.00; E. and Ruth Siegrist, 2.00; Mable Shertzer, 2.00; Bro. Metz, 5.00.

The following sisters' sewing circles furnished towels for each basket: Cross Road and Lauvers, Lewistown Sisters, Maugansville, Crown Hill, Bethel, Sonnenberg; for the Cradle Roll, Martinsburg Jr., Elida Jr.

The Springs, Mattawana, and Scottdale circles furnished the money to give oranges to each pupil in the three schools.

We had quite a disappointment, upon arising early Thursday morning, Dec. 24. The Allensville congregation was to supply the greater part of the provisions for the baskets. At 10:00 A.M. we received a phone call that the provisions were all ready to be sent, but that on account of the smallpox epidemic it was impossible to send them.

The Canan Station Sunday School held their Christmas program Saturday, Dec. 19; Altoona, Sunday evening; and Mill Run, Christmas evening. Each pupil was given a handkerchief and an orange.

Sister Beulah Lehman and Bro. David Troyer spent Dec. 19-21 with us, allowing themselves to be used in the services.

On Thursday morning, Dec. 21, we received a phone call that one of our members, Bro. Crawford, died at the County home, not having any relatives or friends. Bro. H. J. Cashman, A. C. Showalter, and myself went to Martinsburg to dig the grave. The Mission has a plot in the Mennonite cemetery at Martinsburg. This was a new experience for us. Bro. C. Z. Martin and myself had charge of the funeral. No one was present but the Mission workers and the pall bearers.

On Jan. 14, we were called to serve at the funeral of Bro. Norton, who was received into Church fellowship last October.

Brethren Markley Clemmer of the Norristown Mission and Elmer Kolb of the Pottstown Mission spent an evening with us.

Brethren C. Z. Martin, O. H. Shank, Jr. and myself spent a day at the Johnstown Bible School.

Bro. and Sister G. S. Eberly, Supt. of the Mennonite Children's Home at Millersville, were here Jan. 8 and took three of our Altoona children to the Home.

Yours in the Master's service,

Jan. 16, 1943. Joseph M. Nissley.

(Mill Run Mission)

Dear Brothers and Sisters, Greetings:—We are glad to report that God has blessed our winter revival. So to the many who have remembered this work in prayer we say, "Here is the assurance of your work of faith." Continue this good work.

There were a number of things which contributed to its success, the **witness** and the **leading** of the Holy Spirit being foremost.

The outcome of the Holy Spirit's leading was a well planned program of three major parts: (1) An all-day New Year's meeting of fellowship and spiritual refreshment with Bros. I. S. Mast and C. Z. Martin as guest speakers headed the revival. (2) The messages for each evening were divided into three parts: a children's meeting, a study from the book of Revelation, and then an evangelistic sermon. (3) Visitation work was done thoroughly. Nearly every home in Mill Run was visited once and some several times. (There are about 75 homes in Mill Run.)

The other important contribution to our revival was the **witness** of the Holy Spirit. So much emphasis in the book of Acts directs our attention to this, if we are to have real witnessing power.

On one particular night after a sermon on "Ten Scenes of Heaven," the Spirit was so powerfully manifested that many began to weep and pray. Aliens from God in that meeting were transformed by His grace and voluntarily knelt to weep and pray even after services were over.

But the work has just begun. Many were under deep conviction but didn't yield. Others have had a deep experience but may be swept away in this evil age. Even now we fear some have fallen.

Through these meetings Jan. 1-13, Bro. Oliver Schenck assisted in the work with Bro. C. Z. Martin, the evangelist.

Jan. 12, Bros. Markley Clemmer of Norristown and Elmer G. Kolb of Pottstown favored us with a visit, serving on the evening program.

In His service,

A. C. Showalter.

KNOXVILLE, TENN.

(709 North University Ave.)

Dear Readers, Greetings in Jesus' Name:—Though Christmas is some weeks past, we cannot help speaking of the contributions that came in to make possible the giving of baskets again this Christmas. A number of sewing circles and individuals contributed funds or clothing, toys, etc., to that end. The workers were highly gratified with the interest thus shown, and it is certain that these gifts were much appreciated in a number of homes.

Serious illness has come into several of our homes this winter. Mr. Matt Dowling suffered a severe stroke the early part of December. We are glad to report at present, however, that he is gradually regaining strength. Sister Lydia Powell of Concord, who spends her winters in town, suffered a breakdown in health recently, but she too seems to be recovering satisfactorily. Your prayers in their behalf will be appreciated.

We are glad for the presence of Bro. and Sister Jennings among us again, and for the help they have rendered during the past few months.

We have been having prayer meetings in the homes of members at the rate of about two each week, for the past several weeks. One of the burdens of these meetings is that the congregation might experience increased spiritual life and power. Will you join with us in this request at the Throne?

Jan. 19, 1943. John H. Shenk.

MILLERSVILLE, PENNA.

(Mennonite Children's Home)

To the Gospel Herald Readers, Greetings:—We again have passed from a year of many experiences and problems, into a new year, hopefully and joyfully, because we have the assurance that "Hitherto hath the Lord helped us," and we live in the assurance of this hope in the coming days.

At this writing we have 16 children in the home of whom ten are going to school. We are happy for the progress at school, and for the fine co-operation of both teachers and pupils. We admitted three children that will be a blessing to some homes.

We have a number of boys, 4 to 8, healthy and vigorous. Who will volunteer to take the opportunity and blessing to give a home to these boys? "Whoso receiveth such in my name receiveth me."

Christmas day was a great day, very much enjoyed by the children and all present. Many gifts were received by the children from sewing circles, from individuals, from their relatives and parents, and merchants. Not a seasonable gift was lacking. The Christmas service, conducted by Bro. Jacob Hess, was enjoyed by all. Our Christmas dinner consisted of a 35 lb. turkey, so kindly supplied by Brother Levi Brubaker, and all the things that go with it to make a sumptuous dinner. The children were very happy on this day,

and wish to thank every one that contributed to the festivities of the day.

Sisters from the Mellingers' Sewing Circle assisted us in sewing in December. We surely appreciate this help.

Quite a few visitors were here over the holiday season. We appreciate these visits very much.

Many of our children will always remember Mr. Goodheart. He is the candy man to them. Twice a week he comes by the Home and then every one is treated to a piece of candy. To finish the year, he gives them a bag full of candies, toys, etc. Mr. Goodheart is surely an encouragement to the children and to us, not only because he gives us things, but because of his teaching and love for children.

We still need more help. Pray for us that we may faithfully feed the lambs for Jesus' sake.

Bro. and Sister G. S. Eberly.

Jan. 15, 1943.

South America

A VISIT TO THE CORDOBA HILLS

By Samuel E. Miller

After living for a year on the plains of the province of Buenos Aires, where the air is hot and the dust blows steadily, it was quite nice to find out that within reach by a day and one-half travel in the South American way, were the hills and mountains where the air is clear and fresh. Such are the hills of Cordoba—an ideal place for health and rest.

We indeed had a fine time, climbing mountains, eating "asado" of roasted kid prepared by Bro. Cavadore in typical Argentine style, seeing some of the many beauties of God's nature, and visiting in the homes of Bros. Holderman, Cavadore, and Lantz.

The week spent in Bro. Cavadore's home was very interesting and full of new experiences. Although we had occasionally taken a meal in Argentine homes before, for the first time we became quite well acquainted with their daily menu which, besides being good, contains a plenty of onions and garlic; in fact, too much for one who doesn't like them very well. We also learned quite a bit of Spanish, of necessity. The first evening we were present in tent meeting, Bro. Cavadore asked me to close the meeting with prayer. This was the first time I was ever asked to pray publicly, and it left me not a little excited. I do not know if those present understood what I prayed, but I am confident that the Lord did.

Throughout the week of our stay at Bro. Cavadore's town, Capilla del Monte, the tent also was there. Each afternoon I would go out visiting with Don Pablo, giving out tracts. The crowds were small in the tent due to the fact that during Bro. Cavadore's absence in which he was conducting a tent campaign in San Marcos, a neighboring town across the mountains, the monks or nuns taught the children in their school and told their parents not to allow their children to take the tracts or go to our meetings. One afternoon Bro. Cavadore decided to make a special announcement of the evening meeting. He took a big tin megaphone and I took a handful of tracts and went down the street, stopping at almost every corner. He announced the meeting and I passed out tracts to all the people who were near. Soon a group of children were following us, begging for tracts, and then tearing them to bits in front of us. When we saw what they were doing and would not give them anymore, they told the other people, "Do not take the tracts! Tear them up. They are bad. They are the Evangelicals." This was a new experience for me.

During the night I slept in the tent. Each night I fell asleep to the tune of flopping canvas. One evening a drunk came in to talk to Bro. Cavadore and I, after all the rest had gone as I was about to retire for the night. He said that he was for the "Evangelicals." After this statement he asked us for fifty cents, then added that if we didn't have fifty cents one dollar would do. He later looked at me and said, "Is this boy going to sleep here to care for the tent? Why I could carry him away, bed and all." This conversation didn't help my dreams any. For the last evening of the tent meetings the weather was rather cool. Because of the coolness I awoke rather early the next morning and had gone back to Cavadores' house to wait for breakfast. Suddenly a strong wind came up and it began to rain. We left everything and started for the tent; but before we arrived, half of it was lying in the mud. We could only lower the rest entirely to keep the strong wind from tearing it. We returned to the house soaking wet. This was another new experience for me.

During our stay at Cosquin we had the privilege of visiting many of the members' homes. There was also an interesting group of young people who were busy preparing a nice Christmas program. Bro. and Sister Lantz are doing quite an impressive work among the sick of that city. We had the privilege of visiting one of the large sanitariums with them.

The thing that impressed me most in Bro. and Sister Holderman's work in La Falda, a town in which the work is still quite young, was the church membership. It is composed of two young men (brothers), who in spite of the short time that they have known the Gospel are consecrated Christians. They had already aroused the interest of their family in the Gospel and were responsible in a large way for the fine attendance at the tent which was in La Falda during our stay there. The younger of the two has already read the Bible through twice this year. He has also sold many Bibles and Testaments in his father's dry goods store where he has opportunity to make many contacts for Christ. Bro. Holderman feels sure that this younger brother will be a worker in the church some day. These boys are Christians not because their fathers were, but because they really love Christ. Their testimony has brought a real challenge to me, and my prayer is that it will to you also as you read these lines.

Villegas, F. C. O.

—o—

WARM WEATHER IN THE CORDOBA HILLS

We were all glad for the visit of Bro. Samuel and Sister Ella May Miller to the Cosquin District for a change, after having passed a year in hard study of the Spanish language. We believe that they will prove a blessing to the other workers, and the work of the Lord in this Republic.

After the Gospel tent was set up in La Falda, under Bro. C. L. Holderman, the meetings conducted by Bro. Pablo Cavadore were well attended and there were several men and women who were taking interest in the Gospel.

On account of the rains it was decided to take down the tent until after the Mission Council which will be held, D. V., Jan. 5-8, in Ramos Mejia, a suburb of the capital city, Buenos Aires.

Just now, in the summer season, we have heavy rainstorms with high winds which are apt to blow over the tent or make us lower it, and then it must be taken to the river and washed and made ready for the next place.

The encouraging part is this that in nearly all the meetings there are some who have never heard the sweet old story of Jesus and His love. Therefore it pays well to set up the tent, prepare messages for saints and sinners, invite (and even haul) people to the meetings and then home again.

The custom of taking an after dinner nap (siesta) in this country proves to be a blessing for us, as it is after midnight and often 1 o'clock when we get home after a tent meeting. The shops and stores close at 12 noon and do not open until 4 P.M. to close at 8 P.M. The 24 hour system is used in this country. 16 o'clock is 4 P.M. and 20 o'clock is 8 P.M.

The Christmas program was attended by an appreciative audience, which was quite an encouragement to the young people who had worked for a month practicing recitations and songs for the occasion.

Bro. Pablo Cavadore came from Capilla del Monte to preach the Gospel Sermon of "Peace. . . . Peace with God. . . . The Peace which Jesus Christ alone can give . . . and peace among men."

(Continued on last page)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

THE PRODIGAL SON

(Luke 15:11-32)

By M. Smith

The parable in God's sacred Word,
Of a man perhaps you've often heard,
Had hired servants and two sons,
All living together, the story runs.

The younger son, in his anxious moods
Had his plans all set that his father should
Divide his goods, and give him all
The portion that to him should fall.

His father divided his living, 'tis said,
And the younger received his portion and fled
Away from his home, to a foreign land,
And wasted his substance 'mid a riotous band.

As long as his funds could stand the drain
Of his life in sin, his friends remained;
When his funds were gone his friends were too,
And a life of toil came into view.

To work for his food and sustain himself,
The fix he was in when he lost his wealth,
Working in rags when feeding the swine,
He thought fared better than he all the time.

With his shoes worn out, his misery increased,
And he wondered which way he might find release,
To stay there and starve with a famine on hand,
And perhaps perish in a faraway land.

"What a miserable wretch with a good legacy,
For which Father had toiled and gathered for me,
Spent in riotous living in sin and in shame,
I've surely disgraced my good father's name.

"I know I'm not worthy to be called his son;
But could I be a servant and live in his home,
I will arise and go to my father and see,
Upon what conditions he might accept me.

"For I've sinned against Heaven and all that is good,
But would like to remain in his home if I could,"
And so he arose in his miserable state
And started his long return journey to make.

His father then saw him while a great way off,
Went out to meet him but not with a scoff;
But in tender compassion he greeted his son,
Before he could confess the bad deeds he had done.

He ordered his servants to bring the best robe
And then put it on him and soon he was clothed,
With a ring on his hand and shoes on his feet,
Which made his apparel seem quite complete.

He ordered the fatted calf to be slain,
To feast and make merry for he is reclaimed,
"My son is alive whom I thought was dead,
Was lost, but now is found instead."

But the elder son, coming from the field,
Drew nigh to the house where the noise revealed
Something unusual was taking place,
With music and dancing—he felt disgraced.

And one of the servants tried to explain
That his younger brother came home again,
And the many things his father had done,
To give his brother a welcome home.

And so he was angry and would not go in,
Then his father came out and entreated him;
And he answering said to his father, "Lo!
These many years I have served you so.

"I've never transgressed, but your bidding I did,
And yet thou never gavest me a kid,
That I could make merry with my dear friends;
You are far too partial, I surely contend.

"But lo! my brother so low in sin,
Polluted himself and disgraced his kin;
You make a feast and merriment too,
When he had such little regard for you."

The father then spoke to his elder son.
Said, "All that is mine, to you surely will come,
Your brother received his portion, you know,
Then all that is left to you it must go.

"Come, and no longer your brother spurn
'Twas meet to make merry on his return,
Whom I thought was dead is alive and sound,
Who once was lost, but now he is found."

Maple, Ontario.

—o—

"WHAT HAS BECOME OF THE OLD-FASHIONED GIRL?"

By a Sister

Some time ago I came across a tract with the above title. It was read by several people and I was urged to pass it on. The tract reads as follows:

"Some time ago while standing on the streets of a certain city watching a parade pass by, our attention was drawn to a certain wagon in the parade. In it were girls dressed like the old-fashioned girls. A street car motorman standing beside us remarked, 'They do not have that sweet, innocent look that the old-fashioned girl had.' How true that is. You can look into faces of many of our modern girls today and see there a bold look and lines of unhappiness drawn across their faces. It is the result of a life of sin.

"What an awful decline there has been in womanhood in the last few years, since they have taken up cigarette smoking, drinking of beer, and the ungodly modern dress.

"Many of our good women and girls are wearing dresses that only the harlot wore a few years back.

"Satan is the author of modern dress. He creates styles that are flashy to attract attention; form-fitting, sleeveless, and backless dresses that show their form. He knows the weakness of man, and by this many are tempted to sin.

"Many girls have been ruined because they were not properly dressed before the young man they were going with.

"In an article just recently published there was this true fact brought out: that little boys and girls are being dressed today almost nude through the summer months. When they grow up to young men and women they will think nothing of it and continue to dress this same way.

"May God open the eyes of fathers and mothers to the evil that comes from this manner of dress. Thousands of young men and women each year are dragged down to a life of shame and disgrace as a result of this almost nudist dress, and they will spend their eternity in a devil's hell."

Oh! How much truth this tract reveals. Modesty seems to have no place in the lives of most young girls today. Some may say, the dress question is all people are concerned about. Most assuredly, if there is a change in the heart there will be a change on the outside.

Very recently I received a testimony from one who is not a member of the Mennonite Church, but is a sincere Christian. "Dresses to the knees and sleeves to the elbows should not adorn a Christian young lady."

Mark this: we who are Christians are the only Bible the world reads. Think for a moment; are you, am I, a pattern worth following? Modest apparel! Is it important?

II Tim. 3:16—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

I Tim. 2:9—"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array."

I would like to conclude with this poem that I heard given recently. It made a wonderful impression on my mind.

A Christian

Could I be called a Christian
If everybody knew
My secret thoughts and feelings
And everything I do?
Oh, could they see the likeness
Of Christ in me each day?
Oh, could they hear Him speaking
In every word I say?

Could I be called a Christian
If everyone could know
That I am found in places
Where Jesus would not go?
Oh, could they hear His echo
In every song I sing?
In eating, drinking, dressing,
Could they see Christ in Me?

Could I be called a Christian
If judged by what I read,
By all my recreations
And every thought and deed?
Could I be counted Christ-like,
As I now work and pray,
Unselfish, kind, forgiving
To others every day?

—The Evangel.

Souderton, Pa.

—o—

I have not been able to find a single useful institution which has not been founded either by an intensely religious man or by the son of a praying father or a praying mother. I have made the statement before the chambers of commerce of all the largest cities of the country and have asked them to bring forward a case that is an exception to this rule. Thus far, I have not heard of a single one.—Roger Babson.

—o—

If ye know these things, happy are ye if ye do them.—John 13:17.

Sunday School Lesson

Theme for the Quarter: Studies in the Gospel of John

VI. JESUS AFFIRMS HIS DEITY

Lesson for Feb. 7, 1943.—John 8:12-59.

Golden Text.—He that hath seen me hath seen the Father.—John 14:9.

Introductory.—Only portions of this chapter are found in the printed text of the lesson. While these fragments of the lesson bear more food for thought than any class has time to fathom in the ordinary time for class recitation, it will be a help to the student of Scripture to read the entire chapter one or more times before beginning the study of the lesson as set forth in the printed text. Jesus was nearing the close of His period of popularity, as the opposition of the Jews was continually rising.

Jesus the Light of the World (12).—The Messiah of Scripture is referred to frequently by the inspired writers as the Light of the world. The burden of Jesus' testimony at this time was that He IS this Light. This is the one point in their contentions that the Jews blindly and vehemently withstood. Hear His testimony: "I am the light of the world: he that followeth me shall not walk in darkness." This testimony in no way contradicts the testimony of Paul in his letter to the Philippians to the effect that Christ Jesus "made himself of no reputation." He was simply testifying to the truth. When you confess yourself to be the child of your parents you are not boasting but simply affirming a sacred truth. When Jesus frequently referred to Himself as the Messiah of Scripture, as the Light of the world, etc., He was simply contending for a sacred truth that sets forth the very heart and foundation of God's great Plan of Salvation.

Jesus the Son of God (25-30).—So forcefully did Jesus set forth the fact of His Deity that His bewildered listeners asked Him, "Who art thou?" He told them that He was the same that He had represented Himself from the beginning; but so strong was the prejudice against Him that "they understood not that he spake of the Father." He went on to tell them of His coming crucifixion, at which time the things that He was telling them about would be verified by undeniable facts. "When ye have lifted up the Son of man," said He, "then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me . . . I do always those things that please him." That His message was not wholly lost in the minds of the people is evident from the fact that "many believed on him."

Christian Freedom (31-36).—Jesus went on, strengthening the believers in the faith, saying: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." But even some of the believers failed to grasp the truth that He was presenting. "We be Abraham's seed," was their plea, "and were never in bondage to any man: how sayest thou, Ye shall be made free?" Jesus quickly made this point clear. He reminded them that "whosoever committeth sin is the servant of sin." The bondage that He spoke of was bondage to the thralldom and curse of sin, not physical slavery to any man or set of men. There is but one way in which any one can be rescued from this bondage, and that is to accept Christ as our Saviour and Deliverer. "If the Son therefore shall make you free, ye shall be free indeed." Man's greatest privilege on earth is that of spiritual freedom; free men and free women in Christ, heirs with Christ for the riches and glory and freedom in the land of endless delight. To understand these things, we must be spiritually discerned.

Greater than Abraham (56-59).—Jesus continued His instructions. We might classify His hearers in three divisions: (1) believers; (2) bewildered ones; (3) opponents blinded through prejudice. In the eyes of the Jews, Abraham was their ideal of greatness. This idea was magnified in the eyes of the prejudiced opponents of Christ, who tried desperately to make His testimonies concerning Himself appear as rank blasphemy. To those who were minded to accept the truth, Christ pictured Abraham as he was, saying, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." Again did the opponents of Jesus pervert His language, saying, "Thou art not yet fifty years old, and hast thou seen Abraham?" Only those blinded by prejudice could think of making a point like that, for Christ had reference to the faith of Abraham, not the number of his years. Christ having had existence even before the creation, could truthfully say, "Before Abraham was, I am." A greater than Abraham was in their midst; but instead of giving Him that recognition they gave evidence of the murder in their hearts by stoning Him. Again they were thwarted, for He went through the midst of them "and so passed by." His hour had not yet come, and so there was no power in earth or hell that could harm Him at that time. Then as now He was infinitely greater and more powerful than all His foes. We are made to think of Paul's pertinent question, "If God be for us, who can be against us?"—K.

Bible Meeting Topic

THE CALL FROM INDIA.—Isa. 40:18-31

Topic for February 7

MOTTO

"For the kingdom is the Lord's."

OUTLINE STUDY

I. **The Call of God.**
1. To Spirit-filled workers.—Acts 1:8.
2. The commission.—Matt. 28:19, 20; Mark 16:15; Luke 24:46-49.
3. To the Church leadership.—II Tim. 2:2.
4. To every believer.—Phil. 2:15, 16; Matt. 5:13-16.

II. **India Calls.**
1. As one of God's fields opened of God. —Acts 16:6-10.
2. Its needs cry.—Acts 26:17, 18.
3. Crying needs.
   a. Ignorance of the true God.
   b. Bonds of sins.
   c. Without Christ and without hope.
   d. Sorrows and sickness and poverty.
4. We have Christ the real remedy.—Col. 1:13-17.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Call."**
2. India Calls for the Messengers of Christ.
   a. India is included in God's commission.
   b. Her needs speak to those who have help to give.
      —Sin.
      —Poverty.
      —Sickness.
      —Sorrow.
      —Ignorance of God.
      —No knowledge of Jesus.
      —No knowledge of the Bible.
      —No one to tell and to help or to pray.
3. Responding to the Call from India.

For Seniors.
1. God's General Call to the Nations.
2. God's Special Call to Individual Fields.
3. The Way India Calls to Christians.

PERSONAL THOUGHT

Can I be quiet enough before God to hear the call to my heart as I learn of India's millions without the Gospel of Christ?

SEED THOUGHTS

Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?—Sel.

There is no better contributor to foreign missions than the one who engages in missionary intercession.—Sel.

I will place no value on anything that I possess, except in relation to the kingdom of Christ.—Livingstone's resolution, made in young manhood.

The Spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we must become. —Henry Martyn.

I have but one candle of life to burn, and would rather burn it out where people are dying in darkness than in a land which is flooded with light.—A Missionary.

Your love has a broken wing if it cannot fly across the sea.—Babcock.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions .....John R. Mumaw
Christian Doctrine .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

Printed in U. S. A.

COMMITTEES

Executive Committee.—Simon Gingerich, H. F. North, O. N. Johns, Lewis S. Martin, A. J. Metzler, C. B. Shoemaker.

Publishing Committee.—Daniel Kauffman, Chairman; Oscar Burkholder, Secretary; J. L. Stauffer, Paul Erb, J. Paul Graybill, H. A. Diener, J. Irvin Lehman.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JANUARY 28, 1943

Field Notes

A brother, sending us two marriage notices, adds this comment: "We are glad for the establishment of two more Christian homes in a world where such homes are needed." Amen to such comments.

* * *

Good interest and large attendance marked the week-end Bible studies at the Lancaster Mennonite School Jan. 22, 23. For the closing class sessions 350 were present, while 450 attended the evening address. M. H. H.

* * *

Bro. Paul Huddle of Salina, Pa., preached for the congregation at Scottdale last Sunday, while Bro. A. J. Metzler, one of the home ministers at Scottdale, performed a similar service for the congregation at Masontown, Pa.

* * *

Mennonite Yearbook and Directory.—Work on the 1943 number of the Mennonite Yearbook and Directory is nearing completion. We are hoping to publish a descriptive advertisement of this annual publication in next week's Gospel Herald.

Sister Lucille Leasa of Belleville, Pa., is the newest addition to the force of workers at the Publishing House. Like several others among the recent additions to our working force here, her tenure of service will depend upon the leading of the Lord.

* * *

Request for Prayer.—Bro. Sylvanus Stoltzfus, a faithful deacon in the Conestoga Church near Morgantown, Pa., has been in feeble health since Aug. 1, 1942. A member of his congregation writes: "Will you please pray with us that he may be again restored to health, if it be the Lord's will?"

* * *

Recent visitors in the Publishing House and surrounding community include the following: I. E. Burkhart, Goshen, Ind.; Loma Leasa and daughters Thelma and Lucille, Belleville, Pa.; Donald M. Snider, Huntingdon, Pa.; Orlo C. Brenneman, Elida, Ohio; Paul Huddle and family, Salina, Pa.

* * *

On Jan. 13 and 14 a number of the ministers of the Pacific Coast Conference met at the Albany, Oreg., Mennonite Church. The presence and leading of the Spirit was felt in a definite way. Result: The meeting was harmonious, inspirational, profitable, and one of endearing and warm fellowship. A. K.

* * *

This week is being devoted to a series of meetings at the First Mennonite Church, Kitchener, Ont., in charge of the home bishop, Bro. C. F. Derstine. Interest in the meetings is doubtless enhanced by the fact that the Ontario Mennonite Bible School is going on at the same place. May the Lord add His blessings.

* * *

The article on "My Relation to My Church," found in last week's Gospel Herald, should have been credited to Bro. Edward Diener, who was ordained to the ministry not long previous to his being sent to a C.P.S. camp at Colorado Springs, Colo. For the entire message, it will be necessary to read both installments as found in the last two numbers of the Herald.

* * *

Bro. M. S. Zehr of Pigeon, Mich., was an appreciated visitor in the Pacific Coast Ministerial Meeting, Jan. 13. The day following he and several others of our brethren were scheduled to be at our C.P.S. camp at Lapine, Oreg., after which it was his plan to visit our C.P.S. camps in California. His stay in the Pacific Coast Conference district was much appreciated. A. K.

* * *

Bro. I. E. Burkhart of Goshen, Ind., preached for the congregation worshiping in Norris Square Mennonite Church, Philadelphia, Pa., on Sunday morning, Jan. 17, and performed a similar service in the Deep Run, Pa., Church in the evening. During the past week he has been in a number of our eastern communities, in the interest of the debt-reduction campaign sponsored by the Mennonite Board of Education.

* * *

Landed in Africa.—A cablegram was received January 20 from South Africa (probably Capetown) bearing this message: **"Excellent Voyage. Starting overland middle February."** In the missionary group are Bro. and Sister Geo. R. Smoker, formerly of Scottdale, Pa., and Sister Elma Hershberger, formerly of Harrisonburg, Va. We thank the Lord for His protecting care over them, and believe He will continue to care for them until they will arrive safely among loved ones in Tanganyika.

* * *

Two Marriage Anniversaries.—Last Saturday morning's mail brought us two reports of wedding anniversaries. One was the report of the sixtieth anniversary of the marriage of Bro. and Sister S. E. Allgyer of West Liberty, Ohio, and the other was a similar write-up of the sixty-sixth anniversary of the marriage of Bro. and Sister J. B. Hartzler of Marshallville, Ohio. Both of these notices will appear in next week's Gospel Herald, the Lord willing. Both these couples are well and widely known, and their many friends join in wishing them many more years of faithful service for God and the Church.

* * *

"Victory Leaflets."—Brother Edward Yoder, superintendent of our Kansas City missions, sends us the following: With the increasingly popular use of the word, "VICTORY" there is a reviving interest in the "VICTORY LEAFLET" line of tracts which our departed brother J. D. Mininger so ably published and distributed. From our C.P.S. camps are coming requests for this helpful literature. In view of this fact, we feel that it might be well to publicize, through the columns of our Church papers and otherwise, these tracts, together with the reminder that as God provides funds through interested Christian friends, this work shall be continued through the medium of the Mission here.

—o—

Correspondence

BROADWAY, VA.

(Northern District Congregations)

Greetings in Jesus' Precious Name:—The old year is history, and I am sure we all can feel, and know that the Lord has nicely and abundantly blessed us in every way. A few of the most recent and outstanding spiritual blessings follow.

Aug. 21, at Zion Church we enjoyed an afternoon and evening session of talks on, "The Home." Speakers: Bro. Paul Mininger, Goshen, Ind.; Alta Mae Erb, Goshen, Ind.; Harold Zehr, Rantoul, Ill.; J. L. Stauffer, Harrisonburg, Va.; and Oscar Burkholder, Breslau, Ont. The conference proved to be so

helpful and enjoyable that on Dec. 13, we had an afternoon of talks on the same subject. This time the speakers were Bro. and Sister Chester K. Lehman of Harrisonburg and Bro. Paul Roth of Masontown, Pa. Bro. Roth was our evangelist for a ten-day series of revival meetings, Dec. 8-17.

Dec. 28, our 19th annual business meeting was held at Zion Church, at which time we rehearsed the work and finances of a year gone by.

Today finds us at the beginning of a new year of opportunities. May we, "forgetting those things which are behind," go forward during 1943, endeavoring to serve our Lord more faithfully.

Jan. 10, 1943. Clayton D. Showalter.

—o—

ARCHBOLD, OHIO

Dear Herald Readers:—Another busy holiday season has slipped away and all of us have entered upon the duties of another year. While in many ways it was an unusual Christmas season, yet the opportunities for giving are never lacking. Our three churches again provided approximately 100 boxes of food for Christmas dinners in needy homes in Toledo. The recipients were genuinely grateful; and while it is impossible to continue these contacts throughout the year at present, we feel that they are valuable to continued efforts in saving the lost.

Individual S.S. classes, the Jr. sewing circle, and other groups also contributed in various ways to the Christmas joys of our boys in camp and the sick among us. Several groups of young people also spent a happy Christmas Eve caroling throughout the community.

Our Sunday schools have been completely reorganized. While many of us are still at our old posts, for some there are new responsibilities and each of us needs new power to witness effectively.

Our annual business meeting was held as usual on New Year's day at the Central Church.

Several of our young sisters are able to be away to enjoy Short Term Winter Bible Schools; some are at Goshen College, some at Kitchener, Ont., and some at Johnstown, Pa.

While it has become necessary to curtail our monthly hospital and jail services somewhat, those near by are being continued. Some very interesting contacts have been made recently. Although we cannot keep in touch with these our prayers can follow them.

For months we have been looking forward to our evangelistic meetings. Now they are past for the Central and Clinton Churches, but our efforts for souls should not be relaxed. Bro. Paul R. Miller from Charm, Ohio, who was to be the evangelist for Lockport, could not come because of illness and their meetings will be held at a later date, D.V., when Bro. Miller will be able to come.

Bro. Sanford G. Shetler, director of the C.P.S. camp at Wells Tannery, Pa., the speaker at Clinton, was with us from Dec. 29 to Jan. 3. On Sunday P. M. he brought a stirring message relative to the future of the C.O. and the C.P.S. program.

The services at the Central Church were in charge of Bro. C. F. Derstine of Kitchener, Ont. He also brought a timely message there on Sunday afternoon. We have had an unusual amount of snow and ice, but the weather was pleasant for most of the meetings and large crowds attended. About 40 souls confessed Christ, several of these having come in our regular Sunday services which are being continued with an evangelistic emphasis. Instruction meetings will be held regularly for these young people.

Jan. 12, 1943. Mildred Mehl.

GOSHEN, INDIANA

(North Goshen Congregation)

Dear Fellow Christians and Readers of the Gospel Herald:—As we enter the new year we may well look back over the past year and say, "The Lord hath done great things for us, whereof we are glad." During the month of December, we at North Goshen found much to do in bringing Christmas cheer to the more unfortunate. The married women's sewing circle was busy making quilts, comforters, and baby layettes to give to the poor. The Golden Rule girls stuffed animals and filled boxes which were given to poor families. They also filled a number of sunshine boxes for invalids, which were much appreciated. The writer was privileged to see the face of one fine old gentleman light up with joy and then burst into tears. We who can go about enjoying life in a normal way can't appreciate what it must mean to be unable to go about and fill other lives with joy.

Our Extension Committee arranged for a number of young people to do visitation work. One whom we especially enjoyed visiting was a little, shy, hazel-eyed girl, an infantile paralysis cripple, who seemed to enjoy our singing very much.

The primary children gave us a fine program Dec. 20. We decided to have it in the evening instead of in the morning, as formerly. This has its advantages in bringing the children's parents who otherwise don't attend church services, and they seemed to enjoy it very much. Bro. Paul Mininger gave an object lesson to the children. I am sure it was enjoyed by the older "children" as well. After the service each child was given a special treat provided by the Golden Rule girls.

It might interest some people to know about the organization of our young people, which we call The Young People's Fellowship. We have a president, vice-president, secretary, and treasurer. The officers are elected every six months at our regular literary meeting. The president is chairman of the Devotional Committee, which provides young people's Sunday evening programs. The vice-president is chairman of the literary program. The secretary makes a record of all activities of the Fellowship and is also chairman of the Entertainment Committee to provide social activities. The treasurer is chairman of the Extension Committee which arranges for projects and visitation work and so forth. Last summer as our first project we had a potato patch. One of our members furnished the ground and tools to work with. The returns went to our boys who are in the C.P.S. camps at present. We also have a sponsor,—Weyburn Groff of Canada, who is attending college here.

We ask an interest in your prayers for us at North Goshen, as we have our problems although, perhaps, not as severe as the country churches, which are affected by gas rationing.

Jan. 12, 1943. Maude Miller.

NAMPA, IDAHO

Dear Readers of the Gospel Herald:—We have again stood upon the threshold of a new year. Our pastor, Bro. D. A. Good, delivered an appropriate and impressive sermon on our first Sunday in the new year. Text, Heb. 12:1. It was a challenge to make 1943 the best year and my prayer is that every one who heard the message will accept the challenge.

With the new year came the election and installation of Church and Sunday-school officers.

We are looking forward to having Bro. and Sister N. A. Lind spend some time with us in the future.

Health in general continues to be fair. Our aged sister, Polly Miller, is still unable to attend church services. She has been our example of faithfulness in church attendance, and we feel her absence.

The sewing circle is being favored with instructions and information concerning first aid work given by Sister Naomi Hooley, R. N. These lessons are given at each meeting.

As yet we have not had much snow in the valley, but the mountains are beautifully white. Much depends upon this snow, as it is the source of our water supply for irrigation. God has many ways in showing that He cares for all our needs. May we prove faithful to Him always.

Jan. 13, 1943. Edna Zuercher.

SOUTH ENGLISH, IOWA

Dear Herald Readers:—On Sunday evening, Nov. 1, Bro. Harold Brenneman of the East Union congregation gave a very interesting talk to the children, after which he brought us the evening message.

Nov. 22, there were two young girls received into the church by water baptism.

Dale Wenger and Leroy Schrock left Monday morning Nov. 23 for C.P.S. camp at Downey, Idaho.

We reorganized our Sunday school on Sunday, Jan. 10.

Vernon Weaver is attending the short Bible term at Hesston College.

Eugene Blosser, of C.P.S. camp, Weeping Water, Neb., is at home on furlough, recovering from an appendicitis operation.

Bro. Silas Horst brought us the Christmas message on Christmas morning.

We had our annual all-day singing New Year's Day. Those present enjoyed the day, and especially enjoyed hearing those who were formerly from Virginia, sing several numbers from the Harmonia Sacra song book. Those who sang were Bro. and Sister P. J. Blosser, Bro. and Sister Amos Weaver, Sister Nellie Horst and Brothers David Good and Homer Wenger. It was put to a vote, and it carried, that they should have several num-

(Continued on page 940)

In the Midst of War—Thoughts for Nonresistants

I. FARMING AND FIGHTING

By H. S. Bender

Introductory Statement

As the war goes on, of necessity greater demands are being made upon the nation for "all-out" participation in the war effort. We are beginning to find out what "total war" means in the size of the armed forces, in taxation, in war industry, in war finance, in rationing, etc. Those who by reason of their religious training and belief cannot participate in any phase of this all-out war effort are finding that it is becoming both easier and harder to maintain their position of complete separation from the war effort: easier, because it becomes increasingly clear what is necessary for war, and therefore the line of separation can be more accurately drawn; harder, because more and more aspects of life are becoming involved in the war program. Fortunately the nonresistant position is becoming more clearly understood and more generally recognized (in most places) by both government and people so that instead of increased friction, there is in many places actually less friction between those of the nonresistant faith and others than there was in the early months of the war. A quiet, steadfast, consistent holding to our testimony, and honest endeavors by our official representatives and local leaders to work out reasonable agreements with the powers that be, have borne fruit. For this we praise the Lord—without at the same time expecting that there will be no tribulation in the future.

Since a number of issues are still with us, and new ones arise from time to time, the Peace Problems Committee has decided to supply another series of brief articles to our people through the Gospel Herald which may serve to call to mind the basic principles which govern our attitudes and actions as nonresistant Christians even in the midst of war, and which may aid in meeting practical problems as they arise. This is the first of these articles. Others will follow weekly. The Committee will welcome suggestions for other topics and questions which might profitably be discussed.

I. Farming and Fighting

We are sometimes told that it is inconsistent for Mennonites to refuse to take part in the war because our Mennonite farmers are already in the war effort; hence all other forms of participation such as fighting, buying war bonds, working in war industry, must also be approved. The argument is clear and logical: if farming is taking part in war, then we cannot logically refuse the other things asked of us in military service, in war bonds, or in war work; then we must either quit farming or give up our nonresistant position altogether. The basic question therefore is, "Is farming taking part in the war?" Let us honestly seek the answer to this question. The following points may help in finding the answer.

1. The farmer produces no implements of war, and no destructive materials. Whatever may be done by way of processing his products after they leave his hands and enter the market, his products in no case enter directly in fighting. Therefore, farming is not in the same class as the manufacture of war materials.

2. The farmer is a civilian, and operates under civilian direction in all his contacts with the government. He receives no military aid, accepts no military protection, takes no orders from the military. He is a civilian in a civilian occupation. Therefore, the farmer is not in the same class as the soldier or the worker in a war industry under military protection.

3. Farming is a universal peacetime industry, essential to peacetime civilian life and welfare, and implied as a part of the divine command to "subdue the earth." It is not a war industry, is not created by war, or supported by war. Therefore, farming is not in the same class as industry created for war purposes.

4. Part of the farmer's production goes into feeding and clothing the men in the armed forces of the nations at war. But the farmer fed and clothed the same in peacetime. He did not begin to feed and clothe them when they went into military callings. A slight increase in the amount of farm production needed to feed and clothe military forces is necessary because of increased wear and tear and increased consumption due to more strenuous activity, but the increase is slight.

5. American farm production is applied chiefly to American and British uses. The proportion of the total population of these countries in the armed forces is small, at present not more than 5%. Even if it is agreed that the armed forces use relatively twice as much as the civilian population, which is not true, not more than 10% of total farm production would go to the armed forces. Furthermore, even lend-lease shipments of food, etc., go chiefly to civilian uses.

In the light of the above facts, farming must be considered essentially a peacetime industry even in wartime. Its character is not determined by the very small portion of its product which goes into the armed forces (10%) but by the main use of its product (90%) which is for civilians. Farming is, therefore, not a war industry nor participation in war.

6. The army will get its food and clothing first, and in full amount. If anyone comes short it will be civilians. Therefore, any farmer who refuses to produce in wartime, or who cuts down his production, is not depriving the army of its needs, but rather is depriving civilians. If he cuts down on milk production, he is depriving civilian babies, not soldiers, of milk. If he cuts out hog-raising, he is depriving not marines, but mothers, of fat. If he quits shearing sheep, he is depriving not the navy, but the home, of blankets. Therefore, if the farmer is misled by propaganda to drop out of production, he is taking food and clothing from the mouths and backs of his own neighbors and needy civilians round the world.

7. The propaganda arguments used against nonresistant farmers come from chiefly two sources: either from the militarists who do not at all want to strengthen the Christian conscience against war but who want to break down this conscience to get more war participation; or from men with weak consciences and convictions, often from some one in war industry or in military service who desires an alibi to justify his own lack of conscientiousness.

8. The argument that the government counts farming as war industry and essential to the war, strong though it may seem at first glance, proves nothing except the well-known fact that a war cannot be carried on without healthy soldiers and workers. Food never killed anyone or won any war, though the lack of it has killed many persons and may have lost wars. Wartime slogans are morale builders and not necessarily truthful. Be wise, and not misled, by them.

9. For nonresistant farmers to change the pattern of farming to introduce crops specifically for the purpose of furnishing raw materials for the manufacture of war munitions or implements or for army goods used for no other purpose, would be wrong, and would be an indirect participation in war.

(Next week: **The High School Victory Corps**)

Goshen, Ind.

—o—

FOUR "D'S" OF DELINQUENCY

"The four causes of delinquency," says Judge E. J. Milne, superintendent of the Whittier State School for Boys, California, "are death, divorce, drunkenness and desertion. Other causes are: permitting children to be out at night, and having no parents at home to greet them when they return."—The Religious Digest.

THE IMPORTANCE OF FILLING MY PLACE IN THE CHURCH

By Anna Miller

Not someone else's place, but **my** place and **your** place as individuals; after all, that is the most important place, because that concerns **me.**

Let us keep in mind that the Church is the Bride of Christ.

Let us think of the Church as a stone building, and each member as a stone in that building. We might think of God's protecting hand as the roof. Most of us know that in a stone building it is necessary to apply something between the stones to make them stick together, such as cement or mortar. Is it not true of the Church? What but love can bind one person to another? Is it possible that there is not enough love applied that some of our number are missing? To have a strong, substantial building it is necessary for each stone to be in its place. Should any of these stones fall out, naturally the wall would be weakened, and they themselves will not be under the shelter of the roof. If just one stone is missing, it makes it so much easier for other stones to fall out. Remember, no one can fill your place quite as well as you. What is more unsightly than a tumbledown building? What kind of building or Church will Christ find when He returns? Will your place be vacant?

Can we fill our place in the Church and at the same time fill a place in the world's program? No; for when we are taking part in the world's program, our place in Church is vacant. Consequently the Church is suffering and we are not gaining anything by it. Let us again refer to our building. If there is one stone missing, there is a possibility that the stones above may sink just a little, so that when the stone again is placed, it just doesn't fit quite right; therefore it is easier for it to fall out again. When one stone is missing it places an added burden on the stones round about where it had been. Is it not also true in the Church?

What has the world to offer us anyhow, that would draw us from our place? Is its offer not like an attractively wrapped package with nothing in it? It is somewhat of a thrill to receive a package that is very nicely done up; but alas, the disappointment if there is nothing inside. The disappointment is greater than the thrill. Just so it is with these worldly pleasures. Yet folks will go on being disappointed.

First of all, we must get acquainted with the intended Bridegroom. What girl would marry a man without first becoming acquainted with him; or what young man would take a girl that he doesn't know anything about to be his bride? If that young lady finds out that the young man who comes to see her has certain rules, and a set standard for the life of his bride-to-be, will she not seek to conform to them in every detail? Of course, she will, if she truly loves him. If no love is there, she won't care whether she does or not. The Church is the intended Bride of Christ. He has given us His standard in His Word (upheld by the Church). Christ will not compromise. We must either seek to conform to His standard in every detail, or be rejected by the Bridegroom when He appears. If we truly love Him, we will surely want to please Him. We will obey and conform to His standard. If we find ourselves feeling that we don't care, I question if we truly love Him. Friend, can it be, when He has given His life to win thee? In other words, we cannot fill our place in the Church, if we are not willing to conform to its rules and regulations, which are based on the Word of God.

We cannot expect to be a Sunday school teacher, or a superintendent as soon as we become a member. Neither can we all be Sunday school teachers and superintendents. But we can all be faithful members listening to and giving heed to the Word of God as it is taught.

Maybe you have noticed some brother or sister who seems to be growing cold and indifferent. You can pray for them. You don't need to be called to do that. But (let us stop here a little) would there be such members if everyone were filling his place? Is this not an added burden on the faithful ones because someone is out of place? Should not that time have been spent in behalf of the outside world? Who is going to be responsible for those neglected souls? Our ministers also need our prayers. You may never be called to a higher position than this; but if you are faithful in this, that is all that is required. Little do you know the good you may accomplish right there. You will be an encouragement to someone in a higher position, thereby helping him, and in turn helping those under him.

Do not think that because you have no special position in the Church it doesn't matter where you go or what you do. Friend, it **does** matter.

No inexperienced man, when he applies for a job at a factory, or shop, is given a position as a foreman, or as a president, but is first employed as a common laborer. He must first start at the bottom and work his way up. He must have a thorough knowledge of the work. Then if he proves to be the right type of person, gradually he will advance. But it is often true that many are common laborers all their life. Their place is important too. If one laborer's place is vacant, his work will pile up. He may also be holding some of the other laborers back. How often is it true that no one else in that department can do that man's work.

Do not force yourself to a higher position. It is better to be called. You will be respected more for it, and the chances are that you will be better fitted for it. But let us take advantage of each opportunity as it comes along.

Probably some Sunday morning the superintendent will come to you and say, "Will you teach a class this morning? for some reason the teacher isn't here." "Oh," you think, "I can't do that!" Yes, do it anyhow; it will do you good. Take courage, friend; this is your opportunity to gain a broader vision of the work and possible advancement. As for myself, I believe I appreciated my teacher just a little more, after I as a substitute had tasted of her responsibility. I realized that it does mean something to the teacher for her pupils to help along. Do we fill our place in our class? Remember, the more you give the more you get, but don't go to extremes; give the others a chance also.

It is possible that sometime some of us may be called to a very responsible position. Let us take advantage of the smaller opportunities as they come along, as it will better fit us for such a place.

Should you be called on to lead in children's meeting, or to have a topic in young people's meeting, or whatever it might be, do not refuse, if it is at all possible to do it. After all, it is better to have the satisfaction that you tried, even though you may have trembled, rather than having to think afterwards, maybe I should have done it. The message I would have given would have touched some soul that otherwise will not be touched.

As a member of the Church it is my duty to fill my place as best I can. And our attitude toward our duty will, in a great measure, determine our future happiness as shown in this poem, named "Duty," written by S. H. Stuart.

I tried to shirk the things I knew
To be the things that I should do,
And found when I had gone a ways,
My life was all unhappy days.

I put my shoulder to the wheel
And made my task, my strength to feel.
And found when I had not gone far,
A happiness no trial could mar.

Friends, are we as individuals strengthening or weakening the building? Cast your eyes to the distant horizon. See those black clouds? indications of a storm. How soon or how fierce it will strike, time will tell. Will our building stand? Remember, it depends a lot upon you and I **NOW.**

Conestoga, Pa.

—o—

CHOOSE OR REFUSE

By Titus Lehman

All who are not in Christ are dead in trespasses and sin, sold under its power and headed for destruction. To do evil is man's nature.

God is not desiring the destruction of any, but that all may be turned from their evil ways. From Him alone comes

power to do good. Every noble deed is a work of divine grace, every base deed an expression of depravity. Grace is free, yet priceless—God's gift. Sin costs man everything of value and leaves him in utter bankruptcy.

Intervening grace temporarily reveals to sinners their downward, condemned path without faith in Christ so that they may turn about and take the narrow upward way if they would. This grace is not irresistible, but its triumph is foreknown. A similar visitation of grace operates in the hearts and spirits of those who will refuse, but in contrast does not result in their conversion. No matter how great a majority may do final despite to the spirit of grace, God's purposes cannot be defeated. Salvation is OF God and BY God.

Though the Law was broken and forgotten, though grace be rejected and ignored, yet He preserves, predestines and foreordains a remnant for Himself; not in spite of themselves, but because they did not finally smother the light of the Gospel which burned within and illuminated their minds. They resisted not unto its death, but allowed divine grace to prevail.

These are the elect, the saints, the company of the firstborn, sons of God, heirs of eternal life, citizens of heaven!

Midland Park, N. J.

CORRESPONDENCE

(Continued from page 937)

bers ready to sing at the New Year's singing next year.

Our sewing circle met all day on Thursday, Jan. 7, in the home of Bro. and Sister George Reade. The time was spent in knotting a comforter and doing some relief sewing.

Jan. 14, 1943. Abbie Blosser.

HAGERSTOWN, MD.

Dear Readers of the Gospel Herald:—We greet you all in the name of our Lord Jesus Christ, who came to save us from our sins. I cannot refrain from telling about my visit to and being in Christian fellowship with those of like precious faith in the ministers' meeting one week at Johnstown Bible School, superintended by Bro. Lloy Kniss. We give God thanks for all the joy and blessings we received while in these meetings, studying the Bible from different viewpoints and one Spirit in Christ. If that Spirit does not dwell within us we cannot "worship Him in spirit and in truth." May God bless Bro. Kniss and all who are working, teaching, and learning, drawing us all closer to God, who is able to subdue all things as He would for our own good. God bless the Bible school at Johnstown, and all others like it, is our prayer.

Jan. 15, 1943. Geo. S. Keener.

HAMMETT, IDAHO

"What shall we render unto the Lord for all his benefits unto us?"

Dec. 7, our bishop, Bro. N. A. Lind of Tangent, Oreg., came into our midst and remained with us a week. He gave us a number of doctrinal messages, exhorting us to faithfulness in the Lord's work. At the close of the meetings we had our counsel meeting and communion service. A number expressed themselves as having enjoyed the meetings so much and being blessed. One brother said the communion seemed to mean more to him this time than ever before. The attendance was fair. Not all could attend because of health, also weather conditions.

Saturday, Dec. 13, we held our annual business meeting for the election of officers for both church and Sunday school. This was in the forenoon. Then in the afternoon a members' meeting was held. At this meeting every member is encouraged to express himself or herself, to talk freely of anything that lies upon his heart,—a problem, questions or anything they do not understand.

Our sewing circle meets once a month. We too are trying to do our bit for relief work.

So far none of our boys have been called to the C.O. Camps. We feel that all Christian people should rejoice that we still have the privilege of worshiping God in peace and quietness.

The Lord blessed the missionary efforts of our little congregation the past year, in the quarter fund and savings boxes, for which we are glad.

We have had a nice winter so far.

We are always glad if any who travel through can stop with us.

Jan. 15, 1943. Allie M. Shenk.

PRYOR, OKLAHOMA

Dear Herald Readers, Greeting:—We have many reasons to praise God, as we see how He remembers His children with blessings both temporal and spiritual.

Since our last letter we have once more celebrated the birthday of our Saviour. On Christmas Eve a program was given and Christmas morning we had preaching service.

As we have started on another new year, let us strive to draw nearer to our Lord.

Dec. 20 and Jan. 3, we reorganized Sunday school.

Remember us in your prayers. "The effectual fervent prayer of a righteous man availeth much."

Jan. 17, 1943. Cor.

HUTCHINSON, KANSAS

(Yoder Congregation)

Greetings of Christian Love:—Since last writing we here in this congregation have seen the manifestation of God's love and the interest of mankind for spiritual food. May the Lord continue to bless those that love Him and do His commandments.

Jan. 5, we had our annual business meeting at which church officers were re-elected and reports from different officers were given. It was again of interest to know that our church is still growing, even though many have left our group. There are at present 10 boys in the C.P.S. camps from here, and several more expect to go before long. Also, we noted that our congregation is keeping up with the C.P.S. quota and had a nice sum over what was asked for.

Dec. 27, we had a very severe storm, so that it was impossible for many to get to church. Then on Jan. 10 we had baptismal services. There were 15 young converts baptized. We were fortunate to have Bro. Tobe Schrock of Michigan with us that day, who preached for us on the subject, "And Enoch walked with God." He gave good instruction to the converts and the rest of us on the importance of ever walking with God. Bro. Schrock came to take in the ministers' conference at Hesston and spent several days in this community visiting relatives. Then on Jan. 12 we had a special service at which Bro. Schrock again preached for us.

Many of us were privileged to listen to Bro. Joe Byler on Jan. 4, speaking on his experiences in France at the Hutchinson Mission.

The ministers and deacons from this congregation were privileged to take in all of ministers' conference at Hesston, Jan. 13-15; also many others took in the evening services to hear Bro. M. C. Lehman speak. All who attended received a great inspiration from what they heard.

Six of our young folks from here are attending Winter Bible Term at Hesston.

Jan. 20, 1943. Allen King.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE

A special invitation from the president and faculty of Goshen College is being extended to ministers and other church workers and their wives to attend the annual Ministers' Week program, Feb. 10-12, and the Christian Life Conference, Feb. 12-14. "Our Christian Stewardship Program," "Practical Pastoral Work," "An Aggressive Church Program," "Homebuilding," "Sanctification," "Providing the Church with a Working Ministry," and "Expository Studies in Colossians and Ephesians" are some of the topics for discussion during Ministers' Week. The instructors include the following brethren: Jesse B. Martin, A. J. Steiner, A. J. Metzler, J. D. Graber, O. O. Miller, and John C. Wenger.

The theme for the Christian Life Conference is "Christ Our Life," and the speakers include Brethren J. N. Kaufman, J. D. Graber, Nelson Kauffman, Jesse B. Martin, A. J. Steiner, Jesse Short, A. J. Metzler, C. A. Hartzler, and Paul Erb.

The faculty desires to entertain in their homes ministers and their wives who come for any or all of the above sessions. There may be several meetings for ministers' wives. Anyone coming by bus or train will be met at the station if word is sent to the college regarding the time of his arrival. Guests can help to facilitate adequate lodging arrangements by sending advance notification of the actual time they expect to spend with us.

The Bible School faculty of Hesston College will meet with the Goshen College

Bible School faculty in Goshen on Saturday afternoon, Jan. 30, to discuss further co-operation on the Bible training program of the two schools. This meeting will follow a meeting in Chicago, Jan. 29, of the Executive Committee of the Board of Education and the Advisory Committee to the Bible Schools of Hesston and Goshen. These meetings arise out of a conviction prevalent among a number of our leaders that the Church needs to make more definite provision for the selection, care, preparation and placement of future church workers.

President Miller announced last week that the College plans to continue on an accelerated program for the next year. In order to permit high school graduates and high school seniors with fourteen units of credit to begin their college work immediately after school is out this spring, freshmen courses are being offered during the Spring Session, May 4-June 10, and the Summer Session, June 14-August 13. A student is thus able to complete one year of college work by December, 1943. Such a program is particularly valuable to students interested in premedical, predental, or preveterinary courses, since occupational deferment is now being granted by Selective Service to students registered in these courses upon completion of one year of college. High school graduates desiring to complete requirements for elementary teaching on the accelerated program may also begin their training on May 4, 1943.

Bro. J. N. Byler, recently returned from relief work in France, spoke at a Vesper Service in the College Chapel on Sunday afternoon, Jan. 10, at 3:30 o'clock. The Ladies' chorus sang several numbers of sacred music before Bro. Byler gave his informational address on relief work and relief needs in France during the past year.

On Sunday morning, Jan. 17, Bro. A. E. Janzen, former president of Tabor College, Hillsboro, Kans., delivered the morning sermon to the College congregation on Luke 5:1-11. Bro. Janzen has recently been appointed commissioner to Paraguay by the Mennonite Central Committee.

Bro. Harold S. Bender is serving the Canton Bible School, Canton, Ohio, this week, Jan. 18-22, and will speak on the Christian Life Conference program at the same place on Jan. 23, 24.

Jan. 20, 1943. L. C. Hartzler.

—o—

HESSTON COLLEGE AND BIBLE SCHOOL

The December 23-29 Christmas vacation ended and opened the Winter Bible term. There are fifty-one enrolled. Bro. Jess Kauffman is director. Bro. Edward Diener of Wellman, Iowa, and several regular faculty members assist in the instructing.

Revival meetings in charge of Bro. John R. Mumaw of Harrisonburg, Va., were conducted Jan. 3-10. Numerous responses made us feel grateful for this service and blessing. Bro. Mumaw also conducted a series of chapel talks and social life sessions.

Bro. Joe Byler returned to the campus and gave several inspirational messages concerning relief work in France. Sister Byler accompanied him.

Bro. L. L. Swartzentruber has returned from a business trip to Colorado during the week-end of Jan. 9 and 10.

Bro. Harold Smith is expected to give a series of four talks on the "Christian Home" at the Weeping Water, Neb., C.P.S. Camp during the week-end of Jan. 15-17.

Approximately thirty ministering brethren from the various Missouri-Kansas Conference churches are expected on the campus during the Ministers' Conference, Jan. 13-15. Brethren John R. Mumaw, D. A. Yoder, and M. C. Lehman, who are from other conference districts, are serving on the program. Many are happy that they can share with the work of the ministry by supporting them in prayer, so that God will definitely lead the Church in the days ahead.

Wilmer M. Landis.

Special Meetings

ALTOONA, PENNSYLVANIA

Notes taken during the Christian Workers' Meeting, held at the Mill Run Chapel Jan. 1, 1943.

Program.—Beginning the New Year with God, C. Z. Martin; New Year's Sermon, I. S. Mast; Praise Service, W. C. Dodson; The Value of Church Ordinances, I. S. Mast; The Proper Observance of the Lord's Day, C. Z. Martin; Children's Meeting, Oliver Schneck; "The Love of Christ Constraineth Us," Raleigh Yehnert; Evangelistic Sermon, C. Z. Martin.

Thoughts Gleaned.—Begin the new year by giving everything to the Lord, by being revived anew. If the Lord has laid it on your heart to speak to or pray for some one, do it. Making resolutions does not amount to anything, if we do not have something real behind them. Every Christian should take an inventory of his or her life. We should bear the marks, not of the beast but of the Lamb.

The reason for the falling away of the Church is that the ordinances are not held as sacred now as they were in the days of the apostles. The people who live by faith, believing and putting into practice, are the happiest ones. The American churches are losing power, for they are out of line in not keeping the ordinances.

The Lord's Day is a day of rest and worship. If there is one cause for the states being defeated, it will take place because the Lord's Day is desecrated. If the Word of God is taught on the Sabbath it will prosper.

If Christ and His love are taken out of things, there is nothing left. We should not be wrapped up in our own selves, but in Christ; for He loved us. If the love of Christ constrains us to go forth with His message, do it now while it can be done.

Anna Stover, Secy.

TOFIELD, ALBERTA

Report of the 15th Quarterly Sunday School Meeting, held Dec. 27, 1942.

Organization. — Mod., Edgar Boettger; Chor., Ruth Voegtlin; Secy., Freda Maurer.

Program and Speakers.—Devotion (Rom. 12:1-21), Joe Voegtlin; Christian Living, (1) Personal and Individual, J. B. Stauffer; (2) The Family, C. J. Ramer; Children's Exercises, Ezra Stauffer; (3) The Church, M. D. Stutzman; (4) The Transformed Life, D. D. Brenneman.

Thoughts.—Every one has a personality; as we decide, so our personality will go. Our life course is not ruled from without, but our outward life is an index to what is within. Christian living goes with true faith. Only when the home and family is of the Lord, does it have a right beginning. Marriage, an ordinance, is also a type of something higher. Love, pure speech, devotion to God and to each other, help to make a beautiful home. A home controlled by God is a foretaste of heaven. "Children, obey your parents." Children will look for their best examples in their parents. Principle and standard of the individual and home spell the success of the Church. The Church is the Bride of Christ, the salt of the earth, the light of the world. Christ's body consists of converted people, bound together by the inward principles of love and faith. We are transformed or made over by Christ, that we may present our bodies "a living sacrifice."

Secretary.

LANCASTER, PENNSYLVANIA

Report of New Year's Day Meeting.

Organization.—Mod., Harry Godshalk; Chor., Ezra Brubaker; Secy., Titus Lehman.

At our recent 35th annual New Year's Day Sunday School Meeting, Bro. Oscar Burkholder told us that the decline of the Christian home, the doctrinal practice of the Church, and making a living were the more important of seven major problems facing the Mennonite Church in 1943. The hart pants after the water brook when hard pressed by enemies. This illustrates our spiritual desire for the waters of life, particularly when the enemy of our souls troubles us. In his third address: It is the wisest thing on earth to become a Christian. They that win souls are wise. Therefore all Christians are soul winners.

Bro. Elvin Herr emphasized the duty and privilege of the Sunday school teacher to do personal work by the consecration of the Samaritan who said, "And whatsoever thou spendest more, when I come again, I will repay thee."

Bro. Harvey Horst listed a Sunday school scholar's duties to his teacher as follows: regular attendance, studying of lesson, readiness to answer and ask questions, praying for him, bringing forth fruit, and inviting others to attend.

Brethren Harold Brenneman, Abner Stoltzfus, and Ivan Lehman in turn ably discussed the Sunday school teacher's call, preparation, and message.

On his theme, "The Eyes of God," Bro. Christian Lehman used a number of effective Scripture passages to remind us of the absolute nakedness with which our every thought, word, and deed is exposed to the eyes of the God who never sleeps.

Titus Lehman.

Relief Notes

As Relief Work Continues in England

A recent letter from Bro. John E. Coffman in England and reports from Sisters Edna Hunsperger and Elfrieda Klassen give an account of the progress of a busy relief program.

Twenty bales and five cases of clothing arrived in time for distribution during the Christmas holidays. Sister Klassen remarks that the children at the "South Meadows" Home in North Wales are doing well and she enjoys her work "immensely." Sister Hunsperger continues to

be helpful as attendant to the old people in "The Woodlands."

Bro. Coffman mentions that post-war relief and reconstruction is occupying a place in the thinking of government and relief agencies and that he is keeping in touch with contemplated measures.

C. P. S. Camps

Camp Statistics

Following are the Mennonite-administered C.P.S. camps and hospital units with their respective number of assignees as of Jan. 14, 1943:

#4	Grottoes, Virginia	119
#5	Colorado Springs, Colorado	132
#8	Marietta, Ohio	79
#18	Denison, Iowa	141
#20	Wells Tannery (#40 Howard), Pa.	193
#24	Hagerstown, Maryland	124
#25	Weeping Water, Nebraska	138
#28	Medaryville, Indiana	115
#31	Camino, California	154
#33	Fort Collins, Colorado	153
#35	North Fork, California	149
#39	Galax, Virginia	139
†#44	Staunton, Virginia	21
#45	Luray, Virginia	151
#55	Belton, Montana	148
#57	Hill City, South Dakota	151
†#58	Farnhurst, Delaware	25
#60	Lapine, Oregon	118
†#63	Marlboro, New Jersey	25
#64	Terry, Montana	79
†#66	Norristown, Pennsylvania	25
#67	Downey, Idaho	142
†#72	Macedonia, Ohio	10
	Total	2531

† Hospital Units.

Three More Hospitals Approved for C.P.S. Boys

Boys from the Denison, Iowa, camp and the Weeping Water, Neb., camp will comprise the 25-man unit which will take up duties at Iowa State Hospital at Mt. Pleasant, Iowa. This hospital is located about 20 miles from the Wayland Mennonite community.

Ten boys from the Denison camp are scheduled to be transferred to the Ohio State Hospital for the Criminally Insane at Lima, Ohio.

The Utah State Hospital of Provo, Utah, is now approved and will receive a contingent of 25 boys on its staff from the Placerville, Calif., camp.

PEACE SECTION NOTES

Physical Examinations of IV-E's

We are quoting two paragraphs from a letter to Paul Comly French from the Acting Chief of Camp Operations Division, A. S. Imirie:

"Please be informed that effective Feb. 1, 1943, all IV-E registrants will be sent to recruiting and induction stations for physical examination. They will be forwarded in the same manner and under their own leader with a separate delivery list as I-A registrants are sent.

"Full and final type physical examination will be given by this method and it is believed that the use of the system will greatly relieve receiving physically disabled men in the camps."

Care should be taken that all IV-E registrants are properly informed of this procedure. They will be examined by the Army doctors and Army standards. Heretofore, we have not had an adequate physical examination. This method will insure a thorough official type physical examination. All should properly understand that this procedure is in order and agreed upon between your Committees and Selective Service officials. The boys will not be inducted into the Army but after examination by Army doctors they will be returned for induction in C.P.S. if they pass the examination.

Civilian Government Bonds

Many inquiries are reaching us as to the reason for the delay in the issuance of bonds. No suitable issue has been available to us since Oct. 9. We are at present endeavoring to work out a method that will be a bit more prompt, therefore, more acceptable.

It might be noted, however, that even though subscriptions are uninvested, yet as soon as they reach Provident Trust Company they are recorded on the State and County Quotas. We get credit for them at once in lieu of war bonds.

J. W. H.

Total number of subscriptions for Civilian bonds to Provident Trust Company from beginning to Jan. 14, 1943—5,439. Total subscriptions in dollars—$774,350. Of this total subscriptions from

(Continued on page 943)

Married

Guengerich—Terry.—On Jan. 10, 1943, in the Calvary Mennonite Church, Los Angeles, Calif., Bro. Delmar P. Guengerich and Sister Loretta J. Terry were united in marriage by Bro. Geo. H. Beare.

Boyer—Eimen.—On Jan. 2, 1943, Bro. Johnwilliam Boyer of Middlebury, Ind., and Sister Edith Eimen of the East Union congregation near Kalona, Iowa, were united in marriage at the home of the bride's parents, Bro. and Sister Peter Eimen, Bro. D. J. Fisher officiating. May the Lord bless them through life.

Landis—Heller.—On Jan. 2, 1943, at the home of the officiating bishop, Bro. Amos S. Horst of Akron, Pa., Bro. John B. Landis of the Landis Valley congregation and Sister Kathryn E. Heller of the Hammercreek congregation were united in holy matrimony. May the Lord bless them in a faithful life of service for Him.

Eby—Martin.—Bro. Daniel M. Eby of the Reiff congregation and Sister Edith V. Martin of the Miller congregation, Washington Co., Md., were united in marriage, at the home of the bride, on Jan. 6, 1943, Bro. Moses K. Horst officiating. May the guidance and blessings of God be their portion through life.

Martin—Weaver.—On Jan. 21, 1943, Bro. Ira E. Martin of Wooster, Ohio, and Sister Martha Weaver of Columbiana, Ohio, were united in marriage at the home of the officiating minister, Bro. David C. Steiner, North Lima, Ohio. May the richest blessings of God rest upon them through life.

Longenecker—Ebersole.—On Dec. 25, 1942, at Good's Mennonite Church near Bainbridge, Pa., Bro. Paul Z. Longenecker of the Strickler and Shope congregation near Middletown, Pa., and Sister Rachael S. Ebersole of Good's congregation were united in the holy bonds of matrimony, Bro. Noah Risser officiating. May God's blessings be upon them.

Obituary

Bender.—Annie, wife of John R. Bender and daughter of Peter and Jacobena (Schlegel) Zehr, was born April 20, 1871, in Oxford Co., Ont.; died at her late home in South Easthope Jan. 15, 1943; aged 71 y. 8 m. 25 d. In early youth she accepted Christ as her Saviour and was baptized upon confession of faith by the late Bishop Joseph Ruby and received into church fellowship of East Zorra A. M. congregation, in which faith she remained faithful to her end. Jan. 20, 1891, she was joined in holy matrimony to Bro. John R. Bender and moved to their home in South Easthope where they resided for almost 52 years. She will be remembered by a large circle of friends and neighbors who were blest by her ministry of love and service which were cheerfully given in time of sorrow, sickness or suffering throughout the whole neighborhood. She leaves her bereaved husband, 2 sisters (Lena, wife of John Bender, S. E. Hope; Bena, wife of Jas. R. Bender, East Zorra), a large circle of nephews and nieces; 4 brothers and 2 sisters predeceased her. Services held Jan. 17 at her late home by Bro. Dan Wagler and at East Zorra A. M. Church by Bros. M. Kipfer (II Tim. 4:6-8) and Dan S. Iutzi (John 5:24-29). Interment in adjoining cemetery. May she rest in peace.

"I miss you a thousand times
Along life's weary way;
For life is not the same to me
Since you were called away."

Coffey.—William Van Coffey, aged thirty, of Waynesboro, Va., died of a fractured skull, Dec. 14, 1942. He was on his way to visit his wife and sister who were patients in the community hospital, and as he was walking along the road, he was knocked down by a passing automobile and died some hours later. His mother (Mrs. Ernest Coffey, a member of the Springdale congregation), died a few years ago. He also held membership at this congregation for some years. Funeral services were conducted at Springdale Church in charge of Bro. Jos. R. Driver assisted by Bro. Charley Grove. Text, Psa. 23:4. Interment in the adjoining cemetery.

Gehman.—Gideon L., son of Isaac K. and Kathryn (Gehman) Gehman, husband of the late Mary R. (Landis) Gehman, died of complications due to old age in Souderton, Pa., July 15, 1942; aged 81 y. 10 m. 17 d. He was a carpenter by trade, but had been retired for ten years. Surviving are the following children: Lizzie and Henry of Souderton; Mary of Norristown; Amanda, Margaret, and Kathryn at home; also 4 grandchildren. He was a member of the Souderton Mennonite congregation, where funeral services were held July 19, conducted by Jacob M. Moyer and Elmer B. Moyer. Text, II Tim. 4:6-8. His wife preceded him in death in July 1938.

"There is a vacant chair,
A voice we loved is still,
A place is vacant in our home
Which never can be filled."

George.—Floyd Ashby George was born May 3, 1873; died Nov. 25, 1942, at his home, Glady, W. Va.; aged 69 y. 6 m. 22 d. He was sick several months before his death. Oct. 28, 1942, he was baptized and received into the Mennonite Church. He waited a long time before he accepted Christ as his Saviour, but when he did he came of his own accord, expressed a sorrow and deep regret for his past life, and at the same time expressed a desire to do anything necessary that he might be numbered with the redeemed ones. He gave evidence of a real conversion, and we believe his soul is now happy with the Lord. He leaves a Christian companion, 1 son (Tyson of Harman, W. Va.), 3 daughters (Mrs. Cleave Thompson, Whitmer, W. Va.; Mrs. Harry Bowers, Glady, W. Va.; and Mrs. Edward Albrooks, Detroit, Mich.). Funeral services were held Nov. 27 at the home, and at the Glady Church by Bro. Hiram Weaver. Interment in the Glady Cemetery.

Heatwole.—Bettie, widow of the late Bishop A. P. Heatwole, was born near Dayton, Ohio, Sept. 13, 1854; died at the home of her son, Etter F. Heatwole near Waynesboro, Va., Jan. 4, 1943; aged 88 y. 3 m. 22 d. She was united in marriage to Anthony P. Heatwole, Jan. 14, 1877, who preceded her in death Dec. 20, 1935. They had 6 sons and 4 daughters of whom Jessie, Alvin, Clara, and 2 infants preceded them. Surviving are 2 sons (Dr. Webster S. Heatwole, Salisbury, Md., and Etter F. Heatwole,

Wayneshoro, Va.), 3 daughters (Mrs. Savilla A. Shupp, Hagerstown, Md.; Mrs. Lydia D. Rankin, and Mrs. Henry Wenger, hoth of Wayneshoro), and 1 brother (George S. Etter, also of Wayneshoro). She also leaves 18 grandchildren and 28 great-grandchildren. She was a consistent member of the Mennonite Church and stood by her husband faithfully in his many and varied experiences. Funeral services were conducted Jan. 6 at Springdale Church, in charge of Bro. Jos. R. Driver assisted hy Bro. Jos. H. Weaver. Text, Rev. 22: 14. Interment in the adjoining cemetery.

Lesher.—Peter L. Lesher was born March 27, 1868; died at his home near Chambershurg, Pa., Dec. 28, 1942; aged 74 y. 9 m. 1 d. He lived his entire life in the community and was a memher of the Chambershurg Mennonite Church. His wife, who was Sister Katie (Horst) Lesher, died some years ago. He is survived by 1 sister (Mrs. A. L. Lehman) and many nephews and nieces. Funeral services were conducted by Bros. D. E. Kuhns and Harold Hunsecker. Services and burial at Chambershurg Mennonite Church.

Longenecker.—Barbara N., daughter of Bro. and Sister Ira Longenecker, Rheems, Pa., was born in Lancaster Co., Pa., April 10, 1902; died Jan. 12, 1943; aged 40 y. 9 m. 2 d. She was in illness for six years. She suffered much, hut the Lord, whom she learned to love and serve in her younger years, gave her Christian grace to bear it all patiently and hopefully. She is survived by her parents and 4 sisters (Martha, wife of Clarence Nissley, Lititz, Pa.; Fannie, wife of Lester Shreiner, Elizahethtown, Pa.; Anna at home; Miriam, wife of J. Herbert Fisher, Lancaster, Pa.). Funeral services were held Jan. 16 at the home by Bro. Martin Krayhill and at the Bossler's Mennonite Church hy Bros. Noah Risser and Simon Garher. Text, Matt. 5:12. Interment in the adjoining cemetery.

"No one heard the footsteps of the angel drawing near,
Who took from earth to heaven the one we loved so dear;
No one knows the silent heartache, only we who lost can tell
Of the grief that's born in silence for the one we loved so well."

Martin.—Jerry Rae, son of Ivan and Bertha (Myers) Martin, was born Sept. 15, 1939; died Dec. 19, 1942, after an illness of two days. He leaves his parents, a twin sister (Joan Fae), his grandparents (Mr. and Mrs. Aaron C. Myers; Mr. and Mrs. Frank Martin), and 3 great-grandmothers (Mrs. Isaac Myers, Mrs. Henry Weldy, Mrs. George Martin), and a host of relatives and friends. He has gone to join his little sister and playmate (Janet Ann), where they both are now together with Jesus. Janet Ann preceded him to the heavenly home about two years.

"The call was sudden, the shock severe,
We little thought his death so near;
Only those suddenly bereft can tell
The sadness of parting without farewell."

Martin.—Malinda, daughter of Jacob and Nancy (Rarick) Hess, was horn near Dayton, Ohio, Oct. 15, 1851; died at the home of her son (Frank) near Goshen, Ind., Dec. 23, 1942; aged 91 y. 2 m. 8 d. At the age of 10 months she came with her parents to near Goshen, Ind. She spent her entire life in and around this community. She united with the Lutheran Church when she was 12 years old. She was united in marriage March 12, 1874, to George S. Martin, who with her united with the Yellow Creek Church in 1893, of which she was a faithful member until her death. She loved the Church and was always present when health permitted. She was a kind and affectionate mother, and always manifested an unassuming and quiet disposition. About 12 years ago she came to live with her children. Preceding her in death were her husband and 2 sons (Jeremiah and Emanuel). Surviving are Frank (at whose home she died), Mrs. Douglas (Amanda) Maust, 7 grandchildren, 3 great-grandchildren, 1 brother (Eli Hess of Nappanee), and 5 half brothers (Amaza and Frank of Elkhart, Wilson and Chauncey of Goshen, and Charles of Rockford, Ill.).

"Weep not that her time is over,
Weep not that her race is run,
God grant that we may rest as calmly,
When our work like hers is done."

Moyer.—Henry B., son of Samuel and Susanna (Berger) Moyer, was horn near Souderton, Pa., Jan. 17, 1859; died near the same place Jan. 2, 1943; aged 83 y. 11 m. 15 d. The cause of his death was a fall (Dec. 23) in his room, which broke his hip. He was married Nov. 6, 1880, to Mary Magdalena Gehman who preceded him in death. He is survived by 1 son (Frank G., at home). He and his companion joined the Rockhill Mennonite Church in early married life and remained faithful to the end. Funeral services were held Jan. 6 at the Rockhill Church, where he was a memher. Text, Heb. 4:9. The following ministers took part: Bro. Elmer B. Moyer of Souderton at the house, and Bros. Edwin A. Souder and Clinton D. Landis at the church.

Musselman.—Lloyd Elmer, son of Samuel Z. and Ruth (Batterman) Musselman, was born May 9, 1925; died from an accidental gun shot wound, Dec. 7, 1942; aged 17 y. 5 m. 28 d. He was a member of this year's graduating class of the Biglerville, Pa., High School and ranked high in his class, majoring in industrial arts. Members of the faculty and the entire class attended the funeral in a body. He was much interested in trapping, going out early in the morning of his death, with his flash light and gun to look after his traps, in order to get hack in time for the school bus. When he failed to return, his older brother, Arthur, went in search for him, thinking there must be something wrong. After searching, he started to return, when he found the lifeless body of his brother within 500 yards of his home. He presumably stumbled when he attempted to jump across a small stream, when in some way his gun was discharged, the bullet entering his abdomen, causing his death. It was thought he had been dead about two hours when found. He had accepted Christ as his personal Saviour about five years ago. At the time of his death he was secretary of the Bethel Mennonite Sunday School at Mummashurg, Pa., which position he filled faithfully and efficiently for several years. He is survived by his parents, 4 brothers and 5 sisters (Richard and Arthur residing near hy, Miriam, Glenn, Esther, Melvin, Rhoda, Martha, and Ruthanna, all at home). The funeral, which was largely attended, was held from the Bender Funeral Home, Gettysburg, Pa., where all services were held. The services were in charge of Bro. A. A. Landis, assisted by Bros. E. J. Berkey of Oronogo, Mo., and W. A. Keeney, Gettysburg, Pa. Text, Joh 17:11. Interment in the Mummasburg Cemetery.

"The call was sudden, the shock severe;
We little thought the end so near;
And only those who have lost can tell,
The loss of loved ones without farewell."

Norton.—Edward Norton was horn in Philadelphia, Pa., March 28, 1868; died Jan. 12, 1943; aged 74 y. 9 m. 14 d. Surviving is 1 son (Frank, of Detroit, Mich.). Bro. Norton confessed Christ in our September revival and was received by water baptism Oct. 17 at the First Mennonite Church in Altoona. Funeral in charge of Bro. Joseph M. Nissley. Text, Rev. 14:13.

Parrett.—Leah (Eshleman) Parrett, widow of the late Samuel J. Parrett, was born near Hagerstown, Md., Feh. 18, 1859; died at the home of her daughter, Annie, in Waynesboro, Va., Dec. 29, 1942; aged 83 y. 10 m. 11 d. She was predeceased by 1 daughter (Clara) and her husband, who died nearly four years ago. She leaves 1 daughter (Mrs. Annie E. Campbell), 1 son (Jonah S. Parrett of Elizabethtown, Pa.), 2 stepsons (Luther Parrett of Wayneshoro and Phillip G. Parrett of Buena Vista), 1 stepdaughter (Mrs. Fannie Campbell of Waynesboro), and 4 brothers (Jacob, Hagerstown, Md.; Abram, Landisville, Pa.; Jonas, Hagerstown; and Henry, Mt. Joy, Pa.), 2 sisters (Mrs. Dave Horst and Mrs. George Coss, hoth of near Hagerstown), 2 half hrothers (Frank and Andrew, Landisville, Pa.), 24 grandchildren, and 21 great-grandchildren. She was a quiet, faithful member of the Mennonite Church for many years. Funeral services were conducted Jan. 1 at Springdale Church, iu charge of Bro. Jos. R. Driver assisted hy Bro. E. F. Heatwole. Text, Jno. 11:26. Interment in the adjoining cemetery.

Reiff.—Lydia Rehecca, daughter of Benjamin and Magdalena (Good) Bare, was born May 29, 1870, near Goshen, Ind. When two years old, she moved with her parents to Kansas, near Marion. At the age of nineteen she united with the Mennonitc Church near Peabody, Kans. In 1886 the family moved to Oronogo, Mo. She spent several years as assistant matron in the Children's Home in Joplin, Mo., and one summer at the Mennonite Orphans' Home at West Liberty, Ohio. In 1907 she was married to Jacob P. Berkey, a minister, and resided at Harper, Kans., where she helped in the Primary Department of Pleasant Valley Sunday School. Her first husband passed away in Septemher, 1916, after which she spent several years working at Hesston College. In 1925 she was united in marriage to Christian Reiff, a minister of Elkhart, Ind. She died suddenly Jan. 7, 1943, following a heart attack at her home. She was stricken after visiting a neighbor, and was found unconscious on a davenport hy her husband. She died within an hour without regaining consciousness. Surviving, besides her husband, are 4 stepdaughters (Mrs. Perry Hartwick, Portland, Oreg.; Bessie Berkey, Chicago; Mrs. Miles Troyer, Elkhart; and Mrs. R. P. Horst, Kansas City, Kans.), 6 stepsons (Vernon and Nathan Reiff, Elkhart; Tillman Reiff, Newton, Kans.; Irvin and David Reiff, Chicago; and Jacob Reiff, Berkeley, Calif.), an adopted son (George Berkey, Alhuquerque, N. Mex.); 5 sisters (Mrs. John Bickel, Harper, Kans.; Mrs. Eli Burkhart, Elizabethtown, Pa.; Mrs. Jonas Weaver, Oronogo, Mo.; Mrs. Walter Underwood, Modesto, Calif.; and Mrs. Monroe Hostetler, Portland, Oreg.), and 2 brothers (Mahlon Bare, Adair, Okla.; and Joseph Bare, Harper, Kans.).

Yoder.—Terry Lee, son of John and Julia Ann Yoder, was born Dec. 9, 1942, near Odon, Ind.; died 26 days later. He leaves his father, mother, 2 sisters (Pauline and Verda), 2 brothers (Lavern and Edward), parental grandfather (Isaac Yoder), maternal grandparents (Wm. and Lizzie Gingerich), and a number of uncles and aunts. Little Terry's earth life was very brief and full of suffering; but the blessed Lord who loves the little ones took him to Himself, and our loss is his great gain. Funeral Jan. 5 at the Berea Mennonite Church, conducted hy Bros. Edd P. Shrock and Amos Weldy. Interment in the adjoining cemetery.

Zehr.—Carol Jean, infant daughter of Bro. Lloyd and Sister Gladys Zehr, was horn in St. James Hospital, Pontiac, Ill., Jan. 8, 1943, and passed away Jan. 10. She is survived by her parents and grandparents (Bro. and Sister D. D. Stalter and Sister Bertha Zehr of Flanagan). Short funeral services were held at the Lehman Funeral Home. Bro. J. D. Hartzler officiated. Burial in Waldo Cemetery.

"Only a bahy's grave,
A foot or two at the most,
Of tear-dewed sod;
But a loving God
Knows what the little grave cost."

C.P.S. CAMPS

(Continued from page 942)

Mennonites—$641,650. Total funds at Provident Trust Company not yet invested in bonds $540,750. O. O. M.

Compiled by Grant M. Stoltzfus
Released January 20, 1943

—o—

OUR HERITAGE OF FAITH

(A statement of position for the guidance of workers and prospective workers under the Mennonite Central Committee.)

As an expression of what we believe to be basic convictions commonly held by all bodies co-operating in the work of relief, peace, and civilian public service conducted by the Mennonite Central Committee, and as a testimony of our own faith, we set forth the following statement of position. The cherished principles of faith and life which it contains have been the basis on which we have labored together ever since the establishment of the committee in 1920, and on which we purpose to continue our labors under Almighty God and in His Name in the future.

I. With all evangelical Christians:

1. We hold steadfastly to the Gospel of Jesus Christ as the power of God unto salvation, believing that it is only by grace through faith in Christ's atoning death on the Cross and His glorious resurrection that men are saved from their sins and receive eternal life.
2. We believe that all who receive the Lord Jesus by faith are born again of the Holy Spirit with power to overcome sin and live a life pleasing to God.
3. We likewise hold that the Holy Scriptures of the Old and New Testament are the inspired Word of God and accordingly the Word of life and the supreme and final authority in faith and practice.

II. We are grateful for the noble heritage of faith from our Mennonite and Brethren in Christ forefathers which we most heartily accept and cherish, holding:

1. That the whole of life must be brought under the Lordship of Christ and that obedience to His will in all things is the ultimate test of discipleship.
2. That a way of life is taught by Christ and the Scriptures which is God's plan for the individual and for the race, and that those who espouse discipleship of Christ are bound to live in this way, thus manifesting in their personal life and social relationships the love and holiness of God. We believe that this way of life means the fullest exercise of love, Scriptural nonresistance to evil, and complete avoidance of the use of violence, including warfare. We believe further that the Christian life will of necessity express itself in nonconformity to the world in life and character.
3. That the Christian Church consists only of believers who have repented from their sins, have accepted Christ by faith, are born again, are baptized on confession of faith, and sincerely endeavor by the grace of God to live the Christ-life of holiness and love.
4. That the Church is a brotherhood in which all bear one another's burdens, and in which each considers himself a steward unto God of his life and possessions, and consecrates all that he has to the kingdom of God.
5. That the Church, the Bride of Christ, has a high and holy calling, not only ministering to its own membership, but testifying to the will of God to the world at large.
6. That it is the duty and privilege of all believers to witness for Christ and His Gospel to all men everywhere, to teach all things commanded by Him, and in His Name and Spirit to minister to the needs of all men both spiritually and materially.
7. That while, in this world, true believers will suffer tribulation, yet God is faithful to His own and will give the crown of life to all who are faithful unto death, and that accordingly we should always abound in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord.

—o—

THE EMERGENCY FLOOD RELIEF

At Camp Marietta

By Quintus Leatherman

Marietta, situated at the point where the Muskingum River flows into the Ohio River, experienced one of its many floods during the week of Dec. 30 to Jan. 3, 1943. The camp, located on a prominent hill one-half mile east of the Ohio, was out of danger. Calls for help came to our camp early Wednesday morning. We responded immediately with a crew of 42 men to Marietta, and a group of five men to the village of Reno, near the camp. Work consisted largely of moving furniture to second floors or into other prearranged places for storage. In a few cases, people were evacuated from their homes by boat. The business section of Marietta, situated along the river front, was completely under water up to the second floor. The crest of the flood was reached late Friday afternoon at 48.8 feet.

The work was ably directed by our project superintendent, Mr. Elicker. The men were stationed at the U. S. Employment Service office building. Calls for help came through their office and also through the County Engineers' office. People in Marietta took the flood very indifferently —just another flood. One elderly man who had seen his thirtieth flood said that he should now be growing webbed feet.

After a long and tiring day's work, the men returned to the camp. By the evening of that day the waters of the Ohio had crossed Route 7 at two points between the camp and Marietta. Conscious of the fact that the camp would be cut off from Marietta, a large supply of food had been purchased. The camp received no mail for four days. Some of our friends at home were of course concerned about their boys in camp, but needlessly so.

Since the emergency continued to exist after the boys returned, and since the camp would soon be unable to help any further, if marooned from Marietta, it was decided to send eleven overhead men to carry on the flood relief. Food supplies and bedding were taken along. The pastor of the First Presbyterian Church at 4th and Wooster, graciously offered the church basement as living quarters for the boys. The kitchen equipment utensils were also at their disposal. The assistant director, Orin Beechy, accompanied the men and was in constant telephone communication with the director. The boys were busy all Thursday afternoon and nearly all of Thursday night, moving pianos, refrigerators, etc. Another group was assisting the Marietta Times Company in moving its equipment to the second floor. One of the boys delivered a boat load of food supplies, including milk and eggs to an apartment house where at least ten babies were living. The boys had been organized for feeding and first aid work, but this work was adequately handled by the Red Cross, in the three flood refugee centers. By Sunday night the flood waters had receded and the boys returned to camp.

Many expressions of appreciation were given by business people and others in Marietta for the help rendered by our camp in the flood emergency. It brought to our attention the need for a regularly organized unit for disaster relief. Community relations with Marietta will certainly be benefited by the experiences of this emergency.

BE NOT AFRAID

By Barbara Cripe

Let not your heart be troubled,
Nor let it be afraid.
These are the words of Jesus,
Our comfort and our aid.

Though trouble may surround you,
And oft you may have prayed,
Remember, He is with thee,
And be thou not dismayed.

Cast all your cares upon Him,
The Friend that's ever true;
He is the burden-bearer,
And always cares for you.

We feel our weakness keenly,
So helpless and so frail,
But God is strong and mighty.
He will not, cannot fail.

Trusting in His promise,
Feeding on His Word,
Walking in His footsteps,
We are safe with Christ our Lord.

Delavan, Ill.

—o—

WITH OUR MISSIONARIES

(Continued from page 933)

Many new people were very much impressed with the truth.

We look to you as our prayer partners to remember the work in the Cordoba Hills.

Yours until He returns,
D. Parke and Lillie Lantz.
Cosquin, F.C.C.N.A.

Announcements

ANNUAL MEETING
of the
MENNONITE BOARD OF EDUCATION

The annual Meeting of the Mennonite Board of Education is called to meet at Goshen, Ind., Feb. 15 and 16, 1943. First session on Monday, 1 P.M. All members requested to be present. All proxies should be appointed in writing.

D. A. Yoder, Pres.
Elkhart, Ind.

—o—

Table of Contents

930—Great is Thy Faithfulness (Poem)
The Glory of the Lord Jesus Christ
An Organized Organism
932—Letters from the Home Field: Altoona, Knoxville, Millersville
933—South America
A Visit to the Cordoba Hills
Warm Weather in the Cordoba Hills
934—The Prodigal Son (Poem)
"What has Become of the Old-fashioned Girl?"
935—Sunday School Lesson
Bible Meeting Topic
936—Field Notes
Correspondence
938—In the Midst of War—Thoughts for Nonresistants
I. Farming and Fighting
939—The Importance of Finding My Place in the Church
Choose or Refuse
940—News Notes from Our Schools: Goshen, Hesston
941—Special Meetings
Relief and C. P. S. Notes
942—Married
Obituary
944—Our Heritage of Faith
The Emergency Flood Relief

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, FEB. 4, 1943 (Herald of Truth Established 1864) No. 45

EDITORIAL

"Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes. . . ."

*

Too many young people are inclined to take this advice, and revel in the vain and foolish amusements of this world. But they that are wise read on and take note of the awful sentence pronounced upon that kind of course —. . . "but know thou, that **for all these things God will bring thee into judgment.**"

*

This does not say, however, that pleasure is denied the people of God. Notice this testimony from the writings of Peter: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." And even this delightsome experience is but a foretaste of what we shall have in the world beyond, of which the Psalmist speaks, saying: "In thy presence is fulness of joy; at thy right hand are pleasures for evermore."

*

There is a world of difference between the carnal pleasures of the worldling and "the joy of the Lord" as experienced by the born again Christian. One is an appeal to the flesh, to carnality, alluring to those who take pleasure in unrighteousness and sin, and for this reason calls for judgment from the Almighty God. The other springs from the heart filled with love to God, and for this reason the "joy of the Lord" becomes also the joy of the blood-cleansed soul. In this world, "joy unspeakable and full of glory" is for the children of God only, and for them eternity holds out the soul-thrilling prospect of "pleasures for evermore."

*

And this reminds us of what is sometimes called "the maximum Christian." When we surrendered to the Lord we yielded our whole being—body, mind, and soul—to Him. If we were sincere (and our sincerity is still with us) we virtually said to the Lord: "Here, Lord, I bring my sinful self to Thee. All that I am—my life, my mind, my time, my heart, my tongue, my pocket book, my hands, my feet, my opportunities—are subject to Thy directions. By Thy grace I want my associations to be such that I can say of a truth that my 'fellowship is with the Father, and with his Son Jesus Christ;' that whatsoever I do is 'all to the glory of God.' "

In this we have a word-picture of the maximum Christian. Do we belong to that class? Remember, we said nothing about "wonderful works." We may belong to the Lord's little ones. But whether little or large, if our whole being is on the altar of the Lord, living to His glory, we belong to the class of Christian professors known as MAXIMUM CHRISTIANS.

BIBLE TEACHING ON NON-RESISTANCE

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also. . . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.—Matt. 5: 38-45.

If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath. . . . Be not overcome of evil, but overcome evil with good.—Rom. 12:18-21.

Follow peace with all men, and holiness, without which no man shall see the Lord.—Heb. 12:14.

The weapons of our warfare are not carnal, but mighty through God.—II Cor. 10:14.

TEN REASONS WHY—

V. All Christian People Should Put into Practice the Bible Teachings on Modesty, Simplicity, and Non-conformity to the World in Attire

1. All that the Bible has to say on this subject was "given by inspiration of God" (II Tim. 3:16) and should therefore be accepted without question by all Christian people. The deciding question (in this as well as in all other Scripture teaching) is not, How do I feel about it? but, "What saith the SCRIPTURE?"

2. All Scriptural precepts on the dress question—such as sex distinction (Deut. 22:5), against pompous display in dress (Isa. 3:16-24), "modest apparel" (I Tim. 2:9, 10; I Pet. 3:3, 4), against the wearing of jewelry (I Tim. 2:9, 10; I Pet. 3:3, 4), against worldly conformity (Rom. 12:1, 2; Jas. 4:4; I Jno. 2:15), etc.—is constantly being violated in fashionable attire. This question confronts us: Shall we conform to the world in these Scripture violations? or, Shall we obey God in His instructions concerning our wearing apparel rather than disobey Him in wearing the "strange apparel" (Zeph. 1:8) of the world?

3. It is impossible to conform to the Scriptural standard of being "unspotted from the world" (Jas. 1:27) and at the same time conform to the fashions of the world.

4. We should remember at all times that the motives underlying worldly customs in the wearing of apparel are inspired by "the god of this world" (founded on pride, lust, etc.), which accounts for the distinction between the "modest apparel" of the Christian and the "strange apparel" of the worldling.

5. Scripturally plain apparel (which is devoid of all kinds of superfluities and appeal to passion and pride) is the natural accompaniment of a pure and holy life, is in harmony with the Scrip-

tural standards of simplicity and economy, and (compared with the fashionable attire of the world) is not only "modest" but also the embodiment of neatness.

6. Modest apparel, when consistently worn (prompted by the spirit of loyalty to God and the Church) is a safeguard that protects the wearer against many temptations and against falling into sinful practices so common among worldly associations.

7. At the present time especially, when part nudity of the body is the rage of fashion and immorality is alarmingly on the increase, it behooves all Christian people to set consistent examples of modesty in apparel, holding themselves completely aloof from the "strange apparel" of the world, giving Scriptural teaching and maintaining Scriptural discipline in home and Church. Total abstinence from immodest and pride-fostering apparel is as important as total abstinence from intoxicating liquors.

8. It is as natural for a consecrated and loyal member of a plain church to wear the uniform of his church as it is for the fashion devotee to wear the uniform of the world; as consistent for an American soldier to wear the uniform prescribed by Germany or Japan, as for a soldier of the Cross to wear the uniform of the world.

9. People are usually classified among the different classes of people by the kind of clothing that they wear. For the sake of your influence over others, wear the kind of clothing that will impress others that you belong to the people of God and not to the followers of "the god of this world." Do this, not merely for the sake of being different from the world, but especially for the sake of conformity to the Word and will of the Lord.

10. Modest apparel is an outward sign of inward purity and holiness, "even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

THE NEW BIRTH

By D. D. Miller

The New Birth and the Creation are two subjects which the enemies of God have been working incessantly to destroy. The reason is evident:

The Creation is fundamental to all of God's dealings with man on earth, and the New Birth is fundamental to God's dealings with man, in bringing lost man back to Himself. Thus, if God's enemies can destroy the people's faith in these two subjects, there is complete victory for Satan regardless of what other formalities may enter. So, year in and year out, century after century, evil men's diabolical efforts continue, but these rock-bottom, fundamental teachings continue—more firm than Gibraltar. The harder the critics work, the more it brings out the brightness of Truth. True, the faith of some has been shattered, but the truth of the teachings is as real as Eternity.

The Bible is a peculiar Book. It is a peculiar message. It is God's will in Word, whether it be print or speech. It gives history beyond history. It prophesies beyond man's understanding. It is truth concerning time and eternity. It sets man in the open, a sinner, tells him how to be saved and how to live after he is saved. Fundamental points of this message are: man a sinner, the Cross work, and the making of "new creatures in Christ Jesus"—hence the New Birth.

I. The New Birth is Real

Jesus taught it (Jno. 3) in very understandable terms and that to a "Master in Israel." There is likewise grave possibility today that many church members have never been born into the family of God.

The Spirit of the Gospel everywhere teaches the New Birth as an understood fact in the life of the Christian. Jesus came to save people FROM their sins, and the apostle Paul said, "Therefore if any man be in Christ, he IS a new creature" (II Cor. 5:17).

The New Birth is the only way to new life. It is as real a birth as our physical births were real. We did not bear ourselves physically, but we know that we were born some time ago, because we LIVE. Likewise the new and spiritual birth gives new and spiritual life, and we do spiritual living. "Old things are passed away, behold, all things are become new." This is the foundational point of separation from the world and, recognizing a fact that every church member and non-church member should know, there is no such thing as living the new life after the New Birth and at the same time living like the world.

The New Birth is not mere outward manifestation. (Neither is it without that.) It is not taking a filthy, ragged person from the slums and, without a good bath to remove the filth, putting nice, white clothes on him. It is not bandaging the part of the body with blood poison, but is taking away the part that will kill the whole body. It is a real spiritual birth—a new man from within out—"a new creature."

Thousands have experienced the New Birth, and cannot be robbed of the truth of that experience. "Old things are passed away; behold, all things are become new." The world has been crucified to them, and they to the world.

The true social society worker is the faithful Gospel minister. The only organization suited to the task is the Christian Church.

II. How is the New Birth Possible?

The New Birth in Christ Jesus is a finished and complete work. We have had no responsibility in that. That is God's, who stands ready to give new life, having met all demands required to reconcile fallen man to a just and holy God. "Whosoever will, let him . . . ."

While the offer of new life stands, it is only fair to man to point him to his responsibility. He must act—**believe, accept, receive**—take God's way and obey it. A possible order is that he bears the Word, receives it, an interest is aroused, a conviction follows, and he begins to yield, and finally surrenders. The Spirit and the Word unite in his heart, and a new birth takes place—a new life ensues. This new birth and new life are just as real as spiritual things are real; and "God is a Spirit." We have God the Saviour through Christ, and man is the responsible one to LET GOD.

III. The New Birth, Then What?

A new birth into God's family means NEW LIFE. There are no stillborn ones. They cry for spiritual food. They signal for spiritual help. They begin to grow spiritually. If this is not true of them, someone's interest in them is not what it should be.

They can no longer get their food from the devil who was their father formerly. They have said good-by to the world; in fact, have been "crucified to the world." By being born into God's family, they are dead to the world. The brothel, the ball room, the theater, the card party, intemperance, Sabbath desecration, disregard for God's commands, God's house and God's services, are among the "old things" that have "passed away." Instead of listlessness, unconcern, and a "getting-by" attitude, there is a joy which says, "I was glad when they said unto me, Let us go into the house of the Lord." There is worship "in spirit and in truth."

IV. New Birth—A New Kingdom

"Old things are passed away; behold, all things are become new." "The world is crucified unto me, and I unto the world." We no longer love the old kingdom (the world) and its evils. We love our new King and His orders. We love our new kingdom, and its laws are a pleasure to each of its faithful citizens.

Friend, in the new kingdom, its interests are our interests. Our labors are

for its welfare, for its good and advancement. We love our father, mother, brothers and sisters, and are devoted to the well-being of the great family of which, by birth, we are a part. If true to the family relationship, we are no longer a "black sheep." As newly born babes into this new Kingdom, we are daily learning its ways and growing out of babyhood. Yes, by the Second Birth we have become a part of God's family on earth. In this position we experience a peace such as the world cannot give, and a joy such as the world cannot understand. Is this your experience?

Let preachers deny it—let teachers oppose it—let the world smile scornfully at it; YET, thank God, the New Birth is REAL. Thousands enjoy new life for which the world has nothing to offer. Sinner, the joys of heaven may be yours by being born again (an actual second birth) into God's family.

Berlin, Ohio.

—o—

THE "ROMANS SEVEN" CHRISTIAN

By L. Bontrager

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?—Rom. 7:1.

It seems that there are multitudes of "seventh chapter of Romans" Christians in the churches, that are well contented with themselves, because Paul expressed himself in this chapter as one who wishes to do right, but does it not. We are conscious of the fact that such are not free from the law, and are greatly in need of enlightenment.

This first verse in Romans 7 reminds us that if we are "dead to the law" (V. 4) then we are new born creatures; "the body of sin destroyed," and are not serving sin; "dead," and "free from sin."

Perhaps this is strange language to many that have been filling the church benches for many years. But, let us look deeper into this chapter. In the second and third verses we see the picture; as long as the husband is not dead, the wife is bound unto him and can not marry a second husband. The application is: as long as the law is not dead in us we are under the curse (Gal. 3:10, 13); it has dominion or power over us, and we are not "in newness of the spirit" but still "in the oldness of the letter" (V. 6). Only when the law, or sinful old nature is dead, are we free to marry the second husband (Christ) the same as the woman: "she is loosed from the law of her husband."

We admit this "free from sin" religion does not digest with the Romans 7 Christians. But, it is to me a picture of an awakened sinner struggling hopelessly against inward corruption in his own strength by the law. It is our candid belief that, in this chapter, Paul was giving his experiences on the Damascus road, **before** his "SON-stroke" and not **after.** In other words, he was still a Saul under the law; yea, under sin. Let us look into Rom. 6, and notice how the apostle is admonishing us to a life "free from sin." In fact, he is very emphatically saying in verse 7: **"for he that is dead IS freed from sin."**

No need for a shadow of a doubt, for the WORD says so. Again, if Rom. 7 would apply to Paul's converted life after the law was dead in him and married to Christ (the second husband) it would conflict with his example, which he lived and told others to live. Paul was not living a life (after conversion) "wishing" to do good but instead is "doing evil." Again, some will point to I Tim. 1:15, where Paul speaks of himself being "the chief of sinners;" but most certainly it only applies to his life **before** conversion and not **after.** How could he say with such a testimony from him as a chief sinner: "Be ye followers of me, even as I also **am** of Christ" (I Cor. 11:1)?

Beloved, as long as we are in Romans seven, we need an awakening, like Saul had on approaching Damascus: "O wretched man that I am! who shall deliver me from the body of this death?" Saul found deliverance—**the Lord Jesus**—"Lord, what wilt thou have me to do?" The Lord told him. Notice how quickly Saul got out of the seventh chapter of Romans.

Again, our Romans 7 Christian will tell you that somewhere in the Bible it says something like this: "If we say we have no sin, [have not sinned] we deceive ourselves, and the truth is not in us. I Jno. 1:18. First, let us notice again in Romans 3 where Paul gives a genuine picture of the corrupted nature of man without Christ. In V. 23 we read: "For all have sinned and come short of the glory of God." Hence, no man can say he hath no sin, or hath not sinned, for "all have. . . ." But since God fulfilled His promise and made the atonement through His Son, by the blood, and after man becomes convicted of sin and confesses and becomes converted, meets the conditions of Rom. 6, becoming dead to the law of sin and "being servants of righteousness and true holiness," we could not conceive the idea that Paul or John would provoke the thought that such a newborn creature is still a sinner; or "committing sin every day," as some put it.

Let us also notice I John 1:7, "But if we walk in the light, [not in darkness] as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son **cleanseth us from all sin."** Also in V. 9, he who confesses his sins receives forgiveness, and is cleaned from all unrighteousness. The psalmist says: "As far as the east is from the west, so far hath he removed our transgressions from us" (Psa. 103:12) and the prophet also says: "All his transgressions . . . shall not be mentioned unto him . . ." (Ezek. 18:22).

Can we grasp the truth of these verses? I John 1:7, 9, applies to a converted life and verses 8 and 10. We have many self-righteous persons (perhaps even church members) that feel they need no Saviour as they have never sinned. Again to make it plain, the standard of a Christian life is found in verses 7 and 9, and exception in verses 8 and 10. Again we repeat, the beloved apostle John would not write a letter contradicting his own words by telling in one verse of the "sinless life" and in the very next verse telling of the "sinful life" applying to the same person at the same time. In I John 3:8 he says: "He that committeth sin is of the devil. . . ." How does this apply to the Christian's life? Then the next verse follows: **"Whosoever is born of God doth not commit sin;** for his seed remaineth in him: and he cannot [practice] sin, because he is born of God." Is he contradicting himself in these two verses? No, because he is speaking of a different life. True, very true, the Bible gives plenty of allowance for our shortcomings and mistakes, but not for our willful sin-

Question Drawer

Talking about the dress question, is it not best to practice "the golden mean" between extremists on this question? A Brother.

Yes, and no. "Every man that striveth for the mastery is **temperate** in all things." But before we talk about "the golden mean" let us make sure what the "extremes" look like.

Years ago we heard this illustration in a paper published in London, England: "Some men are such great compromisers that if one of them would see God and the devil take opposite sides on any question he would say: 'Now see here, brethren, this won't do; you must come together and compromise.'"

Speaking of the dress question, there are some people who in matter of dress, see only form and old customs while on the other hand, some see nothing but being "in style." From this standpoint we may be justified in talking about "the golden mean." But if you call Bible teaching one "extreme" and conformity to the styles of the world the other "extreme," you need to change your viewpoint before you are ready to talk about any "golden mean." If it is truth that you are seeking on this question, then read Deut. 22:5; Isa. 3:16-24; Rom. 12:1, 2; I Tim. 2:9, 10; Jas. 1:27; 4:4; I Pet. 2:9; 3:3, 4; I Jno. 2:15 and let "the golden mean" take care of itself.

The seeker after truth and righteousness is interested more in "What saith the SCRIPTURE?" than he is in finding "the golden mean" between the standards of the Gospel and the standards of this world.

ning, against better knowledge. We conclude that Rom. 7 is dealing with the sinner who is under conviction and has a feeling of doing better, but since he is clinging to his old desires of nature is struggling hopelessly without forgiveness of sins. Even church membership or baptism does not bring him salvation. Saul was zealous and loved the law, but possessed no grace or power to live the overcoming life until he was obedient to the heavenly vision. He stepped out of the seventh into the eighth chapter of Romans where he could speak out with joy: "There is therefore **NOW no** condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me **free from the law of sin and death.**"

Fellow Christians, we must also step out from the law of sin and death. Then, and then only, have we the promise of eternal life.

Lynnhaven, Va.

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

SERMONETTES

Collected by J. G. K.

Similes

Christian perfection is not the grace of nature, but the nature of grace.

God has so interwoven His glory and our happiness, that while our happiness constitutes His glory, His glory constitutes our happiness.

The real apology for doing wrong is the sincere effort to make it right.

One asks for all things that he might enjoy life; he was given life that he might enjoy all things.

When the Church loses a member, the member also loses a church.

Don't give from the top of your purse, but from the bottom of your heart.

God so loved Abraham that He spared him his son; but He so loved the world that He spared not His own Son.

The wiser one grows, the less he talks and the more he says.

It is lawful to take the ox out of the ditch on Sunday, providing you do not throw him in on Saturday.

The soul enters heaven in proportion as heaven enters the soul.

The best way to rise above others is to let others rise above you.

Instead of waiting on the Lord, some people want the Lord to wait on them.

Death is not the last sleep for the righteous, but a final awakening.

If we do what we should not, we must reap what we would not.

Let your richness not consist in the largeness of your possessions, but in the fewness of your wants.

The law demands strength from one who has none, and curses for failure; the Gospel gives strength to one who has none, and blesses him for using it.

We fail not because God has failed, but that we failed God.

Atglen, Pa.

LABORING TOGETHER AS "BRETHREN" IN THE MINISTRY

By O. D. Yoder

We are brethren.—Gen. 13:8.

Our text doubtless is an ancient one, but nevertheless it holds forth a truth that is fundamental to a healthy testimony and to the blessing of God, as His servants are called to labor together for Him. The doctrine of laboring together as "brethren" is as practical for our ordained members of the ministry as it was for Abram in relation to his nephew Lot.

For some years there has been heard among us a teaching that is rather revolutionary to our present gradation of ministers, or ordained men. Instead of deacon, minister (or preacher), and bishop, we are told that the Scripture knows only two distinct callings, that of deacon and bishop; a minister without the credentials of bishop, we are told, is a calling not recognized in Scripture.

Granting that this latter position is the true Scriptural one, our great concern here is in behalf of the relation that should exist between brethren that are called to labor together in the Lord's work. We fear that it is because brethren sometimes do not labor together as "brethren," that the agitation arises for a new order among us.

Surely a gradation of ordained workers such as deacon, minister, and bishop who is responsible to lead and direct, is a course of Church organization that is a worthy ideal. God always has had the plan that someone must be responsible to lead and direct, someone must be invested with the authorities and duties of leadership. Even if all were deacons and bishops, someone must needs be executive and leader.

However, when a group of ordained brethren are called to labor together, and the bishop (or minister or deacon) forgets that "we are brethren" and begins to assume his duties as "lord" (I Peter 5:3) over his flock, or over his fellow-laborers—then the work of the Lord will suffer, and likely often the agitation for a new order begins to burn among us. When a bishop, because of his official position (or when the minister or deacon because of seniority or advanced age) begins to ignore the counsel of his fellow-laborers, who are his "brethren" then doubtless the work of the Lord will suffer. How often would the testimony of God's ordained servants be more sacredly imperative, and how often would congregations and Church districts be better shepherded and disciplined, if ordained officials in our conferences and Church councils, would remember that "we are brethren."

Surely it is well for all of us to remember that we are brethren, and our official callings, although they make us responsible to lead and discipline, never remove us above (or beneath) this relationship as brethren. Surely any one official is to be pitied who willfully would seek to ignore or set aside the counsel and advice of those ordained to labor with him. In the light of eternal realities and of issues that involve the destiny of eternal souls, why should any one official assume responsibilities of his own deliberate choice, when God has given him others to share the responsibilities of such policies with him!

Of course it is to be understood that when an Elijah is called to labor with four hundred apostate "prophets of the grove" (I Kings 19) and the matter of God's truth is the issue, the servant of God must stand for divine truth, even if he must stand alone. Or there may be times when among ordained brethren, there are differences of opinion, in matters of church polity. At such a time, perhaps one official must stand alone for truth in the policy to be followed, but even then, he can do it with a brotherly regard for those who differ with him.

However, under normal conditions, certainly the divine ideal to be followed is for any official to stand before his co-laborers and with Abraham of old, say, **"We are brethren."** This will mean that the counsels and convictions all are to be given due consideration. Laboring together as brethren may in some cases, require special effort and attempt. In the case where the bishop or elder may live in some distant community away from those who are his co-laborers and where matters of church polity differ, this problem may be varied and even difficult. Nevertheless it is certainly noble to strive to labor together according to this ideal.

"Not as lords," is a timely Scriptural warning for all of us. A lord can condone in himself what he would censure or condemn in others, but a leader who can say "we are brethren" brings himself under censure mutually with censure due to his co-laborers.

"We are brethren." How wondrous

an ideal for those who would see the power of a united ministry! How effectual must be a God-ordained leadership for the welfare of the Church when a bishop or a board of bishops can say to their fellow ministers and deacons, "we are brethren," and will mutually regard them as such. How effective must be the leadership of conference and church officials when all others are regarded as "brethren."

"Help us to help each other, Lord,
Each other's cross to bear;
Let each a brother's aid afford,
And show a brother's care."

Oyster Point, Va.

PRAYING TO BE HEARD

Hundreds of times we have been in church services where the pastor would call upon a visiting brother to pray. If the visitor were asked to give the "invocation," he'd give a long pastoral prayer. When the time came for the pastoral prayer, the pastor would pray the appropriate prayer for the occasion. Then he would call upon another visiting brother to give the offertory prayer and another long pastoral prayer would follow in which the visitor often forgot to mention the offering. When it came time for the "benediction" another brother was called upon, but instead of a benediction in a sentence or two, he would give another pastoral prayer, and pray around the world.

Invariably we ask, "Are those preachers so ignorant that they do not know the difference between an invocation, an offertory prayer, a benediction and a pastoral prayer?" And if they are, how did they get into the ministry?

Or do they want to be heard and therefore include in their benediction almost a complete sermon?

A prayer meeting is a fine thing, and prayer is a fine thing when prompted by the Holy Spirit, but we have seen hundreds of meetings killed by being dragged out an extra half-hour because three or four of the "dearly beloved brethren" who were called upon to pray had to "show off."

A preacher who is so hard up for preaching engagements that he has to preach a sermon when called upon isn't the kind of minister who is on "praying terms" with God anyway, so he may as well conserve the people's time by cutting short his prayer.

—Sel. by C. Warren Long.

IS THE CHALLENGED CHURCH EQUAL TO THE CHALLENGE?

By J. S. Hartzler

Let it be understood that in this article the word "Church" is used to include all followers of Jesus Christ; but let the Mennonite Church make applications first to herself.

It is no secret that there is a growing sentiment going the rounds that there is a great need for a new order of things in the world; that if people are not gotten into a state of mind that will prevent war, or at least make it harder to start war, the world will revert to barbarism; but even great men question how this new order can be brought about. They infer that after the war of 1914-18 the Church fell far short in leading out of the confusion, and that she will not be as able at the close of this war as she would have been to accomplish the task at the close of the war of a few decades ago.

Other popular writers have taken the peculiar position that since we can not depend on the Church, our only hope is in Jesus Christ. Such fail to realize that He works through human instrumentality, and since the world is generally antagonistic to the Church, through whom do these writers expect this help to come? If the Church has fallen so low that she can not be expected to be equal to the task, and the world is in rebellion against Christ and is becoming more so as time goes on, then where are those leaders to come from?

PRECEPTS FOR PREACHERS

Preach the WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine.—II Tim. 4:2, 3.

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.—I Pet. 5:2, 3.

Such argument falls to the ground at once.

But some one suggests that there are those who are not members of the Church and yet are good Christians. We must not forget that if these can not agree with the Church sufficiently to work with it, and be members of it, then surely they will not be sufficiently united among themselves to work together, and the task is too great for a few men to accomplish. There is nothing to be expected from that angle.

But we are primarily interested in the church-membership now. The writers cited above are not slow to tell how the Church lost her power. Note, "What first sowed the seed of distrust of the Church into Luther's mind, was the fact that when he went to Rome he found the dominant church living just as the world did. . . . What is sowing into the minds the seed of distrust of the Church's power to lead at this time is, that they find her thinking just as the world does" (Lynch in "The Challenge," page 19).

We must all confess that there is only too much truth in that statement. What, then, is the remedy? There is but one remedy. If the Church is going to accomplish anything, she, through the power of the Spirit, must get away from such "thinking." There is no other way to accomplish that end. To neglect this means to be a powerless church. "As he thinketh in his heart so is he" (Prov. 23:7). There is no escape from this. What will we do about it? Having faced this squarely, let us look at our thinking from another angle. Long before the Pearl Harbor disaster, we were going toward war in rapid strides. We were given assurance that the United States would not get into this war, but all the while we were headed that way. Then, we were assured that none of "Our boys" would be sent out of the country to fight on foreign soil. All these promises did not amount to as much as the cost of the paper on which this article is written, yet we fell for them. Result: Many of us prayed very little about these things until it was evident that we were going to get into the war, and that all promises to the contrary were worthless. As long as the war was in quarrelsome Europe we were very careless about it. Now we are alarmed and are praying, but what about our carelessness before? So there is another block in the way. Beloved, let the Church as a whole begin to confess our sins (Neh. 1:6). After that, we can expect answers to our prayers, not before.

When Christendom first saw these things approaching, if she had prayed as she should have done; if she would have worn out her clothes at the knees instead of at the seat, watching the papers and being fed up on the latest propaganda; if she would have confessed sin and turned away from it as she should have done, she might have averted the whole thing. There is no question but that the Lord is punishing the nations for their sins in letting the war go on. If the sins would have been blotted out and forsaken, would that not have prevented the war? Would He not have saved us from this awful slaughter which is nothing short of human butchery and murder?

But why dwell on this dark picture? In order that we may profit by the past. Most certainly there should be much relief work done in European countries. Both food and clothing will be needed. Not a single garment should be sent to other parts of the world that is not accompanied by one or more tracts on nonresistance. Every food portion given out by relief workers should be accompanied with such tracts. Especially, sympathetic, nonresistant belligerent Germany should be reached by this kind of printed matter from the king on his throne to the beggar on the highway.

Elkhart, Indiana.

(To be continued)

FOR OUR SHUT-INS

"KEEP ON SMILING"

Come what may, in joy and sorrow,
Keep on smiling, see it through.
Let not worries for tomorrow
Dim that glorious, brighter view;
Storms and shadows cross life's pathway,
Oft all efforts seem in vain;
Do not doubt, or fear, or falter,
Keep on smiling just the same.

When discouraged, weak and weary,
God will comfort and sustain,
Look beyond cares, pain, and trials,
Keep on smiling just the same.
It is worth the time and patience,
And our prayers in every way;
Looking up, from whence help cometh
Brightens many a dreary day.

May hope, faith, and courage conquer,
While our rugged paths we roam
There is peace and rest awaiting
In that wondrous far off home
Where there are no tears, no sighing,
No more anguished hearts of pain.
Keep on smiling and rejoicing,
Joy forever there will reign.

—By a shut-in, Margaret Hedrich.

—o—

HOME STANDARDS FOR HAPPINESS

By Mrs. Norman Ruth

The true Christian home is God's flower garden in which the soil is enriched with love, the seed sown with carefulness, the plants watered daily with kindness, causing the buds to come forth at the proper time, opening into beautiful fragrant blossoms which enrich and beautify both heaven and earth.

Six things are requisites to create a happy home. **Integrity** must be the architect and **tidiness** the upholsterer. It must be warmed by **affection**, lighted up with **cheerfulness**, and **industry** must be the ventilator, renewing the atmosphere and bringing fresh salubrity day by day, while over all, as a protecting canopy and glory, nothing will suffice except the **blessing of God.**

What is home? A roof to keep out rain? four walls to keep out wind? floors to keep out cold? Yes; but home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father, the warmth of loving hearts, light from happy eyes, kindness, loyalty, and comradeship.

Home is the first school and the first church for young ones, where they learn what is right, what is good, what is kind; where they go for comfort when they are hurt and sick; where joy is shared and sorrow eased; where fathers and mothers are respected and loved; where children are wanted; where the simplest food is good enough for kings, because it is earned; where money is not so important as loving kindness; where even the teakettle sings from happiness. That is home—God bless it.

When God instituted the first home in the garden of Eden, He talked with Adam and Eve and they had sweet communion with Him in the cool of the day.

The Lord spoke personally to Abraham, Noah, Moses, and other leaders, and now God speaks to us through His Holy Word and through His Holy Spirit.

The Bible is the great storehouse of human experience. It is a record of joys and sorrows, the sufferings and rejoicings of the human race from very early ages.

The testimonies of many Christian leaders point back to the family altar (which originated with Adam and Eve) as one factor which contributed greatly to their Christian experience.

Divine guidance is needed in the spiritual dedication of the home. When a young couple is planning a home, they should seek diligently God's Word and divine guidance.

The foundation of the family altar may well be laid in the period of courtship. After the wedding day, family worship can be made the boon of companionship and spiritual experience. It becomes a place where problems are laid before the Lord, and His Word becomes a lamp unto our feet and a light unto our pathway. Starting the family altar the first day of marriage will make it become a fortress to protect our love and make it a love that lasts. A married couple wholly in the will of the Lord, whose lives are dedicated to His service, will seek to do all they can to serve the Lord.

After the family is blessed with children, the worship hour should be made a period in the day which is very meaningful to them, with the reading of Scripture and the appropriate use of singing followed by prayer. This brings to my mind the saying that when we read Scripture God is talking to us, and that when we pray we talk to God. In this way much can be done in the building of character.

A home dominated by the Spirit of Christ will promote high ideals of Christian character. Members of the family who live personally with Christ bring into the home a feeling of reverence for God. Such recognition of the Lord and respect for His Word add spiritual thoughts to the lives of children, and lead them heavenward! It is the law-given duty of the husband and father to lead his family in the worship of God.

Mothers, you know what it is for your child to come to you and say, "Mommy, tell me a story." Some mothers go to the library and get a volume of fairy tales or something on that order. These stories are lies. Every child comes to the time when he or she wants imaginative literature. The fairy tales are written as though they were true. The child receives them as such, but sooner or later is bound to receive disappointment. His supposed friends are fanciful; they have all vanished. But the Bible has all the imaginative qualities any child will ever need, and its characters have actually lived and represent real life. Take the story of Daniel in the lions' den, of Elijah fed by the ravens, and other Bible stories of similar nature. These, and many other Bible stories, are unexcelled in their fine imaginative qualities, and they are really true stories. They acquaint the child with God in everyday life.

As soon as the child can read, he should be urged to read the Bible for himself. Solomon says, "Train up a child in the way he should go: and when he is old, he will not depart from it."

The sense of personal ownership is very strong in children. To become thoroughly interested in the Bible, each child should possess a copy of his own.

When members of a Christian family can read the Word of God in the presence of one another and allow a feeling of respect for the Bible to be created among them, they learn how to share with each other religious life and experiences.

When members of a Christian family find pleasure in the Bible and spiritual

(Continued on page 957)

EXPRESSION OF APPRECIATION

Mohnton, Pennsylvania

Christian Greetings to our many friends and neighbors who so kindly remembered us over the Christmas time. We received a number of cards, books, and some other gifts that are nice and useful. We want to thank you all for them. We also want to say thanks to the carollers on Christmas morning. We wish you all God's blessings for the coming year and always.

Mrs. Peter S. Martin.

Rheems, Pennsylvania

We wish to thank all the many friends of Barbara N. Longenecker for cards and letters sent to her during her long illness and also for the sympathy cards and letters in her passing away.

The Family.

Atglen, Pennsylvania

We wish to thank all kind friends who have sent letters, get well cards, Christmas greetings, etc., during past weeks of affliction, both while at the hospital and at home. It helps to pass the time when some one thinks of us.

Adam H. Shenk.

Sunday School Lesson

Theme for the Quarter: Studies in the Gospel of John

VII. JESUS HEALS A MAN BORN BLIND

Lesson for Feb. 14, 1943.—John 9: 18-38.

Golden Text.—One thing I know, that, whereas I was blind, now I see.—John 9:25.

Introductory.—This is another lesson where Jesus stands out before the world as The Great Physician. In some respects this lesson is similar to the one we studied several weeks ago, but this time the emphasis is placed on the character of the man whose eyes were opened rather than the miracle itself. As for the power of Jesus, the wisdom of His teaching, and the attitude of the Jews, however, these stand out conspicuously, as in the previous lesson. Before taking up the study of the lesson text, we repeat the suggestion that you first give the entire chapter one or more readings.

Attitude of the Parents (18-23).—As usual, the leaders among the Jews got busy nullifying the great miracle that had been performed. Before talking to the young man whose eyes had been opened, they talked to his parents. They asked the parents, "Is this your son, who you say was born blind? How then doth he now see?" That was a foolish question to ask, but not any more so than the answer that the parents gave. They acknowledged that the young man was their son, and that he was born blind, but that now he could see. But instead of giving Christ the credit for what He had done, they weakly added, "He is of age; ask him." There are too many people living today who are just like these parents. They are convinced that Jesus was the Christ; that He is the Saviour of the world; that the Gospel of Christ is our present rule of life: but to face the frowning world and acknowledge the truth is something that is beyond their courage. As spiritual cowards, if they are disciples at all, it is "secretly, for fear of the Jews." Let us be soldiers of the Cross, not spiritual weaklings.

Attitude of the Man Born Blind (24-34).—After the Jews were through with the parents they again spoke to the young man whose eyes had been opened, and with an air of piety they said, "Give God the praise." They denounced Christ as a sinner, thinking that they could silence the young man as they had his parents, but the young man was not to be bluffed in that sort of fashion. Here was an experience that he could not get away from: "Whereas I was blind, now I see." After further parleying, the Jews received this emphatic reply: "Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth. Since the world began was it not heard that a man opened the eyes of one that was born blind. If this man were not of God, he could do nothing."

It was language that the enemies of Christ could not withstand. But these men were not after the truth. What they were after was to turn people against Christ, like they themselves were, discrediting Christ and exalting themselves. They petulantly, sneeringly pronounced this young man one of Christ's disciples, and cast him out of the synagogue.

The Young Man Fully Enlightened (35-38).—Jesus heard that this young man had been cast out of the synagogue, and He took this as an occasion to further enlighten him. After He found him, He said, "Dost thou believe on the Son of God?" The young man replied, "Who is he, Lord, that I might believe on him?" Jesus said, "Thou hast both seen him, and it is he that talketh with thee."

This young man deserves credit for living up to the light that he had. He was honest, in that he acknowledged the truth as far as he saw it. The leaders among the Jews could not browbeat him into a weak denial of what he had already seen. But up to this time he had as yet seen only Jesus the wonderful man. To this extent he confessed the merits of his Benefactor. When Jesus opened his eyes to the fact that it was not only a wonderful man but the wonderful God who had performed this miracle, the young man was free to confess, "Lord, I believe." Result: "He worshiped him."

Summing up the lesson truths, we are impressed with these facts:

1. The enemies of Christ, blinded by prejudice, refused to acknowledge the facts though they posed as being worshipers of the God of heaven.

2. The parents of this young man whose eyes had been opened were not willing to denounce the man who had opened the eyes of their blind son, but they were too weak to testify to the truth as they had seen it. Moral cowardice was their sin.

3. The young man had the courage of his convictions. He lived up to all the light that he had. And when Christ opened his spiritual as well as his natural eyes, he became a worshiper of the wonderful man whom he now knew as the wonderful God.

4. Recognizing the courage and faithfulness of this young man, we are reminded of what Christ said on another occasion, "Go and do thou likewise."—K.

Bible Meeting Topic

WHAT IS THE BIBLE?—II Tim. 3:14-17; Heb. 1:1-4

Topic for February 14

MOTTO

"All scripture is given by inspiration of God."

OUTLINE STUDY

I. **The Inspired Writings.**
   1. Holy men were the instruments.—II Pet. 1:21.
   2. The Holy Spirit was the Author.—II Tim. 3:16; I Pet. 1:10-12.

II. **Names to Designate the Bible.**
   1. The Word.—Jas. 1:21-23; I Pet. 2:2.
   2. Word of God.—Heb. 4:12; Luke 11:28.
   3. The word of Christ.—Col. 3:16.
   4. The word of truth.—Jas. 1:18.
   5. Holy Scriptures.—II Tim. 3:15; Rom. 1:2.
   6. Scripture of truth.—Dan. 10:21.
   7. Book.—Ps. 40:7.
   8. Book of the Lord.—Isa. 34:16.
   9. Book of the Law.—Neh. 8:3; Gal. 3: 10.
   10. Law of the Lord.—Ps. 1:2; Isa. 30:9.
   11. Sword of the Spirit.—Eph. 6:17.
   12. Oracles of God.—Rom. 3:2; I Pet. 4:11.

III. **Its Service to Men.**
   1. Makes wise unto salvation.—II Tim. 3: 15.
   2. Is profitable.—I Tim. 3:16, 17.
   3. Searcher of the heart.—Heb. 4:12, 13.
   4. The sustainer of life.—Deut. 8:3; Luke 4:4.
   5. Means of obtaining an inheritance.—Acts 20:32.
   6. The standard of truth.—Isa. 8:20; Acts 17:11.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Book."**
2. What the Bible Is.
   a. The Book of God.
   b. The way of wisdom unto salvation.
   c. A judgment standard in the last day (Jno. 12:48).
   d. A joy to the heart (Ps. 19:8).
   e. A sword (Eph. 6:17).
   f. Food to the soul.
   g. The instruction for success (Josh. 1:8; Ps. 1).

For Seniors.
1. The Author of the Word of God.
2. Infallible Proofs of the Truth of the Scriptures.
3. The Value of a Proper Use of the Bible.

PERSONAL THOUGHT

"O how love I thy law! It is my meditation all the day." May the Lord open our eyes to see the preciousness of His holy law that we may treasure it more than our daily food.

Like the needle to the North Pole, the Bible points the way to heaven.—Sel.

A Bible in hand is worth two in the bottom of one's trunk.—Sel.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions ..... John R. Mumaw
Christian Doctrine ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

MENNONITE PUBLICATION BOARD

Simon Gingerich, Wayland, Iowa, President
H. F. North, Nappanee, Ind., Vice President
O. N. Johns, Canton, Ohio, Secretary
Lewis S. Martin, Harrisonburg, Va., Treasurer
Oscar Burkholder, Breslau, Ont.
J. C. Clemens, Lansdale, Pa.
E. G. Gehman, Harrisonburg, Va.
J. C. Gingerich, Detroit Lakes, Minn.
John H. Gochnauer, Manheim, Pa.
C. L. Graber, Goshen, Ind.
Henry Hershey, Intercourse, Pa.
Amos S. Horst, Akron, Pa.
J. L. Horst, Scottdale, Pa.
Jess Kauffman, Hesston, Kans.
J. Irvin Lehman, Chambersburg, Pa.
A. J. Metzler, Scottdale, Pa.
David D. Miller, Berlin, Ohio
E. E. Miller, Goshen, Ind.
Omar Miller, Molalla, Oreg.
H. B. Ramer, Duchess, Alta.
J. R. Shank, Versailles, Mo.
J. W. Shank, Goshen, Ind.
C. B. Shoemaker, Scottdale, Pa.
S. W. Sommer, Millersburg, Ohio
Milo Stutzman, Kingman, Alta.
Edwin J. Yoder, Topeka, Ind.
O. D. Yoder, Oyster Point, Va.
Harold Zehr, Rantoul, Ill.

COMMITTEES

Executive Committee.—Simon Gingerich, H. F. North, O. N. Johns, Lewis S. Martin, A. J. Metzler, C. B. Shoemaker.

Publishing Committee.—Daniel Kauffman, Chairman; Oscar Burkholder, Secretary; J. L. Stauffer, Paul Erb, J. Paul Graybill, H. A. Diener, J. Irvin Lehman.

Printed in U. S. A.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 4, 1943

Field Notes

An interesting program of the 91st monthly Bible meeting to be held at the Mennonite Mission, Columbia, Pa., is before us. Instructors: John F. Garber, Harvey Shank.

* * *

A very interesting letter, telling of "Glimpses of E.M.S. Life in January," came too late to find a place in this week's Gospel Herald. Look for it in next week's paper.

* * *

Bro. Irvin Holsopple of Hollsopple, Pa., delivered a very acceptable message to the Pleasant View congregation near North Lawrence, Ohio, on Sunday, Jan. 24. I. J. B.

* * *

Two meetings, one by the Educational Policy Committee of the Mennonite Board of Education and the other one by members of the Goshen, Ind., and Hesston, Kans., Bible School Faculties, were held on Saturday of last week.

* * *

The fourth annual inspirational Mennonite Parochial school meeting is to be held at the New Danville, Pa., Mennonite Church on Wednesday, Feb. 24. Those coming by train or bus should notify Bro. G. K. Fisher, Lancaster, Pa., R. 5, in advance. D. M. G.

* * *

Bro. Newton S. Weber of Salisbury, Pa., en route to Oregon, writes from Chicago as follows: "Am on my way to Oregon for three series of meetings. The congregations I am to serve are: Hopewell, Molalla, and Sweet Home. The prayers of the brotherhood are requested."

* * *

Interesting reports come from the revival meetings being held in the Prairie Street Mennonite Church, Elkhart, Ind., in charge of Bro. M. L. Troyer of Elida, Ohio. Previous to the evangelistic message, each evening, a preliminary talk is given by Bro. Paul Mininger of Goshen, Ind.

* * *

Bro. D. S. Brunk of Harrisonburg, Va., widely known among our people as a former minister at Elida, Ohio, La Junta, Colo., and Gulfport, Miss., died recently at his home in Harrisonburg at the advanced age of 86 years. May the comforting grace of God abide with the bereaved ones.

* * *

Bro. Leroy Schrock of Wellman, Ia., was ordained to the ministry at the C.P.S. camp at Downey, Ida., in the evening of Jan. 26, with Bishops H. A. Diener and D. J. Fisher officiating. Bro. Schrock was ordained for the work at Exeland, Wis., which it is hoped he may take up some time in the future. H.

* * *

If previous arrangements were carried out, Bro. Floyd Bontrager of Midland, Mich., filled the regular appointment in the Mennonite Church at Belleville, Pa., last Sunday morning, and probably performed a similar service for the congregation worshiping in Locust Grove Church near Belleville in the evening.

* * *

The last week of the Johnstown Bible School promises to be especially interesting; including the Annual Sunday School Week, Feb. 10-12, and a Christian Life Conference Feb. 13, 14. A hearty invitation is extended to all Sunday school and Bible school workers to attend.

* * *

From the Mission News Bulletin, Elkhart, Ind., we copy the following: "Bro. and Sister Ezra Hershberger who have been teaching at the Darjeeling School, India, for several years have now been appointed missionaries to help in our India field. We are very fortunate to have Bro. and Sister Hershberger help us out in these days, since our force in India is quite depleted and we have no hopes of getting new workers there for some time."

* * *

Bro. Raymond Byler, Pigeon, Mich., who has been attending the Johnstown Bible School since the beginning of the year, spent portions of Friday and Saturday of last week in the Publishing House and with friends in Scottdale. He filled the regular appointments in the Masontown, Pa., Mennonite Church on Sunday, Jan. 31, being assisted in the evening services by several other students of Johnstown Bible School.

* * *

Called Home.—Early last week we received word that two of our ordained men who have been in the service of the Lord for many years were called from time to eternity. First of these was Bro. Denton T. Martin, for many years a bishop in charge of the Mennonite congregations in Washington Co., Md., and the other one was Bro. B. F. Buckwalter, Wellman, Ia., for many years a deacon in the Pennsylvania congregation near Newton, Kans. May God comfort the bereaved. Obituaries later.

* * *

A Youth Guidance Conference was held at the Eastern Mennonite School, Harrisonburg, Va., Jan. 21, 22. Four separate sessions were held for the men and women, and the meeting closed with a conjoint session. Speakers were specially chosen to discuss subjects relating to guidance in health, vocations, social life, and devotional life. An interesting and profitable meeting was held, according to the testimony of those present. This is thought to have been a pioneer meeting of this type in our church. H.

* * *

1943 Mennonite Yearbook and Directory has just been laid on the editor's desk. A noticeable feature is the number of church leaders who have passed away during 1942. A new feature is the list of C.P.S. camps and their personnel. In view of government regulations restricting the amount of paper used this year and the increased manufacturing costs, they will be sold as any other item instead of being distributed on the basis of voluntary offerings, and the new price is now 15¢ each; $1.50 per dozen; $10.00 per 100. See announcement on last page. C. B. S.

The Bible School Advisory Committee of the Mennonite Board of Education, composed of five brethren whose duty it is to help in arranging of a five-year Bible college course in Hesston and Goshen Colleges, met in Chicago, Ill., last week. On Thursday they met with a group of brethren from our church schools and from a number of conferences in order to impart information and to receive counsel concerning this work. Twenty-six brethren were in attendance at this meeting. Other committee meetings held prior to or following this one were: C.P.S. Investigating Committee, General Problems Committee, Executive Committee of the Mennonite Board of Education.

H.

—o—

Correspondence

LACOMB, OREGON

(Rural Mission)

To our dear Herald Readers, Greetings:—"Our help is in the name of the Lord who made heaven and earth." It has been some time since we last gave a report from the Lacomb rural mission work.

We know there are many friends watching and praying for this part of God's vineyard, also supporting in a temporal way. We take the liberty in this way to thank all who are supporting this work in any way. God bless you. The Sunday school which was begun Sept. 13, 1942 at the Green Mt. schoolhouse about 3 miles northeast of Lacomb is not growing as fast as we would like to see, but with the small number that attend there is a very keen interest. Some of the children are so determined to get to Sunday school that they come without breakfast; and some even get up first in the morning and call the parents so they (the children) need not miss Sunday school. Of course, with this zeal on the part of some there is an unconcern on the part of too many. The average attendance the last quarter of 1942 was 21 plus. There is no preaching in the morning but a short talk or illustrated lesson after Sunday school as very few adults come.

We have had preaching in the evening for the last several weeks and children's meeting when enough children come. A few take interest and come, and many promise to come. Nine was the lowest and 18 the highest out for evening services.

We get an unusual welcome as we visit in the homes, but thus far have not been able to get many out to services.

The last quarter only two had perfect attendance, a boy and girl (brother and sister) and they also learned all the golden texts for the quarter. We gave them each a Bible which pleased them very much. The girl is less than nine years old.

The second Sunday night of preaching the Holy Spirit was present in convicting power. After the meeting closed with a holy hush, a lady (member of a church) broke down in tears and asked for prayers.

Please read John 4:35, then Matt. 9:37, 38 and perhaps God will call you to be one of His laborers in some neglected field. Will you pray with us that we might have wisdom to know how to get the parents interested in the Gospel and lead them to Christ? Yours in His service for the lost.

Mr. and Mrs. James Bucher.

GUERNSEY, SASKATCHEWAN

(Sharon Congregation)

Greetings in the Name of our dear Redeemer:—At the time of this writing the weather is cold, the mercury hovering around the 50 degree below zero mark.

Church services were held and Sunday school conducted every Sunday this winter thus far. Although the attendance was poor at times, owing to cold weather, we were not discouraged. "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

Throughout the first and second weeks of December a term of Bible school was held, with Bros. Clarence Ramer and Ezra Stauffer of Alberta as our teachers. A marked interest was manifested by all attending, the average attendance being 35.

Bro. Willard Toman of our congregation, who is now out at camp on Vancouver Island, was home on a week's leave in December. While here he presented to us the pros and cons of camp life.

Our number has not only decreased because of those who were called from our midst to camp, but just recently four of our young sisters went to Ontario, one of whom is attending the Winter Bible School at Kitchener.

Our sewing circle group is busy with sewing and knitting for those who need relief across the waters; furthermore local needs are also taken care of by our circle. It is indeed a pleasure for us to make these garments. Our prayer is that the Lord may bless the hearts and souls of the recipients as they receive the articles made.

Yours in His service,

Jan. 20, 1943. Myrtle Weber.

MIDLAND, MICHIGAN

Greetings in the Master's Name:—We have again begun a new year. We do not know what this year has in store for us. Some have already gone through severe experiences, but the Lord healeth the broken-hearted, and bindeth up their wounds.

We had two days of real snow storm this week, but after the storm the sun shone again.

Sister Monroe Wyse is again at home from the hospital, after a serious operation, in which the doctors expressed very little hope. She is gaining nicely, showing us that God has power to lay low, and power to raise up again.

Our revival meetings (Oct. 22 to Nov. 1) were conducted by Bro. John G. Hochstetler of Creston, Mont. He preached the Word plainly and powerfully. Eight young people stood for Christ, and after a season of instruction were received into the church by water baptism.

In the evening of Nov. 26 we had a Thanksgiving program. Christmas morning, we had a program for the children and teen age, and a sermon, and in the evening, a program for the adults.

Our Bible Conference was held from Dec. 27 to Jan. 3, conducted by B. B. King of Elida, Ohio. The lessons were very instructive.

Jan. 3, the new Sunday-school officers and teachers took their places in service.

For various reasons our annual business meeting was not held till Jan. 13, when officers were again elected.

Bro. Floyd Bontrager, our bishop, is at present at Johnstown, Pa., attending a six-week term of Bible school.

Pray for the congregation at this place.

Jan. 22, 1943. Mrs. A. D. Miller.

UPLAND, CALIF.

(Alpine Congregation)

Dear Gospel Herald Readers, Greetings:—The North Pomona congregation and a part of Los Angeles have combined and are working under a new name as well as a new location.

We are now known as the Alpine Mennonite Church.

Our new location is about a half mile west of Upland, on Alpine St.

At present we have a membership of thirty-three, and all are trying to do their part in advancing the cause of Christ.

Bro. M. S. Zehr, of Pigeon, Mich., was in our community Sunday, Jan. 24, and gave us an inspiring message. May God's blessing attend our brother as he breaks the bread of life to saint and sinner.

We are planning, the Lord willing, to have our bishop, J. P. Bontrager, with us Feb. 7, at which time we expect to have our dedicatory service, as well as an afternoon service and communion in the evening. We anticipate a day of rejoicing.

We crave an interest in your prayers in our behalf.

Yours in His service,

Jan. 25, 1943. Bettie Brunk.

CANTON, OHIO

(1935 Third Street, S. E.)

Dear Brethren:—During Ministers' and Christian Workers' Study Week, held at Canton Jan. 18-22, a total of 27 was registered. In this group were 5 bishops, 11 ministers, 3 deacons, and 8 S.S. and Y.P.B.M. workers.

The brethren, J. B. Smith and H. S. Bender, served as special instructors in Bible and Church Work. Both gave separate lectures in Prophecy on Tuesday and Thursday evenings.

The Christian Life Conference was well attended with capacity crowds during the Sunday sessions. The speakers gave many spiritual truths and lessons. Two souls, young girls from Crab Apple Mission, accepted Christ as their Saviour in response to the invitation on Sunday night.

Visiting ministers preached in the following congregations on Sunday morning: Canton, Harry Y. Shetler; Beech, John H. Mosemann; Hartville, Aldus Wingard; Plainview, J. B. Smith; Pleasant View, Irvin Holsopple;

(Continued on page 957)

LIFE'S JOURNEY

By Vada Stutzman

Life is but taking a journey,
Eternity is ever our goal;
Two roads to choose from to travel,
To find that which you seek for your soul.

The wide road that's paved with amusement,
With sin and its follies, beware!
Consider the straight, narrow pathway
That leads to rich mansions so fair.

The broad road needs no guide to direct you.
The road is so crowded and wide,
And sin is so very persuading;
It's ever right there by your side.

Large signboards are there in abundance;
They've colors so loud and so gay.
They advertise sin in its glamour,
In every vile, enticing way.

There's dancing and drinking and smoking,
The theatre and gambling and crime;
But oh, my dear friends, please remember,
Eternity is such a long time.

And oh, this broad road is deceiving;
Its pleasures are but for a day.
Of a surety it leads to destruction,
For all those who walk in its way.

The narrow way may look uninteresting,
With its trials and crosses to bear,
But Jesus has promised to guide you,
And all of your burdens to share.

And oh, its pleasures are lasting;
No worries, no doubts, and no fears;
Just put all your trust in the Saviour,
He'll wipe from your eye every tear.

The narrow road leads us to heaven,
To mansions no tongue could describe,
And those who on earth Christ will follow,
Will there with the Saviour abide.

In the Midst of War—Thoughts for Nonresistants

II. THE HIGH SCHOOL VICTORY CORPS

By H. S. Bender

The "High School Victory Corps" is a nationwide High School movement fostered by the federal government, designed to prepare boys and girls either for the armed services or for the war effort at home. In its full scope it includes the following elements: a physical fitness program; military drill; special courses in mathematics and science to prepare for military and industrial technical service; volunteer service in community war needs; the wearing of special corps caps and insignia (but not uniforms); and demonstrations in special meetings in the school and in the community including parades.

Membership in the H. S. Victory Corps will be voluntary, and not compulsory; but the endeavor will be made to secure one hundred per cent enlistment in every High School in the land. Pressures on individuals to enlist will naturally be strong and continuous.

What shall be the attitude of the conscientious nonresistant High School student toward participation in the High School Victory Corps? The Peace Problems Committee is studying this matter and may have something more specific to report later, but two points are clear at first sight:

1. Since enlistment is voluntary, not compulsory, the individual has freedom of choice.
2. Since the conscientious nonresistant Christian cannot participate in war, he cannot enlist in the H.S. Victory Corps, whose purpose is to prepare for military service and support the war effort.

Perhaps a H.S. Civilian Service Corps can be set up which would meet our consciences and permit service to the community, but as yet no clear word is possible on this point.

A special obligation falls upon the Church to remember the problems of teen-age youth in the present situation. Boys of 18 are to be drafted as soon as possible after their 18th birthdays are reached. Are they ready for the test? Has the Church helped them to get ready? Those who are in High School are under just as severe (or more severe) pressure to conform to the war spirit as their elders are; and with less experienc and maturity, are probably not so well equipped to meet the pressure. If their record in meeting the test of the draft is to be as good as the record of the draftees to date, they should have just as much, or more counsel, instruction, and inspiration. Have they gotten it? and are they getting it? is the question which should be asked of every pastor and every father and mother.

Goshen, Indiana.

—o—

TWO NOTABLE WEDDING ANNIVERSARIES

Observance of the 60th Anniversary of Bishop S. E. Allgyer and Wife

On Sunday, Jan. 17, 1943, after the regular morning service at the Oak Grove Mennonite Church, 35 children, grandchildren, and great-grandchildren met at the Allgyer Home. After lunch, the afternoon was spent in singing, prayer, and talks. Father Allgyer spoke of some early experiences, decisions, and adjustments, that had to be made during the 60 years of life together. Others responded, and spoke of memories of the past, and of appreciation and the influence of the home. Seven of the grandchildren were not privileged to be present at this anniversary, that will long be remembered by those present.

Monday, Jan. 18, the real anniversary day, the above observance was continued, when many of the neighbors and friends came personally to express their good wishes and hearty God bless you's to this couple who have lived the entire 60 years in this community.

Twenty-nine years were spent on the farm near the Mt. Tabor schoolhouse, and the other 31 years in their present home, a half mile west of the old homestead.

Father and Mother are enjoying good health and are active in the service of the Lord for which we are all very thankful to the giver of all good, who has blessed them abundantly all through the many years they have lived together.

They are also very grateful for the many letters, cards, telephone calls, and other expressions of appreciation, and especially to the Lima Mission, for their beautiful three tier anniversary cake, together with the unusual folder—of photographs, signatures, and best wishes of the members.

Those present from a distance were, Mr. and Mrs. E. R. Lytle, Deshler, O.; J. Roy Allgyer, Washington, D. C.; Anna M. Eschliman, Wagner, S. Dak.; Ruth E. Baumgartner, Princeton, N. J.; Mr. and Mrs. S. Maurice Allgyer, Columbus, Ohio; Mr. and Mrs. John M. Allgyer, Plain City, O.; Luella Martin and daughter, Goshen, Ind.; Mr. and Mrs. Raymond Troyer, South Charleston, O.; Mr. and Mrs. Dwight Yoder, Akron, Pa.; Dr. Richard Yoder, Cleveland, Ohio. Mrs. N. E. Troyer of West Liberty, O., was also present. This includes all of the six living children.

The Children.

* * * *

66th Wedding Anniversary

Brother J. B. Hartzler and wife of Marshallville, Wayne Co., Ohio, quietly celebrated their 66th wedding anniversary at their home on Jan. 16, 1943. Bro. and Sister Hartzler are enjoying the blessings of good health and are happy in serving their Lord. Bro. Hartzler has served faithfully as a minister of the Gospel for over 63 years. They raised a family of ten children, seven sons and three daughters, all growing to manhood and womanhood. Three have passed on to their eternal home: two sons and one daughter. Bro. Hartzler has reached the age of ninety-two; Sister Hartzler, eighty-five. May these old veterans of the Cross remain with us still longer to enjoy the blessings of life as the Lord permits them to live and serve Him faithfully day by day.

By a Daughter-in-law.

—*—

CHANGING HABITS

By S. H. Brunk

But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.—Rom. 7:23.

This pictures an awakening carnal professor with a mind to do the will of God, finding the old habits of sin yet in his body.

Man has been spoken of as a bundle of habits, and well it is so. What time and energy would be required in eating

an ordinary meal if each bite required the forethought of opening our mouths, or in walking if we should have to plan the lifting of our foot for each step. So in our whole life, the Creator wisely provided that the repetition of acts forms a habit, which stands between the first act and our destiny.

The whole trouble is that because of inherent depravity we begin forming wrong habits in infancy; such as crying to have our own way while yet on our mother's lap. And as our understanding awakens we in childhood form the groundwork of many sinful habits. This sets forth the importance of early training of our children and getting them into the kingdom while in youth.

The enemy of souls takes advantage of youthful ignorance and in many different ways gets them started doing those things which are wrong; and soon our tongues, ears, and hands have formed habits that virtually make of us servants. Of course we form good habits along with the evil, and they differ in kind and degree. The devil seems to be satisfied that I never drank in my life, so long as my fingers like the feel of unearned money; or that my feet have never danced, so long as I am in the habit of lying about others.

These and such like are the works of the flesh, the giving up of which spells the larger part of the cost of becoming a true Christian. And so long as our nose enjoys the smell of tobacco smoke, our eyes enjoy seeing such scenes as the semi-nudity of the theater advertisements, our ears tingle at hearing others tell those smutty tales, as they are called; even though we do not commit the acts, we are only on the defensive in the struggle, and are on very dangerous ground. These are the persons that for the lack of a reason make excuses for their carnality. Or they will be heard to say that they would like to; but they just cannot quit.

Here then is where we must apply our hearts unto wisdom, and invite an abundance of the Good Spirit to help us unlearn the evil habits, which because of our depravity we learned without help. Even if the moralist with determination and strong will power could boast of having broken the last of his evil habits, he can only by the Spirit have a change of mind toward all evil. Some young people contend that we must have some fun, live in sin awhile to appreciate being delivered. Even the old adage that so many accept that we must have clouds to appreciate the sunshine is false logic, else the most pious, and even the holy angels would need to experience suffering to appreciate their blessed state. No, I much appreciate the fact that I do not know the taste of whiskey.

Now when our awakened Christian has crucified the flesh with its affections and lusts, has come to despise the law of sin which had been in his members, has formed and practiced, and trained his members in habits of doing only good; it is then that is brought to pass the saying, as it is written, "Whatsoever is born of God doth not commit sin; for his seed remaineth in hm: and he cannot sin, because he is born of God" (I Jno. 5:9). The only eternal security in this is that so long as this seed, or Spirit of God, remaineth in him, sin is repugnant to him, and he cannot engage in it, just like he cannot drink poison, not for the lack of ablity, but for the entire lack of satisfaction in doing the act. Let us live in the Spirit, and also walk in the Spirit.

Denbigh, Va.

—o—

A VISIT TO A C.P.S. CAMP

By Bernard B. Kautz

On one of the highest (over 3,000 ft.) Appalachian Mountain ranges, in the extreme southwestern corner of Virginia, is the Civilian Public Service Camp No. 39. It is the present home and place of labor for about 125 Mennonite (some Amish) boys, who because of their home training, belief, and religious convictions against war were sent to this place by their respective Draft Boards. Their work is to improve and to maintain government property and be a safeguard against forest fires.

The Camp belongs to the National Park Service and is under the U.S. Department of Interior. The boys are from congregations in Virginia, Maryland, Pennsylvania, and Ohio. They are under the joint supervision of the U.S. Government and of the Mennonite Central Committee. Their financial support (for food and incidental expenses) rests with the membership of the congregations in the communities from where they come.

A score of unpainted, frame buildings, covering about fifteen acres of sloping ground, comprises the camp. These are offices for the technical staff of the Government; living quarters for the camp director and his helpers; a chapel and library; kitchen and dining room; recreation room; laundry; hospital; tool sheds and garages. The barracks (where the boys are 'at home') are long, narrow (about 200 by 20 ft.) buildings on typically southern post foundations. Regulation army cots, with khaki woolen blankets line each side of the building accommodating about forty boys each. They are electrically lighted. Each building has its own shower and wash rooms, with hot and cold running water. They are heated by individual specially designed furnace stoves, burning sulphur (soft) coal.

An 'overhead crew' of about fifteen boys, who are assigned special duties around the camp, act as watchmen, firemen, cook's helpers, cleaners, and laundry workers. These stay in the camp at all times. The rest of the boys have assigned duties on projects away from the camp. A 'captain' in each barracks oversees the condition and the behavior of the boys. All are under modified, yet rigid, army discipline. The camp is well organized and self-governing. All of the personnel, including the camp director Bro. Duerksen and Bro. Smoker, are campees. (The two brethren named are the only ones that have their companions with them. Sister Smoker is the dietitian.) A trained nurse, Sister Orpha Mosemann, looks after the health of those in the camp.

The boys come from many different walks in life—farmers, mechanics, clerks (high and low, rich and poor, college graduates and illiterates). "The camp is a great leveler," remarked one of the boys in the course of conversation. "Those that are 'up' are held down and those that are 'down' are helped up." We noted that a spirit of Christian consideration and a mutually sympathetic feeling prevails among them. The boys seem resigned to their lot in the camp. "Considering conditions as they are, we're better off here in camp than we would be at home," is the way one of them expressed himself. "Time flies here in this camp," is the way another one felt about it.

We reached the camp on a Saturday afternoon, while the boys were off duty and in their barracks. We saw how they spent their leisure time. Most of them were busy with their correspondence, 'making up sugar reports and want lists' as their writings are considered by some. A number of them were on their bunks, reading and resting. One of them was over a drawing board with pencil, ruler, and dividers copying a mechanical blue print to scale. Some were in the library studying a special course and improving themselves. A small percentage were entertaining themselves with games.

At the 'gong' of an old-fashioned dinner bell, which signalled that supper was ready, the boys laid aside their books, 'writing sticks', and games and made ready to go to the dining room. There, at the tables, was a 100 per cent attendance. Every one complemented the work of the cooks by eating heartily of the excellent meal before them. The boys at this camp are very fortunate indeed to have such an able and energetic dietitian as found in Sister Smoker, who can make a simple 'bi-valve' soup taste like a delectable dish at a banquet. She is definitely interested in the welfare and the health of her young charges and we know that the boys appreciate her more than they express in words.

On Sunday morning all met in the chapel for worship. After the teaching period of the Sunday school, the classes reassembled in the chapel where the superintendent gave a few additional pointed thoughts on the lesson and made some interesting announcements, (among them the fact that there was a 100 per cent turn out of those in the

camp) and turned the meeting over to the newly ordained, youthful camp director, Bro. Duerksen. We had the privilege of hearing his first sermon to the campees at this place.

The theme and burden of Bro. Duerksen's message was that of reconsecration and sanctification. It was based on the text found in Joshua 3:5, "Sanctify yourselves, for tomorrow the Lord will do wonders among you." He gave the setting of the text and explained what sanctification meant to the children of Israel at that time and told us what it should mean to Christians nowadays. He told us that "God cannot use unclean vessels in His service, . . . Sin keeps us from being victorious. . . . Our stay in this camp shouldn't be considered as wasted time; it should serve as a stepping stone to greater usefulness. . . . We should rededicate our lives and be fit vessels in His service." Everyone was very attentive and enjoyed the message. As visitors, we remained in the camp and enjoyed the fellowship and a good midday meal, also another spiritual feast at the young people's meeting that evening.

The weather had been very changeable and varied as we drove up and down and over these Virginia hills and mountains. When we left our homes in Pennsylvania it was cold and wintry; the snow-packed highway was slippery and dangerous in spots. Further south in the "Valley" there was less snow and the weather more mild with occasional sunshine. In the mountains we had fog, rain, hail, sleet, and snow. Then it cleared, and the thermometer tumbled down to six below zero at Harrisonburg, Va. That, we were told, was rather unusually low.

We had many pleasant and profitable experiences on this trip. Among them is the satisfaction of knowing that the boys in these camps are under wholesome influences and good care, physically and spiritually. Also we found many reasons why we should praise the Lord for this our Government, which is so considerate, understanding and charitable towards us, as a nonresistant people, during these trying times of war. Truly we are enjoying opportunities, favors, and blessings that people in no other countries enjoy. How can we as a church—individual members at home and in the camps—show our appreciation and gratefulness; and prove our loyalty to our beloved government? Here is a challenge to every one of us.

Lancaster, Pa.

—o—

The way to attain larger gifts is to employ the gifts you have. Give Jesus the one talent, and then He may trust you with two. If you cannot speak glibly in a prayer meeting, then stammer out your heart's thanks in the best fashion you can. It may be that the few broken words may accomplish more than another man's fluent harangues.—T. L. Cuyler.

CHRISTIAN YOUTH FACES TODAY'S PROBLEMS

By Daniel Kauffman, Jr.

The world is looking to young people for the facing of today's problems. The man of forty-five finds that it is hard for him to get a factory position. The U. S. government recognizes the fact that efficiency is lower above thirty-five, so they set the age limit at 35 years. Our older brethren in the Church will not always be here to nurture us along as we face our respective problems. The Church is looking to young people for its future.

Since we are the ones that make up the leaders of tomorrow's nation and Church, it is of importance that we face today's problems with the right attitude of mind.

Three Problems before Us

As I see it, there are three main categories that our problems may be placed in. The first one is that of an economic chaos; second, we face a world of moral breakdown; and third, we face a world that has been broken spiritually. Our fathers have left us in a wicked world and it is going to take real consecration to face it as stewards of God.

1. Economic Chaos

Let us get a further perspective of the first problem, that of an economic chaos. It used to be that a man didn't know what debt was till he was twenty-four or five years old. At that time he was married and proceeded to purchase several teams and a farm. After all transactions were completed he was in debt several thousand dollars. Do you know that now every time a baby is born it has a debt of $770 that is payable any time? You may ask how I figure. It is this way: The national debt is over one hundred billion dollars. There are 130 million people in U. S. By dividing it out you get a debt of $770 per capita. A family of five children has a debt of over $5000 that they are not directly responsible for. You say that is bad. Yes, it is; but it is getting worse all the time. Congress appropriates several billion dollars here and there, and so we are going in deeper all the time.

Let's get a further perspective of this problem. The debt must be paid by the taxation of the American public. Taxes are high now. In 1940 LeTourneau of Peoria, Ill., paid $1,500,000 in income tax. You say: "Yes, but that is a corporation; that does not affect me." Then shall we bring it down to the level of young people? A boy told me the other day that he had earned $2,000 last year and that he has to pay an income tax of $250. We are facing a probable 50% tax on our income.

2. Facing a Moral Breakdown

Let's go on to the next main division of our subject, that of a moral breakdown. Figures are gruesome to some people anyway. In 1941 there were 50,000 divorces granted in United States. Marriage is no longer placed on the high plane that God intended it to be, but instead people enter the matrimonial bonds for mere sensual gratification.

What are the morals of the army camp? Ask a draftee, or pay a visit to them yourself. Yet there are exponents of this belief that say we must have these relationships in order to keep up the morale of our own American army. And so the government permits the practices.

Smoking and drinking is carried on to a greater extent than ever before. Last fall as I was traveling on a train (which virtually turned out to be a troop train), the soldiers had their bottles right on the train. They would sometimes hit their mouths with the bottle for the swig and other times they would miss it. Walk into a restaurant, and there you will find women and children all drinking to their heart's content.

It used to be that the home was the center of one's life. My mother tells of the times they as a family group would gather around the organ and sing. Games were played by the whole family. The children would look to their father or mother as their ideal. The son would take large steps in order to keep in his father's steps. Now we find the children calling their parents "Pete," or "Mary," or whatever their first name is. The line of family unit companionship has been broken. What else can you expect with the mother working in the factory and a hired girl at home? All she is interested in is the Saturday nights' pay checks. She gets bored at "brawling little brats'" babblings, putting it in the vernacular. The story is told for truth that a Chicago maid got tired of a youngster's whining, so she placed him in the kitchen and turned on the gas until he got sleepy. That child did not know what true, tender mother-love was.

House trailer living has broken down the home morals. Where you are not in an established community, how can you expect to have any high home ideals?

3. Facing a Spiritual Breakdown

This leads to the third main problem we are facing, that of a spiritual breakdown. Let us again look at the home in regard to spirituality. To many people the home is a place to go after everything else has been done that they can think of. In many of the homes, there is no family worship, but instead the Bible has been placed on the shelf for the duration. When the house is cleaned at that time the Bible will be so covered with dust that it will not be recognizable, and so it is thrown out on the trash heap.

How can we expect a spiritual nation with so many factories working seven days a week? The benches are empty

on Sunday mornings. Citizens are not interested in the Cross of Christ, the significant emblem of the Christian Church, but they have placed it in the attic for the duration and perhaps forever.

Goshen, Ind.

(To be continued)

—o—

THE ROOSTERS' DEATH NOTICE

By Oswin G. Gerber

This is a narrative of an actual occurrence in a Mennonite community, but the names of the persons and the place are fictitious.—O. G.)

Mrs. Mary Brown and Mr. John Jones were lying at the point of death at Greensburg. For several days neighbors expected a death message from either or both of the homes.

One morning Mrs. Kuntz, of the neighborhood, was awakened before three o'clock by an incessant crowing of her roosters. Her first thought was, "A death at either or both of those homes."

After her morning chores, she remarked to her daughter Mattie, "I must go and see which of the two sick people died."

A rap was heard at the Jones home. Julia, a daughter of Mr. Jones, answered the caller's questions and assured Mrs. Kuntz that no one died in this home.

By this time the superstitious neighbor was more positive than before that death, then, had come to the Brown home.

From all appearances nothing unusual had occurred, to the casual observer, in this little hamlet of Greensburg.

The blacksmith met Mrs. Kuntz and the following conversation ensued:

"Did you hear of Mrs. Brown's death?"

"No. When did she die?"

"Sometime early this morning."

"I am her next-door neighbor and would surely have known it before nine o'clock."

The blacksmith hurried on, knowing how superstitious Mrs. Kuntz was. As he went she called to him, "I know she died, because the roosters crowed before three o'clock this morning."

Mrs. Kuntz became desperate, endeavoring to verify her superstitious omen, so hurried to the Brown home. She arrived a few minutes after 9:00 o'clock. Upon being received into the home she walked into the sick room, without an invitation, and exclaimed, "Well, I see you aren't dead yet! I stopped at Jones's, but he is still living so I was sure you had died!"

Is my visit an encouragement or a discouragement to the sick?

—o—

"Jesus Christ the same yesterday, and to day, and for ever."

STANDARDS FOR HAPPINESS

(Continued from page 950)

things they create an atmosphere of cheerfulness, reverence, and Christian refinement. The family altar is a great aid in realizing these ideals of fellowship in the home, a time when the entire family can gather into a circle for prayer and a period of meditation on God's Word.

The modern home of today has gone far from God's purpose and program. Parents have lost their responsibility in giving spiritual needs to their family. The present whirl of activities and busy days has removed the Bible from many homes; instead, the current newspaper and magazines are taking its place. This loss can only be regained by genuine godliness in family life.

Someone has likened family prayer to the roof over a home: every time it is neglected it removes one shingle until in many homes the children are exposed to pelting storms of worldliness and temptation. Then parents wonder why their boy or girl is lost to home and purity and Christ.

A genuine Christian home is a real social achievement. So let us not allow our Bibles to become dusty on the shelves but each day read them and daily ask God's guidance for knowledge and understanding of the deep truths. Let us keep the Bible alive in our homes, for the youth of today must carry the right spirit into the homes of tomorrow, and the building of Christian homes of tomorrow is the great challenge for us as young people of today.

"What is home without a Bible?
'Tis a place where daily bread
For the body is provided,
But the soul is never fed.

"What is home without a Bible
'Tis a vessel on the sea;
Compass lost and rudder broken,
Drifting, drifting aimlessly."

It becomes a fact if this is the family motto: "Make home so heavenlike that after death heaven will be homelike."

Perkasie, Pa.

CORRESPONDENCE

(Continued from page 953)

Martins, Frank Byler; and Orrville, H. S. Bender.

The Canton Bible School registration now totals 62, as follows: Day school 19, Evening school 16, and Ministers' week, 27. Commencement will be held Friday night, Feb. 5, with a program of special music, talks by students, and an address by O. N. Johns, registrar. Following this, diplomas and certificates of progress will be awarded to those having completed their work, by the Principal, I. W. Royer.

The students are assisting in the Mission work by distributing Way papers and tracts, and by special services. They also engage in personal work in their activities about the city.

Respectfully submitted,

Jan. 27, 1943. J. J. Hostetler.

SCOTTDALE, PENNA.

Greetings in Jesus' Name:—The semiannual business meeting was held at the church on Thursday evening, Jan. 21. Reports of the various organizations of the church were encouraging. The Bible School Committee recommended that because of the tire and gas rationing, instead of a consolidated summer Bible school, several small summer Bible schools be held in Scottdale and outlying districts.

Bro. David E. Plank and wife spent more than a week with their son Marvin and family, who was recently employed at the Publishing House. Bro. Plank served in the young people's meeting service and also in the morning church services. Their visit was much appreciated.

Bro. Paul Huddle brought an appreciated message on Sunday morning, Jan. 24.

(Continued on last page)

—o—

Relief Notes

"We Give Through Our Church"

For those giving to War Sufferers' Relief and Civilian Public Service, a placard for window display can be secured through the treasurer of the respective relief board or committee. The placard is five and one-half inches by four and portrays the M.C.C. symbol together with the words: "We give through Our Church to War Relief and Civilian Service."

—*—

C. P. S. Camps

Twenty-Four to Attend Training School

The second Training School for C.P.S. administrators will include among its students six who are serving as camp directors, four who are serving as assistant directors, nine who are leaders of hospital units, and five campees who are to be placed on administrative duties as needs for their services are presented. Six of the total will attend the Akron session only.

As in the previous School of last November, sessions at Akron, Pa., will consist of the presentation and discussion of administrative problems from the Mennonite point of view. A number of sessions will be devoted to the Mennonite position on the implications of the Civilian Public Service program. As announced previously, the Akron session will last from Jan. 29 to Feb. 7 and the Washington Session from Feb. 8 to 25.

*

Leaders of C.P.S. Hospital Units

Recent appointments of campees as leaders of their respective hospital units are: **Melvin Yoder, Jr.,** Ohio State Hospital, Lima, Ohio; **N. Laurence Burkhalter,** New Jersey State Hospital, Greystone, Park, N. J.; **Albert Ewert,** Colorado Psychopathic Hospital, Denver, Colo.; **Elvett Brown,** Utah State Hospital, Provo, Utah; **Earl Leinbach,** Iowa State Hospital, Mt. Pleasant, Iowa.

*

Latest Expansion of Hospital Service

The Rhode Island State Hospital at

Howard, R. I., is now eligible for receiving a contingent of 25 C.P.S. boys on its personnel staff. This hospital is located near Providence, R. I., and has over 2800 patients.

The Hawthornden State Hospital at Macedonia, Ohio, is soon to have five more C.P.S. boys added to the present unit, making a total of 15.

Released January 27, 1943
Compiled by Grant M. Stoltzfus

—o—

Special Meetings

SURREY, NORTH DAKOTA

Report of the Bible Conference held at the Fairview Mennonite Church near Surrey, N. Dak., Dec. 30, 1942-Jan. 1, 1943, with Bro. Noah Landis, Jackson, Minn., as the instructor.

Organization.—Chor., Laurence King; Secy., Sadie King.

Program.—(Wednesday evening) Opening songs; devotional services (Eph. 5:1-21), Floyd Kauffman; Sermon (Text, Eph. 5:15, 16), "Redeeming the Time." (Thursday afternoon) Opening songs; devotional services, L. A. Kauffman; Bible lesson (The Home). (Thursday evening) Opening songs; devotional services (I John 5), L. A. Kauffman; Bible lesson (Christian Armour, Eph. 6:10-18); sermon (Text, II Tim. 2:4); closing prayer. (Friday afternoon) Opening songs; devotional services (Rom. 13:1-7), Floyd Kauffman; special season of prayer for our government; Bible lesson, Noah Landis. (Friday evening) Opening songs; devotional service (II Tim. 2), Sol Zook; Bible lesson; sermon (Lev. 25:23); closing song.

Thoughts Gleaned.—God gives us time here to prepare for eternity. The people who do not enjoy fellowship with God here cannot expect to enjoy Him in eternity. God instituted the home for the purity of the human race. Marriage relationship is a lifetime proposition. The family altar is essential to the Christian home. The home is what parents and children make it.

Our aim in the Christian warfare is to please Jesus Christ who has chosen us to be His soldiers. Christ is the only one bidding for our time who is worthy of our service. The Church of Christ is made up of truly born again Christians. In the Church of God there is unity. There is no possibility to build anything Christian without Christ. The great mission of the church is to go tell others of Christ. For the body of Christ there is that final future destiny of being with Him in eternity. Right regulation in the home makes for good Church members and citizens. All that we have are but blessings from Him. The Christian is ready to praise the Lord for whatever may come. We as Christians should honor the Lord with our substance. We are but sojourners and strangers here; this is not our home. God with whom we are traveling through this world is an eternal God. Looking forward to the new year, we as Christians have a bright outlook through our God.

Secretary.

—o—

Married

Yoder—Stoltzfus.—On Dec. 19, 1942, Bro. Raymond Yoder and Sister Mildred Stoltzfus were united in marriage at the Conestoga A. M. Church near Morgantown, Pa., Bro. J. S. Mast officiating. May God bless them through life.

Anders—Moyer.—On Jan. 17, 1943, at the home of the officiating minister, Bro. William B. Anders of Telford, Pa., Bro. Leroy S. Anders and Sister Anna N. Moyer were united in holy marriage. May the Lord bless this union through life.

Delp—Allebach.—On Jan. 1, 1943, Bro. Samuel M. Delp and Sister Grace Arlene Allebach, both of the Line Lexington, Pa., congregation, were united in marriage at the home of the officiating bishop, Bro. Arthur D. Ruth of Chalfont, Pa. We wish them God's blessings.

Mast—Schmucker.—On Nov. 15, 1942, at the Greiner A.M. Church near Middlebury, Ind., Bro. Christian Mast and Sister Edna Schmucker, both members of the Townline-Greiner congregation, were united in holy marriage by Bishop Samuel T. Eash. May the Lord bless this union.

Martin—Kuhns.—Bro. Nelson L. Martin of the Cedar Grove congregation and Sister Naomi P. Kuhns of the Chambersburg, Pa., congregation were united in marriage, Nov. 27, 1942, at the home of the bride, Bro. Harvey Shank officiating. May God's blessings attend them through life.

Yoder—Thomas.—On Dec. 20, 1942, at the Greiner Church near Middlebury, Ind., Bro. Henry Yoder and Sister Irene Thomas, both members of the Townline-Greiner A. M. congregation, were united in marriage, Bishop Samuel T. Eash officiating. May God bless this union to His glory.

Hauder—Hostetler.—On Oct. 11, 1942, Bro. Clayton Hauder of the East Fairview congregation near Milford, Nebr., and Sister Marie Hostetler of the Chappell, Nebr., congregation were united in marriage in the Chappell Church by Bro. John Roth. May God's blessings attend them through life.

Schrock—Miller.—On Dec. 13, 1942, at the Greiner A. M. Church near Middlebury, Ind., Bro. Menno J. Schrock and Sister Mary Miller, both members of the Townline-Greiner congregation, were united in holy marriage, Bro. Samuel T. Eash officiating. May God's blessings attend them through life.

Stutzman — Stutzman. — On Dec. 31, 1942, Bro. Raymond Stutzman and Sister Thelma Stutzman, both of the Chappell, Nebr., congregation, were united in marriage at the home of the bride's parents, Bro. John Roth officiating. May the blessings of our heavenly Father accompany them through life.

Stauffer—Boshart.—On Christmas eve, Dec. 24, 1942, at the Manitou Mennonite Church in Manitou Springs, Colo., Bro. Ezra Stauffer of Milford, Nebr., and Sister Dorothy Boshart of Colorado Springs, Colo., were united in marriage by Bro. L. C. Miller. May the guiding Spirit of God lead them on their journey through life.

Groff—Redcay.—On Saturday, Jan. 23, 1943, Bro. Willis W. Groff of the Martindale, Pa., congregation and Sister Lizzie Mae Redcay of the Metzler congregation near Akron, Pa., were united in marriage at the home of the officiating bishop, Bro. Mahlon Witmer. We wish them God's choicest blessings as they journey through life.

Ernst—Beckler.—On Sunday morning, Jan. 17, 1943, during the church service following a sermon on The Christian Home, Bro. Chester Ernst and Sister Myrta Beckler, both members of the Manitou Mennonite Church and at home in Colorado Springs, were united in marriage by Bro. L. C. Miller. May God's choicest blessings attend them through life.

Bitikofer—Zook.—At the home of the bride's mother, Mrs. Nannie Zook, near Garden City, Mo., Sister Luella Zook of the Sycamore Grove congregation and Bro. Henry Bitikofer of the Spring Valley congregation near Canton, Kans., were united in holy matrimony, Bro. W. R. Hershberger, uncle of the bride, officiating. May the rich blessings of God accompany them through life.

Obituary

Andrews.—Betty Jo, daughter of John D. and Mamie (Ray) Andrews, was born Oct. 27, 1939, near Mt. Clinton, Va.; died Dec. 31, 1942, after an illness of ten months; aged 3 y. 2 m. 4 d. She is survived by her parents, 1 brother (John David, Jr.) and 2 grandfathers (Joe Ray and David Andrews). Funeral services were conducted from the Mt. Clinton Mennonite Church on New Year's Day by Bros. S. H. Rhodes and R. W. Benner. Texts, Luke 18:16; Rom. 8:18. Interment in near-by cemetery.

Bishop.—Anna M. Lefevre was born in Lancaster Co., Pa., Nov. 23, 1862; died in Research Hospital, Kansas City, Mo., Jan. 7, 1943; aged 80 y. 1 m. 15 d. She was married to John H. Bishop. To this union were born 2 sons: George L. Bishop and Charles L. Bishop. She is survived by 1 son (George L.), and 1 granddaughter (Delores Bishop), both of Kansas City, Kans.; 1 brother (B. M. Lefevre, Butte, Mont.), and a number of nieces and nephews, of whom 4 (Mrs. Anna Harnish, Rozelle, Kans., John Harnish, Eureka, Ill., Frank Harnish, Peoria, Ill., and Maude, Lewis, Nebr.) attended the funeral. Mrs. Bishop's quiet, unassuming Christian character was a constant living testimony to her Lord, whom she faithfully served. In the Forrester home (where she resided for over thirty years), her untiring devotion and loving service endeared her to each member of the household. She will be missed by all who knew her, and the influence of her godly life lives on. Funeral services were conducted by Bros. R. P. Horst, Edward Yoder, and John Harnish.

Erb.—Jacob G., son of Daniel and Margaret Erb, was born Aug. 17, 1872, in Ontario, Can.; died at the home of his son-in-law, Wm. Roth near Broken Bow, Nebr., Jan. 5, 1943; aged 70 y. 4 m. 18 d. He died of heart trouble with which he had been afflicted for a number of years. He joined the Mennonite church, of which he was a faithful member until death, holding his membership with the West Fairview Church near Beaver Crossing, Nebr. He was married to Mary Jansi Feb. 18, 1897. To this union were born 5 children. His wife and 2 daughters (Eva and Hazel) preceded him in death. He leaves 2 daughters (Mrs. Clara Roth of Broken Bow and Mrs. Doris Lichti of Leadville, Colo.), and 1 son (Delmer); also 1 brother (Joel), and 2 sisters (Mrs. Phebe Schweitzer and Mrs. Lizzie Yantzie, all of Milford, and a host of relatives and friends to mourn his departure.

Grimes.—David Lee, son of Robert L. and Charlotte (McDorman) Grimes, was born Feb. 16, 1942; died Dec. 27, 1942, at the Rockingham Memorial Hospital, Harrisonburg, Va., following a brief illness. Surviving are his parents, his grandparents and 1 great-grandfather (A. E. McDorman). Funeral services were conducted from the Mt. Clinton Mennonite Church by Bro. John R. Mumaw. Text, Rev. 21:4. Burial in the adjoining cemetery.

Groff.—Esther S., daughter of Rohrer M. and Mary (Stauffer) Groff, was born Dec. 18, 1942, in the Lancaster, Pa., General Hospital; died at the same place Dec. 20. She leaves her sorrowing parents, 4 grandparents (Mr. and Mrs. Tillman Stauffer, Mr. and Mrs. Elmer Groff), a great-grandfather (Jacob Meck), and many other relatives and friends. One infant sister preceded her to the heavenly home. Her little body was laid to rest in Mellinger's Mennonite Cemetery.

"Our sweet little bud, too sweet to stay,
God in His wisdom took Esther away;
Not from our memory, not from our love,
But to dwell with Jesus and angels above."

Hanselman.—John W. and Annie G. Hanselman were born near Millersville, Pa., July 17, 1882, and April 14, 1885; died Dec. 25, 1942, and Dec. 28, 1942, at the General Hospital, Lancaster; aged 60 y. 5 m. 8 d.; 57 y. 8 m. 14 d. Mr. Hanselman was united in marriage to Annie G. Manning April 10, 1906, by the minister of the Grace Evangelical Church, Millersville, where he was a member. Mrs. Hanselman accepted Christ as her Saviour approximately twenty-five years ago at the Mennonite Church, Millersville, where she was baptized and with her husband was received into the fellowship of that Church. Both were in good health, and after going to bed Wednesday evening, Dec. 23, they were overcome by coal gas. Christmas Day they were found by Mrs. Hanselman's sister, after they failed to arrive for her to go for their Christmas dinner at their other sister's home. Mr. Hanselman was found unconscious, having sometime previously suffered a hemorrhage. Mrs. Hanselman was found unconscious also, but occasionally gave a partial response when talked to. After being taken to the hospital, Mr. Hanselman succumbed at 7:40 p.m.; his wife lingered until 3:35 a.m. Monday. Surviving Mr. Hanselman are 3 sisters (Mrs. Harvey Shuman, Mrs. Jacob Weller, and Mrs. Ada Way), also 2 brothers (Elvin Hanselman and Aldus Hanselman), all living in Lancaster, Pa., and vicinity. Surviving Mrs. Hanselman are 1 brother (Benjamin Manning) and 2 sisters (Miss Emma Manning, and Mrs. Benjamin K. Mann), all living in Millersville, Pa., and vicinity. Funeral services were held for both, Dec. 29, at the Millersville Mennonite Church, Bro. Christian K. Lehman officiating, assisted by the home minister. Text, Prov. 27:1. Burial in the adjoining cemetery.

"The call was sudden, the shock severe,
We little thought their end so near;
And only those who have lost can tell
The loss of loved ones without farewell."

Hess.—Fannie S., daughter of Amos and Catharine (Hoover) Christ, was born in Lancaster Co., Pa., Feb. 12, 1879; died Jan. 1, 1943; aged 63 y. 10 m. 19 d. She was a faithful member of the Millersville Mennonite Church. Her place in Sunday school and church was never vacant when health permitted. She is survived by her husband and these children: C. Stanley, Jacob L., Mrs. Clarence Huber, Mrs. Phares Livengood, Mrs. Ross Girvin, Marie, Amos, Mrs. Wm. Charles, Willis, Mrs. Kenneth Wilt, Mrs. Wayne Shaw, Mrs. Lloyd Dombach; also the following brothers and sisters: Mrs. Mary Kitner, Mrs. Wm. Warren, Elmer Christ (missionary in West Africa), Edward Christ, Mrs. Wm. Cooper, Mrs. Ida Mumma; also 30 grandchildren. She had been in failing health for about 3 years but had been in bed for only about 8 weeks. She had severe pain most of the time, which she bore patiently until the end. In her passing we count our loss as her eternal gain. Brief service was held Jan. 4 at the home by Bro. Landis Shertzer. Public service in Millersville Mennonite Church by Bro. Daniel Gish, Bro. Jacob Hess, and Bro. Christian Lehman. Text, II Cor. 5:4.

"In silence you suffered,
In patience you bore,
Until God called you home,
To suffer no more."

Kirk.—David N., son of David W. and Carrie (Hummel) Kirk, was born Dec. 19, 1906; died Dec. 22, 1942; aged 36 y. 3 d. David was well and favorably known in his home community and elsewhere. His friendly and congenial nature won for him a place in the hearts of all who knew him. At the age of fifteen he confessed Christ as his Saviour and united with the Rockton Mennonite Church. For the past seven years he has been residing in Pittsburgh, where he met with an untimely death in a bus accident on his way home from work. The bus was passing along a high cliff and without warning it was flattened and buried under hundreds of tons of boulders and earth, which fell from above. Twenty-two of the twenty-six passengers were almost instantly killed. He was preceded in death by both parents and 1 sister. Surviving are his widow, Charlotte (Bowmau) Kirk, a two-year-old daughter, 6 brothers, and two sisters. Services in the Rockton Mennonite Church were conducted by A. J. Metzler, Ralph Meckley, and Ross D. Metzler. Burial in Rockton Cemetery.

Miller.—Lizzie Yoder was born in Lagrange Co., Ind., June 5, 1857; died at the home of her daughter, Mrs. W. E. Helmuth of Garden City, Mo., Jan. 15, 1943; aged 85 y. 7 m. 10 d. She was united in marriage to Daniel A. Miller, Dec. 26, 1875. To this union were born 6 sons and 5 daughters. In 1883 they moved with their family to McPherson Co., Kans., where they resided until the spring of 1926, when they then moved to Cass Co., Mo., where they resided until the death of her husband in July, 1931, after which she made her home with her daughter, Mrs. W. E. Helmuth. In her maidenhood she united with the Mennonite Church, to which she remained faithful until death. Her husband and 1 son (Milo D.) preceded her in death. The remaining children are: Mrs. M. M. Kemp, Mt. Pleasant, Ia.; Mrs. W. E. Helmuth, Gardeu City, Mo.; Persaville, Hutchinson, Kans.; Mrs. Barbara Zink, La Junta, Colo.; Roy of Hutchinson, Kans.; Sam of Nampa, Ida.; Mrs. R. S. Troyer, Hesston, Kans.; Chris, Linville, Va.; Mrs. S. J. Troyer, Harper, Kans.; David of Edwards, Mo. She also leaves 51 grandchildren and 31 great-grandchildren. Not only will she be missed by the family hut also by a large circle of friends. She had enjoyed good health up to the time of her deatb when she was suddenly stricken with coronary thrombosis. The doctor was called, hut with all that kind hands could do she peacefully passed away one hour later. Funeral services at the home by Bro. I. G. Hartzler and at the Sycamore Grove Church hy Bros. J. C. Driver and W. R. Hershherger. Text, Rev. 14:13. Interment in the Clearfork Cemetery. Committal service in charge of Bro. S. S. Hershberger.

Moore.—Henry Robert Howard Moore was born in Washington Co., Ia., Oct. 19, 1900; died at the University Hospital in Iowa City, Ia., Jan. 17, 1943; aged 42 y. 2 m. 28 d. A streptococcus infection localized in the heart was the direct cause of death. Jan. 1, 1928, he was united in marriage to Emma Mae Rhodes. This home was blessed with 4 children (Robert, Marlene, Shirley Ann, and Willard Dean), who with their mother deeply mourn the loss of a kind and loving father and husband. Besides his sorrowing companion aud children, his deatb is mourned hy his aged father and mother, 2 brothers (Veron of Iowa City, Thomas of Mt. Vernon, Ia.), 1 sister (Mrs. Alfred Bennel of Delta, Ia.), and a large number of relatives and friends. One brother and sister preceded him in death. In his youth he accepted Christ as his Saviour, became a member of the Sharon Evangelical Church, later transferring his membership to the Iowa City Mennonite Mission at Iowa City. He took a keen interest in the work of the Lord until his call home, and was always much interested in the spiritual welfare of his relatives and friends, wishing that his Saviour was their Saviour too. Archie, as he was known among his family and friends, did not enjoy the best of health for a number of years. A year ago he submitted to an operation, from which he did not regain his full strength, but was never found idle, always doing what he was able to do. Jan. 2, he took sick with influenza, as supposed, which was not considered serious. He was under the best of medical care; but iu spite of all that medical care and loving hands could do, God saw hest to call him to a better world where suffering and pain are unknown. Funeral services were held Jan. 20 at the East Union Mennonite Church near Kalona. Burial near by. Ministers in charge, Norman Hobbs and Harold Brenneman. Texts, Psa. 39 and Matt. 8:19-27.

"Daddy is gone and we are left,
The loss of him to mourn;
And may we all prepare to meet
With him around the throne."

Stayrook.—Icie M., oldest daughter of Isaac and Emma Hartzler, was born in Logan Co., Ohio, and died in the home of her son, Jesse L. Stayrook, in Albion, Pa., aged 66 y. 10 m. 19 d. Her mother died when Icie was quite young, and she was cared for in the home of her grandmother where she lived until her marriage to Rufus Stayrook, January 12, 1899. Two children were born to this union (Mrs. Ora Byler of Wooster, Ohio, and Jesse, of Albion, Pa.). Besides these she leaves 5 grandchildren, 2 brothers, 2 sisters, and many friends. She was converted in her youth, united with the Mennonite Churcb, and remained a loyal member throughout her entire life. Her hushand was called away on Aug. 6, 1939, which brought a sorrow into her life, which she accepted as God's will for her own life. During the last few years of her life she was not strong, and many times longed to pass on to the Eternal world. Funeral services were held at the South Union Church, conducted by Bro. N. E. Troyer and Bro. Marion Y. King. Burial in the Yoder Cemetery.

"The lights are out in the mansion of clay,
The curtains are drawn for the dweller's away;
She silently slipped o'er the threshold by night,
To make her abode in the city of light."

Whitney.—Thelma Irene Smoot was horn at Moherly, Mo., April 4, 1916; died at her home in Kansas City, Kans., Jan. 15, 1943; aged 26 y. 9 m. 11 d. She was married to Joseph M. Whinery Jan. 21, 1933. She was baptized at the age of 12 years. Nov. 30, 1942, she renewed her vow to God, and became a member of the Mennonite Church in Kansas City, Kans. She is survived by ber husband and 4 children (Charles Allen, Mendota, Mo.; Thelma Irene, Joseph Melvell, and Carl George of the home); her father (Chares Smoot of Blue Island, Ill.); 2 sisters (Mrs. Zelma Keith and Mrs. Jeanita Kuester, both of Kansas City, Kans.), and a half sister (Mrs. Helen Hohson, Des Moines, Iowa). She had been in poor health for about a year, her sufferiug becoming greater in recent months. Through the months of suffering she was an example of patience, and ofteu expressed the desire to depart and be with the Lord. Her request in prayer was to become stronger in the Lord rather than for physical recovery. May we who survive follow this, her noble example. Funeral services were conducted hy Bro. Edward Yoder. Text, Eccl. 9:5.

"Our dead are blest, in Him they rest
Beyond all pain and care;
No tear, no sigh, no pain, no cry
Can touch their spirits there:
In safe retreat, in joy replete,
They dwell in peace at home;
They always wait at heaven's gate,
The hour when we shall come."

Ziegler.—Sylvanus W., son of the late Henry and Catherine Ziegler, died at his home in Franconia, Pa., Dec. 11, 1942; aged 80 y. 6 m. 11 d. He joined the Franconia Meunonite Church in young manhood and was a regular attendant until health failed. His first wife (Ida Godshal) preceded him in death 39 years. He was married to Lucy Ann Fredrick (his second wife) 33 years ago. She mourns his death, with 3 daughters (Kathryn, wife of Herbert Kuhn of Telford; Mary, wife of Raymond Nyce, of Souderton; Ida, wife of Harley Moyer, of Souderton) and 1 son (Sylvanus, Jr. of Telford). One sister (Mrs. John O'Neil of Norristown), 13 grandchildren, and 9 great-grandchildren also survive. Two sons preceded him in death. Funeral services were held at Franconia Church Dec. 15, 1942, couducted hy Bro. Ellwood Derstine, assisted by Bro. Elmer Moyer and Bro. Jacob Moyer. Interment in adjoining cemetery.

"Sadly now our hearts are bleeding,
O'er the loss that we must bear;
But there's One who's interceding,
And will all our burdens share."

Packed from Cover to Cover

WITH ARTICLES, PICTURES, STATISTICS, AND DIRECTORIES

HERE ARE FOURTEEN OF THE MANY FEATURES IN THE

1943 MENNONITE YEARBOOK

1. Nineteen informative articles including 6 biographical sketches, and nine pictures
2. Sunday School, Summer Bible School, Week-day Bible School, and Winter Bible School Statistics
3. Deaths and ordinations among the ministry in 1942
4. Officers and Executive Committees of District Conferences
5. Complete directories of conferences and congregations
6. Conference directories for Conservative Amish, Old Order, and Old Order Amish Mennonites
7. Revised ministerial directory of all branches of Mennonites in United States, Canada, Mexico, and South America
8. Names and addresses of officers and members on the Mission Board, Board of Education, Publication Board and the Commission
9. Names and addresses of officers of General Conference and members on its committees
10. Staffs of the four Mennonite Schools, the Hospital, charitable institutions, and the Publishing House
11. List of foreign, rural, and city missions
12. Names and addresses of members of Executive Committees of District Sunday School Conferences and Mission Boards
13. Names and addresses of members on Mennonite Central Committee, with the M.C.C. staff and C.P.S. camps and camp staffs
14. Publication Headquarters of branches represented on the M.C.C., with official organs and respective editors

To keep informed on the work and growth of the Church, every Mennonite home should have a copy of the 1943 Mennonite Yearbook and Directory.

We urge you to get your order in early for this valuable handbook of information and statistics so that you will be sure to secure your copy. The Yearbook will be ready for distribution February 1.

Price: ONLY 15 CENTS

Dozen copies: $1.50; 100 copies: $10.00; (50 or more at hundred rate)

Mennonite Publishing House, Scottdale, Pa.

CORRESPONDENCE

(Continued from page 957)

Sister Mary Bender, a Sunday-school teacher in East Scottdale Sunday School, recently became very ill. Prayers are being offered in behalf of an early recovery. Two of our Publishing House workers, Mae Loucks and Retha Mishler, have recently been crippled through a fall. Both are improving, the latter again at her post of duty.

Bro. and Sister Ralph Hernley, of the Howard C.P.S. Camp, are spending a short time in Scottdale. They spent the week end at the Galax C.P.S. Camp, Va., accompanied by Ralph Bender, who stopped off at Grottoes C.P.S. Camp, and Bro. and Sister C. A. Brilhart, whose son Earle is at Galax.

The Criterion Literary Society held its monthly meeting on Friday evening, Jan. 29.

Jan. 30, 1943. Ellrose D. Zook.

—o—

HARMONIA SACRA

Reprinted. The twentieth edition of the old Harmonia Sacra song book has just been printed. The price is **75¢ each**, postpaid. Obtainable from Noah D. Showalter, Harrisonburg, Va.

NEWS

By Barbara Cripe

Men read their daily papers
To see what is the news;
But I have news to tell you
That takes away the blues.

To some this may be old news,
To some it may be new;
To all it should be good news
And, best of all, it's true.

So lay aside your papers,
Be ready for the best;
With open heart receive it,
You'll find comfort and sweet rest.

Into this world of sorrow,
With lights grown dim and dimmer,
Came Jesus Christ our Saviour
Who came to save each sinner.

And whosoe'er believeth
On Him shall ne'er be lost,
But shall have life eternal.
His blood has paid the cost.

E'en though this earth may perish,
And melt with fervent heat,
In Him we have a refuge,
In Him a safe retreat.

Old news, new news, good news,
The best that e'er was heard.
We have life everlasting—
'Tis the promise of God's Word.

Delavan, Ill.

—o—

Announcements

ANNUAL MEETING
of the
MENNONITE BOARD OF EDUCATION

The annual Meeting of the Mennonite Board of Education is called to meet at Goshen, Ind., Feb. 15 and 16, 1943. First session on Monday, 1 P.M. All members requested to be present. All proxies should be appointed in writing.

D. A. Yoder, Pres.
Elkhart, Ind.

Table of Contents

945—Editorial
946—The New Birth
947—The "Romans Seven" Christian
Question Drawer
948—Sermonettes
Laboring Together as "Brethren" in the Ministry
949—Praying to be Heard
Is the Challenged Church Equal to the Challenge?
950—Keep on Smiling (Poem)
Home Standards for Happiness
Expressions of Appreciation
951—Sunday School Lesson
Bible Meeting Topic
952—Field Notes
953—Correspondence
954—Life's Journey (Poem)
In the Midst of War—Thoughts for Nonresistants
Two Notable Wedding Anniversaries
Changing of Habits
955—A Visit to a C.P.S. Camp
956—Christian Youth Faces Problems
957—The Roosters' Death Notice
Relief and C.P.S. Notes
958—Special Meetings
Married
Obituary
959—Announcements, etc.

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

February, 1943

Rural Evangelism Number



A typical rural mission church, Linville, Va.

Summer Bible school teachers with their pupils at recess time

CONTENTS

In the Power of the Spirit 962

Does It Pay to Spend the Better Years of Life in Rural Evangelism?—J. R. Shank 963

The Goal in Establishing a Mission Church—Oliver Keener 964

Rural Evangelism—A Ripe Field of Service for the Mennonite Church—Ernest J. Bontrager 965

The Challenge of the Rural Field—Ezra Beachy 966

Does Rural Evangelism Pay?—Claude M. Shishler 967

India 968

South America 969

Sewing Circles 971

Financial Report 973

Rural evangelism is the present open door of opportunity for the church. There are many communities within our reach which are in great need of the Gospel. Who will go for us?

Editorials

In the Power of the Spirit . . . .

His Indwelling Presence

The Spirit's ministry to the sinner is to impose upon him a conviction of sin. Upon the sinner's confession of guilt and with his recognition of the need for a Saviour, the Spirit begins the work of regeneration. When the sinner becomes penitent and turns away from evil he is in a position to be helped. Finding a will fully yielded to God, the Holy Spirit performs upon him the miracle of grace, raising him to newness of life. God then puts upon him a mark, a seal, that indicates His claim upon the life. The Christian is sealed with the Holy Ghost.

The work of the Spirit upon entering the life of a believing and yielded person is to establish an intimate relationship between man and God. His indwelling presence in the Christian makes the power of God available to him. He becomes the believer's means of victorious living. We reap life everlasting out of the Spirit (Gal. 6:8). He is also the only means through which the child of God can render acceptable service. The Christian must serve in the power of the Spirit.

Jesus emphasizes the importance of being born of the Spirit. He said that experience is absolutely necessary to get into the kingdom of God; it requires a new birth. "Except a man be born again, he cannot see the kingdom of God." Later on He repeated, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." The Holy Spirit is the person who accomplishes a divine work in the heart and life of the one who submits himself to the will of God.

The requirements of the Gospel include becoming "alive unto God" (Rom. 6:11). We become alive by means of the Holy Spirit; He gives spiritual life to the child of God. In order to have this life it is necessary for the life to have light brought into his soul, and God is light. God is a Spirit, and His means of entering into the life is through the Holy Spirit. No one should feel that he must become filled immediately with the great brightness of heaven. The Spirit has a life-long task, beginning at conversion, which is definitely influenced by our attitude toward the Spirit.

It is important to notice that nowhere after Pentecost do you find God commanding Christians to receive the Spirit. References to the Christian's receiving the Spirit are in the past tense. In writing to Christian people He says, "Ye *have* received the Spirit." One illustration of that is in Rom. 8:15: "For ye have not received the spirit of bondage again to fear; but *ye have received* the Spirit of adoption, whereby we cry, Abba, Father." There is another instance of the past tense in I Cor. 2:12: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." If you are a child of God you *have* received the Holy Spirit. You cannot be a child of God without having the Spirit. Christians are not commanded to receive the Spirit because we already have Him.

One function of the Spirit in the life of Christians is to give assurance of salvation. That is a mark of the new birth. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). One who is a Christian has the Holy Spirit within him. The fact of salvation is confirmed by the presence of the Holy Spirit. "Not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). The Spirit is given to us as a pledge of God. "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit" (II Cor. 5:5). The word earnest means down payment; and God made the down payment by giving us the Spirit. This is the mark and the evidence that we are God's and have the right to anticipate the glories of heaven.

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (I John 4:13). We know that we are of God because we have the Holy Spirit. This assurance of life is also mentioned in the preceding chapter in the twenty-fourth verse: "Hereby we know that he abideth in us, by the Spirit which he hath given us." All these passages are in the past tense. Ye *have* received the Holy Spirit. Christians *have* the Holy Ghost within them.

It is the presence of the Holy Spirit which consecrates us to the work and plan of God. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Did you not know that? Have you been conscious of that? The temple here is used as a figure. The figure as used in the Old Testament represents the abiding place of God. The holy of holies represented the place where God is, where God dwells. Now God has the holy of holies, His dwelling place in Christians—the Holy Spirit dwells in us. The abiding presence of the Spirit has come to stay as long as He is allowed to be there. That means He is the Paraclete, the Comforter who came to abide. He is the source from which we can draw our comfort and strength. He is very preciously near.

What often happens in the lives of Christians is illustrated in the Old Testament story of Hagar and Ishmael. They were in the desert with no bread and water. The child was thirsty and hungry. The angel of God spoke to Hagar and pointed out the source of water near by. There was plenty of water there which they had not seen. There is plenty of water for Christians today. Jesus uses the term water to indicate the Holy Spirit. We have not turned to see the wonderful source of grace that is to be found in the abiding presence of the Holy Spirit. He is with us personally to comfort us by means of His love. He is sensitive to the responses of human love. He is within us to lift the heavy cross we are asked to bear. He gathers the tears of sorrow as He listens to the complaints of our affliction. He sympathizes with us in times of distress.

(Continued on page 972)

DOES IT PAY

to Spend the Better Years of Life in RURAL EVANGELISM?

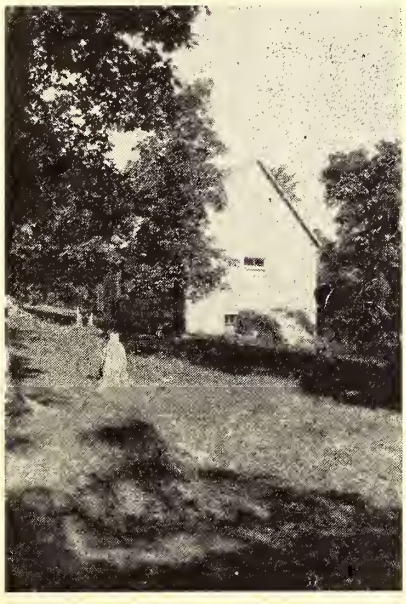
By J. R. Shank

We are happy to present this challenging message from the pen of a veteran rural evangelist who has labored long and hard among the people of the Ozark region. He has spent the best part of his life for their sakes. —Ed.

And seekest thou great things for thyself? seek them not.—Jer. 45:5.

There is a thrill that comes to Youth, and some of maturer years are thrilled with tales of romantic experiences and with stories of great accomplishments when told by one who has given his life to some enterprise that has yielded large returns and commands the admiration of the popular mind. There is in every breast a certain longing to see the labors that require much energy yield fruits worthy of the time and toil and privations they demand. In thinking of the scribe Baruch, who painstakingly wrote down at the mouth of Jeremiah the words which God had given him, we can in a measure sympathize with him when he realized that the whole task must be done over again. His first work was committed to the flames by the king of Israel. He gave way to his feeling by saying, "Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing and find no rest." God saw fit to give this diligent worker a word of gentle rebuke and encouragement.

If God through the centuries must see much of His work come to naught, shall Baruch faint because he must write a manuscript over again? After all, it depends largely upon *what we are seeking for ourselves* as to how well we are able to bear the disappointments. Proper personal attitudes are necessary to have a vision in harmony with the will of God. Could Baruch have but looked down the centuries with God, he would have been able to see the worth-whileness of the tiresome service which he rendered. Being limited in vision, he could not see; but he could *trust* God who had called him to the work, that He would ask nothing of him that is of no value. He could have seen that it is only when the heart is set on *some great thing for itself* that it frets and pines when there is no glorious demonstration of fruits present for the toils of life. So in asking, *"Does it pay?"* we would desire that you look through the eyes of divine revelation to see what constitutes a paying work.



Carver Mennonite Church in Wilson Bend, Mo., now removed

In reviewing some statistics of the work done in the region of the Lake of the Ozarks during a period of 35 years, we might look on the side which discouraged Baruch saw and spend our time in withering discouragement. On that side we could find a record of some *fifty* backsliders who were once members of the Church. On that side we see *hundreds* who have come in fair touch with the message of the Gospel and the teachings of Jesus, and find them turning away to something that is easier to the carnal mind and to the lusts of the flesh. On that side, too, we might record the *days* and *hours* and *years* of service in which weariness of the flesh and mind played an important part. We might record the *discouraging remarks* which were made by well-meaning friends about wasting life by "burying it" in an insignificant place. We might think of the *greater opportunities* that were open for financial gain in more productive fields. We could name *many other things* that seem to loom large in the eyes of the natural man. But—is this what the Lord would have us consider? Does He expect us to look at our losses and privations and sorrows? In part, perhaps, as we do not ignore them in this article. We need to consider the fact. We need to remember that these factors of discouragement will be a part of our experience and there will be, no doubt, many prayers and heartaches connected with them, especially with the backsliders and rejecters of the truth.

On the other side, we have counted the individuals who have passed on to their eternal reward who were in fellowship with the Church when they left this world. This number whom we reckon as *ours forever safe* from the sins and sorrows of earth is upwards of *twenty*. We counted the number who through the circumstances of life have moved to other localities and are still active in the service of the Lord and the Church and, as far as we know, there are about fifteen. We count those who are now in fellowship on the field and who are helpers together with us in the service of the Lord and the church and there are about thirty-six. We count the *many children* who are in the stage of life to receive impressions and count the opportunity to sow the good seed in their hearts. We count *many grownup* children whose faces we meet in life's pathway and who are today impressed with the touch they have had with the workers in this field in the past. And our vision reaches out into the *unknown future* with God and we remember that most of our life service does not have the harvest time due till long years after the sowing, yea, long after we are dead; and we are made to sing:

"Shall we meet them in that morning
When life's pathway is no more?
Will there be some faces missing
On the Happy Golden Shore?"

In the fase of these experiences and figures we turn back to our field in the hills about the Lake of the Ozarks with the light of God in our vision and look into the faces of those with whom it is our privilege to labor. Our heart is filled with hope and expectation and courage. We remember that some of those who have gone to their reward hesitated for a period of 20 years before they were finally won to the Lord. We believe that the Lord is just as able to fertilize the seed sown today as He was in the past. And we believe that we are no better than some other person whom God would assign a task in a place that looks small to the natural vision. Why should not we be ready to go at the bidding of the Lord and speak to the little flock in the neglected corner? Why should we feel like sighing because it is so small? Jesus spoke to the woman at the well. Philip was sent afoot on a long walk or run to meet one lone man in the desert (the Eunuch), while he might have remained in Samaria where there was a big revival in progress.

In these statistics mentioned above we have not counted the number of men and women who have come into the service of this field from other congregations and who have spent some days, or weeks or years here for the furtherance of the cause. Some of them have gone into other fields of labor where the Lord is using them to bear testimony for Him. Some of them have passed on to be with the Lord. The opportunities for witnessing for Jesus and His Word have opened the vision of a number of summer Bible school teachers and have filled their hearts and faces with the light of a heavenly vision for the service of Christ. And for these we thank God and say, *"It pays."*

(Continued on page 972)

THE GOAL in Establishing a Mission Church

By Oliver Keener

This message comes from a minister who has dedicated his life to a holy proposition. God has made it possible for him to live on a mission farm among the hills of West Virginia. His personal convictions to live among those to whom he ministers the Word has led him to believe that his task is to build up a mission church which he has envisioned will become a home base for further missionary endeavors.—Ed.

In the days of the apostles, when the Faith of Jesus Christ was spreading over Jerusalem and through the country around the city, there came a persecution from the hands of unbelievers that scattered the believers into all directions. These believers were alive with a testimony of the saving grace of God. From their having been scattered there sprang what we term "mission churches." As these Christian workers told of Jesus, many others believed and experienced in their own souls the blessedness of salvation. This work spread all the way to Phenice, to Cyprus, and to Antioch. The Christian mission work up to this time was done almost entirely among the Jews. At the Antioch mission, however, there was work done among the Greeks. The Greeks seemed eager to hear the Gospel and their eagerness was an encouragement to those who were telling the good news. The Lord was watching the work at Antioch and sent His Holy Spirit to deal with them. Many believed and were converted.

When the home church at Jerusalem heard about this work they definitely encouraged it by sending them an authorized missionary in the person of Barnabas. This big-hearted man, full of the Holy Ghost, rejoiced in the work that was done by the scattered people. They were living the Christ life and testified to His saving power.

Seeing the eagerness of the people to learn more about Christ and about the doctrines of the Kingdom, Barnabas realized the importance of systematic teaching. Knowing the magnitude of such a work, he went for help. He picked Saul of Tarsus, a man who had the sanction of the home church in Jerusalem, to be his co-worker. The mission church was now a learning church, for Barnabas and Saul taught for a whole year the principles of the Kingdom of heaven.

As the truth of these principles began to dawn upon the church at Antioch, and as they praised the Lord in their new-found joy, there sprang up within them a desire to help others. They could not all go to other places to carry the Gospel but they did find opportunity to help. The special thing in which they found expression for their love was "relief work." That *mission* church became a *giving* church.

As this mission church grew in grace and in the knowledge of Jesus Christ they were not satisfied with giving only of temporal things for the work of the Church even though they had given according as the Lord had prospered them. Now they desired to express their love for the souls of men in another way. They had imbibed the teachings of the missionaries who had taught them and caught the spirit of their lives. They had learned to know the Lord personally. They talked to Him in prayer. He instructed them through the Holy Ghost to send of their number to other places where the Gospel had not been preached. Antioch was now a *missionary* church. After they had received word to send out workers they fasted and prayed and ordained two to go. This sacrifice to become a missionary church proved to be a definite blessing. They doubtless continued to support the work they had started with material means and followed it up with their prayers.

ral workers chatting with several groups of people who came into their church along the hills of the Blue Ridge Mountains, Lydia, Va.



The greatest blessing came to the mission church when their missionaries returned. They discovered that they had become a *home* church. It was at Antioch that the missionaries had received the commission and ordination to go. It was from Antioch they had received support for their work. It was to Antioch they returned when the work was done. Antioch was thrilled with the first-hand information of the results of their joyful sacrifice that the Gospel might be spread.

Looking at the work of the Church today we find many mission churches. All of these mission churches grew out of a desire to see the lost brought to salvation. These mission churches have secured their workers and teachers from home bases. Some of the work was started in times of persecution.

The missionaries of the early Church had a face to face acquaintance with Christ Himself. His own love for the world was conveyed to them. We may be inclined to think that their work was easier than ours, but not so, for we have as much and more to strengthen us. We have Jesus with us to the end of the age and also have access to the experiences of the early church for our profit. Their experiences have become Scripture and therefore profitable to us for instruction.

The mission church must be a learning church. A learning mission church is the first evidence of growth. This eagerness to learn can be supplied through the preaching of the Word, through the Sunday school, through the summer Bible school, through mid-week teaching, and through house to house visitation. These avenues of service are the most important part of the teaching program. In a rural mission church, however, it is possible to give teaching along other lines too, that make the teaching of the Word more effective. Meeting the issues of making a livelihood through personal support side by side with the parish offers a splendid opportunity to teach everyday thrift and economy by example as well as by precept. Expressions of love and concern are often given in helping the sick to a doctor who may be out of their reach. There are occasions to give aid to those who need clothes and bedding. There are innumerable ways of gaining a contact that the Word may be more effectively taught.

But the mission church must also be a giving church, whether rich or poor. The fact that it takes all a man can earn to meet the needs of his family makes it hard for him to see the needs of others and harder still for him to see that he shares in the responsibility to help others to carry their load. But the mission church that is not a giving church cannot grow normally. The church at Antioch gave, every man according to his ability. They must have been taught the truth which the Lord Himself gave when He said, "It is more blessed to give than to receive." When the full Gospel is systematically taught in a mission church, that church will become a giving church. Regardless of the net income of any man, the Lord's work must first have at least one-

(Continued on next page)

RURAL EVANGELISM

A Ripe Field of Service for the Mennonite Church

By Ernest J. Bontrager

For a great door and effectual is opened unto me, and there are many adversaries.—I Cor. 16:9.

We often stop to admire the missionary zeal that was so manifest in the apostle Paul. And in meditating thus, we are again made to praise God, not only for the definite leading in directing Paul's interests, but also in recording all those missionary activities for our inspiration and to aid us in our discernment of where and when to proceed in the Lord's program.

In the above text it seems that Paul already had an enlarged vision of the possibility of spreading the good news in and about Ephesus. In fact, the field looked so promising that he believed there would be much fruit as a result. However, this same enlarged vision did not exclude the many possible oppositions in the form of adversaries.

Now it seems to me that if Paul were here today and would take a pre-view of the missionary status of the Mennonite Church, he would say that the door to the RURAL field is open wider than any other, because this field offers so much fruit to be harvested in what time is left before the Lord returns. I do not mean to say that there are more people in the rural field than elsewhere, but that they are more receptive. Rural people generally are steady, hard-working, and neighborly. Even naturally and materially speaking, they are interested in and concerned about one another. These qualities, when taken over into the converted life, are in the new Christian's favor. As a rule, they have contacted less of the lure and lust and temptations of the world. They are usually less soiled by its rottenness and are less involved in the more vicious types of sin. Work among them brings an appreciable degree of stable response.

So I rejoice when I see an increased amount of stress laid on doing rural mission work by individuals, by congregations, by district mission boards, and by our General Mission Board; and especially so when I realize that the rural field is the most neglected of all mission fields. For instance, look at North America. We have no Mennonite churches in the state of Washington, and I am informed by one of our evangelists who spent some time preaching there, that it is "a great door and effectual;" that the people in the communities where he preached begged him to return. Brethren in Idaho say that isolated communities are calling to them for the Gospel. Then we notice, too, that there are only a few of our congregations in Montana, none in Wyoming, Arizona, Utah, and only a few in North and South Dakota, Texas, California, Oklahoma, Minnesota, Wisconsin, Arkansas, and all through the South. Nearly all of our people who have travelled through the South say it has many opportunities for mission work. Think about those New England states and other states I have not mentioned and—perhaps your own state, or province (if you live in Canada).

This morning, in many Mennonite homes, around family altars we prayed, according to the request in the Booklet of Prayer, for isolated families living in back woods districts without a church. I am wondering just how you prayed, and for what you prayed. Do you know why such a request should be in the prayer booklet? Because there is mission work being done in some such places in this land of ours—work that is hard, uphill business, but work that is bringing results.

Have you ever, in your going from place to place, looked in at a farm home and wondered whether those folks know Jesus as Saviour and Lord? Why not let your burden for the welfare of the cause drive you in to ask them? That's rural mission work. Have you ever stopped to help that neighbor—who doesn't like you—to pitch his hay or to can her beans, during the rush season? That's rural mission work; if you did it for Christ's sake. Have you ever walked miles and miles, maybe at night through rain or storm, along "impassable" trails to visit a sick person and give him food for his body and soul? That is rural mission work, too.



Rural workers chatting with an elderly lady along an Oregon trail. This old lady walks a mile to her mailbox.

Perhaps the word "adversaries" has appeared too much like large clouds in the horizon of our thought, and has kept us from entering the field. Some of these would-be adversaries seem very real to us, and Satan works forcefully through them. For instance, he may impress us with (1) the foolishness of leaving that good job and comfortable home, (2) the fear of homesickness, (3) the lack of recognition, or (4) the fear of discouragement.

Such objections are unworthy of any of us who have been "bought with a price." It does mean something, of course, to leave a home where the water is drawn by opening a faucet and the heat is brought by setting a thermostat and go to a place where the water is pulled up out of the well by rope or carried up the hill from the spring and the heat comes from both splitting and burning the wood. It does mean something to leave one's congenial, appreciative society and go to a place that will never warrant front-page publicity. And it does mean something to leave home folks. It may not be very spectacular or romantic to help that poor, mismanaging farmer to build better fences or help hoe his weedy corn, but if through such exertion that soul can be led on until he accepts Christ, the job is worth as much in God's sight as though it had been cup-bearing for a king. Mission work should be done for the Lord's sake, not for publicity's sake. What if the eye of man does not see? The Lord of the Harvest sees, and He will recognize the sheaves when they come into the garner.

Is the RURAL field calling you? Are you holding back because of the fear of adversaries? I say again, that we who have been "bought with a price" dare not draw back for any of these. The joy of finding some spiritually hungry souls living back along a crooked road in a humble cottage, and of being able to feed them from His Word, quickly cancels all such ungrounded objections and richly compensates for all sacrifices made. And that is just part of the reward. Finally, "they that turn many to righteousness" (shall shine) "as the stars forever and ever."

Estacada, Oregon.

THE GOAL IN ESTABLISHING A MISSION CHURCH

(Continued from preceding page)

tenth of that net income before he can expect to reap the greatest blessings the Lord has in store.

With the mission church becoming a giving church, there comes a widening of interests. The horizon of concerns is extended. It produces a growing desire to do more to extend the work of the Lord. Because of giving, there comes a vision of the great harvest field. Prayers become effectual and fervent. The next step is but natural. The mission church becomes a missionary church.

Every mission church should aim to become a home church and only the missionary church can become a home base. When those of their own number, supported by their own means, return and tell what the Lord has done through them, the thrill comes to the mission church of being, not a mission church, but a home church.

Harman, W. Va.

THE CHALLENGE of the Rural Field

By Ezra Beachy

While the following observations pertain primarily to that particular portion of the Lord's vineyard described in the article and may not be true of many other communities, there are no doubt many parts of the country in which most of these conditions, if not all of them, prevail.

The peculiar location of Pinckney, Mich., gives this community a unique position geographically. From here, to travel thirty-two miles to the southwest brings one to the city of Jackson with its fifty-six thousand population. The state capital lies slightly to the northwest. In this industrial city are found another eighty-two thousand residents. Almost due northeast forty-two miles, the same distance as Lansing, lies the former automobile manufacturing center of Pontiac, with Flint another twenty miles farther and slightly more to the north. In these two centers are found another 70,000 and 167,200 respectively. The University center of Ann Arbor had an estimated population of 28,200 in 1933, and a student population running into many thousands, and is reputed to have a higher cost of living than any other city in the Union, except Washington, D. C. This city, Ann Arbor, lies eighteen miles from here, and Ypsilanti about ten miles beyond. Willow Run, and the huge bomber plant, is located only a few miles out of Ypsilanti. Then fifty miles to the east is Detroit with a population approaching the two million mark.

The present strain of defense production in each of these metropolitan industrial centers has brought an almost unbelievable influx of population into this entire region. In communities even farther removed from these centers than we are, every available liveable house is being eagerly sought, and multitudes are living in house trailers and in shacks which are scarcely liveable.

This part of the state abounds in hundreds of lakes of all sizes. These lakes normally attract a tremendous summer population, and practically all available lake cottages are now permanently occupied. In the vicinity of Willow Run there are acres and acres of house trailers occupied by families from which the members are working in the bomber plant. It is exceedingly difficult to conceive the magnitude of complications arising out of the development of a factory site where over 100,000 people are employed in a location where a little over a year ago there was only open country side and farming land.

Besides the industrial work in these larger centers, nearly every small town has a factory of some kind or other which makes parts of various kinds for the larger plants. This condition has resulted in a situation in which every available man, woman, boy, and girl (many of the latter even under the legitimate age of 18) are working in the industrial plants. Many mothers attracted both by a sense of patriotic duty and by the fat pay envelopes, leave the responsibilities of home life and work in the factories. This situation is naturally resulting in a serious breakdown of the home and its stabilizing influences, and consequently there is widespread juvenile delinquency and immorality. These conditions are further augmented by the fact that large numbers of irresponsible teen-age young people, who have no knowledge of the recent depression, nor of the value of money, are drawing unprecedentedly high wages. These wages, according to this juvenile philosophy, must needs be squandered. Many a young man reasons that he will soon be in the army and may never have another opportunity to enjoy civilian life and so he will have his "fling" while he has the opportunity. This wave of lawlessness and delinquency threatens to continue, and will doubtlessly become more pronounced as the war continues. The effect of gas rationing remains to be seen. Without a doubt, much of the leisure time that has heretofore been spent in the larger centers, will now be spent in places nearer home. Will this factor decrease the amount of riotous living or will the result be that these conditions are brought more definitely to the smaller towns and communities?



One finds genuine hospitality in homes like this among the Alleghenies

The vicinity of Willow Run is certainly a field sadly in need of spiritual work. All the schools in this district are overcrowded, and most of the children have little or no opportunity for Christian teaching. This needy field should be occupied and claimed for the Lord.

More specifically regarding the conditions and needs in our local situation—Pinckney is a rural community of about five hundred population. There are two other churches located here. Both these congregations are quite active. One has a fairly large attendance, while the other has only a small percentage of members who attend. The majority of non-Catholic men here are members of the Masonic order. They have a strong and influential organization here, in which the pastor of one of the churches takes an active part.

In our Sunday school there has been a slow growth in attendance, but it is not what we would like to see. The present attendance, however, is about all that our limited facilities can accommodate. The efforts of those who have been faithfully supporting and helping out in the work here are deeply appreciated. Our greatest need is sincere, consecrated, Christian workers. The greatest influence that can be brought to bear on the work here, more than anything that we can say, is living the simple, sincere Christian life. The general sentiment and opinion seems to be that we will be here for a short time and then will leave again. There have been some very unfortunate happenings in the building in which we are worshiping, which need to be "lived down," in spite of the fact that those who worship there at present had nothing to do with those happenings. These influences can only be overcome with time and PRAYER.

There is very little real "want" in the community for material things. The cost of living is high, and the ordinary commodities, necessities of life, command fabulous prices. Men making unprecedentedly high wages are willing to pay huge prices for items not covered by price ceilings. There is a large percentage of foreign population in this section. Many of these people have never established any church affiliations and relationships since locating here. Consequently, many have completely cast aside all religious principles which they may once have had. Most of them work on Sunday, just as on any other day of the week. The recent introduction of Sunday work in the factories has greatly increased this evil. On a number of occasions in the past, when I called at homes to bring children to Sunday school, they had been working in the field for several hours, picking pickles, etc., and then came in and got ready to come to Sunday school. The materialism, and the interest in grasping

(Continued on page 972)

Does RURAL EVANGELISM Pay?

By Claude M. Shisler

As a youth, we were always inspired when we had an occasional opportunity to hear a foreign missionary on furlough (usually from India or South America). Their messages of how the heathen were saved through the Gospel thrilled us, and we thought it would be a wonderful privilege to be a missionary. Our idea of a missionary was very narrow then, and we thought there were only a certain few that could be missionaries; a missionary was one who crossed the ocean to some heathen country. I fear there are too many adults that have a similar notion. In Christ's plan for the missionary program of the church we have the personal emphasis, "*Ye* shall receive power" . . . "*Ye* shall be witnesses unto me both in Jerusalem" . . . at home, around home, in the rural fields, and urban communities. Our country presents to us a vast field where there are many thousands of children and adults receiving no Gospel message.

Our rural mission work at Finland, located in the hill country ten miles northwest of Souderton, Pa., has and is still presenting many and various experiences which I believe will apply to many other rural sections. The need of Gospel work presented itself in 1931 when it was discovered that children and parents here were not going to any Sunday school or Church service. Even though most of the older folks had some previous church connection they had neglected it for a number of reasons. Some had no transportation to their church. For others their social and financial standing did not permit them to keep up with the Joneses and church dues. These conditions led them into a state of indifference and carelessness in regard to spiritual things.

We found a number of them ready to open their homes and hearts to Cottage Meetings. At these first meetings the children would read and memorize Scripture verses from week to week. This was a stepping-stone to the opening of Sunday school in a very short time. As interest grew and continued both among the children and a number of adults we felt the need of preaching services. This was started once a month, supplied by ministers from the Conference district; this was soon increased to two Sundays a month with evangelistic meetings annually, and week-day Bible school one evening a week. Even before evangelistic meetings were held, a few members were received into church fellowship. As the work in the district enlarged by the addition of other mission stations it gradually became more difficult to secure ministers for the several stations. The need of pastoral oversight was recognized by church leaders and others. In 1938 a minister was ordained for the work at this place. In 1939, under the direction of the Mission Board a new church was built, and in 1940 a deacon was ordained and a congregation organized. The mission workers who had come from several different congregations in the Conference district transferred their membership to this place. This added interest, strength, and much encouragement to the work and ministry. The membership at the present time is seventy.

As we look back over these steps of progress (which were only made possible by the blessings of the Lord), we see a number with us now who were attending services at the beginning of this work. Not all continued, some having moved away; others loved the world better, and a number stayed away because of opposition. But I must say this for the praise of the Lord, that some continued steadfastly through the thick and thin of opposition. It was real persecution for a few, but they would not recant because of the real experience they had with the Lord and because of the special manifestation of His presence and help during the severest of their trials. From such experiences we have some of the most faithful members, who are quiet, devoted, sincere and whose lives are living testimonies with few words.

Not all was lost with those who moved away. A number of boys were placed into a country home in the mission territory by the Aid Society. After some years they were removed to Philadelphia. We immediately notified the pastor of the mission there and he succeeded in getting in touch with them. One of these boys accepted Christ. Some time later they were located in the vicinity of Norristown where a second of these boys accepted Christ at the Norristown Mission. Shortly after being received into fellowship he met with a fatal accident which immediately ushered him into eternity. *Does rural evangelism pay?*

I believe the rural field in many places, where it is not too far removed from the larger towns and cities, has been changing, as it has at Finland. Years ago the old homesteads were occupied by people of the common Pennsylvania-German type. Now there are many classes of people from various places including some of the larger cities from different States in the Union. Of these, some are doctors and lawyers who have their summer homes here and who are usually not interested in the simple Gospel. We are also in touch with folks from about six different European countries. Of these, many are of the Roman Catholic faith and are not very receptive to our faith and practice.

This then is foreign Mission work at home in our rural districts, for such who cannot go to the foreign field. Here we need not have some of the many qualifications required of those who go abroad, especially the study of a foreign language; yet their souls are just as precious here as if they would have been won for the Lord in a foreign land. *Does rural evangelism pay?* We have some whom we can call our Brethren and Sisters who came from Czechoslovakia, Austria, Germany, Switzerland, and a Virginia brother with ancestors who no doubt came from Africa.

Rural Missions are not without their problems. We have neglected the young people in their personal and social life. It is not enough to supply good Sunday-school teachers giving them the Word once each week. They are in an unwholesome atmosphere the rest of the week. In many cases the teacher is face to face with the fact that he should enter into their life problems confidentially, giving them the advice on social problems that their fathers and mothers should have given. This is a real problem where the pastor is not living in their community.

One large factor contributing to success in Rural Evangelism is what I call *The Ministry of Hauling*—having yourself and your car consecrated to Him and His service, going out into the highways, byways, and hedges, bringing in the *children* whose parents do not bring and are not interested or have no means of doing so, the *aged* who have no way and cannot walk, the *women* whose husbands do not care to bring them, and the *whosoever* you can find that will come. "Gather me the people together, and *I* will make them hear my words. . . ." Deut. 4:10. This has been a large part of our work at Finland throughout these years with from eighteen to twenty cars of workers being used weekly. Today with the gas and tire shortage our Rural Mission work has been hard hit, as we were compelled to discontinue our midweek and Sunday evening services. The workers have been conserving nobly in order to continue this method of service for *Him* on Sunday mornings.

This condition stated above is presenting the need of Postal Evangelism—to keep up what good work has been started, lest the enemy come and pluck out some of the good seed.

Does rural evangelism pay?—If we could go out in the hills and gather some valuable jewels and put them on the market at a high price, would we put forth an effort to get them? Remember, the value of one soul is worth more than the whole world.

Souderton, Pa.



INDIA

MEDICAL STATION, DHAMTARI.

Sowing the Seed

Work at the medical station has been much the usual routine of sores, blind eyes, and various kinds of surgery. Just today we admitted a diabetic with a very badly infected foot, who has been coming to the hospital for many years. He remembers Dr. Troyer well, and speaks highly of him. His foot is badly in need of amputation, but so far he is not ready to consent. If only Dr. Troyer were here, I believe he could convince him in five minutes.

We recently delivered a Brahmin girl of her first baby. It was a very difficult case and the baby died after 24 hours. The girl was saved with great difficulty. We have morning prayers and scripture reading in every room, each morning except Sunday. One Monday morning I went there for prayers, and the father-in-law complained that I did not come on Sunday. He said that for this reason the girl did not sleep well on Sunday night. This family was especially attentive to Scripture teaching, and we hope the seed sown will bring forth fruit. On leaving the hospital the father-in-law tried to express his appreciation for her recovery. He said I had performed the equivalent of furnishing his son with a wedding. Just the past year he said he had paid Rs100-0-0. for wedding expenses, and now he had been saved this expense, because if the girl would have died he would have had to get a new wife for his son, and he would have had the expense all over again.

The hospital has been nearly full most of the time, and we have been unusually busy. We pray that the work may bring forth fruit to life eternal. It is impossible to describe the condition of many of the people who come here in filth, sores, and poverty. But the joy in service, and in doing our best to show forth the love of Christ is ample reward for our efforts. And the deep appreciation that many of them express adds further to real satisfaction. After all, the poor are our best paying patients:—because God pays their debts.

J. Yoder.

SANKRA.

An Interesting Communion

Bro. Lapp is slowly regaining strength after his slight stroke. He is able to do desk work but must walk with canes. We are glad that he has recovered so well and trust the Lord will restore him to more strength again. We know that many at home have been praying for him and that means a great deal to us. We ask a continued interest in your prayers.

On Sunday, Aug. 9, communion was celebrated here. The pastor, Bro. Isa Buksh, had to take the whole service. About seventy communed and the Lord was very near. Bro. Lapp was able to walk to church, about one hundred and fifty yards from the bungalow, but was not able to help in the service.

Dr. Yoder has made two trips out here to see Bro. Lapp within the last two weeks. He always brings a number of others along to see us and we appreciate seeing all of them, for we are not able to go away at present. Yesterday he came and brought the Hostetler family and Bro. King along. He took along back one of our girls who has been away for nurse's training but who developed symptoms of tuberculosis and was sent home to rest. Her parents are very poor, and she does not get the proper rest or food at home; so she has been taken to the Dhamtari hospital for observation and to get the food she needs. We hope she will soon be able to go back to work. She has another year in which to finish her course.

The rains have been good so far, and the rice fields look fine. The poor people can get work weeding in the fields now. Rice is very high in price because much of it is sent into other parts of the country, especially to military camps. So even if there will be a good crop this year, the price is likely to stay up.

Keep praying for us. "The Lord's hand is not shortened, that it cannot save, neither his ear heavy, that it cannot hear." Isa. 59:1.

Fannie H. Lapp.

BALODGAHAN NEWS (August).

Changes Through the Years

"Neither say they in their hearts, let us now fear the Lord our God that giveth rain, both the former and the latter rain in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things and your sins have withholden good things from you." Jeremiah 5:24, 25.

The Lord has so far given us full promise of a harvest but I fear that many are not turning to the giver as was the condition in the time mentioned above and we may have these things which God longs to give us turned away again. Oh! that men would praise the Lord.

When my husband and I arrived in India in 1910 we came to this station where there was one bungalow about two thirds the size of this present one and in it we lived together with Bro. and Sister M. C. Lapp and Sister Harder. Now I am alone in this very large building. Then there was no church, but the few Christians met on the bungalow veranda for Sunday school and church service. Now there is a large church and yesterday at the communion service about 250 or more were present. The service was in charge of our Indian pastor, due to the illness of Bro. Lapp, our only Bishop. At the present time there are two bungalows, a girls' Boarding Home for women, a Primary School, a Middle School and a village mostly Christian. So you can realize how I notice the changes. At that time this bungalow was on what we thought of as the edge of the Jungle and wild animals were frequent visitors but now we are surrounded on all sides by buildings.

Added Responsibility

This time when I came on July 1st it was to take over work left by Sister Sarah Lapp, Sister Beare and part of Bro. Beare's so you can see why I thought it impossible when I first heard of the appointment. I have good helpers and we are trying to carry on to the best of our ability. The work in the Women's Home is not what one would choose as an easy job, yet these are souls precious in His sight and many of them do have an appreciation of what Jesus has done for them. There are at present 62 of these women and girls and they are of every age from 18 to 80. Some are blind, some are crippled, and others are weak in mind. All who are able work in rice fields and the rest do other things according to their ability. Settling their quarrels is what I enjoy the least, and yet that sometimes seems worth while. Last week one day as I sat working at my desk I heard two women with high pitched voices giving each other abuse so I went out and bringing them together I stood between them. With their faces about one foot apart, I said, "Now talk to each other quietly so that the whole village will not have to hear you." As you can imagine they did not have much to say and after I had my say they were ready to shake hands and ask forgiveness. But it is not always that easy.

Village Work

I have been out in the villages a few times with my Bible Women and it is still the work I enjoy most. I am praying that God may grant me the privilege of reaping some of the seed so faithfully sown by our dear Sister Lapp. She is remembered in every place and I tell them that what would bring her joy would be to hear that they remember and accept her Lord about whom she so often told them.

We are feeling the war conditions more and more as prices soar to abnormal heights. A number of things which we consider daily necessities are at times not available. But we still have peace in our land and we can endure much to keep that. The people of this district are used to eating so much rice that they do not feel satisfied when that must be cut down, but we are trying to get them to eat more vegetables as they are plentiful at this season. This is rice weeding time so that anyone wanting to do this work is employed but at the ordinary wage allowed for this work and the price of rice almost trebled one can not support a family. Relief is being given through the Church and the Mission and it takes much wisdom to know how to do this for the good of all.

Pray much for us who go out with the message of His Word that it may bring people both Christian and non-Christian to a realization that it is the Lord our God who giveth rain.

Mina B. Esch.

Declaration of the Things Done

(Luke 9:10; 10:17)

On two occasions Jesus sent His disciples to preach and to heal. After they returned

(Continued on page 970)



SOUTH AMERICA

NEWS FROM ARGENTINA

(Jan. 8, 1943)

The first 25 years of the Mennonite Mission in Argentina have come to a close, and we have entered the second period with enthusiasm. While we do not know what the future has in store for us, we **do** know that "whether we live or die, we are the Lord's."

Mission Council

Jan. 5-8, the missionaries held their 25th Mission Council on the campus of the Methodist College near Buenos Aires. We had the use of their dormitories, the Dining Hall and the Assembly Hall for our sessions. The location and equipment for such a gathering were ideal in every way. Very often, some of the missionaries are at home on furlough at the time of Mission Council, but this year all were present. There were 27 of us in Council for four days.

Six of the 20 Questions Considered

1. Can the Missionaries buy Civilian Saving Bonds?
2. Would it be expedient to send out another investigating party composed of a missionary and two lay-members? How can our members get a vision of the great need there is in other parts?
3. How can we organize our General Mission Work so as to make it easier to hand over its management to the Nationals?
4. Could not a better system be adopted to take care of the stations during furloughs?
5. Since there is such a great need for Gospel work in Northern Argentina, how could our Nationals be used for opening new centers?
6. How about a plan whereby our National churches could support a work among the Indians?

Reports of Committees

The development of the general activities of the Mission was seen through the reports of the President, Secretary, Treasurer and the standing Committees.

One of the most interesting reports was that of the Committee appointed to investigate the possibility of opening work among the Indians in Northern Argentina and Southern Bolivia. The Brethren Swartzentruber, Lauver and Holderman reported a great open door among the thousands and thousands of Indians as yet untouched by the Gospel.

Indian Work Launched

For years, the Argentine Mennonite Mission contemplated opening a work among the neglected tribes of Indians, but could never see its way clear to do so. After hearing the report of the Field Committee, this important step was taken.

The Field Committee is composed of the two Bishops, T. K. Hershey and A. Swartzentruber, and a third member, W. G. Lauver, whose duty is to study the field and bring to the Council suggestions for the placing of new and returned missionaries. The following recommendations were presented:

1. That immediate steps be taken to open a Mennonite Mission among the Indians in Northern Argentina and Southern Bolivia; that Bro. J. W. Shank and wife with Bro. C. L. Holderman and wife be set aside for this work.

2. That Bro. S. E. Miller and wife be sent to Arrecifes in the new district north of Buenos Aires and not far from Salto where the Lauvers are located.

3. That all the other missionaries remain where they are for the year 1943.

The 27 missionaries were unanimous in this forward movement. After it was voted to accept the recommendations of the Field Committee, the newly appointed missionaries were called forward, and after a few remarks, a Consecration meeting was held. Bro. Swartzentruber led in prayer—praying especially for these workers whom the Lord has called to launch Gospel work among the Indians and in a new town in the Province of Buenos Aires.

This was a very impressive service. We were all forcibly reminded of times we were called forward at our Annual Board Meeting sometime during the 25 years of existence of the Argentine Mission and set aside for the work here. For a few minutes, we were all so overcome that no one could speak or pray. Tears flowed freely, but they were tears of joy. The presence of the Holy Spirit was felt.

It seemed most fitting that the opening of a new work in a needy section of this and an adjoining Republic should be done at the beginning of our so-called SECOND PERIOD of Mission work in this country. 25 years have now become history, and the second period of 25 years starts off with this new endeavor. PRAISE THE LORD!

From time to time, the Church will hear of this new work. In the meantime, all the missionaries join in with the writer in asking the prayers of God's people everywhere in behalf of this new adventure, and especially for those who are responsible for the work among the Indians.

Change of Administration

Because of the many duties that fall on a missionary as Bishop, pastor and other lines of work, the writer of this NEWS requested that his name be not considered as a candidate for the Presidency of the Mission. He was privileged to attend all the Annual Mission Councils these 25 years with exception of being on furlough, and was its President for many years.

Accordingly, the election resulted in L. S. Weber, President; N. Litwiller, Secretary; A. Swartzentruber, Treasurer; T. H. Brenneman, Assistant Treasurer.

Other Committees were named and in the evening of Jan. 8, 1943, the 25th Mission Council was brought to a close.

In His glad service,
T. K. Hershey.
Trenque Lauquen, F. C. O.
(per M. E. H. Hershey)

(Jan. 16, 1943)

Dear Herald Readers:—This is our first letter to the Herald since our arrival in Buenos Aires on Dec. 7, 1942. Since that date we have had the opportunity to look around over the mission field and get a sort of bird's-eye view of the work of the mission.

The work in hand at this season is not the same as in other years. Because of an infantile paralysis scare in many of the towns, very few Christmas programs were prepared this season. During part of December the Gospel tent was being used in the western district with gratifying results. At a number of stations baptismal and communion services were held. The event that closed the period was the Mission Council that was reported by Bro. Hershey in last week's letter.

Pehuajo district. Pehuajo, our former home, was our first stopping place where we arrived Dec. 9. We were happy to see an appreciable number of new faces in the congregation. The spiritual health seems to be vigorous and the workers encouraged. We rejoiced when a group of persons, including a number of young people of both sexes, were baptized. At Madero, the out-station, we found old friends and new ones. A good audience listened to the preaching of the Word. Bro. and Sister Swartzentruber have been deeply concerned about the health of their daughter, Anita, whose digestive trouble seems to puzzle the doctor. We are glad to say that after about ten days in bed she is up and around. Sister Una Cressman is on the job as usual, and seems happy to express the Christian spirit in her work among the sick.

Carlos Casares district. We spent Sunday, Dec. 13, with the Snyders in Carlos Casares. Here we found them much occupied in the task of indoctrinating a large group of converts from the recent tent campaign. They have contacted almost a score of new families. This means something to the workers of any station. We also went to the out-station, French, where we found the pretty little chapel full of interested listeners. Bro. Angel Darino, one of the big brothers of this congregation, although he lives and works elsewhere, was present to encourage the group.

Tres Lomas and Treinta de Agosto. Dec. 17 and 18, we were with the Hallmans in their stations. Here, as elsewhere, we found changes. There are many members whom we have known for fifteen or more years. (This station was under my care during two periods of more than a year each.) A new lot of members have come in in recent years. We also enjoyed the visit to Treinta de Agosto where Sister Anita Cavadore has given many years of effective service among the women and children. Our conclusion is that the work is going forward favorably in this section.

Trenque Lauquen. From Dec. 19 to 22 we spent with the Hersheys. This station, as

many will remember, was our home for many years. Here we find a few members that came into the Church twenty years ago. We did not see old Sister Pacheco, who was among the first to be baptized in 1921. She is in the hospital in Buenos Aires. In this church we see a tremendous change that has taken place within a few short years. Some years ago a dissenter led away a large part of the congregation. The work has been built up again to a remarkable degree. We were gratified to see a full house at each evening meeting. Among the members there is in evidence Christian enthusiasm and spiritual energy. Prayer and work have borne fruit in Trenque Lauquen.

Santa Rosa. Dec. 22 and 23, we spent with our native brother, F. Gorjon, and family. They had just completed a three weeks' campaign with the Gospel tent and Bible coach. These workers are greatly encouraged over the results of their efforts during the last few years. In this town there had been a period of almost complete stagnation in the Church. When the Gorjons first took charge they felt that the task of building up the church was almost an impossible one. But the Lord has blessed their efforts. We rejoice with them to see the fruits of their labors.

Bragado. Here we spent the last day of the year 1942. We went out to the orphanage farm where I had been at home for two and one-half years during our former term of service. Prospects are good for a crop of fruit and vegetables so much needed to feed the big family of children. The native brother Pineyro and wife are doing good work in caring for the children.

The Bragado church is a live one. The members have the plans made to open their fifth Sunday school in the near future. The older members are steady and the younger ones are active. A large crowd was present on New Year's Eve for the young people's meeting and the watch night service.

Salto. The first Sunday of the new year we spent with the Lauvers at the new mission in Salto. On Sunday evening a communion and baptismal service was held at which time seventeen persons were baptized. These are the first to be received into fellowship at this place. In spite of a long period of sickness in the Lauver home, the Gospel testimony has borne fruit. We pray that the work in this new district, with the Millers as helpers in the near-by town of Arrecifes, may grow into a stronghold of faith.

Villegas and Ameghino. We are in the midst of our visit at this place, January 16. We were caught by a heat wave which saps the physical energy of any person. Last night at Ameghino, in spite of the heat, an excellent congregation was present. In that town the Brennemans have every reason to feel encouraged. In the town where they live the work is much harder. Previous circumstances due to a bad record left by workers from another missionary society, have made the people of the town feel unkindly toward all evangelicals. The only way for that bad record to be overcome will be to live it down. That will take years of time.

After we have made a short visit to America we shall return to Pehuajo where we will be at home until we can go to our new field of labor in Northern Argentina, and where we hope to start the work among the Spanish-speaking Indians. During a few weeks in the month of February we will teach in the Young People's Institute which was planned to be held in Pehuajo. Early in March we hope to leave for the north.

J. W. Shank.

Meeting Mennonite Missionaries from Other Fields

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.—Isa. 43:2.

The above text was the appropriate promise that Bro. George R. Smoker, one of the missionary party on their way to Africa, took out of our promise box on a recent visit. Even though he had to read it in Spanish, it had the same forceful meaning for him and his companions. We are glad that the Lord has brought them about half of the way "through the waters." At the present time (Dec. 9) they are waiting for a boat to carry them the rest of the way to their chosen field. The ship on which they are to sail is in port, but because of present unsettled conditions the ship company has to secure a new sailing permit every time before passengers can be booked. Bro. and Sister Smoker and Sister Hershberger are patiently waiting for these arrangements to be made. In the meantime they are beginning to realize what a network of "red tape" one has to meet in this country. We figured there were about thirty operations to get some of their baggage cleared, and some of it is still in bond at this writing, to be cleared for loading after they have their passage. They have learned what the word for tomorrow is in Spanish.

During their forced stopover in Argentina our visiting missionaries have had time to visit most of our towns and stations where foreign workers are in charge. They were able to travel with rebates on the railways which made their trips very economical. We shall leave it to Bro. Smoker to give their impressions of what they have seen and heard while here.

Additions to Our Churches

Good reports are coming in from our various tent campaigns in the different sections where large numbers have made a profession of faith. Here in Buenos Aires we baptized three persons last Sunday, and in some of the other churches similar services will be held before the year closes. Naturally those who are admitted into church fellowship now have been in our converts' class for the last six or eight months. The fruits of our present tent campaigns will not be noticed in our statistics until next year. Because of the lack of an evangelical Christian background, we must instruct our converts for a long time here. May we have your earnest prayer cooperation in all these evangelistic efforts that the results may be extensive and permanent.

Reinforcement of our Personnel

With the return of Bro. and Sister J. W. Shank to our field during the past week, our staff of workers has come to be the largest in the history of the Mission: a total of 27 adult missionaries. This condition is due to the fact that we have no missionaries on furlough now. Some furloughs have been postponed because of the irregularity of sailing arrangements. However, we are convinced that the field is so vast, and the unoccupied towns so numerous, that there will be plenty of work for us all, and for any others who think of joining us, if the Lord so leads. The exact location of the Shanks will not be determined until our annual Mission Council, to be held early in the New Year. In the meantime they are visiting a few of the stations. Sister Lois Lauver arrived with the Shanks to be with her parents in Salto for a time, and with a view of taking nurse's training in this country.

Dec. 9, 1942. L. S. Weber.

INDIA

(Continued from page 968)

from the tour they related their experiences to their Master. Similarly I want to briefly share with you my evangelistic experiences of the last two months.

Since it is the rainy season, most of the villagers spend the day in the paddy fields. We go wherever we can find any one. They do not get tired of hearing us. They read and buy our books.

Shankar Rao, a land recorder, owns a copy of the Bible. He knows it as well as we could expect an ordinary Christian to know it. He has asked Bro. Hostetler to come to his home sometime to explain the difficult parts of the Bible.

One day a young Hindu boy asked me for a copy of a song. God's Spirit is working within the hearts of many men. The Word of God will never perish. As such let us leave no stone unturned to proclaim the gospel to our lost brethren. B. Obadiah Paul Lal.

GARJAN MEMORIAL SCHOOL.

Our new term of school started in July. Bro. Hostetler has been appointed principal, and has started his work with a great deal of interest and enthusiasm.

We have 117 boys and girls, out of which 18 are Hindus and one is a Mohammedan. The school is going on as usual. The girls are busy getting ready toys and garments for the annual sale.

It will be interesting to know that there are two Hindu boys studying in our special Bible Class. They seem to be interested in learning about Jesus Christ. We hope and pray that God will help them to accept Him as their personal Saviour.

We believe that no education is complete without possessing a clear and intelligent understanding of what it means to be a Christian and to live accordingly. We need your prayers for the boys and girls of our school so that His will may be done.

Jasmine E. Pershadi.

Note: Obadiah is a young village Bible worker, and Jasmine is a teacher in the Middle School. They are both consecrated young people. W. Hostetler, Balodgahan.

We are very glad for their testimonies.—Editor.

SUNDARGANJ, DHAMTARI.

Time passes rapidly. It seems only a very short time since our rainy season began and soon it will have ended for 1942. It is a pleasure to see the growing crops develop and already some rice fields show promise of a harvest although the crop is not assured as yet. In contrast to the last few years when there was a shortage, we find that most every one is rejoicing in the prospect of a good rice harvest. We wish that there might be a similar concern and hopefulness about a harvest of souls whom Christ came to save.

The condition of our Sunday school and Church offers encouragement for which we are glad. Attendance has increased considerably since the close of the hot season. Some who seldom attend then are more faithful now in their attendance. Then too, a number of pupils came back at the opening of school on July first and their return, besides increasing Church attendance considerably, brings new life and interest. This year the high school class of the Sunday school has become so large that it was necessary to divide it. We are glad for the increase in the number of Christians attending our School. This should mean much to the Christian communities and the Church of the future. Our Pastor's wife who has been ill for some time seems to remain about the same but in general the health of the community is quite good.

During the past two days our Divisional Superintendent of Education, Mr. Franklin, who comes from Nagpur has been inspecting our schools. He is a Christian man and has done a part of his study in England. We appreciate his attitude and are encouraged by his presence. Last evening in our home he related some of the experiences of the Tambaram Missionary Conference which he attended as an Indian delegate in 1938. It was profitable to get his impressions of that meeting as well as to hear him relate the striking events. It is always interesting to hear of meetings wherein Christians of many lands and races participate in discussions pertaining to the Church and that meeting of nearly four years ago reminds us of how difficult it would be to call a world meeting of today. It would even be difficult to find neutral soil on which to hold such a meeting to say nothing about such matters as transportation and the intermingling of the several nationalities. But some day jealousies, bitterness and wars will cease and the redeemed of the Lord of all nations will together enjoy communion and fellowship with Him. Praise be to God for His redeeming love which fits man for a joyful life of service and gives him perfect assurance and hope regarding the future.

Aug. 29, 1942. S. M. King.

—o—

In our different conferences we need a similarity of methods in meeting the issues and problems before us, in order to maintain a church-wide unity in faith, practice, and discipline.—D. A. Yoder.

SEWING CIRCLES

"And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed; let your little ones also go with you. And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us: there shall not an hoof be left behind."—Ex. 10:24-26.

* * *

The spirit of easy compromise is not new. Always there are ways of making the way of the Christian easy, by following God's way only as far as may be popular and easy. There is something strong and noble in the way Moses met the proud king of Egypt. May we ask Him for grace and strength to follow all the way.

* * *

Not only do we need to follow ourselves, but our homes, our families, our possessions too must go with us in our service these days.

* * *

Please notice the announcements by Sister Lehman.

* * *

THE LITTLE MAIDEN

Selected by Ella Plank

A few years are past since the story of a little Norwegian girl was printed. The story, however, goes on with its truth.

As the Christians in Norway had been severely persecuted, and were under close restriction in regard to worship of the true and living God, there yet were some who were devout, and tried hard to continue in some place and manner of worship. The use of their houses for public worship was forbidden by authorities. So quietly among themselves they planned to meet in a grove owned by one of the devout members. Occasionally the soldiers watched them to prevent their gathering in worship.

At an early hour one beautiful spring morning this little maiden was walking along the road to worship in the grove.

On the way she met some soldiers. They stopped her, inquiring as to where she was going. Her reply was firm and quickly spoken: "Sir, my father died, and left a will to my younger brother and me, and I must go to hear it read." Smiling, the captain replied, "Very well, my fair young maiden, I truly wish you a grand share in that inheritance." How many today could speak such words of truth in an unexpected moment if approached in such a way? A grand testimony, was it not?

Oley, Pa.

OUR MONTHLY SEWING CIRCLE LETTER

(1) Very frequently we are surprised to find many active Sewing Circles in the Church that, as yet, do not know what the Monthly Sewing Circle Letter is, nor had they ever heard about it.

The Monthly Sewing Circle Letter is sponsored by your General Sewing Circle Committee under the General Mission Board, is published at Scottdale monthly, and can be had as follows: single copies, $ .20 a year; ten copies to one address, $1.00 a year. Subscriptions may be sent to Mrs. A. J. Metzler, Scottdale, Pa.

The letter has a "Suggestive Devotional Hour" by Sister Lina Z. Ressler. It attempts to keep the circles informed with current Sewing Circle items of interest, with needs at home and abroad, and inspirational articles as well as reports of various kinds.

Circles that have used these feel the need of them to carry on their work. We urge **all Sewing Circles** to at least give them a trial.

(2) Relief clothing keeps pouring into the Clothing Depot at Ephrata. For this we are grateful to our Heavenly Father daily. The clothing is of better quality and in better condition than it was two years ago, yet there is much room for improvement. May I suggest a solution to this problem; viz., let each Sewing Circle, or congregation, or community, or individual decide on a definite place to collect relief clothing and appoint someone who will be responsible to go over each garment and shoe carefully, to see what is ripped or torn or worn out or dirty or needs half-soling, and do all such necessary cleaning and repairs **before** sending to the Ephrata Clothing Rooms. While doing this ministry, please answer satisfactorily to yourself: Would I be happy to wear this garment? or Would I want my child to wear it just as it is? The bulk of this kind of work will then be distributed among hundreds of groups instead of counting on having it done here where there is more than enough to do in getting it classified, labelled, recorded, and baled ready for shipment. We humbly solicit your consideration and co-operation along this line, and thank all who have worked along this method in the past. Sincerely,

Lydia Lehman.

One time Mr. Müller was on a ship which was stranded in a dense fog off the banks of Newfoundland. It was Wednesday and Mr. Müller, having an appointment in Quebec on Saturday, told the captain he must be there at that time. The captain said he was sorry but the fog was too dense to sail. Mr. Müller then informed the captain that he had not missed an appointment in the past fifty-seven years and that the Lord would see to it that he met this one. The two went into the chart room where Mr. Müller prayed that if it were the Lord's will the fog might remove in five minutes. Then the captain was about to pray but Müller told him he believed the fog was already gone. When they arrived on deck the fog was gone, and Saturday afternoon found George. Müller in Quebec.

IN THE POWER OF THE SPIRIT

(Continued from page 962)

The Spirit has come to abide with us forever. He has come to enter into the deep places of the soul; to do far more than merely to touch the surface. He understands us better than anybody else. He has come into our hearts to take our troubles upon Himself. If we would only rely upon the Spirit more fully, how happy we would be. There is no telling what He will do if we allow Him to work freely in our hearts. He abides with us in the secret closet, is with us in our walks in the city, is by our side continually. That is what enabled the apostle Paul to say, "The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost."

In those three phases of Christian experience is a revelation of the work of the Trinity: the righteousness of God, Jesus as our peace and joy in the Holy Ghost. The Holy Spirit has come to take possession of our lives. Our Christian experience is incomplete unless we have the consciousness of the joy of the Holy Ghost, and this joy is such as to make us know that we have the abiding presence of God with us. We have also the joy of deliverance; deliverance from the power of sin as well as the anticipation of deliverance from the very presence of sin. It includes the joy of love. The Holy Spirit sheds abroad in us the great love of God. He is the One that fills our souls with love. It refers to the joy of service, the joy of being used of God. These joys unspeakable so full of glory come into the soul because the Spirit is there.

The Holy Spirit is "given to them that obey him" (Acts 5:32). This passage points out individual responsibility. The Holy Spirit is present with us, but He wants to have complete control of the life. He fills the Christian with joy and with the consciousness of His presence. We can be experiencing victory and deliverance from the power of sin daily if we will only learn to live in the power of the Spirit.

It is unfortunate that so much of our hymnology about the Holy Spirit has failed to catch the deeper significance of the presence of the Spirit in the lives of Christians. There is something wrong with singing "Hover over Me, Holy Spirit." The Spirit does much more than *hover over* Christians. He is not here to hover over the surface of the soul. He is here to penetrate down to the lowest cell of the heart—to abide within, to work from within. He is within to listen to our needs and to our petitions; He is there to carry on the work of intercession.

We should be happy indeed to know that God has made such a wonderful and abundant provision for us to have the Holy Spirit. He is available to every person who is seeking for Him. He is present if you need Him. He is there to help you when you are weak, to guide you when you are lost, to keep you in times of temptation. There is no end to the occasions when you can use the Holy Spirit in your life. If you want to enjoy an abundant life, live in the power of the Spirit.

(To be continued)

DOES IT PAY TO SPEND THE BETTER YEARS . . . ?

(Continued from page 963)

We will not faint therefore when, through the lack of vision and the lack of understanding, some other denominations are invited into the field to the capture of prospective souls with whom we labored many years to win. We will not faint when the misunderstanding souls about us misinterpret our motives and hurt their own souls by opposing our work. We will count the slights and persecutions of men an opportunity to show the love and forgiveness of Jesus. We will count the lack of trust and confidence in suspicious souls a challenge to show forth the praises of Jesus. We will regard such attitudes a call to continue laboring with them in all patience and longsuffering. We will weep and pray for the erring ones; we will speak the word of cheer to the discouraged; we will lend a helping hand to the needy; we will speak comforting words to the sorrowful, and soothe the aching pains of the sick. We will find the sin-bound souls who despair of salvation and tell them of the Friend of sinners. We will faithfully "declare all the counsels of God," no matter how many go back "and walk no more" with us. And, though our hearts burn with compassion, our eyes dim with tears, and our bodies become worn and frail, we will walk with God to the end of a life of service, shepherding and witnessing, knowing that "they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:5, 6). *No one need consider then whether it pays.*

Versailles, Mo.

THE CHALLENGE OF THE RURAL FIELD

(Continued from page 966)

this world's goods, has so completely closed the eyes of most of the parents that they have no interest in providing the opportunity for them to have even the one hour weekly in the Sunday school. Some seem to think they are doing us a favor in making the "sacrifice" (?) to allow their children to be brought in to Sunday school. This attitude, I must hasten to add, is the exception rather than the rule, as most of them seem to appreciate deeply the interest taken in making it possible for them to come to the services regularly. During the past summer I have been driving from twenty-five to fifty miles each Sunday to make it possible for some children to come who would otherwise get to no church services. All the children in the public school where I am teaching, except one kindergarten girl, are enrolled in our Sunday school.

In making an analysis of the field in the immediate vicinity of Pinckney, we find that there are approximately twenty-eight districts the size of my school district within a radius of the distance from here to my school, five and four-tenths miles. Of the nineteen pupils enrolled at the beginning of the year, not one was enrolled in Sunday school, and many of them had never attended. If my school district is typical, which I believe it is, there are between five and six hundred children less than six miles from here who have no Sunday school connections. Not all of the districts have as many children as the one in which I am teaching, but some have many more. No doubt a large percentage of these would be responsive to Christian work and would be glad for an opportunity to attend if it were made possible for them to do so, as are those in the district in which I happen to be working. As mentioned above, there are not so many in actual need of material things in this community, but there certainly is a great need spiritually. To supply this need is a challenge of large proportions. We are looking forward in this year of 1943 for greater victories for Him than the past has held.

In the past we have been distributing one hundred copies of "The Way" monthly, conducting a cottage prayer service each Wednesday evening, and two services each Sunday. These meetings, together with visitation work and teaching, make a rather full program. We rejoice in the consciousness that where the tasks are especially heavy, special grace is forthcoming for the work. At times we are almost overwhelmed with the conviction that so little has been done in really meeting the spiritual needs of the community. It is a blessing to be able to place our trust in Him who said, "My word . . . shall not return unto me void," and He will yield the increase.

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he send forth

(Continued on page 976)

FINANCIAL REPORT

Mennonite Board of Missions and Charities

DECEMBER, 1942

GENERAL

Grazier Miss SS Pa	5 00
Mrs E M Yoder	5 00
L E Miller	5 00
A Brother Md	100 00
Nannie King	5 00
Terra Bella SS Calif	25 00
Mr and Mrs Norman C Yoder	50 00
Oak Grove & Pleas Hill Congs O	116 03
Forks Cong Ind	46 13
Rock SS Pa	60 00
Schertz Bros Ill	50 00
Britton Run Cong Pa	150 00
A Bro and Sister Va	100 00
Wichita Cong Kans	14 11
Holly Grove SS Md	14 53
H C and Ethel Yoder	150 00
Sharon SS Adult Sav O	104 04
A Bro and Sister Va	50 00
Oak Grove & Pleas Hill Congs O	1 00
A Bro and Sister Pa	25 00
Bl Glen SS Robt Nase Cl Pa	25 00
Mr and Mrs Leslie Byler	100 00
Dr and Mrs Adam Kauffman	5 00
A Brother Md	50 00
John H Martin	50 00
F R Swartzendruber	50 00
A Brother Ind	5 00
Arthur Schantz	40 00
A and W Ind	10 00
Edward Yoder	40 00
A Friend Ia	25 00
Crystal Springs Cong Kans	12 61
Calvary Cong Kans	70 82
Reist Fam Texas	25 00
A Sister Ind	25 00
Mr and Mrs Mervin Eby	50 00
Sweet Home Cong Oreg	70 00
Holdeman SS Alice Christophel Class Ind	28 16
Salem Cong Nebr	13 65
Plum Creek Cong Nebr	11 00
L Deer Creek Cong Ia	68 05
Manson Cong Ia	63 76
Sugar Creek Cong Ia	109 82
A Bro Ia	5 00
West Zion Cong Alta	13 84
West Sterling Miss SS Ill	9 65
A Bro and Sister Beech Cong O	15 00
A Bro and Sister of S E Clinton Cong Ind	100 00
Clinton Frame Cong Ind	100 00
Providence Cong Va	35 56
Plain View SS O	250 00
Oak Grove S W SS O	103 99
Medway SS O	20 45
Bethel W L SS O	64 08
Sunny Side SS Pa	5 64
Martins SS O	41 09
Martins Creek SS O	44 50
South Union SS O	194 96
West Clinton SS O	54 29
Orrville SS O	61 04
Poole A M Cong Ont	59 80
Blenheim Cong Ont	23 04
Red Top Cong Mont	67 41
	3,293 05

INDIA

GENERAL

Sue F Landis	5 00
Detroit Miss Cong Mich	5 12
Gulfhaven SS Miss	25 86
D H Zook	60 00
Cora Zehr	15 00
Stauffers SS Md	25 00
A Sis E Bend Cong Ill	5 00
Ervin Hershberger	12 50
Melva Harder	35 00
Ellis R Zook	50 00
Franconia Dist Pa	287 63
Salford SS Pa	98 77
Souderton SS Pa	50 00
Chambersburg SS Pa	50 00
Reist Fam	25 00
E Holbrook Cong Colo	12 50
Bethel Cong Mo	20 50
Mt Zion Cong Mo	2 00
Filer Cong Ida	16 20
Zion Cong Oreg	72 80
Bethel Cong Oreg	20 00
Milford A M Cong Nebr	41 97
Salem Cong Nebr	15 51
E Fairview Cong Nebr	25 93
Salem Cong Alta	67 63
Chicago Home Miss Cong Ill	20 00
Providence Cong Va	3 00
Scottdale SS Pa	9 50
Tressler SS Dela	5 47
Barrville SS Cong Pa	50 00
Millers and Paradise SS Md	45 00
A Sister Hershey Cong Pa	5 00
A Bro & Sister Rohrerstown Cong Pa	100 00
Salunga SS Pa	40 00
A Bro and Sis Intercourse Pa	100 00
A Bro and Sister Pa	50 00
Sunny Side SS Pa	1 31
Zurich SS Ont	5 80
Cedar Grove SS Ont	20 65
J C Hallman	200 00
Ont No. 457	25 00
Waterloo Cong Ont	47 87
Ont No. 488	5 00
R C Hallman	41 66
Fairview Cong N D	5 00
Coalridge Cong Mont	5 00
	1,830 18

INDIA MISSIONARY

Calvary Cong Calif	60 00
Zion SS Oreg	28 11
Maple Grove N W Cong Pa	27 00
Zion SS Oreg	2 57
A Bro and Sister Va	450 00
Blooming Glen SS Pa	112 50
Y W B Class O Grove SS O	50 00
A A Hostetler Cl O Gr SS O	14 00
Chambersburg SS Pa	50 00
Hesston Cong Kans	50 00
Penna Cong Kans	62 75
Spring Valley Cong Kans	25 00
Mr and Mrs S J Smucker	10 00
A Bro and Sis and Fam Ind	13 00
Sugar Creek Cong Ia	112 50
Manson Cong Ia	56 55
Salem Cong Alta	37 50
A Bro and Sis and Fam Pa	10 00
E Bend SS Dr Troyer Cl Ill	11 50
Willow Springs Cong Ill	56 08
Roanoke SS Ill	75 00
Chicago Home Miss Cong Ill	10 00
West Union S C Ia	17 50
Lower Deer Creek S C Ia	9 30
Goshen Cong Ind	80 80
Stahl SS Pa	36 73
Blough SS Pa	10 00
SW Pa SS Conf Dist Miss Fund	36 00
Lancaster Dist Pa	75 00
Central Fulton Co O	37 50
Martins SS O	37 50
Lockport SS O	58 59
West Clinton SS O	68 87
	1,791 86

MISSIONARY CHILDREN

Hesston College SS Kans Bir Offg	4 00
Waldo SS Ill Birth Pennies	1 16
Marion SS Pa	7 25
Maple Gr SS Belleville Pa	41 90
Maple Gr SS Belleville Bir Offg	66
Lockport SS O	30 62
E Union SS Ia	6 65
Molalla SS Oreg	6 46
Beech SS O	3 48
Hopedale SS Ill	24 16
Filer SS Ida	1 29
Bethel SS Mich	29 40
Sharon SS O Birth Offg	49
Souderton SS Pa	87 90
Nappanee SS Prim Dept Ind	25 50
Martins SS O Birth Pennies	29
Zion SS Oreg	13 47
Fairview SS Mich	45 00
Portland Cong Oreg	62 29
A Bro and Sis and Fam Pa	10 00
Weaver SS Pa	5 78
Walsall SS Pa	5 01
Gallatin SS Pa	5 10
Oak Grove SS Pa	8 95
Blough SS Pa Birth Offg	7 58
Thomas SS Pa	6 05
Kaufman SS Pa	13 15
Oak Grove SS W Liberty O	21 64
Latschar SS Ont	46 45
Waterloo SS Ont	24 09
Shantz SS Ont	25 00
Biehn SS Ont	36 43
Snyder SS Ont	21 00
Poole AM SS Ont	47 25
Wilmot SS Ont	80 65
	756 10

Junior Earnings:

N Lima and Midway SS O	14 56
Hesston College SS Kans	30 94
Nappanee SS Ind	80 45
Waldo SS Ill	7 05
Maple Grove SS Belleville Pa	11 88
Maple River SS Mich	1 87
Berea SS Ind	9 10
Lockport SS O	37 75
N Pomona SS Calif	9 16
E Union SS Ia	29 25
Molalla SS Oreg	15 00
Britton Run SS Pa	4 41
Yellow Creek SS Ind	6 56
W Union SS Ia	129 98
Hopewell SS Ind	7 81
Wellman SS Ia	68 00
Sheridan SS Oreg	5 47
Beech SS O	15 52
Hopedale SS Ill	16 56
Fairview SS N Dak	17 77
Mt Pleasant SS Va	3 16
Filer SS Ida	3 06
Bethany SS Mich	6 62
Bethel SS Mich	36 37
Mt View SS Mont	7 38
Hutchinson Miss SS Kans	33 50
Sharon SS O	4 98
Metamora SS Ill	167 58
West Liberty SS Kans	204 00
Central AM Fulton Co SS O	140 85
Black River SS Minn	9 75
Clinton Frame SS Ind	9 48
Souderton SS Pa	33 25
Martins SS O	21 58
Shore SS Ind	15 07
Zion SS Oreg	15 94
Maple Grove NW SS Pa	5 18
E Bend SS Ill	31 98
Mattawana SS Pa	6 25
Howard-Miami SS Ind	47 30
Midland SS Mich	12 75
Central SS Elida O	14 07
Orrville SS O	7 30
Burr Oak SS Ind	8 00
Hannibal Miss SS Mo	80
Springs SS Pa	6 35
Blough SS Pa	5 84
Thomas SS Pa	5 43
Casselman SS Md	75
	1,383 66

Junior Savings:

N Lima and Midway SS O	17 92
Hesston College SS Kans	56 02
Nappanee SS Ind	36 40
Waldo SS Ill	19 59
Marion SS Pa	16 64
Maple Grove SS Belleville Pa	28 67
Detroit Miss SS Mich	215 14
Hereford and Boyertown SS Pa	30 08
Maple River SS Mich	11 20
Berea SS Ind	12 90
Lockport SS O	81 63
N Pomona SS Calif	6 00
E Union SS Ia	31 41
Molalla SS Oreg	25 99
Britton Run SS Pa	10 75
Yellow Creek SS Ind	6 98
W Union SS Ia	25 00
Hopewell SS Ind	4 67
Weaver SS Va	2 50
Wellman SS Ia	82 00
Sheridan SS Oreg	15 55
Glade SS Md	13 80
Beech SS O	19 48
Hopedale SS Ill	60 52
N Goshen SS Ind	5 68
Mt Pleasant SS Va	16 52
Filer SS Ida	4 42
Wichita SS Kans	10 19
Bethany SS Mich	10 61
Bethel SS Mich	5 31
Mt View SS Mont	6 37
Hutchinson Miss SS Kans	21 81
Lansdale SS Pa	72 05
Sharon SS O	3 32
Fairview SS Oreg	81 45
West Liberty SS Kans	1 00
Central AM Fulton Co SS O	95 03
Blough SS Pa	2 09
Clinton Frame SS Ind	17 31
Souderton SS Pa	91 43
Towamencin SS Pa	55 32
Martins SS O	8 00
Shore SS Ind	2 96
Zion SS Oreg	95 69
Maple Grove NW SS Pa	6 16
E Bend SS Ill	5 64
Mattawana SS Pa	8 42
Howard-Miami SS Ind	40 89
Midland SS Mich	37 10
Central SS Elida O	1 50
Orrville SS O	14 93
Morton SS Pri Dept Ill	85 12
Morton SS 7 & 8 Grades Ill	23 35
Morton SS High School Cl Ill	11 20
Science Ridge Pri Dept SS Ill	18 44
Burr Oak SS Ind	17 59
Providence SS Va	18 94
Hannibal Miss SS Mo	2 72
Weaver SS Pa	61 72
Stahl SS Pa	35 68
Springs SS Pa	69 57
Blough SS Pa	20 73
Thomas SS Pa	5 73
Kaufman SS Pa	8 62
Casselman SS Md	1 12
	1,932 57

Adult Savings:

N Pomona SS Calif	22 80
E Union SS Ia	26 02
Molalla SS Oreg	24 68
Yellow Creek SS Ind	20 23
Hopedale SS Ill	55 32
N Goshen SS Ind	8 48
Filer SS Ida	6 29
Bethel SS Mich	31 21
Clinton Frame SS Ind	8 36
Howard-Miami SS Ind	39 31
Morton SS Ill	52 29
Thomas SS Pa	43 48
Kaufman SS Pa	10 73
Casselman SS Md	9 90
Total for Missionary Children	$4,431 43

EVANGELIST

Kidron SS Mrs Delvin Gerber Cl O	10 35
Mr and Mrs David D Stutzman	25 48
Martinsburg SS Cl Pa	5 00
Plain View SS O	25 00
Beech Cong and SS O	60 00
South Union SS O	79 50
Biehn Geiger YPM Ont	100 00
Wideman YPM Ont	25 00
	330 33

BIBLE WOMEN

Willing Workers Cl O Gr SS O	17 00
Sugar Gr SS YP Cl Ind	12 00
YWB Cl Oak Grove SS O	50 00
Bowne SS Mich	12 50
Cl No. 19 Holdeman SS Ind	33 96
Scottdale SS Pa	12 50
South Union SS O	28 50
	166 46

EDUCATIONAL

Philip Moser	2 10
Pike Cong O	35 00
Martin Wenger Cl Rockhill SS Pa	25 00
T K Moyer Cl Pa	25 00
South Union SS O	11 00
S Brownsberger	15 00
	113 10

ORPHAN

Sue F Landis	5 00
Forks Cong Ind	29 87
N E Reiff	31 00
Willis K Lederach	22 00
Belmont SS Birth Offg Ind	18 00
Chappell SS Jr Earnings Nebr	9 80
Chappell SS Jr Savings Nebr	4 31
Chappell SS Adult Savings Nebr	21 89
Metamora SS Mar Schertz Cl Ill	18 00
Mrs Norman Moyer Cl Pa	11 00
Finland (Miriam Luke) Pa	44 00
Mt Pisgah Cong Mo	7 50
A Bro and Sister Kans	9 00
A Bro and Sister and Fam Ind	9 00
Sugar Creek Pri Dept Ia	17 63
W Union Pri Dept Ia	19 32
A Bro and Sister and Fam Pa	10 00
Shore SS Ind	10 00
Middlebury SS Ind	36 00
Yellow Creek SS Ind	104 00
A Bro and Sister Pa	20 00
Martinsburg SS Cl Pa	5 00
Mr and Mrs E O Brubaker	11 00
E-town SS Mrs E B Burkhard Cl Pa	11 00
New Holland SS Pa	44 00
A Sister Pa	11 00
Strasburg SS Pri & Beginners Cl Pa	11 00
Landisville SS Cls 1 & 2 Pa	11 00
South Union SS O	60 83
East Zorra YPM Ont	11 00
	633 15

WIDOW

Sue F Landis	5 00
Mrs Mary Schenck	25 00
Mr and Mrs Geo W Beechy	11 00
Oak Grove SS Sis Cl O	7 00
Emma Rohrer	22 00
Portland Cong Oreg	5 50
Locust Gr SS Girls Cl Pa	5 50
Mattawana SS Pa	5 50
Shore SS Ind	5 27
Bethany SS Mich	22 00
A Bro and Sister Pa	5 50
Scottdale SS Pa	5 50
E-town SS Edna Ebersole Cl Pa	5 50
Martins Creek SS Cl 12 O	5 50
South Union SS O	23 00
	158 77

MEDICAL

Harold Stutzman	2 25
Faith Hope Charity Cl Oak Grove SS O	12 50
Pike Cong O	50 00
A Brother Ind	100 00
E Bend SS Mabel Schrock Cl Ill	2 65
Goshen College SS Ind	12 25
Cleaners Cl Oak Grove SS Ohio	27 00
Mrs E B Smuckers Cl Oak Grove SS O	26 50
Faith Hope Charity Cl Oak Grove SS O	19 00
D S Oyer	10 00
Emma Rohrer	40 00
A Bro-Sister and Family Pa	10 00
A Brother Ind	100 00
A Sister Pa	40 00
West Union SC Ia	25 00
Kitchener SC Ont	5 00
South Union SS O	25 00
	507 15

FAMINE RELIEF

Molalla Cong Oreg	4 13

HOSPITAL

Bethel SS O Jr Earnings	35 00
Bethel SS O Jr Savings	55 72
Bethel SS O Birth Pennies	5 87
	96 59

LEPERS

Sue F Landis	5 00

PASTOR'S SUPPORT

A Bro and Sister Ill	100 00

PERSONAL

Mrs Chas Swartzendruber	10 00
A Bro and Sister Va	30 00
Mrs Ralph Kramlich Cl Pa	10 00
	50 00
Total for India	$8,426 29

SOUTH AMERICA

GENERAL

Mr and Mrs A P Hallman	20 00
Towamencin SS Pa	34 08
Sam R Hoover	5 00
Sue F Landis	5 00
Detroit Miss Cong Mich	5 13
Pigeon River Cong Mich	85 66
Gulfhaven SS Miss	25 86
Stauffers SS Md	25 00
A Sister E Bend Cong Ill	5 00
Pleasant View SS O	15 21
Ervin Hershberger	12 50
Franconia Dist Bd Pa	287 63
Vincent Cong Pa	253 00

Souderton SS Pa	50 00
Chambersburg SS Pa	50 00
E Holbrook Cong Colo	12 50
Reist Family	25 00
Mt Zion Cong Mo	1 00
Milford AM Cong Nebr	41 98
Metamora Cong Ill	61 33
Chicago Home Miss Cong Ill	15 00
Hertzler Family Pa	10 00
Scottdale SS Pa	10 50
Morrisons Cove Cong Pa	4 50
Millers & Paradise SS Md	40 00
A Sister Hershey Pa	5 00
A Bro & Sis Rohrerst'n Cong Pa	100 00
A Bro & Sister Intercourse Pa	100 00
A Bro & Sister Pa	50 00
Hagey Cong Ont	19 00
Biehn Cong Ont	38 00
Poole AM Cong Ont	100 00
J C Hallman	200 00
Floradale Cong Ont	96 10
Ont No. 457	25 00
St Jacobs YPM Ont	37 50
R C Hallman	41 67
Fairview Cong N Dak	5 00
	$1,918 15

MISSIONARY

Friends Fla	100 00
Sam R Hoover	5 00
A Bro and Sister Va	450 00
Holdemann SS Ind	112 50
Souderton SS Pa	37 50
Chambersburg SS Pa	50 00
Pleasant Valley Cong Kans	37 50
Mr and Mrs S J Smucker	10 00
J F Kanagy	50 00
Mt View Cong Alta	16 00
A Brother Alta	250 00
A Bro-Sis and Family Pa	10 00
Manheim Sr SC Ont	20 00
Markham Dist SC Ont	5 50
Kitchener SC Ont	25 00
Kitchener Dorcas Circle Ont	10 00
Good's Cong Pa	54 00
Lancaster Dist Bd Pa	150 00
Martins SS O	37 50
Weber Church Miss Mtg Ont	72 00
	$1,502 50

MISSIONARY CHILDREN

Waldo SS Ill Birth Pennies	1 17
Marion SS Pa	7 25
Maple Grove Belleville SS Pa Birth Offering	65
Maple Gr Belleville Cong Pa	41 91
E Union SS Ia	6 65
Clarence Center SS N Y	29 30
Beech SS O	3 48
Hopedale SS Ill	24 16
Filer SS Ida	1 29
Bethel SS Mich	29 41
Sharon SS O Birth Offering	49
Kidron SS Jr Dept O	225 00
Martins SS O Birth Pennies	29
Zion SS Oreg	13 46
A Bro-Sis and Family Pa	10 00
Morton SS Ill	202 29
Scottdale SS Pa	11 85
Blough SS Pa	7 58
Thomas SS Pa	6 05
Kauffman SS Pa	13 15
Elizabethtown SS Pa	
Lois Gish Cl	6 25
E O Brubaker Cl	15 63
Paul Garber Cl	12 25
Harry Hershey Cl	6 25
Leetonia SS O	50 65
Waterloo SS Ont	24 10
Waterloo SS Ont	25 00
Wideman SS Ont	7 50
A Sister Ont	75 00
Wanner SS Ont	119 53
Latschar SS Ont	46 45
Vineland SS Ont	50 16
Weber SS Girls Ont	15 00
Shantz SS Ont	25 00
Latschar SS Ont	12 00
Floradale SS Ont	63 04
Biehn SS Ont	36 42
Snyder SS Ont	21 00
Cressman SS Ont	71 18
Poole AM SS Ont	47 25
Wilmot AM Cong Ont	58 95
	$1,424 04

Junior Earnings:	
N Lima and Midway SS O	14 56
Waldo SS Ill	7 05
Maple Gr Belleville SS Pa	11 89
Maple River SS Mich	1 87
Berea SS Ind	9 10
Leetonia SS O	9 75
E Union SS Ia	29 26
Britton Run SS Pa	4 41
Yellow Creek SS Ind	6 56
Hopewell SS Ind	7 81
Emma SS Ind	45 25
Martins Creek SS O	56 00
Fairview SS Mich	110 32
Sheridan SS Oreg	5 47
Clarence Center SS N Y	54 84
Beech SS O	15 52
Hopedale SS Ill	16 56
Fairview SS N Dak	17 78
Mt Pleasant SS Va	3 16
Filer SS Ida	3 06
Mechanics Grove SS Pa	20 35
Bethany SS Mich	6 63
Bethel SS Mich	36 38
Mt View SS Mont	7 38
Sharon SS O	4 98
Berea SS Mo	5 65
Loman SS Minn	10 85
Clinton Frame SS Ind	9 48
Martins SS O	21 58
Bowne SS Mich	15 10
Shore SS Ind	15 07
Zion SS Oreg	15 94
Maple Gr NW SS Pa	5 19
E Bend SS Ill	31 99
Mattawana SS Pa	6 25
Midland SS Mich	12 75
Central SS Elida O	14 08
Orrville SS O	7 30
Westward Ho SS Alta	25 37
Scottdale SS Pa	29 51
Blough SS Pa	5 84
Thomas SS Pa	5 44
Casselman SS Md	75
	744 08

Junior Savings:	
N Lima and Midway SS O	17 93
Waldo SS Ill	19 59
Marion SS Pa	16 64
Maple Gr Belleville SS Pa	28 67
Hereford and Boyertown SS Pa	30 08
Maple River SS Mich	11 21
Pr St Elk SS Ind	191 89
Berea SS Ind	12 90
Willow Springs SS Ill	10 00
Leetonia SS O	26 14
Zion SS Oreg	95 70
Britton Run SS Pa	10 75
Yellow Creek SS Ind	6 98
Hopewell SS Ind	4 68
Emma SS Ind	47 87
Weaver SS Va	2 50
Martins Creek SS O	54 96
Fairview SS Mich	57 53
Sheridan SS Oreg	15 55
Glade SS Md	13 80
Clarence Center SS N Y	52 81
Beech SS O	19 48
Hopedale SS Ill	60 52
N Goshen SS Ind	5 68
Mt Pleasant SS Va	16 52
Filer SS Ida	4 42
Wichita SS Kans	10 19
Mechanics Grove SS Pa	48 54
Bethany SS Mich	10 61
Belmont SS Ind	50 00
Bethel SS Mich	5 30
Mt View SS Mont	6 37
Lansdale SS Pa	72 05
Sharon SS O	3 32
Fairview SS Oreg	81 45
Clinton Frame SS Ind	17 31
Finland SS Pa	58 64
Martins SS O	8 00
Bowne SS Mich	11 74
E Union SS Ia	31 42
Shore SS Ind	2 97
Maple Gr NW SS Pa	6 16
E Bend SS Ill	5 63
Mattawana SS Pa	8 42
Midland SS Mich	37 10
Central SS Elida O	1 50
Orrville SS O	14 94
Westward Ho SS Alta	13
Science Ridge SS Ill	37 77
Nappanee SS Ind	59 50
Providence SS Va	18 94
Stahl SS Pa	35 68
Altoona SS Pa	5 00
Scottdale SS Pa	40 04
Blough SS Pa	20 73
Thomas SS Pa	5 72
Kaufman SS Pa	8 62
Casselman SS Md	1 12
	1,553 71

Adult Savings:	
E Union SS Ia	26 01
Yellow Creek SS Ind	20 23
Martins Creek SS O	39 04
Hopedale SS Ill	55 32
N Goshen SS Ind	8 48
Filer SS Ida	6 29
Clinton Brick SS Ind	131 13
Bethel SS Mich	31 20
Clinton Frame SS Ind	8 36
Thomas SS Pa	43 48
Kaufman SS Pa	10 73
Casselman SS Md	9 90
	390 17
Total for Missionary Children	4,112 00

EVANGELIST

E Bend SS Cl 5 Ill	2 35
Pike Cong O	50 00
Mr and Mrs Ira Newcomer	100 00
A Brother Ind	100 00
Mattawana SS Pa	8 09
Shore YPM Ind	18 00
SW Pa SS Conf Dist Miss Fd	24 00
Carpenters Cong Pa	7 00
Scottdale SS Pa	12 50
E Chestnut St SS Mrs O G Hess Cl Pa	12 50
	334 44

NURSES' TRAINING

A Bro and Sister Ont	25 00

BIBLE READER

Salem SS Cath Bontrager Cl Ind	16 00

ORPHAN

SW Sharon SS Ia	61 00
A Bro-Sis and Family Pa	10 00
Lower Deer Creek SC Ia	15 63
E Chestnut St SS Annie Newcomer Cl Pa	6 00
	92 63

BIBLE COACH

Zion SS Youth Project Oreg	50 00
Total for South America	8,050 72

AFRICA

Kidron Cong O	50 00
Sue F Landis	5 00
Protection SS Cl Kans	5 63
Beech SS O Jr Earnings	15 51
Beech SS O Jr Savings	19 49
Beech SS O	3 49
D H Zook	80 00
Mt Pleasant SS Va Jr Savings	17 01
Arthur Shantz	10 00
Mr and Mrs David D Stutzman	20 00
Mt Zion Cong Mo	2 00
Salem Cong Nebr	14 22
Leo Cong Ind	39 43
Barrville SS Pa	50 00
Shantz SS Ont	25 00
Wilmot AM SS Ont	34 15
	390 93

CITY MISSIONS

CANTON MISSION, OHIO

Beech SS O	185 83
Bethel SS Medina Co O	92 55
	278 38

CHICAGO, ILLINOIS

SW Sharon SS Ia	65 00
Morrison SS Ill	18 46
Morton Cong Ill	19 50
Waldo Cong Ill	54 63
	157 59

DENVER, COLORADO

Zion SS Ore Mabel Yoder Cl	1 59

DETROIT, MICHIGAN

Bethel SS Pri Offg Mich	10 00
A Brother Ind	10 00
Nappanee Cong Ind	25 00
Middlebury Cong Ind	47 92
	92 92

FT. WAYNE, INDIANA

Nappanee Cong Ind	25 00

HANNIBAL, MISSOURI

J Shetler Family	10 00

IOWA CITY, IOWA

J Shetler Family	10 00
Red Riv Val N D	14 85
	24 85

KANSAS CITY, KANSAS

A Friend and Fam Ia	10 00
Linn SS Mo	1 50
Fairview Cong N D	20 00
Mrs J D Mininger	2 00
J Shetler Family	5 00
Crystal Springs Cong Kans	121 61
Mt Zion Cong Mo	2 00
A Family Kans	10 00
Plum Crk Cong Nebr	10 00
Miss Acreage Salem Cong Nebr	29 96
Coalridge Cong Mont	5 00
	108 07

LIMA, OHIO

Sugar Creek SS Cl Nebr	6 00
Orrville SS O	10 00
	16 00

MEXICAN MISS., CHICAGO, ILL.

A Bro and Sister Ill	100 00
Morton Cong Ill	19 50
Chicago Home Miss Cong Ill	50 00
	169 50

PEORIA, ILLINOIS

Willow Springs Cong Ill	52 85
Total for City Missions	936 75

CHARITABLE INSTITUTIONS

KANSAS CITY CHILDREN'S HOME, KANSAS

Alpha SS Minn	5 00
Waldo SS Ill	1 17
Marion SS Pa	7 25
Maple Grove Belleville SS Pa Birth Offering	65
Maple Grove Belleville Cong Pa	41 91
Gulfhaven SS Miss Birth Offering	66
Gulfhaven SS Miss	23 06
Zion SS Pri Dept Oreg	42 20
E Union SS Ia	6 65
Protection SS Kans	12 00
Wellman SS Ia Birth Offering	5 98
Hopedale SS Ill	24 17
Filer SS Ida	1 29
Mr and Mrs F J Bontrager	10 00
Sharon SS O Birth Offering	49
J Shetler Family	10 00
La Junta SS Colo	22 57
Martins SS O Birth Pennies	29
Shore SS Ind	26 93
A Sister O	5 00
Harrisburg Cong Oreg	33 70
Plum Creek Cong Nebr	10 48
Milford Cong Nebr	39 02
Salem SS Miss Acresge Nebr	29 97
Salem SS Edith Kauffman Cl Alta	4 98
A Bro-Sister and Family Pa	10 00
Roanoke SS Jr Dept Ill	36 37
Hopedale SS Ill	40 00
Blough SS Birth Offerlng Pa	1 36
Blough SS Pa	6 22
Thomas SS Pa	6 05
Kaufman SS Pa	13 15
Wilmot AM Cong Ont	10 00
West Liberty Cong Kans	23 50
	512 07

Junior Earnings:	
N Lima & Midway SS O	14 56
Waldo SS Ill	7 05
Maple Grove Belleville SS Pa	11 89
Gulfhaven SS Miss	6 85
Maple River SS Mich	1 88
Berea SS Ind	9 10
Mt Pisgah SS Mo	15 50
Ebenezer SS Va	3 61
E Union SS Ia	29 26
Protection SS Kans	74 81
Britton Run SS Pa	4 41
Yellow Creek SS Ind	6 56
W Union SS Ia	129 98
Hopewell SS Ind	7 81
Thurman SS Colo	14 00
Forks SS Ind	24 22
Sheridan SS Oreg	5 48
Hopedale SS Ill	16 56
Fairview SS N Dak	17 78
Mt Pleasant SS Va	3 16
Filer SS Ida	3 06
Bethany SS Mich	6 62
Plum Creek SS Nebr	24 20
Mt View SS Mont	7 38
Sharon SS O	4 99
Clinton Frame SS Ind	9 48
Pike SS O	20 87
La Junta SS Colo	16 75
Martins SS O	21 58
Shore SS Ind	15 08
Zion SS Oreg	31 87
Maple Grove NW SS Pa	5 19
E Bend SS Ill	31 99
Mattawana SS Pa	6 25
Midland SS Mich	23 74
Sycamore Grove SS Mo	50 76
Westward Ho SS Alta	25 38
Science Ridge SS Ill	39 59
Blough SS Pa	5 84
Thomas SS Pa	5 44
Casselman SS Md	75
	761 28

Junior Savings:	
N Lima and Midway SS O	17 93
Waldo SS Ill	19 59
Marion SS Pa	16 64
Maple Grove Belleville SS Pa	28 67
Hereford & Boyertown SS Pa	30 08
Gulfhaven SS Miss	35 68
Deep Creek SS Va	42 40
Maple River SS Mich	11 21
Berea SS Ind	12 90
Mt Pisgah SS Mo	31 22
Diller SS Cl Pa	7 25
Ebenezer SS Va	4 72
E Union SS Ia	31 41
Protection SS Kans	14 94
Linn SS Mo	67
Falfurrias SS Texas	7 60
Sheldon SS Wis	24 50
Britton Run SS Pa	10 75
Yellow Creek SS Ind	6 97
W Union SS Ia	25 00
Hopewell SS Ind	4 68
Thurman SS Colo	34 22
Weaver SS Va	2 50
Forks SS Ind	17 71
Wellman SS Ia	48 26
Sheridan SS Oreg	15 55
Glade SS Md	13 80
Pea Ridge SS Mo	18 86
Hopedale SS Ill	60 51
Pleasant View SS Okla	13 50
N Goshen SS Ind	5 67
Mt Pleasant SS Va	16 52
Filer SS Ida	4 43
Wichita SS Kans	10 19
Bethany SS Mich	10 61
Plum Creek SS Nebr	103 93
Mt View SS Mont	6 37
Sharon SS O	3 31
Fairview SS Oreg	81 46
Clinton Frame SS Ind	17 31
Pike SS O	14 78
La Junta SS Colo	11 21
Martins SS O	8 01
Shore SS Ind	2 97
Maple Grove NW SS Pa	6 16
E Bend SS Ill	5 88
Mattawana SS Pa	8 42
Midland SS Mich	37 10
Sycamore Grove SS Mo	10 17
Salem SS Alta	1 95
Westward Ho SS Alta	12
Stahl SS Pa	35 68
Mill Run SS Pa	5 00
Blough SS Pa	20 72
Thomas SS Pa	5 72
Kaufman SS Pa	8 63
Casselman SS Md	1 13
	1,053 17

Adult Savings:	
Alpha SS Minn	2 00
Ebenezer SS Va	20 29
E Union SS Ia	26 01
Linn SS Mo	5 26
Yellow Creek SS Ind	20 24
Wellman SS Ia	70 49
Hopedale SS Ill	55 33
N Goshen SS Ind	8 49
Filer SS Ida	6 28
Clinton Frame SS Ind	8 36
Thomas SS Pa	43 48
Kaufman SS Pa	10 72
Casselman SS Md	9 90
	286 85

Total for Kansas City Children's Home 2,613 37

ORPHANS' HOME, OHIO

Mr and Mrs A P Hallman 10 00
Waldo SS Birth Pennies Ill 1 17
Marion SS Pa 7 24
Maple Grove Belleville SS Pa Birth Pennies 65
Maple Grove Belleville Cong Pa 41 91
Plainview SS O 29 22
E Union SS Ia 6 66
Pleasant View SS O 11 85
Headrick Miss SS Pa 3 41
Hopedale SS Ill 24 17
Filer SS Ida 1 29
Clinton Brick SS Ind 17 54
Bethany SS O 48 00
Goshen College SS Pri and Cradle Roll Dept Ind 7 44
Sharon SS O Birth Offering 49
Pleasant Grove Cong Pa 2 00
Martins SS Birth Pennies O 28
Sylvia M Witmer 10 00
A Bro-Sister and Family Pa 10 00
Canton Miss SS O 29 56
Blough SS Pa 7 57
Thomas SS Pa 6 04
Tressler SS Dela 6 35
Kaufman SS Pa 13 15
Beech Cong & SS O 44 23
Orrville SS O 17 79
Wilmot AM Cong Ont 10 00
Mary L Roth Est 100 00
J F Kanagy 50 00

518 01

Junior Earnings:
Strasburg SS Pa 38 50
N Lima and Midway SS O 14 57
Waldo SS Ill 7 05
Maple Grove Belleville SS Pa 11 89
Haycock Miss SS Pa 5 50
Plainview SS O 41 25
Maple River SS Mich 1 88
Berea SS Ind 9 11
Grace E Brunk 8 57
Melvin S Brunk 10 57
Ebenezer SS Va 3 61
E Union SS Ia 29 26
Britton Run SS Pa 4 42
Yellow Creek SS Ind 6 57
Pleasant View SS O 29 71
Hopewell SS Ind 7 82
Forks SS Ind 24 23
Sheridan SS Oreg 5 48
Hopedale SS Ill 16 57
Fairview SS N Dak 17 78
Mt Pleasant SS Va 3 17
Filer SS Ida 3 07
Bethany SS Mich 6 63
Bank SS Va 8 30
Zion Hill SS Va 1 00
Clinton Brick SS Ind 21 15
Bethany SS O 6 55
Mt View SS Mont 7 38
Goshen College SS Ind 40 45
Sharon SS O 4 99
Salem SS O 12 75
Clinton Frame SS Ind 9 48
Pike SS O 20 88
Oak Grove SS O 47 71
Martins SS O 21 59
Shore SS Ind 15 08
Maple Grove NW SS Pa 5 19
E Bend SS Ill 31 99
Mattawana SS Pa 6 25
Midland SS Mich 12 74
Canton Miss SS O 14 00
Weavers SS Pa 28 35
Blough SS Pa 5 85
Thomas SS Pa 5 44
Casselman SS Md 75

635 08

Junior Savings:
N Lima & Midway SS O 17 92
Waldo SS Ill 19 59
Marion SS Pa 16 65
Maple Grove Belleville SS Pa 28 67
Hereford and Boyertown SS Pa 30 09
Haycock Miss SS Pa 85 11
Deep Creek SS Va 42 40
Plainview SS O 34 14
Maple River SS Mich 11 21
Berea SS Ind 12 89
Lima Miss SS O 17 00
Diller SS Cl Pa 7 25
Ebenezer SS Va 4 71
E Union SS Ia 31 42
Britton Run SS Pa 10 75
Yellow Creek SS Ind 6 97
Pleasant View SS O 6 60
Hopewell SS Ind 4 68
Weaver SS Va 2 50
Forks SS Ind 17 71
Sheridan SS Oreg 15 55
Glade SS Md 13 80
Headrick Miss SS Pa 33 93
Hopedale SS Ill 60 51
N Goshen SS Ind 5 67
Mt Pleasant SS Va 16 52
Filer SS Ida 4 43
Wichita SS Kans 10 19
Bethany SS Mich 10 61
Bank SS Va 24 50
Clinton Brick SS Ind 39 62
Bethany SS O 10 50
Mt View SS Mont 6 37
Goshen College SS Ind 41 58
Sharon SS O 3 31
Fairview SS Oreg 81 46
Clinton Frame SS Ind 17 32
Pike SS O 14 78
Oak Grove SS O 102 03
Chicago Ave Miss SS Va 12 68
Martins SS O 8 01
Shore SS Ind 2 97
Maple Grove NW SS Pa 6 16
E Bend SS Ill 5 63
Mattawana SS Pa 8 42
Midland SS Mich 37 11
Science Ridge SS Pri Dept Ill 18 44
White Cloud SS Mich 48 00
Canton Miss SS O 21 14
Stahl SS Pa 35 68
Canan Sta SS Pa 5 00
Weavers SS Pa 21 65
Blough SS Pa 20 72
Thomas SS Pa 5 72
Kaufman SS Pa 8 63
Casselman SS Md 1 13

1,188 03

Adult Savings:
Lima Miss SS O 22 00
Ebenezer SS Va 20 30
E Union SS Ia 26 01
Yellow Creek SS Ind 20 23
Hopedale SS Ill 55 32
N Goshen SS Ind 8 49
Filer SS Ida 6 28
Salem SS O 23 73
Clinton Frame SS Ind 8 35
Canton Miss SS O 160 55
Thomas SS Pa 43 49
Kaufman SS Pa 10 72
Casselman SS Md 9 90

415 37

Total for Orphans' Home O 2,756 49

HOME FOR AGED, ILL.

Pleasant View SS Pa 135 03
Hopedale Cong Ill 35 00

170 03

OHIO OLD PEOPLE'S HOME

Mary L Roth Est 100 00
A Bro Sis & Family Pa 10 00
Beech Cong & SS O 44 23
Orrville SS O 20 00

174 23

MILLERSVILLE ORPHANAGE, PA.

Sue F Landis 5 00

HOME FOR AGED, LANC., PA.

Sue F Landis 5 00

LA JUNTA HOSPITAL—BLDG.

Abe Good 75 00
Simon Gingerich 100 00

175 00

LA JUNTA HOSPITAL—NURSE

Mo-Kans S Circles 3 85
Protection S C Kans 3 00
Spring Valley S C Kans 7 65
West Liberty S C Kans 9 00
Penna S C Kans 5 00
Manitou Springs S C Colo 5 00
La Junta S C Colo 5 00
Mt Zion S C Mo 2 00
Kitchener Dorcas Circle Ont 5 00

45 50

LA JUNTA HOSPITAL, COLO.

A Bro Sis & Family Pa 10 00
Science Ridge SS Ill 37 79
Pleasant Grove Cong Pa 2 00

49 79

Total for Charitable Institutions 5,994 41

OTHER FUNDS

AMERICAN BIBLE SOCIETY

A Sister O 10 00

BOARD OF EDUCATION—DEBT

A Bro and Sis Va 50 00
Salem Cong Alta 180 00
West Zion Cong Alta 57 00
Pleasant Grove Cong Pa 2 00
Red Top Cong Mont 200 00

489 00

CHINA

A Friend and Family Ia 25 00
Prairie Street Cong Ind 30 72
J J Keim Est 30 00
Mr and Mrs S J Smucker 15 00
St Jacobs YPM Ont 32 00

132 72

COMMISSION FOR CHRISTIAN EDUCATION

Lick Creek Cong Mo 1 00
Sharon Cong Sask 3 50

4 50

CULP, ARKANSAS

Fairview Cong N Dak 25 00

EASTERN MENNONITE SCHOOL

Lake Region Cong Minn 10 00

EXELAND, WISC.

Salem Cong Nebr 24 65

GENERAL CONFERENCE

Stahl Cong Pa 4 50

GENERAL SEWING CIRCLE COMMITTEE

Ontario Sewing Circles 71 50

LOMAN, MINNESOTA

Wellman SS Ia 58 22
Willard Marner 10 00

68 22

MEXICAN PUBLICATION

Mr and Mrs F I Smucker 25 00

MEXICAN WORK, COLO.

Goshen College SS Ind 22 50
Roy Lichty 5 00

27 50

MEXICAN WORK, TEX.

Mr and Mrs A P Hallman 10 00
Zion SS Youth Project Ore 50 00
A Bro & Fam Defiance Co O 50 00
Goshen College SS Ind 8 03
A R Miller 10 00
E Bend SS Cl Ill 17 00
Mr and Mrs S J Smucker 5 00
South Union SS O 26 35

176 38

MISSION NEWS BULLETIN

J S Roth 1 00
Anna Hoover 2 00

3 00

NORTHERN MINNESOTA

Orie O Miller 10 00
A Sis E Bend Cong Ill 5 00
Goshen College SS Ind 17 94
Mattawana SS Pa 10 00
Mr and Mrs S J Smucker 5 00

47 94

PARAGUAY INDIAN MISSION

Goshen College SS Ind 29 75
Mr and Mrs S J Smucker 5 00

34 75

PEACE PROBLEMS COMMITTEE

Lick Creek Cong Mo 1 25
Arthur Cong Ill 6 00
Palmyra Cong Mo 1 10
S E Sharon Am Cong Ia 30 50
N Sharon OO Am Cong Ia 60
Berea Cong Ind 6 00
Nappanee SS Ind 15 00
Weaver SS Cong Pa 4 50

64 95

PERSONAL

Roanoke SS Ill 36 36

RURAL MISSION

Mr and Mrs S J Smucker 5 00

TULETA CH. BLDG., TEXAS

Hesston Cong Kans 45 77
A Family Kans 15 00

60 77

Total for Other Funds 1,321 74

RELIEF FUNDS

EUROPEAN WAR SUFFERERS

Nampa Cong Ida 33 10
Clarence Center Cong N Y 2 00
Mr and Mrs A P Hallman 20 00
Kidron Cong O 262 63
Scottdale Cong Pa 10 00
Martins Cong O 55 00
Mr & Mrs Alvin Helmuth & Fam 20 00
Protection Cong Kans 50 85
Catlin Cong Kans 20 00
Wilson Bend Miss Cong Mo 3 20
A Friend & Fam Ia 25 00
Pleasant View Cong Okla 52 27
A Sister Md 5 00
A Sister Pa 10 00
Mrs E M Yoder 10 00
Nannie King 10 00
Mr and Mrs S J Kauffman 30 00
Pleasant Valley Cong Kans 43 56
Pike SS Wm Heatwole Cl O 45 00
Rock SS Pa 60 00
Conestoga Cong Pa 71 51
Broken Bow Cong Nebr 11 00
A Brother Md 100 00
D J Gingerich 20 00
Sue F Landis 5 00
Linn SS Mo 1 50
Zion Cong Ore 114 10
Claude Atherton 15 00
CPS Camp No 20 Pa 10 00
Mr and Mrs Norman C Yoder 100 00
Bethany Cong O 47 50
Ft Wayne Miss Cong Ind 44 18
Hutchinson Cong Kans 1 20
Gulfhaven SS Miss 45 00
Martins Creek SS Adult Savings O 43 70
Martins Creek SS O 68 70
Akers SS La 10 61
Schertz Bros Ill 50 00
A Bro and Sis Ia 50 00
A Bro Mich 10 00
D H Zook 60 00
Savilla F Yoder 10 00
Albert U Yoder 10 00
Cora Zehr 15 00
C M Burkhart 2 00
West Liberty Cong Kans 2 00
A Bro Ore 10 00
Molalla Cong Ore 10 00
A Bro and Sis Va 100 00
Wichita SS Jr Savings Kans 20 40
Doylestown Cong Pa 141 00
Springdale SS Jr Earnings Va 125 21
Springdale SS Jr Savings Va 47 33
Hildebrands SS Jr Earnings Va 14 50
Hildebrands SS Jr Savings Va 10 10
Springdale SS Jr Sav Va 2 50
Hildebrands SS Jr Sav Va 75
West Liberty Cong Kans 1 00
Sonnenberg Cong O 212 00
Mrs J Elmer Johnson 5 00
Elkhart Cong Ind 6 40
A Bro in Christ Mo 2 00
J M Slabaugh 20 00
Chappell SS Jr Earnings Nebr 9 80
Chappell SS Jr Savings Nebr 4 31
Chappell SS Adult Sav Nebr 15 23
Chappell SS Nebr 40 66
Rowe Cong Md 135 00
Individuals Md 15 00
Johnstown Miss Pa 3 65
Herbert Weaver 1 41
Johnstown Miss Youth Project Pa 10 16
Mr and Mrs Clifford Yoder 35 00
Zion Cong Ore 300 00
Sarasota Cong Fla 28 32
Hannibal Miss Mo 4 68
Sharon SS Miss Project O 57 53
Wood River Cong Nebr 30 00
A Bro of Thurman Cong Colo 4 00
Rockville Cong Pa 19 80
Mr and Mrs Leslie Byler 100 00
Beech Cong O 1 00
Palmyra Cong Mo 14 30
Vassar Miss Mich 6 00
Berea SS Jr Earnings Mo 5 00
A Bro and Sister Pa 50 00
A Bro and Fam N Y 10 00
Earl J Ressler 10 50
Noah Detwiler 5 00
Lois Johnston 5 00
Tuleta SS Tex 20 00
Dr and Mrs Adam Kauffman 5 00
F R Swartzendruber 50 00
Swamp SS YPM Proj Pa 45 00
W Liberty Cong Kans 10 00
Mr and Mrs Ira Nissley 35 00
Bethel Cong O 50 00
J Shetler Family 40 00
Hopewell Cong Ore 10 00
Mt Pleasant Menn School Va 25 50
Penna Cong Kans 20 00
Abe H Mast and Family 50 00
A Brother Ia 50 00
Plum Creek Cong Nebr 104 15
La Junta SS Jr Earnings Colo 16 75
La Junta SS Jr Savings Colo 10 70
La Junta SS Colo 22 57
West Liberty Cong Kans 1 50
Mr and Mrs S D Miller 50 00
Hesston College Cong Kans 5 80
Lexington Cong Pa 293 81
Souderton SS Pa 300 00
Hereford Cong Pa 144 95
Doylestown Cong Pa 113 76
P L M Pa 75 00
A Bro and Sis Doylestown Pa 75 00
Boyertown Cong Pa 55 35
Mary D Nyce 25 00
Frank Z Greaser 10 00
A Brother Franconia Pa 5 00
A Brother Lansdale Pa 5 00
Malinda E Liechty 60 00
Milford Cong Nebr 42 40
Chambersburg SS Pa 200 00
Sylvia M Witmer 20 00
A Bro Sis and Family Ia 25 00
Willow Springs SS Ill 321 81
Sycamore Grove Cong Kans 1 00
Hesston Cong Kans 22 54
Penna Cong Kans 22 54
Reist Family 25 00
Spring Valley Cong Kans 9 00
West Liberty Cong Kans 109 10
Lulu Smith 50 00
Mr and Mrs S J Smucker 5 00
Dorothy E Zook 20 00
Mr and Mrs Mervin Eby 50 00
D Y Hooley 25 00
Bethel SS W Va Jr Sav 7 87
Sara Smith 2 00
Elizabeth Showalter 1 80
A Sister O 15 00
Portland Cong Ore 109 46
Bethel Cong Ore 21 00
Harrisburg Cong Ore 180 00
Filer Cong Ida 16 24
Albany Cong Ore 100 00
Sweet Home Cong Ore 106 33
Bethel SS Jr Earnings Ore 11 75
Bethel SS Ore Jr Savings 28 01
Bethel SS Adult Savings Ore 17 38
Conestoga Cong Pa 131 52
Salem Cong Nebr 16 76
Hermon Leighty 5 00
Sugar Creek Cong Ia 346 41
Iowa City Cong Ia 58 52
W Union Cong Ia 42 50
Alpha Cong Minn 21 51
Mt View Cong Mont 19 00
Hesston College Cong Kans 25 00
Lakeview SS N Dak 201 09
Freeport Cong Ill 123 59
Morrison SS Ill 38 53
Chi Home Miss Cong Ill 51 76
East Union SS Pri Dept Ia 4 79
A Bro and Sister Ia 25 00
A Bro and Sister Ia 25 00
Hertzler Family Pa 30 00
A Bro and Sister of S E Clinton Cong Ind 50 00
J C Frey 25 00
N E Beachy 11 30
Paul Beachy 10 00
Holdeman YPBM Ind 27 15
Howard-Miami Cong Ind 50 22
Grace Swartzendruber 20 00
Raymond Summers 10 00
Sadie Robinson 25 00
Providence Cong Va 31 22
Altoona Miss SS Pa Jr Sav 6 38
Altoona Miss SS Pa 12 60
Mill Run SS Jr Sav Pa 6 35
Mill Run SS Pa 8 48

Canan Station SS Jr Sav Pa	6 36
Canan Station SS Pa	10 50
Stahl SS Pa	24 16
SW Pa SS Conf Dist Miss Fd	12 00
Springs SS Pa	20 93
Barrville SS Pa	50 00
Casselman Cong Md	22 55
Central Cong Elida O	44 18
Meadville Miss Cong Pa	6 57
E J Varns	25 00
Andrew Short	34 00
Orrville SS O	15 10
Lake Reg Cong Minn	25 00
Red Top Cong Mont	17 41
Coalridge Cong Mont	7 87
A Bro and Sis Va	70 00
	8,620 53

AMISH EUROPEAN WAR SUFFERERS

Amish Cong Va	355 00
OO Am Cong So of Thomas Okla	26 00
Flint SS Mich	154 75
Wittmer and Yoder Ch Ind	58 00
OO Wisler Cong near Wadsworth Ohio	20 00
S N Beachy No Dist Ill	32 00
Chestnut Ridge Cong O	65 00
Dan J A Miller Cong O	100 00
N Bunker Hill Cong O	45 00
A Bro and Family Ind	25 00
S N Beachy So Ch Ill	50 00
Sam'l J Miller No Dist Ch O	81 10
A Bro of the OO Am Ch Ind	50 00
Am Ch E Dist O	106 00
Martinsburg OO Am Cong O	65 00
Yoder Cong Am Pa	70 50
	1,303 35

GREECE WAR RELIEF

Science Ridge Cong Ill	197 00
West Sterling Miss Ill	11 35
	208 35

CHINA RELIEF

Goshen College SS Ind	7 95

GENERAL RELIEF

A Friend and Family Ia	5 00
C K Burkhart	25 00
Alvin M Hershberger	25 00
A Bro and Sister Va	50 00
Jonas Miller	10 00
Jonas I Yoder	50 00
OO Am Church Ind	3 50
A Sister Colo	10 00
Mr and Mrs S J Smucker	5 00
A Bro Sis and Family Ind	10 00
A Bro Sister and Family Pa	20 00
Waldo Cong Ill	144 83
	358 33
Total for Relief Funds	10,706 86

CIVILIAN PUBLIC SERVICE

Clarence Center Cong N Y	206 70
Plum Creek Cong Nebr	69 50
Cedar Grove Cong Pa	63 57
Lick Creek Cong Mo	22 12
Tressler Cong Del	89 00
Bethel Springs Cong Ark	13 41
Morrison Cong Ill	8 00
Clarence Center Cong N Y	26 50
E Fairview Cong Nebr	311 50
White Hall Cong Mo	96 95
Olive Cong Ind	34 00
Berea Cong Ind	31 00
West Fairview Cong Nebr	101 47
J S Roth	25 00
Protection Cong Kans	86 05
Wilson Bend Miss Cong Mo	2 00
Mt View Cong Mont	53 00
Pleasant View Cong Okla	236 00
Detroit Miss Cong Mich	119 03
Shore Cong Ind	35 00
Pleasant Valley Cong Kans	36 16
Pike Cong O	500 00
Conestoga Cong Pa	600 00
Mr and Mrs C W Leininger	3 00
Pleasant View Cong O	141 50
Elkhart Congs Ind	109 05
Central Cong Elida O	81 25
Sharon Cong O	26 00
A Family O	5 00
Zion Cong Ore	646 30
Lake Charles Cong La	14 14
Tuleta Cong Tex	42 50
Claude Atherton	5 00
Midway N Lima & Leetonia Congs Ohio	84 87
Mr and Mrs Norman C Yoder	50 00
Bethany Cong O	101 00
O Gr & Pleas Hill Congs O	6 60
Allemands Cong La	40 00
Long Green Cong Md	5 00
Forks Cong Ind	134 84
Hutchinson Cong Kans	12 13
Gulfhaven SS Miss	35 76
Fairview Cong Mich	460 00
Chappell Cong Nebr	119 00
Manitou Cong Colo	100 00
Palmyra Cong Mo	47 50
A Sister O	40 00
Albert U Yoder	10 00
Pleasant View Cong O	17 82
Sunnyside Cong Pa	166 00
Mr and Mrs Edwin Gingrich	4 00
Molalla Cong Ore	2 00
Bethany SS Mich	104 80
Franconia Dist Pa	1,472 05
Falfurrias Cong Tex	20 00
West Liberty Cong Kans	5 00
Pleasant Valley Cong Kans	27 15
So Union Cong O	254 68
Central Cong Elida O	71 23
Canton Cong O	294 92
Elkhart Cong Ind	5 00
A Bro in Christ Mo	9 80
Midland Cong Mich	223 26
Mich SS Mtg	25 00
Salem Cong O	109 86
Hannibal Miss Mo	22 26
E Holbrook Cong Colo	91 81
Wood River Cong Nebr	70
Elk SS Pri Dept Ind	17 50
Calvary Cong Kans	30 00
Pleasant View Cong O	2 00
A Bro of Thurman Cong Colo	4 00
Rockville Cong Pa	100 58
Beech Cong O	150 00
Eva Yoder	1 00
Blough Cong Pa	251 00
Earl J Ressler	10 00
Dr and Mrs Adam Kauffman	10 00
Emma Cong Ind	400 00
Manitou Cong Colo	65 00
Shore Cong Ind	210 00
W Fairview Cong Nebr	27 30
Hopewell Cong Ore	10 00
Mrs Sarah Young	15 00
Penna Cong Kans	10 00
Plum Creek Cong Nebr	28 90
West Liberty Cong Kans	50
Elk SS Glen Bixler Cl Ind	32 37
Mr and Mrs C W Leininger	2 00
Zion Cong Mich	4 42
Filer Cong Ida	52 41
Spring Valley Cong Kans	23 21
Penna Cong Kans	59 41
Hesston Cong Kans	100 00
Mr and Mrs S J Smucker	10 00
Sweet Home Cong Ore	160 07
Molalla Cong Ore	100 00
Bethel Cong Ore	38 50
Wood River Cong Nebr	40 00
Sugar Creek Cong Ia	176 93
Iowa City Cong Ia	43 83
Salem Cong Nebr	56 00
L Deer Creek Cong Ia	132 65
Wellman Cong Ia	119 00
Lakeview SS N Dak	125 00
Roanoke Cong Ill	152 50
Chicago Mex Miss Cong Ill	40 74
Broken View Cong Nebr	116 25
A Bro and Sister Ia	25 00
Holly Grove Cong Md	17 76
Anderson Cong Ind	111 19
Maple Grove Cong Ind	9 00
Holdeman Cong Ind	20 00
Bowne Cong Mich	213 50
Holdeman Cong Ind	344 80
Ft Wayne Cong Ind	31 65
Maple Grove Cong Ind	65 46
Middlebury Cong Ind	86 26
Pigeon Cong Mich	72 39
Clinton Frame Cong Ind	100 00
Providence Cong Va	69 50
Weaver Cong Pa	126 46
Pl Grove Cong Pa	40 00
Schellsburg Cong Pa	50 00
Altoona Mission Cong Pa	52 85
Thomas Cong Pa	275 40
Stahl Cong Pa	158 00
Glade Cong Pa	68 08
Casselman Cong Md	25 00
Springs Cong Pa	125 75
Pinto Cong Md	64 60
Morrisons Cove Cong Pa	27 00
Masontown Cong Pa	113 75
Plain View SS O	400 00
Andrew Short	33 00
Fairview Cong N Dak	1 00
Northern Minn (Roseau)	3 00
	13,672 21

AMISH CIVILIAN PUBLIC SERVICE

Mylo OO Am Cong N Dak	86 00
King Cong O	100 00
OO Am Congs of Holmes Wayne & Tuscarawas Co's Ohio	723 22
Noah J Coblentz Dist OO Am Cong O	130 00
OO Am Cong Millersburg O	78 00
OO Wisler Cong near Wadsworth O	80 00
Abe Troyer Ch of Wayne Co O	142 00
Oscoda Co Am Cong Mich	79 50
OO Am Newton Co Ind	39 39
Gingerich Dist Ch Ind	63 00
C B Glick Dist of N E Lower Pequea Pa	146 00
Middle Barrens Dist Ind	102 00
Oakland OO Cong Md	58 00
No Buchanan Co Dist Ia	25 00
E Yoder Dist Ind	126 00
N Sharon OO Am Cong Ia	83 00
OO Am Church Ind	101 50
N E Dist OO Am Ill	136 50
Yoder Cong (Am) Pa	219 00
N E Barrens Dist Ind	97 50
	2,615 61

POOR IN C.P.S. CAMPS

A Friend and Family Ia	10 00
Elk SS Roy Ebersole Cl Ind	12 00
Salem Cong Nebr	30 00
	52 00
Total for Civilian Public Serv	16,339 82

SUMMARY

India	8,426 29
South America	8,050 72
Africa	390 93
City Missions	936 75
Charitable Institutions	5,994 41
General and Other Funds	4,614 79
Relief and CPS Funds	27,046 68
	55,460 57

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS WHICH ARE UNDER THE MENNONITE BOARD OF MISSIONS & CHARITIES

CANTON, OHIO

Bethel-Wadsworth Congs O	7 00
Oak Gr and Pleas Hill Congs O	10 00
Leetonia Cong O	1 00
Canton Cong O	32 50
Canton SS O	8 69
Trefoil Literary-Fulton O	10 00
Kidron S C O	2 00
Ralph Kilmer	5 00
Carol Glick	10 60
	86 79

CHICAGO MISS., ILL.

Daniel S Diller	1 00
Marcus Bishop	1 00
Adolph Pogacnik	10 00
Ellis Unzicker	10 00
Wm Reizner	5 00
Nation-Wide Grocery	2 00
Ind Churches W of Goshen Ind	9 50
Hopedale Cong Ill	25 00
Metamora-Roanoke Ill	11 50
Nappanee Cong Ind	2 00
Esther Widmer	10 00
Men's Bible Cl G C	15 00
Dr L Gilbert Little	25 00
A Bro and Family Ind	25 00
Medaryville Boys Ind	5 00
Bro Blue	1 00
Mary Burkhart	1 00
Rakstis Drug Store	5 00
Dr C Richard Yoder	2 00
Ethel Boyer	1 00
Sarah Chambers	2 00
	169 00

DETROIT, MICH.

Detroit Cong Mich	9 14

KANSAS CITY, KANS.

M M Buch	5 00
Lydia Driver	1 00
Mr and Mrs Russell Hickman	5 00
Trusie Zook	1 00
J M Mast	5 00
Mr and Mrs E Hershberger	1 00
Lois Diller	10 00
Susan Loucks	1 00
A Friend	20 00
Mrs Willard Boller	5 00
Henry H Miller	10 00
Leda Grove	1 00
Mr and Mrs George Whinnery	1 00
Mr and Mrs Carl Howe	2 00
Mr Franklin	2 00
George R Zook	2 00
C J Yoder	25 00
Kidron S C O	2 00
Mrs Brailey	50
A Bro and Sister	20 00
Hallock and Osie Bender	5 00
Ben Albrecht	10 00
Henry H Hershey	5 00
Wellman Mennonite Ch Ia	9 00
Mrs David Eimen and Erma	3 00
Mrs O H Carroll	10 00
Abram G Gross	5 00
J G Hochstetler	15 00
D C Esch	2 00
Barbara G Kreider	2 00
	215 50

PEORIA, ILL.

Roanoke S C Ill	5 00
Leota Birky	5 00
Peoria Cong Ill	25 00
Morrison Cong Ill	10 00
Sterling Prim SS Dept Ill	10 00
Hopedale Cong Ill	35 00
In Mem of a Father & Mother	2 00
Laura Schrock	10 00
Roanoke Cong Ill	6 00
Morton Cong Ill	2 00
Metamora Cong Ill	20 00
Cullom Cong Ill	7 50
Tiskilwa Cong Ill	14 50
Flanagan Cong Ill	25 00
East Bend Cong Ill	10 00
Metamora S C Ill	2 00
Freeport Cong Ill	20 00
	209 00

MEX. MISS., CHICAGO, ILL.

For Publication:	
Levi Hartzler	2 00
Freeport Cong Ill	25 00
Geo P Yoder SS Cl Midland Mich	3 85
Waldo Cong Ill	23 88
Ill Dist Miss Board	6 00
	60 73
For Christmas:	
Morrison Cong Ill	3 50
Tiskiiwa Cong Ill	5 00
Freeport Cong Ill	25 25
Cullom Cong Ill	5 00
Flanagan Cong Ill	3 00
	41 75
Total for Mex Miss	102 48

MEXICAN BORDER WORK, TEX.

William Schlatter	10 00
Tuleta Cong Tex	3 35
Henry Miller	10 00
Ira Yoder	10 00
	33 35

TORONTO, ONT.

Mission Funds	50 00

KANS. CITY CHILDREN'S HOME, KANSAS

Norman Teague	5 00
Mr and Mrs Jacob Roth	2 00
Lydia Driver	1 00
Sonnenberg SS O	52 98
Alfred Olson	5 00
Manson Cong Ia	19 00
Jacob Roth	5 00
Manson SS Ia	13 95
John Rhode	5 00
J P Miller	25 00
V D Miller	1 00
A Friend in Kans City	6 00
A Friend in West Union Cong Ia	1 00
Prim Classes Pigeon Mich	10 00
Mr and Mrs Moses Beachy	25 00
Amelia Grove	50
Mrs Zook	1 00
Magdalene Grove	2 00
Wellman Cong Ia	9 00
Mrs Rogers	1 00
Mrs George Mock	2 00
United Chemical Co	5 00
Mrs D S Stutzman	2 60
O B Hamler	10 00
Mr and Mrs Alvin Shantz	1 00
West Union Cong Ia	200 00
A Friend in Kans City	7 05
M M Buch	5 00
	423 08

ORPHANS' HOME, OHIO

Children of the Conservative Ch Ind	10 25
Dolph M Yoder	5 00
Kauffman Bible School	13 06
Kenneth W Lehman	6 00
Pri & Jr Depts Fairview SS Mich	13 27
Pri Children Pigeon Mich	10 00
Mrs E R Yoder's Cl of Girls	4 00
Mrs C E Martin's Cl	3 45
Sugar Creek Shanesville S C O	5 00
Harold J Wise's SS Cl	14 00
Ellis J Yoder	5 00
Alvin P Kramer	20 00
Mr and Mrs Paul M King	40 00
Holmes Co Menn SS Mtg O	9 38
	158 41

HOME FOR AGED, ILL.

Special Support	930 80
Produce	44 98
Maintenance	48 25
	1,024 03

OHIO OLD PEOPLE'S HOME

Special Support	691 00
Produce	90 42
Sisters S C	1 00
	782 42

SUMMARY

Canton Ohio	86 79
Chicago Ill	169 00
Detroit Mich	9 14
Kansas City Kans	215 50
Peoria Ill	209 00
Mex Miss Chicago Ill	102 48
Mexican Border Work Tex	33 35
Toronto Ont	50 00
Kansas City Children's Home Kans	423 08
Orphans Home Ohio	158 41
Home for Aged Ill	1,024 03
Ohio Old People's Home	782 42
Total for Miss and Institutions	3,263 20
Grand total rec by Elk Off & Institutions	58,723 77

Respectfully submitted
and
Gratefully acknowledged
E. C. Bender
P. O. Box 574
Elkhart, Indiana.

THE CHALLENGE

(Continued from page 972)

labourers into his harvest." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Go ye therefore and teach [make disciples of] all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost . . . and, LO, I AM WITH YOU ALWAY."

Pinckney, Mich.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, FEB. 11, 1943 (Herald of Truth Established 1864) No. 46

EDITORIAL

"They are not of the world, even as I am not of the world."

⁂

This testimony, recorded in John 17: 14, 16, is Christ's testimony concerning His disciples. It should be as true of His disciples today as it was the day these words were first uttered.

⁂

Today there are two significant expressions often seen and heard; namely, "man of God," "man of the world." The first describes the true disciple of Christ; the second, the man who "walks according to the course of this world." To which class do **we** belong.

⁂

Meditation along this line brings us face to face with this fact: The people of God constitute a class that is essentially different from the class known as "the world." Since Christ is "the head of the Church" and the arch enemy of souls is "the god of this world," it requires no stretch of the imagination to conclude that these two bodies or classes are essentially different from each other.

⁂

This conclusion is verified by the language of Scripture. Peter, addressing the Christian Church, refers to the membership on this wise: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." John, referring to the world, reminds us that "The whole world lieth in wickedness." To which class do **we** belong?

⁂

But our meditations should not cease at this point. Christ, recognizing the doomed state of fallen man, left His home in glory and came into this sin-benighted world to offer Himself as a ransom for our souls—referred to by His forerunner as "the Lamb of God, which taketh away the sin of the world." Previous to His return into the realms of glory He commissioned His followers to "teach all nations . . . to observe all things whatsoever" He commanded them; in other words, to "preach the gospel to every creature." Instead, therefore, of Christian people being conformed to the world, they should be so completely "unspotted from the world" that they would allow no opportunity to pass by without doing their best to have the people of this world rescued from the thralldom and slavery of sin and be conformed to the standards of the Gospel of Christ.

⁂

Scriptural Reason for Obedience.—Too many people look upon obedience to the Word of God as something compulsory, with a threat of condign punishment in case we disobey. This is a thought which only the minimum Christian should consider. (See II Thess. 1:7-9.) But Christ's appeal for obedience comes from the opposite direction, saying, "If ye love me, keep my commandments." Rather than coupling obedience with a threat of punishment, He couples it with love. In other words, we show that we love Him when we keep His commandments. This carries with it the warning that if there is about us a disposition to disobey we should take that as an evidence that we do not love Him. Love and obedience are inseparably connected. To disobey God shows that we love the things of this world more than we love God. Hence the appeal: "Love not the world; neither the things that are in the world. If any man love the world, the love of the Father is not in him." There is no inclination to disobey God when the heart is filled with love toward Him and reverence for His Word.

ANOINTING WITH OIL

And they [the apostles] anointed with oil many that were sick, and healed them.—Mark 6:13.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.—Jas. 5:14, 15.

TEN REASONS WHY—

VI. We Adhere to the Nonresistant Faith

1. It is the faith promulgated and established in the Gospel of Christ the Prince of Peace. At His birth the heavenly host proclaimed the doctrine of "on earth peace, good will toward men," and in His teaching He exhorted His followers to "resist not evil," to "love your enemies," saying that the reason why His servants do not fight is because His Kingdom is "not of this world;" also that the peace which He gives is different from that offered by the world. Read Matt. 5:38-45; 26:52; Jno. 14:27; 18:36.

2. The apostles likewise practiced and taught the nonresistant faith. In their writings we find such expressions as these: "Avenge not yourselves;" "If thine enemy hunger, feed him;" "Follow peace with all men;" "The weapons of our warfare are not carnal, but mighty through God." Read Rom. 12: 17-21; II Cor. 10:4; Jas. 4:1, 2; I Pet. 2:19-24; 3:16-18.

3. As followers of our Lord Jesus Christ, our mission in life is not "to destroy men's lives, but to save them" (Luke 9:56).

4. When "the peace of God which passeth all understanding" fills the soul, there are (invariably) evidences in the lives of its possessors that they are also the possessors of the other essentials to a pure and holy life.

5. The history of nations proves that conquering nations—such as Babylon, Medo-Persia, Greece, Rome, Parthia, Carthage, Egypt, etc.—did not long survive their eras of conquest; were

either completely obliterated or reduced to vassal states, mere shadows of their former greatness.

6. Wars are not only destructive so far as life and property are concerned, but also, as a rule, destructive of human happiness and virtues.

7. Carnal strife, whether carried on among individuals or factions or nations, invariably fosters pride, anger, wrath, hatred, malice, selfishness, the spirit of revenge, and other traits that are destructive to ideal Christian life.

8. The history of the faithful followers of Christ the Prince of Peace has been a record of peace and righteousness, while the history of fallen man, since the time that Cain murdered his brother Abel, has been a record of "wars and rumours of wars." Shall our churches pattern after the way of the world, or after the way of the followers of the Prince of Peace?

9. History has proven that the peace which follows carnal conflicts among nations or opposing factions is invariably short-lived. On the other hand, the peace which follows the full surrender to Christ the great Captain of our salvation lasts for ever and ever.

10. Since peace is constructive while war is destructive, and since the mightiest conquests known to man have been conquests of peace (of which the conquest on the Cross of Calvary is the most notable and perfect) we are moved to accept the divinely inspired advice given by the apostle Paul: "Follow peace with all men, and holiness, without which no man shall see the Lord."

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

WHERE IS THE LAMB?

"And Isaac spake unto Abraham his father, and said, My father: . . . Behold the fire and the wood: but where is the lamb for a burnt offering?" (Gen. 22:7).

I wonder how many really comprehend what the offering is that the Lord has requested. Like Isaac, we carry the wood and the fire and look elsewhere for the sacrifice, not realizing it is of us that God is asking a **whole burnt offering.** There is plenty of wood for the altar, plenty of fire; and plenty of people to carry it up Mount Moriah, but how few "lambs" there are for the sacrifice. We often tell the Lord that we gladly yield Him our all; but when our precious Lord calls upon us for the sacrifice we bring Him the wood and the fire—**but no lamb.** It is so easy to offer to God our words and works, but it is the "lamb" that He is looking for in consecration of our all.

When Abraham said to Isaac that God would provide a lamb, I do not believe that there was any thought in Isaac's heart that "he" was to be that lamb. He had the wood and the fire—the things necessary for the sacrifice,—**"But where is the lamb?"** The wood and the fire are necessary for a perfect sacrifice. They are stepping-stones to the place of death to the self-life and all that stands between us and a fully surrendered life, but that is not enough! We must "Go forward!" we must walk up Mount Moriah; we must come to the place where our lives are presented to God as a **"living sacrifice."**

Even when bound to the altar, with the knife raised in the hand of his father to slay the sacrifice, I do not believe that Isaac questioned God—Isaac was a "lamb." He not only carried the wood and the fire, but he, himself, was the freewill offering. It is one thing to carry the wood and the fire; to testify and shout His praises in the congregation, to work for Him on the street corners, to visit hospitals and jails, to have a sacrificial "spirit," but it is another thing to climb Mount Moriah and come to the place where we "ourselves" are laid on God's altar. When Isaac had put all on the altar, even himself, and was about to offer up the slain life to God, we do not find any record of him having drawn back or having squirmed to get off the altar; his was a perfect surrender. When testings come to our lives, bringing misunderstanding and suffering, what do we do? Having made the consecration to God, are we still in His hands, that it may be wrought out?

"Where is the lamb?"—when that husband of yours comes home and says, "I want you to stay home with the children tonight," and you answer back, "I will not! I am going to church. I will not be told what to do," etc., etc. "Where is the lamb?"—when you are asked to do this or that, much against your own desires,—when your employer asks you to do some extra work that does not belong to your job, or for which you will not be paid, and you begin to grumble and insist you will not be imposed upon. Only a lamb can be bound. A goat or ram may be tied but they will do a lot of kicking and try to rid themselves of their bands, but a lamb is willing to perform the very service for which he has been bound.

Paul was bound. He was the "bondservant" of Jesus Christ, and that is what a holy life means. When we are bound to the Lord, in place of our strong self-spirit there will come a tenderness, a brokenness and a contriteness; and instead of counting our life dear to ourselves, we will offer it to Him to use for His glory. Having once tasted of the joy that only a bondslave knows, nothing that this world can offer will persuade us to go free or turn from that which would mean "sacrifice."

Paul had no pity on the self-life. I, and you too, have wept more tears over "poor me" than we have ever shed over lost souls. Did you ever see a mother carrying a child in her arms that was struggling to get down, but the mother, not heeding its efforts to get down, carried it right on? That is the way that God has to take some of us. I often say to God,—"Take me, struggling or crying, only take me through to the end!" However, how much more blessed it is when we go willingly, sharing along the way the sweet communion with Him that obedience brings, saying, "Amen!" no matter where He leads us.

In that wonderful chapter in Ezekiel where the Lord is speaking to the shepherds, He tells them how they have to feed the flock and that now He is going to make a distinction between cattle and cattle; He is going to separate cattle from cattle, and feed them. I have, many times, thought, how true this is; there are Christians and Christians, and there are baptized children of God and baptized children of God. You find them in the same home, in the same assembly, but they are not all walking in the same path. You may say that there is only the one path. Yes, there is the one path that leads onward and upward, but how far have you gone along that path? Have you started the journey on this road and then become weary and turned aside? Have you taken the wood and the fire to Mount Moriah and then turned away from the place of sacrifice; or, "setting your face like a flint," have you gone up to the place of sacrifice and there laid yourself upon God's altar? The "flock of the slaughter" is the flock that has been separated from the rest of the herd. It is the flock that God Himself is feeding, and giving rest. Are you in this flock, **the flock of the slaughter,** or, are you with the other herd, **unwilling to pay the price?**

"Where is the lamb?" God is asking as we come to the altar of sacrifice. If the pure incense of a surrendered life is to rise up to Him as a sweet smelling savor, there will have to be the offering up of a "living sacrifice," holy and acceptable to God. Then we are called upon to pray for the sick. Burdened souls will be unburdened. It is not the wood and the fire—works and manifestations—that bring forth these results, but a

life wholly yielded to God that brings power to work miracles in the Name of the Holy Child Jesus. **"Where is the lamb for a burnt offering?"** Will you yield to Him, and say, "Yes, Lord, I will be that lamb; bind me to the horns of Thy altar?"—Mrs. Robert A. Brown in Glad Tidings.

THE ORDINANCE OF THE HOLY KISS

By Noah H. Martin

We will try by the help of God to give some words of encouragement to all Christians, to keep the ordinance of the holy kiss. The kiss is a symbol of love, and Satan often uses something good to carry out his wicked plans by evil men.

First, we will contrast the kiss of love with the kiss of hate. Because it is imitated by hypocrites is no reason why it should not be practiced. We have the kiss of treachery in Joab saying to Amasa, "Art thou in good health, my brother?" Joab took Amasa by the beard with the right hand to kiss him, then took his sword and slew him. II Sam. 20:9. May this teach us not to kiss our brother then slay his spiritual influence by speaking evil of him.

We have the covetous kiss demonstrated when Absalom stole the hearts of the children from his father David. "And it was so that when any man came nigh to him to do him obeisance he put forth his hand, and took him, and kissed him" (II Sam. 15:5). May we not try to seek prestige by the kiss of flattery to win friends to self rather than bring them to Christ.

We have the deceitful kiss from an enemy taught in Prov. 27:6.

Jesus says of some people, "They draw nigh with their lips, but their hearts are far from me." They pretend that they love you, but in their hearts they are enemies.

We have the betrayal kiss by Judas. "And forthwith he came to Jesus and said, Hail, Master; and kissed him" (Matt. 26:49). In the time of martyrdom some would befriend themselves to the Christians, then betray them to the officers to be tortured and put to death.

The kiss of judgment is also wrong. When the Pharisee saw the woman who washed Jesus' feet with her tears and wiped them with her hair and kissed His feet and anointed Him with precious ointment, he passed his judgment ment upon her. He said, "For she is a sinner." Jesus rebuked him and said, "Thou gavest me no kiss but this woman since the time I came in hath not ceased to kiss my feet" (Luke 7:45). We notice that Jesus approved the kiss of love. "And he turned to the woman and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet . . . but this woman hath not ceased to kiss my feet." We gave a dark background to paint the beautiful picture of true love. We have some touching incidents of kisses of love. When Naomi and her daughters-in-law were going to part, we read, "Then she kissed them; and they lifted up their voice, and wept" (Ruth 1:9). Orpah returned home, but Ruth did not. Jacob kissed Rachel and lifted up his voice and wept—perhaps a seal to their promise of marriage. Gen. 29:11. David and Jonathan kissed one another, and wept one with the other "until David exceeded" (I Sam. 20:41). Again, "Thy love to me was wonderful, passing the love of women" (II Sam. 1:26). So should the love be among the brotherhood of Christ—His Church.

We have the pathetic incident of Joseph forgiving his brethren who had wronged him. "Moreover he kissed all his brethren, and wept upon them" (Gen. 45:15). May we forgive those who mistreat us, as Joseph did his brethren. The Prodigal was met by his father. He forgave him and kissed him. "But when he was yet a great way off, his father saw him and had compassion, and ran, and fell on his neck, and kissed him" (Luke 15:20).

The command to practice the "holy kiss," the "kiss of charity," is given five times by the apostle Paul and the Apostle Peter. "Salute one another with an holy kiss. The churches of Christ salute you" (Rom. 16:16). "All the brethren greet you. Greet ye one another with an holy kiss" (I Cor. 16:20). "Greet one another with an holy kiss" (II Cor. 13:12). "Greet all the brethren with an holy kiss" (I Thess 5:26). "Greet ye one another with a kiss of charity" (I Pet. 5:14).

We notice that among the young brethren this ordinance is not practiced as it should be. In some conferences it has not been kept up among the brotherhood; only bishops and ministers practice it. We read, "Greet one another with a kiss of charity." "All the brethren greet you." May this be said of all churches.

A minister was told not to greet young brethren; it embarrasses them so. If we are ashamed of the teachings of Christ and His apostles, Christ will be ashamed of us before God and the angels.

Are we to greet a fallen brother? Yes, when he is willing to be received into fellowship again. But sinful persons who do not want to do right, we should shun. May we all practice this ordinance; for if we fail in keeping one, we may be guilty of not keeping all the ordinances. Marriage is the only one left optional. Baptism, Communion, Devotional Covering, Feet Washing, Anointing with Oil, and the Holy Kiss are binding.

Hagerstown, Md.

—o—

"Great peace have they which love thy law; and nothing shall offend them."

CO-OPERATING WITH THE HOLY SPIRIT

By Ruth N. Graybill

While we recognize the sovereign will of the Holy Spirit in visiting at His own pleasure the hearts of those who are the objects of His grace, yet God has ordained certain laws of operation and co-operation which the Holy Spirit distinctly recognizes in the application of redemption. The Spirit will not work in the heart of one who refuses Him an entrance into his life, but those who will open their heart and life to His blessed indwelling will experience a marvelous working of His power. This fact, therefore, places a great responsibility upon each individual to heartily co-operate with the Holy Spirit and thus receive of His promised blessings.

First of all, we must **receive** the Holy Spirit. Jesus, speaking to His disciples, said, "Receive ye the Holy Ghost" (John 20:22). Just as we may refuse entrance to some one who comes to our homes, so we may refuse the Holy Spirit's entrance to our hearts when He calls us to repentance and salvation. We need, by a definite act of faith, to receive the Holy Spirit into our hearts. The Holy Spirit is a Person; and as such we may have fellowship with Him, commune with Him, and by an active appropriating of His blessed Person He will transform our lives and conform them to God's divine will.

There are spiritual organs of reception, just as there are physical. There are vessels of heart hunger and absorption which can be cultivated and exercised, and there are those who "by reason of use have their senses exercised" to receive the grace of God. The Holy Spirit longs to satisfy the inner heart desires of every soul. He will come with fulness of blessing to those who will open their hearts and receive Him.

When we receive the Holy Spirit we are receiving the Lord Jesus Christ, for it is the Spirit who makes Christ real to our hearts. The Spirit takes no honor to Himself, but glorifies Christ in us; and so it will always be true that the child of God who is most filled with the Spirit will more greatly magnify the Lord Jesus Christ and bear more fruit to His glory.

In the second place, we must **obey** the Holy Spirit if we want Him to accomplish His work in our lives. The first thing in obedience is to listen to His voice. So gentle is the Spirit in His speaking to us that His voice may often be missed by the inattentive ear. "To be spiritually minded is life and peace." We must mind the Spirit and pay attention to His warnings and counsels and slightest intimations if we want our lives to be filled with peace and joy. God never speaks an idle word and

(Continued on page 988)

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

City Missions

STERLING, ILLINOIS

(West Side Sterling Mission)

A Brief History of this Mission, Its Origin and Work

A man by the name of Jonas H. Baer, a supervisor of this township, saw the need of teaching the Word of God to the people of this district. There was no religious service being held in this district; it is outside the corporate limits of the city. There are approximately 1000 people in this area, and there was no church or place of worship. There were a host of children without a Sunday school. The families were entirely dependent on employment in the various factories. This placed them into a class outside of the city's jurisdiction, which condition made its appeal and challenge to this Christian man. He built a small building in 1928 and started a Sunday school which he superintended. With him was associated Miss Fanny Gish, who still is S. S. director and does visitation work.

In 1933 Mr. Baer died. Prior to his death, realizing that he would pass on, he called Bro. A. C. Good and requested that he share the responsibility with Miss Gish in carrying on the work, which he did by interesting a number of persons to teach the various classes in this mission Sunday school, from the Science Ridge Mennonite Church. Miss Gish paid the rent on this first building after the death of Mr. Baer until it was sold. The attendance kept increasing. This building was too small to accommodate the number that were attending.

Because of the deep interest in the work, Miss Gish was willing to set apart a sizable amount for a lot and a larger building. In addition to this, an appeal was made by Bro. A. C. Good to the Christian people of Sterling for funds, and the result was that on April 23, 1933, there was dedicated a building 24 x 34 feet, debt free. The deed to this property is now vested in the trustees of the Science Ridge Mennonite Church.

In the fall of 1940 I was invited to move to Sterling, by the Science Ridge Mennonite congregation, and take the pastorate of this mission. The Church offered us a dwelling house. We accepted the charge, feeling that it was a call from the Lord. My wife and I arrived here in December, 1940. I was installed as pastor the first Sunday in January, 1941. We are enjoying the work, and the Lord has blessed the faithful service of the teachers, who are making the sacrifice to come to the Mission each Sunday at 11 A.M. to teach their classes. The Lord has blessed the teaching and preaching of His Word to the conviction of souls, and the confession of sins. Sinners accepted Christ as Saviour, requesting to be baptized and received into church fellowship. There have been twenty baptized and one received on confession who had been baptized upon confession of faith, in another church, making twenty-one in all since March 1, 1942. The Lord be praised! To Him be all the glory.

Now we are meeting the same condition again; not enough room. We have as high as ninety-eight in attendance, an average of over eighty, divided into eleven classes and packed in this one room. We must build bigger, but we must first know where the money is coming from. All these people are poor; they cannot give much. We want to build sixteen feet to the length, then put a full basement under all. We have concluded that we will need $1500 to $1800 to build and furnish this building. So I am coming to the Mennonite brotherhood, readers of the Gospel Herald. After reading this, will you remember us in your prayer and this work of preaching the Gospel to the unsaved, and building up those that are being saved, in the most holy faith, that they may be presented before His Throne complete in Christ?

And if the Lord places it upon your heart to give a donation towards this addition to the building, I am sure He will bless you for it.

The donations should be sent to Howard A. Mellinger, 208 13th Ave., Sterling, Ill., treasurer of the Science Ridge Mennonite Church. All donations will be appreciated and gratefully received,—none too small.

Yours for the upbuilding of the Cause of Christ.

D. G. Lapp,
705 Ave. K, Sterling, Ill.

DENVER, COLORADO

(City Mission)

The congregation at Denver has just enjoyed a revival. No doubt each member can testify that he was revived, as Brother Allen Erb of La Junta presented anew "the better things" as given in Hebrews. He had before us a miniature tabernacle which he explained and then clearly brought out "that we have a great high priest, that is passed into the heavens, Jesus the Son of God" and that we are all invited to "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Truly a great need at this time is to bring the Gospel to the lost. We are thankful that as yet there is a throne of grace. May God help us to come boldly to Him that His power might draw lost souls in Denver to Christ.

We ask the prayers of God's people for a seeking soul who was converted in a Mennonite service a number of years ago but who was never baptized. Now she is living in Denver and she and her children are being taught and influenced by Seventh Day Adventists.

We are glad some of the C.O. young men who have been assigned work at Colorado General Hospital in Denver have been able to attend services occasionally. Their talents and presence are appreciated. We also appreciate the working girls in Denver. They have been a real blessing and help in Sunday school and Sewing Circle work.

Continue to pray for the work and workers in Denver.

Verna Guengerich.

BADEN, ONTARIO

(Mennonite Mission)

"Blessed be the Lord who daily loadeth us with benefits." "It is good to sing praises unto our God; for it is pleasant; and praise is comely. "His praise shall continually be in my mouth." "Whoso offereth praise glorifieth me."

It is a pleasure to attempt a report of the Lord's leadings in a small mission church in the village of Baden.

For some years past, service and Sunday school have been held here interchangeably with some results. Over two years ago the Lord laid it upon some members of the East End Mennonite Congregation, Kitchener, to further promulgate the interest in this work, whereupon several volunteered to render their time and talent toward an effort resulting in a reorganization of the Sunday school. In eighteen months' time the enrollment doubled, which made some changes necessary. Adequate equipment was furnished and thus it was a pleasure to attend.

The spirit of giving is by no means abated, nor the interest on the part of the little folks, and the attendance of adults.

On Palm Sunday an impressive service was held by Bishop M. H. Roth, and again on Oct. 11, when a number of our youth took their stand for the Lord and were added to the Church.

Let us not despise the day of small things. We know that the Lord has pleasure in wooing to Himself by the Holy Spirit dear young people who are honest and upright of heart. God bless all the boys and girls who in their tender years yield to the strivings of the Spirit. May we older ones pray, admonish and teach them the way of life more perfectly.

A summer Bible school is held annually, with a large enrollment, constituting about 12 or more denominations, some 25 Sunday schools are represented. A public program is always held at the close of the vacation period, with an attendance of from 700 to 1000. Not only is the interest keen on the part of the children for advancement and usefulness, but older ones feel their need for more practical activity.

One outstanding feature recently was the organization of the school for the ensuing year in which a greater enthusiasm was visible than ever, followed by an unusually well-arranged program. Also prizes and awards were distributed among such who capably filled their places. Quite a number received diplomas for regular attendance.

Much credit is due to the untiring efforts of our Sunday-school leader.

Through careful oversight and able leadership, regular services have been held.

Cor.

KANSAS CITY, KANSAS

(Mennonite Gospel Missions)

Christian Greetings:—"For this God is our God forever and ever; he will be our guide even unto death." The days and weeks are busy ones at the Mission. Time is never one's own—perhaps plans are all made for days to come, but we find that they must always be so flexible that when duty calls elsewhere our plans must be laid aside. Some one in the hospital calls, or death has visited some home or someone is destitute—needs clothing, bedding or food. In spite of work being plentiful there are many poor people in Kansas City—those physically unable to work, crippled, aged and widows. Someone told us she thought it would be unnecessary to give Christmas baskets this year, as work was so plentiful; but we scarcely began to look around until we found nearly fifty homes where food was scarce. One lady said she wished the food could be distributed over a longer period of time, as she sometimes goes hungry. Another, a widow, said, "The Lord surely is good to us. The —— Church brought us a ton of coal, and now this food from you." On her door was this motto, "This is a house of prayer."

One widow was quite appreciative of her food basket. She said she was a member of the —— Church, and had been ill for three months but no one of her group had called on her. It reminds us of, "I was sick and in prison, and ye visited me not." But how many can say that of us also? It took seventy-eight miles of driving to distribute the food and clothing at Christmas. Praise the Lord for the bountiful way in which He has put it into the mind of the rationing board to give us gas, also plenty of oil for fuel. May we use it all to His glory.

We wish to thank the junior sewing circles for the toys made and sent in, also the towels with embroidered mottoes. The latter were given to the shut-ins of the extension department. The sewing circles so bountifully showered us with clothing, bedding, and dressed chickens; so much that it reminded us of "the children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work." We try to use every bit of it to His glory.

Morning and evening services at the Morris Gospel Hall have been changed to the afternoon, so as to give us more workers and to use less gas. It has somewhat helped to increase the attendance but not as much yet as we had hoped. Attendance at Quindaro has increased some also.

About a week ago the telephone rang, and we were informed of the home-going of Sister Whinery who had been suffering with cancer. She was saved in November, and anxiously looked forward to meeting her Lord. More than anything else, she appreciated the Word of God and prayer. She left four children, all under eleven years.

According to Isa. 43:26, "let us plead together" for the lost in Kansas City.

Jan. 27, 1943. Mrs. Edward Yoder.

HARRISONBURG, VIRGINIA

(Cor. Chicago Ave. & Green St.)

We have been receiving letters from inmates at Richmond Penitentiary. We have never seen these men, and the only clue we have as to how they heard of the work of the Chicago Avenue Mennonite Mission is that one remarked that a friend of his told him to write to us. One of the letters is as follows:

"I am a prisnor here in the State Penitentituory Hospital. I have ben in the Hospital since October, 1940. I have had both of my legs amputated. An I have to stay in bed practualy all of the time. And I would appreciate it very mutch if you would send me a Bible, as I love to read the Bible and I havent one. I would be ever so greatfull to you if you would send me a Bible.

"I have no other way of geting one other than from you. I Thank you Sincerely."

We are in touch with a young man who had charges of manslaughter placed against him, but they have now been lifted. Over a year ago he was in an automobile accident and had both his legs broken. The bones in the one leg knitted, but the other leg is in a caste. The time seems so heavy on his hands, he hardly knows what to do with himself. He says he reads his Bible much, and he is very much interested in his soul's welfare.

In our communion services Jan. 24 Bro. Chris Miller, Jr., and Sisters Devier and Winegard were reinstated into fellowship. Mrs. Earl Carr and daughter were received by letter.

Evangelistic services were held Dec. 10-20 with Bro. John H. Shenk, Knoxville, Tenn., as evangelist.

Bro. Chris Miller, former superintendent at the Children's Home in Kansas City, Kans., is in the hospital again. While we were visiting him recently we became acquainted with his roommate, a blind man who was there waiting for an operation on his eyes. When the blind man's daughter came in, he immediately asked about his cigars and clothes, if they were all right, and then he wanted his daughter to offer Bros. Miller and Slabaugh a cigar. She tried to hush him up, and finally whispered something in his ear which quieted him. Bros. Miller and Slabaugh were busy talking all this time and didn't realize what was going on behind their backs. My husband commented that the first smoke anyone ever tried to offer him was by a man who couldn't see.

Feb. 1, 1943. Mary M. Slabaugh.

FT. WAYNE, INDIANA

(Mennonite Mission)

Bro. Newton S. Weber, of Salisbury, Pa., preached at the Ft. Wayne Mission Sunday evening, Jan. 24, bringing us a very inspirational message from Acts 11:24.

His presence was much appreciated. He was on his way to Oregon, where he will conduct a number of series of meetings in that state.

May the Holy Spirit accompany him in his labors.

Feb. 1, 1943. Cor.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

The Sunday School Members Taking an Active Part in Spreading the Glad Tidings

In the life of the Argentine, New Year's Day occupies a greater place than Christmas Day. Christmas Day, however, is celebrated too, but in a much lesser degree than we are accustomed to in North America. It is almost purely just a day of feasting. Outside of the small evangelical groups scattered throughout the country the Christmas story and the Christmas songs are very little heard of. During this season we have a special opportunity to proclaim its real meaning and to tell the world of the peace and joy which come through Christ. It is the usual custom of our Sunday schools to prepare a well planned Christmas program to which most of the children respond very readily when asked to take a part. And usually at the night of the program the church is filled to capacity because the parents and the friends of the children come to listen.

This year, for various reasons, our Sunday schools in Pehuajo adopted a little change from the usual order of giving a public program which takes much time and hard work of several capable people. We lacked the help, and at the same time we thought it might be more helpful and more effective to contribute toward helping some of the sick and some of the very needy poor homes in the city in some material way as well as spiritually. The Sunday school was unanimous in trying out this suggestion. For four Sundays in succession each one took a special interest to make the sum of the offerings of his particular class increase in a very special way. At the end a nice sum was obtained, to which some more was added from other offerings in order to make up from twenty-five to thirty packages of food which were taken into that many different homes.

With a variation as to the quantity (taking into consideration the size and the need of each particular family) each package was made up of such articles as the following: rice, noodles, sugar, coffee, mate, jelly, a package of candy, soup bone, a bar of soap, and the most important thing was a "pan dulce," which is similar to our coffee cake made with raisins. This is a specialty which every Argentine family indulges in during the Christmas season. Besides these things there was placed in each package a small attractive motto with a scripture verse and also the Gospel of Luke which contains the Christmas story. Then, late in the afternoon, the day before Christmas, the children and young people and adults gathered here at the mission home with their teachers and they with their packages went to the different homes assigned to them. Not only was there left in these homes the material things, but the opportunity was taken to show them the spiritual meaning of Christmas by having one of the members in the class read the Christmas story from the Gospel of Luke. Afterwards we also sang Christmas songs. In some of the homes some of the neighbors came to listen too. Through these efforts we know

(Continued on page 988)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

"MY TELEPHONE"

I've a telephone to glory,
Yes, an individual 'phone
With a golden wire suspended,
'Twixt my heart and Father's throne.
Oh, the wires are never crossed, and
Never out of order there;
They are managed by my Father,
And He keeps them in repair.

When my heart cries, "Abba Father,"
He attends my fervent prayer,
I am never disappointed
For my Father's always there.
Oh, how patiently He listens,
Never coldly turns away,
Never hangs up the receiver,
Though I call Him night and day.

Oft I hear my 'phone bell ringing,
'Tis my Father calling me,
He has some important message
To His child across the sea.
As I listen I am strengthened,
For His voice is full of love.
And I praise Him for the union,
'Twixt my heart and His above.

—Selected by a brother.

—o—

THE MINISTRY OF HEALING

By Amos A. Ressler

When Jesus was on the earth, His chief work, outside of teaching the people about salvation through faith in Himself, was that of healing the sick. After His departure, those who had been His disciples and to whom He gave power according to His promise, continued healing the sick, cleansing the lepers, curing the lame, etc.

With all the changes and scientific discoveries that have been made since then, we still have the sick and suffering among us.

We are not unmindful of the greater importance of soul sickness caused by sin, but it is our purpose to lead up to that phase of the Christian calling rather than to deal directly with it. You will remember that Jesus says in Matt. 25:36, "I was sick, and ye visited me;" thus putting visiting the sick definitely on the list of Christian duties.

Personally I have never been a good visitor. I lack the qualities that are essential for a really profitable visit to a sick one, but I have had considerable experience in being visited. Twice in my lifetime I have been **very sick.** The first was many years ago when I was comparatively young. Associated circumstances made it doubly distressing. During that time an old brother came to my bedside, sat down, and remained (perhaps) fifteen minutes. All that he said during that time was, "At times like this words are feeble." I appreciated his visit very much, and have never forgotten the good it did me.

More recently, after a severe illness and during the period of weakness that has followed, we have been privileged to receive calls by a very large number of friends. We can truthfully say that none of those short visits failed to do us some good. (I use the words **us** here advisedly, for other members of a family are often cheered and strengthened by a sympathizing call, and at times need it as much as the sick one.) And so we have been wondering whether it might not be helpful to mention a few of the things that characterize a really helpful visit to a sick one.

First of all, we must give consideration to the condition of the patient. Is he very sick and **not improving,** very sick but beginning to improve, or well on the way to recovery? Is he young or old? Christian or not? Leading a very sick person to Christ is a delicate task that calls for God-given tact and definite guidance of the Spirit; and these special cases must be given special consideration. But we are thinking particularly of the large group of ordinary people to which most of us belong, and who frequently find an opportunity to bring cheer to someone who is isolated, for whatever reason it may be, from the active crowd with which he or she was accustomed to associate.

First of all, upon entering the room of one who is or has been sick, avoid the too frequent question, "Well, how are you feeling today?" thus directing the patient's mind to **himself**—the very thing you came to help him forget. For don't you know that many of our physical ills are in part due to our state of mind?

Foolishness does not belong to the sick room; but Solomon says, "A merry heart doeth good like a medicine" (Prov. 17:22). So good cheer is always in order.

Don't talk too loud. If a person's hearing is poor, speak slowly, articulately, distinctly; it will help more than **loud** speaking.

Avoid early morning or **late** evening visits.

In timing the **length** of your visit, remember that your friend may possibly not be as strong as he looks.

If he happens to be one of your intimate associates and you feel that he is anxious to have you remain longer, you may safely prolong your visit over the time you would think right at some other place.

Ordinarily, visits, to the sick or partly convalescent, are productive of more good if they are rather short. A peep into the room with a subdued, but cheery "hello" or "good morning" does more good than you might imagine.

If the patient extends his hand for a "shake" grasp his hand gently, firmly, but don't **shake** his hand in the ordinary way. A hand **clasp** seems to send a message from heart to heart that nothing else seems to take the place of. But a hearty **hand shake,** such as you would give to a well person, may be really cruel, if the patient is weak.

Does all this belong to the ministry of healing? Experience says, Yes, it does! And it is only with a desire to be helpful that it is given. It is the **little things** that make or mar human happiness.

"Little deeds of kindness,
Little words of love,
Make our earth an Eden
Like the Heaven above."

Ronks, Pa.

—o—

MOTHER, A FAILURE OR A SUCCESS

Life in the home is a drudgery when one has the attitude that work is only a routine and a monotony. When a woman bewails her lot as a housewife, complains because she must care for little children, rebels because she must work with her hands in the home, she can not be a normal, happy person.

Fortunate is the housewife who understands the significance of her work in the home for the welfare of her children and husband, whe derives satisfaction from cooking palatable and nourishing meals, from keeping the house tidy, from promoting the health of the family, from expending wisely the money she possesses, and from all the tasks that make up the home work.

The mother that learns the fine art of getting joy out of every task performed, that has a song in her heart, and that expresses a happy vein of thought is not a failure; she is a queen whom her family sooner or later will crown with admiration. —D. Carl Yoder.

—o—

A CHINESE MOTHER'S GRATITUDE

A Chinese pastor told the story of a Christian woman in his congregation who was childless. She prayed earnestly for a son. God answered her prayers and gave her a little boy. She came to church and publicly expressed her deep gratitude to God for giving her this dear child, and, in token of her gratitude, she presented a gift to God's Church of $5.00. Some months later she brought the child to the church to dedicate it to God; and, in token of her joy in being privileged to present this child to God and make covenant with God for him, she contributed for the cause of the Gospel $10.00. After a couple of years, this precious child sickened and died! She came to church with a gift of $20.00 to show her gratitude for the privilege

(Continued on next page)

Sunday School Lesson

Theme for the Quarter: Studies in the Gospel of John

VIII. JESUS THE GOOD SHEPHERD

Lesson for Feb. 21, 1943.—John 10: 1-30.

Golden Text.—I am the good shepherd: the good shepherd giveth his life for the sheep.—John 10:11.

Introductory.—Today we have Jesus serving in a different role from what He appeared in previous lessons. But, as in former lessons, He is the same powerful, loving, exalted, perfect, infinite Being that we find Him wherever He appears. As the great Shepherd He stands out as a model, after whom all the undershepherds should pattern. Our lesson properly begins at the door of the sheepfold.

Jesus the Door (1, 2).—Jesus begins His narrative with a warning against those who seek to enter into the sheepfold by some other door (human goodness, wealth, popular applause, denominational name, modernism, etc.) besides the only Door through whom any one can enter in. Christ is The Door. Whoever tries to get in some other way is branded as "a thief and a robber." On the other hand, he that seeks to enter in through this Door is sure to find his place in the sheepfold securely sheltered.

The Loving Shepherd (3, 4).—The figure is changed, but the loving Lord is still in the center, and the guiding hand of the flock. Not only is He the Door through which alone His followers may enter into the fold, but He is also the Shepherd of the sheep, the guiding Hand, the great Care-taker—a Perfect Model for all the undershepherds whom the Lord has set apart to serve in a similar capacity. Goodness, tenderness, love, wisdom, and power are the characteristics of this Shepherd. Under His protecting care we are safe.

A Great Contrast (5-14).—Christ refers to His true followers, saying, "He goeth before them, and the sheep follow him: for they know his voice." He goes on, saying, "A stranger will they not follow, but will flee from him: for they know not the voice of strangers." Understand, it is His real followers of whom He speaks. Many church members would sooner follow the voice of strangers than the voice of the great and loving Shepherd; but they are merely nominal members, not the "born again" ones. As for the real sheep within the fold of the Good Shepherd, "they know not the voice of strangers." So loving and true is He that He "giveth his life for the sheep." That is what He did on Calvary, and the same loving care is characteristic of Him in all that He does for His own.

How different from this is the attitude of the false shepherd, to whom our Saviour refers as "an hireling." While the good Shepherd "giveth his life for the sheep," the "hireling" holds his position that he may live off the fleece of his sheep. To him Peter would say, "Not for filthy lucre, but of a ready mind." In time of greatest danger this Good Shepherd actually gave His life for His sheep, but the hireling, "whose own the sheep are not, seeth the wolf coming, leaveth the sheep, and fleeth: and the wolf catcheth them."

From this great contrast let the faithful undershepherds learn their lesson, to the end that they may not pattern after the motives and methods of the hireling but rather pattern after the Good Shepherd, laying down their lives for the brethren. I John 3:16.

"Other Sheep" (15, 16).—Christ repeats what He had previously said about His attitude toward His sheep: "I lay down my life for the sheep." Then He refers to "other sheep" that were "not of this fold." This doubtless refers to the future disciples among the Gentiles to be gathered into the fold of our Redeemer. As yet, they were not of His fold. Therefore they were still "other sheep." Jew and Gentile all are alike before God. Acts 10:34, 35. All may enter into the same fold, provided they enter into the one Door by which they alone may have access to the Father. "Whosoever believeth" includes the believing ones among both Jews and Gentiles. And as Jesus gives expression of His burden for these "other sheep," so may we also nourish and cherish the same burden. "Them also I must bring," is an expression which all Christian people should feel in behalf of the unsaved of earth, be they Jew or Gentile.

Christian Unity (27-30).—Again we hear the voice of the Good Shepherd: "My sheep hear my voice, and I know them, and they follow me." Not only this, but "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." So long as we are faithful followers of the Good Shepherd, there is no power in earth or hell that can pluck us out of His hand. That the power of High Heaven is back of this assurance is evident from the closing sentence of the lesson before us: "I and my Father are one." The union formed here—Father, Son, all their faithful followers—in the Church here as the forerunner of the Church triumphant—is but typical of the blissful and eternal union among all the blood-bought sons and daughters of God, in fellowship with the angels of heaven and of the Triune God, forever and ever. Amen.—K.

Bible Meeting Topic

A GOOD CONSCIENCE.—I Tim. 1:5-20

Topic for February 21

MOTTO

"Holding faith and a good conscience."

OUTLINE STUDY

I. **What Is the Conscience?**
1. An inward witness.—Prov. 20:27; Rom. 2:15.
2. God's means of contact.—I Kings 19: 12, 13.
3. An inward sense of right or wrong.—I Jno. 3:19-21; I Sam. 24:10; Acts 2:37.

II. **The Good Conscience.**
1. Is made pure by Jesus' blood.—Heb. 9: 14; 10:22.
2. Holds the faith by being kept pure.—I Tim. 1:19; 3:9.
3. Lives honestly.—Heb. 13:18; Acts 23: 1; II Cor. 4:2.
4. Endures grief and suffers wrong.—I Pet. 2:18-20.
5. Rejoices in approval.—II Cor. 1:12.
6. Considers the welfare of another.—Rom. 14:21-23.
7. Is not hardened or seared.—I Tim. 4:2.
8. Is not defiled by wickedness.—Tit. 1:15.
9. Is an unsafe guide without spiritual light.—Acts 26:9, 10.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Heart."**
2. How the Conscience is Good.
   a. In doing the good we know (Jas. 4: 17).
   b. In refusing known evil (Ps. 34:13, 14).
   c. In confessing and forsaking sin (Jas. 4:8-10).
   d. In obedience to God (I Jno. 3:24).
   e. By faith in Jesus' blood (Rom. 3:25, 26).
   f. In not quenching the Spirit (I Thess. 5:19; Eph. 4:30).
   g. Being ready to receive the truth (Jno. 3:18-21).

For Seniors.
1. Our Sense of Right and Wrong.
2. How to Have a Good Conscience.
3. Keeping the Conscience Pure.
4. The Enlightenment Coming to a True Conscience (II Cor. 3:18-4:6).

PERSONAL THOUGHT

What is the testimony of our conscience? Blessed is that person whose own conscience testifies in his favor, in harmony with the Word of God and the leading of His Holy Spirit.

SEED THOUGHTS

Cowardice asks, Is it safe? Expediency asks, Is it polite? Vanity asks, Is it popular? But Conscience asks, Is it right?—Punshon.

(Continued from preceding page)

of having had this child and the joy of the knowledge that he belonged to God and was now safe in heaven with the Saviour, where she would some day see him again in perfect happiness.—From William F. Junkin, quoted in Arnold's Practical Commentary.—Sel. by a Brother.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions .....John R. Mumaw
Christian Doctrine .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

Printed in U. S. A.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 11, 1943

Field Notes

A series of meetings, to be held Feb. 20-28, has been announced for the Hess Mennonite Church near Lititz, Pa., with Bro. Richard Danner of Hanover, Pa., as evangelist. Your prayers solicited.

* * *

Change of Address.—Bro. Milton B. Hostetler, from Barrs Mills, Ohio, to Shanesville, Ohio. While there is a change in post office address, his connection with the Kolb and Longenecker congregations remains the same.

* * *

We are in possession of an interesting program of the Christian life conference to be held at Goshen College Feb. 12-14. A wide range of subjects is listed for discussion, assigned to live speakers from many fields.

* * *

A brother writes us from Kitchener, Ont.: "The series of meetings closed at the First Mennonite Church with 17 decisions for Christ. The services were very largely attended and the blessings of the Lord attended the work."

* * *

A brother writes us from Akron, Pa., concerning the special Bible term in Lancaster Mennonite School, as follows: "Winter Bible school closes Friday night, Feb. 5. We can report a good season of spiritual refreshing experiences."

Take a good look at the thermometer and the accompanying speech found on last page of this number. If the friends of the two schools under the Mennonite Board of Education will do as well in February and March as they did in January the goal will have been reached.

* * *

We are in possession of an interesting program of the Christian life conference to be held at the Stahl Mennonite Church Feb. 13 and 14, under the auspices of the Johnstown Bible School. Four states and five conference districts are represented on the program.

* * *

A brother, writing from Canton, O., expressed himself very favorably concerning the Canton Bible School, where commencement services were held the evening of Feb. 5, Bro. O. N. Johns being scheduled to deliver the commencement address.

* * *

Bro. Amsa H. Kauffman writes interestingly of their new work at Premont, Texas. His letter, as well as several other mission letters that came too late for publication this week, will appear in next week's Gospel Herald, the Lord willing.

* * *

On another page you will find an interesting narrative, by Bro. D. G. Lapp, of the work at the West Side Mission, Sterling, Ill., since the beginning of the work there. Read the message, and respond as the Spirit of the Lord may direct.

* * *

At a recent meeting of the West Union Church near Wellman, Iowa, it was decided that Bro. C. J. Yoder, one of the ministers of the congregation, should assist Bro. J. Y. Swartzendruber in the bishop oversight of the congregation. Cor.

* * *

A brother writes us from Columbia, Pa.: "Bro. C. Z. Martin, our home minister and evangelist, is conducting a series of revivals here at Columbia on Sunday evenings. This evening (Jan. 31) fourteen souls confessed Christ. Pray for us, that the good work may continue."

* * *

Bro. A. J. Metzler of our Publishing House left Friday night of last week to spend the week-end with the brotherhood in the vicinity of Clarence Center, N. Y. He expects to be absent from the Publishing House until after the meeting of the Mennonite Board of Education at Goshen, Ind., next week.

* * *

Recent visitors in the Publishing House and vicinity include the following: Edna Rutt Yoder, Lockport, N. Y.; Fannie M. Bontrager, Darien Center, N. Y.; Clara V. Eichorn, Clarence, N. Y.; Freeman Ankrum, Masontown, Pa.; C. A. Stewart, Byran, O.; Paul Huddle and son Wilmer, Salina, Pa.; Esther Kniss, Johnstown, Pa.

"The Eternal Security Teaching."—This is the title of an illuminating discussion of the theory of "once in grace, always in grace." It is a sixteen-page booklet, written by Bro. J. L. Stauffer of Harrisonburg, Va. We are in possession of the fifth edition (revised) of this publication, this time published by Evangelist Edison Habbegger of Berne, Ind., to whom all orders should be sent. Price 15¢ per copy, $1.20 per dozen, $9.50 per hundred.

* * *

Ordination services have been appointed at several places in the bishop district of Bro. Henry E. Lutz, Mt. Joy, Pa., as follows:

Feb. 23: In the forenoon a bishop is to be ordained in the Manheim Mennonite Church, to assist Bro. Lutz in the Manheim district. In the afternoon of the same day a minister is to be ordained in Hernley's Mennonite Church near Manheim, to assist Bro. Abram Risser in the Gantz and Hernley's congregations.

May the Spirit of the Lord direct in both ordinations.

* * *

Beginning the latter part of this week and continuing until about the middle of next week, will be busy times for the brotherhood in the vicinity of Goshen, Ind. Besides special activities in connection with the Special Bible Term at the College, there are to be meetings of the Executive Committee of General Conference, a joint meeting of the Executive and Mission committees of the Mennonite Board of Missions and Charities, the annual meeting of the Mennonite Board of Education, besides several other committee meetings representing various Church activities. While the workers there are wrestling with the problems and opportunities confronting them, it will be a real help to them for an army of intercessors to be remembering them before the Throne.

—o—

Correspondence

MANSON, IOWA

Dear Herald Readers:—We have already entered upon the second month of 1943. We sometimes wonder what this year will have in store for us, but the Christian has the promise that "all things work together for good to them that love God." Our hearts go out in thankfulness to a kind and loving Father who so graciously gives us so many blessings we are enjoying every day.

While we are living in a war-torn world, we as children of God can have peace of mind and soul which Christ alone can give, and it need not be taken away from us.

The death angel visited our congregation a few weeks ago and called home one of our older brethren, Bro. Christ Stoltzfus, father of our minister, Bro. Nicholas Stoltzfus.

In December our bishop, Bro. Simon Gingerich, was with us for another communion

service. At this time a class of young boys sealed their vows with water baptism. The conversion of these boys was the result of a series of meetings held last September by Bro. J. N. Kaufman.

The first of the year our Sunday school was reorganized with a few changes, and on New Year's day the annual business meeting was held.

On Christmas night we had our Christmas program. The children always seem to enjoy giving their part of the program. It does us older ones good to see the eagerness of the children to do something for Jesus.

May we be found faithful in His service when He comes.

Lettie Egli.

DAVIDSVILLE, PENNA.

The Ministers' Week held in connection with the Johnstown Bible School Jan. 5-12 was well attended. There were about 30 ordained brethren present from 9 conference districts.

The group was made up of brethren having various responsibilities such as bishops, ministers, deacons, rural mission workers, city mission workers, and others.

The program consisted of a variety of subjects such as book study, Bible subjects as the work of the Holy Spirit, as well as the problems that confront the Church at the present time.

We as ministers were made to feel more keenly our responsibility as well as our need for more and better preparation, in order that we may become more effective in our preaching and teaching, and in order to help our members solve the many perplexing problems that arise from time to time.

The world would not be satisfied to send an army officer out to fight the enemy with training he received years ago, because of the new tactics the enemy uses; so we as ministers need to be reminded of the new methods that Satan is using to overthrow God's Kingdom and be better trained to use the weapon that God has given us which is the Bible in order that we may overcome the enemy and advance the cause of Christ and the Church.

We as ministers too often study the Bible only to give it out to others, as we prepare sermons or addresses, and starve our own souls. In these meetings we have opportunity to feed our souls, and enjoy fellowship with one another.

The brethren expressed themselves as having been spiritually fed, and that it was time well spent, and we trust that next year, if the Lord tarries, many more will avail themselves of this opportunity of Bible study and fellowship.

Harry Y. Shetler.

BLOOMFIELD, MONTANA

(Red Top Congregation)

Greetings:—Our Sunday school has been reorganized for this year, with very few changes from the year just past.

Two of our young sisters are attending school in Hesston, Kan., this year. Others of our young people are attending a three-week winter Bible school at Wolford, N. Dak.

Another of our young men has been called to camp, making a total of eight from this place now in C.P.S. camps. The Lord be with each one and use them to His praise and glory, is our sincere prayer. Pray for us.

Jan. 12, 1943. Fannie Chupp.

ALBANY, OREGON

Dear Gospel Herald Readers, Greetings:—The ministerial meeting of the Pacific Coast Conference was held Jan. 13 and 14 with the Albany congregation. Interesting and vital topics were discussed. Not all the ministers and bishops were present; however, a deep concern was shown by those who were there.

Bro. Michael Zehr of Pigeon, Mich., who held revival meetings at Harrisburg, Oreg., attended the ministerial meeting, favoring us with several Gospel messages.

Bro. Ernest Garber of Nampa, Idaho, gave the Sunday morning message, Jan. 17.

This part of Oregon had the severest snow storm in years, according to government reports. Almost eighteen inches of snow fell in a few days' time. There was no church service at Albany Mennonite Church on Jan. 24, because of the deep snow. Health has been fair in the congregation so far this winter.

May we with the psalmist David say, "Let the redeemed of the Lord say so."

Jan. 28, 1943. Della Nafziger.

PALMYRA, MISSOURI

(Pearidge Congregation)

To the Herald Readers, Greeting:—Jan. 3, we reorganized our Sunday school. We pray that each one may feel the need of giving faithful service.

Jan. 28, we held our business meeting. Because of the rationing of gas, and several families living some distance from church, it was decided not to have services the first and third Sunday nights, also fifth Sundays. At this meeting a committee of two sisters, Della Buckwalter and Mabel Hathaway, was appointed to visit every home not connected with religious services within our reach, and try to interest them in attending services; also to distribute tracts and Sunday-school literature. Our Saviour said, "Go ye into all the world, and preach the gospel." Often we take the word "go" to mean a great distance away, while many at our doors are hungry for some special service that we are neglecting.

A young man, after he was married and settled in life and became a Christian worker, wrote a letter to his parents about his wonderful Christian experiences. In this letter he mentioned how he had grown up under the influence of a young man preparing himself for foreign mission work. "I was often in his presence, but not once did he even ask me why I was not a Christian, or if I wouldn't like to be a Christian. But his mind was on going far away to do something which God never allowed him to live to accomplish." This incident, I hope, may help us to be more concerned about those around us each day, and not wait for the greater opportunities that may never come.

As our little congregation is growing and interest is good and services well attended, we ask an interest in your prayers, that the efforts put forth for the spreading of the Gospel may bring forth fruit to His honor and glory.

Yours for the Master,

Jan. 29, 1943. Della E. Buckwalter.

PIGEON, MICHIGAN

(Pigeon River A.M. Congregation)

Dear Herald Readers, Greetings:—We had an all-day program on Thanksgiving day. A number of congregations in Arenac County were here and took part. Bro. Andrew Jantzi and wife of the Flint Mission were also present and took part. Sister Jantzi had charge of the children's meeting in the evening.

Two days before Christmas we sent a trailer load of supplies to the Flint Mission, where baskets were filled and eatables were delivered to the needy.

On Christmas day we had preaching service. Bro. Raymond Byler brought us a message. Subject, Jesus Saves.

Nov. 10, our bishop, Bro. M. S. Zehr, left for Harrisburg, Oreg., and is still in the far west laboring in different churches and visiting C.P.S. camps. He also spent some time in California. Bro. Raymond Byler left here Jan. 4 to spend six weeks at the Johnstown Bible School. The same day Bro. Elias Kulp of Bally, Pa., came to teach in a 3-week Bible school, assisted by Bro. Earl Maust. We had very interesting and upbuilding studies. There were 64 enrolled. There were 3 pupils from other places. We missed 1½ days on account of snow drifts and storm. We had a program Friday evening after Bro. Kulp had left, as we could not have it on Thursday evening on account of the roads. Bro. Kulp also held evangelistic meetings for 10 evenings, which were good. Thirteen young people stood for Christ and are now being instructed. May they have an experience of the new birth, is our prayer.

Bro. I. E. Burkhart of Goshen, Ind., expects to be with us Sunday evening, Feb. 7.

Feb. 1, 1943. Dan C. Esch.

OYSTERPOINT, VIRGINIA

Greetings from the Providence Church:—We have many reasons to be thankful for the mercies and blessings of the Lord upon us.

Dec. 12 and 13, we were privileged to have five brethren from Lancaster Co., Pa., with us for week-end meetings; namely, D. Stoner Krady, Abner Stoltzfus, Daniel Sensenig, Jacob Miller, and Lloyd Weaver. Universal Bible Sunday was observed. Bros. Stoltzfus and Sensenig represented the Jewish Evangelizing Committee of Lancaster Conference, and gave some messages on Jewish evangelization work. Their subjects were all ably handled and inspiring. We were glad to have these brethren with us and enjoyed all of the messages.

There has been a good deal of sickness among our members—Sisters Minnie Glick, Lydia Glick, and Mary Longacher, and Bro. John Mast. Sister Elizabeth Yoder has been critically ill for sometime. The others are improving nicely except those suffering with old-age infirmities. Will you pray for these sick, and the work at this place?

Feb. 2, 1943. Cor.

In the Midst of War—Thoughts for Nonresistants

III. MENNONITE MEN IN THE ARMY?

By H. S. Bender

There is ground for real satisfaction in the loyal way in which the young men of the Mennonite Church on the whole have met the test of conscription. In large numbers they have taken their stand for sincere and complete nonresistance and have by their choice of Civilian Public Service (IV-E) instead of either combatant or noncombatant military service, witnessed, to all men, of their faith and their conviction that war is sin, and that Christians can have no part in it. Likewise in a splendid way the Mennonite Church has stood by her conscientious young men and provided for them by the establishment and maintenance of Civilian Public Service camps. This is the encouraging side of our war record.

But there is another side that is not at all encouraging; namely, the record of numerous Mennonite men who have entered the army and are now taking part in the war. Disturbing reports of the number of such men led the Peace Problems Committee to take a census of all our congregations to secure reliable information. The results of the census have recently been compiled and are exceedingly disquieting. We now know that approximately thirty per cent of all drafted men accept army service, and that one half of this number enter regular combatant units. On Nov. 1, 1942, the date of the census, in round numbers eight hundred (800) members of the Church were in C.P.S. camps, while three hundred twenty (320) were in the regular army as soldiers. A detailed report of the census will be released later. This covers only the United States congregations, but the Canadian record is about the same.

A thirty per cent failure is a bad record. If we have been complacent, this report should put an end to our complacency. Nor is any one part of the Church much better than any other. From East to West, the record is much the same. Quite a number of congregations show up in the census with all their draftees in the army and none in C.P.S. One congregation has seventeen men in the army.

Why this shocking record? It is true, of course, that many of those who went to the army were not strong and active members, and some no doubt were genuine backsliders. Few were warm Christians, workers in their home congregations. But this is no explanation. The real question is, Why are so many of our young men in the prime of life so weak in their Christian life and convictions? The test of war is flashing the spotlight on our weakness at home. This record is a direct challenge to our bishops and pastors, to our congregations, to our parents. Only seventy per cent loyal! Is this a passing grade for the Mennonite Church in God's great record book?

Goshen, Indiana.

—o—

CHRISTIAN YOUTH FACES TODAY'S PROBLEMS

By Daniel Kauffman, Jr.

(Continued from last issue)

Trust in the Lord

Let us now go into the common attitude of today's youth. Ask the man on the street what he thinks, and he says, "Well . . . we will win the war, but after that I don't know what." The man in the defense plant says, "If we strike we may get a five-cent raise." The man in the service says, "We want more ammunition, and you folks back home are not taking the blunt end of this war and yet you are asking for more pay." The Mennonite youth says, "Can I afford to go to camp and be dormant for a year or two and not earn a dime? There is no future in the camp."

Young people! This is a dark future; but facts are facts, and we must face them. We should take it as a challenge and be intrigued to face the world as consecrated young men and not like pups.

As I see it, our attitude must first be one of trust and faith in God. Abraham was a great man of faith. All throughout the Bible we read, "By faith Abraham," and again, "By faith Abraham." Abraham took God just at His Word. God told him to slay his son Isaac. Abraham would have, if God had permitted it. Noah trusted in God that God would send a flood. Don't you think that after 85 years of preaching you and I would begin to doubt? Noah did not. God told him once, and he accepted it. We as young people must place our clay bodies in the hand of Christ and then have faith that He will mold us correctly.

Prayer

We must also have an attitude of prayer. How can we have faith in anybody without speaking to him? By using the same reasoning we must commune with God. Prayer is one of the biggest requisites of the Christian life. Do you know that Daniel prayed diligently for three weeks before he received an answer? May I quote from Daniel 10: "In those days I, Daniel, was in mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all till three full weeks were fulfilled." How many of us have prayed with such diligence? If we did, about the end of the 17th day we would begin to grow faint. Let's go on with the story of Daniel and see why his answer did not come for so long. "For from the first day that thou didst set thine heart to understand, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days." Perhaps that is the reason some of our prayers are not answered. Perhaps the prince of the air intercepts them.

Patience

Our attitude must also be one of patience. We cannot rush God, and neither does God rush us. There was a little quotation on the bulletin board in school that went like this: "God has never asked anybody to do anything without giving them ample time to prepare." We must let God train and prepare us for the work He has ordained for us. We find that Moses didn't wait on God. He felt the call to deliver Israel. On a nice, bright, sunshiny day he strolled out across the country and found an Egyptian and an Israelite fighting. He slew the Egyptian, thinking he was acting in accordance with the will of God. God had to send Moses to the wilderness for forty years and there he was taught in the ways of the Lord. When Moses returned he was an humble man, depending entirely on God to lead his life.

A little girl once ran to the window and saw a man going by with only one arm. She ran back to the kitchen saying, "Mamma, Mamma, out here goes a man that ran off before God got through with him." Let God have lives to work out, and wait on Him till He is through with us before we start out.

You must consider your work, regardless of how small it seems, the greatest possible task you can now do, and proceed to do it your best. Whether you go to camp or receive a farm furlough, God has a definite plan for your life. "God moves in a mysterious way," so we must heed the psalmist's admonitions when he says, "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

Vision of the Future

Our attitude should not be one of the present, but we must have a perspective of the future. For myself I am bothered with the habit of seeing only the present work. I want to just keep my head down and plow through. This is the wrong attitude; for sometime we may meet up with some unforeseen event. We must keep our heads up and see the silver lining on the cloud ahead. This summer I was working in a lumber camp in Oregon. Quite often in the morning, as we ascended into the mountains for work, we had to go through the clouds. Sometimes they would hang

in the valleys below us. On this particular morning the clouds were low, but not down to the mountains. As my partner and I were connecting logs to the cable we heard a roar above. We could not see the airplane, but could hear the roar which is so symbolical of power. After awhile I looked up and just at that time there was an opening through the clouds and I could see the beautiful shining transport airliner as it glistened in the sun. It was only for an instant, for it soon passed over the gap. As Christian youth, let us peer through the cloudy haze of our work and see the power which comes from above. We must look up, so that we can get that perspective of where we are going.

God is a wonderful God. He has solved problems for six thousand years. Don't you think He can guide us the next 50 years? In 1940 the Church was confronted with the problem of government acceptance of our nonresistant stand. The government honored our stand, and now we have a C.P.S. program worked out. Plans are now being laid for foreign relief work. God has already opened the door in part for that.

Young people! Now in looking at the future it doesn't look so dark, do you think? Let us meet these problems as a challenge. The Church needs men of vision and of power. Some have accepted this challenge now, but we need more consecrated young people that are willing to go through hardships for the cause of the Church. Let us meet our problems with the whole Armor of God.

Goshen, Indiana.

—o—

SAFEGUARDS AGAINST APOSTASY

By Katie Saltzman

As we think of this subject, we think of the old proverb, "An ounce of prevention is worth a pound of cure." We will consider this subject under five heads.

I. The Home

As we know, the welfare of a building depends largely upon its foundation. If the foundation is not stable, the whole building will be shaky. The foundation is the beginning of a building.

The home is the beginning of the individual. We have scriptures which refer to the necessity of this beginning. Paul, in writing to Timothy, referring to the wickedness of the latter days, says: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures. . . . When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." This admonition is as necessary to our youth today as it was then. We are living in an evil world. Laying a foundation is not enough. Paul says, "But continue."

There is not as much falling away as we think. Many have never been there, have never been indoctrinated, have never fully understood, and when they get out where we say, "They are spoiled," it is only a proof of what has been in them, but they had depended upon others for their welfare. They have never learned what it means to purpose in their hearts, like Daniel did, and so are unable to stand.

In teaching children we should not always use the negative to convince them of evil, but rather point out to them the beauty of a pure and wholesome life, which we want our children to live. How beautiful it is to be one of the few who wholly follow the teaching of the Lord. As we teach them, we can draw lessons from Bible characters who lived pure and sincere lives in the midst of corruption (such as Daniel, Joseph, and the three Hebrew children) and how God has always honored the faithful few, and how sweet the outcome of a life yielded to God as contrasted with the life of King Saul, who disobeyed God and was rejected because of it. So the child will voluntarily choose the good and not be driven to it. Medical men say 80% of the cases of tuberculosis are contracted before the age of three. If the laws of nature control the first period of life, why not the spiritual?

What we want to do is to get the children to the place where they **want** to form a conviction and be **true** wherever they are; not like the young man who not only worked as long as he was under the master's eye, but in his absence as well, because serving his master had become a pleasure and not merely a duty. They have learned the beauty of faithful service. Too many are like the man who said, "My father taught me how to work, but not how to like it." Unless we can teach the child to love his Master and His work, we have failed.

A young girl cried when her mother sent her a dress to wear. It was too plain. She was taught to wear the plain dress, but did not see the beauty of being separate from the world. She had never learned to appreciate the principle of nonconformity.

A young man relates the story of how his aunt would take him out to watch the sunset and would repeat the verse, "Let not the sun go down upon your wrath." He says to this day, he cannot go to bed unless all is clear between him and God. The impression made upon him in early life had stuck to him.

Another young man says, "When a mere lad, I was pulling weeds and hated the task. One day a man came along and asked me if I knew why I was pulling weeds. He told me the weeds were enemies and robbers and were stealing the nourishment from the plants—just like evil in our lives robs us from proper growth." That changed his attitude toward his task. A certain lady in society says, "When I was a girl, the things young people did were wrong," and she says, "I still think they are wrong." Early teaching moulded her life. Moses commanded them to teach diligently—when? At all times; not when we have time, or when it comes in handy. It is said of Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." God is depending upon us to teach the youth, because not everyone has the privilege of growing up in a Christian home. Since so many homes are failing, the next step is

II. The Sunday School

The Sunday school teacher has to take the place of home training, many times. Therefore, great care should be taken as to who is chosen to teach our boys and girls. A young boy who was drowning was asked how he became a Christian. He answered by saying that it was because of his modest Sunday school teacher standing before him. How sad when we see teachers, dressed like the world, standing before a class! There needs to be a growing conviction along this line, if we want our boys and girls to receive the proper instruction. The Sunday school swings on the hinges of the teacher. Many times more harm is done during the Sunday school hour than can be straightened out during the preaching service.

Robert Raikes says, "The Sunday school is the hope of the world." Mann once said, "Few past twenty-one form habits of virtue or abandon habits of vice." When we go to our jails we see mostly young men behind the bars—someone has failed. Coolidge said, "The Sunday school is a great agency for spiritual ideals of our youth." Wilson said, "Civilization cannot thrive materially unless redeemed spiritually." Great men have recognized the fact that the Sunday school is the building fabric of our nation. Falling away has always been the result of the lack of teaching our youth. When we see the children and young people in our city, we are not surprised at the world conditions. A doctrine is soon lost if not taught to youth. It is better to build the walls of Zion around them. Had Israel heeded the instruction in teaching the children, their history would be different. Someone along the line failed.

Along with the Sunday school we need

III. The Church

Many good Christian people are longing for a good revival, prayer meetings, sermons that will prick their hearts. Many are disappointed when they go

to church because they do not get the soul-food they need. If we as a Mennonite Church would not have the privilege of hearing good Gospel sermons, would we be any different from the modern church people? Praise the Lord for a ministry that is willing to teach us the Bible completely. A doctrine not taught is soon lost. A lady whom I called upon one day told me that when she was a girl, her people wore the bonnet. They told her it was not for young people to wear. She wanted me to make her a bonnet. She said, "I have wanted a bonnet since I was a little girl."

An article in "The Fortune," criticized the Church in this way: "Why did the Church teach against war in 1914, and was in favor of war in 1917? The outside world is expecting a church which is stable and not swayed by the conditions of the times. If she teaches against an evil at one time, the world expects it from her at all times. The Church is the only hope of the world. Tin cans and powder, loyalty to the American flag, will not win the war, but the praying people of God whom the Lord depends upon will always win." May we be faithful as a church to be a witness and a testimony in a time as this and not entangle ourselves with the carnal warfare.

IV. Church Schools

These are agencies to instruct our many young people. We dare not fail them. Many are longing for a deeper spiritual life, for something they do not have. There is no greater opportunity to fulfill this desire in our youth than our church schools, where the value of spiritual and social things is taught. The more young people get of these things in our schools, the more they want to come.

The more spiritual and modest our schools are, the more young people will cluster around them. Many young people are starving for a deeper experience, and to get a greater hold upon God. They are longing for something. What an opportunity we have to find this something. May God bless, and the Holy Spirit direct our church schools.

V. As Individuals,

we cannot depend too much on all the above mentioned. To stand and take hold on God, to keep us from falling, we must learn to study, to pray, to prepare ourselves to meet an evil world. To stand our ground, we must have wisdom from God and live close to Him, as individuals, to safeguard us against apostasy. Although other means help, no one can stand for me, for you, but ourselves. Christ said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." This rock is Jesus Christ. We must be directed and influenced by inner urges. Many have learned this in the past years. Stalin, who is against Christianity, is quoted as saying: "It is easy to close churches in the Soviet Union. You have only to send the O.G.P.U. and they are closed. But every peasant, man, woman, and child will build a church in the depth of his own soul, and that is a greater danger, because such churches withdraw themselves from the control of the political police." This is the real Church, after all, and cannot be closed.

There is a change noticed for the better in many parts of Russia. There is evidence of more religious feeling among the people, as the writer goes on to say: "Two thirds of the rural and one third of the city people were religious. Organized churches do die, but not the church of God. Organized churches were bound to die because of inner rottenness. You could not blame the government for closing them. I heard a man who came from Russia express this very thought. There are no theological training schools in Russia, but the Church of God is not dying."

We would say, then, that the best safeguard from apostasy would be that every man, woman, and child will build a church in the depth of his own soul and help others to do so. Homes, churches schools, and nations are made up of individuals. What am I doing to safeguard from apostasy?

Kansas City, Mo.

HOLY SPIRIT

(Continued from page 979)

never gives a lesson that we can afford to miss. Those who slight the voice of the Spirit need not wonder that they are often left in silence. The Spirit's voice is "a still small voice." The heart in which He loves to dwell is a quiet one, where His whisper is watched for with delight and attention.

Not only must we listen, but when we know we must obey. The voice of the Lord is imperative. There should be no delay. God will not excuse us from any of His commandments. He leads in our lives for our highest good, and if we do not obey we will have no further direction from Him until we are willing to heed the guidance He has given. Many a bitter experience in our lives could have been avoided if we had been more careful to heed the guidance of the Spirit. How happy our lives are if we have learned to promptly obey the voice of the Spirit.

Thirdly, we are to be **filled** with the Spirit. While there is a definite moment when the Holy Spirit comes to reside in the human heart in response to our willingness to receive Him, yet there are repeated experiences of His renewing, quickening, and refreshing influences. These are called by the apostle "renewing of the Holy Ghost, which He sheds on us abundantly." But before we can experience an infilling of the Spirit in our hearts there must be an emptying of all sin and a willingness to give our lives completely into God's hand for Him to cleanse and purify and thus make room for a greater infilling of the Holy Spirit.

We need not wonder that we have so little of the Spirit's power in our lives when we are not willing to forsake all sin and be wholly consecrated to the Lord. He can only come in power to the life that has a hungering and thirsting for more of God and a growing hatred for sin in all its forms. It is in our emptiness of soul and our earnest longing after God that the Spirit comes with His gracious infilling.

Are we receiving the Holy Ghost? Have we received Him as a person, invited Him into our hearts, believed that He actually came, then started to treat Him as an actual Person? Do we talk with Him, commune with Him, enjoy His fellowship, call upon His help, and recognize Him as a present Guest? Let us receive Him in all His fulness, obey His promptings, held His guidance, and we will find that if we have the Spirit as our Counsellor, He will not fail to be our mighty God.

New Holland, Pa.

WITH OUR MISSIONARIES

(Continued from page 981)

that there were families and children who enjoyed a little Christmas cheer which they would not have had otherwise. Although we cannot measure how much good these families have received spiritually, I am convinced that it was at least a good experience for the children and young people as well as some of the older ones to have had the opportunity to put into practice some of the things which are taught to them—to give with their own hands —to bear testimony with their own lips. It is after all what we put into practice that stimulates growth in our spiritual lives. The affirmation of the truth which Paul taught in that "It is more blessed to give than to receive" was manifested by the spirit with which each one responded and in the expression of their faces when it was all over.

News in General

At the present time on account of the scare of infantile paralysis there is a decided slump in the attendance of smaller children in many of our Sunday schools. From Bragado last week it was written that all children under fifteen years of age are forbidden to attend Sunday school until the public schools opened.

The present extreme heat wave also has its influence on our church and Sunday-school attendance. The thermometer for two weeks already has been up to 100° F. in the shade until almost seven o'clock in the afternoon. Between the hours of two and three o'clock the thermometer registers from 104 to 105.

Many people are suffering from colds due to the extreme heat of the sun. The people call them sun colds. They are very difficult to cure.

We are glad to be able to report that Anita Swartzentruber has again recovered to nor-

mal health after having had a severe attack of liver disturbance just before Christmas.

Bro. and Sister Shank are again with us here in Pehuajo, after having visited for several weeks at other mission stations. They are making preparations to take up their new work among the Indians in the North.

We thank God for open doors in which His name can be witnessed. Continue to pray for the work.

Jan. 20, 1943. Una Cressman.

—o—

SHADOWS

By Lina Z. Ressler

Not all the dark shades have gone over,
More clouds in the distance we see;
In this vale of tears rest comes never,
So learn to the Refuge to flee.

Don't look for bright roses in winter,
Cold darkness will find you don't fear.
If you'd reach the glad heavenly harbor,
By the bright star of hope you must steer.

So don't look for sweet beds of roses;
This life is a struggle; press on,
Each morn brings the goal one day nearer,
So keep up your chin and press on.

If shadows are dark, know that others
Have passed through dark shadows before,
So while you are helping another
Your life too may be helped more.

Scottdale, Pa.

—o—

Faith is the root of all good works; a root that produces nothing is dead.—Bp. Wilson.

—o—

GLIMPSES OF E.M.S. LIFE IN JANUARY

Dec. 26 and 27 Bro. Chester K. Lehman was the guest speaker at a week-end meeting at the Reading, Pa., Mission.

Regular students returned Dec. 28 and welcomed seventy-six Special Bible Term students with the special instructors, Bros. J. Irvin Lehman and Milton Brackbill.

In the evening of the 29th a get-acquainted meeting was held in the dining-hall.

The opening address was delivered Wednesday morning, Dec. 30, by Bro. J. Irvin Lehman, director of the Special Bible Term. His discussion followed the theme, "Climbing." The following Wednesday morning Bro. Melvin Ruth, dean of men, gave the third term address. His subject was, "Believe It or Not." Both of these addresses presented worth-while challenges.

A watch night service was held Dec. 31 from 10:10 to 12 o'clock. Speeches, testimonies, music, meditation, and prayer, made up this program and formed a fitting close to the old and a splendid beginning for the new year.

Bro. John R. Mumaw was away for a series of evangelistic meetings conducted at Hesston College, Jan. 3-10. He remained on their campus for committee meetings of general Church interests, and spoke at the Missouri-Kansas Ministers' Conference on the 14th and 15th.

The annual oratorical and essay contest programs were held, as usual, during Special Bible Term. It has been the practice of the faculty for some years to offer two prizes each to the men and to the ladies deserving first and second rank on these contest programs. Jan. 1, five ladies appeared on the platform and read original short stories on different phases on Nonconformity. Grace Metzler was awarded first prize, and Ruth Krady received second. The oratorical contest took place Jan. 8. Five orations were given. The winner of the first prize in this contest was Stanley Shenk; of the second, Paul Peachey.

Bro. Ernest G. Gehman was instructor at a monthly Bible meeting held at Columbia, Pa., Jan. 3.

The Special Activities period on Jan. 13 was made up of a program given by the Special Bible Term students. Music numbers were furnished by a mixed quartet, a ladies' quartet, and the music class. We were made to realize that the vocations and interests of this group are quite varied, as discussions of the following were given: "Among Tomatoes;" "Favorite Pennsylvania Dutch Dishes;" "On the Milk Route;" "Typical Lancaster County Farm Sale"; and "Across the Counter in a Mennonite Book Store."

Bro. Nevin Bender of Greenwood, Del., conducted chapel exercises Jan. 14.

One of the most outstanding and challenging programs of the year was the mission meeting held Jan. 16 and 17. The three speakers—Bro. Joseph Graber, returned missionary to India; Bro. Ernest Bennett, of the Mennonite Central Committee, Akron, Pa., and Bro. George R. Brunk, Jr. of Denbigh, Va.,—came to us with live messages that not only stirred emotions but moved to definite action. Student expressions follow: "It was the best mission meeting I've ever attended"; "I have never been so stirred since my conversion."

Bro. Chester K. Lehman attended the meeting of an Advisory Committee of C.P.S. Camps held at Weaver's Book Store, Lancaster, Pa., Jan. 18.

The Young People's Christian Association was in charge of the program during the activities period on the 20th. The treasurer, Bro. Russell Baer, presided and presented the budget for the coming year. Short talks were given on the various needs to which funds will be given, and a mixed quartet sang, "Have You Sought?" The budget, as planned, will be apportioned as follows: 5% to China; 15% for Relief Work in Europe; 5% to India; 10% to Africa, for George and Dorothy Smoker; 5% to provide constructive literature for our C.P.S. Camps; 30% to Itinerary Evangelism, and 30% to needs of local Y.P.C.A. work. The treasurer announced that the goal was set at $1300.00 and uncovered a drawing of a lighthouse which was later posted on the bulletin board. From it issued seven rays of light representing the fields included in this drive. As the goal for each place was reached, a beam extended from the lighthouse and at the end of it was placed a picture representing that field. Interest was sustained as beams extended and as the treasurer kept placing on the board the total amount of pledges received. The figure kept growing until the goal was reached. More pledges kept coming in, and at this date students and faculty have pledged the amount of $1680.00. This spirit of giving makes possible a wide field of service which offers practical experience and calls for definite intercession.

A lecture was given by Bro. Milton Brackbill, Jan. 20, on "The Battlefield of Life."

Bro. John L. Stauffer spent Jan. 19 and 20 in Washington, D. C., attending a conference of religious leaders planned and sponsored by the Office of Civilian Defense.

An illustrated lecture on Palestine was enjoyed by Special Bible Term students Jan. 21. On the 26th a similar one was given on our Mission in Africa.

Classes did not meet on Friday, the 22nd. Instead, a Youth Guidance Conference, with separate sessions for men and women, was held. A well-planned program with topics of live interest and practical value to young people filled the day. The speakers in the women's program were Sisters Alta Mae Erb of Goshen, Ind.; Emma Horst of Scottdale, Pa.; Stella Shank of Broadway, Va.; Myra Lehman of Harrisonburg, and members of the school faculty. The following brethren appeared as speakers in the men's sessions: J. Irvin Lehman, Milton Brackbill, Chester K. Lehman, D. W. Lehman, John L. Stauffer, and J. R. Mumaw. A conjoint session in the afternoon brought the conference to a close. The value of these meetings is best expressed by quoting testimonies of students: "Couldn't this be an annual affair?" "I wish we could have had one more session;" "We heard so many good things today that I wish I could remember them all;" "I think the speakers must have put their best into every speech."

An appreciated program was given by the mixed chorus and several quartets on Saturday evening, Jan. 23.

Bro. J. R. Mumaw spent Monday, the 25th, in Washington, D. C., serving on a special study committee in the interests of our peace testimony.

Bro. E. M. Yost of Greensburg, Kans., arrived on the campus on the 24th to serve as evangelist for our mid-winter revival meetings. Fervent, sincere prayers are being offered for a real revival among us.

—Elizabeth B. Mosemann.

—o—

Relief Notes

Clothing Distribution for Winter in England

Shipments of clothing to our workers in England some months ago are now proving beneficial in the winter season and during the national drive for saving in fuel. In a letter to Bro. David Toews of Canada, Bro. John E. Coffman says:

"Our clothing distribution has been made to needy families, in very poor sections of the city and country, most of whom are still suffering in some way or other from the effects of the air-raids of two years ago. A considerable portion is also given to refugees and these are cases of misfortune in some way or another, either illness or accident or other war circumstances. Among some of the most needy at the present time are several thousand children from the Channel Islands, most of whom are without their parents. There are also a number of Spanish children whom we assist with clothing. These have been in this country for nearly seven years and are in some manner or another inaccessible to their parents."

Through the Month of December with Peter Dyck

In Bro. Peter Dyck's latest letter of Jan. 12 he gives a brief summary of his December activities:

1-7. Spent this week almost entirely in bed with cold and touch of influenza.

8-12. Visit many schools in country district in Cheshire, northern England, where several hundred refugee children from the Channel Islands are billeted with English foster parents and are attending the nearest rural schools. There is scope for relief with these children. Spent a night and part of a day with Society of Brothers (Bruderhof) at Bridgnorth, their new location. Leave with them some bales of second-hand clothing.

13-14. More personal service: contacted a deformed 60-year-old lady who had neither home, friends, nor income, not even pension. Strange how every now and again one comes across some of these utterly pathetic cases which have been overlooked by the larger and state welfare and relief schemes. If we did only seek out and help these individual cases which so-called official help overlooks, even then our existence here would be amply justified.

15-31. At The Woodlands with repeated visits to Birmingham and area and local district of Wolverhampton. Many visits to hospital with patients from evacuation hostels. (Transportation is increasingly becoming more difficult and so my van is ever more useful.) Also transport to evacuation hostel some invalid chairs. Otherwise assisting at The Woodlands with the day to day care of the family and the general work of the Home.

—*—

C. P. S. Camps

Distribution of Mennonite Boys in Camp

As of Jan. 9, 1943, the following is the distribution of Mennonite boys according to branch:

Mennonite Church	989
General Conference	477
Old Order Amish	287
Mennonite Brethren	144
Church of God in Christ Mennonite	91
Conservative Amish	76
Brethren in Christ	55
Old Order Mennonite	40
Central Conference	38
Evangelical Mennonite Brethren	24
Krimmer Mennonite Brethren	22
Mennonite Brethren in Christ	18
Defenseless Mennonite	14
Hutterian Brethren	11
Mennonite Kleine Gemeinde	10
United Zion's Children	4
Missionary Church	3
Reformed Mennonite	2
Hutterdorf Mennonite	1
Old Order River Brethren	1
Reformed Amish Christian	1
Total	2308

*

First Lady Visits Marlboro, N. J. Hospital

During her recent visit to the New Jersey State Hospital at Marlboro, N. J., Mrs. Franklin D. Roosevelt interviewed six of the Mennonite assignees in the unit of men who are giving their services there. Concerning her visit her column "My Day" reports:

"We met here with some of the group of Mennonites who are conscientious objectors and who have volunteered to serve in hospitals for mental cases. They are a very fine group of young men, and bring a spiritual quality to their work because of their religion. In many ways, this is probably raising the standard of care given the patients."

Released February 3, 1943
Compiled by Grant M. Stoltzfus

The inner side of every cloud
Is white and shining,
I therefore turn my clouds around
And always wear them inside out,
To show their silver lining.
—Anon.

A glory gilds the sacred page,
Majestic like the sun,
It gives a light to every age,
It gives but borrows none.—Cowper.

—o—

Married

Smoker—Stoltzfus.—On Dec. 12, Bro. John N. Smoker and Sarah E. Stoltzfus, both of the Millwood congregation near Gap, Pa., were united in the holy bonds of matrimony at the Millwood A. M. Church, Bishop John A. Kennel officiating. May God bless this union.

Schlappi—Oyer.—On Dec. 25, 1942, Bro. Alvin F. Schlappi and Sister Ethel Matilda Oyer, both members of the Morton, Ill., Mennonite Church, were united in marriage at the home of the bride's parents, Bro. Harold R. Oyer, brother of the bride, officiating. May God bless this union.

Gingerich—Long.—On Dec. 31, 1942, in the Science Ridge Mennonite Church near Sterling, Ill., Bro. Lester Gingerich of Deer Creek, Ill., and Sister Alverda Long of Sterling, Ill., were united in marriage, by Bro. A. C. Good. May the blessings of the Lord attend them through life.

Landes—Rosenberger.—Bro. Harold C. Landes and Sister Violet Rosenberger, both members of the Mennonite mission congregation, Norristown, Pa., were united in marriage in the mission church on Saturday afternoon, Jan. 30, 1943, Bro. Markley H. Clemmer officiating. May God's blessings go with them through life.

Frey—Shank.—On Jan. 28, 1943, in the Science Ridge Mennonite Church, near Sterling, Ill., Bro. Harold Frey and Sister Vada Shank were united in the holy bonds of matrimony, Bro. A. C. Good, uncle of the bride, officiating. May the blessings of the Lord be theirs as they journey along the path of life.

Mast—Kennel.—On Sept. 20, 1942, Bro. John H. Mast of the Conestoga congregation and Sister Anna Miriam Kennel of the Millwood congregation were united in the holy bonds of matrimony in the Millwood A. M. Church, Bishop John A. Kennel officiating. We wish them the Lord's blessings.

Briskey—O'Connell. — Bro. William Briskey of Hicksville, Ohio, and Sister Naomi O'Connell of Altoona, Pa., both employees in the State Mental Hospital in Norristown, Pa., were united in marriage at the Mennonite Gospel Mission home, Saturday evening, Jan. 30, 1943, Bro. Markley H. Clemmer officiating. May the guiding hand of God direct them through life.

Wyse—Yoder.—On Jan. 1, 1943, Bro. Ora E. Wyse of the Central congregation near Archbold, Ohio, and Sister Ruby Yoder of the Maple Grove congregation near Topeka, Ind., were united in marriage by Bro. Henry Wyse at the home of the bride's parents, Bro. and Sister Daniel Yoder, Colon, Mich. May the blessings of the Lord and the guidance of His Spirit be theirs through life.

—o—

Obituary

Buckwalter.—Benjamin Franklin, son of Samuel and Magdalene (Bixler) Buckwalter, was born in Mercer Co., Pa., Jan. 24, 1854. In early manhood he was converted and united with the Presbyterian Church at West Middlesex, Pa. Oct. 31, 1879, he was joined in marriage to Mary Musselman at Lancaster, Pa. Soon after his marriage he and his bride were received as members of the Mennonite Church and worshiped with the Groffdale congregation. He resided on a farm near New Holland till 1905 (with the exception of two years, which were spent in California). In 1905, he, with his family, moved to a farm near Newton, Kans., at which place he was ordained a deacon of the Pennsylvania congregation, Dec. 13, 1908, and in which office he served until 1924 when he and his companion moved to Lancaster Co., Pa., for two years to care for his wife's aged mother. While there he again served the church as superintendent of the Samaritan Home on Welsh Mountain. With the exception of a few years' stay in California, the remainder of his life was spent near Wellman, Iowa. Here he built a home for himself and wife. He retained an active mind and body to the last, although greatly inconvenienced in his later years by physical pain. He quietly passed away on the morning of Jan. 19, 1943; aged 88 y. 11 m. 25 d. His companion preceded him in death June 28, 1934. He was blest with a family of 10 children: Samuel M., Upland, Calif.; Harry W., Pasadena, Calif.; B. Frank, Newark, Ohio; Rosa M. (Mrs. John Longenecker, deceased March 10, 1919); Martha L. (Mrs. W. S. Guengerich), Wellman; Mary (Mrs. Edward Diener), Wellman; Earl, Hesston, Kans.; Paul, Canton, Ohio; Roy, Wellman; and with 51 grandchildren and 24 great-grandchildren. Several of his grandchildren are actively engaged in foreign mission work. One of the characteristics which marked his life was his deeply rooted religious convictions which found expression in his family life, and in his unselfish service to the Church. He was always interested in mission work. Besides his responsibility as head of a family and his local church duties, he found time for more church-wide activities, helping to start mission Sunday schools and serving on the Local Board of the Kansas City Mission for a number of years. He felt strongly that the Christian's place in the world was to personally help men to become reconciled to Christ and also to be at peace and love one another. His regular attendance at the house of worship, his active interest in church affairs, his earnest and daily intercessory prayers, especially for his children and grandchildren, are a heritage of precept and example that is highly cherished. Funeral services were conducted from the home by Bro. Perry Blosser, and at the Wellman Church by Bro. Silas Horst assisted by Bro. George Miller. Interment in the Lower Deer Creek Cemetery.

Eash.—Tobias, son of Jacob and Nancy (Kaufman) Eash, was born near Davidsville, Pa., Sept. 7, 1865; died at the place of birth, Jan. 8, 1943; aged 77 y. 4 m. 1 d. He was married to Mary Hostetler Aug. 18, 1901. He is survived by his wife, 3 sons, and 1 daughter (Pearl, wife of Kenneth Lehman, of Davidsville; Cletus and Otto at home; Robert, married to Edna Blough of Hollsopple). He is also survived by 2 brothers (Joseph and John of Hollsopple), and 5 half brothers and sisters (Amanda, wife of Simon Gindlesperger, of Johnstown; Samuel, Jonathan, and Harry, all of Hollsopple; George of Johnstown), also 1 stepsister (Annie, widow of David Eppley of Johnstown). He was preceded in death by 1 son (Walter Jacob), 6 sisters, 4 brothers, and 1 half sister. He united with the Kaufman Mennonite Church about 28 years ago, and remained a faithful member until death. Funeral services were conducted Jan. 10, at the Kaufman Mennonite Church, in charge of Bros. Harry Y. Shetler, Lloy Kniss, and James Saylor. Burial in the Blough Mennonite Cemetery.

Good.—Wayne, stillborn son of Carl J. and Annetta (Zimmerman) Good, was born near Wooster, O., Dec. 28, 1942. Besides the parents he is survived by 1 sister (Mabel Eileen), 4 grandparents (Bro. and Sister Ephraim Good and Bro. and Sister Eli Zimmerman), 8 uncles,

2 aunts, a number of cousins, and many otber relatives and friends. Burial in the Eight Square Cemetery.

"Only a baby's grave,
A foot or two at the most,
Of tear-dewed sod;
But a loving God
Knows what the little grave cost."

Mann.—Lizzie, daughter of Pre. Henry Weaver, was born Feb. 6, 1860; died Jan. 15. 1943; aged 82 y. 11 m. 9 d. She is survived by 1 son (Aaron) at whose place she had her late home. She is also survived by the following brothers and sister: Alice Weaver Roth, Ahram, George, Harry, and Samuel Weaver, all living in the near-by community, Cumherland Co. Funeral services were held from Harper Myers Funeral Home in Mechanicsburg, Pa., and further services at the Slate Hill Church. Interment in the adjoining cemetery. Services were conducted by Bro. Harry L. Longenecker of Middletown and Bro. William Strong from the home church. Text, Rev. 14:12, 13.

Nafziger.—Christian B., son of John and Mary (Burkey) Nafziger, was horn near Minier, Ill., Oct. 1, 1862; died at the Mennonite Hospital, Bloomington, Ill., Jan. 8, 1943; aged 80 y. 3 m. 7 d. In his youth he united with the Hopedale Mennonite Church, of which he was a faithful member until death. Feb. 14, 1886, he was united in marriage to Catherine Springer, who preceded him in death on the same day 7 years ago. To this union were horn 9 children, 7 of whom survive, namely: Mrs. Emma Christner, Jonas, Levi, and Simon of Minier, Ill.; Marie, Aaron, and Lawrence, of Hopedale, Ill. Two children (Barbara and Joseph) preceded him in death. He also leaves 20 grandchildren, 1 great-grandchild, 1 sister (Mrs. Barhara Kauffmann) and 1 brother (Valentine), both of Hopedale, and an aged uncle (John Burkey of Milford, Nebr.). Death came as a result of a lingering illness. He remained cheerful throughout his period of illness and will be missed hy his family and among bis friends. Funeral services were held Jan. 11 at the Hopedale Mennonite Church, conducted by Bro. Simon Litwiller. Interment in the Hopedale Mennonite Cemetery.

"Into heaven's mansions he's entered,
Never to sigh or to weep;
After long years of life's struggles,
Fatber has fallen asleep."

Reinford.—Martha, beloved daughter of Norman and Mary Reinford of Schwenksville, Pa., was born May 6, 1923; died Jan. 9, 1943, at Osteopatbic Hospital, Pbiladelphia, where she had been for tbe last 9 days witb the intention of an operation, but the Lord saw fit to relieve ber of her suffering. She at times bad very severe beadaches caused hy a brain tumor, hut she bore her suffering patiently being cheerful to the end. All was done that human hands could do, but tbe Lord knew best. She accepted her Saviour at the age of 15, being faitbful to her vow. We are tbankful that we need not sorrow as tbose who bave no hope. This was the first one of tbe family circle to be called. Surviving are tbese: Father and Mother, 6 brothers and 2 sisters, and a host of relatives and friends; but our loss is her eternal gain. Funeral services were beld at the home by Bro. Jesse Mack and at the Upper Skippack Mennonite Church by Bro. Warren Bean and Bro. Jacob Landes, followed by a prayer by Bro. John S. Hess.

"I cannot say, and I will not say,
That she is dead—sbe is just away.
With a cheery smile and a wave of the hand,
She has wandered into an unknown land."

Sensenig.—Annie, daughter of the late Tobias and Mary (Zimmerman) Martin, was born Sept. 11, 1872; died Nov. 27, 1942; aged 70 y. 2 m. 16 d. Death was caused by arteriosclerosis after an illness of 17 weeks. She was united in marriage with Isaac G. Sensenig in December, 1893. To this union were born 10 cbildren. Those who mourn her departure are her husband and children (Mary, wife of Jacob Horst; Mahel, wife of Benjamin Martin; Ivan; Anna, wife of Milton Horst; Elmer; Edna, wife of Aaron Ehy; Leroy, Paul, and Raymond); also 36 grandchildren, 2 great-grandchildren, and these brothers and sisters: Frank, Tohias, William Harry and Samuel Martin, Lydia (wife of Noah Hurst), and Ada Martin, as well as many other relatives and friends. One son (Isaac) and 4 grandcbildren preceded her in death. She was a faithful member of the Weaverland Mennonite Church for many years. The family keenly feels the loss of a wife, mother, grandmother and great-grandmother. But we feel assured that our earthly loss is her eternal gain. Funeral services were held Nov. 30, with short services at the home by Bro. David N. Weaver, and at the Weaverland Mennonite Church hy Bro. Paul Graybill and Bro. Aaron Weaver. Texts, Rev. 14:13; I Thess. 4:13-18. Burial in the Weaverland Cemetery.

"'Tis lonesome here without you
And sad the weary way,
For life is not the same to us
Since you were called away.
We miss your kind and willing hand,
Your sweet and loving care,
We miss you, O dear Mother,
We miss you everywhere."
—The Family.

Shimp.—Frances K., daughter of the late John and Fannie (Herr) Krantz, was born Nov. 7, 1871, near Lampeter, Pa.; died Dec. 30, 1942, at her home in Willow Street, Pa.; aged 71 y. 1 m. 23 d. Sept. 30, 1896, she was united in marriage to John E. Shimp. Three years later she, with her husband, joined the Mennonite Church, to which she remained loyal until death. She suffered a severe illness six years ago, but recovered sufficiently to enjoy life with us until July, 1942, when complications developed which eventually caused her death. Mother's patience and good cheer continued throughout her sufferings. She leaves her hushand and 3 children (Clair K., Lampeter; Myrtle H., wife of Chester H. Denlinger, Mountville; Mahel K., wife of J. Lloyd Kreider, Strasburg). Also surviving are 11 grandcbildren and 3 hrothers (Aaron H. Krantz, Hessdale; Peter H. Krantz, Quarryville; and Enos H. Krantz, Lancaster). Five sisters and 1 brother preceded her in death. Funeral services were conducted Jan. 2 at the Willow Street Mennonite Churcb hy Bro. Jacob Harnish assisted by Bro. Christ Bruhaker. Text, latter clause of Prov. 24:14. Interment in New Providence Mennonite Cemetery.

"Like an echo in the mountains,
Like a rainbow in the sky;
Mother's life was a reflection
Of Reality on High."

Stahl.—Ella Nora, daughter of Christian and Sallie Hoffman, was born in Kent Co., Mich., Oct. 24, 1873; died at her home Jan. 21, 1943; aged 69 y. 2 m. 27 d. Nov. 19, 1893, she was united in marriage to Josiah Stahl. To this union was born 1 son (Loren) who preceded her in death eleven years. There remain to mourn her departure, her devoted hushand, a daughter-in-law (Alma), 4 grandchildren. 2 hrothers (Andrew of Charlotte, Mich.; Moses of Goshen, Ind.), 2 sisters (Mrs. Louisa Dausman of Saranac, Mich.; Mrs. Sadie Slabaugh of Kokomo, Ind.), and a host of relatives and friends. She had not heen well for over a year, but was able to be about the house most of the time. She was a faithful member of tbe Mennonite Church for many years, and will be greatly missed in the Church, in the bome, and in the community; but we believe our loss is her eternal gain. Funeral services were held Jan. 24 at the home and at the Bowne Mennonite Church, conducted hy Bros. Dan Zook and T. E. Schrock. Burial in adjoining cemetery.

Stoltzfus.—Christian, eldest son of Jonathan and Lydia (Eash) Stoltzfus, was born in Union Co., Pa., April 11, 1870; died Dec. 31, 1942, at the Lutheran Hospital in Fort Dodge, Iowa. At the age of 13 he moved with his parents to Lyon Co., Kans., where he grew to manbood. The remainder of his life was spent in Decatur Co., Kans.; Beemer, Nehr.; and Manson, Iowa, having lived in Manson for the past twenty-eight years. In 1890 he was united in marriage with Katie Martin. To them were horn 4 children (Mrs. Chris Birky, Nicholas and Chris of Manson, and Emanuel of Lake Park, Iowa). He accepted Christ as his Saviour in early manhood and united with the Mennonite Church. Among the most blessed memories to his family and friends are the peace and confidence expressed during his last illness. Besides his sorrowing companion, children, and grandchildren, he leaves 1 brother (Amon) of Wellman, Iowa, and 1 sister (Sarah) of Chappell, Nehr. Funeral services were held Jan. 3 at the Manson Mennonite Church, with Bro. Joe E. Zimmerman of Milford, Nehr., officiating. Text, II Tim. 4:6-8. Interment in Rose Hill Cemetery.

Unruh.—David Ramer, infant son of Irvin and Esther Unruh, was horn Nov. 16, 1942, at Harper, Kans.; died at the Jaslin Hospital in Harper (after a very sbort illness due to complications) in the evening of Jan. 28. He leaves father and mother, 2 sisters (Shirley and Judith), 4 grandparents (Mr. and Mrs. D. J. Unruh, Mr. and Mrs. Amon Ramer), 4 aunts, 5 uncles, 6 cousins, and many friends who learned to love him in the short time he was with us. He was very dear to us, hut it was God's will that he reach heaven first, where we know we will see him again. Funeral services were conducted Jan. 30 at the Pleasant Valley Mennonite Church, in charge of Bro. R. M. Weaver assisted by Bro. John Thut. Interment in the Pleasant Valley Cemetery.

Winey.—Hannah, daughter of Samuel and Elizaheth Kauffman, of East Salem, Pa., was born Feh. 7, 1858. She was united in marriage to Jacoh L. Winey. They came to Peabody, Kans., made their home on the farm, and her hushand preached at the Catlin Mennonite Church for several years. Four children came to hless this union. The youngest, Lydia, died in infancy. A son (Samuel Winey) passed away Oct. 22, 1938. Ahout 1895 they moved to Birmingham, Kans., where her husband passed away on April 19, 1902, leaving his wife with the care of the three small children. By hard work and good management she kept them all together. In the winter of 1907, she sold this farm and moved to the home north of Newton, where she has lived most of the time since. It was there that she peacefully fell asleep Jan. 11, 1943. She was converted and united with the Mennonite Church in girlhood. Hers was a living faith in a living Christ to the end of life. She made her home with her only daughter, Mrs. T. F. Horst since 1915. She is survived hy her son (John of El Dorado, Kans.), and daughter (Mrs. T. F. Horst of Newton), 13 grandchildren and 2 great-granddaughters; also 1 brother and 1 sister living in Pennsylvania, and many other relatives and friends. Funeral services were held from the Highland Church with D. D. Zook in charge and E. J. Bowers and Earl Buckwalter assisting. G. L. Duhois was in charge of the services at the graveside. Interment in the church cemetery near hy.

Yoder.—Eli C. Yoder was born in Ohio Nov. 23, 1860. He came to Kansas as a young man. In 1886 he was united in marriage to Barhara Bechtel. To this union 8 children were horn, 3 of whom preceded him in death. His wife also preceded him in 1906. He united with the Mennonite Church as a young man and remained faithful till death. He passed away Dec. 19, 1942; at the home of his daughter, Dalhart, Texas, aged 82 y. 26 d. He was laid to rest beside bis wife at Manchester, Okla., Dec. 22. The service was in charge of Bro. R. M. Weaver of Harper, Kans. Text, I Cor. 15:54, 55.

Items and Comments

The numerous regulations concerning rations—rubber, gasoline, food stuffs, etc., etc.—give Christian people an excellent opportunity to manifest a submissive spirit, free from all murmuring, railing and backbiting. These ration regulations may or may not stand the test of wisdom or of fairness, but they do furnish the people of God an opportunity to "submit yourselves to every ordinance of man for the Lord's sake."

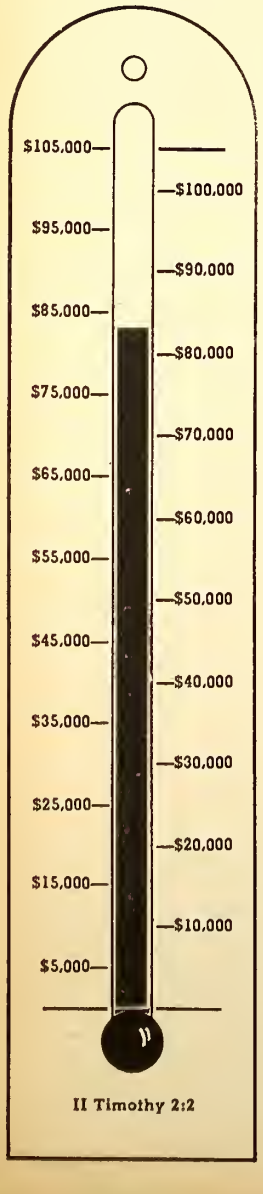
As is well known, the members of the cult known as "Jehovah's Witnesses," formerly known as "Russellites," have been having considerable trouble because of their position in the matter of the **Flag Salute,** also because of their aggressive methods of promulgating their creed. Gradually the courts ruled against them, and some of their people were sent to prison because they persisted in carrying on their propaganda. In the light of the prominent issue of freedom of conscience, championed by nations opposed to totalitarianism, it is gradually dawning upon the powers that be in the United States that in their treatment of the Russellites they are doing the same thing that they are so vehemently condemning the totalitarian powers for doing; namely, suppressing and oppressing a people who are insisting on liberty of conscience.

In a recent news letter issued by the Mennonite Central Committee, we find this statement: "Approximately 1300 C.O.'s are in 13 prisons over the country, according to estimates." It is a surprising statement, as the general impression has been that the C.O. draftees are being sent to the C.P.S. camps, while the number sent to prison "for conscience" is negligible. The item suggests two things to be kept in mind by all nonresistant people: (1) to maintain, at all times, a submissive attitude toward constituted authority, thus avoiding the giving of unnecessary offence; (2) to remember at all times that "the weapons of our warfare are not carnal," which implies an abstinence from every form of carnal strife and absolute submission to Christ the Prince of Peace. This attitude is well stated in Paul's letter to the Hebrews: "Follow peace with all men, and holiness, without which no man shall see the Lord."

—o—

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Jesus).

Freeing Our Colleges of Debt



I. U.S. contributions including cash for United States Civilian Bonds designated for the Mennonite Board of Education as per receipts 2836-3129 inclusive total $12,103.67.

II. Canadian contributions and cash, $444.35.

III. Total January contributions, $12,548.02.

IV. Total cash or equivalent contributions to date on the Debt Program (June to January inclusive), $82,997.34.

A Noble Answer to a Worthy Appeal

From 1924 until 1932, both Goshen and Hesston Colleges passed through a period of adjustment and depression financing that brought an indebtedness of $88,000 upon the Mennonite Board of Education. Of this amount $55,000 was borrowed for Goshen and $33,000 for Hesston. Many colleges borrowed much larger amounts during these years, so that this indebtedness represents conservative borrowing in terms of school finance. Yet all agree that the accumulation of debts is not the "Mennonite way" of doing business. This is a dark picture.

A brighter picture appears when we survey the financial statements of the schools for the last decade. Since 1932 both schools have operated on a balanced budget. Goshen built a library, Hesston an industrial arts shop—and both buildings were dedicated free of debt. Besides, from 1932 to 1942 the two institutions reduced their indebtedness a total of $14,000, thus bringing the Board's indebtedness down to $74,000.

On June first of the past year the Board started a drive to pay off this $74,000; to raise $23,500 in order to balance the budgets of both schools until September 1, 1943; and to provide the Board an emergency fund of $7,500. The Church was asked for $105,000. The thermometer shows that of this amount $82,997.34 is already paid in. There are also pledges made toward the total goal, and as these pledges become cash they will push the black mercury toward the top. Many of us will be watching during the coming months to see the glass break.

The Mennonite Church has responded nobly and sacrificially to this appeal at a time when there are heavy demands for money. May the schools continue to do the kind of work that merits such confidence and that will increase it more and more.

MENNONITE BOARD OF EDUCATION
I. E. Burkhart, Solicitor for Debt
Liquidation Drive

Announcements

ANNUAL MEETING
of the
MENNONITE BOARD OF EDUCATION

The annual Meeting of the Mennonite Board of Education is called to meet at Goshen, Ind., Feb. 15 and 16, 1943. First session on Monday, 1 P.M. All members requested to be present. All proxies should be appointed in writing.

D. A. Yoder, Pres.
Elkhart, Ind.

—o—

DRIFTING

By C. F. Yake

This is a sixteen-page booklet, just off the press, offering a timely discussion of the subject chosen as a title of the book. The author, editor of the Youth's Christian Companion, is well known to our readers. When the author lays the blame for the present-day drift into worldliness upon the generation above the body of young people, he does not excuse those of the younger generation who deliberately follow the drift instead of heeding the counsels of conservative, consecrated Christian leaders. Publishers, Mennonite Publishing House, Scottdale, Pa. Price: single copy, 10¢; per hundred, $5.00. For sale by Mennonite Publishing House and Branch Stores.

—o—

THE BEAUTIFUL LAND

I will sing you a song of that beautiful land,
The far-away home of the soul;
Where no storms ever beat on that glittering strand,
While the years of eternity roll.

Oh, that home of the soul in my visions and dreams,
Its bright jasper walls I can see;
'Til I fancy but thinly the vale intervenes
Between the fair city and me.

That unchangeable home is for you and for me,
Where Jesus of Nazareth stands;
The King of all kingdoms forever is He,
And He holdeth our crowns in His hands.

Table of Contents

977—Editorial
978—Where is the Lamb?
979—The Ordinance of the Holy Kiss
Co-operation with the Holy Spirit
980—City Missions: Denver, Baden, Sterling, Kansas City, Harrisonburg, Fort Wayne
981—Weekly News Letter from South America
982—My Telephone (Poem)
The Ministry of Healing
Mother, a Failure or Success
A Chinese Mother's Gratitude
983—Sunday School Lesson
Bible Meeting Topic
984—Field Notes
Correspondence
986—In the Midst of War—Thoughts for Nonresistants
Christian Youth Faces Today's Problems
987—Safeguards Against Apostasy
989—Shadows (Poem)
Gleanings of E.M.S. Life in January
Relief and C.P.S. Notes
990—Married
Obituary
992—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, FEB. 18, 1943 (Herald of Truth Established 1864) No. 47

EDITORIAL

"Behold, I send you forth as sheep in he midst of wolves."

*

This was Christ's commission to His lisciples. It applies to the disciples of Christ today, as well as to the disciples n apostolic days.

*

The message is characteristic of the Prince of Peace. As "strangers and pilgrims" in the midst of a dark and unfriendly world, with weapons that re "not carnal but mighty through God," the disciples of Christ are commanded to "Go ye into all the world, nd preach the GOSPEL to **every creature."**

*

The following news item is worthy he prayerful meditation of all Christian people:

In South India 45,000 Christians have dopted a sixteen-point program: No illiteracy, no filth in or around the house, every Christian's clothes clean, cleansing of tobacco from personal and social habits, no xpensive feasts, no liquor, no excessive interest charges, no debts contracted through marriage, all disputes settled out of court, a co-operative in every village, no recreation hat can not be taken in the name of the Lord esus Christ, one tenth of each one's income o the Church, caste remnants wiped out, family prayers in every home, punctuality stressed, salutation to every one in a respectful Christian manner.—D. Carl Yoder.

This comes from a country where ven Christ-professing people are still upposed to have a reminder of past eathenism about them. But how much would it degrade American Christians o adhere strictly to the same principles? Ve understand, of course, that this is ot all of Christian life and duty. But ntil American Christians have risen to plane of living that is equal to or superior to the standard that is herein set orth, they have something to think bout and pray over before they should e very loud in thanking God that they re not like some other people.

*

Meeting the Problem of Shortage in he Ministry.—In some of our popular hurches they are faced with the problm of a shortage in the ministry because so many of their ministers are serving as chaplains in the army. For our nonresistant churches there is no shortage from this cause, but there are other causes that sometimes figure in the problem, so that in some of our own congregations it is a real question as to how this shortage may be supplied.

We know of no better way to supply this need than that of ordaining more ministers. Raise this question, and you often hear the cry of "no material." It may be that in some cases the cry is well founded, in which case the membership should pray unceasingly that the Lord of the harvest would "send forth labourers into his harvest." In other cases, the cry of "no material" is due to the fact that some people lay more stress upon the importance of scholastic training than they do upon the Scriptural qualifications for the ministry. I Tim. 3:2-13; Titus 1:5-9. In giving the priority to Scriptural qualifications we are not putting a premium on ignorance, but we are placing the major emphasis where it belongs. Many of our congregations would be strengthened, both spiritually and numerically, if they had more Scripturally qualified men in the ministry. Let us pray earnestly and work diligently to the end that this need may be supplied.

RIGHTEOUSNESS

Righteousness exalteth a nation: but sin is a reproach to any people.—Prov. 14:34.

Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.—I Cor. 1:30.

What fellowship hath righteousness with unrighteousness?—II Cor. 6:14.

The fruit of righteousness is sown in peace.—Jas. 3:18.

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.—I Jno. 2:29.

TEN REASONS WHY—

VII. Christian People Should Not Be Unequally Yoked Together with Unbelievers in Labor Unionism

1. Christian people are enjoined against being "unequally yoked together with unbelievers" (II Cor. 6:14). When Christians and non-Christians are bound together as one body in the same organization, especially where there are Christian principles involved, the same consists of an unequal yoke between them.

2. As a rule, self-interest, rather than the Golden Rule, dictates the policies of the average labor union.

3. Complaining against the monopolistic spirit of corporate wealth, they resort to monopolistic methods to enforce their demands; thus interfering with the rights of the employers of labor and with the rights of the non-union man.

4. Their attitude towards the non-union man, who has a conscience against being unequally yoked together with unbelievers, is un-Christian—as is clearly revealed in the "closed shop" policy, as well as in their strikes and picketings.

5. They often resort to deeds of violence to enforce their demands. Through strikes, "peaceful" (really war-like) picketing, ominous threats, etc., they often coerce employers of labor to adopt the "closed shop" policy, thereby holding a double club of join-or-starve over the heads of non-union men.

6. Such monopolistic policies are in direct opposition to the sacred principle of human rights. Whether a man decides to join a labor union or to hold aloof from it, is every one's private affair and no one should seek to interfere with his rights especially not through coercion. Every man's individual rights cease at the point where they begin to interfere with the individual rights of others.

7. No man who believes in the sacred principle of freedom of conscience or of religion can consistently belong to any organization that through strikes or other coercive measures seeks to interfere with this sacred right.

8. It is said that the monopolistic spirit and policy of corporate wealth is responsible for the organization of labor unions. Granting that this statement is true, why then should organized labor resort to similar monopolistic policies that we condemn in organized Capital? Conscientious Christians should have no part in either.

9. The principles of the Gospel are so far superior to the monopolistic policies of both corporate wealth and labor unionism, that Christian people can not afford to exchange Gospel standards for world standards.

10. Recognizing the fact that it is every man's Christian duty to provide for his own, spiritually and materially, we know of no higher authority for giving us advice than that of our Lord Jesus Christ, whose advice is this: "Seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you"—remembering the divine promise, "I will never leave thee nor forsake thee."

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

IN THE SECRET PLACE OF PRAYER

By Ruth N. Graybill

Oh, the joy of sweet communion,
In the secret place of prayer.
Oh, the bliss of His sweet presence,
When I meet my Saviour there.
He, in tones of sweetest accent,
Bids me trust Him more and more;
Claim His promises unfailing,
Daily strength and grace implore.

Oh, the peace in His own presence,
In the secret place of prayer,
When from all the world secluded,
His own peace with me doth share.
How I love to linger with Him,
Listening to His words of grace,
Resting in His will, submissive,
Nothing can His love efface.

Oh, the fellowship with Jesus,
In the secret place of prayer,
There to tell Him all my longings,
And to cast on Him my care.
He so gently soothes my sorrows,
And His strength He doeth impart,
With His own right hand upholds me,
Draws me near unto His heart.

Do you love to talk with Jesus,
In the secret place of prayer?
Have you found His peace and pardon,
As you meet your Saviour there?
Do you bring to Him your burdens,
Cares and trials with Him share?
He will give you joy unbounded,
Rest and peace beyond compare.

New Holland, Pa.

—o—

SERMON OUTLINES

THE NEED OF CHRISTIAN GROWTH

By Paul Erb

Introduction

Christ grew, and we are commanded to grow.—II Peter 3:18.
The dynamic life—"Becoming."
The analogy of physical growth—faulty.
We must pay attention. Give diligence.
Study to show thyself approved. II Pet. 1: 5, 10
"He who says enough is dead." "I follow on."
Would you want to be the average?
The deadly plateau. No man more pious than he intends to be.

Body.—We need to grow in

1. Wisdom. "I want to know." To know the unknowable. Wisdom is applied knowledge and experience. Die at the top first.
2. Conscience. Spiritual sensitivity. Progressive sanctification. Know if we follow on. Hos. 6:3. Follow holiness.
3. Spirituality. Shades of the prison house. Free ourselves of the shackles. Are you getting ready to stay or to leave? Relative emphasis. An increasing satisfaction in God.
4. Spiritual helpfulness. The mutuality of the Christian life. The corrective for a monastic spirituality. Can spiritual need call on us?
5. **Love for God and Man.** The passing years give added motives for love. Accumulated debts we can never pay. Experience teaches us the meaning of love. The world is a seething sea of hate Let us be islands of love. "Some people don't love me."

Conclusion. Abound. II Pet. 1:8. As God, so we. Possess our possessions. He delights when we take from His riches.

Goshen, Indiana.

—o—

THREE HARD THINGS

By A. J. Metzler

For Each One of Us to Do

Introduction.—They are to:
1. Think (mind—intellect)
2. Feel (heart—emotions)
3. Do (hand—will)

I. Illustrations

1. Nehemiah 8:8-12.
   V. 8 Knowledge imparted (affected mind, intellect)
   V. 9 Emotions stirred ("all the people wept")
   V. 12 Willed to do ("went their way . . . to send")
2. Acts 2:37.
   (a) "They heard"—mind, intellect
   (b) "Pricked in their hearts"—emotions
   (c) "Said, What shall we do?"—will

II. To Think Clearly.—Phil. 4:8.

1. It is terribly hard to think straight in the midst of propaganda, news and views, charges and countercharges, gossip, etc.
2. "Think on these things"
   a. The true
   b. The honest
   c. The just
   d. The pure
   e. The lovely
   f. The things of good report
3. It is to think only on these and to refuse to harbor the opposite in our minds, but by God's grace **it can be done.** Phil. 2:5.

III. To feel fervently.—I Kings 4:29.

1. A strong mind needs to be accompanied by a big heart and a resolute will.
2. To love as God loves (even the unloveable, including our enemies).—Jno. 13:34; Matt. 5:44; I Jno. 2:15.
3. To hate as God hates.—Psa. 97:10; Amos 5:15; Rom. 12:9.
4. It is hard always to love the things we should, but by His grace we **can.**

IV. To purpose strongly implies the ability to say "yes" or "no" at the proper time and stand by it:

1. Positively ("I will").—Luke 15:17, 18.
2. Negatively ("I will **not**").—Daniel 1:8.

V. Conclusion.

1. As we think, so we'll feel.
2. As we feel, so we'll do.
3. A prayer: Lord, grant us the needed wisdom, grace, and courage to **think clearly,** to **feel fervently,** to **purpose strongly.**

Scottdale, Pa.

—o—

IS THE CHALLENGED CHURCH EQUAL TO THE CHALLENGE?

By J. S. Hartzler

(Concluded)

We have been doing good mission work in India and in other distant lands. But should we not send preachers into Europe, and at least instruct the people on Gospel principles? A large part of Germany, Russia, all Alpine countries, and even England needs a great reformation, if not a genuine conversion. Some one says, "That would simply be a waste of time and money, 'Evil men and seducers shall wax worse and worse,' and soon the Lord will come; then what has been accomplished?" Suppose all that will come to pass; does that excuse us from snatching at least a few "branches from the burning?" The Lord has not told us to convert the world, but He has given us to understand that we are to evangelize it. Before great calamities came upon the children of Israel, did He not always send one or more prophets among them? Does He not expect us to be the prophets to Europe?

Another excuse that is almost sure to come is, "What could a handful of Mennonites do in such a work as this? That takes much money and many relief workers. What we could do would hardly amount to a drop in the bucket." That is assuming too much. It assumes that Mennonites are the only ones who would do anything in this matter. A few months ago a pastor of one of the popular churches in Elkhart went to the

post office to buy stamps. The man at the window handed him as many as he wanted. On examining them closely (because they were of a new design) he pushed them back through the window saying, "I do not want those. I see the words, 'For Defense,' printed on them. I want nothing to do with anything that abets war. Give me another kind." A few days later one of his parishioners met the writer and told the incident. He seemed glad that his preacher took such a stand, and said, "Our minister preaches these things from the pulpit, and it seems the people approve of it." There would be others like him who would be glad to furnish men and money, or who would take territory and work it. There would be a number of ways of accomplishing the work. "Where there is a will, there is a way."

One of the largest branches of the Methodist Church, we are told, has a provision in its Constitution and By-laws making provisions for conscientious objectors. These things suggest that we would not need to do this work alone, nor would we need to furnish all the money needed for this work. This war is teaching people the utter folly of war because: (1) War never settles anything. The party whipped will dwell on those things for generations; (2) The winner is definitely poorer after the war is over than before. What must be the financial condition of the loser? (3) At the end of the war many of the best men of the countries at war, sleep under the sod in a foreign country. (4) Treaties are usually signed soon after the firing ceases, and while hatred is still high, and are very seldom just (of which the Versailles treaty is a good example). (5) War is diametrically opposed throughout the New Testament.

It seemed to us that Sherman's definition of war spoke volumes; but if that be true, what must it be in this day and age of the civilized (?) world? A slogan went out during the first World War, "There are no good Germans but dead ones." Most likely the Germans made similar expressions about the Allies, and possibly there was as much truth in the German statement as in that of the Allies. "Love your enemies" and war never lived in the same house.

Elkhart, Ind.

—o—

APPRECIATED MESSAGES

(Thoughts gleaned from sermons preached by Bro. John H. Stoll, Egeland, N. Dak., in the Zion Brethren Church, as reported by a member of that congregation, Mrs. Elmer Smeltzer.

This is my first opportunity and privilege to write in your church paper. Knowing Bro. Stoll since school days, as we lived in the same community, we feel very fortunate to have him with us in the Zion Brethren Church, where he is preaching at the present time because of the absence of our minister, W. W. Smeltzer, who is resting from a heart attack.—Mrs. E. S.).

Bro. John H. Stoll's first text (on Sunday, Nov. 29) was "Shaken and Unshaken Things" (Heb. 12:27). This word, once more, signifies the removing of those things that are shaken, as of things that are made, but those things which cannot be shaken may remain. He spoke of the shaken things that shall be removed, such as heaven and earth and all these earthly things, but such things that remain are the Word of God, a true faith in Christ and the Church built on Jesus Christ: "Upon this rock will I build my church, and the gates of hell shall not prevail against it." We should strive to dig very deep to lay our foundation on Christ the solid Rock, so that the winds and storms cannot overthrow us. These few lines make us think of the song we often sing: "On Christ the solid Rock I stand, all other ground is sinking sand."

He also urged us to labor for the things that remain, and not for the things that perish.

This sermon was so very well given that the little children can still remember the main points he brought out.

On Dec. 12 he spoke on "The Terror of the Night." Text, Psa. 91:5—"Thou shalt not be afraid of the terror by night; nor for the arrow that flieth by day." He spoke of the terrible things that happened in the night, throughout the Old Testament times, and how that the terror was taken out of the lives of God's people; of the night of terror when the death angel passed over Egypt, but God's people had no reason to fear. He reminded us that one of the greatest terrors that will come to men will be when Jesus comes. There will be two in one bed; the one will be taken and the other one left. Oh, what terror, if you or I be left! But the terror is taken out of this night also, if we have our sins washed white in the blood of the Lamb, and are hiding under the wing of our Saviour. He urged us not to be afraid of the dark days that are before us, but to put our trust in the Saviour.

On Sunday, Dec. 27, his subject was, "The Unchanging Christ." Text, Heb. 13:8—"Jesus Christ the same yesterday, and today, and forever." He spoke of the time when he was a boy, and the wonderful changes that have taken place between then and now; of the transition from the horse and buggy to the fast airplane; from the church of long sermons to the modern church of today; and yet Christ is "the same yesterday, and today, and forever." He referred to the song, "Change and decay in all around I see; O Thou who changest not, abide with me." He said it was impossible to change our own hearts, but it takes the unchanging Christ to change them. The prophet said, "Can the Ethiopian change his skin or the leopard his spot?" Neither can you, who are accustomed to do evil, do good of your own power. He called our attention to the fact that the first miracle Jesus performed was to change water into wine.

On Jan. 10, his subject was, "'V' for Victory." Text, I Cor. 15:57—"But thanks be to God, which giveth us the victory through our Lord Jesus Christ." The things of the world are striven for often to obtain victory; but they are of very little use to us unless God is on our side. Hitler, Mussolini, and the Japs are not our greatest enemies; but the world, the flesh, and the devil are. He gave Scriptural proof of how we may have victory over these enemies. What we need is a church firmly standing by the Word of God to bring souls back to Him. Pray to Him, for "He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear asunder; he burneth the chariot in the fire." Without Christ our victory will be defeat. A quartet sang two very appropriate numbers: "Faith Is the Victory" and "Victory Through Grace."

Bro. Stoll has so kindly consented to come to Zion Church every other Sunday, and I want to thank him again in behalf of our members at Zion, for coming and giving such splendid spiritual sermons. Due to tires, gas rationing, and cold weather our attendance has been slack, for which we are sorry. We do pray earnestly that we may have strength to keep our church doors open and come to church. My husband is Sunday-school superintendent at Zion. We have two girls and two boys in our family. We live two miles east of Zion on my husband's home place. His brother, our minister (W.W. Smeltzer), and family live one mile east of us. We love to go to Sunday school and Church and do enjoy attending the Mennonite Church when it is possible. God bless you all.

Cando, N. Dak.

—o—

THE MINISTERS' COURSE
of the Johnstown Bible School

By Lloy A. Kniss

The Lord was with us. The new feature of our school this year proved a blessing. We speak of the Ministers' Class in the Johnstown Bible School. It is a six-week course of special study for ministers. While the regular work of the Bible School was in progress, the ministers met in a small room in the basement for study and discussion. They remained in their own little room from 9 till 4, except for recess periods and meals. The work was done by all in mutual sharing. Those who took turns at teaching taught only one subject each, which they prepared at home over-night. They taught that subject to the group. In this way most of them taught one subject a day and the rest of the day they were students. Possibly we should not say "they taught," because most of the time it was a group engaged in mutual, lively discussion. It was an interesting sight as half a dozen men sat around the table, which was littered with books and writing materials, absorbed in the discussion of

the subjects at hand. They were the ministers by themselves, and could discuss the problems and topics that were common to all in the group.

Those who were in the group all testify that it was very profitable. The fellowship in mutual study of the Word and related subjects is a thing that we enjoyed and can never forget. We all praise the Lord for His presence with us in these sessions.

There might have been more ministers present with profit but, for this type of work, not too large a group is better. When the group is too large the opportunity for discussion is curtailed more. There were five of us who were present practically all the time, and four others were present only part of the time. Of these nine, seven helped to teach or guide the discussions. The most that were present at any one time was seven. A group of about ten regular members would make a conveniently-sized class. If more than this number would gather for study then it would be better to divide them into two groups.

The subjects studied are: Systematic Theology, Homiletics, History of Missions, Church History, Biblical Word Study, Archeology, and Evangelism. Next year we propose to add another subject. The Bible was open in the study of each of these subjects.

In our church the ministry is not salaried and ministers cannot easily afford to spend some time in some school in preparing themselves for their calling. We often see that there is an alarming lack of intellectual training for our work among us. We need both knowledge and wisdom in the exercise of our duties as shepherds and evangelists. The Holy Spirit uses most effectively those who have these in good measure.

Most of our ministers work at farming or at some trade which allows more or less leisure during the winter months, and so six weeks in the dead of winter can in this way be made the most profitable time of the year for the minister.

One of the ministers in attendance at our school remarked one day that there should be about two such groups gathered for study in every one of our conference districts, each winter. This could be done very easily. No tuition fees are needed. The sole expense is the board and some books. The principal difficulty in carrying on such a project is to get the ministers to leave home and get started. After they are in the class they want to stay and they enjoy it. The time was all too short for all of us this year. The six weeks went by swiftly.

I can see where the Church could move forward in the matter of better pastoral care if such a project were made church-wide. It would provide efficient means for growth in spirituality among the ministry. It would promote unity and mutual sympathy among the ministry.

In short, all of us who were in this group in the Johnstown Bible School are enthusiastic about it and are planning for enlargement for next year.

You should from now on plan to attend with us at our school, or you may want to organize such a group in your own school or community. Our concern as we write these words is that others might profit by our happy experience in this work, and that the work of the church might be strengthened.

Regarding our school as a whole, we feel that God blessed it in spite of the handicaps of the times. We had an enrollment of 36 day students for six weeks. The night class enrollment was 31. The Ministers' Week enrollment of those who attended only during the one week was 25. (The ministers of the six-week course are counted in the 36.) In this way our total enrollment of students, including ministers, was 92. Of these, 67 were six-week students. We expect a number to enroll for the S.S. Week.

The Spirit of God was with us, so that good order and a spirit of industry and of deep fellowship prevailed to the delight of all who were present.

Johnstown, Pa.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

Letters from the Home Field

PREMONT, TEXAS

(Mexican Border)

Dear Readers, Greeting in Jesus' Name:—We are having mild, spring-like weather here in Texas. The farmers are in the fields getting the ground ready for spring planting. Some have already planted some crops, and in the next few weeks corn and other dairy feed will be planted. To date we have had very nice weather; just a few "northers" (cold north winds) have reached us this winter. Judging from reports that have come to us from the North, we feel quite fortunate in not having had more cold weather. Even though we do not have much cold weather here, we are always glad to see spring come. "The flowers appear on the earth; the time of the singing of birds is come," as Solomon has told us.

We are located in our new home in Premont. This change was brought about, as has appeared in other notices, because of the restriction on tires and gas. We cover the same territory as before, but we felt the change was justified because the southern part of our district had larger communities. So with less driving we would reach more people. However, the northern part of the district, where we have some very devoted Christians, is not reached as often as before. But we hope that during the coming months we will be able to have services more frequently than during the winter months.

The work in general seems more and more difficult. I am not saying this in a discouraging way. But it seems since labor conditions are better and money is more or less plentiful, there is a tendency to forget God. We find it true in our work that men and women are seeking pleasure. The forces of evil have set so many traps and have had such good success that they now are trying to deceive more than ever before. A Mexican minister told me the other day his people are so sinful and hardened and that if we win one soul for Christ in a year we will be doing well. We are glad to know that God is still on the throne, and He expects us to sow the seed even if it does fall on stony ground. Some of the same seed may fall on good ground, too.

Our Christmas season was very much enjoyed by the Mexicans. All the services were very well attended. We are glad to report that for the first time in our work here, one of our meetings was in charge of one of our Mexican members. Our Christmas program at Benavides was especially interesting because we received into the Church by baptism a young girl 17 years old. She made a special request to be baptized on Christmas day. She is the first from that station, and at her baptismal service she invited her friends to see the service. She has told us and others that she wants to be a real light in her community. To this end, let us all pray; and may God bless us all and help us to be real lights wherever we are.

Feb. 3, 1943. Amsa and Nona Kauffman.

COLUMBIA, PENNSYLVANIA

(Mennonite Mission)

At the Columbia Mission, the revival fires are continuing to draw souls to the Lord. Bro. C. Z. Martin announced that the Sunday night revivals will continue, and he asks a definite interest in the prayers of the Church that the revival spirit may sweep throughout the city of Columbia.

This morning nine more souls came to the Lord. We thank the Lord for the power of the Holy Spirit working among us. There is now a total of twenty-three confessions.

The ninety-first Monthly Bible Meeting was well attended. The Sunday school sermon was preached by Bro. Harvey Shank of Chambersburg. He presented the truth of God as our Creator and the Creator of all the universe, in plain and simple language, so the children could easily understand.

"The Divine Plan Through the Ages" was discussed in a series of three messages by Bro. John F. Garber of Harrisonburg, Va. He showed the plan of God through the ages, and how He dealt with His people in the various dispensations, but that all through the ages, Satan had a definite plan to ruin God's divine plan. Bro. Garber said, "I wish the Mennonite Church had a hundred Moodys, a hundred Spurgeons, a hundred Coffmans. Then, I believe, the Lord would send a great revival." Let us pray to that end. The summation of God's plan for man is to see Him face to face. That is the highest glory to which man can attain.

A stirring sermon was delivered by Bro. Shank. His subject was: "Present Day Challenges to the Christian." Bro. Shank led a lively children's meeting and also preached the evangelistic sermon. He portrayed the glories

of heaven and then told of the cost of discipleship. He said, "Are you putting God first in your life? Are you willing to stand the trials and endure the hardships of the Christian life?"

Eight visiting ministers and deacons were present and also took part in the service.

Feb. 7, 1943. Oliver Schenk.

PHILADELPHIA, PA.

(2147-51 N. Howard St.)

Dear Herald Readers:—We extend greetings of love in the name of the Pre-eminent One, Christ Jesus. In Him, in these times as always, we have victory, peace, joy, life and light. No black-outs can dim His radiance; no war clouds hide His glory; no testings exceed the sufficiency of His grace. Christ is equal to this and every crisis in our national and personal life.

In this strong confidence we labor on in one of the great crossroads of our warring nation. Nonresistant, unworldly Christianity is on trial. Already some of the chaff has been blown away, and we fear, also, that some faint-hearted, undeveloped children of the kingdom have been overcome. Attendance at regular services has dropped about 20 per cent since the beginning of the war. A few have become involved in the war effort, either directly or indirectly. Some have become preoccupied with increased employment. But the bulk of our group seems to be standing firm in the faith, even though they form an exceedingly small minority in this city of almost two million people.

Support of this work by our country brethren has also been affected. Few come to visit and help along anymore, partly due to gas and tire rationing, no doubt. However, financial support has increased both for the regular work and for "The Way" distribution. We do not know whether there is more or less prayer support—our readers know this better. We believe it is still continuing, because we have seen various evidences of the working of the Spirit among us.

Our program is basically the same as before—Sunday school, preaching morning and evening, children's meeting, and young people's meeting every Sunday. The Wednesday evening Bible school is our principal week-night feature, and is reaching a variety of people, both children and adults. Teachers' meeting has been discontinued, but cottage prayer meetings are held once or twice a month. Nearly every cottage prayer meeting reaches at least one person that is not reached by any other of our activities. Occasionally we have an "Activity Night," when our young people gather together to help in various manual activities about the place—changing electric sign, cutting wood, repairing hymnbooks, folding and rolling tracts, papering a Sunday school room, etc. The young people seem to enjoy these get-togethers, and since they enter quite heartily into these activities they are really accomplishing something worth while in the work of the Kingdom.

Special features during past months have included a Christian life program with Bros. Nevin Bender and Joseph L. Gross as speakers, and two evening meetings on relief work, with Bros. J. N. Byler and M. C. Lehman as speakers, respectively. The relief work seemed to be quite interesting to our people, no doubt because of its significance in these times.

Especially remarkable, recently, has been the number of ways in which altogether unexpected encouragements came to us. Two 9-year-old children came to the pastor at different times, voluntarily expressing their desire to become Christians. Several adults came into our services at various times, who had either never been here before, or had not been here for a long time. We need to keep on "holding forth the word of life" regularly, since we never know who may come straying in with a real need for the gospel. **Brethren, pray for us.**

Yours for a faithful testimony in Philadelphia,

Feb. 6, 1943. Clarence Fretz.

EMBARRASS, MINNESOTA

Dear Fellow Pilgrims:—"Ye are not your own, for ye are bought with a price." Do you believe it and live it? Does the Lord have full use of His rightful possessions? There would be no over-checked funds in the mission treasury if He had His own; no shortage of workers in His vineyard if all obeyed His voice. There would not be hundreds of millions of heathen who never heard the Gospel if all whom He bought would offer their bodies as a living sacrifice.

Mothers in two localities recently told me that they wished they had Sunday schools to which their children could go. From Loman, along the United States border, have come cries for some one to conduct Gospel services. We were also recently requested by a minister from another state to come and help start a mission Sunday school. These "Macedonian" calls would not go unanswered if His sheep heard His voice.

Without consulting our co-workers in the other fields, I will take the liberty to tell what God has done for us in the past year.

A year ago the work at White Earth was closed for the winter. This year for the first time, we have permanent workers there. Bro. and Sister Llewellyn Groff and Sister Katharine Rickert live there and carry on two Sunday schools.

A year ago there were no workers here at Embarrass. Now there are four full-time workers. We have one Sunday school and a weekly half-hour radio broadcast.

The work at Loman continues with two Sunday schools every Sunday and an occasional service in the logging camp.

There are two new full-time workers on the field. Besides that, two of us, who under ordinary circumstances would have been called to camp long ago, have been enabled by God's help to remain in the work.

In all three fields we have been able to get supplemental gasoline to carry on our work.

We thank God for all these things, and the many more marvelous ways that He has provided for, and enabled this little group of workers to carry on this work of making known His Gospel of love to the dying and lost. To God be all the praise and glory.

Now for a little local news from Embarrass. This has been our most severe winter since we are in Minnesota. We have had cold temperature and much snow. The coldest we had was forty-four degrees below zero. We have had to miss Sunday school twice because we didn't get all our cars started. We have three cars that are outside most of the time and when it gets more than twenty degrees below zero, we have trouble to start them.

One Sunday we had no Sunday school. The next Sunday a girl told one of the teachers, "Last Sunday seemed so long without Sunday school." There never were Sunday schools here before. What would these more than fifty children, who come to Sunday school, do if we were not here? I believe that every Sunday since November some new ones have come to Sunday school. We have had to say no to a request to get more, because we don't have time or room to cover more territory.

Our visitation work has slowed up a little during the severe weather, but we were privileged to have more come to our home to visit us in the last few weeks.

Friends, pray for us, that the work may not only continue, but that it may grow. Our Lord's command is still, "Go." War or no war, we are willing to follow on, for we have the assurance that "He goeth before."

Feb. 7, 1943. Paul Lehman.

WESLEY'S NEW HOME

It was early in the fall when I was asked to visit a family, living not far from the Mission home from which we radiate to do our work. It was a bleak, cold day. Windows were boarded up, to keep out the cold. The day I called, the oil stove would not operate, and the house was cold. The surroundings were sinful and inhabited with people of low character. The family consisted of a mother and two little boys. The place was clean, but the children were dressed poorly. The father deserted the family, and no one knew where he was.

I soon transported the family to the vicinity of our Mission home. The mother took sick, and the grandmother took care of the children until I would know what to do. We gave them provisions and a little money, until we could find out the next step.

They came to our Mission home and showed great interest in the Gospel story. The burden of the grandmother became too heavy, so we began to look for a home for the smallest boy. An offer came from one of our families who worship at the Roanoke Church. Roanoke, Ill., expressing their desire to take some homeless child into their home. Sometime ago I took the train and took Wesley to their home—a lovely Christian home. A fine Christian spirit prevails. Biblical instruction is given Wesley; motherly care expressed. Wesley is happy. Mother is satisfied. The future holds the fate. Will you pray that God may lead in the work we are doing for the homeless children?

—A. H. Leaman.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

SMILES

By Ethel M. Tweed

Miles and miles and miles of smiles,
Just see if you can count;
Then add and add and add and add,
And total the amount.

It can't be done by algebra,
Nor yet arithmetic;
But smiles will help to make one well
When really very sick.

So smile, and help your neighbor,
And others, on life's way;
The average will be happy hearts.
Try smiling every day.

Millersville, Pa.

—o—

COMFORTERS

By Mrs. E. F. Schrock

Have you ever been sick? Have you ever been in trouble, or in sorrow, and needed comfort? Just imagine that you are sick and here are some of the different kinds of "comforters" that may come to see you:

1. "Well, well, here you are sick in bed again. It seems you are sick so much of the time; I can't understand it. It surely is too bad. Our family has been so well this winter. Well, I surely hope you will soon be well, and won't need to lie here so much of the time. (Inferring she must be a burden to her family to be sick so much.) Good-by."

2. "How are you today?"

"I am not feeling so well today," the sick one answers.

"Why, you are looking fine. I think you are all right. I believe that if you would get up now, you would be well." (Inferring that it was all in her thinking, etc.) The visitor continues to say that when she feels so badly she just doesn't give up, but keeps on going just the same, and before long is all right again.

3. Here comes the scolding type: "Well, well, I was afraid that you would get sick because you did so and so. You must learn to take care of yourself and not do this and that, no matter if it doesn't get done. One thing I've learned to do is to take care of myself, and I guess you will just have to learn the same lesson."

4. "Well, I am certainly sorry to hear that you are sick, but I had the same thing years ago and I am still living, so I guess you will too. Remember, 'All things work together for good to them that love God.'"

5. Here comes the jovial, happy, sunshiny type: I well remember at one time when the writer was sick. I had a neighbor woman who was this type and she came to see me almost every day and sometimes several times a day. I always knew when she was coming because I could hear her singing or whistling on her way over. She always had something jolly to tell, and pleasant things to talk about. She would make you laugh if you didn't feel like it, and her visits did more good than medicine.

6. Here comes Sister ————. "Well, God bless you," she says as she gently lays her hand on the sick one's head; "we've been praying for you, dear." She then quotes such wonderful passages as: "God is our refuge and strength, a very present help in time of trouble." "Casting all your care upon Him for He careth for you." "The prayer of faith shall save the sick, and the Lord **will** raise him up." She then kneels beside the sick and prays a wonderful prayer of faith for the healing of the sick one and commends her to the Great Physician, who can heal all manner of sickness. As she leaves, she reminds her friend that she will continue to hold her up to the throne of grace, believing that God will answer according to His will. As she leaves she says, "God bless you, and good-by."

You will find very few comforters of this type. It seems to me that one of the greatest gifts there is in the world today and one that the writer earnestly covets is the gift of being able to give real comfort to those who are in need of comfort.

As we look at the Lord Jesus, what type of comforter was He? Let us follow Him as He goes into the home of Mary and Martha when their brother had been sick and had died and was buried. Did He tell Mary and Martha that if they had taken better care of their brother he wouldn't have died? No, He spoke comforting words; and later on wept with them, and brought their brother back to them.

We are commanded to weep with those that weep. It's the ones who have gone through the same trials who can really do this. Which one of the six comforters that have been mentioned would you like to have come to see you when you are sick or in trouble? Which kind of comforter are you?

"Do you know the world is dying for a little bit of love?
Everywhere we hear them sighing for a little bit of love—
For the love that rights the wrong, fills the heart with hope and song,
They have waited, oh, so long, for a little bit of love."

God does not comfort us to make us comfortable but to make us comforters. II Cor. 1:4.

Kansas City, Kansas.

EXPERIENCES IN HOME DEPARTMENT WORK

By Barbara H. Paul

In one home that I have been visiting there are only two people. Their only child (a daughter) is married, and her husband is the manager of the theatre in the town where the daughter lives. They have a daughter also, about sixteen years old. So these folks I have been visiting are grandparents. I am not sure how welcome I am. Sometimes they are very friendly, sometimes they are not at home, and sometimes they are home but do not answer the door bell. I did not get to see them for three Sundays in succession. One time I saw her in the lower end of the garden. I don't know how she could escape my notice, but she kept going farther on. So I left. Afterwards I was prompted to go to the back door, whenever there was no response at the front door. I went to the back door next time, and I told her that the screen was locked in front and so I came to the back, as I thought she would not hear me if I knocked on the screen. "Oh," she said, "it's painted and it sticks." (I don't think she wanted me to come to the back door.)

She says that she reads the lesson in the quarterly and also the Sunday school papers. But she does not want me to go over the lesson with her. Lately she has not asked me back, but I take the quarterlies and papers, and if no one comes to the door I put them between the door and the screen. I invite her to Sunday school, to our tent meetings, to church, and to our class meetings. But she never comes. Our tent meetings were across the street from their house and I think she kept the door closed so she could not hear the sermon. I asked her if she could hear and she said, "No, not in here," but I could hear the singing. Had she come out on the porch she could have heard the singing.

Another one of the homes I've been visiting for about three years. The mother, who is also a grandmother, said one day, "You don't need to bother bringing me these papers; they are more for young people, and I do not get much time to read anyway."

I told her to keep them and give them to people that come to the door. Then she said, "Not many people come to our door."

I told her, "I'll bring you a different paper, that will be more interesting for older folks." I thought that I would take the Gospel Herald to her and told her that if there were not very many opportunities to give out these papers, she should save them and I would take them back and use them again, somewhere else. So she said, "All right." I think that she was trying to get rid of all the papers. But when I do not go to these homes for a few

(Continued on page 1005)

Sunday School Lesson

Theme for the Quarter: Studies in the Gospel of John

IX. JESUS RESTORES LAZARUS TO LIFE

Lesson for Feb. 28, 1943.—John 11: 20-44.

Golden Text.—I am the resurrection, and the life.—John 11:25.

Introductory.—We are asked to delve deeper down into a story that has been a very familiar one in practically every Christian home since our early childhood days. It is not an unreasonable request. If we go through this lesson without gathering new thoughts it is because we have failed to give it the prayerful attention its importance deserves. In this lesson we are made conscious of both the human and the divine side of Christ. The human side is brought to our attention by the words, "Jesus wept;" the divine side, by the miracle which accompanied the words, "Lazarus, come forth." Besides this, we find in this lesson some teaching that would be of vital importance even if there were no mention made of the sickness, death, and resurrection of Lazarus. Without attempting an exposition of the lesson, let us notice a few things that come to light as we study the eleventh chapter of John.

1. **Jesus' love and sympathy for His friends.** When it dawned upon the sisters that Lazarus' sickness was very serious they sent word to Jesus, saying, "Lord, behold, he whom thou lovest is sick." His love for this family was genuine, as revealed by a number of incidents connected with the fellowship between Him and members of this family. Here was one among many evidences that in Him they had a Friend "that sticketh closer than a brother."

2. **The super-human knowledge of Jesus.** Jesus did not need to be told about how sick Lazarus was. In fact, He informed His disciples of the death of Lazarus, even before word to that effect reached Him. He did not seem to be in a hurry to get to the bedside of His friend Lazarus, as He saw in this circumstance an opportunity to glorify the Father in heaven.

3. **The confidence that Mary and Martha had in Jesus.** The first thing that both of them (at different times) said to Jesus upon meeting Him was, "Lord, if thou hadst been here, my brother had not died." That was correct; but it did not take long until the sisters, as well as others, saw that God was glorified more by the way that Jesus ordered things than He would have been had mere human impulses been carried out.

4. **The doctrine of the resurrection.** When Martha expressed her grief and her confidence in Christ, He replied, "Thy brother shall rise again." Here Martha revealed the Jewish belief in the resurrection, saying, "I know that he shall rise again in the resurrection at the last day." The doctrine of the resurrection was a Jewish as well as a Christian doctrine.

5. **Jesus the resurrection and the life.** While Lazarus was literally resurrected, just as Jesus said that he would be, Jesus took this as an occasion to expound a deeper truth, concerning which Martha had until this time had no knowledge. When Martha expressed her faith in the future bodily resurrection of the dead, Jesus added, "I am the resurrection and the life." This resurrection is spoken of in Rom. 6:1-9; Eph. 2:1-7, and other Scriptural references. Unless there is first a risen life, the resurrection of the body must mean "the resurrection of damnation." Paul wrote to the Colossians (and to us as well), "If ye then be risen with Christ, seek those things which are above."

6. **The sympathizing Saviour.** "Jesus wept." Why did He weep? He wept because of His sympathy with and for the weeping sisters and their friends. And, doubtless, He wept because there were Jews present who while friendly to the family of Lazarus were not believing enough to take the deeper meaning of the miracle to heart. Possibly, also, He looked ahead and saw the indifference on the part of the masses in succeeding generations as to what there was involved in this notable miracle.

7. **The super-human power of Jesus.** The regret of the two sisters seems to have been that Jesus did not come soon enough to keep their brother from dying. And when they finally came to the grave and Jesus requested that the stone be rolled away, Martha reminded Jesus that Lazarus had already been dead four days. In other words, no use to be fooling with this dead body now, as he has been dead so long that there is no longer any hope that anything could be done for him. But Jesus had only to say, "Lazarus, come forth. And he that was dead came forth." There is nothing impossible with God.

8. **"Jesus said, Loose him, and let him go."** The lesson went further than simply the raising of Lazarus. Some time after this, when Lazarus was at a feast in actual presence, the miraculous power of Jesus was so apparent that His enemies conspired to kill Lazarus as well as Jesus. Let those in whom the miracle of grace was performed in their hearts, be loosed from all impediments and hindrances, that they may go forth to tell the story of the miracle-working Jesus.—K.

Bible Meeting Topic

MEN OF FAITH—NOAH (Jr.).—Gen. 6:8-22; Heb. 11:5, 6

Topic for February 28

MOTTO

"Heir of the righteousness which is by faith."

OUTLINE STUDY

I. **The Days of Noah.**
   1. Days of great wickedness in the earth.—Gen. 6:1-13.
   2. Like the days when Christ shall come again.—Luke 17:26, 27; Matt. 24:37-42.

II. **Noah Believed God's Warning.**
   1. Of the coming judgment.—Gen. 6:13-22.
   2. He preached righteousness.—II Pet. 2:5.
   3. He received grace from God.—Gen. 6:8.
   4. He lived an upright life.—Gen. 6:9; 7:1.
   5. His faith brought salvation to himself and family.—Heb. 11:7.

III. **Noah Worshiped God.**
   1. By an offering.—Gen. 8:20-22.
   2. God gave a promise.—Gen. 9:8-17.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Righteousness."**
2. The Story of Noah.
   a. In a wicked world.
   b. God's warning believed.
   c. Building the ark.
   d. Living in the ark.
   e. The Flood of waters.
   f. After the Flood.
3. Noah's Faith.
   a. Preaching righteousness.
   b. Living uprightly.
   c. Taking God at His word.
   d. Becoming heir of righteousness by faith.
   e. Saved from the Flood.

For Seniors.
1. Noah an Outstanding Character in His Day.
2. What Faith Did for Noah.
3. The Figure of Salvation.

PERSONAL THOUGHT

Do we live after appearances in the present day of God's longsuffering with the wicked, or do we fully live by faith in His words of warning and life?

SEED THOUGHTS

The resources of God are promised only to those who undertake the program of God.—Sel

By an obedient life open wide the channel between your heart and God's reservoir of blessing.—Samuel Martin.

That which crowns his character is that this he was and thus he did, in his generation, in that corrupt, degenerate age in which his lot was cast. It is easy to be religious when religion is in fashion; but it is evidence of strong faith and resolution to swim against a stream to heaven, and to appear for God when no one else appears for Him: so Noah did, and it is upon record, to his immortal honour.—Matthew Henry.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions .....John R. Mumaw
Christian Doctrine .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

MENNONITE PUBLICATION BOARD

Simon Gingerich, Wayland, Iowa, President
H. F. North, Nappanee, Ind., Vice President
O. N. Johns, Canton, Ohio, Secretary
Lewis S. Martin, Harrisonburg, Va., Treasurer
Oscar Burkholder, Breslau, Ont.
J. C. Clemens, Lansdale, Pa.
E. G. Gehman, Harrisonburg, Va.
J. C. Gingerich, Detroit Lakes, Minn.
John H. Gochnauer, Manheim, Pa.
C. L. Graber, Goshen, Ind.
Henry Hershey, Intercourse, Pa.
Amos S. Horst, Akron, Pa.
J. L. Horst, Scottdale, Pa.
Jess Kauffman, Hesston, Kans.
J. Irvin Lehman, Chambersburg, Pa.
A. J. Metzler, Scottdale, Pa.
David D. Miller, Berlin, Ohio
E. E. Miller, Goshen, Ind.
Omar Miller, Molalla, Oreg.
H. B. Ramer, Duchess, Alta.
J. R. Shank, Versailles, Mo.
J. W. Shank, Goshen, Ind.
C. B. Shoemaker, Scottdale, Pa.
S. W. Sommer, Millersburg, Ohio
Milo Stutzman, Kingman, Alta.
Edwin J. Yoder, Topeka, Ind.
O. D. Yoder, Oyster Point, Va.
Harold Zehr, Rantoul, Ill.

COMMITTEES

Executive Committee.—Simon Gingerich, H. F. North, O. N. Johns, Lewis S. Martin, A. J. Metzler, C. B. Shoemaker.

Publishing Committee.—Daniel Kauffman, Chairman; Oscar Burkholder, Secretary; J. L. Stauffer, Paul Erb, J. Paul Graybill, H. A. Diener, J. Irvin Lehman.

Printed in U. S. A.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 18, 1943

Field Notes

Revival meetings are to be held in the Canton, Ohio, Mission church some time in March. Your prayers solicited.

* * *

If previous arrangements were carried out, baptismal services were held in the South Union Church near West Liberty, Ohio, last Sunday.

Bro. J. E. Gingerich of Elkhart, Ind., and Bro. Paul Erb of Goshen, Ind., have been engaged to conduct a Bible Conference at Leo, Ind., Feb. 26-28.

* * *

N. E. K.

Baptismal services were held on Sunday, Feb. 7, in the Spring Valley Church near Canton, Kans., when four young people were received into fellowship.

* * *

J. G. H.

Because of lack of room, we were compelled to omit the details of Sunday school reorganizations which a number of our correspondents were kind enough to send in for publication.

* * *

The Ministers' Week program at Goshen College Feb. 10-12, was specially well attended this year, and the discussions on live subjects by various brethren were much appreciated. H.

* * *

If previous plans were carried out, Bro. C. K. Lehman of Harrisonburg, Va., filled the regular appointments in the Mennonite Mission in Canton, Ohio, last Sunday, performing a similar service at Hartville, Ohio, in the afternoon.

* * *

Bro. Eli Nissley is the new deacon in the Sharon congregation near Plain City, Ohio, having been ordained on Sunday, Feb. 7, with Bishops S. E. Allgyer, N. E. Troyer, and Edward Frey in charge. May the Lord richly bless him in his added responsibilities.

* * *

A class of 25 applicants for membership were received into fellowship by water baptism in the Ephrata, Pa., Mennonite Church on Sunday, Feb. 7. The home bishop, Bro. A. S. Horst, had charge of the services.

* * *

Bro. C. C. Culp of Brethren, Mich., will be the evangelist in a series of meetings with the Pinckney, Mich., congregation, April 2-11, D. V. The prayers of God's people are solicited for these meetings. E. B.

* * *

On Feb. 3 a meeting was held at Palmyra, Mo., with the young men of draft age to assist them in thinking through the position of the Church on nonresistance. A similar meeting was held at Cherry Box, Mo., Feb. 10.

N. E. K.

* * *

Read what Bro. Lloy A. Kniss has to say about the work of the Johnstown Bible School, which closed its sessions Friday night of last week. The Johnstown Bible School Board had a meeting near the close of the term, planning for the work during next year's term.

* * *

Bro. E. C. Bender, treasurer of the Mennonite Board of Missions and Charities, reports a total contribution of $64,609.49 for the month of January. This is a little more than twice the amount reported for the corresponding month a year ago.

* * *

Bro. C. L. Ressler of Lowville, N. Y., was a welcome visitor at the Publishing House and with friends in Scottdale portions of two days last week. He left for his home on Thursday noon. He had previously been on a visit to Harrisonburg, Va.

* * *

The ministering brethren in Michigan met for their second annual meeting Feb. 2-4. This year's meeting was held at the Bethel Mennonite Church near St. Johns, Mich. It was a stimulating and profitable season of fellowship. E. B.

* * *

Bro. A. J. Steiner who was to have been moderator of the Christian Life Conference held at Goshen College Feb. 12-14, was unable to be present on account of a severe cold. These meetings were very well attended and were marked by helpful and able addresses by the speakers. H.

* * *

The Christian Life Conference held at the Ontario Bible School, Feb. 10, 11, was marked by good interest, although the attendance was somewhat retarded by severe winter weather. Bro. Jesse J. Short, Archbold, Ohio, was the guest speaker from the States. H.

* * *

The Eastern Mennonite Convalescent Home (a description of which is found in the 1943 Yearbook and Directory) is nearing the period of beginning operations. Bro. and Sister Elmer Mack and daughter Mary of Collegeville, Pa., have been appointed as workers in charge of this instituton. J. E. L.

* * *

Revival meetings closed at the Prairie Street Church, Elkhart, Ind., Feb. 7. At these services Bro. Paul Mininger of Goshen, Ind., gave twelve messages on "Christ, the Believer's Life." Bro. Menno Troyer of Elida, Ohio, preached the evangelistic messages. Three persons made a decision for Christ. N. E. K.

* * *

Arrangements have been made for a week-end Bible conference at C.P.S. Camp near Galax, Va. These meetings are to be in charge of Brethren Jacob N. Moyer, E. W. Kulp, and John E. Lapp of the Franconia Conference district. The latter is planning to spend about a week in that community before returning home.

* * *

An interesting questionnaire has been sent by the General Problems Committee appointed by Mennonite General Conference to the ordained men of the Church. This questionnaire is not only heart-searching for ministers, but most of the questions submitted would be valuable for meditation on the part of all members.

Change in Dates.—The mission meeting, previously announced for Mattawana, Pa., for Jan. 9 and 10, was called off because of the smallpox scourge then raging in Mifflin County. The date for this meeting has now been set for March 6 and 7, with the same speakers, Edwin I. Weaver and Martin Z. Miller, again on the program. The public is invited to attend.

* * *

The workers in the Publishing House were glad for the presence of Brethren John E. Lapp of Hatfield, Pa., and Amos S. Horst of Akron, Pa., in our devotional services on Saturday morning of last week. They were on their way home from the meetings at Goshen, Ind., of which mention is being made elsewhere in these columns.

* * *

A brother writes us from Kansas City, Kans.: "Bro. Edward Diener stopped over with the brethren in Kansas City on Sunday, Feb. 7, and preached at both Morris Gospel Hall and at the Argentine Church. The same day six young souls were received into the Church by water baptism, Bishop Joe C. Driver having charge of this service."

* * *

A brother writes us from West Liberty, Kans.: "On the evening of Feb. 7 Bro. Sanford E. King was ordained to the ministry at the Hutchinson, Kans., Mission. Bro. King will serve the Hutchinson mission congregation as superintendent and pastor. Bishops J. G. Hartzler and Harry A. Diener had charge of the services. The house was well filled, and a very impressive service is reported."

* * *

A number of Church-wide committees met at Goshen, Ind., last week in connection with the special meetings held there. A few meetings were also held at Elkhart near by. Among these committees were General Conference Executive Committee, Executive, Mission, and Relief Committees of the Mission Board, the Civilian Service Investigating Committee, the Peace Problems Committee, the Executive Committee of the Commission for Christian Education and Young People's Work.

H.

* * *

Relief Work is on the increase. Our relief organizations are appealing for support to meet present needs and post-war possibilities. Our mission treasurers are at your service to aid you in directing your contributions through our own organizations. The peace Problems Committee has information that in some places the Red Cross chapters have agreed to use gifts for civilian relief only, if so specified by the donor to the solicitor. By contributing to our own organizations you can rest assured that every penny contributed will go for causes specified by the donors.

A. S. H.

Correspondence

WINTON, CALIFORNIA

Dear Readers, Greetings:—"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Our Sunday school and church have recently been reorganized. We are looking forward to our revival services, to be held in the near future, the Lord willing, which will be conducted by Bro. E. M. Yost of Greensburg, Kansas. May you remember us in your prayers, that as we go forward during 1943, this congregation may endeavor to serve our Lord more faithfully.

Feb. 3, 1943. Lena Horst.

CRESTON, MONTANA

(Mountain View Congregation)

Greetings:—In October, during the absence of our minister, who was engaged in evangelistic meetings in the East, our congregation was invited to attend services at the C.P.S. Camp at Belton, which is situated about thirty miles from here. This invitation was accepted by a number of our members on Sunday, October 18.

The director of the camp, Bro. Wilbert Nafziger, brought us an inspiring message on expressional Christianity.

On Thanksgiving day he, in company with his wife and several others from the camp, worshiped with our congregation here, at which time he preached the sermon.

Dec. 6, our Sunday school was again reorganized with a few changes in the staff of workers. On New Year's day, at the annual business meeting, church officers also were appointed for the new year.

On the evening of Dec. 20, several of the young men from the C.P.S. Camp at Belton had charge of the Young People's Meeting program. The talks and quartets were greatly enjoyed by an attentive audience.

Early in January Bro. D. D. Brenneman and family of Tofield, Alberta, moved into our midst. Bro. Brenneman was recently ordained to the ministry to assist with the work at this place.

Jan. 10, Bro. Carl Kauffman was ordained to the office of deacon by the Executive Committee of the Alberta-Saskatchewan Conference. During the time they were here baptismal and communion services were also held.

It is a new experience for this congregation to have two ministers and a deacon all at the same time, and we hope with this added force of workers much good may be accomplished in the upbuilding of the Lord's Church here below.

The sewing circle, organized a little over a year ago, appointed new officers for 1943, with the exception of one. Quite a few of the circle members went to the C.P.S. camp one day to do mending for the boys in camp.

We have been having real winter weather—much snow since early November and in recent weeks the thermometer dropped to thirty-two degrees below zero. We were snowbound for a week. Schools were closed and there was no mail delivery for several days. Also, we had no church services Sunday and the following Sunday only a few (who could get out with horses and sleds) were able to attend. Snowplows were kept quite busy for a time, but all roads are open now and things are back to normal again.

Feb. 6, 1943. Rosella M. Bachman.

DENBIGH, VIRGINIA

(Warwick River Congregation)

Dear Herald Readers:—As announced in the field notes, our mid-winter revival meetings were in charge of Bro. R. J. Shenk of Cottage City, Md. These meetings began on Christmas night and continued through Jan. 3. There were twelve confessions, of whom nine are under instruction for baptism. Also several others expressed a desire to renew their vow with the Lord.

This winter we are having our first experience with a parochial school in this community. The school is held in the church basement with Sister Eva Carper as teacher. Only the first three grades are being taught this year, but we hope to grow into a permanent school building with room for at least all of the grades, if the Lord so directs.

We are looking forward to a week-end nonconformity conference, which we hope to have here in the near future.

Also, in a few weeks we expect to ordain a deacon to assist in the work at this place. Both our present deacons have spent many years in the work. Being located in the midst of an important defense area, we are seldom without the sound of airplanes, target practice, or other grim reminders of war; but are glad to report that so far we have been treated as considerably as any one could ask. Surely every Christian is looking forward to the time when the implements of war will be beaten into tools of peacetime and He shall come whose right it is to reign.

Feb. 7, 1943. Phebe F. Kraus.

WADSWORTH, OHIO

(Bethel Congregation)

Greetings in our Redeemer's name:—This new year our Sunday school officers have taken their places of service.

Saturday evening, Jan. 2, we held our annual business meeting.

The sisters' sewing circle did not hold a meeting in the month of January, but garments were handed out to members and made in the homes. They are doing sewing for the Altoona Mission and Orphans' Home, West Liberty, Ohio.

Sunday, Jan. 24, we were glad to have in worship with us Bro. Harold Mishler of Medaryville C.P.S. Camp. He spoke to us about the camp during the Sunday school hour. Bro. P. R. Lantz, Wooster, Ohio, was also with us and brought the morning message. Text, Rom. 12:1, 2.

Bro. Harold Kreider of Grottoes C.P.S. Camp recently spent a ten-day furlough with his parents.

Feb. 9, 1943, Cor.

HARRISONBURG, VA.

Dear Herald Readers, Greetings:—Revival meetings were held at Weavers Church Dec.

(Continued on page 1005)

In the Midst of War—Thoughts for Nonresistants

IV. MONEY AND WAR

By H. S. Bender

Money is involved in war in three ways: (1) Money that goes into war; (2) Money that war destroys; and (3) Money that comes out of war. In each of these three phases the Christian conscience speaks to control action and attitude.

1. **The Money That Goes into War.**—In time of peace we were told that war is so expensive that it is unthinkable that civilized nations would repeat the folly of the first World War. Yet today countless billions (not mere millions) are being spent to carry on the most destructive war in history. Modern war is expensive because it is highly mechanized and motorized, and only those nations can practice war which have command of great material resources and have great industrial production. Before this war is over, it may well cost the participants a total of a half trillion dollars. It will cost the United States of America in the next fiscal year perhaps $100,000,000,000. These figures do not include the cost of war's destruction.

The money that goes into war must be paid by the people of the nations that make war. Most of it is paid in cash derived from taxes and loans, largely loans. Taxes are levies made by the power of the state upon its citizens. If the levies are not paid they will be taken by force. Loans are voluntary surrenders of cash in return for a promise to repay and on which interest is earned. The Scripture teaches plainly that Christians should pay taxes, which are forced collections, unreturnable noninterest bearing. It does not teach that voluntary contributions should be made to support war. The Christian conscience which cannot take direct part in war cannot willingly take indirect part in war. The man who makes loans to the government for the prosecution of war, pays others to do, and makes it possible for them to do, what he himself cannot conscientiously do. In addition, he makes a profit (interest) from the business of killing. On these grounds the Nonresistant Christian cannot aid in financing war. He cannot consistently purchase war bonds. But to purchase government bonds in peacetime, or the same type of bonds (civilian bonds) in war time, is not only legitimate, but may be the Christian's duty. The war bond purchaser commits treason against his own nonresistant conscience and his witness against war. By purchasing civilian bonds he keeps his witness clear.

What is the record of the Mennonite Church in the matter of war bond and civilian bond purchases in the present war? No statistics are available as to war bond purchases, but sufficient is known to warrant the statement that there is as much or more weakness and betrayal of the nonresistant position on this point than there is on the draft. A considerable number of members have purchased and are purchasing war bonds. Some ministers have neither admonished against such purchases, nor advised civilian bond purchases, and it is reputed that some have purchased such bonds themselves. Some (very few, no doubt) have served on bond campaign committees. Failure on the war bond question seems all the more inexcusable in our rural communities where the pressure is not strong and where no compulsion is used. The U.S. Department of the Treasury has instructed all war bond committees to give full recognition to conscience in this matter by recognizing civilian bond purchases. No one needs to purchase war bonds; if he does so, he does it because he prefers war bonds to civilian bonds.

Our young men are "on the spot" in the matter of the draft. They cannot escape public scrutiny; their position on military service inevitably becomes known. What would be the result if our men who are still earning and are not drafted were to be placed publicly "on the spot" in the matter of war bond purchases? Perhaps it would be an aid in strengthening consciences. The same is true in the matter of civilian bond purchases. There are at least 15,000 heads of families in the Mennonite Church, but to date apparently less than one fourth have subscribed to civilian bonds. Since money put into civilian bonds does not go into war, and since it aids in carrying the national burden and in preventing inflation, there is good reason for conscientious nonresistant people to do their proper share by purchasing civilian bonds in proportion to their income.

2. **The Money That War Destroys.**—A goodly share of the cost of war to the human race is not what it costs to conduct war, but what war destroys on the field of battle and behind the lines. Cash money as such is not destroyed, but the wealth of nations in homes, cities, industries, and soil fertility is destroyed by bombing and shelling, and productive manpower is lost in great amounts by death and crippling on the field of battle as well as by disease and death behind the lines caused by lack of food, medicines, medical and nursing care, and the burdens of war.

The cost of war's destruction probably equals or exceeds the cost of conducting war. World War II will doubtless record a higher destructivity than former wars because of the large-scale aerial bombings.

Has the Christian conscience anything to say about money destroyed by war? Little to stop it, directly, but much to overcome it indirectly. By works of mercy in relief of the destitute and reconstruction of what has been destroyed, the Christian may replace some of the money that war destroys. And though his replacement may be small in quantity, it may be tremendous in witnessing power. The Christian believes that it is man's privilege and duty to subdue the earth with all its resources and make these resources available through just and equitable distribution to all men. Works of mercy in restoration of what war has destroyed also symbolize the Christian conscience in striving for a just distribution of this world's goods to all men at all times.

3. **The Money That Comes Out of War.**—By a strange paradox, the more costly war becomes the greater becomes the income which it puts into the pockets of those citizens who are not in the armed forces. The national income of the United States has already almost doubled since war began and may rise still further. On every hand there is evidence of abundant money because of higher wages, longer employment, higher prices for farm products and higher total personal income. This increase in income comes out of the war. In the long run, it is not a real increase in wealth, because it represents destruction of life and property, but immediately **it is an increase** in spending power, and to the extent that prices are restrained from increase, or that the earner restricts his spending, it represents a real increase in wealth for the first recipient.

What has the Christian conscience to say about the money that comes out of war? There is no reasonable way to prevent receiving it, for to take lower prices or lower wages would be merely to turn the money back into the war effort or to give it to someone else who would profit from it. Yet it is in a sense blood money, money that comes from shedding of blood in war. The best solution is to use such money to alleviate the distress and suffering caused by war. Thus the money that comes out of war can (in part at least) be used to replace the money destroyed by war. The General Conference statement of 1937 says on this point: "If, however, during war time, excess profits do come into our hands, such profits should be conscientiously devoted to charitable purposes, such as the bringing of relief to the needy, or the spreading of the Gospel of peace and love, and should not be applied to our own material benefit." If this principle is followed in sincerity, the Mennonite Church will

have plenty of money to operate civilian public service camps, to conduct a great relief program, to enlarge its missionary efforts, and to promote all the worthy educational and charitable enterprises of the church. Without doubt a goodly share of excess income now is being devoted to these purposes, and this accounts for the increase in giving in the church. May it continue to be so among us. There will be great need in the future for the most generous and conscientious giving both during wartime and after the war when the destructiveness of war dawns on the world in full and stark reality, and when the need for the Christian Gospel will be greater than ever.

What then shall we as conscientious Christians do with our money in war time? The simple answer is: keep it out of war, and keep it in the Lord's work; but in any case use it conscientiously and sacrificially, not as usurers but as stewards.

Goshen, Indiana.

—o—

LITTLE LESSONS FROM LIFE

By Lina Z. Ressler

IX. Communion

Yesterday was Communion Day. This is always fraught with serious thought and meaning. Yesterday seemed more so than usual—perhaps because we are growing older, perhaps for other reasons. Preparatory meeting was held on Saturday evening. There were four young people received into the Church. They were all young, but they seemed serious and in earnest. The sermon was along the line of paying our vows.

The baptismal vow is a serious thing. We enter into an agreement with God. We promise to be faithful to Him while life lasts. There was a sweet seriousness in the simple service. Leota, Floyd, Charles, and Richard—how glad we are for all of them! May they all be faithful in their Christian life. Now on the morrow, we were told, each one of us will renew our own baptismal vow. We first entered into a covenant with God years ago. At each recurring communion we renew our pledge of faithfulness to our God. As we think over the fleeting years that have gone, we remember with regret the times when we might have been more faithful. There is a holy tenderness in the attitude of the group as we enjoy the service together.

More than sixty years have slipped by since I took a part in a service like this. In the meantime, what memories crowd upon us. We remember the little group at the Mennonite Gospel Mission in Chicago, and the precious seasons of communion in the old home church. How they refreshed our weary souls as we returned to her for rest and refreshing. Ministers, deacons, Church workers—many of them have long since gone home.

Then the communions in India, the loved missionaries, the native Christians, the reverent earnestness (How we love to remember them!) the great farewell communion under the trees, because there was not room anywhere else; the lepers off to one side, the older Christians in front of the group, then back farther the young people of the orphanages. That is a picture that will linger as long as memory lasts.

My heart still thrills as I remember the picture. I praise God again and again when some missionary writes me that another one of the boys who used to call me "Mama" in those old days, is now preaching the Gospel among India's millions.

Of course there would be hard times to remember, too. There were days of poor health, times when living was not so easy; but the memories are nevertheless precious.

"We are going away," Papa told the little group of boys who had been very near us for some years. They were sorry. "That is not so serious," he continued; "what would you do if all the missionaries would have to leave?" They talked it all over and then said, "The work would have to go on; we could not stop." Since war clouds hang over India now too, I think of that twilight visit on the little verandah. Some of them, too, have gone on, though some of them continue to renew their baptismal vows and live and work on.

We share the broken body and the shed blood of our Lord. May these days and these meditations draw us closer to Him, and, as a result, closer to one another.

We renew our vow. We pledge new allegiance to our King—"Till He Come."

How we praise Him for those who having finished the course are resting till the trumpet will sound, and we will together "meet the Lord!"

Scottdale, Pa.

—o—

LOVE IS KIND

By S. A. Yoder

(I Cor. 13:4)

The first duty and fundamental desire of every true Christian is to be pleasing to God at all times. Surely if one is born again and has the new nature implanted within his heart, he finds a natural and to some extent spontaneous desire springing up within him to be an honor to God in the midst of so much that is ungodly and blasphemous. This desire should be personal; an inner feeling of urgency quite aside from any creed or theology or set mode of conduct or ethics which one may have adopted for himself.

Yet, though the first and greatest commandment is to love God completely, there is a second also of great importance: that of loving one's neighbor. What does it mean to love one's neighbor? Does **love** imply merely some emotion or upsurging within the heart, some passing sentimentalism or tenderness? What is love, unless it bears fruit? Love without fruit is like faith without works; it is dead. And a dead love is as much a nothing as is a dead faith. Love by its very nature must emanate in conduct—kindness is the more practical term which we use in everyday language. Christians have that within them which prompts and motivates them to be kind to others at every opportunity—like the good Samaritan of Christ's own parable.

Those of us who belong to a church which has for centuries held to the doctrine of nonresistance have found avenues of expression for this love which are practical and of benefit, to others. Among other things, we try to bring real succor and relief to those who are in dire want and adversity—food, clothing, supplies; these are surely practical benefits which, if administered in the name of Christ and in a truly humble and self-sacrificing spirit, are fruits of a truly God-honoring love to our fellow men.

Yet we must remember that the members of the historic peace churches have no corner on love and good-will. This same spirit of love and sympathy has characterized the lives of saints of God through the centuries, many of whom have not set for themselves any particular creed or rule in this respect.

Not long since I heard the account of a certain Chinese Christian who was taken along with some twenty other Chinese by the Japanese soldiers, tightly bound, and thrown into a truck. While the rest cried out in pain and fear, he prayed and sang hymns. Later, during the night in a dungeon, when the guards passed around a bowl of filthy water to quench the thirst and quiet the outcries of the doomed men, he politely refused, saying that he suffered no great discomfort. In the morning he was the only one found to be rational and self-controlled, and, upon being found to be a **bona fide** Christian, was released. On the day following he insisted, even in the face of protest by his own friends, upon returning to the Japanese official who had effected his release in order to make him a gift of a hundred eggs. Now as nearly as I know, this man was not a Mennonite or a Quaker, but he was a true child of God and had, therefore, a natural kindness which produced fruit to the glory of God. He did a deed of kindness because he wanted to do it, and not because he was following his set creed.

I have as a personal friend another Chinese boy whose parents suffered severely in the fall of Hong Kong yet he professes no aversion to going to

Japan as a missionary, should that be the Lord's will for him.

The world has dire need for deeds of kindness—kindness not only administered through organized relief effort at thousands of miles distance, but kindness also delivered at first hand in homes and communities; kindness not only to a select few, one's social or church group, but kindness to everyone to whom it is possible to show it. It is quite possible to belong to a historic peace church and to profess the doctrine of nonresistance, or even to be a conscientious objector, and withal to be more ill-natured and peevish and uncharitable than others who do not officially subscribe to such doctrines. Misled as they may be in the matter of their attitude towards war, I have received courtesies from many whom I shall never forget, even in their deference to my nonresistant faith. There are friends and neighbors who have tried to make it easy and unembarrassing for me during these stirring days. May God give me the poise and the grace to be as decent towards them as they have been towards me. Surely, if I hope to have my nonresistance respected, it should be as practical in my personal relations as is their charity in their personal relations.

Such are the deeds and attitudes which we should think about as much as we can, rather than the exceptional, more sensational, and unkind jibes heard now and then from professing Christians who forget this law of love momentarily, and who do not understand our position. Otherwise we are liable to fall into the sin of self-righteousness, and our professed charity will lose its incentive and degenerate into "sounding brass and a tinkling cymbal." When other professing Christians make hard statements concerning nonresistant Christians, they may be yielding to the same human weaknesses to which you and I are subject: nervous strain, unguardedness, intolerance—the same human weaknesses which I also indulge when I retaliate in like fashion.

There is already too much bigotry and meanness in the world for me to add to it; too much of it left in me for me to relish it in others. Love, among other things, covers a multitude of sins. God is longsuffering and His grace is great. If He can overlook so much that is selfish and unlovely in me, is it not possible that He may also overlook it in others whose convictions are different from mine?

And we do not need to be afraid to be kind. There are times when we may have a secret fear that too much kindness will weaken our testimony on certain things. This is not true. In such critical and difficult times as the present, people appreciate kindnesses beyond measure—and will remember them too. I know of nothing that will impress them so much with the genuineness of one's Christian profession.

Then, too, one does not need to be afraid to take time, or money, or a bit of extra energy to be kind. It is an investment well worth making, and bears dividends both in this world and in the world to come. It is the way of the simple Christian life—to love humbly, earnestly, devoutly; to be true and clear concerning one's Christian convictions; and yet to be tolerant and charitable. That is the way to make the Christian life attractive—to **adorn** the doctrine. God is the great judge and He will bestow the rewards; it is ours to be faithful. "Let love be without dissimulation."

Wheaton, Ill.

—o—

HOW GOD MAKES A YEAR

(The following appeared in the January number of "The Defender" Magazine, a monthly periodical with Gerald B. Winrod as editor. Believing that at least some of our readers will be interested in the thoughts presented, we are passing on the message for the meditation of our readers.—Editor.)

God already has a large investment in 1943. It costs a great deal to make a year. The estimated weight of the earth is six billion tons. Let some mathematician calculate how many miles of steel cable would be required to suspend such an object in space.

The cohesive forces that hold the earth and our family of eight planets in their beaten paths around the Sun must be of tremendous strength. We have named this mysterious something gravity. No scientist knows what gravity is . . . he only knows it is here. Sir Isaac Newton discovered the law of gravitation. He did not discover gravity. Gravity has not been discovered. The writer of the Hebrews had this in mind when he described the Son of God as, "upholding all things by the word of his power."

The ancients who were without the illumination contained in the Scriptures thought the earth was flat and square, the center of the universe. But back in the book of Job, the oldest book in the Bible, we learn "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Evidently Job knew that there is nothing under the earth, that it is suspended in space by an invisible cord, that it rotates on its axis. The wise men of India believed the earth to be resting upon the backs of two elephants. The Greeks taught that Jupiter stood in space with a chain in his hand which was tied around the earth to hold it steady.

Isaiah knew what modern science has learned—that the earth is a turning ball. He said, "It is he that sitteth upon the CIRCLE of the earth." Jesus revealed the same truth when He said that upon His return in the clouds, it would be morning, noon and night at the same time in different parts of the world. The spherical form of the earth is proved by such simple arguments as the ship that gradually disappears, hull first, masts later, until it recedes beyond the horizon; and the circular shadow cast on the moon during an eclipse; if the earth were flat any star above it would be visible from every point, but this is not true as many of the stars visible in the United States are never seen in Africa or Australia.

The earth rotates on its axis and manufactures seconds, minutes, hours, days and nights. It revolves about the Sun and manufactures years. But since no machine can create and operate itself, we know that back of the laws of nature and the forces of the universe there is an intelligent, omnipotent Creator.

Welcome 1943! God made you!

—o—

WOMEN, RESPECT YOURSELVES

American soldiers landing in Africa have been warned against speaking to the native Moslem women.

United Press reports the warning as reproduced from a booklet given to the soldiers, as follows:

"There is no Arab custom which must be respected more completely then their attitude towards women.

"You must not talk to Moslem women. Never, under no circumstances. The most innocent word addressed to a Moslem woman is considered an insult bitterly resented by all Moslem men.

"Regarding Moslem women, you must put aside all your own preconceived notions and ideas. You must remember your conduct in this manner may decide the fate of the campaign."

While the Moslem rule seems rather extreme, it at least shows proper respect for womanhood.

We have seen soldiers stop any strange woman that they met and argue for fifteen or twenty minutes for a date, and of course the same is true in civilian life. These cases are the exception, we hope, but it is very evident that there isn't the respect for womanhood there was twenty-five years ago.

The women are as much to blame as men. When a woman smokes cigarettes she is advertising to the world that she doesn't respect herself. When she drinks liquor she is classified by the men as belonging with the women of the underworld. It may not be true, but nobody can harmonize drinking and smoking with womanly virtue and self-respect.

The smoking and drinking of the women of America is not even equalled by the women in heathen countries.

When women demand respect, they get it. When they invite disrespect, they find it.

Better be over-cautious, like the Moslem women, than be over-frivolous, like too many American women.

Girls in their early teens may be seen at midnight in almost any city in the

land, walking the streets unchaperoned. Their mothers don't know where they are, and they probably don't know where their mothers are. This could hardly happen among the savages of the jungles, for girls in those parts of the world are supposed to be chaperoned.

Daily we read in the newspapers of young girls being attacked or murdered. But always we ask, "Why were those girls out at such late hours, and why did they date a man who was a total stranger?"—Sel. by C. Warren Long.

—o—

FAMILY CIRCLE

(Continued from page 998)

times they inquire and wonder why I do not come.

About a week ago, I went to see one of the absentees. She told me of an old lady that lives close to them. She is 86 years old and lives alone, and is not sure about her salvation. She lives quite a distance from her church folks and none of them come to see her. She does not want the church folks to visit her because she smokes a pipe. So I stopped to see her just to get acquainted and give her a paper. She is not well. We shook hands and she said, "I don't know you." I told her that I just stopped to get acquainted. "Someone told me you live alone, so I thought you would be glad for a visit." Then I asked about her family and relatives and chatted a little. She said she cannot see well enough to read because her eyesight is poor. I told her that I must go now, but I would pray for her. She said, "Yes, I need your prayers." Then she said, "Come again." I felt I had at least gained an entrance and that I am welcome for another visit. Please pray for these folks, all you that read this.

Scottdale, Pa.

—o—

CORRESPONDENCE

(Continued from page 1001)

6-13, by Bro. C. K. Lehman of E.M.S. As a result ten converts were baptized on Dec. 27.

On New Year's day the last Old Folks' Singing from the Harmonia Sacra was held in the old Weavers Church and on Sunday, Jan. 24, an impressive farewell service was held in the frame building which was constructed in 1881. Older members gave reminiscences of bygone days and Sister Marie Blosser gave a farewell reading which she composed.

The new, blue limestone, Weavers Church, which is constructed across the road from the old church on land donated by Bro. J. B. Heatwole, was dedicated at an all-day service Jan. 31. The Sunday school session for the entire assembly was taught by Bro. Milton Brackbill of Paoli, Pa. Bishop S. H. Rhodes preached the dedicatory sermon at eleven o'clock to a large audience. After lunch was served in the basement, Bro. Harry Brunk gave a historical sketch of the church. The first was a log church built in 1827. Bro. J. Irvin Lehman of Chambersburg, Pa., spoke on "The Church, Its Present Condition and Its Future Prospects."

We can say with Nehemiah, "The people had a mind to work," and the Lord blessed their labors. May the new church ever be used in the upbuilding of the work of the Lord, is our prayer.

Feb. 9, 1943. Ruth Blosser.

ELKHART, INDIANA

(Olive Congregation)

On Sunday, Feb. 7, eight young people were received into the Church by water baptism and two by letters,—one from another congregation, and one from another denomination. Bro. Clarence Shank preached the sermon, and Bro. D. A. Yoder officiated in the services.

Feb. 9, 1943. S. E. Weaver.

GOSHEN, INDIANA

(North Goshen Congregation)

Greetings from the North Goshen Mennonite Church:—During the month of January we enjoyed all kinds of weather, from warm to cold, rain to snow.

We again have much to be thankful for. January 17, we received eleven people into the church: 7 by baptism, several on confession, and one by letter. How thankful we can be that the Holy Spirit still works among people and in people's hearts.

On Sunday, Jan. 24, we had another dedication service for the small babies that came into the homes in the last year. In the evening we enjoyed a temperance sermon by a member of the Anti-Saloon League. On Jan. 31, we had our first all-day missionary meeting. Special speakers were Bros. Lester T. Hershey of Chicago, Phil Frey of Archbold, Ohio, and Ezra Bender of Elkhart.

Thursday evening, Jan. 7, the Young People's Fellowship met in the home of Christ Yoder for their regular monthly literary meet-

(Continued on last page)

—o—

A good conscience fears no witness, but a guilty conscience is solicitous even in solitude. If we do nothing but what is honest, let all the world know it. But if otherwise, what does it signify to have nobody else know it, so long as I know it myself? Miserable is he who slights that witness.—Seneca.

Relief Notes

War Prisoners' Aid

Through channels that serve war prisoners it has been the privilege of the Mennonite Central Committee to minister to war prisoners in different camps in Texas, New Mexico, and Jamaica. The service to these war prisoners has been in the form of providing devotional books and song books for the interned German families which comprise the camps.

Among the letters of thanks received from the prisoners there is one letter written by the son of a Mennonite elder in southern Germany. Evidently serving as a missionary, he has been interned with his family and has been removed to Jamaica from whence he wrote a letter of gratitude for the gifts which the M.C.C. made possible for his camp. The letter closes with greetings to all Mennonite congregations.

Bro. M. C. Lehman, upon consent of the Canadian government, plans to visit certain German war prisoners in Canada as per the agreement he made with the German government prior to his leaving Germany last year.

C. P. S. Camps

Progress of the Educational Program

Through Bro. Robert S. Kreider, Educational Secretary, a summary of the Educational Program in Mennonite C.P.S. camps is given. Some of the highlights of the program in the Fall Quarter were:

1. The Mennonite Core Course, Bible Study, and Red Cross First Aid were offered at virtually all of the camps.
2. Major activities were chorus and midweek prayer meeting.
3. The order of popularity for other classes and interest groups was: Woodworking, Typing, Photography, Public Speaking, Spanish, Rudiments of Music, Current Events, Bookkeeping and Farm Arithmetic, Handicrafts, German and twenty-three other types of study groups.

Of the instructors and leaders, seventy-three per cent were found to be assignees, fifteen per cent were staff members, eight per cent were members of the technical agency, and four per cent were individuals from near-by communities.

In all, eighty-four outside speakers (including M.C.C. staff members, Selective Service representatives, Church leaders, and members of the technical agencies) appeared before the camps.

A survey of the educational levels of the Mennonite camps indicates that forty-seven per cent of the boys have had grade school training, thirty-six per cent have gone to high school for one to four years, and seventeen per cent have had college experience.

Among new courses in prospect of being offered are studies in post-war relief and reconstruction.

New Form of Detached Service Opens

A recently approved form of detached service is that of dairy herd testing. From March 3 to March 17 a course of Dairy Herd Improvement will be offered to ten boys at the Pennsylvania State College School of Agriculture. Following this, they will be given positions as testers in Dairy Herd Improvement Associations where they will make monthly circuits of dairy farms, spending a day in testing the herd of each farm.

Camp Briefs

Twenty-five boys from Sideling Hill Camp, Wells Tannery, Pa., and Camp Howard, Howard, Pa., will comprise C.P.S. No. 85 at the Rhode Island State Hospital, Howard, R. I. Bro. D. Earl Heisey is leader of the group.

On Jan. 29, 1943, a total of 5778 boys were in Civilian Public Service. Mennonites comprise 41 per cent of this total. . . .

"Civilian Public Service" is the name of a new pamphlet giving a brief history of C.P.S. It can be secured for ten cents from National Service Board for Religious Objectors, Box 1636, Washington, D. C.

Released February 10, 1943
Compiled by Grant M. Stoltzfus

Married

Hackman—Godshall.—On Dec. 24, 1942, Bro. John S. Hackman and Sister Iva K. Godshall, both of the Franconia, Pa., Mennonite Church, were united in marriage at the home of the officiating bishop, Bro. John E. Lapp. We wish them God's blessings through life.

Stover—Wert.—On Jan. 17, 1943, Bro. John H. Stover and Sister Naomi R. Wert of the Dohner congregation were united in holy matrimony in the Dohner Mennonite Church, Bro. Simon G. Bucher officiating. May the Lord abundantly bless them through life.

—o—

Obituary

Clymer.—Hannah K., daughter of Henry and Hannah Allebach, was born May 20, 1871, near Blooming Glen, Pa.; died Dec. 2, 1942, at Eastern Mennonite Home, Souderton, Pa.; aged 71 y. 6 m. 12 d. She was united in marriage to Irwin B. Clymer in 1895, who preceded her in death in 1928, leaving her a widow for the past 14 years. There were no children, but she leaves nephews and nieces, who mourn her passing and will be missed by them. She was always deeply concerned about the spiritual welfare of her intimate friends and relatives, being highly esteemed by all. She was a faithful member of the Rockhill Mennonite congregation, Telford, Pa., since early in life. She was a teacher of a young girls' class in Sunday school for more than twenty years; or until about two years ago, when failing health compelled her to cease her sincere aetivities. Her health had been failing for a number of years, and during the past year she suffered several slight strokes, but always recovered sufficiently to be up and about. However, four days before she died she suffered another stroke, which resulted in her passing. She was fully resigned and expressed her desire to be with her Lord. She made all arrangements for her funeral, including the selection of hymns and text, II Cor. 5:1. Funeral was held Dec. 6 at E. M. Home, conducted by Bro. Jacob M. Moyer and Bro. Enos Wismer. Interment in Rockhill Cemetery, following services at the church conducted by Bro. Jacob A. Clemens and Bro. Clinton D. Landis.

"Loving and kind in all her ways,
Upright and just to the end of her days.
Sincere and true in her heart and mind,
A beautiful memory, she leaves behind."
—A Niece.

Conrad.—William, son of John and Cathrine (Leichty) Conrad, was born in Wayne Co., Ohio, Jan. 22, 1876; died at his home near Rittman, O., Feb. 2, 1943; aged 67 y. 10 d. He was united in marriage to Flora Leichty April 7, 1906. To this union were born 2 sons and 2 daughters. He is survived by his companion and the following children: Mrs. R. E. Wilhelm, Orrville; Mrs. C. E. Durkey, Rittman; James O. and John W. Conrad, Rittman. He is also survived by 5 grandchildren, 1 brother (Jacob Conrad, Smithville), 1 sister (Mrs. C. B. Barth, Doylestown), 3 uncles (Levi Conrad, Wooster; Jeptha Conrad, Louisville; Christian Leichty, Orrville) and a large circle of near relatives and friends. He was of a quiet disposition, an industrious worker, a kind and helpful neighbor. He will be greatly missed in the home and among those with whom he came in daily contact. Bro. Conrad felt the need of a Saviour, and expressed a willingness to serve Him. Services at the Ebert Funeral Home, Rittman, O., by Albert Henry and J. S. Gerig. Texts, Psa. 90:12; Jno. 12:23. Interment in Crown Hill Cemetery, Sterling, O.

"Sunset and evening star,
And one clear call for me;
And may there be no moaning at the bar
When I put out to sea."

Cressman.—Sarah Cressman of Guernsey, Sask., died Nov. 23, 1942, at her home at Guernsey, Sask. She was buried at the Sharon Mennonite Church near Guernsey with Bro. Dan Schlabach in charge. Her husband (Israel Cressman) predeceased her in March, 1920; also a daughter (Mrs. M. B. Shuh). Two sons survive to mourn her passing (E. B. of Watrous, Sask., and J. E. of Windsor, Ont). Her home prior to coming west was with the Blenheim congregation near New Dundee, Ont. She led a quiet, devoted life, and was a faithful member of the Mennonite Church since her youth. Of a cheerful, sunny disposition, she endeared herself to all she came in contact with. The church has lost another pillar, whose memory will linger long. Gone to her reward, our loss will be her gain. She was 78 years of age. She was sick only a short time, when she was called home.

Cummans.—Nancy, daughter of the late Benjamin and Mary Catherine (McCormick) Huber, was born Jan. 4, 1867, near Logan, Ohio; died Feb. 1, 1943; aged 76 y. 28 d. Jan. 13, 1901, she was united in marriage to Charles Cummans. To this union were born 4 children (Mrs. Esther Proctor, of Logan, Ohio; Harley of Nelsonville, Ohio; Alfred of Lancaster, Ohio, and Theodore at home). She was preceded in death by father, mother, and 2 sisters (Mrs. Martha Brenneman and Mrs. Malinda Good). She leaves her husband, 4 children, 13 grandchildren, 2 sisters and 2 brothers (Mrs. Geo. Focht, Junction City, Ohio; Mrs. Frank Johnston, Logan, Ohio; Simeon Huber, Delphos, Ohio; Amos Huber, Logan, Ohio). At about the age of 16 she accepted Christ as her Saviour and gave her heart and life to God. Our mother and sister has shown us the way to God, the home of the soul, by her life and in her death. Mother was a member of the Turkey Run Mennonite congregation near Bremen, O. Her last words were those of Psa. 23:4—"Yea, though I walk through the valley of the shadow of death, I will fear no evil." Funeral services were held at the Turkey Run Church, with Bro. N. E. Troyer in charge. Text, John 14:1. Burial in near-by cemetery.

"Rest, Mother, from your work,
No more we'll see you here;
But when our life on earth is done,
In heaven with thee appear."

Erb.—John, son of Samuel and Catherine (Weaver) Erb, was born in Elkhart Co., Ind., Aug. 28, 1868; died at his home Feb. 1, 1943; aged 74 y. 5 m. 3 d. At the age of 19 he came to Iowa and resided in the vicinity of Wellman the remainder of his life. Soon after being in Iowa he united with the Mennonite Church, being baptized by Bishop Christian Werey, and remained faithful to the end. Soon after this his usefulness and activity in church work became evident in that he allowed himself to be used as a Sunday-school teacher and being a charter member of the West Union congregation he served as a committee member each of the three times church building was being done. He was just as concerned and interested in the growth and development and spirituality of the West Union congregation and contributed what he could to maintain the Scriptural standards and doctrines as set forth by the Mennonite Church. While there are still several charter members of the West Union congregation living, Brother Erb was the last one who retained his membership all these years with this immediate congregation. Nov. 22, 1894, he was united in marriage with Magdalena Birkey. To this union were born 3 children (Truman, Earl and Katie—Mrs. Edw. Swartzendruber) all of Wellman, Ia. Besides the children, he leaves his sorrowing widow, 8 grandchildren, 1 sister (Mrs. Henry Kauffman of South English, Ia.), as well as many other relatives and friends. He was of a family of 12 children: Saloma, Isaac, Sarah, Lucy, Susan, Benjamin, Catherine, Abner and Emma all of Elkhart Co., Ind., having preceded him; also Samuel of Wellman, Ia. He enjoyed unusually good health most of his life, until 6 months ago, when he suffered a heart attack from which he seemingly recovered. At 2 o'clock Sunday morning, Jan. 31, he was stricken with a cerebral hemorrhage which was the cause of his death. He quietly passed away Monday morning at 6 o'clock. Funeral services were conducted Feb. 3 at the home by Bro. Chris Yoder and at the West Union Church by Bro. J. Y. Swartzendruber assisted by Bro. Harvey Yoder. Interment in the West Union Cemetery.

"Father has gone from this world of evil,
To his home in the presence of the Lord;
Many loving memories of him we will cherish,
As by faith we travel on to meet him there."

Hershberger.—Lucy, daughter of John M. and Susan (Hostetler) Hostetler, was born Jan. 21, 1865; died Jan. 15, 1943; aged 77 y. less 6 d. She was married to Joseph Hershberger Nov. 24, 1889, who died Feb. 5, 1941. She was stricken with paralysis in February, 1930, which left her one side helpless. She endured it with patience. After the death of her husband she was cared for by her brother and family. The last year she spent in the Old People's Home near Rittman, Ohio. She always said she liked it there. Having no children of their own, they raised a boy from infancy, who survives; namely, Ora Hershberger, wife and daughter, Hammond, Ind.; also the following brothers and sisters: Mrs. Menno Yoder, Ira Hostetler, Abraham; half brothers and sisters: Allen and Fred Hostetler, Mrs. Phenas Weaver, Mrs. Ezra Schlabach, Mrs. Todd Bontrager, all residing in Lagrange Co., Ind., where Sister Hershberger spent nearly all her life. One brother (Noah Hostetler) passed away Nov. 2, 1933; 1 half sister (Mrs. Geo. Y. Miller), July 2, 1916. She was a lifelong member of the Shore Meunonite Church, where funeral services were held Jan. 17 by Bros. Josiah J. Miller and Percy Miller. Burial in cemetery at the church, beside her companion.

Hershey.—Esther S., daughter of the late Elam and Barbara Brackbill, was born in Lancaster Co., Pa., Oct. 31, 1883; died at her home near Intercourse, Pa., Dec. 18, 1942; aged 59 y. 1 m. 17 d. She was united in marriage to Isaac E. Hershey, who survives her. To this union were born 9 children, all of whom survive, namely: E. Ross, Marian S. (wife of Elvin K. Bare), M. Clair, LeRoy B., J. Musser, Esta Mae, A. Margaret (wife of George Eckman), Dorothy G. and Erma B. Also surviving her are 12 grandchildren, 3 sisters, 2 brothers, and many other relatives and friends. She was a faithful member of Hershey's Mennonite Church. She was a kind and loving wife and mother, and will be greatly missed by all. Mother was the first to break the family circle; but now it has begun in heaven. May her Christian life be an inspiration to us, that we may look forth to meeting her on that beautiful shore. Funeral services were held Dec. 21 with short services at the home by Bro. Martin Hershey, and at Hershey's Mennonite Church by Bros. Paul Smith and Parke Book. Texts, John 14: 1-7 and Job 23:10. Burial in the adjoining cemetery.

"O dear Mother, how we miss you,
But no more on earth you roam;
Some sweet day we'll all be with you
In that bright eternal home."

Hershey.—Susan W., daughter of the late Samuel and Leah (Warfel) Hess, was born Dec. 24, 1859; died Dec. 17, 1942; aged 82 y. 11 m. 23 d. She was a member of the Landisville Mennonite Church. She was married to Levi H. Hershey, who preceded her in death five years. They had 1 son (Samuel) who died eighteen years ago. Grandmother was always willing to do something for the comfort and happiness of others when she could, but for the last five years she could not walk. After her husband's death she went to the Oreville Mennonite Home, where she spent the remainder of her life. Surviving are a daughter-in-law (Fannie G. Hershey), 3 granddaughters (Anna, wife of Pre. James Hess; Ruth, wife of Roy Erb; Elizabeth, wife of Elmer Charles); also

great-grandchildren. Funeral services were held at the Oreville Home in charge of Bros. Hiram Kauffman and Christian Frank. Text, II Cor. 4:17. Interment in Landisville Mennonite Cemetery.

"Weep not that her time is over,
Weep not that her race is run,
God grant that we may rest as calmly,
When our work like hers is done."

Horst.—Harvey K. Horst was born at Chambersburg, Pa., Jan. 4, 1893; died Jan. 14, 1943; aged 50 y. 10 d. Death was instantaneous, having been struck by an automobile while on his way to work. His work here on earth is finished, but his teaching will live on. He was married Feb. 26, 1914 to Kathryn E. Myers by Bishop Abram Herr, at Lancaster, Pa., where he came at the age of 17. He was the father of 7 children, 3 of whom (Amos, Matthew, and Elsie) preceded him to the glory world. His wife and the following children survive: James, Anna (wife of Jay R. Herr), Clarence H., and Earl Stanley. He was a member of E. Chestnut St. Mennonite Church, Lancaster, Pa., but taught a class at the Dillerville Mission where he was a worker for 9 years (since it was organized). Services were conducted by Bro. Jacob Brubaker at the funeral home and by Bro. Stoner Krady and Bro. David Mosemann at E. Chestnut St. Church. Text, Matt. 24:44. Burial in Mellinger's Meunonite Cemetery. "Not our will, but Thine be done."

Kipfer.—Leah, widow of the late Menno Kipfer, was born in Huron Co., Ont., Feb. 18, 1856; died at St. Joseph's Hospital in London, Ont., Dec. 24, 1942; aged 86 y. 10 m. 6 d. She was united in marriage to Menno Kipfer who preceded her in death 20 years ago. To this union were born 9 sons and 5 daughters. Two sons preceded them. Surviving are 7 sons (Jacob of Dashwood, John of Michigan, Ezra of Hensall, Noah, Simon, David and Solomon of Iowa), 5 daughters (Mary of Kitchener, Nancy of Hensall, Eda of Zurich, Ella of Grand Bend, Pearl of Zurich), 2 sisters (Mrs. Chris Schrag, Miss Nancy Gingerich), 2 brothers (Christian of Stanley Tp.; Jacob of Oregon); also 56 grandchildren aud 48 great-grandchildren. She was a faithful member of Zurich Mennonite Church. Funeral services were conducted Dec. 27 at Zurich Mennonite Church in charge of Bros. Stephen Peachey and Bishop Mauasseh Hallman.

"Let your hands be folded, Mother,
Of toil they did their share;
While our lives were young and tender,
How you watched with loving care.
We thank God for such a mother,
And the prayers for us you've prayed;
Great and blessed we shall call you,
May your precepts be obeyed."

Martin.—Bishop Denton T. Martin, oldest son of Abraham H. and Elizabeth (Shank) Martin, was born March 28, 1878, near Smithsburg, Md.; died at the home of his son (Jacob A. Martin) near Smithsburg, Jan. 24, 1943; aged 64 y. 9 m. 27 d. He was married to Mary Elizabeth Reecher March 21, 1895, who preceded him Feb. 28, 1927.

In early youth he accepted Christ as his Saviour, was baptized upon confession of faith, and received in church fellowship at the Stauffer Mennonite Church near Edgemont, Md. He served in the Sunday school early in life and was ordained to the ministry at the age of 21. He had a great concern for the Church and the principles which it upheld. Dec. 15, 1926, he was ordained to the bishop's office. In this calling he was conscious of his responsibility. With the support of his official body, he most earnestly labored to maintain the Church and her doctrine. In the many problems that came up he exercised patience and forbearance, and showed a kind and forgiving spirit toward all. Among his last testimonies was, that he loved his Bible and that it meant so much to him through the affliction of his body.

Over two years he was deprived of reading his Bible because of the almost entire loss of his eyesight, which occurred over night. He spent more time memorizing Scripture, and even in suffering he quoted many scriptures and sought through others the reading of the Word, which brought much consolation and comfort to his heart. He often spoke of the saving, sustaining, and dying grace which the Lord so graciously gave him. This was most definitely manifested when he so quietly and peacefully fell asleep in Jesus. For 20 years he suffered with diabetes, and the last few years with arteriosclerosis, which developed into gangrene and caused his death.

He was married the second time to Anua Mary Keener, who survives him, besides the following children to the first union: Irvin K., near Greencastle, Pa.; Clarence D., York (dea.); Jacob A., Smithsburg; David L., Mason & Dixon; Adam R., Maugansville; Melvin C., Smithsburg; George R., Fort MacArthur, San Pedro, Calif.; Mrs. Henry Martin, Greencastle; Mrs. Samuel Martin, Maugansville; Mrs. Martin Eshleman, Cearfos; Mrs. David Willems, Maugansville; and Mary E. (of the last marriage) at home.

Services couducted at the home by Bro. Daniel Strite, and at the church by Bro. Moses K. Horst, assisted by Bro. John D. Risser. Texts, II Tim. 4:6-8; Rev. 14:13.

Mishler.—John P., son of Peter C. and Mary (Yoder) Mishler, was born in Holmes Co., Ohio, Juue 17, 1862; died at his home near Shipshewana, Ind., Feb. 2, 1943; aged 80 y. 7 m. 15 d. He came with his parents to Lagrange Co., Ind., where he grew up and resided the rest of his life. Nov. 22, 1885, he was united in marriage to Amanda Kauffman. To this union were born 6 children, 2 of whom (Allan J. and Lillie May) died in early childhood and on June 20, 1915, his companion passed away. He was married to Ellen Schrock of Lancaster, Pa., June 15, 1918. He was a devoted husband, a loving father, a faithful member of the Forks Mennonite Church. He seemingly enjoyed good health until about six months ago, when a decline became apparent. He was confined to bed a little less than 3 weeks when he quietly passed on. Surviving him are his loving companion, 3 sons and 1 daughter (Rollin, Middlebury; Milton, Shipshewana; Modella, Mrs. Rufus Yoder, Topeka; John J., Shipshewana), also a foster daughter (Mrs. Nate Yoder, Middlebury, Ind.), 4 stepsons and 1 stepdaughter (Herbert Schrock, Denbigh, Va.; Wilbur Schrock, Mantua, Ohio; Noah Schrock, Kent, Ohio; Willis Schrock, Copley, Ohio; and Delcie Lizert, Kent, Ohio), and many relatives and friends. Funeral services were held Feb. 5, at the Forks Mennonite Church in charge of Bros. D. D. Miller (Text, Psa. 116:7) and E. C. Bontrager. Burial in cemetery near Townline Church.

"I've shut the door on yesterday
And thrown the key away—
Tomorrow holds no fears for me
Since I have found today."

Risser.—Emma E., daughter of John Z. and Lydia Bachman, was born Jan. 9, 1870; died Jan. 15, 1943, at the home of her daughter, Mrs. Henry Z. Gingerich, near Annville, Pa.; aged 73 y. 6 d. She was a consistent member of Gingrich's Mennonite Church, and was always present at services as long as health permitted. She was ill four months, but the Lord whom she learned to love and serve in her younger years gave her Christian grace to bear it all patiently and hopefully. She is survived by her husband (Abram L. Risser), 1 daughter, (Annie, wife of Henry Z. Gingerich), 1 son (Harry B. Risser, Annville), 11 grandchildren and 1 great-grandchild. One daughter (Lydia, wife of Warren Snavely) preceded her in death about eight years ago. She is also survived by 5 sisters and 3 brothers (Mrs. Fannie Kreider, Cleona, Pa.; Mrs. John Forney and Mrs. Lydia Bachman, of Fiarland, Pa.; Mrs. Graybill Wenger and Miss Annie Bachman of Modesto, Calif.; Christian Bachman and Cyrus Bachman of Quentin, Pa.; and Harry Bachman of Lebanon, Pa.). Funeral services were conducted Jan. 19, 1943 at Gingrich's Mennonite Church by Bros. Simon Bucher and Noah Risser. Text, Luke 23:28. Interment in the adjoining cemetery.

"A loving mother so gentle and kind,
What a wonderful memory she left behind.
Long days, long nights, she bore in pain,
Waiting for relief, but all in vain,
Till God Himself knew what was best.
He took her home and gave her rest."

Shaum.—Anna, oldest child of Christian and Susanah (Weldy) Shaum, was born Nov. 2, 1860, near Elkhart, Ind.; died Jan. 31, 1943, in the home of Benjamin Good, Orrville, Ohio; aged 82 y. 2 m. 29 d. One sister (Mrs. William Hoover of Goshen, Ind.) survives, with 5 nephews and 1 niece, also many other relatives and friends. In 1884 she with her surviving sister joined the Mennonite Church and remained faithful to the end. In her declining years she felt her weaknesses more than others saw them. During her life she was in many homes, taking care of sick and disabled ones. In 1936 her affliction began which caused her to be an invalid the last five years. The care she received during that time was only due her for the many years of service she reudered to others. During her loug affliction she showed much patience. Services near Orrville, Ohio, were conducted Feb. 2 by Bro. Enos Hartzler at the home and Bros. David Wenger and Abram Good at the County Line Church. The body was then taken to her sister's home near Goshen, Ind. Feb. 4, the services were conducted at the home by Bro. John Gingerich and at the Olive Church by Bro. D. A. Yoder. Burial in the adjoining cemetery.

"Homeward the swift-winged seagull takes her flight,
The ebbing tide breaks softer on the sand;
The red-sailed boats draw homeward for the night,
The shadows deepen over sea aud land.
Be still, my soul, thine hour shall also come;
Behold, one evening God shall lead thee home."

Stutzman.—Sharon Ann, infant daughter of Merle and Leila Stutzman, was born Jan. 24, 1943, near Sweet Home, Oreg. She leaves parents, 1 brother (Melvin Roy), 4 grandparents, 4 great-grandparents, and 3 small cousins. Brief services were couducted Jan. 25 at the mother's bedside and at the cemetery by Archie Kauffman. Interment in the new Mennonite Cemetery near Sweet Home, her little body being the first to rest there.

Swartley.—Susan L., daughter of the late Henry and Susan (Landes) Derstine, was born June 11, 1879, near Mainland, Pa.; died Jan. 5, 1943, at Grandview Hospital, Sellersville, Pa.; aged 63 y. 7 m. 24 d. She was united in marriage to William K. Swartley June 4, 1898. To this union were born 4 daughters and 2 sons. In young womanhood she accepted Christ as her Saviour and united with the Mennonite Church at Franconia, Pa. She was a faithful member and her seat was seldom vacant in church or Sunday school, if health permitted. She had a quiet personality and her love for her family and others was shown by her many deeds of love and kindness. She had a keen interest in the spiritual welfare of her children and grandchildren, admonishing and warning them whenever opportunity afforded. She died after only five days of illuess—a shock to us all. In her passing, we count our loss as her eternal gain. She is survived by her husband and 3 childreu (Ella Mae, wife of Jacob H. Landes, Souderton; Susan Ireue, wife of Heury N. Landes, Telford, Pa.; and William D., Souderton, Pa.); also 5 grandchildren. Two infants and 1 son (Roy D.) preceded her in death. The following brothers and sisters also survive: Henry L. Derstine, Franconia, Pa.; Abram L. Derstine, Mainland, Pa.; Milton L. Derstine, Souderton; Jonas L. Derstine, Souderton; Mrs.

Hiram Landes, Schwenksville, Pa.; Mrs. Joseph W. Hackman, Souderton. Funeral services at her late home by Bro. Jacob M. Moyer and at the Franconia Mennonite Church by Bros. Menno B. Souder and Elwood D. Derstine, assisted by Bros. Wilson Overholt and Edwin Souder. Interment in the adjoining cemetery. Text, Mark 13:37.

"Whose love can equal the love of a mother?
Whose the devotion so loyal and true?
Who suffers so much with such joy for another?
Who works with such pleasure as Mother—for you?
You hail with delight the friendship of others,
You revel in love of the sweetheart you've won.
Yet, where do you find a friendship like Mother's,
Unbroken till God calls and life's work is done?"
—The Family.

Troyer.—Magdalena, daughter of Valentine and Rebecca Schlabach, was born Feb. 3, 1921, near Suffield, Ohio; died the evening of Jan. 16, 1943, at the Altman Hospital, Canton, Ohio; aged 21 y. 11 m. 13 d. She was married to Levi B. Troyer Oct. 10, 1940. To this union were born 2 children. She leaves her bereaved husband, parents, 1 daughter (Martha), and 1 son (Alvin). The following brothers and sisters also survive: Alta, wife of Jake Beachy; Lester of Shakelyville, Pa.; Emma, wife of Phenas Miller; Lydia Ann, Mabel, Christ, and Nelson of the parents' home. She accepted Christ as her Saviour in her youth and remained a faithful member till God called her home. She died of an infection, but bore it all patiently to the end. All was done that loving hands and doctors could do, but God saw best to call her home. She will be greatly missed in the home, neighborhood, and church. Her place in church was seldom vacant, as long as health permitted. Funeral services were conducted Jan. 20 at the home by John Lapp, and at the Walnut Grove meetinghouse, by Henry Sommers and Seth Byler. Burial in the church cemetery.

"The call was sudden, the shock severe;
We little thought her death so near;
And only those who have lost can tell
Of the grief we bear in silence
For the one we loved so well."
—A Cousin.

Winger.—Josiah, son of John D. Winger and Sophia Kimmett, was born in his late home in Rainham, Ont., May 27, 1879; after a very brief illness he departed this life Jan. 29, 1943; aged 63 y. 8 m. 2 d. Jan. 27, 1915, he was united in wedlock to Salome Hallman of Kitchener, Ont. To this union were born 3 daughters. He was a man of sterling Christian character, radiating the spirit of his Master in his daily life, and in his dealings with his fellow men. He was a member of the Rainham Mennonite Church, near Selkirk, Ont., where he served faithfully and whole-heartedly. For many years, and until his death, he was superintendent of the Sunday school, where his counsels and diligent example will be missed, for he held high the torch of truth and righteousness. As a neighbor and friend, he stood as a shining example of a true Christian, and his place among us will be hard to fill. He was a most devoted husband and father. He leaves his wife, 1 daughter (Mrs. Ross Nagel), 1 son (Donald), 2 brothers (Obe—his twin, of Springvale, and James, of South Cayuga), and 2 sisters (Mrs. Minnie Sherk and Mrs. Wilmer Sherk, both of Rainham). Twin daughters and 2 sisters predeceased him. Funeral services were conducted by Bro. S. F. Coffman, with public service in the Evangelical Church. Interment in the family plot in adjoining cemetery.

Yoder.—Leah Barbara, daughter of Jesse C. and Lydia (Zook) Yoder, was born Jan. 2, 1942; died Jan. 25, 1943. She leaves to mourn her early departure father, mother, sister (Delores Ann), 4 grandparents, and a number of aunts and uncles. Little Leah's life was friendly with a share of suffering, but the Lord who loves little ones took her to Himself, and our loss is her gain. Funeral was held Jan. 28 at the Allensville Mennonite Church, conducted by Bro. Eli Zook and Bro. Raymond Peachey. Burial in the Locust Grove Cemetery.

"I cannot say, and I will not say
That she is dead, she is just away;
With a cheery smile, and a wave of her hand
She has wandered into an unknown land."

CORRESPONDENCE

(Continued from page 1005)

ing. An enjoyable evening was spent together.

Remember us in your prayers.

Feb. 10, 1943. Maude Miller.

ROHRERSTOWN, PA.

Dear Herald Readers, Greetings:—The average attendance for the month of January was 99.

About a month ago Jack Robinson was baptized. He had been in the sanitarium for some time. He died there January 25. We praise the Lord for this soul that was added to His Kingdom. Will you pray for his widow and her children?

The small baby of the Williams' family was buried last month. This seemed to be a loud call to Mrs. Williams. She wants to attend services and promises to join the Church. She needs the prayers of God's people, so that she may go through with this promise.

Clarence Book, who has been a wicked man, has been taken ill and is in the hospital. He was visited on Sunday afternoon and with tears rolling down his cheeks he told Bro. Lehman he wanted to be a Christian. He too needs your prayers.

Feb. 10, 1943. Elizabeth Landis.

HUTCHINSON, KANS.

(215 So. Pershing)

Dear Readers:—The Lord has been answering prayers very definitely. Sunday evening, Feb. 7, Bro. Sanford King was ordained to the ministry. He is to have charge of the work at this place. Bros. J. G. Hartzler and Harry Diener officiated. This is the first ordination service that was held at this place.

Since our last letter the following brethren brought us messages: Bros. J. G. Hartzler of Windom, Kans.; Tobe Schrock of Clarksville, Mich.; Ivan Lind of Hesston, Kans.; and Andrew Bontrager of Yoder, Kans.

In the evening of Jan. 4, Bro. Joe Byler gave an interesting talk on his experiences in relief work in France.

Grandma Beck passed away Jan. 27. She always enjoyed to attend Sunday school and also the sewing circles. One of her granddaughters is a member here.

Sister Hudson, who has been ill for the past four months, passed away last Sunday. At one time she was a member of the Assembly of God Church, but it has been a long time since she attended. She expressed the desire to be received into fellowship with the Mennonite Church. She was received about a week before her death.

We wish to thank the Yoder and West Liberty congregations for their donations of provisions. We are also very thankful for the donations we received for the work of the Lord from the Amish brethren in Lynnhaven, Va.; Partridge, Kans.; and Grantsville, Md. We greatly appreciate this. May the Lord bless each one.

We miss some of our aged sisters from church services. Sister Ellsworth has spent nearly three months with her daughter in California. We are looking for her back soon. Sister Brewer is spending nearly three months with her daughter in Colorado.

Pray for the work at this place.

Feb. 11, 1943. Elsie L. Selzer.

KIDRON, OHIO

Dear Readers of the Gospel Herald:—Dec. 13, our Sunday school was reorganized. The same day reorganization took place for the Y. P. M. Committee. Since Junior Church is being held about twice a month a Junior Committee was also appointed.

We were privileged to have the Goshen Gospel Team with us Wednesday evening, December 23.

A Christmas program was given Dec. 20.

Our annual business meeting was held Dec. 29, at which time officers were elected for the coming year.

Sunday, Jan. 24, a group from Walnut Creek congregation worshiped with us and sang several selections of song.

Sunday evening, Feb. 7, Bro. J. A. Liechty of Orrville was here. He spoke to us concerning, "U. S. in Prophecy." Text, Isaiah 18.

A number of our young brethren and sisters have gone to winter Bible school.

The instruction meetings are now being conducted for the class of converts.

At present services at Dillonvale are held on Sunday afternoon. Bro. Paul Amstutz is in charge of the Sunday school for the first quarter. Visiting ministers at that place were Bro. O. N. Johns on Jan. 17 and Bro. J. A. Liechty on Feb. 7. Attendance is about 50.

Boxes of eatables were distributed at the Mission during the holiday season. May the efforts put forth for the spreading of the Gospel bring forth fruit to His honor and glory.

Feb. 11, 1943. Mrs. Levi Lehman.

Table of Contents

993—Editorial
994—In the Secret Place of Prayer (Poem)
Sermon Outlines
Is the Challenged Church Equal to the Challenge?
995—Appreciated Messages
The Ministers' Course
996—Letters from the Home Field: Premont, Columbia, Philadelphia, Embarrass
997—Wesley's New Home
998—Smiles (Poem)
Comforters
Experiences in Home Department Work
999—Sunday School Lesson
Bible Meeting Topic
1000—Field Notes
1001—Correspondence
1002—In the Midst of War
1003—Little Lessons from Life
Love is Kind
1004—How God Makes a Year
Women, Protect Yourselves
1005—Relief and C.P.S. Notes
1006—Married
Obituary

A Bimonthly Supplement to the Gospel Herald

CHRISTIAN DOCTRINE

PAUL ERB, EDITOR

Walking

WHEREAS some walk in pride (Daniel 4:37),
LET US walk humbly (Micah 6:8).
WHEREAS some walk in darkness (John 12:35),
LET US walk in light (I John 1:7).
WHEREAS some walk disorderly (II Thessalonians 3:6),
LET US walk circumspectly (Ephesians 5:15).
WHEREAS some walk after their own lusts (Jude 18),
LET US walk in the Spirit (Galatians 5:16).
WHEREAS some walk dishonestly,
LET US walk honestly (Romans 13:13).
WHEREAS some walk in hate,
LET US walk in love (Ephesians 5:2).
WHEREAS some walk in folly,
LET US walk in wisdom (Colossians 4:5).
WHEREAS some walk haltingly,
LET US walk and not faint (Isaiah 40:3).
WHEREAS some walk alone,
LET US walk unto the House of God in company (Psalm 55:14).

Walking, the oldest and most common means of transportation, has become a symbol of everyday living.

WALK worthy of the LORD

February, 1943

OBSERVATIONS

By the Editor

At a rural life conference held at Richmond, Ind., Dec. 11, 1942, it was pointed out that the movement of such groups as the Mennonites toward cities and city life has a large influence on our way of life, and through that on our philosophy and our theology. This is a matter for careful thought and study.

* * * *

Of great interest is the religious note in current accounts of the terrible experiences that the war is bringing to men. That "there are no atheists in the foxholes of Bataan" will be remembered for years. *Three Men on a Raft* relates how these men during their harrowing thirty-four days on the South Atlantic had a daily prayermeeting for deliverance. And one of the companions of Rickenbacker in their similar experience of twenty-one days on the Pacific tells in his story of those days how he was converted from agnosticism to Christian faith by the miracles which came in answer to their prayers: a bird flew within their grasp when they prayed for food; a rain-cloud turned back upon them when they prayed for water; and the landing on an island was accomplished when a dying man was given such supernatural strength as enabled him to bend aluminum oars pulling against a strong current. These were men who had forgotten God; but like sinners of old, "they cried unto the Lord in their troubles," and God in His mercy heard their prayer.

* * * *

Congressman Sabath has introduced a bill which legalizes a national lottery. It would raise money to win the war, he says. What would a nation of gamblers do with the victory which they had won?

* * * *

The American Sunday School Union, which last year conducted 3,500 rural Sunday Schools, has completed 125 years of service.

* * * *

Dr. Rolland V. Bingham, editor of the Evangelical Christian and founder of the Sudan Interior Mission, passed away at Toronto Dec. 8, 1942.

* * * *

The income tax law, according to a bulletin of the Golden Rule Foundation, encourages giving up to 15% of one's income.

* * * *

Scientists were once sure that theirs was the only approach to reality. But certain new conceptions in science have upset this complacency, and opened up the minds of scientists, even, to the validity of the spiritual approach. Irving Langmuir, Associate Director of the General Electric Research Laboratories and Retiring President of the American Association for the Advancement of Science, said in a radio address on Dec. 26: "Since we have to live with our minds, . . . we should train them, develop them, censor them—but let us not restrict them by trying to regulate our lives solely by science or by reason."

Many of the world's learned men are not Christian in their faith and philosophy. So many, in fact, that it is sometimes popularly assumed that learning and Christian faith and piety are incompatible. The death within the past weeks of two great scientists reminds us of how false such an assumption is. These scientists were Dr. George Washington Carver and Dr. Howard A. Kelly.

Dr. Carver, a Negro ex-slave, was for many years director of Agricultural Research at Tuskegee Institute. His scientific achievements as a chemist were phenomenal. They were directed to supplying human needs from materials abundantly available, such as peanuts, sweet potatoes, and Alabama clay. His discoveries brought him honors and renown, but through it all he remained a humble, simple Christian. He had a child-like trust in God, insisting that whatever skill he had came from his father.

Dr. Kelly was a brilliant surgeon, gynecologist, urologist, and radiologist. He was one of four to found the Johns Hopkins medical school and make it one of the world's best. He was a member of many learned societies, published many books and scientific articles, and was decorated by foreign governments. But he was also a staunch Christian believer, a constant Bible reader, and simply but powerfully devout. He often expressed his Christian faith in speaking or writing, putting himself clearly on the side of Biblical fundamentalism.

* * * *

A Paris paper recently said editorially: "We are going to pay for sixty years of de-Christianization, falling birth rate, and decline into paganism and materialism. We have worn out the patience of Providence; we have disgusted the good God himself." Take warning, America.

* * * *

The International Council of Education held its regular annual meeting February 7-12. Gov. Harold E. Stassen of Minnesota is the president of the council.

* * * *

The superintendent of the Philadelphia state mental hospital reports that since the arrival of the C.P.S. unit of caretakers there has been a marked decline in the number of injuries suffered by the patients.

* * * *

"To those who, in an air raid, with genuine contrition make the ejaculation, 'My Jesus, mercy,' in any language, the pope has granted a plenary indulgence. The indulgence was promulgated through a decree of the Sacred Penitentiary dated December 17."

—Christian Century.

* * * *

The Federal Council of Churches, at its recent annual meeting in Cleveland, adopted a resolution which put the Council fully and frankly behind the Allies in the war against the Axis powers. If, in view of the decided pacifist leaning of the Federal Council only a year or two ago, this should seem surprising, let us remember that modernistic pacifism rests upon other bases than God's commands in His Word. Where are the thousands who declared so short a time ago that they would not engage in war? Men-pleasers yield quickly to popular pressure. It is a matter of satisfaction that the Foreign Missions Conference of North America has refused to follow the Federal Council, but resolves "to keep the Christian fellowship unbroken" across international boundaries.

Table of Contents

WALKING 1009
OBSERVATIONS 1010
EDITORIALS 1011
- MY BROTHER'S KEEPER
- FACING GOD
- TRAINING OUR WORKERS
- PREDICTION VS. COMMAND
- COMMUNICATION INVOLVES TWO

ANGELS, *by C. W. Long* 1013
THE CONTENT OF THE BIBLE SCHOOL CURRICULUM, *by H. S. Bender* 1015
THE EXISTENCE AND PERSONALITY OF THE DEVIL, *by S. J. Horst* 1017
TESTIMONY THROUGH THE C.P.S. PROGRAM, *by Amos S. Horst* 1018
THE ROAD TO CERTAINTY, *by J. D. Graber* 1021
PEACE SECTION, *by Edward Yoder* 1022
- THE PEACEMAKERS
- SOME RECENT PAMPHLETS
- BRIEF ITEMS

BOOK REVIEWS 1024

Editorials

My Brother's Keeper

IN ORTHODOX CHRISTIAN CIRCLES the so-called social gospel has been deservedly anathematized. It has been felt to be "another gospel" substituting for a salvation from sin by grace a salvation of good works. This social gospel thinks more of our duty to man than of our standing with God. It is concerned not so much with the salvation wrought on Calvary as with a salvation now being worked out in the realm of human relations. It attempts to bring about a humanizing of the salvation process. It finds expression in the popular attitude that God will not be hard on the man who treats his fellow men right. And so the social gospel, instead of putting a primary emphasis on preaching to sinners the need for repentance before God and faith in the crucified Christ as atonement for our sins, transfers the active ground of the salvation process to fields of social service. It interests itself in making this world a beautiful place to live in; in cleaning up slums or mountain shacks; in improving relations between employer and employee; in bringing about international understanding and co-operation.

The emphasis of the social gospel is not the emphasis of the New Testament. Man's primary responsibility is to God and the heart of the salvation process must always be an act of faith toward God. But an opposite fanaticism is easily possible, veering from one extreme to the other. And so in orthodox theology, it is possible to put such an extreme emphasis on the individual nature of our salvation as to err seriously in the denial of the social implications of the gospel. Our sense that we are responsible first to God may lead us to deny that we have responsibilities toward our fellow men. "Am I my brother's keeper?" asked Cain, and many have been asking that question ever since. The answer of the gospel is that we are our brother's keeper. The social gospel is not true, but the true Gospel is social. "Inasmuch," said Jesus, "as ye have done it unto the least of these my brethren, ye have done it unto me." Paul was the great preacher of salvation by grace, and yet he interested himself in collecting money among the converts for the needy at Jerusalem. "Remember the poor," he commanded, and no one of the apostles would have been more insistent that it is our Christian duty to contribute to the physical needs of the people about us. The apostle James argues strongly that a faith which does not work in clothing the naked and giving food to the hungry is a futile and vain faith. He tells us that "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." He interests himself in social questions by condemning the rich who have based their prosperity upon the poverty of others. The apostle John directs to us this withering, rhetorical question: "But whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

This New Testament emphasis on our social responsibility finds a strong basis in Old Testament teachings. Isaiah commanded, "Seek justice, relieve the oppressed, judge the fatherless, plead for the widow." Micah says, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Jeremiah pronounces a woe upon him who builds his house on unrighteousness and injustice. The Mosaic law held a man responsible for any damage to his neighbor's beast or field that his own carelessness had caused. Mercy to the poor is an outstanding Old Testament virtue.

Our world is facing unprecedented physical need. Millions are already on the verge of starvation. America is today the world's greatest storehouse of physical resources. Perhaps before long the Church of America will have an unprecedented opportunity to fulfill a social obligation to the needy of the world. It will be important that we have the right theological background for this. There is danger that in our abhorrence for the social gospel, we will forget that the true Gospel is social in all its implications. Sometimes our apparent orthodoxy may be merely an excuse behind which we protect ourselves so that we may continue to live in luxury and comfort while others starve and freeze. Let us remember that though we do not subscribe to the social gospel, we believe and practice a Gospel which is social.

Fearing God

"I SOUGHT THE LORD and he heard me and delivered me from all my fears." Ps. 34:4.

"O fear the Lord, ye his saints." Ps. 34:9.

One of the paradoxes of the Bible is that we are told not to fear, but at the same time to fear. We are to fear the Lord who has delivered us from all fears. In the first place, we should notice that we are to always fear the Lord and not man. The uniform assurance of Scripture is that we need not fear what men will do to us. The paradox can be explained when we observe that our fearlessness is in connection with our justification, and our fear in connection with our sanctification, that is, our holy living.

The justified man has passed from the terror of the unjust, "a certain fearful looking for of judgment," into the peace of the justified. One who rests upon God's adequate provision for our salvation and the absolute dependability of His Word, has no fears as to whether he is saved. He looks up into the face of God with the confidence of one who knows that all wrongs have been righted. This is the "blessed assurance" of the saved soul.

But there is a difference between God's legal satisfaction in our justification and His desire to make us progressively more conformed to His will. And so we have the oft repeated Scriptural command to fear the Lord. The normal attitude of the Christian is expressed in II Cor. 7:1: "Perfecting holiness in the fear of God." *Perfecting* is in the present tense. It is a never completed process, so far as this life is concerned. The sincere Christian has a continual fear that there may be some unrecog-

nized sin in his life. There is danger that he will not continue in the grace of God, that Satan may overcome him with his wiles. We have a fearful realization that our lives may cause others to stumble, that we may tear down the standards of the Church instead of building them up, that God may not receive the glory which He purposed to receive from us.

The successful Christian life is one that achieves a proper balance between fearlessness and fear. We need confidence, but a confidence that is tempered and chastened by a holy fear. Probably this is what the Scripture means when we are told to walk humbly with our God.

Training our Workers

Of tremendous importance to any church is the character of her leaders and workers. Many a church has been led off into unevangelical thought by preachers who were trained in modernistic colleges and seminaries. The modernism found in certain sections of the Mennonite Church in Europe is usually accounted for by the fact that the seminary, the preacher training institution, went modernistic. So also the Church may be led into various other errors of thought and life if her workers secure their training in schools where these errors are at home. Insofar as we have not had any educational requirement for the ministry in the Mennonite Church, we have, of course, avoided the evils which could come from wrong kinds of education. We still have no educational requirements as such, but any observer knows that there is more and more of a tendency for our preachers and mission workers to realize the value of specific training for their task. And so it must be a matter of real concern when we see any considerable number of our young men in training in Bible schools over whose teaching we have no control. Recent steps for the further development of Bible courses in our own schools are therefore of great interest to all who are concerned with the question of what our ministers shall be. The meeting of a representative group in Chicago on Jan. 29, 1943, for the purpose of considering this question was of great significance, for probably never before in the history of the American Mennonite Church did an official group sit to give careful consideration to all phases of this question. We call the attention of all readers to the paper by Bro. H. S. Bender which was read at this meeting. May the Lord give special blessing and guidance to those who are responsible for the important work of planning and carrying on the preparation of our ministers and church workers.

Prediction Versus Command

Again and again one runs across this peculiar argument in defence of war: Our Lord predicted there would be wars to the end. Since Jesus Himself said there would be war, certainly it is not wrong to engage in it, runs the argument. This naive position assumes that a prophecy represents a wish; that what the Lord says will happen, it is His will that it should happen. Nothing could be farther from the truth. When the weather forecaster tells us that a killing frost will destroy the crops it would be silly to suppose that he had a spite against the farmers. Jeremiah prophesied the fall of Jerusalem; not because he *wanted* Jerusalem to fall, but because he *knew* it would fall. The destruction of Jerusalem was actually a crushing sorrow to the prophet, even though it was a fulfillment of his prophecies. When Hananiah, the false prophet, foretold that the king and the temple vessels would be restored within two years, Jeremiah exclaimed, "Amen! The Lord do so." That represented Jeremiah's true wish; but because he himself spoke what the Lord told him was true and not what he wished, he went on to say, "But I say unto you," and then renewed his prophecy of future judgment and destruction. And so when Jesus foretold wars to the end, He simply told what He knew would happen and not what He wished to see. When Christian students of the prophetic Word speak of the apostasy and spiritual decline of the end-time, they are not expressing a hope that evil will triumph. The true student of the Word is a realist, facing facts as they are. People who disregard the Word to prophesy the gradual and ultimate triumph of righteousness in this age are romanticists setting up their own wishes in place of the sure prophecies of Scripture. Every sane person, of course, wishes that this might be the last war; but unless the Lord comes before its conclusion, there is nothing in Scripture to suggest that it will be the last. And one may add, there is nothing in a sane reading of current events to give one hope that men are about to rid the earth of the scourge of war. Certainly a vision of a world in which peace is enforced by those who have won a military victory is not very realistic. Men will never be able to enforce peace.

Communication Involves Two

Religion may be thought of as a communication between God and man, but it must be a two-way process. God's voice, of course, is the important one. He spoke the worlds into being. He revealed Himself and His will to man through the prophets and apostles and especially through His Son, the incarnate Word. God has spoken. Man's side of religion is the response. "All that the Lord hath spoken, we will do." The true Christian is the one who hears and does. There is no communication when God speaks to deaf ears and an unheeding heart. We do not continue a conversation with the man who does not listen; neither does God.

How important it is that we put ourselves on speaking terms with God! There is a law of divine acoustics. Unless we stand at the right place, we can not hear the divine voice. We need to approach God on His terms, not on ours. If we come with pride, or anger, or self-will, or half-heartedness, God does not hear us. "When you make many prayers, I will not hear." He turns His face from evil. Therefore the only possible approach to God is that in which we confess our sin and our need, openly acknowledge Him as Saviour and Lord, and make a definite commitment of loyalty to Him. God hears us when we hear Him. His will must become incarnate in us. In this sense we too become the incarnate Word.

Angels

By C. W. Long

In this study of Angels we will confine ourselves largely to what the Bible has to say. We shall not attempt to write an exhaustive treatise on the subject of Angels. It is of interest to note that much that has been written of recent date is highly colored by ecclesiastical history. The Apocalypse, Thomas Aquinas, Milton, and Dante have contributed much to the present literary and artist's concepts of angels. We wish to give credit to Augustus H. Strong, John D. Davis, John Th. Mueller, Jamieson, Fausset, and Brown Commentary, International Standard Bible Encyclopaedia, Thomas Aquinas, Young's Bible Concordance, and the Bible in the help received in the preparation of this manuscript.

SCRIPTURE STATEMENTS CONCERNING ANGELS

The word angel is used in Scripture to represent a supernatural, celestial being. They are classed as finite beings, greater in intelligence and power than man in his present state. Psa. 8:5; Heb. 2:7. They are spiritual beings. Heb. 1:14. They have been spoken of as "Sons of God." Job 1:6; 38:7. There are diversified angelic orders such as Cherubim and Seraphim, Archangels (chief angels, I Thes. 4:16; Jude 9), unnamed angels (or more ordinary kind such as "multitude of the heavenly host, Luke 2:13). Among fallen angels as well as among unfallen angels there are thrones, dominions, principalities, and powers. Rom. 8:38; Eph. 1:21; 3:10; Col. 1:16; 2:15.

Various names have been ascribed to angels such as Gabriel (Dan. 8:16; 9:21; Luke 1:19, 26) and Michael (Dan. 10:13, 21; 12:1; Jude 9; Rev. 12:7). The Apocrypha adds here two more names: Raphael and Uriel.

Angels are created incorporeal intelligent celestial beings. God alone hath immortality (I Tim. 6:16); and He alone has creative power "for by him were all things created . . . whether thrones or dominions or principalities or powers" (Col. 1:16); "angels and authorities and powers." I Pet. 3:22. The Creator requests all angels to praise Him; for He commanded, and they were created. Psa. 148:2-5. They were not given a natural body or twofold nature like man, for they were created to be "ministering spirits." Heb. 1:14. There are no "souls of angels," like there are "souls of men." Rev. 18:13. The souls of men inhabit physical bodies, and this can not be said of angels. Thus they know nothing about growth, pain, age or death, "for neither can they die any more: for they are equal unto the angels: and are sons of God, being sons of the resurrection." Luke 20:36. There is no sex distinction among them for they "neither marry, nor are given in marriage." Matt. 22:30. This suggests that they do not reproduce or multiply, as does the human race.

The angels are personal beings; that is, intelligent beings, "wise according to the wisdom of an angel of God." II Sam. 14:20. Their intelligence is superhuman, and yet it has its fixed limits. The following phrases are of interest at this point: "Of that day and hour knoweth no one, not even the angels of heaven." Matt. 24:36. "Which thing the angels desire to look into." I Pet. 1:12. It is of interest to note that power is their outstanding characteristic, rather than beauty, for the following tends to support this: "the strong man armed," "the power of darkness," "the great dragon," "all the power of the enemy," "all these will I give thee," "deliver us from the evil one," "the prince of this world." These passages refer apparently to evil spirits or angels. The good or unfallen angels have these phrases ascribed to them: "laid hold on the dragon—and bound him—cast him into the fire," "Who only doth wondrous things," "Angels—mighty in strength," "Angels though greater (than men) in might and power," "the angel of his power." When an angel is seen at work they bring terror to those who behold them. An example of this would be the angel rolling away the stone at the sepulcher, and it is estimated that the stone weighed about four tons. They are not developed from common or from one original stock, and thus no common nature will bind them together like the human race is bound together. The common ties that bind humanity together —such as family and domestic life, inheritance of racial traits and characteristics, and blood strains—are not common bonds of angels. We can only make an assumption here that the only angelic bonds are summed up in morality; that is, it is a moral bond.

That moral bond is the moral character that was given to them at the time of their creation, "God saw everything that he had made, and behold it was very good" (Gen. 1:31); "angels that kept not their own beginning" (Jude 6); that is, they did not keep their beginning in their holy character. Some, however, did preserve their integrity, for they are spoken of as "the holy angels" (Mark 8:38); and "the council of the holy ones." Psa. 89:7. The angels apparently were given a probationary period or what we may term a day of grace, "the elect angels" (I Tim. 5:21) and "elect—unto obedience." I Pet. 1:1, 2. The use of the word elect here suggests a chosen or picked group, a group set apart because of their obedience. Satan was one who refused to be obedient. The sentence that God imposed upon him implies that his day of grace had ended because he seduced man; "because thou hast done this, cursed art thou." Gen. 3:14.

From our study we learn that each angel was created separately. This would then mean that there is no collective angelic fall into apostasy, but each apostate angel fell by himself. Humanity fell collectively into apostasy through the first parents. All humanity is involved in Adam's fall because of a common nature or one original stock. With the angels this is not the case, for some went into apostasy and some remained holy, for they are distinct and created as individuals. This ushers us at once into the problems of redemption of man and of angels, which we will not discuss here.

The angels are so numerous that their number is beyond our comprehension. The following Bible phrases are staggering to our minds: "The Lord—came from the ten thousands of holy ones," "The chariots of God are twenty thousand, even thousands of thousands," "Thousands of thousands ministered unto him and ten thousand times ten thousand stood before him," "I heard the voice of many angels—and the number of them was ten thousand times ten thousand and thousands of thousands." This great company of angels is not so many disorganized individuals in the great universe of God. Their organization is spoken of in military language such as, "twelve legions of angels," "the prince of the power of the air," "the armies which are in heaven." Order is strictly adhered to among the angels: "Jehovah sitting on his throne and all the host of heaven standing by him on his right hand and on his left." I Kings 22:19. There is a strict harmony of order among the angels of good, just as there is a strict harmony of order among the angels of evil.

THE WORK OF ANGELS

The work of angels we wish to present, (1) from the view of evil angels; (2) from the view of the good angels.

The words employed in the description of evil angels in the Scriptures imply they are opposers of God and strive to defeat His will. The word "Devil" means "slanderer." He is a slanderer of God to man and of man to God. The word "Satan" means "adversary," one who is against another, opposed to, one who resists, one who is antagonistic. Satan is all of this toward God and man. "Yea hath God said?—ye shall not surely die." Gen. 3:1, 4. "Joshua the high priest—and Satan standing at his right hand to be his adversary." Zech. 3:1. Satan slanders God to man.

"Doth Job fear God for naught?—put forth thy hand now, and touch all that he hath and he will renounce thee to thy face." Job 1:9, 11. "Skin for skin, yea, all that a man hath will a man give for his life. But put forth thine hand now and touch his bone and flesh and he will renounce thee to thy face." Job 2:4, 5. "The accuser of our brethren is cast down who accuseth them before our God night and day." Rev. 12:10. Here Satan accuseth man before God. To accuse God before man and to accuse man before God is the basic work of the evil or fallen angels. Just how this is done before God we do not know. The methods that are employed before men are partly understood by man because of his experience with temptations, sin, the Holy Spirit and his knowledge of the Scripture. There is a continual sinister program being worked to hinder man in his temporal and eternal welfare. This program is being varied so that it affects nature, the earth as well as man's physical and spiritual being. Let us note the following scriptures: "All that he hath is in thy power." Job 1:12, 16, 19 and 2:7. Satan used here a whirlwind, lightning, and disease to execute his purpose. "A woman that had a spirit of infirmity—whom Satan had bound, lo these eighteen years." Luke 13:11, 16. "Healing all that were oppressed of the Devil." Acts 10:38. "A thorn in the flesh, a messenger of Satan to buffet me." II Cor. 12:7. "We would fain have come unto you, even I Paul, once and again, and Satan hindered us." I Thess. 2:18. "Him that had the power of death, that is the Devil." Heb. 2:14.

These Satanic approaches to man are both positive and negative. Satan will sow tares if it is necessary to accomplish his ends or he will take seed away if that will bring the ends desired. "The tares are the sons of the evil one, and the enemy that sowed them is the devil." Matt. 13:38, 39. "When they have heard, straightway cometh Satan and taketh away the word which hath been sown in them." Mark 4:15. To accomplish his ends, Satan is very well organized; for we read, "the Devil and his angels." Matt. 25:41. "My name is Legion, for we are many." Mark 5:9. "The prince of the power of the air." Eph. 2:2. "Principalities—powers—world rulers of this darkness—spiritual hosts of wickedness." 6:12. Truly he is one to be shunned by all mankind.

In concluding this brief discussion on the work of evil or fallen angels we logically arrive at several conclusions:

FALLEN ANGELS

First, their power and work is limited by the permissive will of God in both time and in scope. They are opposed to God and are compelled to serve His purposes. Their power for evil is of short duration and the judgment of God will finally be brought upon them. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that you may be able to endure it." I Cor. 10:13. "Angels which kept not their own beginning but left their proper habitation, he hath kept in everlasting bonds unto the judgment of the great day." Jude 6.

Second, the power of evil spirits (evil angels) over man is subject to the will, of man's will. This evil power cannot be operated over man without the consent of the will of man. This evil power can be resisted and can be shaken off through prayer and faith in God. "Satan asked to have you that he might sift you as wheat . . . . Pray that ye enter not into temptation." Luke 22:31, 40. "Put on the whole armor of God that ye may be able to stand against the wiles of the devil." Eph. 6:11. "The shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one." v. 16. "Resist the devil, and he will flee from you." James 4:7. "Whom withstand steadfast in your faith." I Pet. 5:9.

THE GOOD ANGELS

Our second study on the work of angels will be from the viewpoint of good angels. They are described as an assembly or congregation, a church above like the church here on earth. They are worshiping and praising God something like the church here below worships and praises God. They sing and shout with joy and praise unto God. "Ascribe unto Jehovah, O ye sons of the mighty, Ascribe unto Jehovah glory and strength. Ascribe unto Jehovah the glory due unto his name. Worship Jehovah in holy array." Psa. 29:1, 2. "A God very terrible in the council of the holy ones." Psa. 89:7. "In heaven their angels do always behold the face of my Father who is in heaven." Matt. 18:10. "All the sons of God shout for joy." Job 38:7. "There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

"Mighty God, while angels bless thee,
May a mortal lisp thy name?
Lord of men, as well as angels!
Thou art ev'ry creature's theme;
Lord of ev'ry land and nation!
Ancient of eternal days!
Sounded thro' the wide creation
Be thy just and endless praise."
—Author unknown.

The good angels are given the responsibility to watch over the individual believer as well as over the interest of churches. God has assigned to them the humble task of ministering to man here on earth. "Are they not all ministering spirits, sent forth to service for the sake of them that shall inherit salvation?" Heb. 1:14. This ministering is spoken of frequently in the Bible and we shall note a few of the occasions. "An angel touched him (Elijah) and said unto him, Arise and eat." I Kings 19:5. "He will give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Psa. 91:11. "My God hath sent his angel, and has shut the lions' mouths and they have not hurt me." Dan. 6:22. "Angels came and ministered unto him." Matt. 4:11. Despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father." 18:10.

The ministering work of angels goes beyond the individual into particular interests of the church. "The angels of the seven churches," Rev. 1:20, had a definite interest and duty towards the organization and mission of the church. Paul said, "I charge thee in the sight of God and Christ Jesus and the elect angels that thou observe these things." I Tim. 5:21. For here he recognized that the public duties of the Christian minister will be directly affected by God the Father and God the Son and The Elect Angels. Thus his charge to Timothy, a newly ordained minister, in the presence of the three named in v. 21. All affairs of the Church are watched over with great care and with deep interest. Paul infers in I Cor. 11:10 that any infraction of the laws of modesty would cause deep pain on the part of the angels, for they are "ministering spirits, sent forth to service for the sake of them that shall inherit salvation." Paul demands that the woman should have power on her head (the kerchief, French "couvrechef" head-covering, the emblem of "power on her head;") that is, she should wear a proper head-dress also "because of the angels." The holy angels who are ministering spirits are present at public worship and witness the propriety and impropriety of the conduct of the Christians as reflecting either honor or dishonor on Christ and His cause. They praise God when Christians walk in the Spirit of God; they hide their heads in shame when Christians renounce God's Law and appear in a manner not becoming God's children. They veil themselves in the presence of God (Isa. 6:1-3) to show their subjection, and so also women should, by their proper behavior and dress (especially head dress), show their subjection to man and to the law of God. Thus woman in her proper behavior and head dress allies herself with a greater than man, the angels. Her right to this alliance is her head-covering, her emblem of power or sign of authority, "her power on her head because of the angels."

(Continued on page 1020)

The Content of the Bible School Curriculum

By H. S. Bender

[The following article represents a discussion given by request at the meeting of the Advisory Bible School Committee of the Mennonite Board of Education held in Chicago, Jan. 29, 1943. It treats only of the Biblical and theological courses in the Bible School curriculum, and not of the general courses outside of the Bible field. The entire curriculum, as approved by the Mennonite Board of Education, for the Th.B. degree, consists of five years, two years of general education, and three years of Biblical study. Likewise, the two-year Bible course is not described in this article. This curriculum, leading to a two-year degree, is open to all young people desiring a general Bible training for more effective service in the Church, or for their own spiritual development. While the primary reference here is to a course given in two of our church schools, the principles involved are of general interest for all similar courses, and this article therefore deserves wide reading.—Editor.]

I. *The Curriculum in the Light of Its Purposes*

The subjects taught in the curriculum of a school are offered for a purpose, unless the school is governed solely by tradition or hit-and-miss methods. The administrators of the school may not determine its purposes themselves, but they must know and endorse these controlling purposes, and in addition must know subject matter and methods so thoroughly that they can choose the necessary courses and best methods to achieve the avowed purposes. In the case of our Mennonite Bible Schools, the Mennonite Board of Education sets the purposes, while the administrations and faculties of the Bible Schools, with the counsel and approval of the Educational Policy Committee of the Board and the Bible School Advisory Committee, choose the curriculum, offer the courses, and determine the methods. This is a good plan of operation, provided all of the co-operating groups conscientiously and intelligently fulfil their several obligations.

The purpose of our Mennonite Bible School, as defined by the Board, is: To give a complete training for full-time service in the Mennonite Church in the various types of service in which such workers are needed. To define what full-time workers the Mennonite Church needs for the next generation is not so easy. Certain it is that the church needs pastors, preachers, evangelists, leaders, foreign missionaries, and home missionaries. The Church also needs some writers, editors, scholars, institutional managers, and specialists in fields such as church music, church finance, and Christian education, in addition to the host of general and part-time workers in the activities of the local congregation and in general church work. Of specialists and scholars we do not need many, and for them we probably cannot hope to provide a complete training with our limited resources; hence we may need to send a certain few selected men to outside institutions for additional training. But for our pastors, preachers, evangelists, and missionaries, the Mennonite Church ought not, need not, and dare not look to outside training institutions for supply of workers except at peril to her own safety. We should insist that our own Bible schools provide the needed training, and that our prospective workers secure their training in these schools and nowhere else. And we should gladly bear the cost of this training on a non-commercial basis, since we engage our workers on the same non-commercial basis. On the same principle we should provide a general Bible training for the large number of our young people who could profit by such training and thus strengthen their home congregations. However, this paper will concern itself only with the advanced training of full-time workers.

The curriculum of the Bible School will be determined not only by the types of workers needed but also by the character of workers desired by the Church. If we want emphasis on the intellectual or administrative type of worker, a corresponding emphasis in the curriculum will follow, with knowledge, facts, and methods in the forefront. Since we, however, want the emphasis on sound spirituality or spiritual-mindedness, true devotion, and love for souls, it is the spiritual emphasis which must be in the forefront in the curriculum, as well as in the actual classroom teaching, and not emphasis on intellect and methods. Furthermore, we want men of strong conviction and good workmanship. If our Mennonite minister is to have these characteristics of spiritual-mindedness, devotion, love for souls, strong personal convictions and good workmanship, he must be more than a mere rote learner or copyist. He must be able, upon leaving school, to stand on his own spiritual feet, to go forward with his own established convictions, equipped for independent study and thinking. He must have that vision and insight which will enable him to grasp and analyze needs and problems, to appraise situations with sound judgment, and to devise ways and means of carrying forward successfully the work of the church in our time in spite of obstacles and difficulties. The work of the Church in real life requires ministers and missionaries who can and will assume the responsibility of leadership in the field, and mere school copyists will never be able to meet this demand. A Bible school *can* give a type of training which consists essentially of having the students copy the outlines of the teacher, but it should not be necessary to attend a Bible school three years if the only purpose were to get outlines of all the books of the Bible, or summaries of doctrine, history, or Mennonite principles. These could be printed or mimeographed much more cheaply and mailed out to prospective workers. Our Bible schools must do more than cram the mind with factual materials, however good; they must train the mind, heart, and will; they must develop fundamental principles, convictions, understandings, and commitments, on the basis of which the student can go out as an independent skilled workman, "a workman that needeth not to be ashamed," because he must always go back to his notes or other second-hand materials for the answers. It is far better to have acquired sound attitudes toward the Bible, to have mastered sound methods of interpretation, and to know thoroughly what the Bible is for and to love it, and thus be equipped for continuing independent Bible study, than it is to have mastered the contents of every book of the Bible in three years of school and then use these notes, parrot-like, throughout the rest of life for sermon material or teaching purposes. A "Scribe instructed unto the kingdom" must be able to bring forth out of *his treasures* things *new* as well as old (Matt. 13:52).

II. *The Content of the Curriculum*

The content of the Bible school curriculum will be determined not only by the training needs of the above-described types of worker, but also by the general emphasis of the Mennonite Church in its own peculiar heritage of faith and methods of work. As we understand this emphasis, it is not so much on creeds and theology, nor on educational and organizational methods, but rather on the preaching of the whole Word of God and its application to the whole of life in sincere and complete obedience. This being the case, our Bible school curriculum must have two major emphases. The first is the Bible emphasis. Our curriculum must be primarily Bible-centered, with secondary attention to theology, church history, and practical work. The second is the Mennonite emphasis. Our curriculum must faithfully reflect the emphasis on works of holiness, love, and separation, which our fathers have taught and practiced from the beginning. For this latter emphasis it is essential that the history

of the Mennonite Church, and the truth and value of its peculiar principles, be mastered and cherished; not only in one course, but in all the courses.

If we apply these basic principles to the curriculum the following general pattern of course offerings will develop, with four chief divisions, namely: *Bible, Doctrine, Church History,* and *Practical Work.*

1. *Bible*—About two thirds of a three-year course should be devoted to Bible study, direct and indirect. The Mennonite Church expects its ministers to know the Bible and to be able to use it effectively. For a mastery of the Bible, by way of introduction, background and foundation, the minister should know the history and archeology of the Bible, adopt sound methods of interpretation and study, and should master the original language of the New Testament (Biblical Greek) so that he can drink out of the fountain of life direct. By knowing the original Greek he will be able to shed additional light on the riches of the Word, including those passages which pertain to the distinctive doctrines of our faith. But most of all he must become a master of the heart of the Divine Word through broad surveys of the Old and New Testament, through a thorough study of the more important sections, and through book study of the most important books. The best courses for this purpose are probably: (1) for the Old Testament: O. T. History and Survey, O. T. Prophets, O. T. Poets, and O. T. Doctrines; (2) for the New Testament: N. T. History and Survey, Life and Teachings of Jesus, Apostolic History (Acts and life of Paul), and book studies in John, Romans, I & II Corinthians, Ephesians, the General Epistles, and Hebrews, with intensive exegetical study of certain smaller books such as Galatians and Philippians or Colossians. This is not to say that a minister can not serve God and the Church well without these courses or without Biblical language, but rather to hold up an ideal to strive for.

2. *Doctrine*—One good, thorough, year course in systematic theology plus a half-year course in apologetics and evidences should be adequate in these fields, and is probably all that can be spared out of a three-year curriculum.

3. *Church History*—One thorough year course in general church history, and a thorough year course in Mennonite history, principles, and current problems, should be required.

4. *Practical Work*—The theory of practical work can be treated in a good year course in Christian education, a year course in Homiletics and Pastoral Work, and a year course in Evangelism and Missions. Church music, methods of worship, and church organization and polity should receive some attention. Experience in practical work should be required and should be secured in extracurricular work and summer work.

Thus doctrine, history, and practical work will occupy together slightly more than one third of our training curriculum.

There will doubtless be some criticism of the above general plan, and it is not offered as perfect, although it is the pattern which was tentatively set up by the joint Goshen-Hesston Bible School faculty and approved by the 1942 Board meeting. Some may want more of doctrine, history, or practical work, and some extremists may have specialties to be emphasized, while others may question the need of Biblical language. History has shown, however, that those seminaries which have emphasized other phases of the curriculum at the expense of the Bible emphasis and have run after fads in Christian education, psychology, methods or what not, or have abandoned Biblical languages, are the schools which have gone modernistic. The solid conservative orthodox seminaries have continued on the old-fashioned tried-and-true basis of Bible study, including language, with next emphasis on theology and history. Bible schools and Bible institutes, with lower entrance requirements which admit students without high school, have naturally been compelled to eliminate more thorough study (including languages, etc.) in favor of easier and more general courses. But such schools are designed primarily for training a mass of general church workers, not pastors and leaders. Our own Bible schools likewise do not require the heavier and more advanced courses in the Christian workers curriculum.

III. *The Teacher and the Curriculum*

It would be a mistake to assume that a Bible school has been satisfactorily set up and safeguarded when the curriculum has been wisely planned. The curriculum is important, but teachers are more important than any curriculum.

In the first place, the teacher is himself a part of the curriculum; for by his life, his spirit, his piety, his conduct, his methods, and in a hundred subtle ways, he vitally influences students, far more than is often realized. A teacher may follow the formal outline of a course as determined by the Board, and may use satisfactory textbooks; but he may totally change the effect of a course by the way he handles the material in actual classroom work. For instance, an instructor may teach Romans 12, and yet empty nonconformity of all the rich and practical meaning which the apostle Paul puts into it and which the Mennonite Church gets out of it. The teacher of theology may evade all the crucial issues, may practice a so-called "open-mindedness," and turn out liberal theologians in spite of covering all the major doctrines as required in the curriculum. A missions teacher may teach missions historically, but without any of the inner zeal for winning souls that sets students on fire for evangelism. A Mennonite history teacher may use Mennonite history to ridicule the weaknesses of the Church instead of kindling and confirming loyalty to it. Christian education classes may be so taught as to suggest that men may be educated into the Kingdom rather than born into it and then nurtured in Christian growth. Even administrators may, by choice of teachers, by control of the budget, by methods of publicity, recruitment or placement, or by the many subtle ways that an administrator indicates favor and disfavor, or controls and modifies attitudes and policies, change the character of a school from that intended by its board of control and expressed in its published purpose and curriculum, and thus defeat the purpose of its teaching ministry.

These things are not theory, but realities that dare never be forgotten. In fact, many seminaries and Bible schools, once orthodox and evangelistic, have by devious and subtle means been perverted by their administrators and faculties, and this perversion has been accomplished often without much evident or substantial change in the published curriculum. Church school boards have learned to their sorrow, and at times through the bitter school of experience, that constitutions and rigidly written policies are not enough to get the results they desire in the production of ministers and leaders if they employ heads or teachers who, however efficient, amiable, or learned they may be, are not wholly sincere, consecrated, and devout believers and practicers of the whole Word of God, and of the principles of the denomination they represent, or who evade crucial questions, remain silent on basic issues, and seek to escape responsibility. It is the administrators and faculties of Bible schools who ultimately determine their value to the Church, and not the curriculum; they are decisive.

We too in our denomination require men who are wholehearted advocates, exponents, practitioners, and defenders, not only of the whole-Gospel faith, but of the Mennonite Church and her noble heritage of doctrines and principles. With such men at the top, middle, and bottom of our Bible schools, and with a wisely planned curriculum, faithful and able workers can be produced and the hopes of the Church for a stronger ministry and service for God in the future can be realized.

Goshen, Ind.

The Existence and Personality of the Devil

By S. J. Horst

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Eph. 6:12.

People living in spiritual darkness with little or no knowledge of the Word of God have more or less regarded their enemies to be of flesh and blood, like creatures to themselves. Paul, in writing to the Ephesian Christians, however, tells them that the seat of human conflict, the source of all life's struggles and warfare is, after all, not to be found there, but somewhere farther back, much deeper down. Scripture and evidence everywhere teach us that the inclinations of man, his moods and motives, are quite largely if not altogether governed by spirit forces. The source of these forces lies out of and beyond the realm of the mere human. It was this spirit force that Adam received when God breathed into him the breath of life. Thus he was righteous and perfect. On the day that he departed from obedience to his Maker, he learned with deep, dense sorrow that there existed another spirit force, in sharp contrast with and extremely antagonistic to the Spirit he had always known. He also learned that man could be indwelt by this baser spirit. And, too, that his posterity to the end of the earth should fall heir to it. This, stated briefly, is the reason for all the ill conduct in the human family.

In view of the much evidence that history and present conditions give, of the age-old struggle between the forces of light and of darkness, one must wonder why there should be people today who doubt the existence of a personal devil. If the spirit of righteousness has a source, and its source God, then why is it not just as reasonable to think that the spirit of unrighteousness has a source vested similarly in one being? Many people, though, and some very intelligent ones, do disbelieve this simple fact. Why? They may have read much and studied chemistry, mathematics, and other subjects relating only to a material world. Now the material takes no account of a spiritual world: hence their minds are in darkness as to spiritual beings, the relationship of these to each other and to our earth and its people.

If there is no devil, as a father-source of evil, then who is transacting all this diabolical business generally ascribed to him? God's original order of creation was beautiful, peaceful, orderly, perfect. This, and only this, is characteristic always of what God does. Where then did discord originate? Why this high state of confusion, hate, suffering? Whence fled the cloak of harmony, quietude, and peace, with which the earth was originally garbed? The soil stoops beneath a curse to bring forth briars and weeds. The elements break out in conduct that bespeaks an apparent catastrophe. Why all this? Evidently something happened sometime that spoiled God's work. From where or from whom could such a master stroke come but from the father of all wickedness, the devil? But what more information have we about this personage? Since God has spoken of him, no other source of information is to be accepted as authoritative. So let us keep close to the Word.

The most complete account of Satan characterizes him in his present or fallen condition. The prophets Isaiah and Ezekiel give a brief account of him in his former glory. He came into being by a creative act of God, as did all the other angelic beings. Ezek. 28:13, 15. His name was Lucifer. Isa. 14:12. No description is accorded any other character either on earth or in heaven that nearly equaled his in degree of beauty or perfection. He was perfect in his ways, perfect in beauty, and garbed by every kind of precious stone. Ezek. 28:15, 13. From the statement that "tabrets and pipes" were prepared in him, it might well be inferred that he was a musical being. Michael is sometimes termed the warrior angel, Gabriel the prophet angel, and it seems Lucifer might have been termed the ruling angel. This impression is derived from Ezek. 28:14. God had placed him in the position of a cherub. From a study of the Mosaic ark we come to feel that the purpose of the cherubim was to protect, guard, or directly care for some portion of God's Holy property. In Lucifer's assigned position he was doubtless to care for or watch over some part of God's creation. Further, in Isa. 14:13 he states that he had a throne which he decided to exalt. Now the thrones serve a purpose only to such as rule. The Word teaches us that there were other angels than Lucifer who fell. These may have fallen when he fell; and, if so, were doubtless subjects of his in his ruling capacity. With everything so perfectly favorable to him, why should he have fallen?

In Isa. 14:13, 14 is given the answer to this question. Five times he said, "I will." Having the power to will, he was, of course, a *free moral agent*. Beholding his perfect beauty, he evidently became impressed with his own superiority. Ezek. 28:17. In that course of meditation was born the parent sin. It was a matter of perverted free moral agency. He deliberately and defiantly set his will against the will of God who created him. Taking stock of him, God noted this gross iniquity and at once declared He would cast him down. Dethroned from his lofty position, divested of his former beauty and brightness, he is no longer a friend, but a bitter enemy of God. "O Lucifer, son of the morning; how art thou cut down to the ground" (Isa. 14:12).

This act of rejection on God's part does not have in it the slightest inference of annihilation. It should be remembered that spirit is an eternally existent entity. It knows no discontinuance, either in this world or the next. It may change place or condition, but never ceases. Lucifer was created a spirit being. In his fall he continued as such, but with change of place and of condition. This being true, it is an established fact that the devil does exist; that he always will exist somewhere. Concerning this character, a number of questions arise in our minds. The sacred Word can help us with some of these, but as to others we shall have to continue to wonder. Let us consider a few of them.

Where is his present abode? God once asked him, "Whence camest thou?" In answer Satan said, "From going to and fro in the earth, and from walking up and down in it" (Job 1:7). Again we are told that he is the "prince of the power of the air" (Eph. 2:2); that he "goeth about as a roaring lion, seeking whom he may devour" (I Pet. 5:8). From these brief statements we may safely conclude, I think, that the sphere in which he stays and exercises is on the surface of the earth and the ethereal space about it. Though he and we occupy this same earth surface, it is not strange that we have never seen him, since he is spiritual and we natural, or material.

What is his attitude towards God? As already stated, the iniquity first found in him was disobedience to God. This threw his mind wide open as a generating agency for every conceivable evil. In him was every sin born. He is the father of them all. When he was displaced and so humiliated his wrath became kindled against God in an extreme degree. No longer able to exercise in the heavenlies against God directly, he set himself to militate against the program and work of his Maker in every possible manner, place and time, thinking thus to accuse

(Continued on page 1019)

Our Testimony through the C. P. S. Program

By Amos S. Horst

The Mennonite Church has had a testimony against war since its origin, a testimony based on the teachings of Jesus. The effect of it has varied in different times as believers have made their faith practical in time of peace, and when the test of war came the believers were ready to meet it. Today the test has come in a somewhat different form than it has in other wars. Before the United States undertook to fight in World War II, Congress passed a bill that requires service from all men in certain age brackets. At present there are about one thousand of our brethren living in about 22 different centers, from which they do work that is approved by Selective Service and accepted by the Church representatives as non-military. However, sometimes there is little opportunity for the Church representatives to speak or be informed on the implications; at such a time the brethren themselves need to use their judgment and exercise their conscience.

The Bible doctrine of nonresistance has been taught and believed and practiced in everyday life and applies in times of tests when nations are engaged in carnal warfare. The ministers have taught this doctrine in the years just past; today the brethren in camp are the living witnesses who testify by their actions in a practical way. This kind of testimony is not popular, and may develop a reaction that is not favorable to the nonresistant Christian. It may develop into real opposition and persecution. If this way of life brings suffering to us, we can follow the example of our Lord and let His Word be our guide to strengthen us in trial and suffering.

Christ Our Example

Jesus said, "My kingdom is not of this world." In His life He showed that His purpose and motive was to be about His Father's business and to do His will. In His earthly life and ministry He led men to a knowledge of their sins and enabled them to explore the love and power of God. This ministry brought joy on earth and joy in heaven. He also suffered while here on earth. This suffering brought sorrow to Him and His disciples. The efficacy of salvation in Christ is in the blood of Christ and not in His suffering. Jesus was human and divine. He lived in a body that was subject to the sinless infirmities of the flesh. In His divinity He subjugated Himself to the sufferings caused by the imposition of sinful men. He told His disciples that they also should suffer for His name's sake: and "Ye shall be hated of all nations [people] for my name's sake."

Christian Service

True Christian service involves the occupation of one's time and energy in types of service that are related to the heavenly kingdom and spiritual interests of His children. We also have a responsibility to serve in material things, in the selection of any types of service the Christian decides in respect to God's Word and His claim on our lives. The Christian develops his conscience through the knowledge of the Word and the work of the divine Spirit of the heavenly kingdom. Our bodies now are the temple in which the Holy Spirit dwells and, therefore, should be kept holy. Christians that are part time occupied in material labors should serve only in ways that are for the good of our fellow men and for the glory of God. In the selection of types of service we should choose on the basis of our knowledge of the Scriptures, the implications of the task, and our consciousness of the will of God in it.

Draft Implications

Many of our brethren have been taken away from their homes by the command of the nation (people) in whose realm we now live. This law has the power to summon every citizen and demand such service as may seem important to them. The popular type of service in this nation now is military. Christians who allow their lives to be guided by the Word and will of God cannot take part in this type of service. Any person taking the position of the nonresistant Christian finds himself right in the place where Jesus said: "Ye shall be hated of all nations [people] for my name's sake." "If they have done these things to the green tree, what shall they do to the dry." "They have persecuted me; they will persecute you also." Our brethren are commanded to leave their homes, church privileges, important places of service for the Lord and the Church; they leave their friends and their employment.

Tests

Jesus submitted to the demands of sinful men without compelling them to use force to bring Him into subjection; He yielded Himself before they used force. I Pet. 4:1: "Forasmuch then as Christ hath suffered in the flesh, arm yourselves likewise with the same mind." We too, as Jesus did, need to subjugate the human by the power of the Divine Spirit from God and follow the footsteps of our Lord in suffering and submit ourselves before force is used upon us.

Many of our brethren have served the time (1 year and 1 day) stated in the law as it was first written. Since then an amendment demands their time for the duration of the war plus six months, which time is uncertain. Some of our brethren are beginning to feel the work they are now doing is not as important as the type of service they were engaged in before, but there is little that can be done about it. The demands of a law for military service we cannot accept, and at this point we say that "We ought to obey God rather than man." Whatever the imposition may be, or however severe the trial, we submit to it in suffering for Christ's sake. We are in this position because we are Christian and all that is involved in our being away from home, separated from our families, is for Christ's sake. There are brethren in camp who have left their wives and children at home, and the time of their return to stay is uncertain. To others it is a task to submit to the fact that the Church is paying their expenses. Some people say the Government owes it to us. The Biblical application again is that we have our conversation (walk, or citizenship) in heaven and the national Government does not supply our need, but the Lord does. But we, the Church, owe our brethren Love. Love expresses itself in the support of our brethren in these days of test and trial.

Our Peace Testimony

Our testimony is based on the teachings of Jesus, and may be exemplified and made practical as it was by our Lord Himself. In 1917-18 our brethren were inducted into the army and tried under the wrath or pleasure of army officers. At present our brethren who become involved by the draft law have the privilege to do work that does not involve them in the military. Therefore they can give active expression to their faith in God, even though it may require a sacrifice and involve severe tests in our loyalty to God and the Church.

Our Faithfulness and Loyalty in this service may be expressed

in a manner that will identify us with the heavenly Kingdom and not with present-day pacifism.

Our Love is expressed by the spiritual, the moral, and financial support we give to each other—the brethren at home to the brethren in camp, the brethren in camp to the staff and the home Church.

Our Faith may be expressed in our trust in the Lord for grace and strength in the days of trial. Loved ones at home and those in camp or in service elsewhere, even though we may think that some strange thing has happened, let the trial of your Faith be more precious than gold that perisheth, though it be tried with fire, "found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; . . . receiving the end of your faith, even the salvation of your souls."

Our Patience is exemplified in our endurance in difficult tasks. Practical advice may be, Do not seek a light burden but develop a strong back. "In your patience possess ye your souls."

Our Joy may be expressed with a smile, a song, kind words, a cheerful countenance. "A merry heart doeth good like a medicine." "Rejoice in the Lord alway: and again I say, Rejoice."

Opportunities

The Camp can be made a real Christian home if each of the brethren helps to make it such; the influence in camp is what our brethren make it. The regular hours provide a real opportunity for our brethren to make their time real valuable in studies which prepare one for future usefulness in service for the Lord and the Church. Organized Bible study and other work is offered and is available for all the brethren in camp. Every Campee can set apart well on to 1000 hours each year for preparation and training in form of service for the Lord and for the good of our fellow men.

The work recommended by Selective Service and other departments may seem unimportant to those who have left more important work and with it left friends and loved ones. Doing this unimportant task may be the test of one's faith and patience to wait on the Lord. In the last number of months types of work have opened that allow a larger field for the Christian witness which is in the heart of every true nonresistant Christian. Work among the farmers, fruit growers, etc., has won greater respect from the community where the camps are located. We hear expressions such as, "We never had a group do as much work as these." "I don't know what we farmers would have done without your help this fall." "These men do more work and don't get paid for their service; can you imagine it?" One foreman said, "We haven't had a displeased man that we worked for all fall." Another man in another department said, when I asked him how it is going at ————, "That's all roses." While these may be flowers, let us go on serving, doing service as unto the Lord and not unto men. Our brethren make real sacrifices, and do it willingly; many are happy in being counted worthy to thus testify for the Lord in this manner. May we all follow the call of our Lord and yield our lives to Him and consecrate our time and all that we have while we have opportunity.

Following Jesus may mean to us a sacrifice of material things, as it did for those of the disciples when He called them to service. Jesus walking by the sea of Galilee saw two brethren, Peter and Andrew his brother. "He saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." Matt. 4:1, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Matt. 19:21, "Go sell that thou hast, and come and follow me. When the young man heard that saying he went away sorrowful, for he had great possessions." Mk. 8:34, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

Ephrata, Pa.

EXISTENCE AND PERSONALITY OF THE DEVIL

(Continued from page 1017)

God as being a failure. His approach to the first parents in Eden was not because he had any concern in their welfare but rather that he might exercise vengeance against God by spoiling some of His beautiful creation. His present time is occupied, and that very busily, in his despoilation program. Whenever a righteous cause is defeated, whenever a saint is made to sin, Satan is delighted. For he has brought this about and accuses before God these failures of the redeemed. Rev. 12:10.

What of his future? Doubtless he knows that his efforts will cease when the Lord returns to earth. Knowing that his bounds are set, it is likely that he would be very urgently about his business, perhaps doubling his efforts as the end approaches. A description of the conditions he will have brought about in the latter days is recorded in II Tim. 3:1-13. With the Master's return this arch enemy of God and man will be cast alive into the bottomless pit.

So far as form and personage is concerned we believe the angelic beings to be similar to God and Christ. Since the devil was in God's creation, there must be similarity between his personage and that of the Holy beings, also to mankind, since man was made in the image of God. To think of him as some strange monstrosity is thinking wrongly. He has quite thorough understanding of the human mind, its course of thinking, its desires, its strength and weakness. In fact, this is his chief field of operation because man was the crowning work of God's creation; hence his greatest havoc could be wrought here. He had much less to hope for in the beast kingdom or in nature.

He is indeed personal. Did he not speak to Eve through a material medium? Did God not speak to him in person when He asked, "Whence comest thou" and did Satan not answer in person? Daniel engaged in deep prayer and fasting for three weeks. Then the angel came and informed him that he was ready to bring the answer when Daniel had begun to pray, but that Satan withstood him until Michael came to help him through. This all sounds very personal. It was he who made Cain to kill his brother; who drove king Saul to despair and in desperation to the witch of Endor. It was he who led Judas to suicide and Ananias and Sapphira to lie against the Holy Ghost. Just so, all the dark incidents of history could be chalked up against him. As God is everywhere present, so is the devil also in his sphere. Every constructive effort toward righteousness he counteracts with destructive effort. The difficulty you have in standing for the principle you know to be right, the lack of courage to speak a word for your Lord, the suggestion to deal falsely in business for a little more gain, are his personal efforts to turn you from God into outer darkness. We talk of the awful sufferings of sick and maimed human bodies that fill institutions the world around; of the gruesomeness of demented minds that are hardly more than animal; of the indescribable horrors of modern warfare, all of which staggers the human mind. This, and more too, is but the harvest of a master sower who went forth to sow, a sower with all the personal characteristics that we have, except the physical; a sower that knows just where to sow, and what, and when. Let no one think himself capable in his own strength to cope with this dark character, for his strength is surpassed only by the power of God. We are qualified to stand against the devil only when we are equipped with the armor named in Eph. 6:13-17. Let us read Eph. 6:12 again, and then earnestly pray that God should empower us to resist this enemy of the soul; for then he shall have to flee from us (Jas. 4:7); otherwise we will be subjects of the devil, helplessly borne along on the flood tide of sin to eternal doom, where he and his kingdom are going.

South English, Iowa.

ANGELS

(Continued from page 1014)

The ministering work of the angels is also seen in the field of punishment. God's adversaries, His enemies, are punished at times by the ministering angels. A few references here will suffice. "It came to pass that night that the angel of Jehovah went forth and smote in the camp of the Assyrians an hundred fourscore and five thousand." II Kings 19:35. "And immediately an angel of the Lord smote him because he gave not God the glory and he was eaten of worms and gave up the ghost." Acts 12:23.

In bringing this discussion on the work of the good or unfallen angels to a close, we wish to point out two conclusions.

1. The angels do not stand between us and God. They are ministers in the affairs of His providence, at His command. They are employed at periods when God has a special revelation to make to man, such as: completion of the creation (Job 38:7); giving of the law (Gal. 3:19); announcing the birth of Christ (Luke 2:13); the two great temptations in the wilderness and in Gethsemane (Matt. 4:11, Luke 22:43); the announcing of the resurrection (Matt. 28:2); the ascension as well as His coming again (Acts 1:10); and the final judgment (Matt. 25:31).

"Angels from the realms of glory,
Wing your flight o'er all the earth:
Ye who sang creation's story,
Now proclaim Messiah's birth:
Come and worship, come and worship,
Worship Christ, the new-born King."
—J. Montgomery.

2. Their power with man depends on the spiritual and natural laws of the world. It is logical to say that as evil angels tempt men to sin so the holy angels attract men to holiness.

As we bring this study of the work of angels to a close, as it pertains to evil as well as holy angels, we wish to call attention to the Bible accounts of both groups of angels participating in the guiding of the affairs of nations. In Eph. 2:2: "the prince of the power of the air, of the spirit that now worketh in the sons of disobedience," Paul recognizes that there is an unseen power underneath guiding the course of this world. That power causes men's minds to stagger in blindness. "The God of this world hath blinded the minds of the unbelieving that the light of the gospel of the glory of Christ who is the image of God should not dawn upon them." II Cor. 4:4. Set against the unholy angels are the holy angels in the following references: "I come for thy word's sake. But the prince of the kingdom of Persia withstood me—Michael, one of the chief princes came to help me—Michael your prince." Dan. 10:12, 13, 21. "And as for me in the first year of Darius the Mede, I stood up to confirm and strengthen him." Dan. 11:1. "At that time shall Michael stand up, the great prince who standeth for the children of thy people." Dan. 12:1. Can it be true that good angels are entrusted with influence to guide the affairs of nations and to counteract the evil, so that the purposes of God will be carried out in the nations of the world?

Gabriel is an angel of very high rank who has performed various tasks. He interprets visions to the prophet (Dan. 8:16), and revealed prophecy to Daniel (Dan. 9:16-27). Later he informed Zacharias of the birth of John the Baptist, and to the Virgin Mary that she is to be the mother of the Christ child. Gabriel may be looked upon as a revealer of truth.

Michael is regarded as an archangel, Jude 6. He contended for Israel and brought specific influence on the kingdom of Persia. He took angels and made war against the enemies of the people of God, Rev. 12:7. It is thought that he is responsible for the burial of Moses. "Michael the archangel, when contending with the devil, disputed about the body of Moses, durst not bring against him a railing judgment but said, The Lord rebuke thee." Jude 9. Michael may be looked upon as a defender of truth and a defender of the saints.

There is one angel that merits special recognition in a study such as this. He is known in the Bible as "The Angel of the Lord." II Sam. 24:16; I Kings 19:5, 7. This angel is not the Lord God, but is identified with Him (Gen. 16:7-14; 18:2-4, 13, 14, 33; 22:11, 12, 15, 16; 31:11-13; Ex. 3:2, 4; Josh. 5:13-15; 6:2; Zech. 1:10-13; 3:1, 2). This Angel's presence was equivalent to the Lord God's presence (Ex. 32:34; 33:14; Isa. 63:9). Moses states that God's name is found in this angel (Ex. 23:21). This angel also reveals the face of God (Gen. 32:30). There are times when the angel of the Lord assumed an actual body and ate actual food (Gen. 18:1-8). It is only logical to conclude that "the angel of the Lord" appears as a manifestation of the Lord Himself; one with the Lord, and yet different from Him. This conclusion is supported by the revelation of God the Father. In seeking an explanation it is essential we study two passages. In Ex. 23:20-23 God promised to send an angel before His people to lead them to the promised land. He also commands them to obey Him and not to provoke Him, "for he will not pardon your transgression: for my name is in him." This suggests that the angel can forgive sin, which only God the Father can do, because God's name (His character and authority) are in the angel. The second passage (Ex. 32:34-33:17) finds Moses praying for Israel after they made their first breach of the covenant. God answers that prayer by saying, "Behold my angel shall go before thee,—I will not go up in the midst of thee." After Moses has made further intercession, God answers, "My presence shall go with thee, and I will give thee rest." God makes a very clear distinction here between an ordinary angel and the one that carries with him God's presence.

The presence of the Lord went before the Israelites in a pillar of cloud by day and by night in a pillar of fire to give them light (Ex. 13:21, 22). This cloud by day, dark and luminous by night, revealed the presence or shekinah glory of God to Israel. This shekinah was seen on Mount Sinai (Ex. 13:21, 22; 19:16-18; 24:16, 17). It was seen hovering over Moses' tent door when the Lord talked with him (Ex. 33:11; Deut. 5:4). It was seen in the tabernacle (Ex. 40:34, 35). Later in Solomon's Temple, "the Lord filled the house with his glory." I Kings 8:10, 11.

It is logical to ask, Who is this theophanic angel; this angel that presented the shekinah Glory of God to man; this angel that is called, "The Angel of the Lord?" To this question many answers have been given. We are persuaded to believe that this angel was the "Word." John 1:1-5. This angel was a temporary pre-incarnation of the second person of the God-head. John said (1:14), "and the Word became flesh and dwelt among us, we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." "The latter glory of the house was greater than the former." Hag. 2:9 R. V. In other words, the Lord's presence dwelt in Christ's body as in the Temple.

THE MINISTRY OF ANGELS

And is there care in heaven? And is there love
In heavenly spirits to these creatures base,
That may compassion of their evils move?
There is:—else much more wretched were the case
Of men than beasts: but O the exceeding grace
Of Highest God! that loves His creatures so,
And all His works with mercy doth embrace,
That blessed angels He sends to and fro,
To serve to wicked men, to serve his wicked foe!

How oft do they their silver bowers leave,
To come to succor us that succor want!
How oft do they with golden pinions cleave
The flitting skies, like flying pursuivant,
Against foul fiends to aid us militant!
They for us fight, they watch, and duly ward,
And their bright squadrons round about us plant;
And all for love, and nothing for reward:
O, why should heavenly God to men have such regard!
—Edmund Spenser.

Peoria, Ill.

The Road to Certainty

By J. D. Graber

There are certain steps, certain practical suggestions to be made, which we can follow as we go down a road that leads to spiritual certainty. We want to begin with the words of David, when he said to his soul that was wracked by doubts, "Why art thou cast down, O my soul? Hope in God." The advice he gave his soul was, "Hope Thou in God." It sounds like the counsel of despair, or as a mere platitude, to tell a man who has no faith that he must be certain, he must believe. But I want to insist in the beginning that this is the very first step towards certainty, namely that we *believe*. I have in the fly-leaf of my Bible, a statement by Anselm, an English bishop of the Eleventh Century: "I do not seek to understand in order that I may believe, but I believe in order that I may understand, for unless I will believe, I may not understand." This is according to I Corinthians 2:14, where we read: "The things of the Spirit of God . . . are spiritually discerned." And in this same passage, verse 16: "Who hath known the mind of the Lord, that he may instruct him? But we have the mind [Spirit] of Christ." This emphasizes the fact that we cannot know the will of God, we cannot understand the mind of God except through the Spirit of God within us.

The first step, then, on the road to certainty, is to *believe*, to accept by *faith* the things of God, by a definite act of will. Only after we have believed, does the Spirit of God come in and reveal to us these things, and thus give us certainty. The Bible insists on this fact—that a man who is not a believer in God cannot know the things of God and it is not surprising that people who are unbelievers cannot understand the mysteries of God. Paul continually speaks about the mystery of the Kingdom which the world cannot understand. But we know, because we have the mind of Christ, who reveals these things to us.

The life of a man who does not have the Spirit of God, will naturally be filled with doubt. We need not pay much attention to these people who are trying to destroy our Christian faith with their worldly, materialistic, and godless philosophies. They *cannot* understand and see the things of God. They are continually getting over into the field of spiritual things, for which they have no qualifications. You would not tolerate that sort of thing in any other field—as if a biologist were to try to disprove economic theories, or a historian discuss the structure of the atom, or a chemist set himself up as an authority in the field of literature. So why should we be much concerned when a non-Christian begins to discuss religion and says, "I have investigated the structure of the atom, and watched human behaviour, and I have concluded that there is no such thing as spiritual reality." We can only stand off in pity of the man who is so blind, who has blacked-out one portion of his personality to the extent that he cannot see the things of God. Unless the Spirit of God directs we cannot know the things of God.

God has given us this one instrument by which we can *know* —and that is His Holy Spirit. In Romans 8:16 we read: "The Spirit itself beareth witness with our spirit, that we are the children of God." Someone comes and tries to destroy your faith and says, "How do you know you are the sons of God; that Jesus is your Saviour?" We may not be able to give a logical answer. Nor is it necessary. The important thing is that the Spirit of God is bearing witness with our spirit within. We must have the spiritual certainty *within*, and the Spirit of God gives that. I would much rather sit at the feet of a devout man without much learning—he could teach me the things of God much better than the man with great learning who is not also filled with the Spirit of God. When we do not realize that spiritual things are spiritually discerned, we are violating the law of knowledge which God has set up in our nature and in His nature. If doubts then arise and the face of God grows dim we should not be surprised. I turned on a radio the other night that my son had been carrying around quite a lot. It buzzed a little but no further sound was forthcoming. It was rather late at night and I thought, "Have all broadcasting stations stopped at this time of night?" The next morning there was the same silence. So I had to conclude that either all broadcasting had stopped or that the instrument was out of order. Of course, it was the instrument. So when a man gets up and says, "I don't hear the voice of God; there is no spiritual reality," he is simply saying that his instrument is out of order. He has disregarded the simplest law of God for discerning spiritual knowledge. Another illustration: —We look at the heavens and see the myriads of stars. But the astronomer tells us there are other stars, and nebulae with their graceful spirals and curves, entire universes which he sees through his telescope. When we say it is not so because we do not see them, he simply says, "Use the instrument made for seeing these things, look through my telescope and you will also see what I see." The blind man says, "I see no light; it is all darkness." The fact is that if we do not use the instrument God has given us, it is no wonder that we are blind and persecuted with doubt. The call of the New Testament is always, first of all, to *believe*: *"Believe and you shall know."*

Perhaps you are waiting until you can be more certain. You say, "I want first to investigate." That is impossible. I have talked with many people in India, who say, "I am investigating all religions. I also want to see what Christianity has to offer. I want to see where the truth lies. Then I shall accept it." It is impossible to find spiritual certainty by that path. The intellectual comes second. It has its place, but it is secondary. The first step is the step of faith. If you give yourself in faith and believe on the Lord Jesus Christ, what will you find? You will find that at once light will break forth, even as the sun which has just at this moment broken through the clouds. Joy will come into your heart. You will find that here is reality. Here is truth. Here is God.

(Continued on page 1024)

SOME HAVE GONE FORTH

Some have gone forth far from loved ones and home,
Leaving their all for His service alone,
Counting the gain of this world only dross
Seeking no glory save that of the cross.

Some have gone forth into darkness so dense,
Darkness that crushes, a darkness intense,
There in far lands where their Lord is not known
Gladly to work for His glory alone.

Some have gone forth with the story of old,
Reaping a harvest more precious than gold;
Are you, too, faithfully doing your share—
Helping together by gifts and by prayer?

Some have gone forth, but so many remain
Safely at home, other honors to gain;
Millions of lost ones who never have heard—
Few, oh so few, to go forth with His Word.

Peace Section

by Edward Yoder

THE PEACEMAKERS

Our Lord Jesus Christ pronounced His own special blessing on the peacemakers. Among the series of Beatitudes in Matthew 5 is found also this one: "Blessed are the peacemakers, for they shall be called the sons of God." In these Beatitudes Jesus was commending and exalting those qualities of character which He regarded as most important and most essential for His followers. One notes that they are for the most part such qualities of character as the world at large ignores or perhaps scorns as being signs of weakness, feebleness, and unmanliness of character.

Yet Christ exalts the poor in spirit, the meek and harmless, the penitent, the merciful, the persecuted. He pronounced them "blessed," meaning to say they are to consider themselves particularly fortunate and happy in God's sight. They deserve to be congratulated for possessing these special qualities of character. He gives a promise that is specially befitting to each type of these unfortunate people. Or perhaps we are to consider these promises as the consequences which follow their possession of such characteristics and which render the individuals blessed and fortunate.

Among these fortunate types of people are the peacemakers. The term "pacifist" has today become debased coin, for the word in common usage has been degraded to the low level of a political and humanistic use, and is given a meaning that is rather far removed from what Jesus meant by "peacemaker." Yet this was precisely the word which Jesus used. The English word "pacifist" comes from the Latin Bible, where the word used in Matthew 5:9 is "pacifici," and the Greek original word means the same, that is, "peacemaker."

Jesus spoke His special blessing upon the peacemakers, those who do all they can to bring about harmony, good will, and peaceful relations between human beings. The world of selfish men and women are not usually peacemakers. Their first concern is the satisfaction of their own wants and desires, the getting of things for themselves. If their pursuit of selfish ends happens to interfere with the similar pursuit by others so that strife results, that does not worry them. They are ready to quarrel and to fight as the occasion may demand of them. By their way of life the selfish and unregenerated people are actually strifemakers.

Christians are to be peacemakers. They are commanded to follow peace with all men. More literally, this means to pursue peace with all men (Heb. 12:14; II Tim. 2:22). Christians are asked to go after peace, to pursue it as a goal or objective, to make it an object for which they live and work. They are repeatedly instructed to cultivate peace among themselves (Mark 9:50; II Cor. 13:11; 1 Thess. 5:13), and insofar as at all possible, with all men (Rom. 12:18).

First of all, the Christian must work to bring about peace between himself and others. If another person has been wronged by himself, or feels that he has been thus wronged, Jesus said there is nothing more important than to become reconciled with that person. It is more important and far more urgent to be reconciled with that person than it is to engage in religious service and worship God. Read Matt. 5:23, 24.

The Christian will furthermore work to remove strife and the causes that make for strife between other people. And one of the surest ways to promote peaceful relations and harmony between people is that of winning men and women to a living faith in Christ, leading them to a new life in Him. Christ came to the world and He died for the purpose of making peace, both between man and God and between man and man (Eph. 2:15-19; Col. 1:20). It is as people know Christ and have His Spirit in their hearts that they have a real basis for peaceful relations with other people.

Why particularly are the peacemakers to be regarded as fortunate and deserving of Christ's commendation and congratulation? Jesus said they shall be called sons of God. He meant to say, we believe, that above all others they in a special sense deserve the title, "Sons of God." This title suggests that they are the kind of people who most nearly resemble God in character and in the goal toward which they work. In the language of the Scriptures, in most instances the idea of sonship is used to express moral and spiritual likeness. The children of Abraham, Jesus said, are those people who do the works of Abraham; that is, who live by faith and in obedience to God like Abraham did (John 8:39). The children of the devil, on the contrary, are such people as do the lusts or desires of the devil. John 8:44.

So in this Beatitude the title "Sons of God" is said by Christ to belong in a special way to those who are peacemakers and who therein resemble God, doing a work which particularly is characteristic of God. God is frequently spoken of in the Scriptures as the God of peace. See Rom. 15:33; 16:20; I Thess. 5:23. Peace and peacemaking are among the leading characteristics of God, according to this emphasis on the term "the God of peace." God has worked incessantly to bring about peace between man and Himself, as also between man and man. He was once present on earth for this purpose; for, the apostle says, "God was in Christ, reconciling the world unto himself" (II Cor. 5:19).

These and other considerations reveal to us the fact that our God is the God of peace. And those human beings are most like God in character who like Him are engaged in bringing about peace, peace between man and God, and peace between man and man. They above all others are the true peacemakers. They accordingly are specially blessed of Christ. They more than others are designated and ennobled with the title, The Sons of God.

DWIGHT L. MOODY AND WAR

(The following article was lately printed as a tract. It is reprinted here through the kind permission of C. Henry Smith, who had part in its preparation and publication.)

The nineteenth century perhaps witnessed the greatest advance the Christian Church had ever known since the Reformation. Missions, education, and evangelism flourished and prospered. Great names emerged: Livingstone, Spurgeon, Booth, Finney, and Brooks. No name, however, loomed more mightily than that of Dwight L. Moody. From the depths of his great faith flowed a torrent of saving and cleansing triumphs. When he died in 1899, the greatest monuments to his divine labors were thousands of human beings in Europe and America who had experienced spiritual re-birth as a result of his God-inspired power.

Yet, it is a curious fact that with all this on-going publicity, the story of Dwight L. Moody as a **nonresistant** Christian is almost unknown. A careful reading of the official, authorized biography of the great evangelist written by his son, William R. Moody, reveals the full story.

Dwight L. Moody was a young man of 24, living in Chicago when the firing on Fort Sumter launched the tragic Civil War. Like all large cities, Chicago felt the excitement of this struggle; near the southern limits of the city Camp Douglas was started for the massing and instruction of recruits. Some of his own converts were among those who enlisted. Moreover, "a company was also raised among his friends and former associates in business, and on all sides he was urged to enter the service of his country."

His son points out that the cause of the Union appealed to the youthful Moody very strongly. For he had been an ardent abolitionist, having listened to the powerful oratory of men like William Lloyd Garrison, Wendell Philips, and Elijah P. Lovejoy. More amazing, his biographer-son records, were the public demonstrations against slavery in which he had joined.

But, in spite of all these heavy pressures toward the war, Dwight L. Moody could not enlist. Read his own words on the matter: **"There has never been a time in my life when I felt I could take a gun and shoot down a fellow being. In this respect I am a Quaker."** Precisely! This was the identical attitude of the Quakers, Mennonites, and Dunkards in the Civil War: Anti-slavery, pro-Union, **but** faithful to the commandment of Jesus Christ to ". . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. 5:44).

This conviction was maintained in his personal life. Once Moody was the silent spectator to a rather violent argument. To a friend he commented, **"Mac, the world is in great need of peace-makers."**

This conviction was also manifested in his preaching. One of his most famous sermons

was called, "Good News." This tremendous message contains a famous passage which plumbs the very depths of forgiveness as taught by our Lord. Moody quotes Christ's famous farewell charge to His disciples: "Go ye into all the world, and preach the gospel to every creature." Then the imagination of the preacher is brought into the sermon. He imagines Peter saying, "Lord, do you really mean that we shall 'preach the gospel to every creature?'" The answer is, "Yes." Then Peter asks, "Shall we go back to those Jerusalem sinners who murdered you?" "Yes, Peter, go back there and tarry until you have been endued with power from on high. Offer the Gospel to them first. Go search the man who spat on my face; tell him I forgive him; there is nothing in my heart but love for him. Go search out the man who put that cruel crown of thorns on my brow; tell him that I will have a crown ready for him in my kingdom, if he will accept salvation; there shall not be a thorn in it, and he shall wear it forever and ever in the Kingdom of the Redeemer.

"Find out that man who took the reed from my hand and smote my head, driving the thorns deeper into my brow. If he will accept salvation as a gift, I will give him a scepter, and he shall have sway over the nations of the earth. Yes, I will give him to sit with me on my throne.

"Go seek that man who struck me with the palm of his hand; find him, and preach the Gospel to him; tell him that the blood of Jesus Christ cleanseth from all sin and my blood was shed for him freely.

"Go seek that soldier that drove the spear into my side; tell him there is a nearer way to my heart than that. Tell him that I forgive him freely; and tell him I will make him a soldier of the cross and my banner over him shall be love."

Here Dwight L. Moody has created a stirring picture of the Prince of Peace and His utter willingness to forgive seventy times seven; His compassionate love for those who do Him evil. **This** is the source of all true nonresistant testimony. Let us pray that God will raise up more true apostles of God's redeeming love like Dwight L. Moody. Unfortunately many of the institutions which he founded and his followers who have capitalized his name have since departed far from the spirit and the teachings of their great leader.—**The Peace Committee of the Middle District Conference.**

SOME RECENT PAMPHLETS

Can a Christian Fight? By O. B. Ulery. To be obtained from E. V. Tract Dept., Nappanee, Ind., or from the author at 1325 Maiden Lane, Springfield, Ohio. No price is mentioned.

This fourteen-page booklet is a brief presentation of the Scriptural reasons why Christians who are conscientious about obeying the Scriptures should not take any part in carnal warfare. The language of the booklet is simple and direct. Many who want help for meeting the arguments put forward at this time by war-minded Christians in favor of fighting in this war, or any other, will find much that is really helpful in this brief treatment of the subject.

What Shall a Christian Do? By E. Stanley Jones. Published by the Commission on World Peace of the Methodist Church, 740 Rush St., Chicago, Ill. 20 pages. Price, five cents.

In this booklet the well-known Methodist missionary and evangelist sets forth his position against the participation of Christians in warfare. He particularly exposes the fallacy in the argument of those Christian leaders who at this time claim to be realistic and are contending that Christians have no other alternative than to choose between two evils; that is, between the lesser evil of fighting in this war and the greater evil of seeing the Axis forces overrun the world and destroy Christianity. Dr. Jones shows clearly that there is a third alternative open; namely, to obey Christ and take the way of suffering with Him, if necessary. The writer's argument is clear and to the point.

The Growth of Good Will. A Sketch of American Protestant-Catholic-Jewish relations, by Everett R. Clinchy. Published by The National Conference of Christians and Jews, 381 Fourth Avenue, New York. Price, ten cents.

This booklet of 64 pages contains a brief survey of the history of relations between religious and racial groups in the United States. The early intolerance and persecution directed by some groups against others in the American colonies is described. Some attention is given to the struggle for full religious toleration and the complete separation of Church and State, which were finally embodied in the Constitution of the United States and its earliest amendments. Since that time religious intolerance has chiefly taken the form of hostile agitation and propaganda through movements like the American Protective Association, the Ku Klux Klan, and more recently a growing tide of anti-Semitism.

One point in the author's conclusion is interesting. He thinks that differing religious groups must learn to respect each other's views and live side by side in the nation. He does not favor a general leveling off of religious differences, but rather the careful cultivation by each group of its own heritage and genius, and so contributing directly to the variety and richness of American life as a whole. Small groups need not feel apologetic and seek to become assimilated into a colorless, secular American society and way of life. Rather they should feel responsible to develop their own heritage of faith for the ultimate benefit of all.

BRIEF ITEMS

Not long since a Chinese student girl gave an address before a Methodist conference at Montgomery, Alabama. Her name was Mary Eoyang, a student in Huntingdon College. She had this to say before the conference regarding hatred for the Japanese, in spite of the fact that the Japanese had killed her parents and more than a score of other relatives, and had destroyed her home in China: "I still do not hate the Japanese. I love them and am surprised to find so much hate among Americans. There is no word for hate in our vocabulary, and never shall be. Chinese are not taught to hate anybody, not even our aggressors. The Japanese are to be pitied but not to be hated. We are taught to love everybody." This noble attitude, expressed on the part of the young Chinese woman, is in striking contrast with the present efforts put forth in this country to teach the American people to hate and despise the Japanese. A subtle and venomous propaganda through cartoons, newspaper headlines, articles, etc., is intended systematically to teach hatred toward the Japanese, who are generally represented as something closer to the bloodthirsty beast of the jungle than to the human species. The Chinese girl's testimony is a merited rebuke to the attitude and expressions of many Americans.

Many comments continue to appear in the press relating to the marked moral breakdown that is becoming manifest far and wide as people become increasingly war-minded. A certain periodical carried the following item lately:

"Dr. Howard Whitaker, psychiatrist of the Louisville child welfare bureau, speaking before a group of social workers at the annual conference of the Kentucky Social Workers Association, proffered another explanation for the increasing delinquency among women and children. When the manhood of the nation, he said, is called upon to break down with public approval one of the fundamental moral standards of the race, 'Thou shalt not kill,' the whole moral fabric is so weakened that other members of society, attempting to express their desire for solidarity with the men, are disposed on their part to break down other moral standards, such as, 'Thou shalt not commit adultery' and 'Thou shalt not steal.'" (Reported by Walter W. Sikes in **Christian Century.**)

One of the chief evils of war is that it makes peace difficult. Not only do the warmakers seek by every device of propaganda to inculcate hate but, as the history of every war shows, truth is war's first casualty. Sometimes the lies told are pure inventions; at other times they are half-truths, unjustified generalizations on isolated occurrences. It is because we were so badly duped by false atrocity stories about Belgian children with their hands cut off, crucified Canadian soldiers, and the notorious "corpse factory" for making soap, that atrocity tales in this war have, for the most part, fallen flat. Only those people believe them who hate already to a point where atrocity tales matter very little.

The heavy demands made upon us by our propaganda bureau for turning the hose of our indignation now on this people and now on that have left us somewhat confused. When the hatred for Russia was at its peak, almost overnight the propaganda reversed itself. One day Stalin was a double-dyed villain and the next day he became a savior. "Heroic little Finland" has lost our favor now by fighting on the other side. We love the French people—and starve and bomb

them to death. We refused for years to recognize that war existed between Japan and China, supplied both sides, but particularly Japan, with war materials, and then after Pearl Harbor started trying to hate the Japanese as monkey-like "barbarians" with protruding teeth.

The American people, unaccustomed for the most part to being called upon suddenly to "change their line," have probably been less affected by all this propaganda than its authors suppose. Nevertheless, we are going to need a reorientation of our thinking about other peoples, if this war is to be followed by a lasting peace. The fear and suspicion that have been built up on both sides must be replaced by understanding, and hatred by goodwill. This is the most important recommendation of the Round Table on our relations with the Japanese in Asia, which was led by Theodore Walser, Presbyterian missionary for 26 years in Tokyo, who returned on the **Gripsholm** after seven months' internment in Japan. He and fifteen other missionaries who came home together took down the experiences during internment as related by their fellow passengers, and prepared an objective report as to exactly what had happened, good and bad together. This report was offered to the representative of one of the largest press associations, who also had been imprisoned with them and was returning on the same steamer. He refused it as "not news." "What do you mean by saying that it is not news?" they asked. "Nothing favorable to the Japanese is news," was the reply. And he published his own account of what had happened, which was not only biased in accordance with his conception of "news" but contained many inaccuracies and even misstatements.—From **Peace Action.**

Book Reviews

Christ, the Redeemer and Judge. By John C. Wenger, Th.D., Assistant Professor of Bible and Philosophy, Goshen College, Goshen, Ind; Introduction by C. F. Yake, Scottdale, Pa. Published by Herald Press, Scottdale, Pa. 1941. Pages xiii, 108. Price $ .60.

Here is a brief, simple, readable treatment of the Book of Revelation. The book will readily lend itself to inspirational reading, or as a short text in the study of Revelation. The chapter divisions and the tests at the end of each chapter will add to its value as a text.

While the author assumes the non-millennial position, he endeavors to present his view without being controversial. The spirit of charity toward adherents of other schools of interpretation, for which he himself pleads, is practiced by the author in this book. Regardless of the view one holds concerning the millennium, he can read this book with profit and enjoyment. The staunch premillennialist, however, will not be satisfied, but will perhaps feel that the comments of the author are too often reiteration rather than interpretation. Nevertheless, I commend this book to the reading of all, regardless of the millennial view held. One will find valuable historical facts, have a better knowledge of the Book of Revelation, understand better the viewpoint of the non-millennialist, and be inspired by many truths in a study of this book.

The appendix gives synopses of the various millenarian views, which will be appreciated by the student of prophecy, and will give a better understanding of the position held by the different schools of interpretation.

Milo Kauffman.

The Prayer Perfect. By Dr. H. Rimmer. Revell, 1940.

In this volume the author analyzes in an exhaustive manner, the prayer our Lord taught His disciples, commonly known as the "Lord's Prayer." Dr. Rimmer deals with each request in a simple but interesting way. He is scholarly and logical in his treatment, yet the average layman will find him easy to follow and will enjoy his discussion, if interested in the implication of this prayer.

The author shows that this prayer contains all the phases that effective prayer contains, from adoration of the person of God to the request for the last detail of human need, physical and spiritual. He is fundamental in his theology and premillennial in his view of the Kingdom. He attempts to answer the critics who assert that this prayer was not intended for use in our day, but for an age of the future.

The book is inspiring and will leave with the interested reader a higher appreciation of this prayer, and will enable him to more conscientiously use it. A reading of this volume will help the reader to remember the vast scope covered by the simple requests our Lord taught His disciples to make in the few words of this prayer. It will help one to avoid engaging in a meaningless repetition of this prayer, making the use of it, therefore, a more definite act of worship than is so often experienced by those who pass these sacred words over their lips.

Nelson E. Kauffman.

THE ROAD TO CERTAINTY

(Continued from page 1021)

The second step, after we have believed, is a *concern* for things spiritual. Jesus said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Unless we really desire to know the things of God, we can never know them. But when we cry with David in the 130th Psalm: "Out of the *depths* have I cried unto Thee, O God,"—not superficially, but out of the *depths*—"My soul waiteth for the Lord, even as they that watch for the morning,"—that sort of concern for our soul's condition; for the condition of the world; that sort of concern about the things of God; for knowing the truth of God—until that is present, we will remain in darkness.

The third step is to determine to *obey*. John 7:17 says: "He that willeth to do His will shall know." As we travel on this road to certainty step by step, we say, "Yes, Lord, yes, Lord"; if we should ever come to the place in our Christian walk where we say, "No," to God, when He asks us to do something which we are unwilling to do; when we are not quite ready to follow—the radio goes dead. Broadcasting stops. We hear no more until again we begin to say, "Yes, Lord." Then the Lord again reveals His will to us. We cannot know the will of God for mere information.

The fourth step is to *read the Word of God*. "Faith cometh by hearing and hearing by the Word of God." If your faith is growing cold, read God's Word and you will find your faith returning. Doubts crowd upon the mind of one that has neglected the regular reading of God's Word.

And lastly, *keep the windows clean.* If there is the slightest moral difficulty in your life, broadcasting ceases. If your life is the slightest bit besmirched by something which is not right, to change the figure, you cannot see the face of God, because the windows are not clean. May God help us, as we come along this path of certainty, that we might walk with confidence and joy until we come, finally, into His glorious presence. God grant that our path may be "as the shining light that shineth more and more unto the perfect day."

(Stenographically reported by Doris S. Engle)

"Lord, what change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stand forth in sunny outline brave and clear;
We kneel, how weak; we rise, how full of power."

—Trench.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, FEB. 25, 1943 (Herald of Truth Established 1864) No. 48

EDITORIAL

"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

*

We thank the Lord for this word-picture of what constitutes true wisdom. They are wise who make a careful, prayerful study of this description ("given by inspiration of God") and, by God's grace, put it into practice daily, under all circumstances.

*

Let us suppose that all the world, men and nations, heed these words of wisdom and put them into practice. The results from such a course would mean such a marvelous world-wide change that even those who had sincerely tried to apply this wisdom to their own lives would confess that they had had only a faint idea of what this heavenly wisdom is like.

——o——

Here is one lesson that we should never forget: From the day that we gave our hearts to God and accepted Christ as our Saviour and Lord (if we have been true to our profession) we have been the servants of God. It matters not what our station in the Church may be, we owe it to God and fellow men to do all that lies within our power to do in furthering the cause of Christ and the Church. In Christian service there is no one standard for preachers and another standard for lay members. Christ's message to His people is: "Freely ye have received, freely give." Whatever may be our station in the Church, here is our obligation: "As we have therefore opportunity, let us do good."

*

Wars with Opposite Aims.—Paul exhorted Timothy to "fight the good fight of faith." But that is not the kind of a fight that people usually have in mind when they speak of "wars and rumours of wars."

What we usually have in mind when the word "war" is heard is that of destroying the enemy by means of weapons of destruction; but what Paul had in mind was that of waging a conflict with weapons that "are not carnal." In other words, one is a struggle to bring about the destruction of the enemy by violent means, while the other is a struggle to bring about the salvation of the enemy by means of "the full armour of God" (Eph. 6:10-18), thus converting the enemy from that of an antagonist to a friend.

PRIDE AND HUMILITY

I. Pride

The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth do I hate.—Prov. 8:13.

Only by pride cometh contention. —Prov. 13:10.

Pride goeth before destruction, and an haughty spirit before a fall. —Prov. 16:18.

The Lord will destroy the house of the proud.—Prov. 15:25.

God resisteth the proud, but giveth grace unto the humble.—Jas. 4:6.

The day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts.—Mal. 4:1.

Christ, the Prince of Peace, made use of several significant expressions that we may well ponder over: "The Son of man is not come to destroy men's lives, but to save them" (Luke 9:56). "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16). "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9).

TEN REASONS WHY—

VIII. All People Should Seek the Lord Early in Life

1. It is God's will that we should. "Remember now thy Creator **in the days of thy youth"** (Eccl. 12:1) is not only spoken by the wisdom that is from above, but it is also safe and sensible to obey here on earth.

2. It saves our youths from many a stain and torture of sin. The longer a person lives in sin the more sins he will have to account for, the more corrupt he will become, the deeper will be his guilt before God, and the more fixed his habitual sinning will become.

3. It is easier to turn away from sin early in life than it will be after sin has become more habitual. This accounts, at least in part, for the fact that the great body of Christians now living turned to the Lord before the age of twenty. The deeper the sin-stains are fixed in a life, the harder it is to break loose from sin and turn to the Lord.

4. The longer we live in sin the more people will be influenced through our example to remain in sin likewise. For the sake of others, as well as for our own sakes, it pays to turn to the Lord early in life.

5. Early piety lays the foundation for a beautiful, God-honoring life. Being commanded to "grow in grace," the earlier this growth begins, the taller the spiritual stature of the Christian when the Lord finally calls him home.

6. Though we may turn to the Lord later in life, and live an exemplary life after becoming Christians, the memory of former sins committed and opportunities wasted haunts us to the end of our days on earth.

7. Many who had firmly resolved to become Christians some time before they die but yielded to the Satanic delusion that there was "plenty of time yet," were called to face God in eternity without accepting Christ. Procrastination is not only "the thief of time" but

also results, many times, in the eternal ruin of souls.

8. All people become more and more like the God (or god) whom they worship and serve. If they are worshipers of the God of heaven, they will shine more and more in His image; if "the god of this world," they will become more and more like him. Begin early in exercising your privilege to shine for God.

9. When the joy and the glory of the Lord fills your soul, you have a continual soul-satisfying experience to which the world is a stranger.

10. "If ye know these things, happy are ye [from the day you begin] if ye do them."

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

MEDITATIONS

By Maude Hathaway

As I sit here in my chamber,
I am meditating now,
On the suffering of my Saviour
As He hung on Calvary's brow.

Oh! I wonder, often wonder,
If we realize the pain,
That He suffered as He hung there
That we all might with Him reign.

Yes, all who'll receive Him,
And our many sins will own,
Nothing but the blood of Jesus
Will admit us to the Throne.

Oh that we might be more earnest
As we gaze upon the tree,
See our loving, suffering Saviour
As He died for you and me.

Oh the blessed resurrection;
When He arose up from the tomb.
Victor over death and Satan,
He won for us our eternal Home.

How my heart aches for the lost ones
Who are living deep in sin,
When the precious blood of Jesus
Can make them clean; without, within.

Oh I want to be more earnest
In my prayer life, day by day;
For the ones who crossed the ocean
Thy own calling to obey.

I am looking for His coming,
And I long to see souls won
For my own, my blessed Saviour,
God's own loving, gracious Son.

Let us strive more, brother, sister,
Let us pray more for the lost.
Let us spend more time in secret,
Kneel more often at the Cross.

Christ is coming, time is fleeting;
Yes, our work will soon be done.
May we all hear Jesus saying,
"Come up higher, child, well done."

New Holland, Pa.

—o—

"THE CHRISTIAN WAY OF LIFE"

(Gist of a sermon preached by Bro. C. Warren Long, superintendent of Mennonite Mission in Peoria, Ill., on Sunday morning, Jan. 31, stenographically reported by one of his hearers and sent in for publication.)

Text.—For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Titus 2:11-14.

The great Christian doctrines of our faith are put in the verses of our text. The doctrines of the incarnation, the atonement, the redemption from sin, sanctification, separation or nonconformity to the world, Christian service, and the second coming of Christ are all put into this text. Jesus Christ's first coming at the manger in Bethlehem is the advent of grace. His second coming which is still future, which is "the glorious appearing of Christ," the rapture of the saints is the advent of glory. Between the first and second advent we have the Christian way of life set forth in the text.

Our first observation is that the way of life is the way of learning. It is the instruction or training of us. We are to be disciples, among those who learn to believe and adhere to the teachings of their teacher. This Christian way of life begins with the new birth; that is, being "born again." Following the experience of the new birth, we are willing to be instructed by the Spirit of God who is the third person in the Trinity; as John said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Our second observation is that this learning is translated into living. "Instructing us to the intent that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Action must follow the learning. We have never learned a truth until we have learned to observe or live that truth. There is a negative and a positive side to this living. In the negative side we find there are some things that we cannot indulge in, for there must be a self-discipline, self-denial, "denying ungodliness and worldly lusts." There must be a laying aside of every weight and besetting sin. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." To fail here would mean disaster and ultimate defeat. Such a disaster and defeat is illustrated in Joshua seven, where Achan took the coins and wardrobe rather than obey the voice of God. He lost his life, the mighty armies of Israel were defeated, and the pride of that great nation fell in ruins. On the postive side of the Christian way of life we are to "live soberly, righteously, and godly in this present world." This living makes progress: (1) soberly; that is, in regard to yourself, your private life,—not drunk with physical wines, not false stimulation whether mental, social, ethical or religious, but be "filled with the Spirit" of God. (2) Live righetously. This is your public life, your relationship to others. No room here for self-righteous living. To live righteously is to live out that which Christ lives within us, to shine forth the Christ life within. (3) Live godly. This is your relationship to God, your religious life. This is God living within us in the person of His Holy Spirit. He is living through our yielded will. This godliness is put in us at the time when we are born again; "made new creatures [new creation] in Christ Jesus."

This sober, righteous, godly life is to be lived in "this present world." It is the Christian's way of life. This is an open daily life exposed to all; for Jesus said, "Ye are the light of the world." It is a preserving life, for "Ye are the salt of the earth." It is to be an international life. Ye are to be "living epistles known and read of all men."

God wants Christ-like characters who can stand the wear and tear of the present, who can live in the daily grind of the currents of today. God decreed that the Christian way of life is to be lived in the office and out in the shop, on the main street and out on the farm, in the school and out in the park, in the home and in the Church, in the petty office and in the capitals of the nations. God wants the Christian way of life lived, "where cross the crowded ways of life."

This way of life has within it a great hope. It is the "blessed hope and glorious appearing of the great God and our Saviour Jesus Christ." This hope, this looking for the second coming of Jesus Christ, makes the new birth, our learning which is translated into living the negative and positive side of the Christian life profitable.

Peoria, Illinois.

—o—

CHRIST OUR SUBSTITUTE

By W. H. Benner

The soul that sinneth, it shall die.—Ezekiel 18:4, 20.

The penalty for sin has existed from the beginning. Adam and Eve died, spiritually and physically, because they transgressed the commandment of the Lord. God in His mercy was first in

the shedding of blood to cover man's guilt and nakedness. It appears that from this (as far as we can see) originated the plan of sacrifice for sin. Abel's sacrifice was accepted because it was offered in faith and, we believe, because there was blood in it. The first act Noah did, after leaving the ark, was to offer up a sacrifice unto God. In Lev. 16:5, Aaron was commanded of the Lord to take two kids of the goats for a sin-offering, and one ram for a burnt-offering. The bullock and the goat were offered up for the uncleanness and the transgressions of the people because of their grievous sins.

Sinful man deserves death, but God's grace provided a substitute sin-offering. Here the antitype (Christ) becomes very prominent. Aaron was commanded to lay both hands on the scapegoat and the goat bore on him all the iniquities of the children of Israel and was sent away into the wilderness in a land not inhabited—a figure of the "**Lamb** of God that taketh away the sin of the world." "Surely he hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. . . . He bare the sin of many, and made intercession for the transgressors." Isa. 53.

"Who gave himself for our sins" (Gal. 1:4). "Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:15). "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). He tasted death for every man. "Who gave himself a ransom for all"—whether any avail themselves of it or not. "It pleased the Lord to bruise him."

Why did He thus die? Why must He die at all? Death is the wage of sin, and Christ had no sin. Why then did He die? Our approach to God without Christ is impossible. To be made nigh unto God in the blood of Christ, means that our **Substitute** has been smitten unto death.

There is peace through the blood of Christ. Herein is the offense of the cross. Shall Christ be forsaken? Then I should have been forsaken. Shall Christ be smitten for my sin? Then I deserve such smiting. Shall Christ give up the ghost? Then all my hopes in myself have perished forever, for He stood in my place. He has been smitten, forsaken, and died. The fact of the atonement is that God's wrath fell upon Christ, bearing **our** sins. Who can fathom the riches of Christ? "To him be glory and dominion for ever and ever. Amen." Rev. 1:6.

Lititz, Pa.

—o—

To be a reliable witness it is necessary to have a knowledge of the things to which we testify.—Nelson Kauffman.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Who were the Waldenses? Where did they originate, and what became of them? G. J.

The Waldenses were a small body of evangelical Christians existing in Europe for several centuries before the Protestant Reformation. Their exact origin is not clear. The name comes from one Peter Waldo of the twelfth century. He lived in southern France, became an evangelical preacher, and left the Catholic Church. Congregations of his followers lived in scattered and secluded places of central and southern Europe. When the Reformation came in the sixteenth century many of these people seem to have been absorbed into different Protestant groups. Some congregations of Waldenses, however, still continued in existence until the present, particularly in northern Italy, and some in North Carolina. For additional information the reader may be referred to Kauffman's **Mennonite Cyclopedic Dictionary**, page 385, and Horsch's **Mennonites in Europe**, pages 4-15.

—*—

Why are such terms as "daughters of ion," "virgins," etc., used referring to the people and cities of or in Israel? Why not "sons of Zion?'

—An Inquirer.

1. The usage of the word daughter, in the sense indicated by the query, (a) occurs approximately 50 times in connection with Jerusalem, Zion, Judah, and My people. (b) In respect to heathen or nations: Tyre, Babylon, Tarshish, Zidon, Egypt, Edom, etc., 15 times.

2. Concerning the meaning of the word daughter, in the relation indicated by the query, I can do no better than to quote Delitzish in reference to its use with Zion in Isa. 1:8—"The expression applied primarily to the community around the fortress of Zion, to which the individual inhabitants stood in the same relation as children to a mother; inasmuch as the community sees its members for the time being come into existence and grow. They are born within her, and as it were, born and brought up by her. It was then applied to the city itself, with or without the inhabitants." This explanation applies to the heathen cities as well as to Zion or Jerusalem.

3. In respect to the feminine gender employed, we may conclude that since the city or community resembled a mother in giving birth to children, the gender would naturally follow such a suggestion. In the Old Testament the Lord speaks of Himself as a husband to Israel (Isa. 54:5; Jer. 31:32) and of Israel as being His wife (Isa. 54:6). In the Greek translation of Isa. 1:26, Jerusalem is called the metropolis; that is, the mother city. Turning to the New Testament, the Church is spoken of as the bride of Christ (Eph. 5:22, 32) and also His wife (Rev. 19:7). God's people as a group, therefore, whether in the Old or the New Testament, in their relation to Himself, are figuratively spoken of in the feminine gender.

4. The attachment of "virgin" to daughters (as in II Kings 19:21; Isa. 37:22; Jer. 14:17; Lam. 2:13) has reference to Israel's erstwhile loyalty to her Lord. Even when applied to Gentile cities (as in Isa. 23:12; 47:1; Jer. 46:11) the allusion is to the time when they retained their integrity as a virgin, even though now, at the time of writing, they had become defiled. J. B. S.

—o—

THE INNER AND THE OUTER MAN

By J. Y. Hooley

There is an inner and an outer man. "Though our outward man perish, the inward man is renewed day by day" (II Cor. 4:16). "I delight in the law of God after the inward man" (Rom. 7:22). "That he would grant you according to his riches in glory to be strengthened with might by his Spirit in the inner man" (Eph. 3:16). "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). ". . . at home in the body, we are absent from the Lord . . . willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:6, 8). Again, Paul says, "I keep under my body, and bring it into subjection" (I Cor. 9:27).

The inward man was created in the image of God. Gen. 1:27. The outward man (the body) was formed of the dust of the earth. "God is a Spirit" (John 4:24); and if man was created in the image of God, man must likewise be a spirit, dwelling in an earthly body. The inner man is responsible for the life (or conduct) of the outer man. So when the inner man allowed the outer man to eat of fruit of the tree of which God had said, "Ye shall not eat of it," God said to the outer man, "Cursed is the ground for thy sake . . . dust thou art, and unto dust shalt thou return."

(Continued on page 1036)

A TESTIMONY

Beloved: One of the greatest blessings of life to me, is in exploring and enjoying the personality of our Lord and Saviour Jesus Christ.

God, to me, is very real and personal. More than the gift is the Giver; let me keep this thought in mind.—W. A. Kane.

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

NEWS FROM ARGENTINA

New Congregation

On Jan. 2 the first baptismal service was held in Salto, at which time sixteen were baptized and a congregation organized with a membership of twenty-two. The youngest member is eleven, and the oldest eighty-nine years old. The baptism was followed by the communion service which brought joy to all, especially to the writer and family, who had been looking forward to these services for some time. We had hoped to receive these converts at an earlier date, since some of them had been coming to our meetings and had professed faith in Christ over a year ago; but the writer's sickness during the past year was largely responsible for this delay. It is our prayer that we may have health and strength for the work during the present year, and that the new congregation may grow in numbers and in spirituality. There are a number of others who are to be baptized later, D.V.

Since we have baptized members we have started having Y.P.B. meetings. We are glad to see the interest which is being taken in these Bible studies, which we are confident will prove a blessing in the exercising of their talents and the deepening of their spiritual lives.

New Address

Today Bro. and Sister Miller arrived from Villegas with their furniture, etc., and tomorrow we expect to accompany them to Arrecifes, which is eighteen miles north of Salto where they will be located, according to arrangements made at our recent Mission Council. Their new address is Calle S.H.Perez 641, Arrecifes, F.C.C.A., Argentina. They have a large field awaiting them, both in the large town where they will live, as well as other towns in the surrounding district, and we are sure they will appreciate your prayers in their behalf.

During the past year Arrecifes was included in the district which was worked from Salto, and we held meetings with the believers whenever health permitted. Now since the Millers are in Arrecifes, the writer and wife plan to hold regular meetings in another town called Carmen de Areco, some twenty miles east of Salto. A number of smaller towns are also without Gospel privileges. May we count on you as prayer-helpers during the present year?

Feb. 3, 1943. W. G. Lauver.
M.Ugarte (Salto), F.C.C.B.A.

NEWS FROM ARGENTINA

Palumbo-Darino Wedding

The Bragado congregation has had the privilege of celebrating the third wedding ceremony within the last fifteen months.

For several reasons a wedding here is an important event. We are happy because the young woman is a member of our congregation and the young man is a brother of the congregation in French.

A wedding here is full of significance because it means that more Christian homes are being formed, and in these homes there is family worship, regular church attendance, tithers and co-operators in our Christian activities.

A wedding in our church is also interesting because unconverted friends and neighbors are invited. These people have never heard a wedding sermon and have only seen a Roman Catholic ceremony of which they understood little or nothing. On hearing a sermon on mutual duties of husband and wife, and on hearing the sacred promises, which are made, newcomers carry away a very good impression.

Let us pray for this new home that has just been formed.

Short Term Bible School and Young People's Retreat

Feb. 9, marked the beginning of the short term Bible school for young people. It is being held in a beautiful woods near French, F.C.O. After the Bible school there will be a pastors' meeting for one day and then a young people's retreat. In a later letter more details will be given about these activities.

Infantile Paralysis

The city and province of Buenos Aires are in the midst of an infantile paralysis epidemic. Every municipality makes its own laws on the matter. Here in Bragado we have not been permitted to admit the children to our Sunday school for more than a month. Consequently we have closed two of our branch Sunday schools for an indefinite period. Only grown people are allowed to come to our services and we surely miss the children. The first Sunday in the year we had 190 present on our concentration Sunday. Last Sunday there were 51 present.

Converts' Class

We are glad for fifteen precious souls who have made profession of faith in the last few months and are now taking the lessons preparatory for baptism.

Pray for all these, that they may fully understand the steps they are taking.

Yours in the Master's service,
Ada R. Litwiller.

Bragado, F.C.O., Feb. 10, 1943.

—o—

"Beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Letters from the Home Field

CANTON, OHIO

(Canton Mennonite Mission Church)

Gospel Herald Readers, Greeting:—Sunday, Feb. 14, was Christian Home-building Day at our Church. Bro. Chester K. Lehman, Secretary of Home Interests, who is appointed to this work by the Commission for Christian Education, was with us as leader and speaker. In the morning service he preached a sermon on "The Home That God Intended," and laid the spiritual emphasis for the day. In the afternoon, at 2:30, about 100 parents and adults met in the Hall at Hartville, our branch station, for consideration of this work. After Bro. Lehman had opened the subject and discussed a number of factors related to the home, time was given for questions. The people voted to have more parents' meetings during the year to further discuss some of their problems.

Then in the evening service, at Canton, Bro. Lehman led another parent and adult group in a discussion of the various phases of the home. He outlined the scope of home needs during these times, including such topics as: Preparation for Home Building, Training Children, Marital Adjustments, Relation of the Home to the Church, Worship in the Home, Finance and Budgeting, etc.

As a result of the meetings, parents were brought face to face with the needs and possible solutions to problems. They were made conscious of the fact that effort and energy and planning are required to regulate a well ordered home, that they have a great responsibility in their home, and that frequent fellowship with other parents on these problems will often help them in meeting difficulties. As a direct result, we are now planning a "Christian Parents' Fellowship" group, to meet several times per year, to study this work and to build better Christian homes.

The weather was extremely cold and stormy, but the attendance was very good. We appreciated Bro. Lehman's presence and counsel.

The Sunday school is starting a course on Principles of Teaching at the Thursday evening service. Dr. C. Richard Yoder, formerly of West Liberty, Ohio, but recently located at Cleveland, will speak to our Y. P. B. Meeting group on Sunday evening, Feb. 28, on the subject of Purity in the Light of the Medical Profession. Evangelistic meetings are being arranged for the latter part of March.

Our oldest member, Sister Weimer, was 94 years old Sunday, Feb. 14.

Five of our boys are now in C.P.S. camps, and four more will be going soon.

Feb. 16, 1943. The Workers.

MILLERSVILLE, PENNA.

(Mennonite Children's Home)

"And a little child shall lead them." If we as God's children could look ahead just twenty years and take a glimpse of the life of each child who is at present in the care of an institution, I wonder, Would our present attitude towards them change? Would we do more for them? Would we be more ready to help give them a real Christian

home? Realizing that soon they will be leaders, what are we doing towards making their lives shine for Him?

May we count on you, dear friends, to hold us up to the throne of grace, that we as "workers together with him" may train up these children in the way they should go?

Five sisters from Stumptown sewing circle have helped us again by mending for us, for which we are truly thankful.

Health among the family is good. We have a few cases of whooping cough, but none very severe.

Laborers together with Him,

Feb. 18, 1943. Anna M. Martin.

NEWS NOTES FROM THE MENNONITE HOSPITAL SCHOOL OF NURSING

The second-year students, Louella Gingerich and Ferne Hershberger, have been transferred to our school of nursing from Mercy Hospital School of Nursing, Iowa City, Iowa. Among the various changes they have observed, is the mild Colorado winter. They miss the snowbanks and blizzards.

As stated in our last report, we are giving a brief outline of the organization and activities of the Student Council, as conducted in our school this year. This organization has been in existence for ten years, and we believe that it holds an important position in the functioning of our school.

The officers for this school year are: President, Annabelle Troyer; Vice President, Florence Blocher; Secretary-Treasurer, Grace Gerber. Following is the name of each committee, its chairman, and function of each:

1. **Religious Committee.**
   Chairman, Elsie Martin.
   a. To appoint leaders for Weekly Student Council prayer meeting, held on Monday evening 8:30-9:00 p.m. in Prayer Room of Nurses' Home.
   b. Arrange for extra religious activities as jail services, visiting the sick, assisting with Sunday School services at Kim.
2. **Social Committee.**
   Chairman, Crystal Hough.
   To arrange for wholesome entertainment at all social functions sponsored by the Student Council.
3. **Nurses Problems Committee.**
   Chairman, Elizabeth Hershberger.
   To present any problem concerning student nurses, either professional or non-professional to the Council.
4. **Physical Recreation Committee.**
   Chairman, Mildred Zook.
   a. To encourage wholesome recreational activities among the students.
   b. To superintend the care of the flower garden on the Nurses' Home lawn.
5. **Program Committee.**
   Chairman, Wilmetta Weaver.
   To arrange a program for the monthly meeting of the Council.
6. **Library Committee.**
   Chairman, Orpha Leatherman.
   To care for the books in the Nurses' Home Library.

Activities engaged in during this school year:

1. Bi-monthly home visits to aged and shut-ins.
2. Efforts towards holding a Sunday school class on First Street.
3. Box of Christmas gifts sent to C.P.S. Camp at Colorado Springs.
4. Readers Digest and daily newspaper subscribed for Nurses' Home.
5. Entire library rechecked and retabulated.
6. The programs this year are reported to be most stimulating and profitable.

The faculty sponsor for the Council is Helen Moser, R.N.

The six months' preclinical period for our first-year students will end March 1. This date will be either the "beginning" or the "end" for these students. "Will I be able to discard my blue uniform, don my white one, and be a full fledged freshman, or will I be informed that due to various reasons, I had better change my vocation?" These are the questions lurking in the minds of the eighteen persons involved. In addition to the change in uniform, these students, if accepted, will then be on full-time eight-hour duty with added duties and responsibilities. No longer will patients eye them with doubt and misgiving but will accept them as someone who knows.

Maud Swartzendruber.

Announcement

To all Mennonite registered nurses, Greeting:

We are pleased to report that several local groups of nurses have reported to the Executive Committee that their organization is completed. Inquiries have come to us from individual nurses who live in localities where there are only a few nurses residing as to how they might be a part of this endeavor. To those we would urge to send in your dime for a copy of the Constitution which will explain how you may be a member of the general organization. Also to the committees which have been appointed in the various localities, we are looking to have your reports in the near future.

Executive Committee
Maude Swartzendruber, President
Verna Zimmerman, Secy.-Treas.

—o—

GLEANINGS

MORAVIAN PIONEERS

The Moravians were pioneer missionaries, and their work continues. Their great leader in the eighteenth century was Count Zinzendorf, who made it a rule that once a year, on "The Great Day of Atonement," the Moravian Church should pray for the conversion of Israel. He it was who established a mission work in the West Indies; today, they have a large enterprise in Jamaica; and 28 stations on the nine Antilles Islands, from St. Thomas to Santo Domingo. They have also important missions in Honduras, Nicaragua, and in both British and Dutch Guiana, membership in the last being 31,622. Then there are missions in South Africa, in Tanganyika, and in Nyasaland. This last is one of the most recent and most successful, there being eight stations and 196 outstations. In Western Tibet are five Moravian mission stations; on the edge of the Mojave Desert in California there is a mission to Indians; and in Alaska an extensive mission to Eskimos; and in ice-bound Labrador, also an Eskimo mission.

Another great Moravian was Comenius, "teacher of nations." Czechs are this year celebrating the 350th anniversary of his birth. It was he that insisted that all children should go to school, not merely the children of the well-to-do. And girls, as well as boys! His text books have been translated into most European languages and some Oriental ones. It was from Comenius' Last Testament, in which he consecrated the Czech people to God, that the words were taken for the inscription over the entrance to the Czechoslovak pavilion at the New York World's Fair—words that arrested the attention of all who passed by:—

"I trust God that, after the passing of the storm of wrath, which our sins brought down on our heads, the rule of thine affairs shall again be restored to thee, O Czech people."

—S. S. Times.

PORTUGAL

Europe's Last Link with the Outside World

In the capital one finds newspapers, magazines, books, and merchandise from all countries. Lisbon is neutral. On its streets one rubs shoulders with almost every nationality. Lisbon is Europe's last link with the outside world. Modern liners and aircraft take their place alongside the old-fashioned fishing vessels which ride at anchor in the natural harbor. Everything is clean and neat. The numerous trolleys are the city's means of conveyance. Taxis are also plentiful and not too expensive. The large central avenue, called Avenida da Liberdade (Liberty Avenue), is beautiful being lined with palms and other trees. Because of its many hills, Lisbon is called the City of Panoramas.

There is religious liberty in Portugal, but the amount of gospel work carried on there is most inadequate to meet the great need of the people. My first contact with the Christian witness in the country was made at a stand of the British and Foreign Bible Society, where its colporteurs were selling Bibles and New Testaments and other portions of the Scriptures. This stand was part of a huge book exposition which lasted for three weeks. Today in Portugal sales of the Bible have not dropped off because of the war, I was told.

On the whole the gospel is well received, and the people purchase the Scriptures readily. However, a great hindrance is the fact that more than fifty per cent of the people are illiterate. There is some persecution by the priests, such as their following up the colporteur and burning whatever Scripture portions they can lay their hands on. The European Christian Mission maintains an active gospel witness there through the ministry of Senor Moreira, a colporteur-evangelist whom the Lord has used and is using for the salvation of souls.

—*—

Do all things without murmurings and disputings.—Phil. 2:14.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

EARLY CHILD TRAINING

By S. H. Brunk

Since the remaining salt in the world has so largely lost its saltness; since pulpit and press are so largely given to war interests; and since legislators and executives are so largely occupied in the regulation of those things which in times of peace are perfectly lawful, our courts are awakening to the alarming rise in juvenile delinquency.

Since in the present crisis our own teaching is so largely on the subject of nonresistance, may it not be time to awake to neglected teaching? We have in mind the teaching necessary to safeguard our children against this growing moral rot in the world. How do we plan to save our children without teaching?

We have a quarterly S. S. lesson against drunkenness, teaching our children against the use of alcohol before they can read for themselves. This has surely been a blessing to our children in this day of free flowing liquor; BUT when have we had our last lesson against its companion evil, fornication? We are advocating parochial schools to keep our little ones out of the dirt, but can they be kept in blissful ignorance? All know the answer.

Perhaps because of the delicacy of the subject, the matter of teaching the children of the mysteries of sex and the reproduction of life, this is left to the parents in the home. Now this seems to be about the root of the problem; since so many of us parents do not have our teachers' degree, is there not something that can be done to help the parents as teachers? Who has an answer?

Without a doubt the first chapter, or speaker, would be in advising the parents against such unwholesome practices as teasing their small children about the opposite sex. Perhaps, upon coming home from Sunday school where they studied the effect of alcohol upon the body, some may be thoughtless enough to tease them about sitting by their sweetheart in class—vaccinate them against smallpox, and infect them with immorality.

Other helpful suggestions to parents might be: Teach the children wisely concerning the mysteries of life in a clean way, and early implant in their clean minds a disgust for immoral dirt. Then as the children grow, direct and teach them against the downward steps that lead to all uncleanness. Eph. 5:3,

Denbigh, Va.

THE HOME (OR EXTENSION) DEPARTMENT OF THE CHURCH

By Katie Saltzman

"Lead me to some soul today,
Oh! teach me, Lord, just what to say;
Friends of mine are lost in sin,
And cannot find the way.
Few there are who seem to care,
And few there are who pray;
Melt my heart and fill my life,
Give me one soul today."

On a hot afternoon a man comes to your door famished for water, while the heat is intense. You place before him all the cold water he needs to quench his thirst, and he refuses to drink. You say, "Why don't you drink?" You become intensely interested in the man. The multitudes are like this man—thirsty for spiritual water. Unless we can get them to drink, our work is a failure.

Our ambitions run in many directions; industry, professional, etc.; but how often toward spiritual attainments? Have you stopped to think how material values are so often put before spiritual? In comparison, how little time we have for spiritual work, and how wrapped up in these worldly ambitions. Have you stopped to think how little it takes to upset spiritual work; and how much more we can stand when it comes to material? Have you stopped to think how insecure our material longings are; how quickly they can be snatched away? But treasures in heaven need no insurance. Stop to think how much a man is missed (like the rich man) after he passes away. Think how much Dorcas was missed and how they wept for her.

"Fading away like the stars of the morning,
Losing their light in the glorious sun—
Thus would we pass from the earth and its toiling,
Only remembered by what we have done."

In order to become keenly interested, we must believe the words of Jesus:

1. Jesus came "to seek and save that which was lost."
2. "They which are whole need not a physician," but the sick.
3. We must be "moved with compassion," like Christ was.
4. "Blessed are the merciful; for they shall obtain mercy."
5. "With what measure ye mete, it shall be measured unto you."
6. Make use of every opportunity, as Jesus did at the well.
7. None should perish.
8. Go beyond Tyre and Sidon.
9. The harvest is plenteous and the laborers few.

The visitors are the vitalizing element in our department, for the effectiveness of extension work depends largely upon its work of visitation. No amount of effort through publicity or correspondence can take the place of personal contact. This delicate and difficult work of visitation can be done effectively, by those who are tactful to approach them in a way to win their respect, confidence, and co-operation. This must be the fruit of a heart of love, of a strong Christian faith, the understanding of the Bible, a deep conviction of the need, a prayer life behind it all. Then we can come out as ambassadors for Christ and leave a spiritual impression with them.

"Oh, Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.
Help me the slow of heart to move,
By some clear winning, word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way."

We can do it if we will; we can do it and we will. The bigger the task, the greater the joy.

Our lives' power depends on our purpose; our objects upon endeavor. Our objects in this work are: (1) to comfort and help invalids; (2) to recover backsliders; (3) to develop Christian workers and get them interested in the Lord.

A missionary in Japan told his convert to memorize the beatitudes. After he had learned them he told him now

(Continued on page 1036)

LESSONS FROM A CHILD

By Lola A. Roth

Have you wondered why that Jesus
Took a darling little child,
And then said to His disciples,
As He looked at it and smaled:

"If you would the Kingdom enter,
You must be as one of these;
You must therefore yourself humble
If you would your Father please"?

If you've wondered then just look in
To those eyes so innocent;
Study them in all their beauty,
Then you'll know just what He meant.

Not a trace of strife, nor hatred,
Selfishness, nor jealousy.
See how brightly there is gleaming,
Innocence and purity.

Not the slightest trace of worry
There to mar that little face;
But the sunshine of contentment,
Brightly shining in its place.

Let us listen to the Saviour,
As He says to you and me:
"If you wish to enter heaven,
You must like the children be."

Hubbard, Oregon.

Sunday School Lesson

Theme for the Quarter: Studies in the Gospel of John

X. BIBLE TEACHINGS AGAINST DRUNKENNESS

Lesson for March 7, 1943.—I Sam. 30:16, 17; Isa. 28:1-4, 7; Gal. 5:19-21.

Golden Text.—Strong drink shall be bitter to them that drink it.—Isa. 24:9.

Introductory.—In this lesson we are asked to turn aside from our continuous study of the Gospel of John, and devote ourselves to a study of what the Bible has to say against drunkenness. As usual, in this lesson we have but a few among many references bearing on this subject, but in these few references we have more food for meditation than we will be able to exhaust in the time usually occupied in a Sunday school lesson. Whether we speak of wine, beer, whiskey, alcohol, hard cider, or any other (either light or strong) intoxicating drink, we should keep in mind the warning voice of the prophet: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

Drunkenness a Cause of Defeat (I Sam. 30:16, 17).—This is a part of the narrative of a war between the Israelites and Amalekites, in which the Amalekites were totally defeated because they had given themselves over to drunkenness, which unfitted them to meet the conflicts of life. It reminds us of the discussions heard at the present time, when the world is wrapped in the conflicts of war, and many people are urging that the armies be protected against the influences of drunkenness and vice. Amalek is not the only nation that went down to defeat because its fighting soldiers became weaklings through these two destructive sins. This is but one among many illustrations showing the evil effects of strong drink. Total abstinence from all intoxicating liquors is one of the main essentials to sturdy manhood or womanhood.

Woes of the Drunkard (Isa. 28:1-7).—Notice the opening sentence: "Woe to the crown of pride." The men of Ephraim, like many thousands of Americans, vainly and foolishly imagined that indulgence in strong drink was something that belonged to sturdy manhood. But in this they were sadly mistaken. As Isaiah said, "They err in wisdom, they stumble in judgment." Vainly puffed up in what they imagined to be a "glorious beauty," they became as "a fading flower." Paul strikes the keynote when he says, "Every man that striveth for the mastery is temperate in all things." During the reigns of Nebuchadnezzar and his successors, Daniel and his three companions rose to eminence because they refused to defile themselves with the king's wine.

The Works of the Flesh (Gal. 5:19-21).—Seventeen sins are here enumerated, and to give us an idea that many more sins might have been added to the list, the apostle adds the words, "and such like."

Comparing this portion of Scripture with the two others noted before this one, we are impressed with the idea that the sin of drunkenness is but one among many destructive evils that work to the ruin of those addicted to self-indulgence. As for alcohol, there is no other evil that is not intensified through its use. The habitual drunkard is invariably addicted to (a few or many) other sins such as profanity, filthiness, strife, etc., etc., etc. Men that have the reputation of being kind to their families while sober, turn into beastly cruelty towards their wives or children while under the influence of liquor. Whatever sins they are guilty of when sober, are intensified while under the influence of strong drink. The sins above mentioned, and all others that belong to the class of "and such like," are quite frequently known to be associated with the habitual use of intoxicants and narcotics.

Another indictment against the use of intoxicants is that of the influence it has upon others. Take the case of the moderate drinker, for example. Take it for granted that he has the manhood to keep from getting beastly drunk, he is after all setting the example for weaker mortals who not only pattern after him in moderate drinking but keep on drinking more and more until they become confirmed drunkards and moral wrecks. In the language of inspiration, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." For the sake of others, as well as for your own sake, practice total abstinence from all intoxicants.

Finally, let us notice what else the beloved apostle, the inspired of God, has to say about those who indulge in any or all of these vile sins: "I tell you before, as I have also told you in time past, that they which do such things shall NOT inherit the kingdom of God." With this agrees the testimony of the psalmist who solemnly warns the whole human family that "the wicked shall be turned into hell, and all the nations that forget God." These warnings are for those who are minded to "walk after the flesh." Those who "walk after the Spirit" are consoled and encouraged with the assurance: "Be thou faithful unto death; and I will give thee a crown of life."

Let us again repeat the Scriptural assurance that "Every man that striveth for the mastery is temperate in all things."—K.

Bible Meeting Topic

I. A STUDY OF I JOHN.—I Jno. 1:1-2:6

Topic for March 7

MOTTO

"Fellowship with the Father, and with his Son Jesus Christ."

OUTLINE STUDY

I. **Christ the Manifestation of Eternal Life.** —1:1-4.
   1. Existed from eternity.—1:1.
   2. Manifested to men.—1:2.
   3. Declared to men by witnesses.—1:3.
   4. To make men's joy full.—1:4.

II. **Fellowship with God.**
   1. God is light.—I Jno. 1:5.
   2. Fellowship tested by our walk.—I Jno. 1:6, 7.
   3. The blood essential to fitness.—1:7.
   4. Confession of sin a condition for salvation.—1:8-10.
   5. An Advocate who propitiates for us.—2:1, 2.
   6. Obedience a test of genuine fellowship. —2:3-6.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Fellowship."**
2. Fellowship with a God of Light.
   a. He has no darkness at all.
   b. We cannot fellowship with Him if we walk in darkness.
   c. We must be cleansed by the blood of Jesus.
   d. We must walk in the light.
   e. We need to confess our sins.
   f. We keep His commandments.

For Seniors.
1. The Character of Jesus Christ.
2. The Way of Fellowship with God.
3. Walking like Jesus.

PERSONAL THOUGHT

Dear Jesus, may we earnestly seek to know the truth about Thee and about ourselves and thus prepare through Thy grace to walk in a way pleasing in Thy sight.

SEED THOUGHTS

Through Christ God closes up the chasm that separated Him from the human race, and imparts Himself to them in the communion of the divine life.—Neander.

What light is in the natural world, that God, the source of even material light, is in the spiritual, the fountain of wisdom, purity, beauty, joy, and glory. As all material life and growth depends on **light**, so all spiritual life and growth depends on God.—Fausset.

"If we say that we have no sin"—"HAVE," not "have had," must refer not to the past sinful life whilst unconverted, but to the **present** state wherein believers **have sin** even still. Observe "sin" is in the singular; (confess our) "sins" (v. 9). in the plural. **Sin** refers to the **corruption of the old man** still present in us, and the stains created by the actual **sins** from that **old** nature in us.—Fausset.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions .....John R. Mumaw
Christian Doctrine .....Paul Erb
Office Editor .....George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.

Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

MENNONITE PUBLICATION BOARD

Simon Gingerich, Wayland, Iowa, President
H. F. North, Nappanee, Ind., Vice President
O. N. Johns, Canton, Ohio, Secretary
Lewis S. Martin, Harrisonburg, Va., Treasurer
Oscar Burkholder, Breslau, Ont.
J. C. Clemens, Lansdale, Pa.
E. G. Gehman, Harrisonburg, Va.
J. C. Gingerich, Detroit Lakes, Minn.
John H. Gochnauer, Manheim, Pa.
C. L. Graber, Goshen, Ind.
Henry Hershey, Intercourse, Pa.
Amos S. Horst, Akron, Pa.
J. L. Horst, Scottdale, Pa.
Jess Kauffman, Hesston, Kans.
J. Irvin Lehman, Chambersburg, Pa.
A. J. Metzler, Scottdale, Pa.
David D. Miller, Berlin, Ohio
E. E. Miller, Goshen, Ind.
Omar Miller, Molalla, Oreg.
H. B. Ramer, Duchess, Alta.
J. R. Shank, Versailles, Mo.
J. W. Shank, Goshen, Ind.
C. B. Shoemaker, Scottdale, Pa.
S. W. Sommer, Millersburg, Ohio
Milo Stutzman, Kingman, Alta.
Edwin J. Yoder, Topeka, Ind.
O. D. Yoder, Oyster Point, Va.
Harold Zehr, Rantoul, Ill.

COMMITTEES

Executive Committee.—Simon Gingerich, H. F. North, O. N. Johns, Lewis S. Martin, A. J. Metzler, C. B. Shoemaker.

Publishing Committee.—Daniel Kauffman, Chairman; Oscar Burkholder, Secretary; J. L. Stauffer, Paul Erb, J. Paul Graybill, H. A. Diener, J. Irvin Lehman.

Printed in U. S. A.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 25, 1943

Field Notes

February 26-28 is the date set for a week-end Christian life conference at Pinto, Md. An interesting program has been arranged, and a general invitation to attend is extended.

* * *

Steps are being taken for the ordination of a bishop in the Stahl congregation near Johnstown, Pa. This ordination will probably take place on Sunday, March 14. May the Spirit of the Lord direct the ordination.

* * *

Elsewhere in this issue will be found an interesting report of the annual meeting of the Mennonite Board of Education. A fuller report of this meeting is being sent to the members of the Board.

* * *

A Correction.—In the February 18th number of the Gospel Herald, as coming from Rohrerstown, Pa. It should have been credited to the Lancaster, Pa., colored Mission, 460 Rockland St. We are sorry the mistake occurred.

* * *

Bro. J. M. Nissley of Altoona, Pa., filled the regular appointments in the Scottdale Mennonite Church over the last week-end. In his absence from his home congregation, arrangements were made to have Bro. John B. Zook, Belleville, Pa., fill the appointments there.

* * *

Bro. Ralph Hernley and wife, director and dietitian of C.P.S. Camp No. 40 near Howard, Pa., gladdened the hearts of family and friends by spending some time at Scottdale. While here Bro. H. is allowing himself to be used as a linotype operator.

* * *

Bro. H. S. Bender sends us a thought-provoking article on "War Hysteria," being the sixth in his series of articles on "In the Midst of War—Thoughts for Nonresistants." We are sorry that his article came after the space reserved for it had been filled with other material. It will appear in next week's Gospel Herald, D. V.

* * *

The Secretary of the Sunday school work reminds all local S.S. superintendents and secretaries that their reports for 1942 to their respective district conferences are past due. If you have not yet sent in yours, will you please do so now? as they are urgently needed for the Easter mailing materials.

J. J. H.

* * *

The 1943 Commission Handbook was mailed to the pastors and Sunday school superintendents of most of the conference districts. Additional copies may be secured by addressing either the field secretary, Bro. John R. Mumaw, Harrisonburg, Va., or the Mennonite Publishing House. Some may want enough for each of their workers, or even for one in every home. A. J. M.

* * *

An interesting inspirational meeting was held at the Stahl Mennonite Church near Johnstown, Pa., over the week-end of Feb. 14. This marked the close of the six-week winter Bible school at that place. Among the ministers from a distance who took an active part in this meeting were Brethren Noah D. Miller of Clear Spring, Md., and Joseph M. Nissley of Altoona, Pa.

Bro. Leonard Haarer of Shipshewana, Ind., a former worker in the Publishing House, is back again as a worker in the House, to remain as long as the Lord has need of his services at this place; he still retains his place as a member of the Indiana-Michigan Conference. He and his wife arrived at Scottdale about the middle of last week. They are welcome as workers in both Publishing House and local congregation.

—o—

Correspondence

CLARENCE CENTER, N. Y.

Dear Gospel Herald Readers, Greetings:—Feb. 6, Bro. Abram Metzler of Scottdale, Pa., was with us, and at that time our reorganization and business of the Church was concluded. Bro. Metzler was with us all day Sunday and gave us rich food for our souls from God's Word. His subject in the afternoon was: Three Hard Things to Do,—to think right, to feel right, and to act right. In the evening he spoke on, God's Provision for the Purity of the Church. These messages will be a great help to us, if we take them to heart and follow out the teaching given us. Pray for us at this place, that there be more faithfulness among us.

Feb. 14, 1943. Cor.

HUBBARD, OREGON

(Hopewell Congregation)

Dear Herald Readers:—We have enjoyed many spiritual blessings during the past year. The reorganizing of our Sunday school and church work has laid new responsibilities upon some. We believe all feel the need of faithfully filling their place.

It was our happy privilege to have Bro. M. S. Zehr with us for a service, while on his visit to the Pacific Coast.

Bro. Newton Weber was our evangelist for a ten-day series of meetings, from Jan. 30 to Feb. 7. He gave some very inspirational messages, which were enjoyed by all, and will be a means of helping us to be better laborers in the Master's vineyard.

We keenly feel the absence of our aged brother, J. B. Mishler, who on account of age has moved to Salem to live with his daughter. He cannot be with us regularly in our services. He has been our Mission Board member for thirty-three years, which place also had to be filled by a new member. Bro. Louis Landis was elected to fill this place. May we pray that the Lord will give wisdom and guidance to those who are younger as they step into such vacancies.

Feb. 15, 1943. Cor.

GOSHEN, INDIANA

(East Goshen Sunday School)

Greetings in the Master's Name:—"The Lord hath done great things for us, whereof we are glad."

We are thankful to God that it was possible for the Extension Committee of the Y.P.C.A. of Goshen College to start a Sunday school at East Goshen. Every Sunday

morning at 10 o'clock we, with Roy Roth as our superintendent, hold services in our little white building which Bro. Schrock, of the Clinton Frame congregation, gave to us. Twenty-five to thirty college students share their Christian experiences in singing, teaching, and preaching.

In spite of the cold weather, our average attendance for the winter months has been between thirty and thirty-five. When the weather gets warmer, we hope to get back to our record attendance of fifty-one.

There are seven classes in our Sunday school, with a teacher and a substitute for each class. Curtains separate one class from another. During the Sunday-school period several students visit in two different homes of aged people who are unable to come to the services. After the Sunday-school period we always have a short church service. Usually one of the Th.B. students from the College, or some visiting minister brings a Gospel message. Special music is furnished by one of the College quartets.

In addition to Sunday, our work continues throughout the week. Two groups are sent out alternately, especially to visit those who have been absent the Sunday before, and to invite others. We consider our visitation work as one of the most important phases of our work at East Goshen.

We especially wish to thank those who through their offerings made it possible for us to buy a stove, curtains, and recently sixty new adult chairs and twelve small ones. We thank God for the way He has blessed our efforts, and we solicit your prayers for this work and for the ones who are giving out the Living Word to the needy souls at East Goshen.

Yours in His service,

Feb. 16, 1943. Beulah Litwiller.

CHAMBERSBURG, PENNA.

(Pond Bank Congregation)

Dear Gospel Herald Readers, Greetings of love:—Truly, as we look back upon the past, we can say that the Lord has been mindful of us, for which we are thankful.

Jan. 3, we reorganized our Sunday school for the year. The attendance at Sunday school is good. It has been increasing the past few Sundays.

Two of our members are in C.P.S. camps. Bro. James Bumbaugh has been bedfast for almost a year. He cannot walk or use his one arm. Will you remember him in prayer?

In July, we had our summer Bible school, with an enrollment of over one hundred. The average attendance was ninety-five. The children certainly did enjoy it. It was a thrill for them to receive their memory awards. Several teachers came from the Marion and Williamson congregations and helped us. We are thankful for their willingness to help us.

We are looking forward to revival meetings in the near future, with Bro. Clarence Fretz as evangelist. Will you pray that these meetings may be a blessing to us?

There seems to be a lukewarmness creeping over the churches. So many folks are asking why this is. Why don't we visit more? Are the cares of life taking so much of our time that the blessed things are crowded out? Could "the deceitfulness of riches" be deceiving us and robbing us? Do we feel as happy as when there was a need of giving to the poor about us? There seems to be a general feeling of Rev. 3:17, "I am rich and increased with goods, and have need of nothing." Let us ponder these sayings. I think this feeling makes us "neither hot nor cold" (Rev. 3:15). May we experience the latter part of verse 17 in Rev. 3, "that thou art wretched, and miserable, and poor, and blind, and naked." It is said that Jesus is always found where there is a need. Surely in this condition we need Him. Let us be zealous and repent; bid Him enter in our walk of life and sup with us. Then there will be a lasting warning among us. "He that hath an ear to hear, let him hear what the Spirit saith unto the churches."

Yours in His service,

Feb. 18, 1943. Mrs. Chas. H. Bumbaugh.

FISHER, ILL.

(East Bend Congregation)

To the readers of the Gospel Herald, Greetings:—As we are seeing another New Year well under way, we indeed have many things to thank God for.

We had our regular reorganization the latter part of December with quite a number of changes.

We were again privileged to see another New Year in with a special program. The subject for the first half of the meeting was "My Responsibility to God, the Church, my Home and the World." This subject was discussed by a grade school girl, a grade school boy, a high school girl, a high school boy, a father, and a mother. We also had some special music by a mixed octet. After an intermission we began the latter part of the program with a song and then a talk by Sister Alta Hershey. Sister Hershey spoke to us about the work at the Mexican Mission in Chicago. We then had a sermon by our bishop, Bro. J. A. Heiser, followed by a few testimonies and a prayer meeting concluding the old year and beginning the new.

In the evening of Jan. 22, we had the privilege of having Bro. M. C. Lehman with us as a guest speaker. He gave us first hand information of his relief work in Europe. After listening to his message we were again reminded of the many blessings we have to enjoy here in this land.

Because of bad roads past the church, some of our members have been attending at our little mission at Dewey. We don't have large crowds at Dewey, but we can see results of the work; and we know the Lord is blessing the work and the workers there.

Yours in His Service,

Feb. 19, 1943. Margie Birky, Cor.

—o—

Too many members seem to think that they can slide into heaven because the Church says nothing to them about their inconsistent living.—Sanford G. Shetler.

WHAT MORE WE CAN DO IN RURAL WORK

By H. Elvin Herr

There is a beautiful story in the tenth chapter of Luke which closes with the suggestion that whatever it takes *more,* that will be all right also. (Luke 10:35) Sometimes we wonder what more we can do as rural mission Sunday school teachers.

Prayer and study have had their place. The lesson has been taught. The application has been made. The appeal was given. The Sunday school hour has come to a close. Then the question comes, what *more* can I do.

There are many possibilities of doing personal work, and we may well expect definite results from it. To do this in our rural districts is no doubt more difficult than in our city missions. On the other hand, it is more likely to be appreciated because of the effort that it takes.

It is a great help for the teacher to really know the pupils whether they be young or old. A personal visit to the homes will help us to understand those whom we would teach the eternal truths of God's Word. We should observe the type of home, the kind of father and mother in the home and their interest in the children, what is being read in the home, and the moral standards which are being upheld there.

After a visit to the home there is another thing we can do. Arrange to spend some time with them alone. This may be a little more difficult to plan, but the wide-awake Spirit-filled teacher will watch for the opportunity. Sometimes we can arrange to take them with us on some trip, and at other times we can arrange to be with them in their home environment. I well remember spending a half day on the Susquehanna river fishing for bass with a brother who had just recently been received into the Church. We caught no fish but I am sure we were "being knit together in love." This brother has since been called Home which reminds us that what we intend to do we should not put off.

Holding the pupil's attention, the use of good illustrations, and the asking of intelligent questions will depend largely on how well we know our pupils. In addition to our knowledge of the lesson we must know and love each member of the Sunday school class. Our efforts at discipline ("to train to obedience") will be greatly helped if the pupil knows and loves the teacher.

The great concern, and it is of eternal importance, is to lead the pupils one by one to Christ and to a closer walk with Him. Many miss the opportunities of speaking to others about Jesus, but surely the Sunday school teacher will not hesitate to speak of Jesus during the class session and when alone with the different members of the class.

As we study the work of Jesus, we notice that personal work had a large part

(Continued on last page)

Miscellaneous

THE SPIRIT OF FASHION

By M. Smith

The spirit of fashion sets beauty aside,
By constantly working through lust and
through pride;
To be modest and prudent is nearly all lost
When vanity rules; they count not the cost.

The spirit of fashion, oft vulgar indeed,
No place for the graceful or elegant maid;
Its continual change holds its patrons so firm,
No time for the things far superior to learn.

The spirit of fashion, how high it is priced,
When many a comfort is sure sacrificed;
And often the body is suffering much
For the spirit of fashion to have the right
touch.

The lure of this fashion gets hold of the
young,
With a grip on the mind which is hard to o'er-
come:
They carelessly live, try to just satisfy
A crave in the heart, that comes through the
eye.

With bobbing the hair, lips and nails painted
red.
Much of their feminine beauty has fled:
Wearing dresses so short, barely cov'ring the
knee,
It cannot be said they are dressed modestly.

They follow this fashion, spend much of their
means
By buying cosmetics to cover the skin
On their cheeks, on their lips, and some on
their nose,
And some on their legs when they're not wear-
ing hose.

O Lord from high heaven, grant mercy, we
plead,
On many such mortals, and cause them to
read
Thy Holy Word, with their works to com-
pare,
And make a great change and not go to
despair.

Maple, Ont.

—o—

"AM I MY BROTHER'S KEEPER?"

By Emery D. King

This subject has been on our mind for some time. It is not our purpose to treat the subject in its thoroughness. We will leave that to those who are more talented and competent. If we can "stir up your pure minds," and get some of your pens into action, to God be all the glory.

The question above was asked by the first child born into the world—Cain by name. And what an influence his attitude has had on humankind since! His birth is recorded in Gen. 4:1. The loving mother exclaimed, "I have gotten a man from the Lord." No doubt she had high hopes of her son's being a man of God. But alas! how disappointing it must have been to her when, "in the process of time" he became a murderer! Another child born into this home was Abel.

Cain by occupation "was a tiller of the ground." "Abel was a keeper of sheep." Both prospered in their respective activities, as is evidenced by the fact that each had something to bring as "an offering unto the Lord." Evidently God had instilled within these boys the idea that He desired an expression of gratitude and appreciation from them acknowledging Him as the One who blessed their labors. Also the price of the offering was to be blood. The offerings were brought but only Abel's was accepted. Cain of course noticed this "and his countenance fell." He could have traded with Abel, giving him a portion of the "fruit of the ground" in exchange for a lamb—but he didn't!

God comes to the rescue. He asks a few questions. He gently pleads with Cain: "If thou **doest well,** shalt thou not be accepted? and if thou **doest not well,** sin lieth at the door," thus warning him. But He doesn't stop there. He gives Cain this encouragement: "And unto thee shall be his desire, and thou shalt rule over him." Cain was conscience smitten. Where there is a guilty conscience there is always sin. It seems Cain was too far gone. God's love could not impress him. In the rash act of 4:8 we have the climax.

I John 3:12 tells us in a nutshell what was the matter with Cain. The downward steps in Cain's life were jealousy, envy, hatred, revenge, murder. God's concern is further evidenced in the way He dealt with Cain. In contrast we have Cain's lie; his God-defying, self-condemning answer!—"Am I my brother's keeper?" Cain wilted under God's piercing eye and voice of judgment. God's compassion is manifest in that He pronounced vengeance sevenfold upon any one who ventured to slay Cain; and also "set a mark upon" him.

Cain didn't do as well as he knew he should. And the Cains aren't all dead yet. Too many of us, like Cain, try to live the independent life. Cain couldn't make it work; nor can we. In Rom. 14:7 we have these everlasting words: "For none of us liveth to himself, and no man dieth to himself." Like Cain, our first responsibility is to God. Because of the fact that we are "born again" there devolves upon each of us the fivefold responsibility towards others: in the home circle; in the church circle; in the social circle; in the national circle; and in the world circle. Acts 1:8.

Does my religion mean me only? If it does, then I'd better discard it and embrace Christianity, which will change my vision and give me an outreach for others. It will take selfishness out of our hearts and will weigh down upon us the debt of love we owe our Saviour and those about us. Paul, in Rom. 1:14 states it thus: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." What about our (Gentiles) responsibility toward the Jew? Can we evade it? I Jno. 3:17 tells us: "But whoso hath this world's good [not goods] [I believe it means salvation through the death of Christ] and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Am I my brother's keeper?"

Suppose a pavement crossed the continent from Portland to New York. A blind man walking thereon would be unaware of danger. The bridge over the Mississippi River had collapsed. I saw the man nearing the dangerous place but would do nothing to warn or stop him and let him plunge to his death. You would say—and rightly so—"Foolish man!" Just so, many are blindly traveling through life, facing the danger of losing their soul. Unless someone rushes to the rescue they, like the blind man, will go headlong downward.

Does self-sacrifice appeal to us? It didn't to Cain. For every soul that will enjoy the bliss of heaven, there'll have to be some—and oftener much—sacrificing of self. As we "grow in grace" our missionary vision will be an ever-widening one. The following citations will prove the truth of the last two statements.

Suppose when the Father asked Jesus to leave heaven and come to earth to rescue fallen man, He would have said: "They made their own nest, let them lay in it." But He didn't—He just couldn't and be "the Christ." His attitude was: "The Son of man is come to seek and to save that which was lost." "Other sheep I have which are not of this fold; them also I must bring." "The good shepherd giveth his life for the sheep."

Paul's was a strenuous outreach to others. He hazarded his life that others might live. While on a mission of outreach, doors closed here and there, his vision—"Come over . . . help us"—didn't go unheeded. He also felt the inborn urge to witness in Rome—Rom. 1:15—the then farthest westward point.

Peter might have said: "Let Cornelius get along the best he can." Philip might have reasoned: "There's no one living in that desert"—but he acted on his vision.

When our forefathers visioned a land of freedom, they could have taken the line of least resistance and given up their faith, and our heritage might not be what it is today.

Those who had a vision of India's need might have turned a deaf ear and conditions in that country would be vastly different. The same could be said about South America, Africa, China and the isles of the sea.

Robert Raikes might have disregarded his vision of the need for Bible teaching among children and we wouldn't have the blessings of Sunday school. And what if someone would have ignored his vision of city missions, Church schools, Bible school, relief agencies, C.P.S. camps, etc.? Suppose

ach would have asked, "Am I my brother's keeper?"

When an applicant for church membership is refused baptism because of social status, lurking somewhere must be the attitude Cain had!

According to Jesus' teaching, when the judgment day arrives, all will be there.

Some will be placed "on the left," some "on the right." I wonder if there will be any "on the left" whom I might have helped, but didn't. Am I going to be the cause for anyone to say, "No man cared for my soul"?

Detroit Lakes, Minn.

THE GRACE OF GIVING

By Lina Z. Ressler

There are some activities that tend to add beauty and charm to our lives. One such activity is cheerful, unselfish generosity. There is something beautiful in a generous, unselfish life.

Many Christians find the frequent Church collections a matter of perplexity, and sometimes annoyance. There are many people who regard the regular church collections as a duty instead of a convenient way of meeting our obligations to our heavenly Father in a matter of finances.

Of course, "The silver and the gold are mine," saith the Lord. All that we possess in the way of money, is merely a loan from our heavenly Father. Nothing that we have even now, really belongs to us. Our lives are lent to us by our Father. They are ours to use for our good and for His glory.

Only as we realize this fact can we fully realize the privilege of using His gifts as we go along.

There is something fine in the realization of our partnership with our Father. Every blessing that we enjoy comes from a Father's gracious hand and should be used in accordance with His will and for His glory. Each day is an added portion of eternity, given into our care to invest for His cause and for His glory.

Systematic giving is a help in our realizing our relation to the great scheme of life. As we note the needs about us, we may be happy that we as His unworthy creatures have a share in helping to supply the needs. Our part may be ever so small; yet it is a share, and how happy we may be that such a Father permits us to join with Him in helping to bear and to share the needs of this His needy world.

Scottdale, Pa.

WHAT IS YOUR LIFE?

By Harry Reedel

From the smokestack of a boiler in which the fire has been freshly stoked, arises a dense column of smoke. Its first appearance is that of a mighty enduring pillar. As we allow our eyes to travel up this pillar, we see that it begins to spread and get lighter in color. When we look a little higher up, we begin to see a strange sight. What at first appeared to be a mighty pillar, now seems to be collapsing. As we look a little further, we see nothing of it, for it has vanished from sight. This is a picture of our life, according to Jas. 4:14, where we read, "For what is your life? It is even a vapour [smoke] that appeareth for a little time, and then vanisheth away."

Late in the spring, when we walk through the gardens, we see flowers that have sprung up from the ground. Many are beautiful and stately to behold, but a few months later, at the most, when we look again we see they have withered away. Some never reached the budding stage, having been trampled under foot by man or beast, while others lasted a little longer, but were soon plucked. This, too, is a picture of our life. In Job 14:2, it is said, "He [man] cometh forth like a flower, and is cut down." Again, in Psalm 103:15, "As for man, his days are as grass; as a flower of the field, so he flourisheth."

If we stood on the bank of a stream during a temperate season, and would throw a floating object into the water, we would observe how it was gradually carried from our sight. Life is compared to a stream, in Psa. 90:5: "Thou carriest them away as with a flood; they are as sleep; in the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withered." Thus our life here is, as it were, a dream, carried along on a stream. In times of war and sickness, this slower moving stream turns into a flood, and life is carried away much more rapidly. Youth, that is like the grass that flourisheth in the morning, gives little heed to the stream that may turn into a raging torrent, and the evening descends upon it before the appointed hour.

We are completely surrounded with object lessons, and reminded of them in God's Word, to impress upon us that our life here, compared with eternity, is very short, and will soon end. God has created man a triune being, body, soul, and spirit. The body dies, but the soul lives on. The time allotted to us here is the period in which we must attend to the needs of the soul, and prepare it for the life beyond. The soul is the seat of our affections and desires, and we have the opportunity in this life to satisfy its need. The need of the soul is great, but there is a source open to man from which to supply this great need.

The first place to which man usually goes to satisfy the soul is the world, best described in the words of Eccl. 6:9: "Better is the sight of the eyes than the wandering of the desire." This is the reasoning of "the man under the sun" about life. It is better, he reasons, to enjoy the present things that he can see now, than to satisfy himself with vain desires of the future which he cannot see. But in Eccl. 5:10 we read, "He that loveth silver shall not be satisfied with silver; or he that loveth abundance with increase." There is a saying, "The love of money increases in proportion as money itself increases." This is true of the things of the world—the more we get, the more we want, and, of course, the world cannot supply all we desire. "O that they were wise, that they understood this, that they would consider their latter end."

The only true and satisfying source to supply the need of the soul is God. In Psa. 23:2, we read, "He maketh me to lie down in green pastures." David was a shepherd, and was doubtless well aware of the characteristics of sheep. Practically all animals except sheep will eat either lying down or standing up. A sheep will eat only while standing up, and then lies down when it is satisfied. If a sheep becomes hungry while lying down, even though food is within easy reach of its mouth, it will first rise to its feet before it eats. Green pastures suggest a place of plenty. David was so filled and satisfied with the Lord, that even though there were many things around him he could have, yet he could say, "He maketh me to lie down," expressing full satisfaction, and that there was no further need for anything. God alone fully satisfies the soul.

In many scriptures life is represented as a shadow. Our life here is but a shadow of the real life. All the blessings we may have in this life, are but a shadow of the better things in the eternal world. In I Cor. 13:12, Paul says, "For, now we see through a glass, darkly; but then face to face." Our present blessings are but a reflection of the real. We get only a reflection of the invisible by that which is visible, and we only get to understand the spiritual by that which is natural, but in the glory world, when there will be no more need of similitudes, we shall see "face to face."

Philadelphia, Pa.

NOW THE PAY-OFF

A preacher in bombed and war-torn England preached a heart-searching sermon recently. Among other things he said, "We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing; now the seashores are barred, no picnics, no bathing. We have preferred motor travel to church going; now there is a shortage of motor fuel. We have been ignoring the ringing of church bells calling us to worship; now bells cannot ring, except to warn of invasion. We have left the churches half empty when they should have been filled with worship-

ers; now our churches are in ruins. We would not listen to the way of peace; now we are forced to listen to the way of war. The money we would not give to the Lord's work is taken from us in higher taxes and high prices. The food for which we forgot to say thanks now is unobtainable. The services we refused to give under God's control, now are under the nation's control. Nights we would not spend watching unto prayer, now are spent in anxious air raid precautions. The evil of modernism we would not fight; now we see what Germany, the seat of this teaching, has produced."—Selected.

—o—

LIMITATION AFFECTING YOUR PUBLISHING HOUSE

By A. J. Metzler

We are getting accustomed to shortages and governmental limitations and restrictions on many of the everyday commodities of life. Your Publishing House seems to be due for its share of adjustment also.

So far conditions brought about by war at home and abroad have not seriously handicapped our work. The main effect has been increase in cost of printers' supplies, amounting to as much as fifty per cent in some instances, as well as a general lowering of the quality of materials.

However, from now on we will be more directly affected. Several orders from the War Production Board the first of this year limit the amount of paper we may use during 1943 to 90% of that used last year. Since most of our publications are enjoying a growing circulation, it means in reality the equivalent of a greater reduction than ten per cent. And furthermore, we have been warned of the likelihood of additional reductions within the next month or two. All this means that a given copy of any one of our publications may need to be reduced from a fourth to a third of the amount of paper used.

There are also other limitations affecting additional materials, such as the cloth used in binding hymnals and other similar books. It also remains to be seen what the far-reaching effects of the Man-power Commission regulations may have on our working staff.

We felt our friends would be interested in knowing some of the problems of your Publishing House and possible changes which you may expect to see in the near future. Your papers which appear regularly in your homes—as the Gospel Herald, Christian Monitor, Sunday school papers or Sunday school quarterlies—may be appearing shortly with a fewer number of pages or with a smaller page size, or different quality of paper; and, if so, you will understand the reasons. The song books and other books which you order may appear some time in a different color or quality of cloth binding. Or the results of our necessary adjustments may be apparent in various other ways. When these changes come you will know they are due to conditions beyond our control and a result of our attempts to serve you most satisfactorily within the limits imposed upon us.

Your further prayers and counsel, as well as the splendid co-operation you have been giving, are appreciated.

Scottdale, Pa.

FAMILY CIRCLE

(Continued from page 1030)

to practice them. He replied, "That's how I learned them."

This work draws Christian workers together. After a group goes out and sings, reads and prays together, we come home, feeling that we have been bound together in Christian love. It does something for us, we can get in no other way.

Gypsy Smith refused to sing "Rescue the Perishing" in an audience. When he was asked why he didn't sing, he replied, "When you will go with me to do it, I will help you sing."

People will drive miles to hear a lecture on prophecy, or attend services and put a large offering in the collection plate. But many times they will overlook the need just next door to them. This should be a solemn warning for all of us.

We have about 85 in our home department, and many consecrated Christians go out to these unfortunate ones to bring cheer to them. On Sunday afternoons different groups go out to sing for them and many times cottage prayer meetings are held in their homes. Every Christmas a Scripture-Text calendar is given to each shut-in and they value them very highly. Clothing and bedding are taken to those in need, and food many times. Every year from eight to twelve pass away, but we are always adding new members. Some are on wheel chairs, some in bed, some blind, some old and feeble. It helps us to appreciate what we have when we see those who are shut in year after year. It helps us to want to make use of every opportunity while we can. It helps us to understand humanity better. It is one way to exercise the commandment of Jesus when He said, "Let your light . . . shine." World conditions have put people in a distressed state of mind. They are looking for something that can soothe their troubled hearts. Many do not have God's Word fixed in their minds well enough to claim the promises. Therefore they are turning to the Christian to help them out of their situation.

"And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land that I should not destroy it; but I found none" (Ezek. 22:30). That is what we need in the extension department of the Church, men and women to make up the hedge and fill the gap. The gap between the sick and the well. The gap to help the longing hearts who are sick in body, which often affect the spiritual life. They need to be understood and helped. Many times they have tried to overcome but were unable and that is why we need Christians to help them out of distress. May it not be said of us, "But I found none." The Lord is depending on us.

"Go, labor on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went:
Should not the servant tread it still?

"Toil on, faint not, keep watch and pray;
Be wise the erring soul to win;
Go forth into the world's highway,
Compel the wand'rer to come in.

"Toil on, and in thy toil rejoice;
For toil comes rest, for exile home;
Soon shalt thou hear the Bridegroom's voice.
The midnight peal, 'Behold, I come.' "

Kansas City, Mo.

INNER AND OUTER MAN

(Continued from page 1027)

In writing to the churches Paul was writing to Christian people. Again was the inner man held responsible for the sins of the outer man, and because of the sins was cut off from God; changed from the image of God to a carnal spirit, or, in other words, the image of Satan, and was made a slave to sin (as mentioned in Rom. 7:23), but was left with the assurance of redemption—on condition.

Peter speaks of this promised Redeemer, "who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God that raised him up from the dead, and gave him glory; that your faith and hope might be in God" (I Pet. 1:20, 21).

When the outward man dies (which he will, in due time) what will become of the inward man? Will he die also? Verily, NO. He moves out and either joins the rest of the spirits of the saints in the Paradise of God in heaven, or the spirits of the wicked in the place "prepared for the devil and his angels." It all depends upon whether we have made "our calling and election sure."

Will there be no redemption of the body? Yea, verily. But it is the inner man that awaits redemption. The inner man will have a nice spiritual body like unto the glorious body of Jesus Christ. As we have borne the image of the earthly (the outer man) so shall we bear the image of the heavenly. I Cor. 15:49; II Cor. 5:1. This heavenly body is likened to the one that Jesus has. I John 3:1, 2. O, what a glorious body that will be! What a change! What a redemption! What a house to live in, instead of this old paralyzed,

sickly body! But for the wicked there s no redemption of any kind; nothing o live in but the lake of fire.

But will there not be a resurrection? Most assuredly so, for the Word of God eaches it. But we have another ques- ion. Did not the outward man have a ife? and was not that life mortal, sub- ect to death? Has it not the promise of being made immortal? Then surely t will have to be raised to life again. As Jesus said, corruption shall not in- herit incorruption, neither can flesh and blood inherit the kingdom of heaven. Paul describes the resurrection on this wise: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dis- honour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (I Cor. 15:42-44). That makes two bodies, in- stead of one; the inner man and the outer man. The outer man lives by eat- ing natural food; the inner man, "by every word that proceedeth out of the mouth of God." When Paul wrote the fifteenth chapter of First Corinthians he wrote what is included in the epistle of which he said, "The things that I write unto you are the commandments of the Lord" (I Cor. 14:37).

The foregoing is written in love, and for the edification of saints.

Middlebury, Indiana.

—o—

The need of the world is to know God.—Paul Erb.

NEWS NOTES FROM OUR CHURCH SCHOOLS

GOSHEN COLLEGE NOTES

The 1943 meeting of the Mennonite Board of Education closed yesterday noon. One of the outstanding features of the Board meeting this year was the emphasis on the training of ministers and evan- gelists. Bro. Oscar Burkholder read a paper in which he pointed out that while our church schools have been training young men and women for professions and occupations according to standards set up by the world, they have neglected the more essential task of training evangelists who will preach the Gospel of Christ. Bro. Ernest Miller suggested that the Bible courses as now set up in our church schools might be a way of helping to solve this problem. He further proposed that dis- trict conferences undertake to provide training for young ministers who cannot leave their work to go to school. Our church school faculties should be prepared to help in this program. A motion was made and carried to continue the Advi- sory Committee to the Hesston and Go- shen Bible Schools for another year. The purpose of this committee, as established last year, was to help in planning the ad- vanced Bible training program now car- ried on by the two schools under the Board.

The Ministers' Week and Christian Life Conference programs held last week provided new inspiration for Christian service. The chapel addresses to the stu- dents, faculty, and visitors on Thursday and Friday were particularly significant. On Thursday Bro. Joe Graber in his ad- dress on "Foreign Missions," emphasized the relationship between adversity and advance in the Christian life. Adversity stimulates rather than retards Christian- ity. Today we are paying to keep alive our nonresistant testimony. "If the Church can now support one thousand men in C.P.S. because the nation has called," said Bro. Graber, "why can't she in the future support one thousand missionaries because the Lord of Glory has called?"

At the Friday chapel service, Bro. O. O. Miller revealed that sixty-five per cent of the boys in C.P.S. camps are doing soil conservation work, twenty-five per cent are in health work and the remaining ten per cent are doing a variety of specialized types of work. The M.C.C. which is super- vising this work, has been placing 150 men monthly in C.P.S. camps. At that rate, 4000 boys will be in C.P.S. by Jan. 1, 1944. The great problem is to train these men for service in the future when the war has ceased.

A meeting for ministers' wives was held on Friday afternoon, Feb. 12, under the leadership of Mrs. Ernest E. Miller. The following subjects were discussed: "What the Pastor Expects of His wife," A. J. Metzler; "What the Church Expects of the Pastor's Wife," Mrs. Cleo Mann; "What the Young Women Expect of the Pastor's Wife," Marnetta Yake; "Problems of a Mennonite Pastor's Wife," Mrs. Allen Ebersole; Open Discussion, "Solving Our Problems," led by Mrs. A. L. Buzzard.

As a result of a recent religious survey in the Locust Grove area, 2½ miles south of Elkhart, the Extension Committee of the Y.P.C.A. is planning to open another Sunday school. The settlement grew up during the depression years and the homes are very poor. Some work has been done in the area by another denomination, but not all of the homes have been reached. The response to the survey was sufficient- ly favorable to inspire the establishment of a Sunday school, which will be opened on Feb. 28. The officers of the new Sunday school are Millard Lind, superintendent; Daniel Miller, treasurer; and Marcus Bishop, attendance superintendent.

Bro. S. C. Yoder, bishop of the Goshen College congregation, announces a series of evangelistic meetings at the College for March 21-28. Bro. I. W. Royer of Orr- ville, Ohio, will serve as messenger of the Gospel. Pray for the outpouring of God's Spirit upon the congregation and the stu- dent body.

Paul V. Taylor, for fifteen years a mis- sionary to China, addressed the Foreign Missions Fellowship on Saturday evening, Feb. 6, on "Life in Southwest China." The following day he discussed "China's In- digenous Missionary Work" at a vesper service held in the Chapel Hall. These two addresses increased our understand- ing of China's great need.

Feb. 17, 1943. Levi C. Hartzler.

—o—

LANCASTER MENNONITE SCHOOL

Special Bible Term Report

"I know I am very poor at making speeches, and would surely fail as an orator; but I can say this little: I will leave this school with lingering memories of happy friendships and with most important Bible truths imprinted up- on my heart and mind."

"I enjoyed the study of God's Word; I now desire to study it more."

"The Scriptures have become sweeter to me."

"I have a greater appreciation of what Christ did for me."

"I received a larger and better view of my personal responsibility to others and to my church."

"One of the outstanding blessings and ben- efits was our prayer circle every evening."

"The teachers, in their quiet manner, have all made an impression on me."

"These days have been mountain-top experi- ences. I have learned more of the Word and of what is really required of me. I have learned to serve my Lord better. My prayer is that the Lord will have His way in my life and that I will remain true to Him."

"As I meditate over the spiritual blessings of the past six weeks, I am made to ponder: What has the world to offer that will compare with these blessings? These opportunities have en- abled me to step forward in my Christian life."

"I have appreciated these six weeks beyond the power of words to describe. I came to learn to know the Lord better and to discover more of His will for me. I have found that which I sought: by His grace I am going to obey Him."

The above are typical of the testimonies given in the farewell meeting of the forty- eight full-time students at the close of our Special Bible Term. In part, these blessings were received through the courses offered, five in Bible book-study, three in doctrine, three in teacher training (two units each), three in music, and one each in New Testa- ment Geography, Bible Archaeology, Church History, Composition and Speech, and Per- sonal Evangelism.

Many were challenged by the Mission Prayer Meeting topic: Helping Together by Prayer; Witnessing for Christ in the Cities; in the Rural Areas; Our Responsibility to the Jew; China; Where Shall I Serve? A voca- tional life program stressed the fact that there are many legitimate fields of activity in which to serve Christ. The dining hall devotion, the morning watch period, the chapel service, and the evening prayer circles were sources of spiritual nurture. In response to a consecra- tion message by D. Stoner Krady, many stu- dents, regular and special term, dedicated their lives anew to the Lord.

Learning to live with a large group of young people in the dormitory, to work with them in the classroom and in extracurricular activities, and to associate with them during recreational periods, afforded opportunities and blessings which cannot easily be meas- ured.

In appreciation for what the school meant to them, this group raised a fund to purchase religious pictures to be hung in the dining hall and classrooms.

Challenging indeed were the interest and efforts of 151 evening students who, unable to attend the day school, registered for two of the ten courses offered each Tuesday and Thursday evening. Wrote one: "Although my time for study was very limited, I have received a wider knowledge of God's Word

and realize as never before the responsibility of one who teaches the Word."

On January 8 and 9 and 22 and 23, week-end studies—book study, doctrinal, mission, church history, Christian life, and present-day issues courses—were conducted for the special benefit of those who could not take advantage of any of the other courses. Respective registration figures were 161 and 289, while many persons visited for one session who were not registered. The evening addresses, "What Is That in Thine Hand," by Sanford G. Shetler, and "Essentials for a Revival of Spirituality," by John H. Mosemann, were largely attended.

While the attendance in the Tuesday and Thursday evening Ministers' Courses was not so large, likely due to rationing restrictions, much interest was manifested by those present. Part of the evening was spent in studying I, II, III John. Inspirational messages on ministerial duties and problems were very popular. Out-of-conference brethren who served as speakers were John E. Lapp and Chester K. Lehman.

Merging the Mennonite Bible School of Lancaster Conference, formerly held at Ephrata, Pa., with the Lancaster Mennonite School has not only centralized the school in the conference district, but provides many opportunities for expanding and improving the work in coming years.

Mahlon M. Hess, Director.

—o—

Relief Notes

Two Workers Leaving for Paraguay

Passports have been secured and final arrangements made for the sailing of Bros. A. E. Janzen of Hillsboro, Kans., and Robert W. Geigley of Fairfield, Pa., from New Orleans with the Paraguayan Mennonite colonies as their destination.

Bro. A. E. Janzen, with the assistance of Bro. Geigley, will endeavor to serve the varied needs of the Mennonite colonies. Bro. Janzen's responsibility will be in particular that of a spiritual ministry, which includes assistance to the Chaco Mission to the Indians, and promotion of the Bible School and the printing establishment. Plans for liquidating the colony debts are to be arranged for by him. Bro. Janzen is also scheduled to visit the colonies in Brazil.

Bro. Geigley, in line with his legal training and experience as business manager in C.P.S. camps, will aid the colonies in their legal problems and give such help as can be useful in the economic life of the Mennonites in Paraguay.

Interview Held with Mr. Herbert Lehman

On Feb. 4, 1943, Bros. O. O. Miller and C. L. Graber were granted an interview with Mr. Herbert Lehman, Ex-Governor of New York and now Director of Foreign Relief and Rehabilitation Service. The interview was prompted by a desire to present to the government the Mennonite interest and concern to carry on relief as opportunities open and resources permit.

Mr. Lehman was appreciative of the Mennonite record of relief work in the past. While avenues for services are now closed to virtually all private agencies, reasonable assurance was given that as opportunities arise the Mennonite Church can, along with other experienced relief agencies, expect to enter fields of service.

C. P. S. Camps

More Mental Institutions Accepting C.P.S. Labor

The Michigan State Hospital, Ipsilanti, Mich., has recently been approved as being eligible to receive 40 C.P.S. men on its attendant staff. Another unit of men, 10 transferees from the Marlboro and Greystone Park, N. J. hospitals, will go to the Vineland Training School, Vineland, N. J. This school serves as an institution for children of arrested mental development and experienced men are required on the working force.

Four more institutions, already using C.P.S. boys or soon to do so, have been permitted additional men. They are: Greystone Park, N. J., 25 more men; Marlboro, N. J., 20 more men; Farnhurst, Del., 10 more men; Howard, R. I., 25 more men.

C.P.S. Camps Continue to Give to War Sufferers' Relief

Bro. H. A. Fast, General Director of Camps, reports as an evidence of fine camp spirit the fact that in the past two months 10 C.P.S. camps have given $1144.92 for War Sufferers' Relief. Of this amount $63 came from individual boys as their own personal gifts, $707.23 was contributed by camp Sunday schools, and $374.69 was turned over to relief purposes by the boys when they voluntarily fasted or partook of "frugal meals."

Camp Briefs

The Virginia Camps were recently paid an official visit by Bro. M. C. Lehman.

There are, according to a February 5 report, 28 Mennonite camps, 17 Quaker camps, 16 Brethren camps, 2 Catholic camps, 2 co-operative camps, and 1 Methodist unit. These figures include hospital units.

Total number of men in C.P.S. is 5,852 with several hundred awaiting assignment.

Sister Kathryn Yoder has been appointed nurse for the Luray, Va., camp. **Sister Coral Blosser** will serve in the same capacity at North Fork, Calif.

Bro. John H. Mosemann is giving assistance in the C.P.S. Administrators Training School in Washington, D. C.

Bro. Charles S. Kreider is appointed Educational Director of the Hagerstown, Md., camp.

Released February 17, 1943
Compiled by Grant M. Stoltzfus

—o—

Married

Wagler—Byler.—On Jan. 3, 1943, at the Conservative A. M. Church, Hartville, Ohio, Bro. Eli Wagler and Sister Mary Byler were united in holy marriage by Bishop Roman H. Miller. May the Lord bless this union.

Snyder—Kauffman. — Bro. Clayton Snyder and Sister Martha Elizabeth Kauffman, both of the Cross Roads congregation, Richfield, Pa., were united in marriage by Bro. William Graybill Sept. 20, 1942. May God's richest blessings accompany them through life.

Harbold—Anderson.—On Jan. 24, 1943, Bro. Lloyd E. Harbold of Spring Grove, Pa., and Sister Kathryn R. Anderson of East Berlin, Pa., were united in marriage at the home of the bride's parents by Bro. Arthur Hess. May the guiding hand of God direct them through life.

Miller—Frey.—On Jan. 31, 1943, at the Conservative A. M. Church, Hartville, Ohio, Bro. Orus Miller and Sister Katie Frey were united in holy marriage, Bishop Roman H. Miller officiating. May Heaven's blessings rest upon this union.

Bender—Short.—On Dec. 31, 1942, at the home of the officiating minister, Bro. Jesse J. Short of Archbold, Ohio, occurred the marriage of Bro. Ralph E. Bender of Canton, Ohio, to Sister Luella Short of the Lockport congregation near Stryker, Ohio. May the Lord richly bless them through life.

Leu—Sieber.—On Dec. 24, 1942, at the home of the bride's parents, Bro. and Sister Boyd Sieber of Freeport, Ill., occurred the marriage of Bro. John Leu of the Lockport congregation near Stryker, Ohio, to Sister Grace Sieber, Bro. Jesse Short of Archbold, Ohio, officiating. May the Lord bless and direct them through life.

Nolt—Lehman.—On Feb. 13, 1943, Bro. Christian S. Nolt of New Holland, Pa., and Sister Edna Lehman of Lebanon, Pa., both members of the Horning Mennonite Church, were united in marriage by Bishop Joseph Hostetter at the home of Milo Lehman. We wish them the Lord's blessings.

Wittmer—Yoder.—On Dec. 30, 1942, at the Conservative A. M. Church, Hartville, Ohio, Willis, son of Bro. and Sister Henry Wittmer of Hartville, and Mary, daughter of Bro. and Sister Levi Yoder of Geauga Co., Ohio, were united in the holy bonds of matrimony, Bishop Roman H. Miller officiating. May the blessings of the Lord attend them.

Mast—Mast.—On Feb. 4, 1943, at the home of the bride's parents near Elverson, Pa., Bro. Isaac L. Mast of the Johnstown Mission congregation and Sister Martha Mast of the Conestoga A. M. congregation near Morgantown, Pa., were united in holy marriage by Bro. I. S. Mast of Johnstown, Pa., father of the groom. May the guiding Spirit of God lead them on their journey through life.

Good—Good.—Bro. Elmer Good of the Chestnut Ridge congregation near Orrville, Ohio, and Sister Esther Good of the Lower Mennonite congregation near Wadsworth, Ohio, were united in marriage at the home of the bride's parents, Jan. 16, 1943. The ceremony was performed by Bro. Abram Good, father of the bride, and the sermon was preached by Bro. Benjamin Good, father of the groom. May God's blessings attend them through life.

—o—

Obituary

Baumgardner.—Noah, son of Jonathan and Hannah (Weaver) Baumgardner, was born in January, 1859; died of cancer in Cambria Co. Hospital, Feb. 12, 1943; aged 84 yrs. He was a farmer, and also engaged in the lumber business a number of years before retiring. He was never married. He is survived by a brother (Daniel J. of Johnstown, Pa.) and a sister (Susan, widow of Levi Wingard), also many relatives and friends. Two brothers (Josiah and Levi) and 2 sisters (Mrs. Elizabeth Wingard and Mrs. Catherine Johns) preceded him in death. Funeral services were conducted by I. S. Mast, Feb. 15, at the Henderson Funeral Parlor in Johnstown. Texts, Psa. 89:48; Eccl. 8:8. Burial in Richland Twp. Cemetery.

Bush.—Ellen, twin daughter of Matthew and Sarah Jane Swain, was born Jan. 1, 1868, in what is now Kitchener, Ont. The mother passed

on when these babies were 2 weeks old with a prayer for her babies' welfare that bore fruit late in Sister Bush's life. She did not have a real home for some years and wandered far in sin, living in Colorado and California for some years. She returned to Detroit, Mich., where she and Abraham Bush were married, settling in Ohio for some years. During the other war they returned to Canada to help a sister with her farm. About 20 years ago they came to Pellston, Mich., at the request of her brother John, who was foreman of a large lumber company farm near where they lived until Sister Bush's health failed and they moved into Pellston. A year ago she had a paralytic stroke that resulted in a broken hip from the fall, from which she never fully recovered. She spent some time in the hospital before and after her husband's sudden death last June and came to live with Rose Weaver last September in Brutus, where she peacefully fell asleep early on the morning of Jan. 20. She leaves 1 sister in Ontario. Funeral was held Jan. 22 in Petoskey from the Peter's Funeral Home by Bro. Clyde Kauffmau. She had been a Christian for a few years but had not been baptized and received into any church until in November, when she was taken into the Maple River congregation near Brutus, at her home by Bishop Edwin J. Yoder of Topeka, Ind.

Gehman.—Alice G. Gehman was born in Montgomery Co., Pa., Aug. 12, 1885; died at the home of her brother Joel, near Wadsworth, Ohio, Feb. 8, 1943; aged 57 y. 26 d. Surviving are 3 brothers (Joel of Wadsworth, O.; Abram and Solomon of Barto, Pa.) and 4 sisters (Mary, wife of Pre. John S. Kriebel of Barto, Pa.; Susanna, wife of Henry Yoder of Allentown, Pa.; Annie of Wadsworth, O.; and Faunie of Barto, Pa.). Funeral services Feb. 12, in Bally Menuonite Church, conducted by Bros. A. O. Histand and E. W. Kulp.

Hershey.—Elizabeth S., daughter of Levi B. and the late Elizabeth Huber, was born in Lancaster Co., Pa., July 27, 1888; died Jan. 8, 1943; aged 54 y. 5 m. 12 d. She united with the Landis Valley Mennonite Church in her teen age and later was a faithful member of the Rohrerstown congregation. She was married to Clayton S. Hershey Jan. 6, 1910. To this union were born 7 children, 2 of whom preceded her in death. She is survived by her husband and these children: Anua, wife of Roy Keener; Clarence H.; Esther H.; John H. and Levi H., all of near Lancaster; also 2 grandsons and the following brothers and sisters: Mrs. John G. Martin, Mrs. Jonas H. Wikerd, Henry, David, Enos, and John Huber, all of near Landis Valley. She was in good health until the last three months, when she developed a nerve coudition; but, seemingly, was getting better. Friday evening she ate supper with her family as usual and later in the evening they went to the doctor for treatment. She was also vaccinated due to an epidemic of smallpox in this community. About an hour later she was stricken with a heart attack, from which she never regained consciousness. In her passing we count our loss as her eternal gain. Funeral services were held at the home by Bro. Landis Shertzer, and public services at the Rohrerstown Mennonite Church by Bro. Daniel Gish. Interment in the East Petersburg Meunonite Cemetery.

"The call was sudden, the shock severe,
We little thought her end so near;
And only those who have lost can tell
The loss of a loved one without farewell."

Hildbrand.—Emma, wife of Isaac Hildbrand and daughter of the late John and Fannie Stoner, was born March 30, 1874, at Roseville, Pa.; died at her home, Dec. 31, 1942, after an illness of 3 weeks; aged 68 y. 3 m. 2 d. She was a member of the Mennonite Church. In her early years she accepted Christ as her Saviour, and was faithful until death. She will be missed by her neighbors and friends and all who knew her. She is survived by her husband and 2 brothers (Phares K. Stoner of Lancaster and John Stoner of Lititz, Pa.). Funeral services were held Jan. 3 at Landis Valley Mennonite Church, in charge of Bro. Ira Landis, assisted by Bro. Levi Weaver. Text, Rev. 13:14. Interment in the adjoining cemetery.

Holsopple.—William W., son of Joseph and Catherine (Lehman) Holsopple, was born in Indiana Co., Pa., Dec. 10, 1863; died Feb. 11, 1943; aged 79 y. 2 m. 1 d. He was the second in age of 11 children—9 boys and 2 girls. The entire family (except the father, mother, and 2 brothers) survive him. At the age of 15 he accepted Christ as his Saviour and united with the Church of the Brethren. At the age of 22 he moved to Morgan Co., Mo., seeking the company of his maternal uncle, Peter Lehman, and family. He was married to Priscilla Wenger Oct. 16, 1888. To this union were born 3 sons (Joseph A., John W., and Lewis A.) and 1 daughter (Mary J.). He is survived by 2 sons, 1 daughter, 4 granddaughters, and 2 grandsons. His son John passed away in 1920 and his companion in 1939.

In 1889 he received his first call to the ministry and later became a fully ordained elder in the Prairie View congregation of the Church of the Brethren, in which capacity he served until hindered by declining years. He took an active interest in the welfare of the community, besides his duties as farmer and carpenter. Funeral services (arranged by him some time before his decease), were held at the Mt. Zion Mennonite Church by J. R. Shank, assisted by Jas. M. Mohler of the Church of the Brethren, Leeton, Mo. Texts, Rev. 3:10, II Pet. 2:9, and others. Interment in adjoining cemetery.

Horst.—Anna, daughter of Levi and Rebecca Meyer, was born Oct. 19, 1881, near Worden, Kans.; died Dec. 10, 1942, at Lawrence, Kans.; aged 61 y. 1 m. 21 d. She was converted in her younger years, and had been for some years a member of the Catlin Mennonite Church near Peabody, Kans. She had also been associated with the Worden Evangelical Church for years. Aug. 1, 1928, she was united in marriage to Benjamin S. Horst. They spent their married life near Worden, Kans. She suffered much throughout the past five years. She was preceded in death by her husband and all the immediate members of her family, thus being the last member of the Levi Meyer family. Funeral services were held Dec. 13 at the Worden Evangelical Church, with W. J. Decklinger (assisted by Bro. Laurence Horst) officiating. Text, Phil. 1:21. Burial in the Collier Cemetery.

Hudson.—Maude Mae, daughter of Mr. and Mrs. J. B. Suyder, was born March 1, 1885, at Altamount, Mo.; died Feb. 7, 1943, at her home in Hutchinson, Kans.; aged 57 y. 11 m. 7 d. She was united in marriage to Walter Hudson in 1904. To this union were born 2 sons (James aud Samuel) who preceded her in death. She leaves her husband, 1 brother (Ellis Snyder of Ellinwood, Kans.), 2 sisters (Mrs. Blanche Hinkle of Hutchinson, Kans., Mrs. Lenny Martin of Tulara, Calif.) and 3 granddaughters. She united with the Hutchinson Mennonite Mission Church a short while before her death. She was a most devoted wife and Christian mother, a splendid neighbor, and a friend to all who knew her. Funeral services were held Feb. 10 at Johnson and Sons Funeral Parlor, in charge of Bro. J. G. Hartzler of Windom, Kans. Burial in the Yoder Mennonite Cemetery.

Plank.—Samuel B. Plank was born in Union Co., Pa., March 30, 1855. When a year old, he moved with his family to Ligonier, Ind. There he lived for six years, when the family went to Constantine, Mich. From there, when a young man, he came to Logan Co., Ohio. Feb. 2, 1881, he was married to Salome, daughter of Bishop David and Mary Plank, of Logan Co. In the early hours of the morning, Feb. 3, 1943, on their 62nd wedding anniversary, he passed away after a few hours' illness. Three sons grew up in this home (Marion, of Oley, Pa.; Ira, of Rushville, O.; and Fred, of West Liberty, O.). A daughter died in infancy. The 3 sons, with their mother, 14 grandchildren and 9 great-grandchildren remain. For many years the family lived in Union Township. After retiring, he with his wife lived the last fourteen years of his life in West Liberty. He was a life member of the Mennonite Church, faithful to its duties and opportunities, and active in its function. For many years he served as Sunday-school superintendent or teacher in the Sunday school. He loved and was interested in children and young people; and his jovial, friendly disposition made them love and remember him. His friendliness, fairness, and wholeheartedness were expressions of sincerity and Christian principle, by which he sought to live. Funeral services were held at the South Union Mennonite Church, of which he was a member, in charge of Bros. N. E. Troyer and Wallace Kauffman. Burial in Alexander Cemetery.

Pursel.—Laura Pursel (nee Carper), was horn in Garrett, Ind., June 29, 1861; died Jan. 13, 1943, at the home of her grandchild, Mrs. Melvin Flory; aged 81 y. 6 m. 14 d. In 1878 she was united in marriage to Joseph Pursel. To this union were born 3 sons (Frederick, Cleveland and Weldon) and 1 daughter (Stella, Mrs. McFern), 14 grandchildren, 24 great-grandchildren, and 1 great-great-grandchild. She leaves 2 sons (Cleveland of Bryan, Ohio, and Weldon, of Stryker, Ohio), 12 grandchildren, 22 great-grandchildren, 1 great-great-grandchild, besides a host of relatives and friends. There preceded her in death, her husband, who died May 5, 1925, 2 children, 2 grandchildren, 2 great-grandchildren. She was the last of a family of three. About sixteen years ago she accepted Christ as her personal Saviour, united with the Mennonite Church, and remained a member until the Lord called her home. Fuueral services were held Jan. 16 at Lockport Mennonite Church, conducted by Bros. Simon and Walter Stuckey and Jesse Short. Burial in Lockport Cemetery.

"In silence you suffered,
In patience you bore;
Until God called you home
To suffer no more."

Werder.—Elmer P., son of John and Elizabeth (Luty) Werder, was born Jan. 1, 1878, near Archbold, Ohio; died at his home near West Unity, Ohio, Jan. 17, 1943; aged 65 y. 16 d. On March 15, 1911, he was united in marriage with Leah Short. To this union was born 1 daughter (Marjory). He leaves his sorrowing wife and daughter, 5 grandchildren, 1 brother (Simon of Florence, Wis.), 3 sisters (Mrs. Lucinda Colon of Zone, Ohio; Mrs. Alta Juillard of Stryker, Ohio, and Mrs. Nellie Steyer, of Pioneer, Ohio), besides a host of relatives and friends. He was preceded in death by his parents, 3 brothers, and 3 sisters. In his youth he united with the Reformed Church, and later in life united with the Mennonite Church and remained a faithful member until death. About 5 years ago his health began to fail. He submitted to several operations and recovered for about 18 months, enjoying good health. The remainder of the 5 years was spent in suffering, but he bore it with much patience till the Lord called him home. He often expressed his desire and readiness to go. He was a kind and loving father and will be greatly missed by all who knew him. Funeral services were held at Lockport Mennonite Church Jan. 19, conducted by Bros. Walter Stuckey and Jesse J. Short.

"Gone into the light that shines so fair,
Gone from the earth of sorrow and care,
Resting those hands that did their best,
Gone, dear father, gone to rest."

———o———

He was oppressed, and he was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.—Isaiah.

Mennonite Board of Education

A Synoptic Report of the Meeting of the Mennonite Board of Education Held at Goshen College, Feb. 15, 16, 1943.

The regular Annual Meeting of the Mennonite Board of Education was held in Aurora Hall of the Science Building of Goshen College, Goshen, Ind. There were three sessions, —Monday afternoon; Monday evening; and Tuesday forenoon. President of the Board, D. A. Yoder, was in charge of the sessions, with the vice-president, J. B. Smith, assisting.

After the acceptance of the proxies, and the taking of the roll, it was revealed that only three of the thirty-six members eligible to vote were absent. It was evident also that a most thoughtful and deliberate group had met as the Board of Education to consider the work of the church through its colleges and Bible schools.

As always at such meetings, much of the work deals with the hearing of reports, and acting upon them. The actions of the Board relate either directly or indirectly to the reports of the president of the Board, the committees of the Board, and the officers of Goshen College, and of Hesston College and Bible School.

A major portion of the Monday evening session was given to the discussion of "Evangelism" by Oscar Burkholder, which was followed by open discussion; and by the discussion of "The Selection, Care, Preparation, and Placement of Future Church Workers," by E. E. Miller. This discussion by President Miller was based on the report of the Bible School Advisory Committee which had had several meetings during the past year in the interest of strengthening the Bible schools of our colleges. The open discussion of this topic was held for the last part of the Board's work on Tuesday forenoon at a prolonged session which lasted until 12:45 o'clock.

The financial reports were brought to the Board in perspective from a single portfolio by the financial agent, O. O. Miller, after the several reports had been accepted separately. The financial status of both the Board and the schools has been greatly improved during the past year, and it is with profound gratitude to God that we acknowledge His bountiful blessings on the debt reduction program, which, by His continued blessing, will be completed by next September.

Important Actions

The following are some of the major actions passed by the Board:

1. That the observance of Church School Day be made an annual occasion. (The day for the occasion will obviously be the Sunday prior to the opening of our church schools; specific announcement to be made later.)

2. The Educational Policy Committee brought a comprehensive report of their work, out of which grew two recommendations which were adopted by the Board.

(1) That Goshen College be authorized, beginning with the current year, to grant a B.S. degree in nursing for two years of college training in addition to three years of nurses' training. The two years of college work may be taken either before or after the R.N. degree has been received; but the B.S. degree may not be received until the five years of work have been completed.

(2) That both Goshen College and Hesston College and Bible School be authorized, beginnings with the current year, to grant an associate in arts (A.A.) degree after the completion of two years of required study; and also an associate arts in Bible (A.A.B.) degree for the completion of two years of required work.

3. That annuities be written at not over 5 per cent until further Board action, and that annuity gift proceeds accepted be only for the general purpose of the Board or either of its institutions.

4. That we appropriate up to $2,500.00 for doing initial work necessary—getting engineering specifications and architect's plans—toward the securing of a new heating plant for Goshen College, and that we authorize E. E. Miller and C. L. Graber to be responsible for expediting this matter.

5. That we authorize the Executive Committee to proceed executing such plans (relating to heating plant) if and when materials are available, the necessary money for the heating plant to be raised as needed.

6. That the Executive Committee concurs in Laban Swartzendruber's discontinuance as Business Manager of Hesston College, and accepts his resignation to be effective June 1, 1943; and recommends that the responsibilities of the office be given to the president, Milo Kauffman, with Bertha Nitzsche to assist as from that date and until more permanent plans for the office can be made.

7. That we (the Board) give expression of our appreciation of Bro. Oscar Burkholder's paper on Evangelism, and that we encourage the Executive Committee to continue the study of this subject as it relates to the promotion of our schools, so as to have the best possible Bible school atmosphere on the campuses, and instill the spirit of evangelism in our students.

8. That we continue the Bible School Advisory Committee, as last year.

Officers Elected

The following are the offices and the officeholders at the close of the annual meeting according to election results and previous appointment:

President—D. A. Yoder	1944
Vice President—J. B. Smith	1945
Secretary—C. F. Yake	1945
Treasurer—H. R. Schertz	1944
Financial Agent—O. O. Miller	1945
Sixth Member—Oscar Burkholder	1944
Endowment Custodian—Edwin J. Yoder	

Officers of Goshen College
(elected for one year.)

President—E. E. Miller.
Dean—H. S. Bender.
Business Manager—C. L. Graber.

Officers of Hesston College and Bible School
(elected for one year.)

President—Milo Kauffman.
Dean—Ivan Lind.
Business Manager—(To be supplied).

Finance Committee (Term expires 1945)

Ex-officio members:
H. R. Schertz
O. O. Miller
C. L. Graber
Edwin J. Yoder
Harold Zehr
Jesse Short

Educational Policy Committee

(Term expires 1945)

Ex-officio members:
H. S. Bender
Ivan Lind
Associate Members:
E. E. Miller
Milo Kauffman
Chester K. Lehman
Paul Mininger
Paul Erb

Faculty Committee (Term expires 1945)
S. F. Coffman
Perry J. Blosser
Harry A. Diener

Interboard Member
Milo Kauffman (Term expires 1945)

Franconia Conference
John E. Lapp (Term expires 1947)

Member-at-large
Nelson Kauffman (Term expires 1947)

The closing session of the meeting was marked by a prayerful interest and concern that our schools serve the church in the deepest spiritual and most effective manner possible, and that they be vigilant to safeguard the distinctive doctrines of the church and aggressive in promoting the faith of our fathers.

After fitting closing remarks, the president, D. A. Yoder, closed the meeting with prayer.

C. F. Yake, Secretary.

WHAT MORE WE CAN DO

(Continued from page 1033)

in His daily activities. It was when people like Andrew, Peter, Philip, Nathaniel, Zacchaeus, and many others had a personal talk with Jesus that their lives were changed and that they became followers of Him. And so today, the Holy Spirit would have us make use of the same method and speak to others by the way.

The need and importance of personal work is so great that it is a real help to the ministry and superintendents if the Sunday school teachers will do their part. "The zeal of the Lord of hosts will perform this."

Willow Street, Pa.

—o—

The Bible is the one Book to which any thoughtful man may go with any honest question of life or destiny and find the answer of God by honest searching.—Ruskin.

Table of Contents

1025—Editorial
1026—Meditation (Poem)
The Christian Way of Life
Christ Our Substitute
1027—The Inner and the Outer Man
Question Drawer
1028—South America
Letters from the Home Field: Canton, Millersville, La Junta
1029—Gleanings
1030—Early Child Training
Lessons from a Child (Poem)
Our Home or Extension Department of the Church
1031—Sunday School Lesson
Bible Meeting Topic
1032—Field Notes
Correspondence
1033—What More We Can Do in Rural Work
1034—The Spirit of Fashion (Poem)
"Am I My Brother's Keeper?"
1035—The Grace of Giving
What is Your Life
Now the Pay-off
1036—Limitation Affecting Your Publishing House
1037—News Notes from Our Schools: Goshen, Lancaster
1038—Relief and C.P.S. Notes
Married
Obituary
1040—Mennonite Board of Education

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MARCH 4, 1943 (Herald of Truth Established 1864) No. 49

EDITORIAL

"**There is therefore now** no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

*

That is, when one yields himself wholly to God, he is entirely free from condemnation so far as God is concerned. This is not saying, however, that said person is free from possible condemnation (fault-finding) coming from the devil and his hosts on earth.

*

Notice that word NOW, in the text about quoted. Some people seem to think that one must die before he can be a saint. But the quoted text tells another story. Whoever yields himself to God is made "FREE from the law of sin and death"—free NOW, and, if he remains faithful unto death, will remain forever **free** in the realms of eternal bliss and glory.

*

A Popular Slogan Paraphrased.—During the past year, "Remember Pearl Harbor" has been seen in print more frequently (perhaps) than any other slogan designed to stir people to action in visiting condign punishment upon Japan for its treacherous act Dec 7, 1941. The other day another slogan attracted our attention. It read: "REMEMBER, **Pray Harder.**" Though these two slogans make a similar impression on the ear, in that they sound very much alike, in design they are the exact opposites of each other, since one is designed to stir up a feeling of vengeance, while the other is an appeal for fervent prayer, in the spirit of Matt. 5:39 and Rom. 6:17-21.

*

The Christian's Goal in Life.—In Paul's letter to the Philippians he gives us a very illuminating word-picture of this goal: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (3:13, 14).

And this is how he succeeded: Shortly before he went to the glory world he wrote to his son in the faith, Timothy, recounting his experiences, saying: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness" (II Tim. 4:7, 8). He had gone through many heart-rending experiences; but these did not keep him from pressing forward with faith and hope, at all times confident that in God's own time and way he would reach his goal.

May we be like-minded. Let us know but one thing, and that is to be true to God in being obedient to all of His commandments, faithfully witnessing for Him, shining for Him, availing ourselves of every opportunity to win souls for Him and to help strengthen them in faith and service. God did not promise to keep us from suffering, but He did give us assurance that so long as we are true to Him He "will never leave" nor forsake us.

To reach the heavenly goal we must travel the road that leads in that direction. The promise is: "Be thou faithful unto death, and I will give thee a crown of life."

PRIDE AND HUMILITY

II. Humility

Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.—Prov. 16:19.

Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite one.—Isa. 57:15.

By humility and the fear of the Lord are riches, and honour, and life.—Prov. 22:4.

He that humbleth himself shall be exalted.—Luke 18:14.

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you.—I Pet. 5:6, 7.

TEN REASONS WHY—

IX. Christian People should Adhere to the Scriptural Rule of "Marry, only in the Lord"

1. It is the Scriptural standard of marriage, set forth in both Old and New Testaments. Gen. 6:1-5; Deut. 7:3, 4; Ezra 9:1-3; Neh. 13:23-26; I Cor. 7:39; II Cor. 6:14.

2. Husband and wife being one in flesh, they should also be one in the faith.

3. Where husband and wife are not in the faith, it means one of two things: there is either divided counsel or silence concerning the most important question that can come up for consideration in any home.

4. Other things being equal, the more completely united the father and mother are in their faith and aims in life, the happier will be their home, and the more successful they will be in bringing up their children "in the nurture and admonition of the Lord."

5. Unity in the home, where husband and wife are one in faith and aims in life, is not only favorable to the proper bringing up of children but also favorable to supplying the Church with loyal, capable members.

6. Unity in the home, where Christ is recognized as the Head and where children are bound to their parents by "the first commandment with promise," means not only a happy, God-honoring home but it also adds strength to the Church.

7. Where there is looseness on the marriage question there is also, as a rule, looseness in moral and spiritual stand-

ards. Divorce is unknown in homes where husband and wife and children are bound together with "the bond of perfectness" (Col. 3:14). "What therefore God hath joined together, let not man put asunder."

8. Paul emphasizes the beauty and the blessedness of the ideal home when he likens it to the Church. Read Eph. 5:22-33.

9. The ideal Christian home on earth is typical of (and also a foretaste of) the Christians' eternal home in heaven.

10. As is the average home in any community, so is the Church in that community. Where love and unity, and where loyalty to God and the Church are maintained in the homes composing that church, these qualities will also be found in the Church. If you are burdened for the spiritual condition of your church, so likewise let this burden be exercised in behalf of the spiritual condition of your homes.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

WITH JESUS

By Barbara Cripe

In a boat with Jesus, I would rather be,
Than in a storm without Him, on a troubled sea.
In a boat with Jesus, though He be asleep,
I can feel secure, out on the mighty deep.

In the Church with Jesus, though the tempest rage,
I shall not be moved, though in a sinful age;
In the Church with Jesus, on the Rock secure,
Yes, my anchor holds, it ever shall endure.

In the Church with Jesus, let the clouds roll by,
She shall rise triumphant, dwell with Him on high.
Never more a struggle, never more a pain.
Glory be to Jesus, glory to His name.

Delavan, Ill.

—o—

THE GIFT OF POWER

The late Dr. Gordon, of Boston, once said at Northfield that as you walk up the thoroughfares of our great cities you often see this sign: "This store to let, with or without power." But what the Church needs today is more members with power. "Herein is my Father glorified, that ye bring forth much fruit." I have no sympathy with the idea of toiling all night and catching nothing; and yet nine-tenths of Christian workers, not to speak of church members in general, never think of looking to the Holy Ghost for this power.

There is a difference between **strength** and **power.** Goliath had strength; David had power. There is a difference between **influence** and **power.** The high priests and the Pharisees had influence. Peter and the apostles after Pentecost had power.

There is a difference between the **indwelling** of the Holy Ghost and his **filling one with power.** Every true child of God, who has been cleansed by the blood of Christ, is a temple or dwelling place of the Holy Ghost. But yet he may not have fulness of power.

In the third chapter of John, Nicodemus went to Jesus by night to get light, and I have no doubt he got it; but he did not receive it in abundance, or he would not have stayed in the Sanhedrin three years, listening to all the mean, cutting things they said of Jesus. It took the death of Christ to bring him out manfully and boldly.

In the seventh chapter of John we find a different character. That last day of the feast Christ stood in the temple, crying, "If any man thirst let him come unto me and drink, and out of his belly shall flow rivers of living waters."

A man like that would not have stayed in the Sanhedrin three years; he would have smashed up every Sanhedrin on earth. Four walls cannot contain the influence of a man who is full of the Holy Ghost and power. "Rivers of water." Think of the rivers that flowed from C. H. Spurgeon and George Muller!

Let us pray for this power. The disciples were told to wait **now,** because the Holy Spirit is here. The power of the Holy Ghost is the one thing that can save the Church and save our country. We need more preaching in the power; not in the power of human eloquence and mental gifts. We need more singing in power; the way that the Levites were singing when the Shekinah came and filled the temple of Solomon. Many a church has lost power because of an ungodly choir, or a choir that sang in an unknown tongue. Fathers and mothers need power to live right and teach their children the ways of righteousness.

I wish we were all dead in earnest. What does a hungry man want? Money? No. Fame? No. Good clothes? No; he wants food.

What does a thirsty man want? Stocks and bonds? No; he wants water.

When we really hunger and thirst for Holy Ghost power, nothing else will satisfy us. God has commanded us to be filled with the Holy Ghost. We have His promise that He will pour on him that is thirsty. Claim that promise **now** in faith, fulfill the conditions laid down in the Word, and God will not disappoint you. I believe this power is what we all need by the grace of God's help. —D. L. Moody. Sel. by Freda Weidman.

—o—

EXALTED TO GIVE

By Harry Reedel

At the close of a clear summer day, as we gaze toward the setting sun, we often see what seems to be water drawn up into the heavens; drawn up as by a resurrection, that it may in turn refresh a dry, thirsty ground. It is **exalted to give.**

In Acts 14:17 we read that "God giveth us rain from heaven and fruitful season." On this point, there is an interesting promise concerning Christ in Psa. 72:6, "He shall come down like rain upon the mown grass, as showers that water the earth." Like the water, He who came as rain upon the mown grass was exalted that He might give us the living water. "Every good gift and every perfect gift is from above." This exalted Giver has many precious gifts for us. In Acts 5:31, we read of the most precious gift He could have given to us: "Him hath God **exalted** with his right hand to be a Prince and a Saviour, for to **give repentance** to Israel, and **forgiveness of sins.**"

Let us consider this twin gift; two gifts so closely knit together that they work as one. **Repentance,** which is usually termed a change of mind, includes, being conscious of personal guilt, being sorry for sins committed, having a hatred for sin, realizing God's mercy, thus turning from sin unto God. In the words of Col. 3:2, it is to "Set your affection on things above, not on things on the earth." II Peter 3:9 tells us that, "The Lord . . . longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." However, man of himself is not able to repent, unless God first grants him the power to do so. In Acts 11:18, we have an encouraging passage: "Then hath God also to the Gentiles granted repentance unto life." "God is no respecter of persons." What he gives to one, He gives to all. He has given to all the gift of repentance. This gift must be used in order to receive the gift of **forgiveness of sins.** Repentance is an act of sinful man. Forgiveness of sins is an act of the supreme God. Yet both are the gift of the exalted Giver.

We have no way of knowing which side moves the other. On the side of the ferry boat that crosses from one shore of the river to the other is a large wheel. A part of the wheel is above water, the other part is below the water. That the boat reach the opposite shore, this wheel must turn. We would hesitate to say that the top part draws the bottom part up, or that the bottom part draws the top part down. As far as we can see, both parts work as one. So it

is with repentance and forgiveness of sins. On the one hand, it appears that when man realizes his sinful state, and that forgiveness of sins is freely given by God, it works repentance in man. On the other hand, it appears that repentance in man draws forgiveness of sins from God. What we **do** know is that this twin gift is offered to us by Him who has been exalted to give.

Christ says, "If any man open, I will come in." But no one would open unless he were first moved and won by the voice without, which said, "Behold, I stand at the door and knock." It is the opening from within that lets the Saviour enter. But it is the pressure used from without, by the one that knocks, that releases the latch on the heart. The pressure He uses is the forgiveness of sins. For this cause was He **exalted,** that He might **give.**

Philadelphia, Pa.

—o—

THE BIBLE AS A STANDARD FOR JUDGMENT AT THE LAST DAY

(Essay by Ruth Yoder which was read at a young people's meeting at Perkasie, Pa., Jan. 31, 1943, and by request was afterwards submitted for publication.)

A standard is that which is established by authority, a model or example. We are supposed to take the Bible as a standard for judgment at the "Last Day."

I like the definition Webster gives of judgment: (1) A calamity regarded as sent by God, by the way of punishment; (2) the mandate or sentence of God as the judge of all; (3) last judgment; (4) God's or Christ's final judgment of mankind.

Let us search the Scriptures and see what kind of standard the Bible sets regarding the judgment.

First of all, we know that Christ will be "the Judge." It says so in John 5:22, "For the Father judgeth no man, but hath committed all judgment to the Son." "In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel" (Rom. 2:16). That is a short verse but it contains a lot. God will judge through Jesus Christ. What is He going to judge? He will judge the secrets of men. Secrets of men; what are they? A secret is something hidden from others, but not hidden from God. Sins are committed every day that are thought to be a secret.

A secret is sometimes a mystery. We sometimes hear of a mysterious murder. It probably remains a mystery for years, and may never be found out until the "day of judgment."

Don't you think it is better to confess our secret sins before we get to the Great Judge who knows all our sins? There will be no time for confession then. It says in Jas. 2:13, "For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment."

This judgment trial is so different from any trial ever heard of. In a court of justice the defendant usually brings his lawyer to help defend the case. If there are two sides (which is usually the case) the lawyers cross-examine. I don't imagine that we will have time to call on our lawyers for the judgment trial, and I don't suppose the Lord will have a jury to determine the verdict. He will do the judging and He will pronounce the verdict. Only one of two things will happen to those who are judged: eternal punishment or eternal life—eternity is the length of either.

"For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). Did you notice the word ALL in this verse? That includes everybody and excludes no one.

The Holy Spirit's part in the judgment is to warn us. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16:8-11). "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. 14:10-12). Some of us may not be willing to bow in confession of our sins now, but we will some day. Some of us who have pride in our hearts will be made humble.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (II Pet. 3:7). There is also a bright side. If we remain faithful here on earth and live a life as near like Christ as possible, He will have a great reward in store for us. We shall live in paradise with Him forever. There will be no troubles, no doubt, no fear, no sorrow, no death, nothing but eternal glory with Him.

"Shadows never darken heaven,
Endless day shall banish night,
Darkness ne'er can cross its portals,
For the lamb shall be the light.

"In the Land of Golden sunlight
We shall meet those gone before,
And shall join in that glad chorus,
Praising God forevermore.

"Neither pain nor death nor sorrow
E'er shall reach that land on high,
And the ransomed shall be gathered
To that home beyond the sky.

"There shall be no night in heaven,
There shall be no darkness there.
Glory, Glory be to Jesus
For His sunshine everywhere."

In closing, may I leave this question with you: **After judgment what?**

Perkasie, Pa.

—o—

SINGING IN WORSHIP

Worship is "the act or feeling of adoration, or homage; the paying of religious reverence, as in prayer, praise, etc." Jesus said the Father seeks those to be His worshipers who "worship him in spirit and in truth" (John 4:23, 24)—fervently and according to His Word. Blessed privilege thus to worship God! How saddening if this privilege be slighted!

When worshipers unite reverently in prayer, praise and thanksgiving, or in communion at the Lord's Table—they not only draw nearer to God, but also strengthen the "tie that binds" one to another in holy alliance. This is one way soul-harmony is promoted.

Singing suitable songs unto the Lord, in proper manner, is an acceptable act of worship. And songs in which we speak "one to another" of our hopes, joys and aspirations, help develop our comradeship in Christ as we travel homeward together.

Songs of the right kind are classified as "psalms, hymns, and spiritual songs" (Eph. 5:19); and the right way to sing them is "with the spirit, and with the understanding also" (I Cor. 14:15).

Singing is a means of expressing (outwardly manifesting) a thought, sentiment or emotion which emanates from within the singer. Not until the singer is making melody "with his heart" to the Lord, can it be done with his voice, though the technical rendition be perfect. One cannot express, in song or otherwise, that which is not within him in sufficient measure to press outward; for such is the meaning of the word "express." In case one's spiritual wisdom is greater than his knowledge of the science of music, or if (spiritually speaking) his heart functions better than his voice does, there may be melody within which can not be expressed audibly so as to do it justice. However, "He that searcheth the heart" knows all about it.

Obviously a Christian must prepare to worship God in song; and preparation of the heart is most important! To acquire the spirit of worship, he must set his mind on things above (Col. 3:2), and meditate thereon.

When we consider the grace, goodness and glory of Jehovah, "the garment of praise" seems most appropriate for the inward man. Thinking of "His great love wherewith He loved us," our soul responds—"we love, because He first loved us." Knowing "Christ died" for us, we have a burning desire to "live for him!" Realizing our weakness, we plead for strength. Wishing the Holy One to abide in us, we try to cleanse the temple to which He is invited. (Surely there is no better way to ex-

press such meditations than in suitable songs.)

Again, during life's trying experiences, songs of hope and happiness, of admonition and exhortation, are mutually helpful. God's will concerning us, even with reference to our service in song, is made plain in His word: so, as long as we accept and use that Word as our guide, we shall not go astray. Songs, to be acceptable, must fully accord with the will of Him whom we worship; and only by consulting the Record can we know His will. Carelessness here is just as bad as if, apart from singing, we were to teach, exhort or pray at variance with Holy Writ.

Comparatively few compose songs: the rest must select ours from their writings; and this requires discernment. Assuming the author has done his best to follow Divine rules, we still know he may have erred—that we cannot take for granted all he has written is proper for us to sing. We must constantly "check" with the written Word! (However, we should never find fault with an author before we fully grasp his meaning.)

Confining ourselves to that which God has spoken to us through His Son, we must leave out of worship all music of man-made instruments;—He has left them out. The reason must be that it is not His will to include them—and we ask no better reason. Use of instrumental music in worship is not of faith, for faith must rest on the Word of God. And "whatever is not of faith is sin" (Rom. 14:23).

But, while opposing use of mechanical music in worship, shall we do less than our best toward learning to sing as God would have us sing?—Not if we are consistent. The voice is God-given, and should be regarded as a sacred trust, and trained to carry music of the soul. The eternal laws of harmony must not be ignored. To neglect this is likely to lead to painful results. (Some brethren excel in training people to sing the songs of Zion: they ought to be kept busy in this good work.)

Congregational singing can be truly inspiring—even suggestive of that mighty chorus of praise that will rise from the ransomed throng "when all redeemed singers get home."—W. A. Burcher in The American Christian Review.

HELPS FOR MINISTERS

"In all things approving ourselves as the ministers of God."

WHAT PREACHING SHOULD BE

Reverential before God, "before whom I stand."

Informational for man's mind.

Inspirational for man's soul and spirit.

Providential for man for that specific time.

Evidential, meeting man's doubts and fears.

Prudential, not giving unnecessary offense.

Confidential and personal, spoken as man to man, from God, not a mere formal reading or recital. In other words:

Be a preacher of the Word, not a politician.

Be a practicer, not a theoretician.

Be a teacher, not a diplomat.

Be a gospel proclaimer, not a compromiser.

Be a condemner of sin, not a condoner of evils.

Be a soul-winner, not a "world-winner."

Be a peace-maker, not a trouble-maker.

Be a positive preacher, not a negative affirmer.

Be a servant of God, not of mere man's opinion.

Be a spiritual preacher for men's salvation, not a social service man.

Be a separated man, not a "worldly good mixer."

Be a witness of God, from God and for God; and not a waster of time by needless arguments and carnal departures from His Word.—From Christian Life Missionary.

—o—

VAIN REPETITIONS

By Menno M. Brubacher

For a long time I have felt that something should be said about public prayers, but because it often affects preachers and deacons I was hesitant to try it. Since the subject was opened in the February 4 number by Bro. Warren Long, I beg to add a few further thoughts.

It is only too true that there are different kinds of long prayers. There are those which, instead of being made up mostly of thanksgiving and requests, consist almost entirely of quoting Scripture. This can be carried on to such an extent that the hearers are not sure whether the one who does it thinks he is praying or preaching, or showing off.

Other prayers are lengthened by vain repetitions. On one occasion I attended a prayer meeting, some distance from home, and there one of those who prayed started almost every sentence with the words, "Heavenly Father," or "Lord," and ended many of them with, "Lord." One who lived in that community, afterwards said that on one occasion he counted the number of times he used the name of God in one of its forms, and found it to be used fifty-five times in a not unreasonably long prayer. Even though the name of God is precious to us, we should not use it too frequently in one sentence.

God knows what is in His Word, and therefore we should not be quoting Scripture until the best behaved of children becomes restless, and the bones of the aged and infirm pain so much that they cannot understand what we are saying. According to Matt. 6, this is not what God wants.

May we ever remember that God knows what we need before we ask; and if we feel our need as we ought, our utter dependence upon Him, and our unworthiness to receive all He constantly bestows upon us, then we will bring our requests in simple language and not in flowery phrases and vain repetitions.

"God is in heaven and thou upon earth; therefore let thy words be few" (Eccl. 5:2).

"Use not vain repetitions, as the heathen do" (Matt. 6:7).

Waterloo, Ontario.

—o—

A FEW MORE THOUGHTS ON THE WORK OF A DEACON

By B. J. King

I know not why, but it seems to me the question of a deacon's work has received more attention the last few years than it did before that time. I cannot help but believe the writers usually stretch a point and try to make the Scripture fit their ideas of the matter.

We first read of deacons in Acts 6:1-4. When the twelve apostles saw the enlargement of their work and their inability to do the necessary preaching and teaching, and also look after the material needs of the people, the apostles asked the congregation to look for and choose seven men properly qualified whom they would appoint to look after the serving of tables, or to attend to the secular needs of the people. I fail to see any hint, even in my Bible, that those seven men were chosen, as was suggested by S. F. C., to assist the twelve apostles in the teaching of the Word and in prayer for the spiritual good of the believer.

I am not hinting or thinking, as someone may accuse me, that the deacon never should help in the ministry; but primarily his work was looking after and caring for the physical needs of the people, especially the needy poor; and it is not a far-fetched idea that in that capacity the deacon, by virtue of his office, becomes the church treasurer. Since there seems to be no changing of that order of Acts 6, I see nothing to

suggest that a deacon should open the meeting when only one minister is present or preach in the absence of any minister.

The writer says Philip and Stephen preached, saying Stephen was not called to preach, but his gift enabled him to do so. How do we know Stephen was not called to preach, and what proof have we that Philip was not ordained as a preacher before he went to Samaria? I know someone says, Didn't the Spirit bid Philip join himself to the eunuch and teach him? Certainly, just as the Spirit today asks you and me to speak to a needy soul although we may never have been called to preach.

Personally I believe Philip was called and ordained to preach. You say, "Hold on there; we have no record!" If I know my Bible, we have no record of Philip's daughters being called to prophesy, yet we have the record of their doing so.

Personally I believe the deacon's work is to look after the poor and to help, as any other brother should, wherever there is a need. But never should he be considered a part of the ministry, as is usually done.

What I have written has been in the kindest spirit, with no personal thought entering in or wish to club. I have thought much over this since it has received so much mention lately, and since different churches define it so differently.

Helena, Oklahoma.

—o—

EVANGELISTIC MEETINGS

I feel this is one subject that has not been written on and talked about as it should have been. It is one that all congregations need to be interested in.

Many times the preacher is blamed if the meeting is not what it should be, and many times the elders are blamed; but many times neither should be blamed. We will notice a few things that need to be considered.

Get the right man.—Just because a man is a good preacher is no reason he is the man for all places. I never saw one yet that was. There are many good able preachers in the brotherhood that can preach as good sermons as were ever preached; but none should ever get the idea he is the man for all places! Not long ago an elder insisted that I promise them a meeting, and I refused. When asked why, I told him I knew I was not the man for the place: they had certain conditions that I knew it would take some one else to meet. Very often an elder will go and hear a man preach, and if he finds him to be a good speaker he thinks "that is just the man we need"; and maybe he is, but (again) he may not be. But they get him, and he doesn't do the work they expect him to do—and then they complain about it, and condemn the preacher! But a preacher should not be offended if a congregation does not call him to conduct a meeting. Maybe they know he is not the man for that field; and then a congregation should not be offended at a preacher if he refuses to help in a meeting. Maybe he knows enough about himself and conditions there that he knows he is not the man for the place. There are conditions in some congregations that are not in others; and there are preachers able to meet certain conditions in a congregation and yet not able to meet other conditions in another congregation. All this should be considered.

Advertise the meeting.—Don't wait until it is nearly over to begin to advertise it. Best time to start is before the meeting begins. Talk about it to your neighbors. Show them you are more than anxious to have them. Prove to them, in the way that you invite them, that they will find welcome there. Act like you are interested in it yourself! Show the party you are talking to that you are doing what you know to be right and you feel it is your duty to ask people to attend meeting. I have heard members of the church invite others to attend when they really acted like they thought it was going to be an awful burden to go themselves! Did you ever hear one say, in asking others to attend a meeting, something like this: "Well, we are going to have a meeting begin at a certain time. I didn't want it at that time, but I guess we will have to go. It is going to be awful hot to have to attend meeting; but we will go at least part time. We would like to have you attend some—if you feel like it"? Yes, I have heard that many times! But will that kind of invitation encourage others to attend that meeting? No; right down deep in the heart of the one that is asked in that manner it is amusing; for he can see the only reason you are going is because you think you have it to do! When you ask one to attend meeting, show that party that it is a pleasure to ask him to come; also show him you believe he will be blest by coming regardless of what discomforts he might have to go through. If you can't ask a person and feel that way about it, better not ask him.

Don't over-advertise men. — I am not the only one that has become disgusted by advertising the man instead of the meeting. It is not the man we want people to see—it is the Truth! It is not the man we want to hold before people—it is the Church! How many times have we seen an advertisement put out about meetings and most of it was made up in telling how many States the preacher has been in, and how long he has been preaching, and how many debates he has held! A man told me, not long ago, that he was invited to attend a meeting—and was told what a wonderful preacher they had, where all he had been, and all the people he had baptized. He said he went to hear him and couldn't get interested in his sermon for thinking how disappointed he was in the man!... Maybe here is another preacher that has never been out of the state he was born in, that can tell the story of the Cross and lead more souls to the Saviour than the other man is able to do. Yet he gets very little advertising, while the other fellow gets it all. Again I say: Advertise the meeting—the Gospel—the Truth;—and then the man.

See that the meetinghouse is opened in plenty of time.—I have been in places and gone to the meetinghouse ten minutes before time to begin—and the door would still be locked, and many people standing outside (some not members of the church). Can you expect people to become interested in the cause you represent when conditions are like that? They won't; that is a sure thing! They might come once and sit out in the cold; but that is about the only time. . . . These things are uncalled for; but I am not overdrawing the picture when I say it sometimes happens. "Not slothful in business" is a command in the Bible. Matt. 25:26; Rom. 12:11; Heb. 6:12.

Begin services on time.—If you can't begin at the time announced, put it when you can begin. Nothing will cause an audience to lose interest more than to go to meeting and have to wait a long time for it to begin. If we are going to have a meeting to reach people, let us show we have some system to it! If we are there and are sure the Lord is there, we have enough to start the meeting. It doesn't look good to non-members to see the members come in late; and it looks worse to them to see others that can't start the meeting unless certain ones are there. Congregations should not get in that condition!

Know when to quit.—Everything connected with a meeting should be carried out in order. The greatest compliment to the speaker is when they come to him and say they wished he had talked longer. Too many public speakers have the idea they have to talk just so long. Get that out of your mind! Tell what you have to tell, and then quit, though you have only been on the floor a few minutes. When you hold an audience so long they get tired; all the good things you have said are forgotten. Quit while the audience is still interested and still wanting you to continue. We are commanded to preach the Word (IITim. 4:1-4); but don't get the idea that you can preach all of it in one sermon! We are commanded to preach the gospel (Mark 16:15, 16); but it is too much to tell all in one sermon.—J. C. Roady in The American Christian Review.

—o—

The way to test power is by what it does. Wherever the Holy Spirit is, there is power.—H. S. Bender.

FOR OUR SHUT-INS

THREE YEARS OF BLINDNESS

By Susie Mae Miller

Greetings to all Gospel Herald Readers:

For some time I have been urged by certain friends to write of my life during the last few years; because they assured me that a statement of facts concerning these "three years of darkness" would assuredly be an inspiration and encouragement to you who will read these lines.

I, who write this to you, am blind. Nevertheless, I am happy. There are reasons for that: God loves me, Jesus has saved me, my sins are all forgiven, and I am on my way to heaven. So indeed I should be happy. And because I am happy I shall now tell you a brief story of my past three years.

Until a few years ago I considered my health perfect, excepting deafness in my left ear. I am 55 years of age, the wife of a self-supporting minister, and the mother of eight children: five sons and three daughters. Stella, our youngest child, died at the age of two and one-half months, from whooping cough and pneumonia complications. Our son (Robert) the next youngest, was drowned in Prospect Lake, Jan. 13, 1941, at the age of eighteen and a half years. All our other children are married and have homes of their own. Since the sudden departure of Robert on that terrible Monday night, my husband and I live alone beside the little Mennonite chapel, 206 Deerpath, Manitou Springs, Colo., where my husband serves as pastor.

Sept. 25, 1939, Robert, my minister husband, and I had driven to Limon where my husband filled an appointment in the morning. We drove home in the late afternoon and when stopping at a filling station to refuel our car, on stepping from the car I felt myself fainting away. My husband and a lady standing near by caught me, and together carried me into the building. In about an hour I had recovered sufficiently to continue our journey twelve miles farther to our home. That was the beginning.

Upon our arrival home our family physician was called and continued his calls each day for some time thereafter. Within a month he informed my husband that I had a brain tumor, near the base of my brain, that was affecting the vital nerve centers and that only an operation would save my life. I was no longer the healthy, active house-wife, but now a patient in my own home, and each succeeding day my suffering and intense misery increased. Yet I refused to consent to the operation that our physician insisted upon. Finally, however, I did consent to calling in both a neurologist and an eye specialist from Colorado Springs. These physicians verified our doctor's diagnosis and urged that we go to Denver at once for an operation.

Jan. 18, 1940, a noted brain surgeon, with the necessary assistants, removed the tumor at the Presbyterian Hospital in Denver. Two of our sons and a neighbor lady gave of their life's blood for transfusions during the operation. In three hours and fifteen minutes the dreaded experience was finished and I was still among the living, although at that time I did not know it. The operation was called a success, and no doubt lengthened my life even though I am now totally blind.

Three weeks after the operation we were again in our home in Manitou Springs. My good husband assumed full responsibility, under the direction of our family physician, as my nurse. We had a Christian lady to do our house work. The surgeon, on dismissing us from the hospital, explained to us that the unnecessary growth that had caused my excruciating pains was now removed and that what I needed now was good food and proper care to make me well again.

It was wonderful to be at home, but I was not happy. To me it was a terrible experience to be so helpless and dependent. I, who had always been so active, so well, and so careful in the performance of my duties as a wife and mother in the home; now so helpless, so absolutely dependent upon the mercies of others. And I fear that during that time I was a ceaseless burden and heavy care upon my patient husband-nurse who was my constant companion during those months of helplessness and utter dependence. I had to be fed, bathed, and moved about in bed. When finally I did begin to sit for a while each day in a chair I had to be dressed. My tender nurse praised me for every effort I made to help myself. Because I could do so little, I felt that I should be a continual burden and would never be of any use in the world again.

It was indeed a great event in our home that first morning when I came to eat breakfast with Robert and his father. Even then I had to be fed. Yet they "gave me a hand" and cheered me, which was indeed refreshing to my troubled heart. When I finally did make the attempt to feed myself, I was again cheered by the entire family and the attempt was pronounced a great success. Nevertheless I felt certain that more of the food found a resting place in my lap or on the floor than had found its place in my stomach. However, after this first effort they all refused to feed me again and now I would not care to have any one attempt it. Any of the smaller children who may hear this read, and whose parents are now teaching them to use the fork instead of the spoon in their eating, will no doubt be surprised when I tell them that I have learned again to eat altogether with a spoon. I never try to use either a knife or a fork.

After that first morning at the breakfast table I began to sit each day for a while in the high-backed rocker in the living room. The time in the chair increased with the days. At this time the doctor and Mr. Miller consulted with Dr. Brown, superintendent of the State School for the Blind in Colorado Springs, and he advised that Miss Margaret Bland, a State-Home-Teacher for the blind, be called in to help me regain confidence in myself. We however did not call her, but she finally called us and stated that with our permission she would come to see me. My husband told her to come. I shall always be grateful for that visit. Her words and attitude brought hope and comfort to me. On this very first trip she brought me 'a self-threading needle' which I have kept, and (believe it or not) used a few times, for a few days over three years. I just broke it today. A week ago today, however, I had bought a whole package of the same kind of needle, so now I have a supply on hand for future use. I got the package from Miss Bland who still makes her regular calls to our home. For her and for the many others who meant so much to me during those months of hopelessness, I fervently thank God. One other person I must mention is my cousin, Amos Unzicker, for many years at home at Tuleta, Texas, but now in Eureka, Ill. He too is blind, and because of that through these years he has written me words of cheer and encouragement. His triumphant spirit, manifest in all his letters, has indeed been a valuable help.

I had never fully realized how kind people actually are until I became blind. This lesson alone is worth the price of my sight, even if it be my lot never to see again. To learn the worth of others, and to have an appreciation for them as we should, is a

(Continued on page 1052)

EXPRESSIONS OF APPRECIATION

Schwenksville, Pa.

We wish to extend our thanks for the many cards and words of sympathy and comfort received by all the brethren and sisters during our recent bereavement and loss of our daughter.

N. S. Reinford and Family.

North Lawrence, Ohio

I wish to sincerely thank my friends and neighbors who so kindly remembered me in many ways (and especially they who so kindly cared for the children during my stay in the hospital and at home) during my sickness; also those who remembered me with presents, all of which were useful. Thank you, one and all.

Mrs. Gabriel Heatwole.

Maugansville, Md.

Christian greetings and thanks to all who so graciously, by writing and gifts to Bro. R. D. Cunningham (who is still in Mt. Alto, Pa., Sanitarium in a very serious condition physically but very strong spiritually, holding on to God, ready to go at His call) remembered him in his affliction. Will you join us in praying that the Lord's will be done, and that the grace of God may abound to Russell and family?

J. P. Martin,
By request of the family.

Sunday School Lesson

Theme for the Quarter: Studies in the Gospel of John

XI. IN THE UPPER ROOM

Lesson for March 14, 1943.—John 13:12-20; 14:1-6.

Golden Text.—Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 14:6.

Introductory.—Three things are held forth in this lesson: (1) Christ's explanation as to why He washed His disciples' feet; (2) Christ's announcement of His coming betrayal by one of His disciples; (3) Christ's promise of a Holy Comforter for His disciples.

The Why of Feet Washing (12-17).—The first eleven verses of this lesson are devoted to the story of Christ's washing His disciples' feet. This having been done, He proceeded to explain the ordinance. In this explanation we note the following:

1. He did it as their Lord and Master, having full authority to institute this solemn memorial. Two New Testament ordinances were instituted by Him on this occasion. They had just observed the Passover, an Old Testament ordinance. Now that a new dispensation was about to be called into being, He instituted two new ordinances suitable to the new dispensation; namely, the communion and the washing of the saints' feet.

2. He set them an example, pointing out to them a Christian duty. "If I then, your Lord and Master, have washed your feet," He said, "ye also ought to wash one another's feet." This was preliminary to a more emphatic statement He was about to make.

3. Jesus went on, saying: "I have given you an example, that ye **should** do as I have done to you." What had He done to them? He had washed their feet. What did He expect His disciples to do? "Wash one another's feet."

4. It is a blessed thing to follow the example of our Lord, and to do what He instructed His disciples that they (we) **should** do. In the language of our blessed Lord, "If ye know these things, **happy** are ye if ye do them."

The Betrayal (18-20).—Jesus had been instructing His disciples concerning things that were soon to come to pass. He now adds another startling bit of information that shocked them. When He said, "One of you shall betray me," the astonished disciples (including Judas the traitor) said, "Is it I?" Before the conversation was over it was made clear that Judas was to be the traitor, and he "went immediately out." This treacherous act was one of the many things connected with the life and ministry of the Messiah that was prophesied beforehand. Zech. 11:12, cf. Matt. 26:15.

Christ Comforting His Disciples (14:1-6).—The revelations which Jesus had made to His disciples concerning His coming betrayal, death, and resurrection had left a deep gloom in their hearts. It was with great reluctance that they received this kind of news. They had entertained a different opinion concerning their Lord whom they were gladly following. The Jewish dream concerning the glorious kingdom to be set up by the promised Messiah would have been far more welcome to them. But Christ was not willing that they be left to their gloomy forebodings. In His burden to have them look beyond the dark hour just ahead, He comforted them with a brighter vision. "Let not your heart be troubled," said He, "Ye believe in God, believe also in me."

He tells them of the bright and glorious things to come. "In my Father's house are many mansions," He continues, "If it were not so, I would have told you." He then proceeds to tell them of the object of His going away; namely, "to prepare a place for you." Farther on, He tells them of the Holy Comforter whom He expected to send unto them shortly, saying, "If I go not away, the Comforter will not come." This Comforter came on the day of Pentecost, when the disciples were all filled with the Holy Ghost and received a new vision which at the time when He spoke these comforting words they had not fully grasped. It is a vision that is needed by the disciples of Christ in the present generation as well as by the disciples in apostolic times.

Christ did not only tell the disciples of the glorious "place" that He meant to go and prepare for them, but He also told them of the way to get there. It is an important thought. If you want to go somewhere, it is important that you know the way to get there. To make sure that they should grasp the meaning of what He was teaching them, He added, "Whither I go ye know, and the way ye know."

Here the doubting Thomas spoke up, saying, "Lord, we know not whither thou goest; and how can we know the way?" Christ replied: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." That truth is as vital today as it ever was. Accept Jesus Christ as your Saviour and Lord NOW; and you are on the way which (if you remain faithful to the end) will lead you safely to the "place" prepared by Jesus Christ our Lord where all the sons and daughters of the Mighty King will share His riches and glory throughout all eternity.—K.

Bible Meeting Topic

II. A STUDY OF I JOHN.—I Jno. 2:7-29

Topic for March 14

MOTTO

"He that loveth his brother abideth in the light."

OUTLINE STUDY

II. **Fellowship With God** (continued).
- 7. Love Tests in fellowship.—2:7-17.
  - a. Love toward a brother.—2:7-11.
  - b. Victory and salvation.—2:12-14.
  - c. Love of the Father vs. love of the world.—2:15-17.
- 8. The seal of believing in Jesus Christ.—2:18-29.
  - a. Separation from apostates.—2:18, 19.
  - b. The anointing of the Spirit.—2:20-29.
  - —Giving experience of the things of God.—2:20-23.
  - —Preserving from deception.—2:24-27.
  - —Giving assurance to the faithful.—2:28, 29.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, "Abide."
2. Abiding in Jesus.
   - a. Bringing love for a brother in our hearts.
   - b. Bringing victory over the world.
   - c. Bringing love for God the Father.
   - d. Bringing the Holy Spirit in us.
   - e. Giving confidence when Jesus comes.

For Seniors.
1. The Light of Love and the Darkness of Hatred.
2. The Character of the World.
3. The Abiding Life.

PERSONAL THOUGHT

It is blessed to check up and act upon our checking so that we know without a doubt that we belong to the Lord.

SEED THOUGHTS

Dare to do right! dare to be true!
Keep the great judgment seat always in view;
Look at your work as you'll look at it then—
Scanned by Jehovah, and angels, and men.

Dare to do right! dare to be true!
Cannot Omnipotence carry you through?
City, and mansion, and throne all in sight—
Can you not dare to be true and do right?

Dare to do right! dare to be true!
Prayerfully, lovingly, firmly pursue
The path by apostles and martyrs once trod,
The path of the just to the city of God.

—Taylor.

And death and hell were cast into the lake of fire. This is the second death.—John in Revelation.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions ..... John R. Mumaw
Christian Doctrine ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

Printed in U. S. A.

THURSDAY, MARCH 4, 1943

Field Notes

A brother writes us from Tampa, Fla.: "Bro. C. Z. Martin of the Columbia, Pa., Mission came into our midst Saturday evening, Feb. 20, and held a street meeting, preaching to about 150 people."

* * *

Bro. **Paul Huddle** of Salina, Pa., preached for the congregation at Rockton, Pa., last Sunday. He was accompanied by Bro. A. B. Gilnett and Sister Ida Hummel of Scottdale, Pa.

* * *

Those interested in the work of the Mennonite Board of Missions and Charities will please note the announcement of a special meeting of the Board as found on last page of this issue.

* * *

An interesting program of the 92nd monthly Bible meeting at the Mennonite Mission in Columbia, Pa., is before us. Instructors: Clarence Lutz, J. B. Smith, John K. Charles, Ezra Brubaker.

* * *

In reading the letters on the correspondence page, when you come to the letter written from Southampton, England, you have only to read the first few lines till you are tied to the message until you reach the signature at the end.

* * *

A quarterly meeting at the Mennonite Gospel Mission in Reading, Pa., is announced for March 27 and 28. Instructors: D. Stoner Krady, Noah G. Good, Arthur Good, Elias W. Kulp. Read the letter from the Reading Mission, found elsewhere in this issue.

* * *

Among recent visitors in the Publishing House and surrounding community are the following: Roy Umble and family, Pittsburgh, Pa.; Paul Huddle and son and daughter, Wilmer and Lois, Salina, Pa.; John H. Mosemann, Akron, Pa.; Eli K. Zook, Belleville, Pa.; Fred Lohr, Lancaster, Pa.; J. W. Yoder, Huntingdon, Pa.

"The Mill Stream" is the latest addition to our Church school publications. It is a 28-page publication, sponsored by the Lancaster Mennonite School. We are very favorably impressed with the second number of this paper, which has recently reached our desk.

* * *

Bro. Menno M. Brubacher's article on the temperance issue, published elsewhere in this issue, is a good message to absorb before going into the Sunday school class to discuss the temperance lesson. "Wine [beer] is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

* * *

Tuesday, March 9, is the time appointed for the annual ministers' meeting of the ordained men in eastern and middle Ohio, to be held at the Beech Mennonite Church near Louisville, O. An interesting program, providing for forenoon and afternoon sessions, has been prepared.

* * *

The passing of Bro. Christian Gascho at the advanced age of 85, whose obituary notice appears elsewhere in this issue, removes another pillar of faith from the Church in Canada. Our octogenarians, as well as many younger ones, are leaving us at an alarming rate. It is a loud call to the remaining ones to BE READY.

* * *

The 1943 Mennonite Yearbook and Directory has met with unusual demand so that the first printing is all gone and additional orders are accumulating. A limited second printing is planned for within the next two weeks Please send all additional orders immediately as there will not be a third printing due to paper supply restrictions. C. B. S.

* * *

Bro. Eli K. Zook and wife and son Timothy were welcome callers at the Publishing House one day last week. They were in Scottdale as guests of Bro. Marvin Plank and family, having also made a brief visit to Masontown. They left for their home on Tuesday noon, Feb. 23. Bro. Z. conducted the morning worship at the Publishing House.

* * *

Bro. A. B. Gilnett, well known to many of our readers, was suddenly smitten with a heart attack last Sunday evening after services in the Scottdale Mennonite Church and died a few minutes later. About a year ago his wife died in a similar manner. Surviving is a daughter (Thelma), now the wife of Bro. Orlo C. Brenneman of Elida, Ohio. The survivors have the sympathy of a wide circle of friends.

* * *

A Correction.—Several weeks ago we told about a new edition of the 32-page book written by Bro. J. L. Stauffer on "The Eternal Security Teaching." In telling where the book may be had, we gave the name of the publisher of the most recent edition; but we have learned since then that a change has been made in this respect. The book may now be had by sending to the Mennoniite Publishing House. Prices: retail, 10¢; per dozen, $1.00.

* * *

Tuesday, Feb. 23, was a day that meant much for the bishop district of Bro. Henry E. Lutz of Mt. Joy, Pa. In the forenoon an ordination service was held at Manheim, when Bro. Homer D. Bomberger was ordained a bishop to assist Bishop Henry Lutz in the Manheim district, and in the afternoon Bro. Clyde L. Metzler was ordained to the ministry in the Hernley Church to assist Bro. Abram Risser in the Gantz and Hernley congregations. May the Lord richly bless the two brethren, that they may be of much use to the Church in His service. R. W. H.

* * *

Our readers will notice the reduced size of the current number of our Mission Supplement, with editorial explanations. In last week's Gospel Herald Bro. Metzler explained the problem which publishers are facing in connection with the government rationing on paper. It affects not our supplements alone, but all our publications. During the coming year, or until there is a change in the rationing, all of our periodicals may be expected to come out occasionally in reduced size. Fuller explanations will be made later, according to what the developments may be. We expect, however, that the April number of Christian Missions will be a 16-page number.

* * *

Two interesting messages were delivered last Sunday before the congregation usually worshiping in the Scottdale Mennonite Church. The first was by Bro. John H. Mosemann, formerly a mission worker in Africa but more recently serving as director of C.P.S. Camp at Grottoes, Va., one of the associate editors of the Gospel Herald, and now located at Akron, Pa., where he is assisting in the work of the Mennonite Central Committee. The second was a message in the evening by Bro. Leonard Haarer, a former worker in the Mennonite Publishing House, more recently a minister in Indiana and Michigan, and now again back in the Publishing House for the time being. Both messages were greatly appreciated.

* * *

The General Problems Committee of General Conference has just issued two important tracts which have been distributed among all the congregations under Mennonite General Conference. They are entitled, "Separation from the World" and "Worldly Amusements and Pleasures." They are the first of a series of tracts designed to counteract the drift worldward apparent in our churches and which was one of the problems receiving considerable attention in our last General Conference. We trust that all who received these tracts may give

them a careful reading and take their messages to heart. It is the desire that every home in the Mennonite Church should receive a copy of these tracts. Additional copies may be had by addressing the Mennonite Publishing House.

—o—

Correspondence

SOUTHAMPTON, ENGLAND

Dear Christian friends, Greetings in Jesus' name:—By the time this letter reaches you, I will have been in this country four months.

I have been receiving the Gospel Herald regularly since Oct. 24. The first one was dated September 24. These papers are of great help to me. They serve as pastor, and keep me in touch with what the churches are doing around home. It brings me the news of C.P.S. camps and of our camps in Canada. Words cannot express my appreciation for this timely paper.

I am the only Mennonite stationed at this place. There were three other conscientious objectors here, but since their arrival they have denounced their stand. Their stand was just a human standpoint. They denounced the Bible as the inspired Word of God and took our Lord Jesus Christ as only a human being with high standards of life. There are twelve more or less, conscientious objectors over here in the fire service.

I will enclose a list of the names of those I know who belong to peace churches: Clayton Shantz, Preston, Ont.; Willard Kinzie, Hespeler, Ont.; Cecil Cressman, Kitchener, Ont.; Howard Snyder, Kitchener, Ont.; Newton Litwiller, Baden, Ont. (Sterling Ave., Kitchener); Milton Martin, Kitchener, Ont. (New Mennonite); Charles Pilkington, Hespeler, Ont. (Plymouth Brethren). There is one other Plymouth Brethren whose name has slipped my mind. We all need your definite prayers.

Our corps is made up of men from all walks of life, about a third of whom are inexperienced firemen.

The plan of the corps has been to represent Canada from coast to coast and as many towns and cities as possible. The age limit was set at twenty-one to fifty years. We work with the English National Fire Service and work in shifts of twenty-four hours.

To date we have had no serious raids on this country. It is true that there has been enemy action, but not to be compared with that of 1940 and 1941. We hope that we shall never experience what the English firemen and civilians had to go through at that time, but we are here to do our part in this service.

Through the hospitality of the N.F.S., each company of men that arrived here has had the privilege of touring London and seeing the enemies' destruction and famous historical places of interest. It is something which can hardly be written, but will always be remembered.

I wish to thank the fellowship at home for their thoughtfulness and visits to my wife. Praying you all God's blessing, I remain

Jan. 29, 1943. Reginald Blancher.

SCOTTDALE, PA.

Dear Readers, Greeting:—We praise the Lord for another answer to our prayers. We have been praying for more helpers in our mission Sunday schools. We should have preaching every Sunday in connection with our Sunday school in North Scottdale, and also in East Scottdale. The Lord heard our prayers, and has sent us Bro. Leonard Haarer and his wife, who are here for a year to help out in the Publishing House. We want them to be one of us. The Lord needs them here now. We praise His holy name.

Feb. 22, 1943. Barbara H. Paul.

Sheridan, Oregon

Dear Readers, Greetings of Christian Love: We have received many spiritual blessings thus far in the new year.

Jan. 17, Bro. E. S. Garber of Nampa, Idaho, preached for us in the evening. Feb. 7, the dedication of our new church house was held at this place, with a large crowd present. We are grateful that God has blessed us with this large building where large crowds can quite easily be taken care of. May it be used to His honor and glory. At this all day meeting, Bro. M. S. Zehr of Pigeon, Mich., preached the dedication sermon, in the absence of Bro. N. A. Lind. The 3 subjects discussed in the afternoon were "The House not made with hands," by Marcus Lind (in the absence of H. A. Wolfer), "The Pillar and Ground of the Truth," by M. S. Zehr, and the "Reward of the Faithful," by James Bucher. In the evening Sister Ida Bontrager had charge of the children's meeting and Bro. Ernest Bontrager the young people on the "Conduct and Attitude in and towards the House of God." Bro. Marcus Lind brought the evening message on Giving; his main text found in Mal. 3:8. Many impressive thoughts were given throughout the day.

Our revival meetings were held the following 10 days(Feb. 8-17) with Bro. Zehr as our evangelist. He brought us many inspiring and helpful messages. Christians have been strengthened and encouraged, and those in sin have been warned. Let us pray for each other that we might grow in our Christian life and to help others into the fold of Christ.

Feb. 22, 1943. Hazel Yoder.

WEST LIBERTY, OHIO

Dear Herald Readers:—As we look out into the world this new year, the picture seems very dark; but as we look to Christ, all is bright. We are indeed grateful, and appreciate the blessings that have been ours so far this year.

Our attendance has been good, considering the cold weather, snow and ice which we have had. We too have been spared from any serious illness or epidemic, thus helping our attendance.

A goodly number of families in our church have been blessed with dear little ones in their homes. God grant that each one may grow up as faithful members in the church.

Feb. 14, four young girls and two young boys were baptized and added to the church. May the Lord bless them.

We were privileged to have Bro. and Sister Clinton Ferster, returned missionaries from Africa, in our morning services Feb. 7. We always welcome the missionaries, for we learn to know them and their work better, for being with us.

Feb. 3, the death angel visited our congregation and called home one of our aged and faithful members, Bro. Sam B. Plank. He longed to go home, and God saw fit to close his eyes, fold his hands, and give him rest from his labors. He was a friend to the young as well as the old. He will always be remembered for his friendliness and his timely admonitions.

We have three young sisters attending the Canada Bible School. They are young teachers in the Primary Dept. of the Sunday school.

Feb. 23, 1943. Cor.

READING, PA.

(1202 Windsor St.)

Greetings in our Redeemer's Name:—In the recent past we have enjoyed many blessings. We will mention a few of them. On Thanksgiving day we had a spiritual feast. Brethren Henry Bechtel and Milton Brackbill were with us. Following this, for ten nights, Bro. Brackbill preached evangelistic sermons which brought conviction to some. Praise His name.

Dec. 13, we had opening services at 1609 Fairview St. Our Mission Board purchased a dwelling house and remodeled it. Now there is a nice chapel and an apartment where two sister workers live. This is a branch station, opened about ten years ago in the same building, and is situated about two miles from our Windsor Street Church.

In January Bro. Amos Weaver was in charge of meetings at the Fairview Street Church for one week. One man confessed Christ. He is the husband of one of our members.

The work at the Neversink Street (colored) Station is about normal, with an attendance of fifty to sixty in the Sunday school.

March 27 and 28, we are expecting Brethren Stoner Krady and Elias Kulp to bring us messages in our Quarterly Bible Meeting.

A number of friends from our district have during the year been very good to us. They have sent us food at regular intervals during the year. A load of potatoes from the Conestoga congregation is being distributed to needy families during the winter. Warm garments and comforters from the Sewing Circles in various congregations have helped to bring warmth and cheer to those in need.

Pray for the work and the workers. There is also a special need for prayer—the calling of one to the ministry, to help in the preaching of His Word.

Yours in His service,

Feb. 26, 1943. Abraham L. Gehman.

—o—

I believe in sanctification; but I don't believe in some truck-load of sanctification that we get at an altar some night, that is supposed to last us through life.

—Paul Erb.

In the Midst of War—Thoughts for Nonresistants

V. WAR HYSTERIA

By H. S. Bender

The Need for a Strong War Spirit.—Modern warfare, requiring as it does, the employment of all the resources of the nation, cannot be carried on successfully without the support of a strong war spirit among the citizenry. This spirit must be cultivated by a carefully planned and efficiently and wisely executed propaganda program. Only on the basis of the responsive will of a fully aroused people can an all-out war effort be achieved. In all the nations engaged in the present World War II, effective propaganda programs are being carried through. This is also true in the United States.

From the war point of view, there can be no objection to such a program, and much of war propaganda is true, factual, and honest.

It is considered necessary. Even if it involves suppression of some facts, distortion of others, or subtle and devious suggestions, it is claimed that there can be no sound objection to it from the moral standpoint, since the sinfulness of war itself is so great that a little misrepresentation in propaganda is scarcely worth-while mentioning. Stratagem and deceit have always been weapons of warfare. War propaganda arouses hate, but why worry about hate, when thousands are being slaughtered daily, and murder is the rule?

War Hysteria.—Hysteria is a state of mind in which normal reasoning and sound thinking have become impossible because of the pressure of emotions or other mental and nervous strains. In war-time, pressures are deliberately multiplied until the public mind as a whole becomes abnormal and normal reasoning and sound thinking become difficult if not impossible for the average man. In time the spirit of hysteria may lead to overt acts which would be inconceivable in normal times. Such was the mob action in the World War I against conscientious objectors, against German speaking groups, against "slackers," etc. War hysteria distorts the vision, perverts the spirit, and darkens reason.

The Christian Spirit Vs. War Hysteria.—Those who desire to continue as conscientious, nonresistant Christians in war-time must maintain a spirit of sanity, poise, and Christian reasonableness and good will, even in the midst of war hysteria. They must be conscious of the danger of war hysteria, and beware of infection from the spirit of the times. When the press, radio, lecture platform, school and at times even the pulpit, are geared to total war, the perpetual pressure on the Christian mind and spirit becomes so great as to wear down gradually even the stoutest heart and mind. Poison is, however, no less effective merely because it operates gradually. It is well after more than a year of war to examine one's own heart and mind and to see whether there be "any evil way" in them, or whether all is still "acceptable to God." Hate, rejoicing in war victories, resenting war defeats, gloating in war heroism, condemning factions and parties, criticising the war effort, resenting war restrictions,—all these types and forms of war-poisoning can easily find lodgment in our hearts. They must be purged out and the spirit kept clean and Christian by the grace of God.

Our Mennonite Position.—The 1937 General Conference statement speaks clearly on the question of the war spirit, and inasmuch as this is the considered position of the Church, adopted by its general leadership, it is well to call it to mind again for our admonition:

> **"We ought carefully to abstain from any agitation, propaganda, or activity that tends to promote ill-will or hatred among nations which leads to war, but rather endeavor to foster good will and respect for all nations, peoples, and races, being careful to observe a spirit of sincere neutrality when cases of war and conflict arise.**
>
> **"If our country becomes involved in war, we shall endeavor to continue to live 'a quiet and peaceable life in all godliness and honesty': avoid joining in the wartime hysteria of hatred, revenge and retaliation. . . . We love and honor our country and desire to work constructively for its highest welfare as loyal and obedient citizens; at the same time we are constrained by the love of Christ to love the people of all lands and races and to do them good as opportunity affords rather than evil, and we believe that this duty is not abrogated by war."**

Goshen, Indiana.

—o—

A SOLEMN WARNING

By Menno M. Brubacher

Some time ago, while speaking with some friends, the conversation turned to customs, past and present, and I called their attention to the danger of some of the present-day customs. Then some one said, "Don't you trust our young people any more?" I said, "I have every confidence in them, I trust them; but I do not trust the devil."

I still do not; and that is why I want to warn all, and especially the young people, not to be deceived by the false and misleading statements that manufacturers of liquor and their friends have placed before us in the secular papers here in Ontario, for there is always danger that some inexperienced person might be deceived.

One brewing company starts its writeup by calling prohibitionists "fanatics." If those are called fanatics who have taken care of their money and given much of it for the support of those who, because of drink, have had to go to orphanages, poorhouses, reformatories, prisons, and asylums, we ask, "Where can we find a name fitting for those who send them there?"

Next, they associate prohibition with immorality. Nothing could be farther from the truth. The Bible associates drink with immorality. Prov. 23:33. Rescue workers find that nine out of ten fallen women blame their first drink as the beginning of their downfall. The rate of illegitimate births has doubled since 1920. Surely prohibition is not to blame for that. One of their statements is, "Beer is the average man's drink." We have seen many who did not stay average. Their middle story increased to wonderful dimensions, which moved someone to make a statement (which contains much truth and is not so funny as some people think) that after their death it took six men to carry the beer (bier), but the contents of their upper story decreased or deteriorated until they had no proper conception of decency or duty to God and man.

One friend of liquor says that a man who knows and loves his God will not crave drink. We say, not if he leaves it severely alone; but if he tastes it again and again he is tempting the devil to tempt him and he may be overcome. For an example: Noah walked with God, and God talked with him. He surely must have known and loved God, for he served Him faithfully for six hundred years, and God signally honored him; saved him and his family when all the rest of the race were destroyed. But when he was out of the ark a while, he fooled with alcohol and got drunk. This so displeased God that He put it on record to the shame of Noah, and as a solemn warning to all men for all time. If a man who knows and loves God does not crave drink, then we naturally conclude that he who does crave it, does not love God as he should.

What an uncomfortable corner that puts those into who by the amount of liquor they consume, and the howl they raise when restriction is mentioned, prove without fail that they do crave it. Can we think of anything more perverted and hypocritical than for one to howl about personal liberty when he is engaged in a business that changes his patrons into the most abject slaves? It changes sober sons into senseless sots, darling daughters into deep ditches, (See Prov. 23:27), some mothers into merciless murderesses and millions of others into miserable mourners, and fine fathers into fierce fiends. I saw one drunk stagger into his home and the family flee to the neighbors. When they came to tie him on his bed he still had the butcher knife in his hand. . . .

The brewers boast about the amount of Victory Bonds they buy, evidently quite forgetful of the fact that all they give their patrons for their money is a few moments of gratification to an unnatural appetite followed by headaches, heartaches, and all too often by eternal hell-aches. Liquor manufacturers talk about the enormous amount of revenue the government gets from them, but surely they must know that for every dollar the government gets from them, it costs several to take care of the wrecks which drink creates.

One tippler, on being reminded that no drunkard can enter the kingdom of heaven, said he would like to know where that is found. I very much wish that he and all others who read Galatians five, would meditate on the very sobering fact that drunkenness is in many cases the forerunner and direct cause of at least ten of the other deadly sins mentioned there. Surely, this ought to be enough to cause all of us to abstain from all beverages that contain alcohol.

In spite of all that has been said for and against it, its nature evidently has not changed since the first man got drunk, but is just as dangerous and degrading as it ever was, and not intended for a beverage. It is true that many people have passed as moderate drinkers, but it is also true that many of their children have suffered because the fathers were not so moderate as was supposed. The result is that some of their children are not up to the average.

A child's first and greatest right is to be well-born. Therefore, abstain from liquor and tobacco years before you have any children, and great will be your reward.

"The just man walketh in his integrity: his children are blessed after him" (Prov. 20:7).

"Neither be partaker of other men's sins: keep thyself pure" (I Tim. 5:22).

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:17).

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20).

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

May God grant grace to every Christian professor to so live and walk that if anyone follows our example they shall not go astray, but walk in the way of righteousness and holiness.

Waterloo, Ontario.

—o—

AFTER THE WAR

The American press is devoting many columns of space to the discussion of plans for the government and control of the nations of the world after the people of the nations have destroyed one another in terrible war. The discussions favor and condemn every policy from the most exclusive nationalism to groups of like-thinking nations through to a total league of nations including all. Certain nations have been designated as entitled to naval power large enough to control the seas. At least, one of the notable statesmen among these distinctive authors has in turn given distinct approval of every world scheme from complete isolationism to universal communism. We rather approve his final suggestion to adopt a "breathing spell" on all his and other programs after the shooting has stopped.

We find little new in these public discussions. They recall the promises of our leaders of twenty-five years ago that World War I was "a war to end all wars." The promise now is the same. The trend of thought and habit is the same. Wars are not provoked by the people. They are for the most part instruments of political ambition even when economic problems are alleged. History tells us that when the reign of kings, emperors or dictators became unpopular and revolt was threatened against the crowned heads and their bureaucrats, disputes were deliberately provoked and wars declared against other nations for the purpose of uniting the home subjects against the enemy in order to forget the grievances against their own government. In such cases, the defending country may be entirely innocent and both peoples victims of a ruthless ruler. After the close of the last war, a common German soldier recounted how enemy soldiers tried to be the first to shoot in immediate self-protection without knowing what it was all about. He suggested in a crude book that provision be made to settle future wars by putting the two rulers of the warring nations in a locked room with gun and sword and allowing them to settle their dispute between themselves.

So far, the proposals for peace plans to follow rely in the main on the old argument of power, force and that indefinite something called "honor." Different applications of these policies are suggested but the final result is the same. The reliance in war is on "dry powder," and plenty of it. The aims of peace are not justice but combinations to safeguard the privileges, the welfare and the political fortunes of astute leaders.

The fundamentals of our Democracy are nearly, if not fully perfect. Its founders acknowledged God as our Creator. They appealed to Him for direction and promised Him obedience. In short, they created a government based on the law of God, and pledged themselves to equality, brotherhood and justice. If perfection was lacking in any particular, it was due to the human element involved. God was the chosen Monitor of our Democracy. There was no audible dissenting voice. For the first half of our national life, it was said, "God loves America." It was industrious and faithful in the main to its pledges to God and to man. It had the mark of Divine favor.

It is not our purpose to go into details here as to the changes worked in our system for the past seventy-five or eighty years. There are men and women yet living who can testify to moral changes in our political system not for the best. Check up the Divine law with our statutes and court decisions of today. It has likewise been noted that the ideals of our political officers are not as high today as those of the civilian population. There are, of course, high class men in political life, and some of them maintain the proper standard of ethics. Some yield principles to expediency and others sacrifice all for the present opportunity.

Unfortunately, party regularity too often carries the unworthy to renewed terms of office, and our original high democratic standard is not maintained. We have not kept our pledge to God to do our full part in our partnership with Him in the operations of our Democracy.

Washington warned us against complications with foreign powers. It is timely now to advise against a voluntary policing and regimentation of the whole world, as some propose.

Surely we would not deny works of charity or mercy to the needy. But our first duty is to live up to our pledges to maintain for ourselves a democratic government founded on the law of God. The blessings of such a government might well be expected to be adopted by others and ultimately lead to "peace on earth to men of good will."

This article, which first appeared as an editorial in "The Rural New-Yorker" was sent us by Bro. Edwin A. Souder of Telford, Pa. It contains much food for meditation, indirectly throwing light upon the folly of trying to maintain ideal conditions through carnal force. Christian people should remember at all times that since "the weapons of our warfare are not carnal" yet at the same time "mighty through God," our best service in behalf of the uplift and highest interests of humanity is through prayer, living for the good of others, and faithfully witnessing for Christ the Prince of Peace and the Gospel that bears His name.—Editor.

—o—

PLAN YOUR SUMMER BIBLE SCHOOL NOW!

If you have not yet made plans for your summer Bible school, begin to do so at once. Nothing is gained by delay, and much may be lost. The following suggestions may be of help to you in getting your summer Bible school started.

1. Organize a summer Bible school committee. If your church has such a committee, call a meeting at once and begin deliberations.

2. Begin the work with prayer; commit the tasks and the problems to the

Lord and ask for divine guidance. It is His work; you will be His instruments.

3. Choose the best time for your summer Bible school, so that you may have the largest possible attendance from your church and surrounding community.

4. Choose the very best location possible—if a location other than your church building must be selected.

5. Elect summer Bible school officers, and give them their assignments. Put them to work at once on planning for the school.

6. Select the teachers. The summer Bible school superintendent and the chairman of your committee may be charged with this duty; or the committee may feel it within their province to elect the teachers.

7. Determine the budget, and how best to meet the expenses.

8. Appoint a transportation director, and have him study the problem. In case no transportation is needed, this office will not need to be supplied.

9. Advertise summer Bible school in your community. Boost the school. It is the Lord's work, and it is a great work. Let people know what you are doing for your country and your community.

10. Awaken church interest. The better the membership is informed about the work, the more heartily they will support it. It will not be difficult to meet the budget if people see the value of a summer Bible school.

In conclusion, PRAY—and continue to pray and work. God will bless His work and make it a success.

If additional supplies are needed, or if this is the first time you have a school and all supplies must be secured, address the Mennonite Publishing House, Scottdale, Pa., or your nearest Mennonite Book Store. Watch the mails for promotional circulars and advertisements of material.

C. F. Yake,
Secretary Summer Bible Schools.

WHAT I AS A LAYMAN EXPECT FROM MY MINISTER

(The following were contributed by laymen and ministers in the Franconia Conference District. To give heed to these admonitions will result in more peace and harmony, and a more effective ministry.—Ed.)

I expect my minister to be born of God. I expect him to have a very warm spot in his heart for Christ. I expect him to have a knowledge of the Word of God. I expect him to be friendly toward all members and show no partiality. I expect him to be interested in the young folks. He should practice what he preaches. He should obey the law of the land. I expect him to be a man of faith and a man of prayer. I expect him to mingle with the flock after church services and not just talk with the deacon or other ministers. I expect him to have patience with the weak member. I expect him to be trusted with confidential matters. I expect him to be Spirit-filled and to deliver a message by the power of the Spirit. I expect to hear a foursquare Gospel. I expect him to be a personal worker at all times. I expect my minister to emphasize repentance and stress evangelistic work more. I expect him to attend to the duties assigned him. I expect him to visit all members, especially those who cannot attend the house of worship; to supervise the activities of all members so that they engage in some Christian work; to be just as active in the ministry as in business; to greet many after the services, especially the visitors; to have a smile and a word of encouragement for all; to work earnestly, walk closely, and watch constantly for that blessed hope and the glorious appearing of our Lord and Saviour Jesus Christ; to have a deep concern for those outside of Christ; to have a special concern for the lambs of the flock; to be a full-Gospel preacher and not a hobby rider; to give business second place the six days of the week; to be open to constructive criticism; to live a life that gives no occasion to mistrust or questioning; to carry out II Tim. 4:2.

WHAT I AS A MINISTER EXPECT FROM MY MEMBERS

I expect him to be obedient to the Word of God; to live a consecrated life; to attend church and its activities; to have reverence for the house of God; to be Spirit-filled and missionary-minded; to avoid strife and to live peaceably; to uphold the two fundamental doctrines as taught by Christ, namely, nonresistance and nonconformity; to give constructive criticism; to give financial support to the minister so that he can give more time to the spiritual needs of his people; to donate money to be used in their own church instead of so many other branches. I expect him to be punctual at all times; to be reverent during the service. I expect members to be real intercessors; to be sociable to all, especially to strangers; to truly "love the Word" above all other reading matter; to be interested in the lost; to give lives as a living sacrifice; to be faithful in teaching and bringing up their children for the Lord and not for the world; to have a definite experience of the new birth; a recognition and humble submission to church discipline as set up in God's Word; to uphold their minister in prayer; to practice carrying their Bibles to church; out of love to attend to church worship regularly; to be co-workers with me in the work of the Lord. I expect them to be members of the invisible church (the body of Christ) as well as the visible church by the new birth. Titus 3:5b. I expect them to be studious. II Tim. 2:15, to give attendance to reading the Bible, sound helps to Bible study, and church papers and books. I expect them to be honest and industrious, paying their obligations. I Thess. 4:11, 12. I expect them to be members of prayer at all times for all men (I Tim. 2:1, 2), for rulers, widows, orphans, sick, sin-sick, young Christians, your minister's daily life and family, for his ministry and messages. I expect him to take an active part in all church activities, such as attending services regularly and contributing to church needs, home and foreign missions, etc. I expect them to be frank and open-minded with their problems to their minister with the assurance of confidential consideration. I expect them to be good keepers at home and bring up their children in the nurture and admonition of the Lord. I expect them to have fullness of joy in their Christian experience. I expect them to look for the coming of the Lord. I John 1:4, 7; Tit. 2:13.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Rev. 22:1, 2).

MARRIAGE STATISTICS

By Emery D. King

In 1940 there appeared in the Gospel Herald, 571 records of marriages. Smallest number per issue, 1; largest, 29. Smallest number per month, 22; largest, 98.

In 1941 there were 678. Smallest number per issue, 2; largest, 33. Smallest per month; 32; largest, 97.

In the past year there were 527. Smallest number per issue, 1; largest, 46. Smallest number per month, 17; largest, 102.

Detroit Lakes, Minnesota.

THREE YEARS OF BLINDNESS

(Continued from page 1046)

nugget of untold value. I have learned this valuable lesson during this time to the extent that I now love everyone and wish to ALL only happiness.

Deep within lies a hope that this is only a temporary loss of sight, and that in time I shall see again. Be it a true or false hope, I have determined in the meantime to live and love and serve and at the same time improve my time to the best of my ability. So I am back in school again! I am not strong nor very well (physically) in some respects, and have been advised not to try anything requiring much physical exertion. Therefore I have improved my time in study. Over two years ago I began the study of Braille. I have since then finished a course of lessons in typing given by the Hadley School for the Blind at Winnetka, Ill. I have also learned to write the Braille. My latest venture is knitting. I have within the last few months finished the study required in the Braille reading course. There are three study and reading books in this course. One of my surprises in this study was that in Braille the entire system was new to me. The whole is included in a cell of six dots: ⠿ . I had expected to find by touch the letters of the alphabet as I had learned them when I first started to school. Instead I found a series of dots. The proper placement of these dots were words and letters; yes, and numbers. All this demanded hard study and try, trying again. Another surprise was that in writing the Braille I had to write from right to left. In reading I must turn the page over and read from left to right. So after more than two years of effort I am yet far from efficient in reading or writing Braille—or in typing—but I have mastered the technique and continual practice will in time bring me to the required efficiency.

Much of my time I spend here in the high-backed rocker in our living room, reading the Books of Matthew, John, and the Acts—the three books of the Bible that I have in Braille. This reading is a great enjoyment to me. Besides this reading I receive THE WEEKLY NEWS, THE MATILDA ZIGLER MAGAZINE, and THE CHRISTIAN RECORD regularly in the Braille through the mails. So I have enough reading matter to keep me busy during my study and practice time.

In closing, I wish to say that I certainly am not one who craves pity. Yet I do appreciate your interest in me. I receive so many wonderful letters from all over the country and receive so many callers that I am after all a rather busy person. I am grateful to all who have written to me and have appreciated every caller. Among those who have visited me are the aged, the middle aged, the young men and women, and the children. Some were black, most of them white. A few were blind—but thank God—most of them could see. Among my visitors were Mrs. Billy Sunday (Ma Sunday) and Dr. Frances Bates, a blind teacher of the Blind of Perkins Institute. Among them was also a colored lady from New York, a Mrs. Bobo, who has spent much time through the South in the interracial program of the south land. Among them also is our night marshal's son who likes to come in and have me tell him stories. Among them also have been many of our brethren and sisters of our own beloved church. I have been glad for you all. I do thank you for your interest in me.

Yes, I am blind. That is not all: I hear from one ear only; I neither taste nor smell. There are five senses: sight, hearing, tasting, smelling, and feeling. I do still hear from my right ear and I can still feel. For **the one and one half** remaining senses still remaining to me, I thank God daily. God is good to all! He has given me an active mind, and it is as serviceable as ever. During the last three years I have learned all the "Golden Texts" of our Sunday-school lessons and at the end of each year I could still repeat them all, for that year. Each morning, as my husband, who is still in a sense my nurse, brings me my morning drink of orange juice with his love and at the same time calls me to the breakfast he has ready for us, I say in return to him:

"O, magnify the Lord with me; and let us exalt His name together"; and he replies solemnly, "Amen."

And so we begin another day together! Truly there are worse things than three years of blindness! To you who read these lines I say simply: God leads for us the way, even as my husband leads me about to show me the way. So our good Father leads us into the darkness of the veiled future. He is careful to keep us from harm and evil. "Yea, though I walk through the valley of the shadow," I shall trust and not fear, for He is with me always. Even blindness works for good to one who loves the Lord. Will you pray for me, that even in spite of this physical handicap I may be constantly a worthy helpmeet for my husband in his ministry? And with that plea I close this message to you.

Manitou Springs, Colorado.

—o—

EASTERN MENNONITE SCHOOL LIFE IN FEBRUARY

Bro. John L. Stauffer attended a meeting, held at Chicago Jan. 28, of the Advisory Committee to our Bible Schools appointed by the Mennonite Board of Education. In the evening of the same day he met with the General Problems Committee. The day following he was present at a joint meeting of the Advisory Committee and the Executive Committee of the Mennonite Board of Education with a number of invited brethren from different localities. On his return home, Bro. Stauffer visited the C.P.S. Camp at Sideling Hill and preached there twice on Sunday, the 31st.

Saturday morning, Jan. 30, Bro. Chester K. Lehman, who also was present at the above mentioned joint meeting in Chicago, met with the Educational Policy Committee of the General Board of Education at Goshen, Ind. Bro. Lehman taught the ministers' class of the Lancaster Winter Bible School on Tuesday and Thursday evenings, Feb. 2 and 4.

The funeral of Bro. D. S. Brunk was held in the chapel on Friday afternoon, Jan. 29.

The revival meetings closed on Thursday evening, Feb 4. The power of the Spirit was felt in challenging and practical messages presented by Bro. E. M. Yost. The work of the Spirit was evidenced by conversions and consecrations.

The theme of the Christian Life Conference, held Feb. 5-7 was YOUTH IN QUEST OF TRUTH. Its seven sessions included discussions of the following: WORSHIP, VICTORY, CERTAINTIES, SERVICE, WORLDLINESS, CHRISTIAN ATTITUDES, and CONSECRATION. Eleven speakers ably developed and presented these topics to large audiences.

There were 10 bishops, 56 ministers, and 8 deacons in attendance at the Ministers' Week sessions from the 8th to 11th. Bishop Noah H. Mack, New Holland, Pa., served as moderator of these meetings.

The urgent need for more room was seen during Ministers' Week, as classes scheduled for the chapel were forced to meet in the unfinished new chapel-auditorium amid the hammer and noise of busy workmen.

The Special Bible Term Commencement exercises were held during the activities period on Feb. 10. Bro. Milton Brackbill delivered the address, using the clause, "The life which I now live" (Gal. 2:20), as a subject. Three certificates of recognition, representing the equivalent of eighteen weeks of work, were granted.

Bro. Chester K. Lehman met with the Executive and Missions committees of the Mennonite Board of Missions and Charities at Elkhart, Ind., on Feb. 12. He was at Canton, Ohio, on the 14th, serving the Canton Mission congregation in the interests of the home-building program sponsored by the Mennonite Commission for Christian Education and Young People's Work.

Bro. John L. Stauffer attended a meeting of the Executive Committee of General Conference at Goshen, Ind., Feb. 13. Both Bro. Stauffer and Bro. Lehman attended the Educational Board Meeting at Goshen, Ind., on the 15th and 16th.

Bro. Stauffer was requested by the Executive Committee of General Conference to call at Office of Defense Transportation, Washington, D. C., Feb. 17, relative to the holding of next Mennonite General Conference. The moderator of General Conference will make further announcement regarding the holding of General Conference.

Bro. J. R. Mumaw was at Goshen and Elkhart, Ind., Feb. 11-13, attending several committee meetings and serving in the interests of a study-committee of the Peace Problems Committee. He spent some time also as field secretary of the Commission for Christian Education and Young People's Work, making various contacts in the interests of the work.

Feb. 14, Bro. Ernest G. Gehman, accompanied by a mixed quartet, preached at the morning and evening services at the C.P.S. Camp at Luray, Va. The camp group there enjoyed the illustrated songs presented by Bro. Gehman and the quartet.

The high school seniors held a social in the dining hall on Lincoln's birthday, the 12th. The freshman and sophomore classes each enjoyed a social hour Saturday evening, Feb. 20, under the leadership of their sponsors, Sadie Hartzler and Dorothy Kemrer.

In the special activities period of the 3rd, the annual address on Christian attire was given by Bro. J. R. Mumaw with the theme, CHRISTIAN PRIORITIES IN DRESS. On the 17th, the hour was in charge of the Young People's Christian Association. A detailed report by the president, Bro. Lester C. Shank, gave a bird's-eye view of the work done during the past year by the twelve committees under this organization. Results of election of officers follow: president, Paul Peachey; vice-president, Norman Derstine; secretary, Elizabeth Erb; treasurer, Rohrer Eshleman. The amount now pledged in this year's drive has reached $1944.10. The period on the 24th was in charge of Bro. John Horst, editor of the Senior Journal. A spicy and original program presented the lay-out for the 1943 Senior Journal and gave plans for the sale of it.

Several visiting ministers took part in services during the month. The evening sermon on the 14th was preached by Bro. Noah H. Mack. Bro. B. B. King, Elida, O., spoke on Monday evening, Feb. 15. Bro. C. Z. Martin of Mountville, Pa., had charge of the chapel devotional period on the 16th.

A meeting of the Journal and Weather Vane staffs was held in the Physics laboratory Feb. 17. The retiring Journal editor, Stanley Shenk, passed on the torch to his successor, Paul Peachey. Russell Baer has been relieved of the editorship of the Weather Vane, and J. Lester Brubaker received the responsibility for its success during the current fiscal year. The associate editors of these publications continue to serve until the end of the school year.

The Astral Society celebrated its thirteenth birthday on Feb. 18. Bro. Paul Bender, director of the C.P.S. Camp at Grottoes, Va., was guest speaker.

Elizabeth B. Mosemann.

Married

Roth—Jantz.—On Sunday, Feb. 14, 1943, at the Calvary Mennonite Church, Los Angeles, Calif., Bro. Ray J. Roth and Sister Ruena Jantz were united in holy marriage, Bro. George H. Beare officiating. The Lord bless this union.

Hurst—Weber.—On Jan. 1, 1943, at the home of the officiating bishop, Bro. J. Paul Graybill, East Earl, Pa., occurred the marriage of Bro. Edwin Hurst and Sister Mabel Weber, both of the Weaverland congregation. May their life be happy and helpful.

Campbell—Yutzy.—Bro. Harold P. Campbell of Waynesboro, Va., and Sister Bertha Yutzy of Hutchinson, Kans., were united in marriage at the Yoder Mennonite Church near Haven, Kans., Dec. 25, 1942, Bro. Andrew A. Bontrager officiating. The Lord bless the union.

Troyer—Yoder.—Bro. Orie Troyer and Sister Lizzie J. Yoder, both of the Yoder Mennonite congregation, Haven, Kans., were united in marriage at the home of the bride Feb. 6, 1943, Bro. Andrew A. Bontrager officiating. May the Lord's blessings accompany them through life.

Sensenig — Weaver. — On Sunday, Jan. 31, 1943, near Weaverland, Pa., occurred the marriage of Bro. Ivan Z. Sensenig and Sister Anna Mary Weaver, both of the Weaverland congregation, Bro. J. Paul Graybill officiating. May their life be joyous.

Gingerich—Schlabaugh.—On Sunday evening, Feb. 21, 1943, at the Fairview A. M. Church near Kalona, Iowa, Bro. Jeff. Gingerich and Sister Lovina Schlabaugh (formerly from Stark Co., Ohio) were united in holy marriage, Bishop E. G. Swartzendruber officiating. May the blessings of God attend them.

Storey—Danner.—Bro. Russel Storey and Sister Wilma Danner of the East Fairview congregation near Milford, Nebr., were united in marriage at the home of the bride, Oct. 18, 1942, Bro. Joseph E. Zimmerman officiating. May the blessings of the Lord be their portion through life.

Warfel—Haverstick.—On Sunday, Feb. 14, 1943, at their home, Bro. Charles D. Warfel and Sister Mary Ida Haverstick, both of the New Danville, Pa., congregation, were united in marriage by the officiating bishop, Bro. D. Stoner Krady. We wish them the blessing of the Lord in their journey through life.

Ober—Hershey.—On Jan. 6, 1943, at the home of the officiating bishop, Bro. Christian K. Lehman of Lancaster, Pa., Bro. Phares Ober and Sister Esther Hershey, both members of the Rohrerstown, Pa., Mennonite Church, were united in holy marriage. May God's blessings attend them through life.

Weaver—Gehman.—On Oct. 15, 1942, at the home of the bride's parents near Churchtown, Pa., occurred the marriage of Bro. Paul R. Weaver of the Groffdale congregation and Sister Anna Elizabeth Gehman of the Weaverland congregation, Bro. J. Paul Graybill officiating. May the Lord's blessing attend them.

Zimmerman—Sauder.—On Saturday, Oct. 10, 1942, at the home of Bro. and Sister George G. Sauder at Goodville, Pa., occurred the marriage of their daughter Leila to Bro. D. Martin Zimmerman of the Weaverland congregation, Bro. J. Paul Graybill officiating. May they find joy and happiness in their life.

Yoder—Bontrager.—Bro. Allen Yoder, son of J. J. Yoder, and Sister Clara Bontrager, daughter of D. Y. Bontrager, both of the Yoder Mennonite congregation near Haven, Kans., were united in marriage at the home of the bride on Oct. 15, 1942, Bro. H. A. Diener officiating. May the Lord richly bless this union.

Gingrich—Martin.—On Jan. 30, 1943, Bro. Harvey S. Gingrich of the Springville congregation and Sister Edith A. Martin of the Weaverland congregation were united in marriage by Bro. J. Paul Graybill at the home of the bride's parents, Bro. and Sister Henry Martin, Murrel, Pa. May Heaven's blessings attend them.

Landis—Neff.—Bro. Ray Landis of the Mellinger congregation near Lancaster, Pa., and Sister Lois A. Neff of the Millersville congregation were united in marriage at the home of the bride in Millersville, Pa., Bro. Christian K. Lehman officiating. May the Lord bless this union.

Yoder—Beckler.—On Feb. 14, 1943, in the East Fairview Church near Milford, Nebr., Bro. Max Yoder of the Wellman, Iowa, congregation and Sister Lucille Beckler of the East Fairview congregation were united in marriage by Bro. Joseph E. Zimmerman. May the Lord bless them in a faithful life of service for Him.

Eby—Martin.—On Nov. 28, 1942, at the home of the bride's parents, Bro. and Sister David Martin, near Groffdale, Pa., occurred the marriage of their daughter, Eva, of the Weaverland congregation and Bro. Edwin W. Eby of the Reiff's congregation, Bro. J. Paul Graybill officiating, assisted by Bros. Mahlon Witmer and Aaron Weaver. May they be true to each other and to the Lord.

—o—

Obituary

Bontrager.—Benjamin A., son of Amos and Lydia (Miller) Bontrager, was born in Lagrange Co., Ind., Aug. 30, 1858; died Feb. 11, 1943, in his home in Middlebury, Ind.; aged 84 y. 5 m. 11 d. He leaves his devoted wife (Clara M. Hochstetler Bontrager to whom he was united in marriage on Sept. 5, 1880); also 3 daughters (Mrs. William Speicher and Mrs. Rollin Bontrager of Middlebury, and Mrs. Merrill Pletcher of Elkhart). Besides the immediate family, he also leaves 13 grandchildren, 44 great-grandchildren, 3 brothers (David A. of Shipshewana; Eli A. of St. Johns, Mich.; Abner A. of Waterloo, Iowa) and many other relatives and friends. Three brothers and 5 sisters preceded him in death. Six years ago, the middle of February, he suffered a light stroke, which was followed by a lingering illness, of which he was bedfast the last six months. He was very patient, never complaining, trusting in the Lord. He was a devoted husband and father, having a deep appreciation for his home and family, always doing his part to maintain an ideal Christian home. In his early manhood he confessed Christ as his Saviour and chose to have his immediate Christian fellowship with the Mennonite Church. He was a charter member of the Middlebury congregation. He made it a point to attend whenever possible and take an active part whenever he saw an opportunity. Funeral services at Middlebury in charge of Bros. Earl Miller, Wilbur Yoder, and S. S. Yoder.

"He finished all earth's labors,
Tired and ready to sleep;
Ready to bid his friends good-by,
Wondering why they weep.
Passing out of earth's shadows
Into infinite day,
Why do we call it dying,
This beautiful going away?"

Cassel.—John R. Cassel was born Feb. 24, 1856, near Mount Joy, Pa.; died at his home in East Petersburg, Pa., from the effects of a cerebral hemorrhage, Dec. 13, 1942; aged 76 y. 9 m. 19 d. He was a retired farmer; having left his farm near Manheim (where he lived forty-five years) and moved to East Petersburg three years ago. Many years ago he united with the Mennonite Church. While he lived on the farm he attended Kauffman's Church which adjoined his farm; after moving to East Petersburg he united his labors with the church at that place. He especially loved the Sunday school and was seldom absent. He was twice married. His first wife was Maria Snavely, who died in 1908. In 1918 he married Annie L. Landis, who survives him, also a daughter by his first marriage (Fannie S. Ulrich of Elizabethtown, Pa.). Funeral services were held Dec. 16 in the East Petersburg Mennonite Church, with John Gochenauer of the Mennonite Church and Phares Forney of the Church of the Brethren officiating. Interment in the adjoining cemetery.

Gascho.—Christian, eldest son of Bishop John and Barbara (Erb) Gascho, was born near Baden, Ont., March 25, 1857; died at his home in Baden on Saturday evening, Jan. 30, 1943; aged 85 y. 10 m. 5 d. He accepted Christ in his youth, was baptized, united with the Amish Mennonite Church in Ontario, and was a faithful member to his end.

Oct. 1, 1878 he was united in holy matrimony with Leah Zehr, near Wellesley, Ont. To this union were born 1 son and 5 daughters (Fannie, Mrs. Jacob B. Iutzi, Baden; Barbara, Mrs. Samuel Steinman, New Hamburg, Ont.; Mattie, Mrs. N. M. Steinman, Baden; Lydia, at home; Emanuel, Kitchener, Ont.; Lovina, Mrs. Sol Mayer, who died Nov. 22, 1916).

Dec. 10, 1893, he was ordained a Deacon in the Wilmot A. M. Church. Nov. 4, 1894, he was ordained a minister of the Gospel at the same place, and remained and served in the Lord's vineyard till health failed (49 years).

In August, 1940, he suffered a very severe heart attack, from which he never fully recovered; and another attack in July, 1941. From then on he failed more rapidly, till the early fall of 1942, when he took to his bed, his heart grew weaker and dropsy set in. After 4 months of suffering in bed he entered into rest, free from all sorrow and pain.

He leaves his grief-stricken companion (who has been very feeble for a number of years), 1 son, 4 daughters, 7 grandchildren, 1 great-grandchild, 4 brothers, and 2 sisters (Menno and John E. Gascho of Baden; David of St. Agatha, Ont.; Daniel of Kalona, Iowa; Mrs. John Steinman of Wellesley, Ont.; Mrs. David Jantzi, Au Gres, Mich.) One daughter, 1 great-granddaughter, 2 brothers, and 2 sisters preceded him in death.

Funeral services were conducted Feb. 2 at the home by Bro. Menno Wagler, and at the Steinman A. M. Church by the home bishop, Bro. M. O. Jantzi of Baden and C. F. Derstine, Kitchener, Ont. Texts, Psa. 103; Eph. 2:10; Acts 13:36-39. Closing remarks and prayer by Bro. Jacob R. Bender of Tavistock, Ont. Interment in church cemetery near by.

—The Family.

Greiner.—Lizzie, daughter of Henry and Katie Witmer, was born Aug. 30, 1883; died Jan. 23, 1943; aged 59 y. 4 m. 23 d. Her husband (Jacob Greiner) preceded her in death a number of years. She was found dead in bed (which was caused by a coronary occlusion) by her daughter, Mrs. Paul Gish, with whom she resided. She is survived by another daughter (Mrs. Irvin Ruhl), also 5 grandchildren. Funeral was held Jan. 26 from the home of her daughter, with further services in Risser's Mennonite church, of which she was a member, in charge of Bros. Noah Risser, W. W. Oberholtzer, and Harry Eshleman. Text, Isa. 55:8, 9. Interment in the adjoining cemetery.

Hostetler.—Sem, son of Christian and Magdalena Hostetler, was born in Elkhart Co., Ind., June 14, 1860; died of old age Jan. 6, 1943, at the home of his nephew (Ora Hostetler) near Prophetstown, Ill. (which had been his home for a little more than three years); aged 82 y. 6 m. 23 d. He was preceded in death by his parents, 1 sister (Mrs. Elizabeth Kropf), and 6 brothers (Adam and Danny, who died in infancy, and Joe, Eli, Moses, and Pius). He leaves 4 brothers (George, of Hubbard, Oreg.; Milton, of Roanoke, Ill.; Levi C. of Sheffield,

Ill.; and David of Prophetstown, Ill.). At 8 years of age he moved with his parents to Hickory Co., Mo., and 8 years later to Cass Co., Mo. Later he moved to Pryor, Okla., and from there to Shelbyville, Ill., where he lived till in November, 1939, when he moved to Henry Co., Ill. He joined the Amish Mennonite church in his youth, in which faith he remained faithful until death.

Maust.—Simon J. Maust was born near St. Paul, Somerset Co., Pa., Oct. 2, 1876; died in the Memorial Hospital in Cumberland, Md., Nov. 13, 1942; aged 66 y. 1 m. 12 d. His death was very unexpected, having entered the hospital for treatment which he and his family and friends expected would soon restore him to health. All were shocked when learning of his serious condition the forenoon of the day of his death, his family all being called to his bedside before his passing. He departed this life, looking "for a city whose builder and maker is God," wherein sickness and sorrow may never enter. He was twice married. His first wife, whom he wed June 12, 1901 (Annie Orendorf of Bittinger, Md.), died one year later. Aug. 23, 1908, he was married to Elizabeth D. Otto of Springs, Pa., who survives him. To this union were born 2 sons and 2 daughters, all of whom are living (Ray Otto Maust of Springs, Walter Floyd Maust of Meyersdale, Ruth Naomi and Barbara Lucile, at home). He is also survived by 2 grandsons, and the following brothers and sisters: Mrs. Catharine Gnagey, Archbold, O.; Mrs. Henry T. Yoder, Kalona, Iowa; Joel J. and Lewis J. of Meyersdale; Joseph, Pigeon, Mich.; Mrs. Annie Yoder, Iowa City, Iowa; Mary, Meyersdale; and Jonas W., Milford, Ind. Three sisters and 1 brother preceded him in death. When a young man, he was baptized and received into the Amish Mennonite Church. A number of years later he transferred his membership to the Springs Mennonite Church. He served the Church in varied capacities; among them, being S. S. Supt., Asst. Supt., an active leader in Y. P. meeting work, active in mission work and as deacon. He was ordained to the office of deacon Oct. 25, 1931. In this capacity he served the church faithfully until death. Funeral services were held in the Springs Mennonite Church Nov. 17, 1942. Services in charge of Bro. Roy Kinsinger of Grantsville, Md., assisted by Bro. Newton Weber of Salisbury, Pa. Text, Num. 23:10: "Let me die the death of the righteous, and let my last end be like his."

"We've lost a friend, a brother,
Our church will never be the same;
But what to us is loss
To our dear brother is gain."

Miller.—Allen O. Miller was born near Millersburg, Ohio, July 31, 1880; died Feb. 16, 1943; aged 62 y. 6 m. 15 d. He moved to Reno Co., Kans., with his parents when he was four years old, where he lived most of the rest of his life. At the age of 19 he accepted Christ as his Saviour, united with the Church, and especially the last years he was much interested in Christian life and taking part in church work. The Yoder Mennonite Sunday School will miss his faithful service. He was united in marriage with Fannie Garver Jan. 28, 1906. This union was blessed with 4 children (Elsie, wife of Elzie Blew of Partridge; Raymond, who died in infancy; Floyd of Hutchinson; and Cleo, wife of Oney Hathaway of Monroe City, Mo.). The family feels very much the loss of a kind, helpful, patient husband and loving, understanding father. Besides his wife and 3 children he leaves 5 grandchildren, 4 brothers (Dan, Eli, and Fred of Reno Co., and Sam of Choteau, Okla.), 1 half sister (Sarah Schlabaugh of Kalona, Iowa), and many other relatives and friends. His life was full of many activities, always ready to do something to help others, seldom absent from the place of worship, and much concerned in the good of his family. Funeral services were held Feb. 19 at the home and at the Yoder Mennonite Church in charge of H. A. Diener. Text, "Thy will be done." Interment in the adjoining cemetery.

Miller.—Chauncey C., son of Levi E. and Ella (Mast) Miller, was born near Benton, Ohio, Jan. 1, 1905; died near Benton Jan. 21, 1943; aged 38 y. 20 d. In his youth he became a member of the Martins Creek Mennonite Church and remained a true and faithful member until death overtook him. He was married on Jan. 1, 1929, to Avora Weaver, to which union were born 8 children (Orva, who died in 1935, Arlene, Vivian, Milan, Bertha, Junior, Nila and Laola). He leaves wife and 7 children, his aged father, 3 brothers (Frank of Millersburg, Abram of Benton and Milford of Lyman, Miss.), and many other relatives and friends. He was ill of heart disease for several years and was confined to his bed since last September. He never complained about his lot, but many a time tried to work when he was not able. Funeral services were conducted Jan. 24 by Bro. D. D. Miller, assisted by the other ministers of the Martins Creek congregation.

"Finished are all earth's labors,
Tired and ready to sleep;
Ready to bid his friends good-by,
Wondering why they weep.
In silence he suffered,
In patience he bore,
Till God called him bome
To suffer no more."

Noftsier.—Anna, daughter of the late Christian and Kathryn (Yousey) Noftsier, was born in Lewis Co., N. Y., Feb. 28, 1871; died Jan. 6, 1943; aged 71 y. 10 m. 9 d. She was united in marriage with Joseph Noftsier. She is survived by 5 children (Mrs. David Zehr, Raymond, Ervin of Lowville, N. Y., Mrs. John Roggie, and Mrs. Aaron Zehr of Carthage, N. Y.); also 1 foster son (Romeyn of Beaver Falls, N. Y.), 2 brothers (Peter of Croghan, N. Y., and Emmanuel of Carthage, N. Y.), 17 grandchildren, 11 foster grandchildren, and 1 great-grandchild. Her husband and 5 children preceded her in death. She united with the Amish Mennonite Church at Croghan, N. Y., in her youth and remained faithful to the end. For the past few years she has been in ill health. A week before her death she suffered a cerebral hemorrhage at the home of her son Raymond. Funeral services were conducted Jan. 9 at the home by Bro. Allen Gingerich and at the Amish Mennonite Church at Croghan by Bro. Joseph J. Zehr. Burial in adjoining cemetery.

"Mother, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more."

Powell.—Lydia, daughter of Henry and Susannah Shenk, was born near Elida, Ohio, April 8, 1859; died at her home in Knoxville, Tenn., Feb. 7, 1943; aged 83 y. 9 m. 29 d. She united with the Mennonite Church in her girlhood days. She was married to Henry J. Powell May 20, 1880. To this union were born 6 sons and 2 daughters (L. J. Powell, So. English, Iowa; Mary, Susie, Verdie V., Knoxville; Walter A. Powell of Knoxville, who preceded her in death Oct. 3, 1941; Willie H., Henry A., John Vernon and Daniel Cloid—the last four sons passed away when quite small). Her husband passed away nearly twenty years ago. She has a foster son (Raymond Powell Martin of Creve Coeur, Ill. Two brothers (Pre. Daniel Shenk and Deacon Abram Shenk, Denbigh, Va.). Bro. and Sister Powell moved to Tennessee when their children were small, on account of the ill health of Bro. Powell. They spent the rest of their lives there. She was a devoted mother and friend, living a quiet exemplary Christian life, of whom it may justly be said, "Her children rise up and call her blessed." In December she became seriously ill and at this time her son came to be with her awhile. She seemed to be recovering, was able to sit in her chair and walk around in the room. She was very cheerful, and had many visitors. A week before her death she became seriously ill again. Sister Powell had many relatives and friends, who mourn her departure. Her children and grandchildren were all present at the funeral services.

"We think of you, Mother, as in times past,
Your presence graced our home;
When you loved and labored as mothers do,
Ere the summons of death had come.
And though we mourn at your passing now,
Grieving that we must part,
The beautiful memories of your life
Will always live in our hearts."

—Relatives.

Stauffer.—Susan E., daughter of John M. and Anna Erb Greider, was born April 21, 1852, in Lancaster Co., Pa. When but four years of age, her parents moved to Medway, Ohio. She resided there until a short time after her marriage, when she moved to Dayton, Ohio. This was her home the rest of her life, until an illness about five years ago made it impossible for her to keep house longer, and four years ago she came to Lima and has spent these last years in the home of her daughter, Mrs. Harlan J. Miller. Dec. 18, 1877, she was united in marriage to Samuel H. Stauffer who passed away in 1912. To this union were born 8 children, 2 of whom passed away many years ago (a son Samuel at the age of 11 months and a daughter Annie at the age of 17 years). Her surviving children are: Mrs. Emma Hartman of Royersford, Pa.; Mrs. Katherine Herbrecht of Des Moines, Iowa; Mrs. Susan Hartman of Phoenixville, Pa.; Mrs. Elizabeth Lohrey of Dayton, Ohio; Mrs. Fannie Miller of Lima, Ohio; and John Stauffer of Dayton, Ohio. She is also survived by 1 brother, Benjamin Greider of New Carlisle, Ohio, and by 2 sisters (Mrs. Mary Clair of New Carlisle and Mrs. Elizabeth Riley of Elida, Ohio). There are also 17 grandchildren and 6 great-grandchildren. She was a member of the Mennonite Church near New Carlisle, having united with the Church as a young woman—her father having been the minister of that congregation for many years, until his death. An unusual distinction Mother Stauffer had in that she had given four of her daughters to be wives of ministers of the Reformed Church. She was a woman of splendid health and unusual physical strength and keen mental powers. She retained a clear mind and good eyesight, almost to the end of her days,—long after her body had ceased to be active. She began to fail noticeably about three weeks before her passing, growing weaker day by day. The end came peaceably during the early morning of Feb. 11; aged 90 y. 9 m. 20 d. Brief services were held Feb. 12 in Lima, in charge of her son-in-law, Harlan J. Miller and the body was taken to Dayton, where final services were held Feb. 14 in her own church, in charge of Menno Troyer of Elida, Ohio, a nephew by marriage of the deceased.

Yutzy.—Katie Mae, youngest child of Joe N. and Fannie (Helmuth) Yutzy, died of whooping cough at Hutchinson, Kans., Feb. 9, 1943; aged 1 y. 1 m. 12 d. She leaves father, mother, 1 sister (Orva Irene), 1 brother (Harold Joseph), 3 grandparents (Mr. and Mrs. Levi Helmuth, and Mrs. Emma Yutzy), 5 aunts, 6 uncles, and many other relatives and friends. Katie Mae was with us long enough to endear herself to us and much as we mourn her departure, yet we resign ourselves to the will of our kind heavenly Father. Funeral was held Feb. 11 at the Yoder Mennonite Church in charge of A. A. Bontrager. Interment in the adjoining cemetery.

"Dear Katie Mae, too pure to stay;
God lovingly came, and took her away."

A loving trust in the Author of the Bible is the best preparation for the study of the Bible.—Trumbull.

Items and Comments

The Wall Street Journal reports that a survey reveals that Sunday has ceased to be the day of rest of other years, and has become the one big day for entertainment.—The Gospel Minister.

*

A bill has been filed in the state legislature of Massachusetts that would authorize Attorney General Robert T. Bushness to appoint an inspector of magazines to protect the public from the sale of obscene or indecent magazines.—Gospel Messenger.

*

The Y.W.C.A. world emergency fund committee has authorized a gift of $2,000 to its service center in Istanbul, Turkey, for work among Greek refugees. The donation followed receipt of a cable stating that of the 1,800 Greek refugees near Izmir 700 are children under twelve years of age and the majority of the remainder are women.—Gospel Messenger.

*

To prepare 24,864 deaf Americans for life in a hearing world, 2,700 instructors teach in 79 public and private schools for the deaf, while special classes are operated in the public school systems of 186 cities. Foremost institution in this educational field is Gallaudet College, Washington, D.C., the only college for the deaf in the world.—The Lighted Pathway.

*

Bingo Gambling—The press continues to report the conflict between the Roman Catholic church in different parts of the country with the law enforcement officers seeking to prohibit the bingo gambling operations. In Cincinnati the police destroyed some 30 machines in one church. In this city the Catholics have been taking $7,000,000 annually. In New York, another conflict is going on.—The U. S. Baptist (Washington).

*

The Death of George Washington Carver, negro scientist from Tuskegee, is lamented throughout the nation. His life story is one of the most romantic of modern times and is an inspiration to young people whether white or black. He was born on a Missouri farm, the son of slave parents whom he never knew. He was stolen when a child, traded for a race horse, and named after the man who redeemed him. He made his way in the school of "hard knocks" until he finally became the director of Agricultural Research at the Negro University at Tuskegee. His mind was one of the most brilliant in our history. His contributions to agriculture and to science in general have been noteworthy. The lowly peanut, largely through his efforts, has become a $200,000,000 business in the South. He found hundreds of uses for peanuts and sweet potatoes and other common products of the soil. A proposal before the Congress seeks to make the Missouri farm that was his birthplace into a national shrine. We hope this is done. Like Booker T. Washington, he was a great and good man, the product of a despised race. In addition to being a great scientist, he was also a humble Christian who believed that God Himself led him in his scientific discoveries. His life is a living testimony to the truth that there is no such thing as an inferior race and that "God is no respecter of persons."—The Bethel College Bulletin.

—o—

"If" some people were a little more careful how they step, the ones who follow would not stumble so much.—Sel.

C. P. S. Camps

Annual Financial Report of CIVILIAN PUBLIC SERVICE OPERATIONS of the MENNONITE CENTRAL COMMITTEE

December 1, 1941 to November 30, 1942

Receipts

Cash Balance December 1, 1941	$6,344.74
Donations by M.C.C. Co-operative Groups	
Mennonite Church	$140,580.36
Lancaster Conference	51,842.01
General Conference Mennonites	67,429.10
Old Order Amish	49,292.06
Mennonite Brethren Church	27,661.94
Mennonite Brethren in Christ	1,798.65
Conservative Amish Mennonites	12,256.48
Church of God in Christ Mennonite	10,465.00
Central Conference Mennonites	8,021.00
Defenseless Mennonites	1,592.00
Krimmer Mennonite Brethren	3,247.50
Evangelical Mennonite Brethren	2,640.32
Brethren in Christ	19,064.02
Kleine Gemeinde	480.50
Hutterian Brethren	641.00
Old Order Mennonite	6,824.07
Miscellaneous donations	2,085.07
	405,921.08
Contributions in Kind	11,568.43
Cash Donations direct to camps	372.13
Expense paid by Non-Mennonite boys	31,124.01
Camp No. 24 Unit I Farm Inv. Adj.	500.00
Depreciation adj. camp No. 24 Improvement	1,621.90
	$457,452.29

Disbursements

Camp Expenses	
Camp No. 4, Grottoes, Virginia	27,074.49
Camp No. 5, Colorado Springs, Colorado	30,263.05
Camp No. 8, Marietta, Ohio	16,578.85
Camp No. 18, Denison, Iowa	31,221.68
Camp No. 20, Wells Tannery, Pennsylvania	26,540.71
Camp No. 22, Henry, Illinois (moved)	28,492.78
Camp No. 24, Hagerstown, Md. Unit I	8,517.80
Camp No. 24, Hagerstown, Md. Unit I Improv.	4,556.67
Camp No. 24, Hagerstown, Md. Unit 3 (Amish farm)	3,641.53
Camp No. 24, Hagerstown, Md. Unit 4	7,102.36
Camp No. 24, Hagerstown, Md. Unit 4 Improv.	3,552.85
Camp No. 25, Weeping Water, Nebraska	24,770.96
Camp No. 28, Medaryville, Indiana	30,467.43
Camp No. 31, Placerville, Camino, Calif.	22,116.01
Camp No. 33, Fort Collins, Colorado	19,505.37
Camp No. 35, North Fork, Calif.	17,792.55
Camp No. 39, Galax, Virginia	3,144.74
Camp No. 40, Howard, Pennsylvania	7,053.34
Camp No. 45, Luray, Virginia	9,486.62
Camp No. 55, Belton, Montana	6,892.75
Camp No. 57, Hill City, S. Dak.	5,258.27
Camp No. 60, Lapine, Oregon	109.67
Camp No. 67, Downey, Idaho	2,097.36
Camp Beltsville (Mennonite boys)	1,694.63
Camp Cascade Locks (Mennonite boys)	9,340.42
Camp Crestview (Mennonite boys)	1,490.87
Camp San Dimas (Mennonite boys)	2,957.50
China and Puerto Rico Unit	553.33
	$355,352.87
Mennonite share of Non-Peace Church boys Support	50,621.34
C.P.S. Overhead & Operating Expenses	
National Service Board	11,152.69
General Director Allowance & Expenses	3,924.35
Asst. Director Allow. and Expenses	1,934.97
Camp Auditor Allow. and Expenses	1,755.37
Literature and Promotional	774.65
Special Assignments (Part time Directors, Religious meetings, etc.)	879.62
Insurance and Bonding	708.90
Special Medical Expenses	209.48
Regional Conf. and Directors School	1,658.43
Headquarters Repairs	354.29
Telephone and Telegraph	488.64
M.C.C. Meetings and Overhead	2,957.97
Advisory Boards	541.45
2/3 Headquarters Expenses	4,290.03
2/3 Executive Committee Expenses	720.13
	32,530.97
Total Disbursements	$438,505.18
Cash Balance November 30, 1942	18,947.11
	$457,452.29

*

Auditors' Report

Upon request and approval of the M.C.C. an audit of the financial records of the Treasurer was made by certified public accountants for the fiscal year of 1942. The following is a part of the report submitted at the Annual meeting of the M.C.C. by the auditors:

"Pursuant to your request we have completed an audit and examination of the books and records of the 'Mennonite Central Committee,' a Pennsylvania Corporation of the First Class and as a result of this service, present the following Exhibits and Comments:" . . .

"The scope of our audit embraced the verification of the accuracy of all Balance Sheet amounts. Cash in banks was verified by reconciling the ledger totals to bank statements or pass books balances which were confirmed directly with the depositories. All recorded cash receipts were traced through to the depositories and cancelled checks were compared to the disbursement journals.". . .

"Subject to the comments above, we hereby certify, that the balance sheet and appended statements, reflects fairly the financial position of the Mennonite Central Committee at November 30, 1942 and the results of its operations for the fiscal year then ended.

"We wish at this time to extend our thanks for the many courtesies extended us during the period of our engagement.

Respectfully submitted,
HATTER, HARRIS AND BEITTEL
Certified Public Accountants
Fulton National Bank Building
Lancaster, Pa."

Released February 24, 1943

Compiled by Grant Stoltzfus

—o—

Special Meeting of the MENNONITE BOARD OF MISSIONS AND CHARITIES

Pursuant to action taken by the Executive Committee of the Mennonite Board of Missions and Charities held at Goshen, Ind., Feb. 12, 13, a special meeting of the said MENNONITE BOARD OF MISSIONS AND CHARITIES will be held at the Home Mission in Chicago, Ill., March 16, 1943, at 10:00 A.M. This meeting is called to give consideration to the proposition of purchasing a hospital which it may be possible for the Board to secure. Board members who find it inconvenient or impossible to attend this meeting on account of distance or expense are urged to send their proxy to some one who can come, in order that there may be a quorum present.

J. N. Kaufman, President.
S. C. Yoder, Secretary.

Table of Contents

1041—Editorial
1042—With Jesus (Poem)
The Gift of Power
Exalted to Give
1043—The Bible a Standard for Judgment at the Last Day
Singing in Worship
1044—What Preaching Should Be
"Vain Repetition"
A Few More Thoughts on "The Work of a Deacon"
1045—Evangelistic Meetings
1046—Three Years in Darkness
Expressions of Appreciation
1047—Sunday School Lesson
Bible Meeting Topic
1048—Field Notes
1049—Correspondence
1050—In the Midst of War
A Solemn Warning
1051—After the War
Plan Your Summer Bible School Now
1052—What I as a Layman Expect from My Minister
What I as a Minister Expect from My Members
Marriage Statistics
1053—Eastern Mennonite School Life in February
1054—Married
Obituary

CHRISTIAN MISSIONS

A Monthly Supplement to the Gospel Herald

JOHN R. MUMAW, EDITOR

March, 1943

What Is the Answer?

By Stanley Shenk

I saw the smoke of a hundred times ten thousand villages of India.
I saw the darkness of heathen night.
I saw the sorrow of 400,000,000 Christless faces.
I saw the blazing funeral pyres of a thousand weeping widows.
I saw the festering syphilitic sores of her wretched people.
I heard the tolling of the bells of her heathen temples.

I saw the smoke of 15,000 Mennonite homes.
I saw them take their ease in twelve-hundred dollar cars and luxurious homes.
I saw them thank their God for the wonderful principles of nonresistance.
I saw them thank God for His goodness to them.
I saw one out of twenty of them in any active part or full-time Christian service.
I saw one-thirtieth of one per cent of them in India.
What is the answer?

I heard the stirrings and stumblings of the 500,000,000 lost of China as they grope in darkness for the light.
I heard the sweeping northern winds of China moan over her sin-laden plains.
I heard the prattle of her 100,000,000 children who may never hear the name "Jesus."
I heard the querulous complainings of her 100,000,000 aged who will of a certainty never hear of Him who promised "many mansions."
I heard the grating tools that every day hollow out 33,000 graves for her unsaved dead.
I saw not one Mennonite missionary there.
What, yes, what is the answer?

I saw nations and churches comprising uncounted multitudes of men stand before the Throne of God.
I saw men of blood, of incest, of all manner of lust, and of ignorance of the blood of Christ thrown into the pit of everlasting fire.
I saw the Mennonite people stand before the throne.
I heard the Lord of all the earth say, "And thou, thou unprofitable servant, what hast thou brought?"
What is the answer?
Yes, what is the answer?
Were you their spokesman, what would you say?
Would you say, "Lord, well, I'll admit we've been negligent about China, but look at our 20 missionaries in India, our 20 in South America, our 20 in Africa, our 150 in the home field?"
And if the Lord would say, "What of your other 59,790?" then indeed, what would you say?
Yes, and what will He say?
What is the answer?

I heard God say to Ezekiel, and if "thou givest (them) not warning . . . (their) blood will I require at thine hand."

Mennonite Rural Missions in America

Dakota-Montana
- Embarrass, Minn.
- Exeland, Wis.
- Glen Flora, Wis.
- Loman, Minn.
- Unlen, Minn.
- White Earth, Minn.

Franconia Conference
- Haycock
- Perkiomenville
- Rocky Ridge
- Spring Mount

Indiana-Michigan Conference
- Anderson
- Belmont
- Bethany
- Burr Oak
- Crumstown
- Faun River
- Fernland
- Green Schoolhouse
- Kouts
- Maple River
- Naupinway
- Pinckney
- Pleasant View
- Sandtown
- Union
- Zion

Lancaster Conference
- Andrews Bridge
- Carpenters
- Cedar Hill
- Maple Grove
- Meadville Schoolhouse
- Nickel Mines
- Oak Shade
- Rawlinsville
- Sunnyside
- Welsh Mountain Colored Mission
- Welsh Mountain Samaritan Home
- Wickersham

Illinois Conference
- Bellvue*
- Dewey
- Highway Village*
- New Castle
- Richland Valley
- West Sterling*

Missouri-Kansas Conference
- Adair, Okla.
- Avilla
- Bethel Springs, Ark.
- Casteel Schoolhouse, Ark.
- Cherry Box, Mo.
- Edwards, Mo.
- Holst, Mo.
- Jenkins, Mo.
- Lick Creek, Mo.
- Linn, Mo.
- New Hope Schoolhouse, Ark.
- Oronogo, Mo.
- Philadelphia, Schoolhouse, Mo.
- Post Oak, Mo.
- Purvis, Mo.
- Quepaw, Mo.
- Seneca, Mo.
- Wilson Bend, Mo.

Ohio-Eastern A. M. Conference
- Barrville
- Big Valley
- Center Schoolhouse
- Crabapple
- Dillonvale
- Louisville (Stover Heights)
- Lumber City
- Otelia
- Rock

Editorials

We ask the forbearance of the readers of Christian Missions for the curtailment of material in this issue. Due to curtailments in the sale of paper we have found it necessary to reduce the number of pages in this issue.

* * *

In keeping with the limited space in this issue we are submitting the totals only of the financial report. We hope this will not inconvenience seriously those who have been particularly interested in the details of these monthly reports.

* * *

On this page is a list of the rural missions now being conducted in various sections of the Church. We invite all who discover any omissions to report to the editor any rural mission stations that are not listed on this page. It is our desire to have a complete list.

Ontario Conference
- Baden
- Bothwell
- Bright
- Glasgow
- Hagerman
- Markstay
- Parker
- Roseville
- St. George

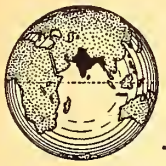
Pacific Coast Conference
- Blaine
- Estacada
- Lacomb

Southwestern Pennsylvania Conference
- Black Hawk
- Cambria Fuel
- Canan Station
- Dry Run
- Fairview
- Gallatin
- Glade
- Gortner
- Grazier
- Headrick
- Hyasota
- Laughlin
- Maynardier
- Meadow Mountain
- Mill Run
- No. 38
- Walsall

Virginia Conference
- Baughman
- Beldor
- Bennets Run
- Bethany
- Bethel
- Brushy Run
- Buckhorn Schoolhouse
- Capon Run
- Carrs Schoolhouse
- Criders Schoolhouse
- Cross Roads
- Cullers Run
- Dove
- Dry Fork
- Forest Grove
- Gospel Hill
- Hebron
- Hinkle Schoolhouse
- Horton
- Lamberts
- Lindamood
- Lower Cove
- Morning View
- Mountain Schoolhouse
- Mountain View
- Mount Hermon (Capon Run)
- Mount Hermon (Mutton Hollow)
- Orkney Springs
- Peak
- Pennington
- Pleasant Grove
- Rawley Springs
- Riverside
- Roaring
- Salem
- South Fork
- Spruce Mountain
- Swedlin Valley Schoolhouse
- Swift Run
- Timber Ridge
- Topsy Schoolhouse
- Upper Cove
- Valley View
- Vaughn
- Wardensville

Washington Co., Md.-Franklin Co. Pa. Conference
- Horse Valley
- Pinesburg

* Suburban



INDIA

MEDICAL STATION, DHAMTARI

We have not had any rain now for three weeks and the sky has definitely taken on its typical cold season blue. The mid-day sun is hot but mornings and evenings pleasantly cool. We praise the Lord that there seems to be a fairly good crop of rice this year in our surrounding community. We hope and pray that the coming year will be easier for many of the poor who have been forced to go begging on account of shortage of rice for a few years.

Right now our two Bible women, Monica Bai and Maharin Bai, are in Normal at Balodgahan. This year there is a three weeks' course instead of the usual three months. We know that they are having a profitable time there. May it all be to His glory.

We have had plenty to do at the hospital and have been about full most of the time. This morning we admitted a small child with lock jaw who is very sick. It appears that his chances for recovery are small. Another young man, Ishwardas, is here for treatment. His home is in Singpore where we have a mission school. He says he has definitely decided to become a Christian. We are praying that he will do all that he says, and will truly learn to know and to love the Lord Jesus as his own Saviour. He has read in our school at Singpore, and knows much about Christianity. Will you also pray for him? —Yoders.

GIRLS' BOARDING

Shanti John

The work in the boarding all went along smoothly during the month of September. Three times there was a school holiday. One time about ten o'clock the girls went to the veranda of the bungalow to play various games and listen to the radio.

Bishop and Mrs. Lapp spent several weeks here. They both took part in our night prayer meetings, from which we received much spiritual help. We are all very grateful to them.

On another holiday the girls went fishing in the reservoir. They all had a very good time.

Several girls are sick with malaria, but they all take medicine, and are rapidly getting well.

Two of our girls went to Saugor to learn some kind of handcraft. Two of our girls who are taking nursing in Ludhiana spent their vacation here and took care of the sick girls. All the girls are happy, and are growing physically, mentally and spiritually.

Bhagwati is one of the teachers in the school, and **Shanti** is a boarding matron. Both of them are former boarding girls and graduates of Garjan Memorial School.

All the Bible workers of the Mission gathered in Balodgahan the last week in September for a one month Bible Normal. The Vogts came from Bihar to serve as instructors.

The rains were good this year, and the rice crop looks more promising than for several years, so people are very hopeful for better times. —W. Hostetler.

GARJAN MEMORIAL SCHOOL

Bhagwati Rupau

September is almost the end of the rainy season in India. Our school is running on the regular schedule. We have about 15 non-Christian boys who come from different villages within a distance of four miles. These boys are getting Bible training along with the regular Government prescribed training. Pray for them, that some day they may see and accept Jesus Christ as their Saviour.

We are having considerable absence because of sickness. These are the days when malaria breaks out, hence some pupils are out with malarial fever, but we are thankful to our heavenly Father that He is constantly watching over all His children.

The manager and the staff thought it proper not to have regular first term examination this time, because of the shortage of stationery supplies. Hence short tests are being given and the results are compiled with the monthly grades to determine the first term marks.

We have a little vegetable garden in the school compound. The sixth class pupils are responsible for it, and they have already sold some vegetables from it.

Pray for us and our work, so that we may glorify the Lord daily.

SANKRA AND DONDI

The four evangelistic workers from Dondi and the four from Sankra are now in Workers' Normal being held at Balodgahan. Such times of refreshing serve as a great spiritual help and inspiration to them and they return to their work with renewed spirit to carry the Gospel news to the village people among whom they labour.

During the recent weeks there has been a change in hospital workers at Sankra. Benjamin, who was compounder, has been moved to Anda in Bro. John Friesen's district, and Samuel Daiyao has been placed at Sankra for similar service. The compounder ordinarily would serve to fill prescriptions for the doctor, were one stationed here, but in his absence serves to treat patients who come. He is not qualified to give major treatment, but is able to meet the needs of most of the sick who daily come for help. We have dispensaries with compounders, both in Dondi and Sankra. We have the privilege of calling our medical missionary, Dr. Yoder, when difficult cases are brought to us, or of taking the cases to the mission hospital in Dhamtari for treatment or operation.

Our Sankra pastor, Bro. Isa Baksh, has been off this month for vacation and to care for some personal interests. Soon after going to Dhamtari he was sickened with malaria fever. We are praying for his speedy recovery, that his vacation will be of benefit to him.

During this rainy season from the beginning of July until the present time the rainfall has been ample for the growing and now ripening crops. Whether or not conditions as they prevail in the country will make possible cheaper foodstuffs and employment for the people, remains to be seen. We hope that the hardships of the people will not be as severe as the past two years.

During the months of waiting for decisive issues for the future we are sincerely praying God that nothing will intervene to hinder the progress of the Lord's work in this or any part of India. The Master's business requireth haste, but we trust that our present steps (or, as one interpreted, "Stops") are ordered of the Lord and that He will direct us according to His wisdom and counsel. —The Lapps.

—o—

RURAL EVANGELISM TESTIMONIALS

What Rural Evangelism Means to Me

Rural evangelism has brought me from a mere form of godliness (II Tim. 3:5) to enjoy my experience with the Lord.

It has taken away that fearful looking forward to the judgment (Heb. 10:27), and given me the blessed hope of better things in store when Christ comes again. This hope has given me and also others courage to press on toward the prize when Satan tempts sorely, for we know that we are but strangers and pilgrims here journeying to a city whose Maker and Builder is God. Heb. 11:10.

Rural evangelism has brought us into contact with those who had been our neighbors for years but with whom we failed to associate until brought together at the house of worship (the Mission).

* * *

"But I Have Prayed for Thee"

These words of Jesus to Peter, and the Apostle Paul's oft quoted words: "Praying always for you;" "Making mention of you;" "Remembering without ceasing;" "In every prayer of mine," and others remind us of a God-given privilege and power.

* * *

Joy in Rural Missions

"Other sheep I have which are not of this fold: them also I must bring." Jno. 10:16.

Out in the country where there are no churches and where people do not know about the Lord Jesus, there are scores of these "Other Sheep." God is saying to you, "them also you must bring." It may mean a small sacrifice, but the joy and satisfaction you receive will be pay enough. It is a thrill to hear after a cottage meeting, "Do come back soon. We enjoyed it so much," or to hear a mother say, "Coming to the services is the only joy I have in life." But the greatest joy is to see those whom you have been trying to show the

(Continued on page 1061)

The Preaching of the Cross

By P. A. Friesen

It seems very strange that a man like Paul should say, "But God forbid that I should glory, save in the cross;" because he had so many other things that he could have gloried in. Many Jews gloried in the fact that they were the chosen children of Abraham. Paul could have done the same thing.

The Pharisees boasted of their righteousness, just as some people today that like to speak of their own superiority. Paul could have done the same. He could have done that but he boasted about neither the first nor the second.

Others boast about their learning, but he did not. Some people like to have their story of conversion heard by all around, even though it does not concern them. Paul had a most outstanding conversion. Even though he mentioned his conversion, he did not glory in it. He gloried in the fact that the Lord saved him. I sometimes wonder about their experience when people say they are saved and do not tell us that the Lord has saved them. The Lord saves us. Sometimes people forget that. I believe that we all like to boast a little about our own denominations. But Paul could have done the same thing. He could have boasted about his forefathers, and perhaps told more than we can about our own forefathers. He gloried in the Cross. He gloried in something that others despised.

Let us see why he gloried in the Cross. He grew in his appreciation of the Cross because by it the life of the Father could be seen very plainly. We too should glory in the Cross today, because we can see God's great love for us, for He gave His only begotten Son. We can see the Son's love in the Cross. We can see God's love in the Cross. He loved me and gave Himself for me. Once a little baby girl in India was put into her bed by her mother who closed the door to the hut and went out to work. While she was working she saw the house was on fire. She ran quickly to the hut, grabbed the little baby that was sleeping on the bed, and carried it out to safety. The mother was badly burned. This little girl was saved and the mother got well. Her hands were full of scars as a result of the burns. When this little girl grew up she began to wonder why her mother's hands were so ugly. The child said she liked her mother's face and her eyes, but she did not like her hands because they were so ugly. One day she said, "Mother, why do you have such ugly hands? I cannot love you much." The mother said, "Darling, this is the time for me to tell you a story." She sat down with her daughter and they talked together. When she had finished telling the story the little girl said, "I never knew that. Forgive me for what I said against you." She kissed her mother's hands and said, "I love you more than ever." That is what Christ has done. He gave His hands there on the cross. He loved us and He gave His life for us. We were on the way to hell, but Jesus came down from heaven and gave His life on the Cross for you and for me. His love is manifested on the Cross and that is the reason Paul gloried in the Cross. While he had many other things that he could have gloried in, none of those showed him that he was a sinner. None of those had brought him close to God.

One time B. Robinson happened to be in Darjeeling. He was taking a walk when he met a priest who sat down to engage in a conversation. He preached to him the Cross of Jesus Christ. The priest never heard it before. Priests in India are very strict, and do not want their people to get any other religion. He sat there and just pictured the Cross, pictured Jesus on the Cross. When he was through the priest said, "Don't preach this to our people. If you do they will all become Christians." That gives us a little idea of what would happen today if you and I would hold up the cross of Jesus Christ. A man who had never heard about it, but just this once, was afraid his people would all become Christians. Where is our trouble today? We do not have enough Spirit-filled men who will preach Jesus Christ and Him crucified.

I once read that in the East they used to have a cross at the market places. When a strange person came along in the Eastern countries and inquired about the market he was told to go until he saw the cross. There he would find the market place. There he could buy eatables or anything else. Come to the market place where the Cross stands and buy salvation but come without money. Take salvation; it is free to you just as you are. I remember very well the time before I was converted when my Sunday school teacher spoke to me. "Peter, it is time you give your heart to Christ," she said. I did not think I was old enough. I told her I thought I was not a sinner; I had never done any terrible sin. The teacher did not give up. I went home and prayed and I asked the Lord to show me my heart. The next day I started in again and I could not even pray that short prayer anymore. Something got into the way. The Lord had heard that first prayer. I began to see myself as a sinner. I acknowledged that the Lord Jesus died on the Cross for me, and I accepted salvation. I believed His promise that if we confess our sins and ask forgiveness He is faithful and just to forgive us our sins.

An Indian man was preaching one time to a crowd of non-Christians. I will use an illustration which he gave: "When you are sick you go to one doctor and he gives you a red pill. You swallow it and then you wait for results. If it does no good you go back and say, 'This pill did no good.' If he gives you a larger one, and you find that does no good you go to another doctor and try his pills. You have tried different religions, now just try this once. Take a stand and make a beginning. You just have to step some place or you will run straight down the precipice. Make a step and say, 'This is enough.' Like the prodigal son, here I am a sinner. Make restitution. Unless you do that, you will not have power to stand."

You remember the case mentioned in the Bible where a man was praying and said, "God be merciful to me a sinner." The Lord heard him. We know that God does not care if our prayers are not so beautiful right away. There are many people in India who have never been able to read. They say their prayers in a simple way, but the Lord hears them and answers them. I was visiting one of our leper friends one day. He had been absent for some time and I did not know what was the matter. I thought maybe he was sick. He was very sick. He was so glad to see me. He said, "I am so glad you came to see me. All I do is sing and pray; that is all I can do." He could not read. I read to him and spoke to him from the Word of God, telling how Jesus suffered for us on the cross. Tears ran down our cheeks. I encouraged him to pray and say it in his own way. The story of the Cross had blessed his soul. It is the message of the Cross that satisfies the longing heart.

(Stenographically reported from the Mission Board program in Ontario, 1942, by Carol Snyder.)

Denver, Colo.

If Christ is to have the throne of your being, he will get it only one way. He won't take it because you happen to have left it vacant. He won't take it by storm. He will get it because you give it to him by deliberate, conscious, willing choice.

—Charter Piggott.

Travel Evangelism

By O. D. Yoder

"And He must needs go through Samaria." John 4.

In one of our recent Sunday school lessons, we studied a unique example of *travel* evangelism. As with the most of us, our Lord needed to travel, and it was while traveling that He met and used great opportunities to make the need of salvation known to dying souls.

If the present curtailment of travel continues, some of our greatest opportunities to witness for the Lord in this way will be past. Nevertheless, those who continue to travel can use many sacred and unique opportunities to testify of His grace. Our Lord was a busy worker, indeed, but He was never too busy to spend hours, or even days to help souls, while He was traveling from place to place.

Many who profess to be servants of this same Lord Jesus, so often travel for mere pleasure, even using the Lord's Day for selfish purposes. Traveling can be a curse or an avenue of service and blessing.

How much more could we in our busy life do for our Lord if we would take more time to witness for Him while we travel. Surely if we would, the world could see more of "Jesus" in us and less of self pride. Surely the world would know much more of God and of Christ, if we Christians would endeavor to spread His divine truth when we travel! If travel evangelism was imperative in the days of our Lord upon earth, how much more it must be in these days of unprecedented travel and opportunity. Doubtless there are many people who travel so much that they are without opportunity to attend religious services in any regular place of worship. If such are to be evangelized some one must try to bring the message of salvation to them while *they* are traveling. It also reaches others who do not travel, such as the woman Christ met at the well. It is practical for those servants of our Lord who travel, for Christ Himself set the example.

Our Lord's frequent method of evangelism was through personal contact and conversation. We have *added to* that method by handing out the "printed page." While the printed page can never supplant the method of personal contact, literature can often be used as a point of contact in the personal approach and in conversation. As we meet hundreds, or even thousands of souls in public places the printed page is a practical means of witness to many with whom we cannot speak in personal conversation.

Turning now to the subject of the printed page, or gospel literature as we more commonly call it, we should think further of the varieties of literature we may use to advantage while traveling. Perhaps the most common equipment a servant of the Lord needs is a supply of a few New Testaments and Scripture portions and gospel tracts. Scripture texts displayed on mottoes and calendars are other practical means of making Christ known. The opportunities to use these and to hand them out to others will vary and only the Holy Spirit can wisely lead in their distribution.

The writer has displayed before hundreds of train travellers some striking Scripture text on a motto hung above his train window. This method of testimony has brought opportunities for conversations with individuals and to hand out the printed page. Many people have been encouraged to see the Word of God displayed before the masses of unconverted people. Surely it is not wise to display the Word of God with an unsanctified boldness, but why should we not let people know that we love and fear the Lord? Why do we so often act as though we had packed our religion in our suitcases? Do we believe that the masses of souls are lost without Christ? Then why not, when we travel, do something at least in a simple manner, to show that we love the Lord and delight in serving Him! (Our trips from Coast to Coast were often made interesting and worth while, just by such happy labors and Christian opportunities.)

"The Way," a specially prepared monthly tract for such distribution, could bring joy and encouragement to many thousand otherwise unreached people if it were handed to travellers. The many attendants we contact at filling stations when travelling by auto present another field of service, if we will but claim it. Another practical way of putting out truth, is by investing in mottoes, and inexpensive Scripture text calendars to hand out, especially to the unconverted who will promise to use them. It is surprising how many worldly people will accept and respect such a gift because it is practical and useful. It is a means of getting some Scripture truth to them which they can hardly pass by without reading.

Of course, you say, who is to pay for all such expense? Besides the expense of travel itself, who is yet to pay for additional expense? The expense items can be met as our Lord met His when He took time to stop and speak to the woman of Samaria. If we truly love the Lord and are "cheerful givers" such problems will bother us little.

Our Lord came into the world to "spend and be spent." We are called to spend time and money, as opportunities for serving Him come to us. In our own experience, the Lord has moved others to remunerate our efforts beyond that which the investment to them has cost. Often disinterested people become interested in our literature when we offer them numbers which others have paid for. We must witness for our Lord not only by giving, but by "freely giving" for we have freely received.

Oyster Point, Va.

RURAL EVANGELISM

(Continued from page 1059)

way of Salvation accepting Jesus and living faithful lives for Him. If you want real joy, try winning some of these "Other Sheep" for Him.

A Rural Worker.

* * *

"Ye Shall Go"—Isa. 55:12, 13

In this portion of Scripture is suggested the thought of rural evangelism. Before we can go out in successful evangelism, it is imperative that we experience a threefold vision: vision of God, of self and of lost humanity. After having this experience, it will be our burning desire to have lost souls experience the knowledge of Salvation through Christ their Saviour and enjoy the secret of His presence, constantly in their lives.

It is a source of great joy to the consecrated Christian worker to be able by the power of God to influence young lives, through the teaching of God's Word to embrace the Gospel and grow into beautiful, useful, fruitful, and noble Christian character. Lives which otherwise would have been as thorns and briars, useless, offensive and ungodly—grow up to be fruitful "trees of righteousness, the planting of the Lord, that He might be glorified," Isa. 61:3b. Such lives will be a blessing to the community and a glory to God. Truly our hearts are filled with joy and peace as we go forth for Him bringing glory to His name. "Ye shall go out with joy, and be led forth with peace."

A Rural Worker.



"And all the women that were wise-hearted did spin, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen" (Ex. 35:25).

* * *

We sometimes wonder at the care with which God gave the instructions to His people who were to build the Tabernacle and the materials for worship among His people.

* * *

Have you ever noticed the minute details as God gave to His servant Moses the instructions for the building of the place of worship for His chosen people? I shall never forget days spent in an effort to copy some of the instructions as we found them in the Bible.

* * *

We wonder why the minute details, but the following of some of the patterns was a valuable experience to us as we worked. Needlework is usually restful and may I say "Thought provoking." I like to remember the days spent with a number of Bible students in following the instructions. God is exacting in what He asks of us; not with idle exactness, but to impress the needed lessons as He is teaching us the lessons of life.

* * *

In our sewing circle work we are reminded of the care with which weaving and the embroidery were designed. Of course in those days the great Leader was teaching lessons of life, more important perhaps than the stitches that were taken so carefully, yet even now care and exact measurements are important. Well made garments and carefully packed boxes take with them a message which no amount of careless, or helter-skelter work can take with it.

* * *

We trust that our relief sewing will take with it constantly the witness of faithfulness and prayer as it goes out to those who need it.

OUR RELIEF PROJECT—THE ACTION

"Naked, and ye clothed me."

By Margery Coffman

(A paper read at a Sewing Circle Meeting in Canada)

Sentiment and personal feelings are so interwoven in my attitude toward our work in England, that reason and common sense are in danger of being pushed aside.

Each little garment is to me a personal affair, for perchance the child of one with whom I went to school will wear it. Perhaps these cosy quilts will bring warmth to the chilled bodies of children, now grown-up, who played house with me 'neath the arches of that old river bridge. Perhaps these fine warm socks will fit a man who as a boy helped me build a play house in the thick hedge of blackberry bushes off the Causeway on the Moor. So fancy leads me away, as I warned you it would, but luckily it always leads me down the muddy old Thames into the heart of London where I know your thoughts often travel, too. For there in the centre of London is our English headquarters, under the able management of our friend and brother, John Coffman. Do you know, when we first heard of John's probable appointment to this position, my first reaction was a feeling of acute jealousy? which, of course, immediately gave way to intense satisfaction at the choice. I knew no one could be better fitted to represent my chosen people to my kindred over there than that same John, for he had, I knew, "wandered with Nell in English meadows," dreamed of the beauty of Kew in lilac time; felt the sharp tang of wind off Yorkshire's Moors; sniffed the salty sharpness of the dirty British steamers puffing into docks; and envisioned the delight of Kentish hop fields and roses on a June day. In fact, John knew and loved those same English folk we all know and love between the covers of the books on our library shelves. And John, too, is well-versed in the doctrine and historical lore of our church and faith, able to give a good answer for Christ's sake.

So much for the background and the worker chosen to represent us. Now let me draw a picture for you. I have shown you why this project has my deepest sympathy; now I will show you why it deserves your deepest sympathy, too. A ship is docked in the harbor of Portsmouth. Her passengers are eagerly disembarking. They are a motley crowd of Europeans, Germans, Austrians, Hollanders; some look hungry and ill-clad, others are well-groomed and prosperous. All are weary, and young and old—men, women, and children—have a haunted look in their eyes that bespeaks a life of fear and danger. These people are met and cared for by a deputation of Quaker folk until such time as suitable transportation might be found for them to cross the broad Atlantic to the "promised land" of America. Refugees they are, fleeing the military oppression, rampant all over Europe.

The time setting might be 1940-42, but it was not; it was somewhere about the years 1745-48. The people are **your** ancestors, being helped away from oppression to a land where religious freedom is promised them under the care of that Quaker gentleman and founder of the state of Pennsylvania, William Penn. It is an imaginary picture, though the facts are true.

When John was leaving for England, he remarked the coincidence, the ancestors of the Mennonite faith once received help from the government of Britain; now they are able, by the grace of God, to repay the debt in part. When we were appealing for the cooperation of the girls and women of the Russian Mennonite churches in Vineland, their minister appealed to their sense of justice in like vein. Twenty years ago, he pointed out, they were receiving help from the people and government of Britain; now was their chance to show their gratitude. Theirs is a debt of only twenty years' standing. Ours is much longer, and the interest has accumulated. Under the government of Canada we have lived unmolested in our religious worship and our daily life, and even in the present crisis our religious freedom is being wonderfully respected. This is a debt we ought to feel glad to pay—a debt of human gratitude for blessings received.

There is a greater debt. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Though we give and work until the angel of the Lord calls us home, we can never write off that debt; it is eternal. But He who paid that debt of love bade us love one another as He has loved us. That is why we must, as Christians loving our neighbor, knit and sew and sew and knit, to show our love for Him who still pleads the cause of suffering humanity.

There are the two calls, loud and clear as the notes of a bugle, for the **action,** referred to in the program,—the debt of human gratitude and the debt of eternal love.

What are we doing in a practical way to discharge these debts? As a church we are giving more or less generously, and as a group of women we are working to provide necessities for our several relief projects in Britain. Our last report is a good one. Thank the Lord for all the comforts it represents to those who so sadly need it. But couldn't there have been **one** more bale? Couldn't you have added **one** more pair of socks? Couldn't you have given **one** more dollar? Couldn't you have spent **one** more hour? Couldn't you? Couldn't we? Well, then, why didn't we? Let me tell you why:

Some of you women are truly interested. Some of you are casually interested. Some of you are not interested at all. Not one of you looks especially enthusiastic or excited, but rather more concerned over the men's supper than the outcome of today's meeting! Why, you have not even the grace to look disturbed when I taunt you with not having worked hard enough this past year! You ask for action, but taunts will not disturb you, so it will be necessary to insult you. You are all too placid! You are all too smug! It is not the placidity of self-righteousness, or the smugness of unsympathetic hearts. It is the placidity born of comfort, of three square meals a day, of warmth, of freedom, and plenty of everything! And, above all, it is that smugness, that feeling that such things can't happen here, when you hear over your radio or read in your newspapers of the unspeakable horrors perpetrated in the world today. That's what folks like you thought in Rotterdam, in Warsaw, in Leningrad, at Pearl Harbor. They were placid, too. For the sake of action I have both taunted and insulted you, and now to see if I can horrify you out of your inertia!

Have you seen, mothers, the body of a little child lying in the gutter in a pool of its own blood? No; I haven't either! Have you heard the cry of a baby buried beneath the debris of a house, trapped there, gripped in the lifeless arms of its dead mother? No; neither have I! Have you seen a little boy standing gray-faced and staring-eyed, at the side of a shapeless pile of what was once his parents, machine gunned to death as they

ran with him to seek safety? No; I hope we never shall! Have you seen a tiny girl lying in a bombed hospital with her face battered by the kick of a heavy boot, that beneath the welter of bandages only the eyes stare at you, full of the unspeakable suffering she, a tiny child, has witnessed? No; please God we may never see such a sight! Have you sent your John and Mary to school on a sunny morning, and at night stood in line with other heart-broken mothers to try to identify the broken bodies of all that is left of them and their playmates? Have you gone to church on a Sunday morning to stand and sing "Faith of our Fathers," standing ankle deep in all that is left of your church home? Or have you rounded the corners of the street toward home to find only a pile of ashes and smoldering furniture instead of the security and comfort of your home? We have not seen these things, much less experienced them. Please God, we never may.

Do you think we ought to draw a discreet curtain over such harrowing scenes, lest they upset our pampered nerves? Not at all; we ought to look upon such visions lest we lag or grow indifferent in our effort, for but by the grace of God, and through no merit of our own, those children were our children, those homes and churches our homes and churches.

Superimposed upon all these visions of suffering, we must keep before our eyes the agonizing figure of One whose blood drips from His wounded hands and feet and brow, who groans with thirst, who is the embodiment of all human suffering of all time, who suffered there for you, and for these neighbors of ours who suffer now. Look long and earnestly at Him upon the Cross, for about Him stood all who suffer innocently through the wickedness of sinful man. Look and listen, for He still says, "Inasmuch—," then **act** and count it a privilege of which we are all most unworthy!

Now I must crave your pardon for these unmerited insults, taunts, unkind words, and give you the praise you so richly deserve for the action you have taken during the past years of the war.

Let us review together the present phases of our relief work in England. The Clothing Depot in London, the Canteen in Birmingham, the Old People's Home at The Woodlands, the Residential Nursery at Wickhurst Manor in Kent, and the Babies' Home at Pensam in Wales.

I. The Clothing Depot in London is more or less a storehouse and distribution centre for the clothing and bedding shipped from Canada and the United States. Clothing is distributed to individuals as well as to numbers of organizations who call upon our stocks for help. I have listed a few:

1. The British war refugees—people who had lived in Europe and were obliged to leave all their goods and chattels at the outbreak of war and fly to England.

2. For a time we provided for a group of Polish boys rescued from war-torn Poland. They are now being cared for by other organizations in Scotland.

3. Social service workers from the east of London, that congested area so badly knocked about in the battle of Britain, call frequently for clothing and bedding.

4. The Spanish Refugee Committee, still taking care of the little children refugees from Spain, has expressed repeated delight with our clothing.

5. The Channel Island Refugees Committee has discovered and makes use of our supply depot.

6. The Red Cross very often makes requests for definite orders of bedding, etc.

We are told of a gentleman from Vienna, who comes regularly for socks, saying our depot is the only place in London where he can get socks big enough! One man was badly in need of an overcoat and was supplied with one at the depot. His delight was so great that he refused to be parted from his coat and slept in it and wore it constantly for nearly a week! One individual remarked that the blessing he felt and the heart-warming contact he received at our depot was a contrast to the cold, official organizations at other places (which is a compliment to our workers there). Sisters, if you seek **action** go and see John Coffman in action at 20 Gordon Square, London!

II. Wickhurst Manor is a beautiful old residence in a very beautiful part of Kent, the garden of England. Here are housed some thirty-odd little children between the ages of two and five, inclusive. Our young women's sewing at Vineland is looking after most of the clothing needs of the little ones there, and requests have been all the way from bedroom slippers to leggings. We are told that when the children first went there, they were given paper and crayons and told to draw something. Without exception they drew weird impressions of airplanes crashing, houses burning, bombs bursting, and the like. Recently the matron repeated the experiment with quite a different result. This time the art work represented trees, birds, flowers, and so on. You see the difference. The children now are rosy and bright-eyed. These are the little ones Jesus loves—the little "inasmuches"—the little lambs, whose needs must be met by others, being helpless themselves.

III. The Mobile Canteen at Birmingham is for use in purveying nourishment during and after air raids to victims and workers.

IV. The Woodlands is another fine old residence near Birmingham used now as a refuge for old people who ought to be evacuated from danger zones. According to all accounts it is an ideal place—spacious rooms, wide windows, gardens to supply flowers for the gladdening of tired old eyes, and vegetables to nourish feeble bodies, and smooth lawns for unsteady old feet to walk on. The delight of the old folk then knows no bounds, the homey atmosphere of the place takes away that stigma of institutionalism that so horrifies helpless old people.

It speaks well of Peter Dyck's contribution to the happiness of the home then that his "family," as he calls them, refuse to call him "Mr. Dyck" but refer to him affectionately as "Old Peter"! These old people are Christ's "inasmuches," too, the poor old sheep who need to be led gently along the remainder of the way home.

V. At South Meadow, Pensam, in Wales, is our latest project—a convalescent home for babies, which is, I believe, officially under the supervision of the Liverpool Child Welfare Association. Here are cared for, little ailing babies from nine months to two years of age.

So you see we have been actually ministering to the youngest and the oldest, and more action is constantly needed. We may be nonresistant, we may be pacifist, but we must not be the spineless type of nonresistant pacifist who sits with folded hands declaring that the Lord will provide. Let us all work while we are yet able and permitted to do so. Remember our debt of human gratitude. Remember the debt of love we owe eternally. Remember the constant suffering of the innocent. Remember the untold suffering of Christ on Calvary. Remember that in the ministering to the physical needs of these people we pave the way for a spiritual testimony, which is far more valuable. Remember that although the forces of wickedness seem for the time to hold sway, the testimony of the love of God is eternal, and will bear fruit in God's own good time.

Christ said, "I was hungry, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me." In our ministry of clothing the naked we minister to the Saviour we profess to love. In His name we go forth to more action, to greater effort. The greater the need, the more strength God will give us to meet that need. May God bless you all in your labors of love for the cause and the sake of Christ.

Beamsville, Ontario.

——o——

GOD'S ACTS OF GRACE IN RURAL MISSIONS

By Linford Hackman

God's grace comes from above in the person of Jesus Christ. His grace was manifested to the early church in the power of the Gospel. The work of the Holy Spirit in the Apostles enabled them to stand with their hands bound and sing while the flames were crawling up their spines. If it would not have been for our forefathers who were not only willing to die, but were willing to come over here in small sailing vessels and to sweat and to work and to cry and to pray and to sing, we would not enjoy our present blessings. It is because of that heritage that we can go with the Gospel to others. It is because of that heritage that I pray God for grace as I have come in contact with one of my closest friends in Minnesota. He was a healthy young man of eighteen when he was leaving home not intending to return —he was tough—he thought so. That evening while tussling with his buddy, he was shot through the face and the bullet came through his back. He still thought he was tough, but he was angry when he thought that all his plans would collapse in five minutes and he would have to die. And then he thought of God and of His grace. He promised God if He would save

FINANCIAL REPORT

Mennonite Board of Missions and Charities

JANUARY, 1943

GENERAL

Total	3,054 84

INDIA

General	3,220 53
India Missionary	1,691 95
Missionary Children	1,131 13
Junior Earnings	498 81
Junior Savings	309 93
Adult Savings	71 63
Total for Missionary Children	2,011 50
Evangelist	636 00
Bible Women	97 69
Educational	232 00
Orphan	893 61
Widow	81 03
Medical	410 55
Lepers	20 62
New Mission	14 00
New Testament and Tract Fund	5 31
Personal	118 25
Total for India	9,433 04

SOUTH AMERICA

General	1,445 95
Missionary	887 74
Missionary Children	439 66
Junior Earnings	322 53
Junior Savings	235 69
Adult Savings	13 10
Total for South America Missionary Children	1,010 98
Evangelist	569 92
Orphan	185 09
Nurses Training	5 00
Personal	48 00
Sewing Circle Fund	66 00
Fernheim Hospital	90 00
Total for South America	4,308 68

AFRICA

Total	155 26

CITY MISSIONS

Bellevue Ill	15 00
Canton Ohio	60 25
Chicago Ill	121 25
Chicago Mex Miss Ill	115 17
Denver Colo	64 39
Detroit Mich	51 50
Fort Wayne Ind	101 50
Hannibal Mo	75 49
Iowa City Ia	32 50
Kansas City Kans	44 10
Lima Ohio	244 59
Peoria Ill	60 00
Total for City Missions	985 74

CHARITABLE INSTITUTIONS

Kans City Children's Home, Kans	225 13
Junior Earnings	499 59
Junior Savings	400 88
Adult Savings	152 51
Total for Kans City Children's Home	1,278 11
Orphans Home Ohio	413 37
Junior Earnings	257 06
Junior Savings	314 67
Adult Savings	23 35
Total for Orphans Home Ohio	1,008 45
La Junta Hospital	76 57
La Junta Hospital—Nurse	77 00
La Junta Hospital Building	60 00
Old People's Home Ohio	23 00
Home for Aged Ill	10 00
Total for Charitable Institutions	2,533 13

OTHER FUNDS

Administration Expense	05
Annuity	2,600 00
American Bible Society	10 00
Board of Education Debt	175 00
China	316 58
Culp Arkansas	28 13
General Conference	8 00
Goshen College Miss SS	37 27
Hebrew Christian Alliance	2 00
House of Friendship	2 00
Indian Mission Paraguay	4 75
Jewish Evangelization	42 66
Mexican Work Colo	164 89
Mexican Work Tex	379 40
Mission News Bulletin	2 00
Northern Minn Work	83 25
Peace Prob Committee	8 00
Personal	28 97
Total for Other Funds	3,892 95

RELIEF FUNDS

European War Sufferers	8,073 87
Amish European War Sufferers	1,013 75
General Relief	397 75
China Relief	93 48
Flood Sufferers—Ohio Valley	90 00
Total for Relief Funds	9,668 85

C.P.S. FUNDS

Civilian Public Service	16,558 53
Amish Civilian Public Service	11,582 07
Poor in CPS Camps	163 58
Total for C.P.S. Funds	28,304 18

SUMMARY

India	9,433 04
South America	4,308 68
Africa	155 26
City Missions	985 74
Charitable Institutions	2,533 13
Annuities	2,600 00
General and Other Funds	4,347 79
Relief and C.P.S. Funds	37,973 03
	62,336 67

FUNDS RECEIVED DIRECTLY BY MISSIONS AND INSTITUTIONS WHICH ARE UNDER THE MENNONITE BOARD OF MISSIONS AND CHARITIES

Canton Ohio	86 36
Chicago Ill	152 00
Detroit Mich	16 50
Kansas City Kansas	27 93
Lima Ohio	41 68
Mex Miss Chi Ill	10 00
For Publication	66 00
Mex Border Work Texas	10 00
Peoria Ill	25 00
Toronto Ont	54 60
Kans City Children's Home Kans	110 08
Orphans Home Ohio	27 00
Home for Aged Ill	995 89
Ohio Old People's Home	930 08
La Junta Hospital Colo	16,596 76
Total for Miss & Institutions	19,149 88
Grand Total Rec by Elk Off & Inst	81,486 55

Respectfully Submitted
and
Gratefully Acknowledged
E. C. Bender
P. O. Box 574
Elkhart, Indiana.

him, that he would live for Him the rest of his days.

On our wedding trip, as two Christian couples, we were going to serve the Lord by opening mission work in the Peace River County in northwestern Alberta. We praise God that we were privileged to get as far as Alberta because we have many friends there now. We were going up there with good intentions and we believe yet that it was of the Lord. But as we came north when the road seemed to come to an end it kept on raining outside as well as on the inside of the car, because our new wives were crying. Just ahead we saw an old Ford and the children were sitting on a pile of luggage tied to the back and his dear wife was pushing. We decided that we had better turn around because that was our last straw. We turned around and went home and then we thought perhaps the Lord wanted us to start at home. By the grace of God we went ten miles north instead of 3,000 miles. If we had not gone 3,000 miles, we would not have been willing to go ten miles.

There was no rural mission in our home conference at that time. I will always admire and respect our field worker, Brother Jacob Moyer, for his vision and concern. He went along with us to visit this near-by field. He tried to get a place to open Sunday school. They tried to get the schoolhouse, but after contacting the school board, they said we could not have the school building. We kept on looking for a place and at last we had it. It was a little old delapidated dance hall, but it was a place to start our meeting. We presented the matter to the Mission Board, but they said they would not open a Sunday school in a dance hall. Well, that was hard to understand, but we submitted. They told us if we found a place, we could open a Sunday school. So we stopped along the road and prayed that God would send us to a place. We stopped and asked an Italian family if they knew where a Sunday school could be opened. They informed us that one could be opened right there. After getting approval of the Mission Board we started. Within two weeks after that a brother found a good empty store building in the first village.

If we would have been stubborn and rebellious the first time, where would we be today? By submitting, two places had been started instead of one, and now it gives me a great satisfaction to sit in the Finland church with a growing congregation and ordained ministers of God. The grace of God kept us moving even though it was a bit uncomfortable.

God's grace in rural mission work was revealed to an infidel at Rocky Ridge. The man threatened to kill any one who would touch his children. He became saved and died in the Lord. Then there was an Italian friend who was a Catholic and a man of influence. He was saved and lived happily as a member of the church. His testimony goes to Philadelphia and to New York. Then there was another one —an old colored slave from Georgia. He lived only two or three weeks after he was received into the church. He went on to be with the Lord. These are a few acts of God's grace.

God is continuing to give all of us grace who are willing to accept it. God needs every Christian to bring the Gospel to every creature. Let us not limit His acts of grace by being rebellious or by not obeying when He asks something of us. In Minnesota the Lord has blessed the work through His grace and goodness in our testimony among the Finns. Working among the Finns is a wonderful opportunity to show our interest in others. We have the opportunity to live the Gospel. We have the opportunity to prove to them that God's grace is sufficient. We must do our duty because it is a privilege that is rare indeed.

Almighty God helps us to continue to witness for Him in rural missions, and let us not be satisfied with the work that has been started. May we all pray that God may continue to convict others to launch out into the deep.

(A message delivered at the Mission Board Meeting at Kitchener, Ontario, June 1942, stenographically reported).

Embarrass, Minn. (Former address).

RURAL EVANGELISM

As I look back across the years to the time when I was a boy living in the rural hill-country, one thing relative to the Mission work more than any other impressed me deeply. That was the self-denial and sacrifice on the part of the mission workers.

Mile after mile, over rocky roads, through snow and mud, and other unfavorable weather conditions they came, Sunday after Sunday. There was always a welcome too, no grumbling, no complaining on their part. Such consecration, such loyalty to Christ! Surely an adolescent could not help but be impressed.

After comparing their lives with the lives of worldly people I found the latter lacking greatly. Surely it was the spirit of sacrifice and devotion on the part of the mission workers that won my heart at last.

A Rural Worker.

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY MARCH 11, 1943 (Herald of Truth Established 1864) No. 50

EDITORIAL

"He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor."

*

This reminds us of one of our Lord's admonitions to His disciples: "Be ye therefore merciful, as your Father also is merciful."

*

A man's character may be measured by the nature of his attitude toward fellow men. If the Golden Rule has a prominent place in his make-up, you will find him uniformly kind, merciful, of a forgiving spirit, exemplifying the rule of "in honour preferring one another."

*

The Lord's day is the day kept in memory of our risen Lord. Ever since He rose from the tomb the first day of the week, His disciples have kept this day in His memory as the day of rest and worship. According to His example and teaching, there are just two circumstances under which any one should work on Sunday: (1) emergency cases; (2) deeds of mercy. All other motives for Sunday work are a violation of that which is written: "Remember the Sabbath day, to keep it holy."

*

This day of rest and worship has been hallowed in every age of man's history. As a part of the Creation we read: "On the seventh day God ended his work which he made; and he rested . . . and God blessed the seventh day, and sanctified it" (Gen. 2:2, 3). Before the Law was given (as we read in Ex. 16:22-31) the proper observance of this day was commanded to the people of God. Under the Law the people of God were commanded to "remember the sabbath day, to keep it holy." Under the Gospel dispensation, ever since our Lord arose from the tomb, the people of God have made it a rule to keep the first day of the week as the divinely commanded one day out of seven for rest and worship. See Luke 24; Acts 20:7; I Cor. 16:1, 2.

*

"I MUST WORK," said Christ; meaning, of course, that so long as He had opportunity to work on earth, He felt an urge to be about His Father's business. To quote the entire sentence: "I must work the works of him that sent me while it is day; the night cometh when no man can work."

Let this be also our sense of obligation to duty. It is not a question as to how little I can do and get by with it; but, recognizing how much there is to be done, and how limited our time to do it, let the word OPPORTUNITY spell the bounds of our Christian obligation and service. Recognizing how much there is to be done and how little time there is left to do it, let the obligation of duty impel us to say, as did Christ our Saviour, "I MUST WORK."

LOVE AND OBEDIENCE

If ye love me, keep my commandments.—John 14:15.

Ye are my friends, if ye do whatsoever I command you.—John 15:14.

Jesus answered and said unto him, if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings.—John 14:23, 24.

Love is the fulfilling of the law.—Rom. 13:10.

By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous.—I John 5:2, 3.

I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. 8:38, 39.

TEN REASONS WHY—

X. There Should be a Family Altar in Every Home

1. It belongs there. Reverential worship is as natural for the Christian family as profanity is for sinful worldlings.

2. We are commanded to "train up a child in the way he should go." Parents are wise when they begin this training before the child is born.

3. Every child is commanded to "remember now thy Creator in the days of thy youth." Christian parents can not begin too early to help start their children in that direction.

4. It helps in the development of the spiritual nature of both parents and children to set apart a time each day that is devoted to Scripture reading and genuine devotion and worship.

5. Family worship (that merits the name) gives the proper tone to the rest of the happenings in that home during the day.

6. The spiritual life in the average home where family worship is a daily practice is much brighter than is the spiritual life in the average home where the family altar is neglected. Remember the words, "average home." The temptation for some people is to contrast the best home without the family altar with the worst home where the form of family worship is practiced. Let us be fair in our comparisons.

7. It should be among the earliest recollections of children to see their parents upon their knees, earnestly praying in behalf of themselves, of their children, of their neighbors, of both friends and foes, of both saved and unsaved.

8. There is power in prayer. Not only for the sake of a proper influence over others, but for the sake of habitual power with God and man, prayer should be a daily habit on the part of every individual and of every family.

9. The devotional side of life should be made prominent in every home as well as in all our activities in life. The

remarkable demonstration of the power and the Spirit in the home of Cornelius (for example) was preceded by habitual prayer in his home.

10. Family worship should be practiced in every home, not merely because it is a commendable practice, but because the best of homes need the blessings which come upon the home and family in the form of God's answer to our prayers. For this and for many other reasons let "Pray without ceasing" be made the rule of every individual, of every family.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

IF I WOULD BE A CHILD OF THINE

(Matthew 5:45)

By Mrs. Irvin K. Kreider

If I would be a child of Thine, my Father,
Then I must love my foe whate'er betide;
Must pray for him however persecuted,
Nor take his life for whom our Christ has died.
The Law of Truth and Love I must be heeding,
Observe the "all things" in Thy written Word,
For vengeance fierce is Thine alone, O Father,
Gethsemane forbids the carnal sword.

If I would be a child of Thine, my Father,
My hands must never drip with brother's blood;
"Peace with all men and holiness," 'tis written,
Without which man shall never see the Lord.
Our eager eyes would miss the glad appearing,
The shout of triumph fall on deadened ear;
The righteous caught away to Life Eternal,
While we would wander on in darkness here.

O, I would be a child of Thine, my Father,
In Thee alone, O God, I put my trust;
And standing firm upon the Rock of Ages,
I wait the resurrection of the just.
And O my Lord, that I might be found worthy
To pass in triumph through the gates of "Home,"
Be one among that mighty host unnumbered,
Delivered from the wrath which is to come.

Lancaster, Pa.

—o—

A SPIRITUAL VIEW OF THE BRIDE OF CHRIST

By S. S. Hershberger

A heavenly foretaste of the glorious triumphant Church is presented to the believer in the Word of God. The believer, though brought from a helpless, vile, and corrupt condition, is welcomed into the glorious liberty of the children of God, and becomes a member of the bride of Christ, the Church of the living God. When we remember how helpless we are of ourselves, and trust in the power of the blood of Christ, it will help us to believe that God "can bring a clean thing from an unclean." Jesus gave Himself to prepare the bride to be a "glorious church." "The king's daughter is all glorious within."

To behold what the Lord wants us to behold, we first need to respond when He asks us to "come hither, and I will shew thee" and allow ourselves to be "carried **in the Spirit** to a great and high mountain." In order to behold with spiritual eyesight, our carnal and materialistic sight must be prevented. We would do well here to ask the Lord for grace, and fully trust Him that He may shut off all hindrance to a clear view, and then pray as we sing:

"Open my eyes that I may see
Glimpses of truth Thou hast for me; . . .
Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my eyes, illumine me, Spirit divine!"

Behold the **Holy Jerusalem,** pure gold "like unto clear glass.' The Church has twelve foundations. As the bride of Christ, she is arrayed in peerless color harmony. Perhaps every color (except black) and shade of color is here manifest. One (ninth) foundation is (in part) called colorless; like some faithful members who are often unnoticed, but God needs and uses them in the foundation.

The twelfth is the blended color of red and blue, bespeaking the loyalty and devotion on the believer's part, and the evidence of the presence of the blood of Christ. No wonder the Bridegroom says to the bride, "Thy head is like crimson, and the hair of thine head like purple."

Now when the Church really cares—when the Church travails, the word of the Lord comes quickly, "O thou afflicted, tossed with tempest and not comforted, **behold** I will lay thy stones with fair colours and thy foundations with **sapphires** (blue) . . . thy windows of **agates** and thy gates of **carbuncles,** and all thy borders of **pleasant stones.** In righteousness shalt thou be established."

"I beseech Thee, shew me thy glory."

"Open Thou mine eyes."

"Awake, awake; put on thy strength, O Zion; put on thy **beautiful garments,** O Jerusalem."

"I sleep, but my heart waketh."

"And when they were awake, they saw His glory."

"Changed into the same image from glory to glory, even as by the Spirit of the Lord."

Jesus prayed for the believers, also for them which shall believe on Him through their word. John 17:20.

"The glory which thou gavest me, I have given them."

"The marriage of the Lamb is come."

"Blessed are they which are called unto the marriage supper of the **Lamb."**

"Haste thee on from grace to glory,
Armed by faith and winged by prayer
Heaven's eternal day's before thee—
God's own hand shall guide thee there.
Soon shall close thy earthly mission,
Swift shall pass thy pilgrim days;
Hope shall change to glad fruition,
Faith to **sight** and prayer to **praise."**

Harrisonville, Mo.

—o—

LIFE IN THE WORD

By Reuben M. Miller, Jr.

Speaking of life, we know that there are two kinds: natural life, and spiritual life. We are all born into the world by natural birth, and in John 3, Christ tells Nicodemus that if a man wishes to enter into heaven he must be born again; not go through natural birth the second time, but be born of the Spirit. He says: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." So we are not born in the Spirit through nature but through the love of Christ, and through our acceptance of His Word. In John 6 we have a very good account of Jesus' own words, signifying that there is life in the word: "Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed" (V. 27) and also in the 54th verse Jesus said, "Whoso eateth my flesh and drinketh my blood, hath eternal life." Christ also gives this account in the 58th verse: "This is the bread that came down from heaven; not as your fathers did eat manna, and are dead: He that eateth this bread shall live forever." We surely believe that these words outwardly display the life that is in the Word.

The meaning of evidence is an outward sign of that which is within, or the deeds that we do that show what is in the heart. The most outstanding evidence that there is life in the Word, is when God commendeth His love toward us while we were yet sinners. In Rom. 5:8 it says that "Christ died for us" and the same thought is given in John 3:16, "For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

The surest evidence of life in the Word is God's great sacrifice of His only Son that we might be saved.

In John 6:36 Jesus Himself says, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are eternal life."

When many of Jesus' disciples left Him and He challenged the twelve (as

in John 6:67) by saying, "Will ye also go away?" then Peter answered, "Lord to whom shall we go? Thou hast the words of eternal life." We believe that Peter knew of the evidence that there was life in the Word.

We have some examples in the Bible which prove that there is life in the Word. For instance, the Samaritan woman met Jesus at the well. Jesus said, "Give me a drink." The woman then wondered why He, a Jew, should ask a Samaritan woman for water when the Jews and Samaritans had no dealings with each other. Jesus answered, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." The woman then wondered where Jesus would get the living water; for He had nothing to draw the water with and the well was deep. Jesus answered, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him shall be in him a well of water, springing up into everlasting life." Then the woman asked Jesus for this living water, that she might not thirst. After receiving life from Jesus she went and told all the people that they too might come and receive this life that was in the Word.

Christ promised the Samaritan woman a well of water springing up into everlasting life. This is a picture of His super-abundant supply as the water of life.

In the preceding verse and in His offer to the woman at the well, as before mentioned, He presents Himself as the Water of Life, able to quench the thirst of the individual soul that receives Him. But here He declares that if any man will truly open his heart and allow Him as the "water of Life" to flow in and through him without obstruction, so abundant will be the supply that not only his own thirst be quenched, but out of him will flow rivers of "living water" quenching the thirst of a multitude round about him.

This proves there is life in the Word. If we accept the true Word in obedience we shall be instrumental in leading many others to life eternal. Is not this more wonderful than that of His offer to the woman?

The supply of a spring is wonderful, but there is a great difference between the supply of a single spring and a flowing river. A spring may supply a single family, but a river will quench the thirst of a whole city. Even greater than this has He promised. Christ says He will cause not only one river to flow but rivers of living water. Have you ever known Christians out of whom flowed such rivers and how they have brought blessings into many lives? Surely the secret of the blessings that pour forth from their lives unto hundreds of other lives is the fact that they have accepted the living Word.

Paul, in writing to the Philippians (2:14, 16) said, "Do all these things without murmurings and disputings." "That ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the Word of Life that I may rejoice in the day of Christ, that I have not run in vain neither labored in vain."

In Gal. 2:19, 20 Paul explains this life by saying, "For I through the law am dead to the law that I might live unto God." "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Here Paul says, "I live by the faith of the Son of God." In doing so ourselves, we will show that there is life in the Word.

Let us be careful to follow John's admonition to us in Rev. 22:19, "And if any man shall take away the words of the book of this prophecy, God shall take away his part out of the Book of Life."

Lancaster, Pa.

—o—

SEVEN GAMBLERS

By Titus Lehman

To suggest that the seven sons of Sceva were as "one that taketh a dog by the ears" is putting it mildly.

For their own entertainment they attempted to deal with forces with which they were unfamiliar. They had not faith in or acquaintance with Christ, much less heart regeneration, or knowledge of sins forgiven and adoption into the family of God. And they tried to invoke His power for casting out demons.

Before even Christians can cast out demons they must know who they are and why; to whom they belong, and to whom the demons are subject.

When the evil spirit said to the seven, "Jesus I acknowledge and Paul I know, but who are you?" they hadn't much on which to rely. The possessed man sprang on them and gave them the beating of their lives so that they fled from the house stripped of their clothes and wounded. Thus seven free-lance exorcism careers were violently ended when they had barely begun. They took a chance and lost.

We may know who we are, and be confident with Paul that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 38, 39).

Midland Park, N. J.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What is the origin of the regulation dress, as worn by members of the Mennonite Church? Some object to the uniform on the ground that it was brought from the Catholic Church by Menno Simons. M. S.

Regulation dress had its origin soon after the fall of man. Gen. 3:7, 21. The Lord was not satisfied with the dress of fig leaves with which Adam and Eve had tried to clothe themselves, so He furnished them with more substantial clothing. Later regulations are specified in Deut. 22:5, Isa. 3:16-34, and other Scriptures, to which the reader will please turn. Turning to the New Testament, we find similar dress regulations specified in I Tim. 2:9, 10 and I Pet. 3:3, 4. Looking for further evidences of dress regulation among the churches, we find in the writings of the ante-Nicene fathers and other church authorities of past centuries, even before the word "Mennonite" was known, testimonies that make it clear that the Scriptural teaching as to what should or should not be worn by Christian people did not have its origin in any of the denominations now in existence. The source of such teaching is divine, not human. Today, as in past centuries, the people of God are expected to choose between "modest apparel" (I Tim. 2:9) and "strange apparel" (Zeph. 1:8).

Even if we had no Scriptural teaching on regulation dress before there were any Catholics or Mennonites, it is extremely unlikely that Mennonites got their ideas and customs from the Catholics. The Anabaptists, later called Mennonites, were even farther removed from Catholic ritualism and practices than the Protestant churches were: and it is therefore unreasonable to think that they borrowed this or any other tenet of faith from the Catholics. Besides, regulation dress in the Mennonite Church has a different meaning from what it has in the Catholic Church. With them, it is confined to the clergy and certain orders among clericals and nuns. With us, it is regarded as a Scriptural teaching which should be adhered to by all Christian professors regardless of denominational names. Ministers wearing plain clothes ought not to wear them because they are in the ministry, but because as leaders they ought to obey God and be "ensamples to the flock," in this as well as in all other things taught in Scripture. As a rule, people who oppose Church uniforms are fashion devotees, following the uniforms of the world. In the language of inspiration, "Choose you this day whom ye will serve."

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

South America

NEWS FROM ARGENTINA

(February 19)

Young People's Retreat

Yesterday I had the privilege of attending the opening sessions of the annual Young People's Retreat. To any North American Mennonite interested in young people and the future of the Church, these scenes would certainly have stirred the heart. Upwards of sixty young men and women were present from a widely scattered district between Buenos Aires, which was represented by about four, and Santa Rosa, the capital of the territory of the Pampa, represented by an equal number.

The two cities mentioned are about 370 miles apart, and French, F. C. O., lies quite well in the center of these two extremes. As the trains brought these sons and daughters of the Church, it became increasingly difficult to find cots, and room to put them, in the nine tents located in the far end of the woods of a farm almost a mile from the town of French.

In the morning, after an inspirational devotional period led by Bro. Snyder, Bro. Litwiller led the first study period in a character study of Daniel, showing in a challenging way the victories of this Old Testament character in his six struggles against temptations common to all young people. Next on the program Sister Elvira Armenino, who is soon through with her special social nursing course in Buenos Aires, spoke interestingly and helpfully on, "Health in the Home."

After a ten-minute rest period, we again gathered to sit on the benches under the tent to hear Bro. Gorjón, one of our national pastors, speak on "Some Things to Observe in Choosing a Vocation." The last period of the morning was given to a short study of Prayer led by Bro. Weber followed by a session of intercessory prayer, the young people presenting the petitions.

In the afternoon, after a rest period, Bro. Barbosa led us in a discussion of the subject, "The Christian and Modern Tendencies." The way these young people entered into the discussion was certainly inspiring, and they themselves decided it was far more Biblical and wiser to refrain from painting and hair curling, than to try to draw the line with just a little.

Annual Pastor's Meeting Held in French

Since quite a number of pastors were accompanying their young people to the annual retreat, it was decided by the president of our group to hold our annual business and reorganization meeting the day before the opening of the retreat, Wednesday, Feb. 17. Most of the pastors were present when Bro. Swartzentruber called the meeting to order, and after hearing the minutes of the mid-year meeting, there were reports by the officers and the various committees. The organization for the year was then entered upon and completed before dinner was announced. This left the afternoon to a meeting of a more devotional nature, with a discussion of plans for the year. There was evidence of enthusiasm for the forward march of the work this year.

Economically Argentina Is Going Through a Crisis

She doesn't "play ball" with the United Nations, and therefore is given few priorities; and Germany, who made all kinds of barter agreements, is no longer able to fulfill her promises. Living is very high just now. Staple commodities, I would say, are about forty per cent higher than normal. On top of this, January has brought a general drought in practically all the country. Even in districts that are normally almost too wet, there have been hot winds and no rain all through January. Imagine what a month of hot winds would do where you are living, coming, let us say, in July when most crops are reaching maturity. We must learn to seek God in PRAYER! Here God is criticized in a case like this. All believe there is a God, but they expect Him to be a sort of perpetual Santa Claus that has no right to tell them to leave their vices and sinful pleasures. There is no interest in fulfilling the conditions so that blessings may be received. Speaking in general this is true, but there are small groups who realize that God has the right to punish those who disobey Him.

Pray for us in our work here, that in spite of all the difficulties that Satan likes to throw in our way, we may cheerfully do the things that testify to the goodness and power of the Saviour to save and bring eternal joy.

Tres Lomas, F.C.O. Wm. E. Hallman.

City Missions

ALTOONA, PA.

(Mennonite Gospel Mission
2504 Fourth Ave.)

February has brought with it many varied experiences at the Mission. Jan. 25, we called to bury the infant son of Grace Dodson Noll, of the Mercy Hospital. Mrs. Noll is at home, but at this writing is still confined to her bed at her parents' home (W. C. Dodson). Her husband is in the hospital at this time with a heart infection. We are glad to state that he has confessed Christ since he is in the hospital, and on Monday, March 1, was received into church fellowship by water baptism.

Feb. 10, Bro. Aaron Showalter and family and myself attended the Johnstown Bible School. I returned on the 13th to serve on the Christian Life program. In my absence Bro. Clayton Graybill of Martinsburg had charge of the services.

Feb. 6, we took Bro. John Beck, one of our aged brethren living at Mill Run, to the Mercy Hospital. He fell asleep in Jesus on the 20th. Since there was no one to take care of the body, we again had the privilege of digging the grave at the Mennonite cemetery at Martinsburg. This makes the third brother that passed away since New Year in our congregation.

We spent Sunday, the 21st, with the Scottdale congregation. Had the privilege of being at the East Scottdale Sunday school. The one thing that impressed me was the large Sunday school (most of them adults) under the supervision of Bro. J. Frank Brilhart. Long will the day be remembered spent at Scottdale. In our absence Bro. John B. Zook of the Locust Grove congregation, Belleville, served the congregation.

We had the privilege of serving in the Sunday services, morning and evening, at the C.P.S. Camp, Howard, Pa. At 8:30 p.m. Bro. J. N. Byler, a representative of the Mennonite Central Committee, arrived and gave an appealing talk for volunteers for hospital work. This was my first experience with the camps. Bro. Ralph Hernley, Director, and his colaborers are well qualified for their task. Bro. Hernley left on Monday to take over the supervision of the Sideling Hill Camp, Wells Tannery, Pa. These were the first church services I ever held where the audience was all men. In my absence Bro. Banks Weaver of Mifflintown served our home congregation.

Cash Contributions during February

Blough S. C.	$8.00
Allensville S. C.	3.00
A Sister, Ohio	5.00
Cash Value Clothing from Sewing Circles	
Maugansville, Md.	$3.05
Landis Valley, Jr.	.75
Belleville and Allensville	2.75
Thomas	3.00
Cross Roads and Lauvers	4.57
Louisville (Ohio)	2.35
Bethel (Ohio)	4.25
Crown Hill (Ohio)	2.73

The Blough Circle sent us a nice variety of provisions this month. The Allensville Circle sent in over 400 quarts of canned goods.

We wish you the Lord's blessings and thank you for your support.

Yours in the Master's service,

March 1, 1943. Joseph M. Nissley.

MY FIRST TRIP TO THE WEST VIRGINIA MOUNTAINS

By J. S. Martin

It may be of interest to the readers of the Gospel Herald to know something about the beginning of mission work in the West Virginia Mountains, started and supported by the Middle District of Rockingham, Virginia.

At that time the means of transportation was only by horseback. Many places through the mountains were known only as bridle paths which meant that nothing but a horse and rider could pass over or through them, whereas today the Federal Highway, known as route 33, built a few years ago from the Seaboard to the Great Lakes, has cut

off many miles by the cutting of crooks and hills.

In the spring of 1861, which was five years before I was born, services were then held at the Weavers Church only once a month. In June of that year, during their services, an officer of the army appeared and said that all men between the ages of 18 and 45 must appear in Harrisonburg for military service.

It was at this time that a brother by the name of John D. Heatwole, later known as Potter John, with whom the writer was well acquainted (in fact, preached his funeral) with a number of other brethren, fled to the mountains in West Virginia, then a Union state. A number of the brethren were taken prisoners to Richmond, Va., of which I will say nothing more.

Bro. Heatwole escaped, it is said, by walking backwards quite a distance through the snow to avoid being taken prisoner. After crossing mountains, hills, and rivers and getting about 80 miles from home, he came to the home of a man by the name of Samuel Miller who lived on the east bank of the North Fork River, near a place in the mountains called Smoke Holes, and remained with Bro. Miller until after the war.

Bro. Heatwole had with him his Bible and Mennonite Confession of Faith, which he evidently made known to the man he was staying with, who, when he returned to Virginia, said he wished Bro. Heatwole would send some one to preach for them. This the people of Virginia gladly did, and as a result it is said that Bro. Miller united with the Church and remained a faithful member until death, as well as many others.

In the same neighborhood, just a few years later, the brethren from Virginia built a Church known as Miller's Church. As the Mennonites at this time would not permit evangelistic meetings to be held, another denomination came in and held a series of meetings and took away all the members. As a result of this the Miller Church was torn down and moved to Roaring, near Onego, where Bro. Earl Hartzler is pastor today.

The writer was born in Washington Co., Md., 1866, and remained there until twenty-four years of age. I then moved to Virginia, near Hinton with my family, where my son now lives. April 14, 1896, I was ordained to the ministry, and 3 months later Bro. John F. Heatwole and myself met while riding horseback on the Rawley Pike at Hinton. The writer had very little knowledge of the Rawley Pike, except a few miles west of Hinton. There is not an individual in the council in the Middle District that knows anything about the work in the West Virginia mountains of that time. After we got to Rawley Springs we entered the mountains. Everything was new to the writer, and of great interest. We went up hill and down hill, across Dry River several times, went up the valley to its head and crossed time and time again. Finally we came to a stream of water or river called Skidmore Fork. We then came to what was known as the foot of the mountains where the mail carrier changed horses and had stalls to feed them. Here we fed our horses and ate our dinner. After a brief rest we began to climb the mountain, which was very steep. After going a short distance we found our horses giving out and got off and walked to rest the horses. We walked to the top of the mountain. In the distance in the valley we could see a place called Brandywine, about 7 miles from the top. In the far distance we could see the Allegheny Mountains over the top of the other mountains. We mounted our horses and finally came to Brandywine, where we gave the horses another brief rest. We proceeded down the South Fork, which we crossed three times, and came to a place where we turned up to what was known as Eye Mountain; and after considerable effort, walking part of the way, we came to the home of an aged brother who lived on top of the mountain with his wife. We put up our horses and fed them, and after eating supper (which consisted of rye bread, meat, etc.), we walked down the road for about a mile, where there was a little church built on the side of the road at a place then called White Hall. This church was built by the people of the community and for the purpose of any one to preach in.

That evening we had a nice gathering of people for the services after which we returned to the home of Bro. and Sister Eye, where we remained for the night. The next morning we again mounted our horses and proceeded on our journey. Passing the church where we had services the evening previous, we came to a little mountain called Hammer Mountain. At the foot of the mountain we crossed South Branch River, and later started to climb a mountain which was much steeper than the Shenandoah Mountain, where Bro. P. S. Hartman said he had one-half ton of hardware on a two horse wagon and it had taken him one-half day to get to the top.

The next morning after breakfast we mounted our horses again and went up along Seneca River near to Onego where we turned to the right and went up the mountain to the home of John Morrel. After eating supper we walked to the Bogg Schoolhouse where we filled an appointment. After services we returned to the Morrel home for the night.

I have had many thrilling experiences since that time, many times being alone in the mountains; but will forbear saying more about them unless some one should request it.

At present we have 4 brethren and sisters stationed in West Virginia; Bro. Earl Hartzler and wife at Roaring, Bro. Oliver Keener and wife at Riverside, Bro. Hiram Weaver and wife at Job and Bro. Henry Hurst and wife at Horton.

This work is largely supported by the Middle District. If any one desires to give a little assistance in this work it will be greatly appreciated, as there are many poor people who do not have clothing fit to attend services or to keep warm during the winter. There are many evangelistic meetings held throughout the mountains during the year. Rittman, Ohio.

FOUR MEN AND FOUR TREES

(Continued from page 1076)

This is a beautiful lesson for many political sinners, and also the covetous.

Zacchaeus, though rich, was not satisfied and in secret was hungering after righteousness (Matt. 5:6), seeking it in Jesus.

Thus we have three different classes of sinners: (1) those hiding away from God, (2) others awaiting the Lord, and (3) those who seek Him. The needs of all three classes are abundantly satisfied by—

The Man on the Tree

(I Peter 2:24)

At Calvary, Jesus provided a hiding place (Isa. 32:2) to which all the fearful may flee from the righteous wrath of God (Rom. 1:18). The provision is made for a place of rest for all who are weary (Heb. 4:9; Matt. 11:28, 29) also a meeting place for the salvation of all who are willing to confess and forsake sin (Ex. 25:22). The sacrifice on Calvary is sufficient in merit to atone for the sins of the whole world. Every sinner is invited by God to come and receive salvation without delay. A full and free redemption is offered without price. Sinners are told that "All things are now ready" (Luke 14:17). All who seek Him shall find (Acts 17:27 and Rom. 10:13). However, the penalty stands for all who refuse to obey the Gospel (II Thess. 1:8; Rom. 1:18; Acts 4:12).

Dear sinner, are you ashamed of the Lord? Then read Mark 8:38. Or are you determined to serve Satan and indulge in sin and pleasure for a season? The choice is yours, but do not forget the day of judgment. When the Lord returns to judge, you may be among millions who will pray for the rocks and mountains to fall and hide you from the God all sinners must ultimately meet (Rev. 6:16).

"Today if you hear my voice, harden not your hearts." Come from behind the tree. Come from under the tree and in the tree. Come to the man on the tree.

Heed the invitation. Come!

McAlisterville, Pa.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

A THANKSGIVING ALPHABET

I am thankful for—

A loving and merciful Heavenly Father who watches over us at all times.

Blessings that He bestows upon us every day of our lives.

Churches for Christian people that we may have fellowship together.

Dear parents who taught me how to do good and to shun evil.

Everlasting peace and salvation that God has promised them that trust in Him.

Friendship and loving kindness one with another.

Great deliverance from the evil one; for grace to overcome.

Heaven, hope, help, His love, peace—these He promised, if we do His will.

I have a great friend in Jesus, all my sins and griefs to bear.

Jesus, He is all the world to me, I want no better friend.

King Street Church—it has meant so much to me in my spiritual life.

Light, love, and life for evermore by trusting in Jesus.

Mercy, might, and courage; also for afflictions as they draw us close to God.

Never failing love that keeps us close and helps us not to grow cold or indifferent.

Overcoming evil with good—gain the victory through our faith in God.

Perseverance that God gives us—grace to persevere and come out more than conquerors.

Questions some may ask about the Bible—they help us and help others.

Religion—What would we do without it; what a comfort to know that we are children of God.

Strength that we may be able to go to the house of the Lord; for sight and a voice to sing.

Teachers and preachers who can explain and teach the Word of God to us.

Unity one with another; sharing our Christian experience with each other.

Victory that overcomes the world, even our faith. I John 5:4.

Wonderful Saviour, wonderful friend, wonderful love that never shall end.

Xmas to remind us of the Baby Jesus, coming into the world to save us from our sins.

Your life—what it has meant to me in Christian fellowship.

Zeal of the Lord, that we may do the works that are pleasing to Him.

Let us be thankful for Thanksgiving Day, because it reminds us to be thankful. Let us count our many blessings.

Mrs. Cora B. Rosenberry,
in Christian Conservator.

—o—

HOME READING

It is a rare thing that I go into a home without seeing one or more newspapers. Even the very poorest have a newspaper with the "funnies." Brethren think nothing of stopping on way home from meeting and paying ten cents or more for a Sunday paper. Our very best religious papers cost less than four cents a week, and are filled with worthwhile reading matter. Reading them draws you closer to God and to the brethren! We have thousands of homes in the brotherhood without gospel papers. But we cannot plead poverty. If any are so poor they cannot raise four cents a week for a good gospel paper, there are many brethren who would gladly donate the paper. . . . Often filthy magazines are allowed to come into the home. When I see these lying around Christian homes, I know I am in another home that does not put the kingdom of God first. The environment is not right. The atmosphere is not conducive to Christian living.—Fred E. Dennis in the American Christian Review.

—o—

SCRIPTURAL DISCIPLINE IN HOME AND CHURCH

By M. C. K.

If we as parents wish to hold the love and respect of our children, it is needful that we keep them under loving restraint. They may not appreciate it at the time: in fact, may stubbornly resent it; but as they come to recognize the wisdom in such a course, and see the interest that we have in them, they will in time honor and respect us for what we did for them.

So it is with discipline in the Church. If those having the responsibility of leadership in the Church permit the natural course of undisciplined and disloyal members without any effort to restrain them, these very same individuals will, in course of time, rise up in condemnation of the very course they were permitted to take, dishonoring and discrediting the Church and its leaders rather than take the blame on themselves. In the Church, as well as in the home, the old adage, "Spare the rod and spoil the child," holds good.

It takes faith for parents in the home, and leaders in the Church, to look ahead and foresee the results of weakly indulging children in their carnal desires or members in their inclination to worldliness. The immediate results may not be so apparent; but to let them go, undisciplined, in the wrong direction will ultimately lead to sinful indulgences and consequent unholy and ruined lives. It is often the result that a little slip in discipline today results in more serious consequences tomorrow. For their sakes, as well as for the good of the cause of Christ and the Church, let us make a sincere and faithful effort to "bring them up in the nurture and admonition of the Lord." As the wise man says, "Train up a child in the way he should go; and when he is old, he will not depart from it."

Parents need a wisdom that is beyond their own; a spirit that is under divine guidance, enlightened by the holy Word of truth. Should we neglect to exercise Scriptural discipline now, we may have cause to repent of it sincerely in the years to come. "As we have therefore opportunity, let us do good."

When we do our best to bring up our children "in the nurture and admonition of the Lord" and train them up "in the way they should go" we are not only contributing to the building up of ideal homes, but we are also helping in the work of gathering strength in the building up of ideal congregations. If we spoil our children through overindulgence, we rob the Church of its right to solid characters. With Christ as the Head of the home as well as of the Church, the home becomes a training school for God and the Church is furnished with young men and young women who are valiant soldiers of the Cross, efficient workers in the cause of Christ and the Church.

It takes fervent love to reach those who are disobedient and sinful. In no other way can we hope to win them back into the way of truth and righteousness. Love reaches the hearts and the lives of the wayward sinner when all other means have failed. If we can say with Paul that "the love of Christ constraineth us" in our efforts to train up our children in the way they should go, and thus train them to become faithful members of the Church and servants of the living God, we will realize sooner or later that our labor was "not in vain in the Lord."

Scottdale, Pa.

—o—

COME

A boy once tried to count all the wrong things he had ever done. He could not remember half of them, but he counted so many that it frightened him, and he said, "O mother, they made a great bundle—so big that it tires me to think of them! It tires me to have them in my heart. What shall I do?"

Then his mother told him Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." But the boy said, "Maybe He does not mean me, Mother." "Why," said his mother, "aren't you tired of carrying your load of wicked things? Aren't they heavy?" "Oh, yes," he said, "they are heavy."

"Then listen," and again she repeated, "All ye that labor and are heavy laden." Then the boy said, "But Mother, how will He do it? How can He take my sins away?" His mother replied, "My boy, that is God's part; your part is to come."—Selected.

—o—

"Love thy neighbour as thyself."

Sunday School Lesson

Theme for the Quarter: Studies in the Gospel of John

XII. OUR LORD'S INTERCESSORY PRAYER

Lesson for March 21, 1943.—John 17: 1-26.

Golden Text.—Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.—John 17:11.

Introductory.—We are about to the end of the narrative of the Gospel of Christ as given by John. In the eventful night previous to the crucifixion of Christ He kept the Jewish passover with His disciples, at which time He instituted the two ordinances of the Lord's supper (the communion) and feet washing; conveyed to His disciples the awful fact that one of their own number (Judas Iscariot) would betray Him; gave them a number of rich instructions, comforting them and further enlightening them. These facts are given in the thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John, the latter being His memorable prayer, part of which is given for our meditation in the present lesson. Leaving the upper room, they went out of the city into the garden of Gethsemane, where another fervent prayer was offered, and where the enemy rabble with Judas at the head apprehended Him, and brought Him before the authorities for trial.

Jesus Prays for Himself (1).—Hear His opening petition: "Father, the hour is come: glorify thy Son, that thy Son also may glorify thee." From this petition we gather two thoughts: (1) We need to pray for ourselves, that we may be in proper frame and mood to pray for others. (2) We need the glory of God to shine into our hearts and lives, that through our life and testimony we may also glorify Him.

Jesus Recounts His Services in Behalf of His Disciples (2-8).—This is not a boastful magnifying of His own importance, but a humble recital of what He had done in behalf of His disciples and whosoever would give Him a listening ear. He offered these preliminary petitions in preparation for the more needful petitions to follow. In this He set His followers a worthy example. As the Head of the Church, it was important that He set them the kind of example that they might know how to be His faithful followers and messengers of the truth. (Then there follow a number of verses omitted from the lesson text, that need to be carefully read and meditated upon so as to be prepared to receive the remainder of His prayer.) He closes this part of His prayer with these words: "Sanctify them through thy truth: THY WORD IS TRUTH."

The Motive of His Prayer (18-20).—We can make this clearest by using our Saviour's exact words: "As thou hast sent me into the world, even so send I them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word." After a prayerful meditation upon the heart-burdened petition found in these three verses, let us observe that Christ had a threefold motive in presenting these petitions: (1) In behalf of Himself, that the sustaining grace of the Father might enable Him to stand as a worthy example to His disciples; (2) the disciples, that they might carry on the work of the Church after He was taken up into glory; (3) the later disciples (including ourselves) who should be brought into the fold of Christ through the ministry of the apostles and their successors. It was the burden for souls that prompted the prayer.

Christ's Prayer for Unity (21-23).—Notice the kind of unity that He was praying for: "That they all may be one." In what way? "That they may be one, even as we are one." The Father and the Son are one; in that they so loved the world that they made the supreme sacrifice to win the world to themselves as one body in Christ—one in the holiness of God, one in the faith and service of Jesus Christ, one in the supreme desire and burden that all the world may be one for Christ and salvation, one body bound together in love, "which is the bond of perfectness."

This unity is essentially different from that which is sought in the confederation of churches idea. Church federations are founded on the idea of dropping or ignoring doctrinal differences, while the unity for which Christ prayed is the unity resulting from a oneness in faith and service and in separation from the world. Let us join with Christ in offering up this prayer; a prayer in behalf of a Church in which the entire body of Christ is united in the one faith and hope of the Gospel, a unity which includes Father, Son, Holy Ghost, the Gospel of Christ, and the Church of Christ all united in one. Lord, speed the day when this dream may become a reality.

The Concluding Petition (24-26).—This may be regarded as the conclusion and summary of the entire prayer. Again He recounts what He has done, repeats the idea that the world as it is has no part in this unity, and repeats the petition, "I will that they also, whom thou hast given me, be with me."—K.

Bible Meeting Topic

III. A STUDY OF I JOHN.—I Jno. 3:1-4:6

Topic for March 21

MOTTO

"We shall be like him."

OUTLINE STUDY

III. **The Children of God.**
1. A gracious position.—3:1-3.
2. The life of purity.—3:3-10.
3. The life of love.—3:11-24.
   a. Toward our brother.—3:11.
   b. Enduring hatred from the world.—3:12, 13.
   c. A test of life.—3:14-18.
4. The life of assurance.—3:19-24.
5. Proving the way of truth.—4:1-6.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Children of God."**
2. It is a Great Privilege to Be God's Children
   a. We are His now.
   b. We shall be like Him when He comes.
   c. We know by loving.
   d. We know by who hates us.
   e. We are happy when our heart does not condemn us.
   f. God's Spirit makes us sure.

For Seniors.
1. Privileges of God's Children.
2. The Power of the Regenerated Life.
3. The Work of Love in the Christian.

I. **The Lesson.**—John calls attention to the high privilege that has been given to us through the love of the heavenly Father. We are called "the sons of God." This high privilege is ours at the present time. The final outcome is not understood by the unbelieving world. The world does not even understand the present standing of the Christian. When Jesus comes the Christian shall be changed so that what is now his high position will be made a visible reality, and he will be in the likeness of the Redeemer whom he shall see "as he is" in reality. Such a hope in a man will move him to purify himself as Christ is pure.

PERSONAL THOUGHT

A calling to sonship with God is a glorious calling. It is worth while to meet conditions to attain this calling, and to give earnest heed that we are sure that it has been attained.

SEED THOUGHTS

Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.

Perfect submission, perfect delight,
Visions of rapture now burst on my sight;
Angels descending, bring from above
Echoes of mercy, whispers of love.

Perfect submission, all is at rest,
I in my Saviour am happy and blest;
Watching and waiting, looking above,
Filled with His goodness, lost in His love.

—F. J. Crosby.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions ..... John R. Mumaw
Christian Doctrine ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

Printed in U. S. A.

THURSDAY, MARCH 11, 1943

Field Notes

Read Bro. O. O. Miller's explanation accompanying the thermometer which appears on last page.

* * *

Bro. J. A. Hummel, well known to many of our readers and an active worker in the congregation at Rockton, Pa., was called to everlasting rest on Saturday of last week. May God comfort the bereaved.

* * *

The Thomas Church, in the Johnstown, Pa., district, is planning for evangelistic meetings, March 18-28, with Bro. Jesse Short of Archbold, Ohio, as evangelist. The prayers of God's people are solicited. J. S.

* * *

Bro. J. M. Nissley of Altoona, Pa., filled the regular appointments in the C.P.S. camp near Howard, Pa., on Sunday, Feb. 28, while Bro. Banks Weaver of Mifflintown, Pa., substituted for Bro. Nissley by filling his appointments in Altoona the same day.

* * *

Ministerial Meeting.—An interesting program of the tenth annual ministerial meeting in the Lancaster Conference district, to be held in the East Chestnut St. Mennonite Church, Lancaster, Pa., March 16 and 17, is before us. The subjects listed are practical and of vital importance—assigned to district conference members, and to Bro. John E. Lapp of the Franconia Conference district.

* * *

Sunday afternoon, March 14, is the time appointed for ordination services in the Stahl Church near Johnstown, Pa., at which time a bishop is to be ordained to fill the vacancy caused by the death of Bro. S. G. Shetler. May the Spirit of the Lord direct in this work.

* * *

Bro. E. E. Miller of Goshen, Ind., recently spent some time in a number of places in Virginia and elsewhere in the East, among other places visiting the Eastern Mennonite School, where he preached Sunday evening, Feb. 28, addressing the student body of the School on Monday morning following.

* * *

Many visitors from Springs, Masontown, Rockton, Pa., and other places were present at the A. B. Gilnett funeral in Scottdale on Wednesday of last week. Also among those present was Bro. Paul Huddle of Salina, Pa., who conducted the mid-week devotional service at the Mennonite Church that evening.

* * *

Those interested in the early history of the work of the Virginia brethren in the West Virginia field will also be interested in Bro. J. S. Martin's letter concerning that district, printed elsewhere in this issue. Many of the hardships experienced in those pioneer days have disappeared during the last quarter century.

* * *

Bro. C. Z. Martin of the Columbia Mission (Pa.), was with the congregation at Denbigh, Va., Feb. 26-28th and filled five preaching appointments which were greatly enjoyed and appreciated. There were two confessions as a result of these meetings. Bro. Martin was accompanied by Bro. Oliver W. Shenck who also took part in several of the meetings. P. F. K.

* * *

Bro. J. R. Mumaw of Harrisonburg, Va., editor of the Mission Supplement of the Gospel Herald, member of the faculty in Eastern Mennonite School, and secretary of the Mennonite Commission for Christian Education and Young People's Work, spent Thursday of last week in the Publishing House and with friends in Scottdale. He left Friday morning for Canton, Ohio, and other points farther west.

* * *

Among the faithful workers in the cause of Christ and the Church who have recently been called suddenly from time to eternity was Bro. Menno Eash of the Blough congregation in the Johnstown, Pa., district. He was noted for his zeal for the Cause, served as a mission superintendent, and was otherwise active in the work in his district. Funeral services were set for Friday of last week. May God comfort the bereaved.

* * *

Bro. Sanford G. Shetler of Hollsopple, Pa., who had received a year's absence from teaching to serve as director of C.P.S. Camp Sideling Hill near Wells Tannery, Pa., left for his home recently at the expiration of his year's leave of absence, and mail will reach him again at Hollsopple. His place at Sideling Hill is taken by Bro. H. Ralph Hernley, until recently director of Camp Howard, Pa, who in turn is succeeded as camp director at Howard by Bro. Jesse Short of Archbold, Ohio.

* * *

Mennonite General Conference.—Elsewhere in this issue will be found an informative statement, bearing on this subject, by the Moderator and Secretary of General Conference. We are hoping and praying that by the time it becomes necessary to make the final announcement that at least some of the hindering circumstances will have been removed. These meetings are milestones in the work and progress of the Church, and we are in the midst of "perilous times" that call for some kind of meeting this year if at all possible.

* * *

Dedicatory Services at Porter.—Last Sunday was the appointed time for dedicatory services in the new Mennonite Church at Porter, Oreg. Several years ago, through the enterprising spirit of the brotherhood in the Bethel Church near Canby, Oreg., work was started in this community under the leadership of Bro. and Sister E. J. Bontrager. This work has kept growing, until now, by the grace of God and the loyal support of the brotherhood in Oregon, a new house of worship has been erected. Long may the work continue to grow and prosper. An interesting program of an all-day meeting is in our possession, with an evangelistic sermon, by Bro. H. A. Wolfer, listed as the last thing in the evening, this being announced as the beginning of revival meetings. Your prayers solicited.

Jobs for Conscientious Objectors.—Hundreds of mental hospitals are seeking conseientious objeetors from the Civilian Publie Service eamps to aet as attendants and nurses. There are about 600,000 hospital beds in mental institutions in the United States and there is diffieulty in finding proper attendants beeause of the war, low wages, and the hardships and dangers of the work. Some 350 conseientious objeetors are now serving in sixteen mental hospitals. Doetors and others are interested in finding whether or not the non-violent techniques advocated by paeifists will be sueeessful in dealing with mental patients.—News in the World of Religion.

Correspondence

WAYNESBORO, VA.

(Mt. View Congregation)

Greetings of Love:—We have great reason to thank our Maker for the growth of this little Sunday school during the past year. It seemed as though everyone filled their places with more joy, and the attendance was better than any year since this church was built, forty-two years ago. We are hoping that in the present year it will continue to grow.

Our hearts have been made sad by this terrible war which has called five of our young men from this community. Some of them were regular in church attendance. The homes that have been made sad by the departure of the boys are the homes of Bro. Frank Hatter, who has two sons in camp, Bro. Oscar Brydge, Bro. J. B. Brydge, and Harvey Henderson. Each of us can help these boys by praying for them and writing letters to them.

Our deacon, Bro. J. B. Brydge, has been ill for the past several weeks and is expecting to go to the hospital soon. May each of us remember him in prayer.

Sister Osa Henderson, whose health has been poor for some time, is able to be up and around again. Sister Pearl Hatter is confined to her home on account of illness.

Sunday school and preaching service are held every Sunday, children's meeting every second and fourth Sunday, and young people's meeting and preaching service are held every third Sunday night of each month. Visitors welcome. Come and worship with us.

Virginia Brydge.

NAPPANEE, IND.

(North Main St. Mennonite Church)

To the Readers of the Gospel Herald:—The Lord is very abundantly bestowing blessings upon us, for which we are very grateful. Conditions in the world bring about many changes around us, yet we should learn to be like Paul when he said, "I have learned, in whatsoever state I am, therewith to be content." Within the last two years, sixteen of our boys have been called to camp; others are subject to a call any time.

Dec. 13, a group from here gave the Y.P.M. program at the Holdeman Church and then on Jan. 24, the Holdeman people gave the Y.P.M. program at Nappanee.

Dec. 27, Bro. Joe N. Byler spoke to us on his work in France. He had just returned from the field. We should indeed be thankful that we live in this country when we realize some of the conditions in other parts of the world. The big question is: Are we really thankful for the blessings we enjoy?

Bro. Frank Smucker, of Illinois, was here January 31. This was his former home. He left this place forty-nine years ago. Bro. Eli Bontrager of Michigan, also a former resident of this place, having left forty years ago, was here Feb. 21. Bro. Ezra Yordy, of Eureka, Ill., was with us for our morning service and preached for us on the subject of "The Well Rounded Life." Text, Luke 2:51.

Bro. Irvin Schwartz, our artist, draws a picture every Sunday to portray our Sunday school lesson. These pictures are enjoyed by all.

A group of ten converts is under instruction, and if present plans carry out, they will be received into Church fellowship by water baptism March 14. May the Lord keep them so their relationship with Him may never be severed by all the allurements of the world and sin on every hand. May we pray for them that they may remain pure.

Sunday evening, Jan. 31, our pastor, Bro. Homer F. North, spoke to us on the subject of "Purity in Social Life." He brought us face to face with conditions of the world today.

Our prayer is that we may remain faithful to our Lord and be true witnesses in this world of sin. May the Lord keep us until He comes.

Feb. 28, 1943. G. Maurice Long.

MIDDLEBURY, IND.

(Middlebury Congregation)

March 17-28 is the date set for a series of revival meetings to be held in the Mennonite Church in Middlebury with Bro. Clarence Troyer of Curtis, Mich., as the evangelist. We crave an interest in the prayers of God's people for a real revival in the Church, and that lost souls may be saved.

March 1, 1943. Cor.

SARASOTA, FLORIDA

Dear Herald Readers, Greetings:—We are still enjoying the fellowship of believers in this sunny climate, while we hear of others experiencing ice and snow.

Our number has increased to around ninety since our last report; some coming, some leaving, among whom were three ministers, Bros. Otho Shenk (O.), George Brunk (Washington, D.C.), Henry G. Bechtel (Pa.) and Deacon J. C. Frey (O.). The two latter returned to their homes after four weeks with us. This was the first opportunity for Bro. and Sister Bechtel to be with us in Florida. Their presence was very much appreciated.

It is also proper to report that the above attendance includes a number of Amish brethren, among whom were preachers: Bros. Enos Yoder (O.) and Valentine Yoder (Kans.). The latter and family have returned home. There have been four German services held in Bro. Enos Yoder's home, at 2 p.m. on various Sundays.

Our open air service is held at 4 p.m. every Sunday as the weather permits, using Bible meeting topics. Feb. 10, twenty-six sisters gathered in Bro. John C. Clemens' apartment in Pinecraft and organized a sewing circle. Forty-two cut children's garments were made. We expect to meet again March 3, at the Putman house.

Feb. 22, at 5 p.m., Bro. C. Z. Martin of Columbia, Pa., Mission conducted an inspiring service at Bro. Clemens' apartment in Pinecraft. Bro. Oliver Schenk accompanied him.

On Saturday p.m., Feb. 27, the annual business meeting was held at the church. Bro. John Hostetler (Pa.) was elected trustee to replace Bro. Elmer Swartzendruber (Iowa) whose term expires. It was noted and agreed upon to move the church building a distance of four miles to Pinecraft this coming season. A committee of five was appointed to attend to this work. Yours in His service,

March 1, 1943. Jennie E. Bechtel.

MORTON, ILLINOIS

(Morton Mennonite Church)

Dear Christian Friends:—Today, in this land of ours we rejoice more and more that we may worship as we please. Wholeheartedly we can say with Isaiah in 55:1—"Ho, every one that thirsteth, come ye to the waters. . . ."

Early in December we held our business meeting. Also in December Mahlon Miller and Willis Eigsti were chosen S.S. superintendents. On the Sunday before Christmas we brought gifts of food and clothing for members of our extension Sunday school east of town. The work there is progressing notwithstanding our gas and tire problems.

To save fuel oil at the church, our midweek prayer and Bible meetings on Wednesday evening were held at various homes during the winter months. Likewise the women's sewing circle meetings were held at the Howard Albrecht home for all day meetings during the three coldest months. We plan to have the March meeting again at the church. We are very thankful that enough fuel oil has been supplied.

Our meetings on Sunday evening have been well attended. On the evening of Feb. 21, Bro. Julian Rose of Chicago gave an inspiring Gospel message. Also on Feb. 21, during our morning worship service, we were glad to have the Byler quartette with us. Since one of our own young men, Roy Roth, is now a member of this quartette, we were especially glad for their messages in song. Brother Roy gave us a stirring message on the text, "I am the way, the truth, and the life."

We have a large field of service here in Morton. We need the prayers of God's people, that we may meet these needs.

In His dear service,

March 2, 1943. Mrs. Mahlon G. Eigsti.

JOHNSTOWN, PA.

(Thomas Congregation)

Since the beginning of the new year we can look back and say that the Lord has indeed richly blessed us and supplied all our needs.

Jan. 10, Bro. Floyd Bontrager of Midland, Mich., gave us a very timely message. In the evening service of the same day, Bro. Isaac Zuercher of Kidron, Ohio, brought us the message. Bro. Zuercher also brought our little mission station at Headrick a message in the morning. Then in the evening of Jan. 24, Bro. Raymond Byler of Pigeon, Mich., brought a message on, "The Three Last Moments of a Christian." These visits and messages were greatly enjoyed by all. A cordial invitation is extended to all to return at any time it is convenient.

Since our last writing to the Herald four of our young brethren have reported to C.P.S. camps. In the near future several more will probably be leavir g. May our prayers and a sincere, "God Bless You," go with them as they leave our homes, churches, and communities.

(Continued on page 1076)

In the Midst of War—Thoughts for Nonresistants

VI. RATIONING

By H. S. Bender

One of the outstanding features of World War II in the United States is rationing. It is particularly striking to us today because it was almost unknown in previous wars. Perhaps no one thing has brought home the reality of war so forcefully to the average American as rationing, and in recent weeks the impact has been tremendous as one item after the other comes under rationing control.

What shall be the nonresistant's attitude toward rationing? Rationing is clearly a war measure, caused by war, necessary in war-time, and essential to the prosecution of the war. On the other hand, it is not a part of war operations, is not administered by the army but by civilian agencies, does not affect the armed forces, and furnishes no materials of war. Nor does rationing require any support by the public in the form of money, life, or labor. The rationed citizen is a civilian who passively accepts rationing without the necessity or possibility of thought or choice. Like the weather, rationing is here, whether we want it or not, and whether we accept it or not; it does not require an attitude on our part. Yet most of us take an attitude toward rationing; hence, an intelligent consideration of matters related to rationing may be helpful in generating the proper attitude.

The Purpose of Rationing.—The purpose of rationing, as has been often announced by the authorities, and often forgotten by the citizens, is **to guarantee a just and equitable distribution of available supplies.** It is not to deprive citizens of necessities, or to limit or restrict the consumption of goods and services of any kind. An intelligent citizenry will demand rationing when it is needed rather than oppose it. When rationing is not in force, a few wealthy, powerful, influential, selfish, or forehanded and forethoughted persons can and do take advantage of the poor, the weak, the careless, the uninfluential, the unselfish. When there is no rationing, war profiteers, shrewd and unscrupulous businessmen of various kinds, can and do gobble up supplies, corner the market, and either sell and distribute to their favorites and friends, or demand and secure exorbitant prices and profits. By corrupt manipulations of the markets, great damage can be done to the innocent general public; but even without such manipulations uncontrolled and unfair distribution of short materials may cause grave damage to health and welfare of some regions or groups, while others profit, thus causing grave social strains and tensions within a country which may lead to violent action including riots and revolution. Rationing, which is merely controlled distribution of goods on the basis of needs and rational principles, is from every point of view sound, beneficent, and just.

The Need for Rationing.—Rationing becomes necessary when shortages of necessities develop. Shortages may be due to crop failures or destruction of goods by natural calamities, or may arise from breakdown of transportation, cutting off of normal sources of supply, expansion of consumption beyond production, or decline of production below consumption. Rationing may also be necessary in view of prospective shortages. Any one or all of the above causes may be contributing to the rationing now in effect in this country. Some rationing is now necessary because of cutting off of supplies in foreign countries (coffee, rubber, sugar) due to war, either by conquest of the enemy or shortage of transportation. Other shortages arise because of the excessive use of materials in war production (steel, copper, lead, zinc, leather, etc.). Some rationing becomes necessary, not because of drop in production, but great increase in civilian consumption due to higher wages and increased purchasing power making possible higher standards of living (meat, butter, fruit, clothing). Some may be due to decrease or lack of labor power, or machinery (some foods, goods). In peace-time most of these shortages do not and would not exist, but all of them might come through natural causes or through increased purchasing power. In the absence of peace-time controls, shortages usually result not in rationing but in higher prices and automatic restriction of consumption to higher income groups with resultant injustice and privation for the poor.

As the war continues, shortages will most likely become more acute, and spread over more and more materials. In consequence the need for more and more rationing will force the strait-jacket of rationed control ever tighter around the nation. The prospect is for greatly increased rationing.

Rationing Methods.—We may be assured that the best brains and administrative abilities of the nation are being used to devise a wise and sound rationing system. Since we have had little experience in such matters, mistakes have been and will be made, but they are not malicious or deliberate mistakes, and they are being and will be corrected. Rationing methods now in use have been based on careful studies of methods used in other countries, and upon analysis of our peculiar American ways. Scientific studies of available supplies, of consumer's habits, of transportation facilities, of group psychology and all related matters, contribute their share to the intelligent and reasonable planning required for rationing. The average citizen neither knows enough about available supplies and future needs, nor about the techniques involved in production and distribution of supplies, to offer even intelligent criticism, much less useful and practical suggestions for improvement, of rationing, much as he may feel the consequences of rationing mistakes. The system now in use is on the whole sound, fair, and effective; at least as far as such a complex matter can be made effective and sound in a limited time.

The Benefits of Rationing.—Wisely and honestly administered rationing is a blessing to everyone. In a rationed country, every man, woman, and child can rest secure in the knowledge that he will get a fair share of everything available to supply his needs. The poor and the weak know they will not be neglected and deprived. All can be spared the anxiety and the struggle necessary to plan, secure and store needed goods. Wasteful and expensive hoarding becomes impossible and unnecessary. Envy and ill-will at a favored few who have taken selfish advantage cannot arise. A sense of equality in burden-bearing and in opportunity strengthens the spirit of democracy and community good will. But most of all rationing is a blessing because it guarantees justice to individuals, to families, to communities, indeed to entire regions, and prevents actual serious suffering and privation. Rationing cannot of course create supplies where they do not exist, but only secure fair distribution of existing items, but within these limits it is the only way to prevent gross and sore evils.

What Shall be Our Attitude toward Rationing?—First of all, **cheerful acceptance.** Grumbling, complaining, criticism, are unworthy, unnecessary, and useless. They have no place in the Christian's attitude on such matters. For the nonresistant, they are completely out of place. In the second place, **loyal compliance.** Prompt, accurate complete and willing obedience to all regulations, in letter and in spirit is the Christian's response. In the third place, **no evasion or hoarding.** In the fourth place, **loyal support of the government** in the purposes behind rationing, and intelligent and whole-hearted encouragement of all citizens to support the rationing program.

What then shall we do? We shall reduce consumption wherever possible. We shall restrict the use of tires, gasoline, transportation, etc., to the necessary minimum, and eliminate pleasure

travel. We shall wipe out of our midst the careless as well as the intentional "griping" and complaining that is all too much indulged in and we shall patiently, cheerfully, and loyally do our part to bear the common burdens that fall upon all in time of war. Where possible, we shall increase production so that available supplies may increase, and that the time may soon return when free enterprise and free consumption may again be possible.

Goshen, Indiana.

—o—

THE INFLUENCE OF OUR CONDUCT AND DRESS UPON SOCIETY

By Grace Bontrager

This is one of the most common and widely discussed subjects known to men. It was the first thing mentioned after the fall of man, and in nearly all the books of the Bible it is referred to in some form or other. It holds a prominent place in fashion journals, popular magazines, in houses of merchandise, in society circles, in the conversation of practically all classes of people, and it even found its way into our own church. Dress, dress, dress this way, dress that way, follow all kinds of styles; then as soon as the Biblical standard of dress is pointed out we hear people say, "I wish I wouldn't have to hear anything about it." All they think about and are concerned about is the dress question. Doesn't it prove they are guilty because they do not like to hear about it?

If the Biblical standard of dress would be used by all our Christian people, there would be no need of teaching and instructing them along this line. Isn't it true that if our heart is right with God, then we will want to know the Biblical standard of dress? I am sure our ministers would be thankful if they wouldn't have to mention one more thing about our conduct and dress. What is the Biblical standard of conduct and dress? "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array" (I Tim. 2:8, 9).

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:3, 4). Modest and inward adornment is the expression of a holy life. Man is to pray, lifting up holy hands; and woman is to pray in like manner with inward adorning of good works. That is the expression of holiness in Christian womanhood. We see here that clothing should not be put on for display, but it is for the covering of the body.

We who are Christians are the only Bible the world reads. What kind of influence does our conduct and dress bring to the world or even to anyone with whom we come in contact? Is it an influence that is worth patterning after? Has your or my influence been such that it would lead others to a higher plane of living? or might it have been the means of causing a weaker brother to stumble? We are all exerting an influence, either for good or evil, according to the atmosphere that goes from us.

About a year and a half ago someone, who was not a Christian and had little respect for the Sabbath, asked me if a certain woman was a Mennonite. I said, "Yes." Then this person said, "I am surprised, because of the way she dresses."

Some time ago someone said, "I can live just as good a life as that man and don't need to go to church, because that man goes to church two or three times on Sunday, teaches a Sunday school class, and helps along in the church services whenever he can; but through the week he loses his temper and gets angry and uses language that isn't Christian."

Is that the kind of influence we want our lives to have? It has been said that what we do speaks so loud that others cannot hear what we say. When we go to town to do a little buying, can others tell by looking at us that we are Christians? Can they say that we have been with Jesus?

After sin came into the world, Adam and Eve took men's way to cover their bodies, sewed together fig leaves and made themselves aprons. Then when God came into the garden and called them, they hid themselves behind some bushes. Why? because these aprons were not enough to cover their bodies, and they were ashamed. Then God made them some coats of skins which not only covered their bodies but were also durable. What would we do if God would walk in and call us now? Would we hide and be ashamed? or are we ready to meet our heavenly Father whenever He comes?

Let us turn to Rom. 12:1, 2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Here it tells us plainly that we should not be like the world, but that our bodies should be kept pure and holy.

Some time ago this question was asked, "Just what is worldliness?" We all know it is not this earth with its beauty and glory because the beauties of the earth speak to us of God the creator; neither is it that we should refrain from loving men, for God loved the world and He wants us to love all men, to honor them, to have respect for their personalities. We are sent into the world that we might help men. Worldliness is anything that would draw our minds away from God and heavenly things. I wonder if those short sleeves that only come half-way down to the elbows; those short, bright-colored stockings that go just above the ankle, those short skirts that barely come to the knees, those flesh-colored stockings, and that permanent which is put in the hair so that there is hardly any room for the devotional covering, will draw our minds to heavenly things and to God? What is the mind filled with when these things take place? Let each one answer that for himself. Then how about those bright-colored neckties and the suit you are wearing? When someone sees you walking down the street, can they tell that you are a Christian by the suit you are wearing? or is it just like everybody else's? Fathers, who are the head of the home, are you being a good example for your wife and children? Do you speak a word of encouragement along the way? Are you providing the spiritual food as well as the natural things of life? Can you say, as Joshua said, "As for me and my house, we will serve the Lord?" Surely our influence will be felt by our fellow Christians, as well as by the world.

Someone once said, "Did you see what that woman is wearing on her head? I am surprised." Then the conversation went on as to why such few women wear what really is called a bonnet. Then we wondered whether it really is necessary or whether it is because they are ashamed to wear it. The bonnet is respected by the world, and I believe it should be worn by every Christian woman. It indicates a separation from the fashions of the world.

Now the question comes to each one of us, "Why do we dress the way we do, and why do we comb our hair the way we do? Is it because somebody else is doing it this way, because it is style, or because we feel that is the way we should? It would be well worth our time to take this subject and study it for ourselves. I am sure none of us would want to be like one of the five foolish virgins who, when the bridegroom came, were taken unaware and were not prepared to meet Him. His answer to them was, "I know you not."

The story is told of a girl named Ruth, who dreamed one night that she was standing before the judgment seat in heaven. Christ was judging the people. One by one they came and went; some were put into His kingdom while others were cast into outer darkness. With fear and trembling Ruth stood before the Judge. He said, "Ruth, you

have had your sins washed away when you accepted my love and became an heir of heaven, but don't you think some other people would also like to enjoy the blessings that are for the saved?" Ruth's heart was as heavy as stone. Oh, yes, she knew she should have lived truer to her God, but she thought that being a Mennonite and a minister's daughter would entitle her to a heavenly home. Her name was on the church roll for two years before she became a Christian. Now she cannot be the same person; God has spoken to her.

Has God ever spoken to you or me? Maybe not in the same way as He did to Ruth, but He may have called us in our silent moments. Will we not heed the call and answer—

"Fully surrendered, Lord divine,
I will be true to Thee;
All that I am or have is Thine,
I will be true to Thee."

My prayer is that we as young people and parents may have a fuller knowledge of Christ and a deeper concern for our brother's welfare.

"Jesus never fails."

Topeka, Indiana.

—o—

FOUR MEN AND FOUR TREES

By Samuel Hepner

Scattered throughout the Bible, in groups and series, we often find men and trees associated together, lending us a favorable subject for a practical lesson of saving truth. Thus—

I. The Man Behind the Tree
(Genesis 3:8)

Although Adam himself was not deceived, the woman was (I Tim. 2:14). However, Adam himself fell into disobedience of God and brought upon himself, and the whole human family, sin—shame—fear, and death. Though God was grieved, He yet revealed His love and goodness by prohibiting them to eat of the tree of life. Thus Adam realized his guilt and, being ashamed, feared to meet his God. This is a typical example of millions of sinners who since then, like Adam, are held in bondage of sin, trying vainly to evade or hide from God. Such an attempt is both futile and foolish. It is impossible to hide from an all-seeing God. As Adam was obliged to stand before God and confess, so all sinners must sometime appear before God and confess. Nevertheless God has graciously provided a remedy for sin through a sacrifice of His dear Son on Calvary (Heb. 9:26).

II. The Man Under the Tree
(John 1:48, 50)

Nathanael occupied a position which typified his enjoyment of the approval and blessing of God (Micah 4:4). Nathanael, like Simeon (Luke 2:25) was "waiting for the consolation of Israel," and, under the fig tree, was engaged in prayer and meditation on the prospects of an appearance of the long-looked-for Messiah. Though Nathanael was "guiltless" he was not sinless (Rom. 3:23), and needed a Saviour. Therefore, when Philip called and brought him to the Lord he at once came, acknowledging Him as the Messiah. In Him he put his faith and trust, consequently becoming His follower and apostle.

III. The Man up the Tree
(Luke 19:4)

Zacchaeus, the publican, no doubt had heard of the power and love of Jesus in healing and performing miracles. He resolved to put forth a special effort to see Jesus. Being of little stature, he climbed into the tree to be sure he would see Him. Of course the Lord saw him afar off. When He drew near He looked up and lovingly called him. "Come down; today I must abide at thy house." Zacchaeus hastily came down, confessed Him as Lord, and offered restitution of all wrongs committed.

(Continued on page 1069)

CORRESPONDENCE

(Continued from page 1073)

May the prayers of God's people arise in behalf of a revival meeting which is to be held here March 18-28. Bro. Jesse Short of Archbold, Ohio, is the engaged evangelist. May the Lord add His blessing, so that many sin-sick souls will be won for Him and for His glory.

In His service,

March 2, 1943. Fannie E. Thomas.

TOFIELD, ALBERTA

Dear Christian Friends:—Reading in Thessalonians lately I liked this verse, "Rejoice evermore." For the true child of God this is possible. We thank the Lord for His Word and its message to us.

We had an impressive service on Sunday morning, Nov. 22, when Bro. Daniel Brenneman of our congregation was ordained to the ministry for Creston, Mont., by Bishops Clarence Ramer of Duchess, Alberta, and J. B. Stauffer. We wish them God's blessing in their new field of labor.

Others of our number who have also moved away, Bros. Joe Brenneman and Earl Roth, are missed in our worship.

Our winter Bible school was held Dec. 14 to Jan. 1. The attendance was hindered somewhat by gas rationing and drifted roads. One of the highlights of the school this winter was the Christmas anthem, "The Infant Holy," rendered near the close of the school at the church and later at our two mission Sunday schools.

It was an inspiration, on the evening of the Bible school program, to see our young people take a keen interest in the Lord's work and also to express personal conviction on some of our distinctive doctrines. We were glad to have with us a number of other visiting young people as well as Bro. Clarence Ramer and family.

Our bishop, Bro. J. B. Stauffer, visited the C.O. Camp at Jasper recently.

Bros. Ezra Stauffer and Milo Stutzman will be returning home this week after spending most of the winter teaching Bible school.

We have had an unusually severe winter, with several blizzards which blocked our roads and the thermometer went down to 50 degrees below zero.

March 2, 1943. Verba Stauffer.

FLINTSTONE, MARYLAND

Dear Herald Readers, Greetings:—I am again permitted by the help of the Lord to sit down and write another letter to the Gospel Herald. I enjoy reading the Gospel Herald. It is of great help to me in my walk in life.

Feb. 21, Bro. Daniel Strite brought a live message at Flintstone, which was appreciated by all.

We are living in days when we should put our trust in the Almighty God and look to Him for our help. Christ was willing to die on Calvary for our sins. We ought to serve Him in spirit and in truth and prepare to meet Him at His coming.

Remember us all in your prayers that we may serve Him till death, that we may keep our lamps trimmed and burning.

We thank the Lord for giving us all homes to shelter us from the cold. I wish the richest blessings of God upon us all. The Lord has done great things for us whereof we are glad. May God continue to bless us and we all continue to serve Him.

Yours in Christian love,

March 3, 1943. Mary Kimble.

NEW HOLLAND, PA.

Nov. 15-29, we held our biennial series of evangelistic meetings, conducted by Bro. Mahlon Hess of Washington Boro, Pa. His messages were based on the book of Hebrews, the book of better things. Many of us have learned to appreciate the blessings of the New Covenant better which were forcibly taught in contrast to the Old. Nine souls made the good confession. Seven are continuing to receive instruction prior to baptism which will be in the near future, D.V.

We had an all-day Thanksgiving day Bible meeting in the midst of our series of meetings, when Bro. Ernest Gehman of Harrisonburg, Va., joined Bro. Hess in instructing us on vital Bible subjects. The attendance throughout could have been better, possibly occasioned in part at least by gas rationing. We thank God that the better things of life are not rationed, and that we can have communion with our Father even if our assembling together may not be as often as we would desire.

A number of our brethren have answered the call of their country and have gone to the C.O. camps. It caused sadness of heart when a few went to the army and laid aside the doctrine of nonresistance which the Church holds dear, as based on God's eternal truths.

We praise God for His continued blessings among us though we believe that the wave of formalism and materialism abroad in the land are signs of the last times, hindering His full blessings among us.

Cor.

—o—

The best way to get rid of an enemy is to make a friend of him.

ITINERARY SUMMER BIBLE SCHOOL

Food rationing! Clothing rationing! Gasoline rationing! Wage rationing! Work rationing! Sleep rationing! Eating rationing! Church-going rationing!—and, of course, summer Bible school rationing!

Now, does that not sound like it? Is that not about the way we are rationing these days,—either thinking it, or dreaming about it, or sometimes thinking aloud about it! "We ration ourselves of the spiritual blessings of God, and then complain when we are rationed in the things which we desire." That is more or less characteristic of humanity, is it not? And how easy it is to fall in line with the trend of fearing and thinking and talking and even acting. It always is a difficult task to row up stream, to go against the tide, to go counter to current thinking and acting, even when we know that the popular way may not be the Scriptural way.

It will be an easy matter to lull ourselves to sleep or inactivity, or to justify ourselves in not promoting summer Bible school aggressively this summer because of the various restrictions pressed upon us. It seems certain that many will say that gasoline rationing simply makes it impossible to do any transporting of pupils, and that itinerary summer Bible school is out of the question. Be the situation as it may, it still behooves us to remember that it is more important to save souls from eternal death than it is to save our gasoline for material use. At least we should endeavor to train ourselves to "Seek first the kingdom of God, and his righteousness, and all these things will be added unto you."

We do want to give all the encouragement we possibly can to the conducting of summer Bible school work. We believe that it is not altogether impossible; that God can overrule and bless the work of bringing the Bible to the boys and girls; that where there is a will, by the grace of God, there is also a way. Therefore, be not discouraged, yield not to inconveniences, do not complacently satisfy yourself with the thought that circumstances do not permit itinerary work. Investigate, study, counsel, pray, work, sacrifice and see what great things God actually will do.

In spite of the fact that pleasure driving is curbed, it still remains a fact that people seek after pleasure and fleshly satisfaction. They get to these places somehow or the other. They do satisfy fleshly desires. They get what they want.

Before my eyes is a report from the Federal Bureau of Investigations showing that there has been 55.7 per cent increase in arrests of minor girls in 1942 over 1941. Think of it! This is a terrible indictment against our modern life and present ways of society.

If wickedness and all that goes with it can run rampant, and money can be spent superfluously for that which satisfieth not, and for that which leads to crime; and such trends are actually not stopped and liquor still flows freely, should Christian people therefore, stop teaching the Word of God under restricting circumstances? Should they stop promoting spiritual things, should summer Bible school be curbed? Indeed the very opposite is true. Summer Bible school should be increased by leaps and bounds.

Itinerary work should be a Christian pleasure, and there ought to be trailers and automobiles available for considerable use in this type of work. Let us not yield to the pressure of circumstances and give up spiritual rights and blessings. Let us not yield to the pressure of the times and condition of things and shirk our duty toward God and toward man, and toward children and youth. Let us teach the Word, teach it more enthusiastically, teach it in greater earnestness, and with greater sacrifice than ever before—more summer Bible Schools for more children!

Secretary of Summer Bible Schools,
C. F. Yake.

—o—

Relief Notes

Clothing Donations Run High

A favorable report on the clothing contribution comes from Sister Lydia Lehman of the clothing depot, Akron, Pa. Throughout the winter a constant stream of clothing has been coming from congregations all over the country. In past years the donations of clothing generally began to decline during February. This year, Sister Lehman reports the clothing contributions continue to arrive in larger quantities from congregations far and wide.

Plans are under way for shipment of clothing to England and Paraguay in the near future.

Clothing for English War Sufferers

From the reports which our workers in England (John E. Coffman, Peter Dyck, Edna Hunsberger, Elfrieda Klassen) send to the Akron office it appears that clothing distribution has made up a large part of the winter's work. In Birmingham and London, shoes, layettes, bedding, and all sizes of clothing have been distributed to children's hostels and societies for crippled and needy families.

Bro. Coffman's letter of Jan. 27, 1943 requests several Mennonite song books and copies of Horsch's **Mennonites in Europe** for the London and Birmingham Mennonite libraries.

—*—

C. P. S. Camps

Additional Men Chosen for Hospital Units

From volunteers for hospital service a total of sixty have been selected from three camps in Virginia, the Hagerstown, Md., camp and the Sideling Hill and Howard camps in Pennsylvania.

These boys will, as soon as Selective Service completes authorization, be transferred to the mental hospitals in Howard, R. I.; Greystone Park, N. J.; and Farnhurst, Del.

On March 3, ten boys from seven different camps will begin a two-week training course at the Pennsylvania School of Agriculture, State College, Pa., for service as dairy testers. . . .

Nearly all the camps give reports of preparation now under way for larger camp gardens than during 1942. Selective service system offers to release a few men from project work in each camp to take care of the camp gardens. . . .

New Horizons is the name of the camp paper of C.P.S. Camp #80 Lapine, Oregon. . . .

Bro. Sanford G. Shetler's term as Director of the Sideling Hill Camp closed at the end of February and he has now returned to his teaching duties and is replaced by Bro. H. Ralph Hernley who leaves the directorship of the Howard, Pa., camp to Bro. Jesse Short of Archbold, Ohio.

—*—

PEACE SECTION NOTES

Civilian Government Bonds

Inasmuch as the new F and G United States Government Savings Bonds are not designated as "war issues," they are being used currently by the Civilian Bond Committee for all civilian bond subscriptions to Provident Trust Company. We understand that the revised printing of the F and G's is not yet available except through this channel. In any case, it is the only channel through which the subscriptions for these can be handled and due recognition given to the subscriber's conscience in the matter of purchasing war bonds and for recognition of the subscription on state and county government bond sales quotas.

The revised civilian bond folder indicates that these issues are available currently in four denominations. G's are available in denominations of $100, $500, and $1000. This piece matures in twelve years—is a registered bond with interest payable semi-annually at the rate of 2½% per annum. The fourth piece available costs $18.50 and matures in twelve years at $25.00. The subscription fee of $1.00 continues for all four of these items. Copies of the revised folder describing the present plan in detail can be ordered from the Mennonite Central Committee, Akron, Pa.

Inasmuch as no $50.00 bonds have been available to the committee, nor promised to be available, a letter has recently gone out from Provident Trust Company, Philadelphia, to all $50.00 piece subscribers indicating how their subscription can be handled in light of the F $18.50 availability or the $100.00 G. From now on subscribers to Provident Trust Company of any of the foregoing four available pieces will find their subscription promptly handled. Oridinarily, the government bond certificate should be in the hands of the subscriber within two to three weeks at the longest. The Civilian Bond Committee is continuing its contacts with the Treasury in an endeavor to procure still more suitable offerings to take care of subscriptions from those who for reasons of conscience cannot subscribe to the war issues.

In the meantime, the arrangement now in effect will, we believe, provide for most of our people and has been approved by the Mennonite Central Committee.—J. W. H.

Civilian Bond Subscriptions Total $859,400

Provident Trust Company report as of Feb. 11, 1943, shows a total of $859,400.00 in Civilian Bond subscriptions entered at that date. $712,500.00 of this was subscribed from Mennonite sources. The total number of subscriptions was 5,948.

Compiled by Grant M. Stoltzfus

Released March 3, 1943

—o—

The men who succeed best in public life are those who take the risk of standing by their own convictions.—Garfield.

Married

Ebersole—Althouse.—On Jan. 24, 1943, at the home of the officiating minister, Bro. Howard Zehr, Freeport, Ill., occurred the marriage of Bro. Donald Ebersole to Sister Marjorie Althouse, both of Sterling, Ill. May God bless this union to His honor and glory.

Zehr—Birky.—On Jan. 3, 1943, Bro. Leland Zehr of the Manson, Iowa, congregation and Sister Anna Birky of the Plum Creek congregation of Beemer, Nebr., were united in marriage, Bro. P. O. Oswald officiating. May the blessing of the Lord be with them through life.

Sensenig — Rintz. — On Feb. 17, 1943, Bro. Aaron S. Sensenig of the Metzler congregation and Mary Elizaheth Rintz of Sunnyside congregation were married in the Sunnyside Church, at their midweek meeting, by Bishop Abram L. Martin. May the Lord richly bless them in their new relationship.

Slaymaker—Gochnauer.—On Feh. 13, 1943, Bro. Robert J. Slaymaker of Sunnyside congregation and Sister Beulah K. Gochnauer of the New Danville, Pa., congregation were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin. May the Lord bless them in this new relationship.

Zimmerman—Steffy.—On Feb. 20, 1943, Bro. Paul M. Zimmerman of the Metzler congregation and Sister Ruth E. Steffy of the Paradise, Pa., congregation were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin, Intercourse, Pa. May God bless them in this new relationship.

Denlinger—Hostetter.—On Feb. 6, 1943, Bro. Roy D. Denlinger of the Mellinger congregation and Sister Verna E. Hostetter of the Old Road congregation were married at the home of the bride's parents by Bro. Abram L. Martin. May the Lord richly bless them in their new relationship.

Nolt—Hershey.—On Jan. 21, 1943, Bro. Chester B. Nolt of the New Danville, Pa., congregation and Sister Reba L. Hershey of the Hershey congregation were united in marriage at the home of the bride's parents by Bro. Abram L. Martin. May the Lord bless them in their new relationship.

Conrad — Eichelberger. — On Jan. 16, 1943, Bro. Maynard C. Conrad of the Pleasant Hill congregation near Peoria, Ill., and Sister Catherine Eichelberger of the Hopedale, Ill., congregation were united in marriage by W. D. Gleaton of Sumter, S. C. May the blessings of the Lord and the guidance of the Spirit be theirs through life.

Hess—Landis.—On Feb. 20, 1943, Bro. Arthur S. Hess of the Landis Valley congregation near Neffsville, Pa., and Sister Norma E. Landis of the Stumptown congregation were united in marriage at the home of the bride's parents at Smoketown, Pa., by Bro. Abram L. Martin. May the Lord abundantly bless them in this new relationship.

—o—

Obituary

Bauman.—Eleanor, daughter of Ozias and Lydia Ann Snyder, was born near Breslau, Ont., July 6, 1891; died on her 25th wedding anniversary, after a lingering illness, in the Turner Private Hospital, Elmira, Ont.; aged 51 y. 7 m. 14 d. She spent most of her life on the Snyder farm, and only six months ago moved with her family to Elmira. In the year 1905 she confessed Christ as her Saviour and united with the Cressman Mennonite Church. Feb. 20, 1918, she was united in marriage to Enoch Bauman, who, with 1 daughter (Erma Fern), 1 son (Robert Lee), 2 sisters (Edith, Mrs. Abner Rudy, New Hamburg, Ont.; Ada, Markham, Ont.), 1 brother (Elvin, missionary in the Argentine, S. A.), and many other relatives and friends, mourn her untimely departure. Sister Bauman was a Christian of sterling character. She belonged to the rapidly declining group of Christians who not only keep steady and true in the faith, but make suhstantial progress in it as well. She was loyal to the doctrines of the Church, both by practice and testimony, and as far as she was able, never withheld her hand to help the work of the Church of her choice. She proved her worth as a Christian mother by her constant concern for the oncoming generation. We have every reason to believe that she is at rest, with her loved ones gone on before, awaiting the glorious resurrection of the righteous, when our Lord comes back for His own. Funeral services Feb. 24 were conducted in the Elmira Funeral Home by Bro. Oliver D. Snider, and in the Cressman Mennonite Church by Bro. Oscar Burkholder. Text, II Tim. 2:11-13, 19.

Billman.—Emma, daughter of David and Elizabeth Fox, was born in Elkhart Co., Ind., Dec. 31, 1865. She was married to Daniel Billman in April, 1889. He preceded her in death Aug. 3, 1917. To this union 3 children were born (Mrs. Will Lechlitner, Mrs. Ben Wogomon, and Mrs. Warren Yoder). She accepted Christ as her personal Saviour and united with the Mennonite Church and the Olive congregation. She remained faithful until death. She suffered a stroke of paralysis and died about a week later on the morning of Jan. 22. She is survived hy her daughters, 8 grandchildren, 2 great-grandchildren, 3 sisters, and many friends. Funeral services were conducted by Bros. D. A. Yoder and C. A. Shank, at the Yellow Creek Mennonite Church. Burial in adjoining cemetery.

Birkey. — John A., son of Valentine B. and Elizabeth Birkey, was born at Hopedale, Ill., Nov. 16, 1880; died at his home in Foosland, Ill., Dec. 23, 1942, after a prolonged illness of heart trouble; aged 62 y. 1 m. 7 d. He was united in marriage with Mary Zimmerman Sept. 1. 1909. To this union 2 children were born (Clarence and Gladys). He leaves his wife (Mary Birkey), 2 children (Clarence Birkey of Foosland, and Gladys at home), 1 brother (Valie Birkey of Foosland), 3 sisters (Elsie Birkey of Peoria, Mrs. Mary Ioder of Tiskilwa, Mrs. Lizzie Slagell of Morton), and a host of relatives and friends. One brother and 3 sisters preceded him in death. In his youth he accepted Christ as his personal Saviour and at the time of his homegoing he was a faithful member of the Anchor Mennonite Church. Services were held at the East Bend Mennonite Church with Bro. Roy Unzicker in charge, assisted by Bros. J. A. Heiser and Harold Zehr. Burial in Mennonite cemetery near the church.

"I've received a call from Heaven,
I have heard the Master say,
'Come up higher, weary pilgrim,
To the joys of endless day.'"

Hochstetler.—Caroline, daughter of Daniel and Louise Schmucker, was born July 1, 1887, near Nappanee, Ind.; died Feb. 21, 1943, at her home near White Cloud, Mich.; aged 55 y. 7 m. 20 d. She was united in marriage to Martin Hochstetler in 1903. To this union were born 4 sons and 8 daughters (Floyd of Grand Rapids, Mich.; Wayne of Ferndale, Mich.; David of White Cloud, Mich.; Leonard, with the U.S. navy; Frances, wife of Charles King, Freeport, Mich.; Edna, wife of Protus Kauffman, Clarksville, Mich.; Minnie, wife of Homer Wyse, Midland, Mich.; Elizabeth of Lowell, Mich.: Sovilla, wife of Jack Bailey, Detroit, Mich., Oneda and Carolyn at home). She is also survived by 14 grandchildren, 3 brothers, and 2 sisters. She was preceded in death by 1 daughter (Sarah) and her parents. Besides her family, she leaves many relatives and friends. She was beloved by all. She was a member of the Mennonite Church which she faithfully served and was a regular attendant until her health failed several years ago. Her gentle, kind, and guiding hand will be sorely missed by her family. Funeral services were conducted by T. U. Nelson at the Crandall & Ensing Funeral Home, White Cloud. Interment in Miller Cemetery.

"A loving mother, so gentle and kind,
What a wonderful memory she left behind;
Long days, long nights she bore in pain,
Till God Himself knew what was best,
Took her home and gave her rest."

Loux.—Henrietta D., daughter of the late (Deacon) Abraham D. and Eliza (Delp) Clemmer and widow of the late Jacob R. Loux, was born in Montgomery Co., Pa., Feb. 7, 1860; died Sept. 30, 1942, of myocarditis; aged 82 y. 7 m. 23 d. She was a memher of the Franconia Mennonite Church. Since the death of her husband in Octoher, 1929, she had made her home with her son-in-law and daughter, Mr. and Mrs. Harvey L. Alderfer, at whose home she passed away after being hedfast for six weeks. She left the daughter Lizzie with whom she resided and 1 son (Abram C. Loux, Souderton); also 6 grandchildren and 11 great-grandchildren. Funeral services were held at her late home, Oct. 4, by Bro. Menno B. Souder and at the Franconia Mennonite Church hy Bros. Elwood D. Derstine and John E. Lapp. Text, Phil. 1:23. Burial in the adjoining cemetery.

"Grandmother, you are not forgotten,
Though on earth you are no more,
Still in memory you are with us,
As you always were before."

Martin.—Elsie Elnora, daughter of the late Mr. and Mrs. Joel Culp, was born in Elkhart Co., Ind., April 8, 1889. She was married to Henry Martin of Wakarusa, Ind., Oct. 17, 1914. To this union were born 4 children (LaMar of Wyatt, Mrs. Leonard Lehman of Wakarusa, and Emogene and Harold at home). She was converted and united with the Mennonite Church, Holdeman congregation, May 13, 1917, to which faith she clung until death. She had been in ill health the last year, and for several months she had been bedfast. The last few weeks she suffered much, and her earnest desire was to leave and be with her Lord. On Wednesday morning, Jan. 20, she died, leaving her husband and her children, and 4 children from Bro. Martin's former marriage (Ellis, Mrs. Joe Brown, Raymond, and Ella); also 4 grandchildren, 2 great-grandchildren, 1 sister (Viola Culp), 2 brothers (Homer and Ralph), and many other relatives and friends. Funeral services were conducted by Bro. Warren Shaum at the home and at the Olive Church by Bros. S. L. Weldy and D. A. Yoder. Texts, Rom. 8:18; II Cor. 4:17, 18. Burial in near-by cemetery.

Martinez.—Robert, infant son of Guadalupe and Theresa Martinez, was born Nov. 1, 1942; died suddenly Feb. 19, 1943. He died of convulsions, after being sick only three hours. He is survived by his parents, 5 brothers, and 2 sisters, 2 brothers and 3 sisters having died in infancy. Funeral services were conducted Feb. 20 at Wooddale Mission Hall, Johnstown, Pa., by Bro. I. S. Mast of Napoleon St. Mission. Burial in Benshoff Cemetery, Johnstown.

Miller.—Benjamin E. Miller was born in Holmes Co., Ohio, Feb. 27, 1864; died Feb. 21, 1943, at the Shore Church near Shipshewana, Ind. Sunday morning he went to church in seemingly good health. Before he left the cloak room he suffered a heart attack and died within five minutes; aged 78 y. 11 m. 25 d. He was married to Susan Wierick Oct. 12, 1884, who preceded him July 28, 1938. To this union were born 11 children. Six have preceded him. Geneva, Eli, Mabel, and Belva were suffocated and burned to a crisp Jan. 18, 1901. The cause of the fire was unknown, but the house burned and all the contents with the exception of their souls. Della and Ellis B. and 1 grandchild and 1 step grandchild also preceded him. Those surviving him are Delzie (Mrs. John S. Miller) of Shipshewana, Anna and Earl at the home, Benjamin and Orpha (Mrs. Kenneth Getz) of Go-

shen, Ind.; 13 grandchildren, 3 step grandchildren and 2 great-step grandchildren also survive. Services at the Shore Mennonite Church conducted by Quinton Everest, Josiah J. Miller and Percy Miller. Text, Matt. 25:19.

Miller.—Moses K., son of the late John and Susan (Shrock) Miller, was born in Trail, O., Aug. 1, 1854; died at home in Trail (where he had resided his entire life) Feb. 13, 1943. Although his health had been failing for several years, yet he was not confined to his bed except for one week preceding his death. In his youth he accepted Christ as his Saviour and united with the Walnut Creek Mennonite Church and remained faithful to the end, always a regular attendant when health permitted. March 31, 1878, he was united in marriage to Magdalena, daughter of the late Daniel and Mary Miller. For more than half a century they lived together on the Miller farm until his wife was called home on Jan. 18, 1935, which he sorrowfully but willingly accepted as the Lord's will. Although this union was not blessed with any children of their own, they opened their doors to others, and became the foster parents to Clarence Froelich (deceased), Mrs. H. J. Shrock, and Mrs. Seth Miller, who now resides on the home farm, and where he spent his declining years. Three brothers and 1 sister preceded him in death (Amos of Trail, John of Beach City, and Jeremiah of Sugarcreek, Mrs. J. M. Mast of Michigan). He is survived by 1 brother (Lee Miller of Trail) and 1 sister (Mrs. Emanuel Troyer also of near Trail) and a host of nephews, nieces and friends. Five years ago he lost his eyesight, but he knew all the children and grandchildren and friends by voice and name. The small children all knew him as none other than "Grandpa Mose" and loved to play in the room where he was; and he loved to have them with him, never caring if the patter of little feet became noisy but rather gladdened his heart. One of the children has been away from home for some time, hut he was one of the concerns in the thoughts and prayer of Bro. Miller. Though at times we oft wondered how lonely it must be to sit in darkness, we are well convinced that there was a bright light within that told him of a bright and heavenly home. Funeral Feb. 16 at the Walnut Creek Mennonite Church, with Bros. Paul R. Miller and Alvin Miller officiating. Interment in church cemetery.

"In silence he suffered,
In patience he bore,
Until God called him home
To suffer no more."

Mishler.—Vivian Viola, daughter of Fred and Gertrude Rheinheimer, was born Nov. 5, 1921, near Wolford, N. Dak.; died at the Lagrange Hospital Feb. 20, 1943; aged 21 y. 3 m. 15 d. She was united in marriage to Vernon Mishler Nov. 7, 1942. She leaves her beloved companion, parents, 8 brothers (Timothy of Colon, Mich.; Raymond of Sturgis, Mich.; Jacob of Texas; Walter, John, James, Stanley, Billie all at home), and 4 sisters (Sadie of Detroit, Mich.; Marion, Della, Rita Rose, all at home). Three sisters-in-law (Mrs. Timothy Rheinheimer; Mrs. Raymond Rheinheimer; Mary Ruth Mishler of Elkhart), father- and mother-in-law (Mr. and Mrs. James E. Mishler), 4 grandparents (Mr. and Mrs. P. A. Yoder of Mylo, N. Dak., and Mr. and Mrs. Jacob Rheinheimer of Middlebury), 2 nieces, 1 nephew, and a host of other relatives and friends also survive. One niece preceded her in death. She joined the Shore Mennonite church at the age of eighteen and was a faithful member until her departure. Death was due to complications. She passed away after six days of intense suffering. All her pain was borne in silence. Services at Shore Mennonite Church conducted by Josiah J. Miller and Percy Miller.

"Loving and kind in all her ways,
Upright and just to the end of her days;
Sincere and true in her heart and mind,
A beautiful memory she leaves behind."

Naffziger.—Mary, daughter of John and Catherine Rich, was born near Wayland, Iowa, Aug. 31, 1857; died at the home of her son, Lee, near Crystal Springs, Kans., Feb. 23, 1943; aged 85 y. 5 m. 23 d. April 12, 1885, she was married to Christian Naffziger, who preceded her in death in 1900. Three sons and 1 daughter mourn her departure (Joseph, Benjamin, and Lee of Crystal Springs, Kans.; and Mrs. P. O. Swartzendruber of Wichita, Kans.); also 7 grandchildren and 2 sisters (Mrs. Barbara Naffziger of Harrisonville, Mo., and Mrs. L. J. Miller of Deep Water, Mo.). Two brothers (Joseph and Daniel) preceded her in death within the last year. In her youth she accepted Jesus as her Saviour, and remained a faithful, devoted wife and Christian mother. She was deeply interested in her children, grandchildren, and her Church. In her early teens she moved with her parents from Iowa to Missouri where she grew to womanhood. In 1907 she moved to Crystal Springs, Kans., where she and her children shared their home with her brother (Dan Rich), for 15 years. In 1926 she suffered a stroke, from which she never fully recovered. The funeral was in charge of Bro. Gideon G. Yoder, assisted by J. J. Zimmerman. Text, John 3:9.

"Dearest Mother, thou hast left us,
And thy loss we deeply feel;
But 'tis God who hath bereft us,
He can all our sorrows heal."

Platchek.—Edna S., daughter of Russel S. and Ruth C. Platchek of Collegeville, Pa., died Feb. 20, 1943, after a 3-week illness of influenza followed by spinal meningitis. She was admitted to Montgomery Hospital, Norristown, Pa., two weeks before her death. Age, 6 y. 9 m. 8 d. The little girl suffered much during her illness, but we have the blessed assurance that since she is absent from her little body she is now in the presence of Him who loved her to the extent that He gave His life that these little ones should go free. He said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." However, as much as we miss her little footsteps and her kindly smiles, we would not wish her back; for we have that blessed hope that we shall again meet our loved ones face to face. She is also survived by 1 brother, 2 sisters, her maternal grandparents (Bro. Clayton and Sister Edna Schlosser), and a number of uncles, aunts, and cousins. Funeral services were held privately from the Dott's Funeral Home, Skippack, Pa. Burial in Towamencin Mennonite Cemetery near Kulpsville, Pa.

"Not now, hut in the coming years,
It may he in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand."
—By Her Grandmother.

Shoaf.—Thomas B. Shoaf, aged 73 y. 7 m. 16 d., died at his home in Masontown, Pa., Jan. 23, 1943, after a lingering illness. He was a member of the Masontown Mennonite Church. Oct. 19, 1899 he was married to Rella, daughter of Pre. Christian Deffenbaugh of Masontown. To this union were born 1 son (Playford) and 1 daughter (Gladys, Mrs. Albert Sharpneck). He is survived hy his widow and 2 children; also by 2 grandchildren, 5 brothers, and 3 sisters. Two sisters preceded him in death within the past year. Funeral services were held in Masontown Mennonite Church Jan. 26, in charge of Bro. Paul M. Roth, assisted by Bro. Freeman Ankrum. Burial in the Greendale Cemetery beside the church.

Walls.—Mary, daughter of William and Elizabeth Cochran, was born in Rossiter, Pa., and died of cancer Feb. 21, 1943, in a hospital in Ebensburg, Pa. She was the widow of Charles Calvin Walls, formerly of Johnstown, Pa., who died Sept. 12, 1942. Surviving are 4 children (William M., Pawtucket, R. I.; Mrs. Alpha Miller, Mishawaka, Ind.; Mrs. Liberty Plummer, Somerset, Pa.; Ira C., in U.S. army), 4 grandchildren, 3 sisters, and 2 brothers. She was admitted to the hospital last August, since which time she was bedfast. She had a desire to die in the same faith with her husband, who was converted in July, 1942, and we feel confident that she received the rest promised to the people of God. She had made all arrangements for the funeral. Funeral services were held Feb. 24, in charge of Bro. I. S. Mast. Burial in the Cherry Tree Cemetery, by the side of her husband.

Walmer.—Mary, daughter of Henry and Sarah Shriner, was born in Elkhart Co., Ind., Jan. 26, 1857. She was married to Solomon Walmer Dec. 13, 1877. To this union were born 2 sons aud 4 daughters. Two children and her husband preceded her in death. She united with the Mennonite Church and the Olive congregation many years ago, and was faithful in attendance of services as long as health permitted. She had been in failing health for three years, and bedfast for eight weeks. She suffered very much during her illness and on the morning of Jan. 30, 1943, she died; aged 86 y. 4 d. She is survived by 1 son (Noah) 3 daughters (Mrs. Sarah Nunemaker, Mrs. Lloyd Myers, and Cora), 4 grandchildren, 5 great-grandchildren, 5 brothers, 3 sisters, and many friends. Funeral services were conducted at the Olive Church by Bros. D. A. Yoder and C. A. Shank.

Wenger.—Anna, daughter of Joseph and Susanna (Martin) Wenger, was born in Elkhart Co., Ind., Dec. 5, 1862; died Feb. 14, 1943; aged 80 y. 2 m. 9 d. She was the last survivor of a family of 7, both parents, 4 sisters and 2 brothers preceding her in death. She kept the homestead of her parents in Elkhart Co., and was of such a sunny disposition that every one was made to feel welcome as they went to her home. Early in life she accepted her Christ becoming a member of the Olive Mennonite Church, living aud remaining till death a faithful and consistent member. Last October, when her niece (Edna Wenger) who cared for her, went to the hospital she went to the home of her cousin (Rudy W. Dettweiler). After the death of Edna, 4 weeks later, her old home was broken and she desired to continue to make her home with Mr. and Mrs. Dettweiler who so kindly waited on and cared for her during her last days of suffering. The past several years she had several strokes, about 4 weeks before her death became helpless, and on Sunday morning, Feb. 14, she passed away. She leaves 4 nephews (Noah of Dunlap, Clarence of Hope, Ind., Jacob and John of Goshen) and many friends. Funeral services were held at the home of her cousin, followed by services at the Olive Mennonite Church, in charge of Bros. D. A. Yoder and C. A. Shank. Text, Heb. 11:13-16. Burial in the adjoining cemetery.

Zeamer.—Jacob K., son of Jacob and Fredericka (Kauffman) Zeamer, was born in Lancaster Co., Pa., Jan. 16, 1869; died suddenly in Millersville, Pa., in the evening of his seventy-fourth birthday. After attending a meeting and hearing a foreign missionary giving her experiences of her work on the field, Father, on the way home in company with another gentleman, complained of being tired. After resting several times, he collapsed on the sidewalk and went to be with his Lord. Nineteen years ago this winter, while Bro. J. C. Clemens of Lansdale, Pa., was conducting a series of meetings at the Millersville Mennonite Church, Father saw his need, accepted Jesus as his Saviour, and was received with the class of converts. In July 1909, Father was asked to take the janitor work at the above named church, and also take charge of the work in the cemetery, which he accepted. He rendered his service williugly and always enjoyed doing some work at either place. The day he entered into rest he cleaned the church and Sunday school rooms and had the fires all banked for the night so the church house would be warm the following Lord's Day for worship—but the

Lord came suddenly for Father. In the 34 years of janitor work and digging of more than 3400 graves, some of which were hard to dig because of friendship, Father came in contact with many different people and made friends far and near. Nov. 28, 1895, he took Elsie M. Eberly of Masonville, Pa., to be his wife. To this union were born 2 daughters (Emily E., wife of Ira H. Sauder of Rothsville, Pa., and Irene E., wife of Earl B. Herr, who resides at home with the parent). He is also survived by grandchildren whom he loved and cherished and no task was too hard for him to do for them. He had the pleasure of being with them and of watching them grow from infants to young men and young women. One grandson died in infancy. The surviving brothers and sisters are as follows: Charles K. Zeamer, Mrs. Annie Eichman, Mrs. Emmanuel Miles, Harry K. Zeamer, and John K. Zeamer. Funeral services were held at the late home by Bros. Jacob Hess and Christian Lehman, and at the Millersville Mennonite Church by Bros. Daniel Gish, Christian Lehman, and Landis Shertzer. Text, Eccl. 11:3. The body was laid away in mother earth to await the resurrection morning.

ANNOUNCEMENT

CONCERNING GENERAL CONFERENCE FOR 1943

The Executive Committee of General Conference met at Goshen, Ind., Feb. 13, and decided that because of the limits being placed on travel today it would be best to have only a meeting of delegates and ministers instead of the large assemblies as heretofore. A member of the Executive Committee was asked to stop at Washington, D. C., and consult the Office of Defense Transportation. He was informed that the government is urging that all meetings be reduced to a minimum or postponed for the duration of the war, and that if any meetings are held there should be as little publicity as possible. He was informed that many religious groups are discontinuing their conferences until after the war is over. With this information, the Executive Committee feels that if there is a meeting at all this year it should be strictly limited to a delegates' meeting, and if the emergency calls for it, there will be no meeting at all this year except of the Executive Committee. Delegates will be notified later by letter.

Milo Kauffman, Moderator.
Amos Hostetler, Secretary.

Freeing Our Colleges of Debt



February Report

I. **U. S. contributions including cash for United States Civilian Bonds designated for the Mennonite Board of Education total $4,772.16 as per receipts 3129-3362 inclusive.**

II. **Canadian contributions and cash—None.**

III. **Total February contributions, $4,772.16.**

IV. **Total cash or equivalent contributions to date on the Debt Program (June to February inclusive) $87,769.50.**

The Further Plans

The supporters of this program will note that the thermometer now stands within about $17,000.00 of what had been the stated goal. Fifteen months—from June 1, 1942, to September 1, 1943,—had been set aside by the Board of Education and its two institutions, Hesston and Goshen, for the program's purposes. Six months of this period still remain. The Committee's plans included two general coverages of the constituency and one more thorough coverage. The first more rapid coverage of the territory took place during June, July, and August, 1942. The more thorough canvass will be completed by April 1, 1943. There remains a third and more rapid coverage again from April 1 on. The Board of Education has approved carrying through the plans made by the Committee to September 1.

Bro. I. E. Burkhart will be responsible for the bulk of this solicitation east of the Mississippi. Brethren Milo Kauffman and L. L. Swartzentruber will arrange similarly for the territory from the Mississippi west. During this last round of the program the solicitors will contact those who still have unpaid pledges and will get in touch with a number who may have given to this program in 1942 but who, we feel, will again be happy to contribute in 1943. The stated goal of the program ($105,000.00) is sufficient to liquidate all Board of Education Notes Payable and to cover the running expense of both institutions to Sept. 1, 1943. An additional twenty to twenty-five thousand dollars will, however, be of tremendous help to make the current cash position of the two colleges easier and will be used in liquidating long-term contracts between the Board of Education and the Mennonite Educational Finance Corporation in connection with self-liquidating projects at both institutions as for example: the Cooprider house (now used as boys' dormitory) at Hesston, Coffman Hall Annex, Shoup cottage and property, etc., at Goshen.

The Board and the Committee appreciate very much the liberal support to the present program and will as well appreciate whatever additional gifts may be contributed.

Mennonite Board of Education
Debt Liquidation Program
Orie O. Miller, Chairman

Items and Comments

God does not put any of His children through the fire unless there is gold there to be used afterward; He never wastes anything, not even chastening. We don't always like the way He leads us, but on looking back we are thankful that He led us in just the way He did, for His way is the only way that gives lasting joy.—K. R. H. in Moody Monthly.

—o—

Japanese authorities in Manchukuo have dissolved religious denominations and have set up a unified native church, embracing all groups, according to information from Stockholm, Sweden. Foreign Protestant missionaries have been prohibited from carrying on their activities and mission schools have been closed or handed over to the new united church.—Gospel Messenger.

—o—

Feeding the hungry seems to be one of the foremost problems facing the world at the present time. The longer that World War II continues, the more serious will be this problem. One of the things that will help us solve the problem is that of eliminating all the "unnecessaries of life." These include such things as strong drink, tobacco, worldly amusements, the wearing of jewelry, and many other things that are not only "unnecessary" but also injurious, making them worse than worthless. Added to this is the matter of thrift and economy, the natural results of common sense application to duty and of living for the good of others.

—o—

Constitutional Government.—This seems to be a live question at the present time. Strangely enough, one of the things that makes it a live question is the question of whether by executive fiat it is constitutional to limit any one's salary to $25,000 a year. The principle at stake is, shall a nation be ruled by laws or by bureaucracy? In every democratic form of government the answer is, By laws enacted by representatives of the people. The child of God believes in a constitutional form of Government in which the writers of the Constitution were "holy men of God" who spoke and wrote "as they were moved by the Holy Ghost." Where this Constitution (the Holy Bible) is held as highest authority and is fully and universally obeyed, ideal conditions prevail.

Table of Contents

1065—Editorial
1066—If I Would be a Child of Thine (P)
A Spiritual View of the Bride of Christ
Life in the Word
1067—Seven Gamblers
Question Drawer
1068—South America
Altoona
My First Trip to the West Virginia Mountains
1070—A Thanksgiving Appeal
Home Reading
Scriptural Discipline in Home and Church
Come
1071—Sunday School Lesson
Bible Meeting Topic
1072—Field Notes
1073—Correspondence
1074—In the Midst of War
1075—The Influence of Our Conduct and Dress upon Society
1076—Four Men and Four Trees
1077—Itinerary Summer Bible School
Relief and C.P.S. Notes
1078—Married
Obituary

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MARCH 18, 1943 (Herald of Truth Established 1864) No. 51

A STRIKING COMPARISON

Righteousness

Righteousness exalteth a nation, but

Lo . . . **God hath made man upright but,**

Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and **righteousness,** and sanctification, and redemption.—I Cor. 1:30.

The wisdom that is **from above** is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of **righteousness** is sown in peace of them that make peace.—Jas. 3:17, 18.

Seek ye first the kingdom of God and his **righteousness;** and all these things shall be added unto you.—Matt. 6:33.

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law—Gal. 5:22, 23.

Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.—I Pet. 2:9.

Ye are the light of the world.—Matt. 5:14.

The kingdom of God is not meat and drink; but **righteousness,** and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God.—Rom. 14:17, 18.

At thy right hand are pleasures for evermore.—Psa. 16:11.

I have fought a good fight, I have finished my course, I have **kept the faith:** Henceforth there is laid up for me **a crown of righteousness,** which the Lord, the **righteous judge,** shall give me at that day: and not to me only, but unto all them also that love his appearing.—II Tim. 4:8.

But **the righteous into life eternal.**—Matt. 25:46.

. . . and **worshiped God,** saying, Amen: **Blessing,** and **glory,** and **wisdom,** and **thanksgiving,** and **honour,** and **power,** and **might,** be unto our God **for ever and ever.**—Rev. 7:11, 12.

Then shall the **righteous shine forth as the sun** in the **kingdom of their Father.**—Matt. 13:43.

Sin

sin is a reproach to any people.—Prov. 14:34.

they have sought out many inventions.—Eccl. 7:29.

Ye are of your father, **the devil,** and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth . . . he is a liar, and the father of it.—John 8:44.

If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. **This wisdom** descendeth not from above, but is **earthly, sensual, devilish.** For where envying and strife is, there is confusion and every evil work.—Jas. 3:14-16.

An evil man seeketh only rebellion. . . . Whoso rewardeth evil for good, evil shall **not depart** from his house.—Prov. 17:11, 13.

The works of the flesh . . . are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like . . . they which do such things shall not inherit the kingdom of God.—Gal. 5:19-21.

. . . dead in trespasses and sins, wherein ye walked according to the course of this world, according to the prince of the power of the air . . . fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath.—Eph. 2:1-3.

Rejoice, O young man, in thy youth; and let thine heart cheer thee in the days of thy youth, and walk in the sight of thine eyes: but KNOW THOU, that **for all these things God will bring thee into JUDGMENT.**—Eccl. 11:9.

. . . **in flaming fire taking vengeance** upon them that know not God, and that **obey not** the gospel of our Lord Jesus Christ: who shall be **punished with everlasting destruction** from the presence of the Lord, and from **the glory of his power.**—II Thess. 1:8, 9.

And these [the wicked] shall go away into **everlasting punishment:**

The wicked shall be turned into hell, and all the nations that forget God.—Psa. 9:17.

The **smoke of their torment ascendeth up for ever and ever.**—Rev. 14:11.

What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?—Mark 8:36, 37.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

FORGET NOT THE LORD THY GOD

By Esther K. Shank

Forget not the Lord thy God.
Remember Him each day,
And hourly as thou onward plod
Look up to Him and pray.

Forget not the Lord thy God,
The great omnipotent one.
He formed thee from the clod
And rested when it was done.

Forget not the Lord thy God.
He loves His children well.
He saves them from Satan's fraud,
And from the fire of hell.

Forget not the Lord thy God.
He gave His beloved Son,
Whom angels now applaud
When a soul to Him is won.

Forget not the Lord thy God.
His fellowship is sweet.
Thank Him for the flowers that nod
About small children's feet.

Forget not the Lord thy God.
Breathe to Him a prayer,
Ere thou use correction's rod
Upon thy child so fair.

Forget not the Lord thy God,
Nor His heavenly home.
When thou art laid beneath the sod,
May He tell thee, "Come. . . . Well done."

Hanover, Pa.

—o—

JUSTIFICATION

By Eli Witmer

Justification is conditional—on a condition of faith; a faith that accepts God's reconciliation which He made through His only Son for fallen humanity. "As it is written, There is none righteous, no, not one: . . . For all have sinned and come short of the glory of God" (Rom. 3:10, 23). These scriptures suggest the necessity for justification. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (Jno. 3:17). "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

These scriptures offer God's reconciliation for justification. "This is the work of God, that ye believe on him whom he hath sent" (Jno. 6:29). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno. 1:9). This gives us a clear conception of God's condition for our justification. "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:25). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

Justification is clearly a virtue of faith. Faith will take care of the essentials for and of justification. "The just shall live by faith." It is an injustice to one's soul, and to God not to accept by faith God's preferred reconciliation for justification. It is one's duty to accept God's justification, but much more a privilege. Justification is a gift, merely for the sake of believing, which is the condition for justification.

Justification is granted on the most easy terms that could be thought of. If justification were by works, one would never know his credit claim for justification. While it is by faith, surely one ought to know whether he believes God's promise or not.

However, justification d o e s not expel good works, but it produces good works. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Justification is an individual and personal realization. If not, at least it ought to be. It is essential to one's peace and joy that he should know beyond a doubt that he can confidently say, "Being justified by faith, we have peace with God through our Lord Jesus Christ." "The joy of the Lord is your strength" (Neh. 8:10).

Justification is the breath of the new birth. There must first be a body before individual breathing can take place. Like that of the first man, Adam; first, his body was formed, then the breathing. The question might arise, How much time will expire between the new spiritual birth and justification? Well, if some one can tell how much time will expire between the new-born baby and its individual breathing, then it is all told. No man can choose his own parents, but there is a wonderful privilege in regard to the new spiritual birth. One has the choice by faith to breathe a life of justification in the sight of God who gave it.

By breathing a life of justification, one will encounter the tempter, demanding identification by turning stones into bread. To yield to the tempter's request is an assured downfall. The tempter escorted Christ to the holy city, with pretense of high honor. He placed Him on a pinnacle and demanded Him to cast Himself down, by quoting God's Word but misapplying it, which Christ well knew. The request of the tempter here was nothing less than to commit suicide.

While the tempter's request failed to materialize, he turned to the extreme reverse, offering Christ all the glory of the world, if He would fall down and worship him. The world, of course, is not worth one saved soul.

"Satan himself is transformed into an angel of light." He may at times admit one's justification, and put up a fanatical propaganda for sanctification, endeavoring to disturb one's peace, but the well informed justified person will say, "Get thee behind me, Satan," knowing that justification and sanctification are inseparable. One cannot possess the one without the other.

Soudersburg, Pa.

—o—

"THE HIDDEN MAN OF THE HEART"

By Daniel H. Fox

These words, found in I Pet. 3:4, have direct reference to the way a Christian woman should adorn herself.

At the present time our church is making special efforts to halt the worldward drift among some of its members. This drifting is evident in the dress, in speech, and in the conduct of members in daily life. For this cause the Church has set up a standard of rules and discipline for the safeguarding and welfare of its members. This is for their own good.

"Has the Church a right to adopt rules and regulations and make demands of its members?" is the question asked by many; especially where the demands and standards are not to their liking.

Loving the Church, and the Lord who died to purchase it, and supporting the Church in its endeavor to uphold Scriptural discipline and doctrine, I would like to call attention to a few facts that confront us today along the life of nonconformity.

First, the visible Church is rapidly losing its identity of separation from and nonconformity to the world. This fact is very evident, not only in dress, but in business, educational, and social standards and enterprises.

Is this a loss? Do we thereby lose any virtue, any power? Some among us would say, No! How often we hear the expression: "There is nothing in dress." But if one loses the form, the principle likewise is soon lost. Do not most of us look back to a Christian heritage which our fathers and forefathers had inherited, preserved, and handed down to us? Will the rising generation have a pure and godly heritage lived, upheld, and preserved by and in us? Yes, we all want them to! Then we as older ones must live not only the principle but the form as well, even as our fathers did. We are responsible for them.

Many faithful brethren and sisters are alarmed by the trend of affairs in

the Church today, and rightly so. But being alarmed will not change conditions. An upward look, faith in God, sincere prayers for the welfare of the Church and for all men will go a long way toward unity, genuine stability, and faith in any brotherhood.

Let us take a look at the above scripture text. The apostle Peter, writing to Christians in Asia Minor (evidently to Gentiles) gives a graphic picture as to how a Christian woman (man too) should dress. Notice that Peter gives instructions that the adorning is not to be "outward," but is to be from the heart, being controlled by and according to "the hidden man of the heart." Peter specified gold (jewelry) as not to be worn, nor "putting on."

What did Peter mean when he said, "The hidden man of the heart?" What is this "man?" Peter is speaking in figurative terms. Man's spiritual heart is the man himself, the spirit within him, that spirit which is the hidden motive in his thoughts and deeds. A man's moral and spiritual standards are the outgrowth of his heart.

The natural physical heart of our bodies has two purposes; that of pumping the blood through the arteries, and that of purifying the blood. Likewise the spiritual heart of man pumps thoughts, words, and aspirations through the arteries of man's moral, spiritual, and intellectual attributes. If the heart is pure the words and the life will be purified by it. But if the heart is impure, then will the thoughts and words be defiled; "for out of the abundance of the heart the mouth speaketh" (Matt. 12:34). Man's deeds and actions, his whole life, aims, and desires are according to his heart. Therefore, as a man's heart is, so are his deeds, as the Scriptures affirm: "For as he [man] thinketh in his heart, so is he."

The hearts of men may be classed in two groups: (1) natural, corrupt, and evil, or man in his unconverted state; (2) the regenerated, godlike heart. The natural man, whose heart is according to his natural corrupt nature, is "not subject to the law of God, neither indeed can be," and cannot please God in any way, nor have His favor or approval, having no hope, being "without God in the world" (Eph. 2:12). In this class must be included those who (though they may do many Christianlike deeds) through education, culture, refinement, and even teaching of the Bible and in the name of religion and humanity, do many good works, but have not experienced the new birth and do not in their hearts obey, observe and keep the commandments and ordinances of our Lord. Modern Christendom has many of this class, yea, even the world has many of them. To them the outward ordinances, forms, and observances have little value, the form being unessential. Their reliance is on the faith of their works and on their profession in Christ. But they lack one thing; namely, the Holy Spirit in their lives and hearts. The working of the Spirit in their heart and life is not evident to themselves or to others. This is serious, very serious; for Jesus says, "Ye must be born again"; that is, if one hopes to see the Kingdom of God. It is impossible for anyone, regardless of their works or so-called faith, to please God, be a child of His, unless he or she is regenerated, born from above, and is thereby made "partaker of the divine [Godlike] nature" (II Pet. 1:4). Can we fathom from the depth of having a nature like God's, especially when we consider our own malicious, falsifying nature?

It is only by being made partaker of the divine nature through regeneration that we are made children of God. By regeneration we do not refer to reformation. Reformation is "whitewashing"; regeneration is creating anew. It is Gen. 1:26 over again. It consists of crucifying the old nature of the heart; its fleshly, lustful nature, and supplying a new Godlike, Spirit-born nature in the heart. This is a new creation known as the new birth. It is the work of God through the Holy Spirit in the individual, and is of revolutionary proportion, bringing drastic changes in the thought, life, deeds, and character of the individual involved.

The individual has his part to do; that of yielding. Then after the life of Christ is formed in the believer, there must be a growth of that life and an expression of it.

This requires that the flesh be kept in subjection, crucified. The old nature is still there, the evil one seeking to make trouble through it (regenerated man has a dual nature). The subjecting and crucifying of the old nature is accomplished through the **will** and **disposition**; and by the help and grace of God. Regeneration makes man a fit subject for justification, thereby revoking the penalty (death) of sins; a fit subject for adoption into the family of God, thereby changing his standing before God.

Regeneration opens the way to fellowship, communion, and prayer with God for the believer, delivers from "the corruption that is in the world through lust." It is then that man is revealed to himself as God sees him. It is through the process of regeneration that the divine nature is implanted into the heart.

Peter refers to that nature in men's hearts as a man. Paul refers to it in the same way. Col. 3:10; Eph. 4:24. The underlying spirit of influence in the regenerated man's heart is the Spirit of God. Likewise in the natural, unregenerated, carnal man of the heart there is a ruling spirit of influence. If any one doubts this, let him read Eph. 2:2, 3; John 8:40-45; I John 3:8; Rev. 12:9. It is very important that we recognize this truth.

Realizing, then, that all unregenerated men are of the world, and constitute what in the Scriptures is termed "the world," there are only two classes of people: those of the world and those not of the world. The world is not of God, neither can they please Him, being "without hope." Their deeds, thoughts, words, and ways are not acceptable to God, but are according to and controlled by "The Prince of the power of the air" (world);—realizing this, can we as God's redeemed children, in the face of all these Scripture teachings, converse as they do, think and dress as they do, and come forth in the same fashion of pride as this condemned world, without any mark of distinction? Peter says, Christian adorning should be according to the "Hidden man of the heart"; meaning that the regenerated, Spirit-filled, Godlike heart is to be the ruling factor and not the spirit of "this present evil world." This holds true of all our Christian life and conduct.

What should be our guide in attire? the immodest, ridiculous, shameful and often uncomfortable fashions of the world, or should it be the divinely inspired Scripture standard of modesty, simplicity, and separation, as upheld by the Mennonite Church? Each individual must decide for himself. Let us remember that some day we must give an account for our decisions. Then, too, everyone is an influence; an influence either for good, constructive godliness, or for anything from there down.

The question of dress is faced by everyone. It became a necessity only after sin corrupted man from the original state in which God created him. It then became necessary for the physical welfare of the body, because the wages of sin (death) were working in its (the body) members. Therefore, we see that sin, dress, and death are vitally connected. Dress and its necessity is an evidence of sin in the world, an evidence of the corruption of man. Realizing this, should not we, who are called of God to holiness and virtue, adorn our bodies with the modesty of humility? Are we so adorned as becometh a man filled with "a meek and quiet spirit, which is in the sight of God of great price?" or is the hidden man of our heart leaning toward the world? May our will and disposition be such that the Spirit can fill our hearts with love and obedience to God.

New Holland, Pa.

—o—

THE PROUD MAN

"A proud man, sooner or later, by the mysterious working of a law no one has ever named, comes into such circumstances that he is humiliated; whereas a man who lives a truly humble life ultimately, not of his own seeking, but in recognition of such a virtue on the part of others, is exalted among men."

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

Africa

(December, 1942)

Dear Herald Readers:—We are again approaching the Christmas season of the year. Each year the name of Jesus is becoming sweeter, and we are learning more of the fullness of what the name of Jesus means: "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." How we desire to see more people take Him as their Counsellor, and find that He is the Prince of Peace.

We praise the Lord for the new awakening in many hearts here to the working of the Holy Spirit. Prayers are still being answered. Keep on praying, dear ones at home. God is hearing, and He wants to give us the best. The battle is the Lord's, and He will fight for us. "For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds . . . we wrestle . . . against powers, against the rulers of the darkness of this world."

There is a growing interest in the school here, especially among many for more Bible. A Bible class has been started each Sunday afternoon for the women and girls, with good interest, and the Monday P. M. sewing class is growing and better interest is shown for the devotional hour. Each Monday at 5 o'clock is a Bible class for the men with good interest.

There are twelve girls in the Girls' Home this term. We are thankful for Malala, who is taking the place as mother to them, and they are getting along very well together. Many of the little words the girls take to her instead of bringing all to the white missionary. We praise the Lord for His undertaking in the great and the small things. We feel that God will yet be glorified by the lives of a number of our girls. Pray on.

Rains are starting now. The earth is bursting forth in new life. Trees are in bloom and have their new leaves. Birds are singing everywhere. They are all bright and beautiful in their new coats of feathers. Spring is here.

We praise God for good health to carry on in the work. But my God has—does—and will supply all my need. "Grace be with you all."

Elizabeth Stauffer.

Musoma T. T., East Africa
Shirati Station.

—o—

City Missions

Portland, Oregon

(2235 N. W. Savier St.)

Dear Christian Friends:—The signs of spring with their freshness and beauty coming as from the dark, dismal elements of winter, is another picture of the happy, contented Christian coming out from the hustling, dissatisfied, cruel world of today.

Our S. S. attendance has been a problem for some time. People are so occupied with getting money they have little time to attend to their souls' needs. With the irregular working hours, it does take an effort to get the children ready on Sunday mornings, and many unsaved parents are not sufficiently interested. Last Sunday we were pleased to see quite an increase in attendance. Recently we have been sending the truck to the Guild's Lake housing project, where there are three hundred and fifty-eight housing units and (according to the census) a thousand children. Many of these families have come from a distance, and are anxious to find a Sunday school for their children. We have contacted only a small part in our solicitation, but fifteen came last Sunday. We are praying that this will be an open field for us. Many housing units are also being built around us, which we consider as our opportunity.

In December we enjoyed a soul-stirring revival meeting, in charge of Bro. James Bucher. A number confessed their sins and found the joy that comes in yielding themselves to God. We had been anticipating such a revival, and the Lord blessed in a very definite way.

This evening (March 2) we are expecting Bro. Newton Weber of Springs, Pa., to preach for us. We appreciate also having Bro. Walter McDowel in the city. While he is going to school, he lends his services to the Lord's work on Sundays.

A very good interest is being taken in the mid-week handicraft classes. In all, there are forty children enrolled. Among these is a little Catholic girl who is always the first one there. From fifteen to thirty minutes is given to Bible teaching and thus children are taught who cannot come to Church.

Sister Myrtle Miller left us last month because of health conditions. Having been here for thirteen years, she had become a part of the Portland Mission. People in the community miss her, as well as we. Sister Velma Schlabach faithfully stands by the work, but we hope to find another sister soon who will help. We do not have enough time to give to visitation work as it is now.

We are beginning to look forward to summer work, and we desire an interest in your prayers that all things might be done for the purpose of leading souls to personally know the Christ who died for their sins.

In Christian service,

March 6, 1943. Salome Lind.

—o—

"Till I come, give attendance to reading. . . . Neglect not the gift that is in thee."

A WORD OF APPRECIATION

By Barbara H. Paul

Do you enjoy the news which the Gospel Herald brings to you every week? When I am through reading these news items I feel that I have been around the world. One week we hear from some of our congregations and Church institutions, and the next week we hear from other places and other activities; occasionally from our hospital in La Junta, Colo., and across the border into Canada, and also from the far countries in other parts of the world. One week we hear from some of our missionaries, and the next week from other missionaries. In this way we find what is being done for the Lord, all over the world, wherever we have workers. It makes me feel as though I had a visit with different ones throughout the Gospel field, almost as though I have had a talk with them. I appreciate this news.

Then there are the requests for prayer that come to us from many places. Isn't it wonderful that we can all help one another in the privilege of prayer? You know the Bible teaches us that when two or three agree as touching any one thing God will hear us. Then if the whole Church prays for one thing, He will do so much more for us.

Prayer is the greatest power we can exercise, and there is power in unity. Praise His name. Let us keep on praying for a world-wide revival. It is something that is so very much needed.

I am glad that we can hear from one another through the Gospel Herald, and thereby be a help to one another and aid in promulgating the Gospel and cause of Christ. My wish is that the Gospel Herald might find an entrance into every home.

Please pray for an unspoken request. May God bless every one of our large family of readers.

Scottdale, Pa.

—o—

BLESSINGS IN BEING GOD'S INSTRUMENTS FOR THE SALVATION OF THE LOST IN CITIES

(Paper prepared by the late Sister Katie J. Bontrager, wife of Bro. Eli A. Bontrager of St. Johns, Mich., and sent in for publication.)

The blessing is two-fold: (1) It is a blessing when we realize that souls have been saved. (2) It brings joy to us, for we know that the angels in heaven rejoice when souls are rescued from the bondage of sin and come to the light and liberty of the Gospel of Jesus Christ. We know by experience that there is no pleasure in bondage, and that the enemy of souls, who keeps us in bondage as long as possible, has no good thing for us.

On the other hand, we also know by experience that the blessing of freedom

and liberty from such an enemy and the sweet consolation and abiding comfort that we receive from the one who has made us free and who has everything for us. It is therefore that we rejoice and realize a blessing when those who have been down in utter darkness and have tasted of the enemies galling bitterness that we know nothing of, when they are rescued. What a blessing!

It is then a great blessing to us when we can realize that we have been an instrument in this great work of soul-saving. It may be in various ways: by bringing them the Gospel, by helping others that they may go; by giving of our money, of our sons and daughters, and by all means giving them our support in prayer.

Prayer is an intense desire (expressed or unexpressed) for the welfare of the souls of others as well as our own. Prayer is like the telephone, with Jesus as our Central and God at the other end of the line, who can at any time be implored to reach out in the world and lead, protect, and strengthen those who are depending upon His guidance and keeping power for the saving of souls. Oh, how diligent we ought to be to daily send messages to our Father in heaven who listens to every prayer and answers it in the very best way. May we not neglect to pray for our missionaries. If God has not called us to go, He surely does call on us to pray and give.

Our missionaries must have money to keep up the work, and it is our blessed privilege to give for their support and to give so that we feel it. I do not believe that we need to count ourselves as God's instruments for the saving of the lost, unless we really do without some things that we would need. When it once becomes a pleasure to us to sacrifice for the cause of Christ, then we will give cheerfully. Paul instructed the Corinthian brethren to "lay by" in store every first day of the week. This teaches me to first lay by a certain amount 'as the Lord has prospered,' and then look to our own welfare, but too often it is done the other way. First, we look out for ourselves; if there is anything left then we will give to the Lord. This is not the Scriptural way of giving. Paul also calls our attention to the churches of Macedonia, how they were willing, even beyond their power, to give; and he tells us that the abundance of their joy abounded unto the richness of their liberality. They were not so rich in dollars and cents but rich in love for the cause. Love and a burden for the lost is the propelling power that makes us anxious to give. No one ever led a soul to Christ that he did not receive a blessing himself.

Let us forget the blessing, and give and pray and work for the sake of helping others to Jesus and God will see to the blessing.

The Master "went about doing good." He not merely **walked** about for the sake of a walk, but was **going** about to find suffering humanity and uplifting it and making it better.

Lancaster Mennonite Conference Schools

By C. E. Lutz

March 11, 1943.

At a recent meeting of the Board of Trustees of the "Lancaster Mennonite Conference Schools, Inc.," it was decided to bring before our people through the Church papers the financial condition of this organization of the Church.

Most of you will recall the movement in the Lancaster Conference which brought about the forming of this organization and its purpose. The first problem before the Board was that of what type of school or schools should be provided for our constituency. This resulted in the decision to furnish at present one centrally located four-year accredited high school. The next problem was, how large, and how many students should be planned for. After considerable looking about for suitable buildings or sites, and because of conditions relative to building which then existed, the Board purchased the property formerly known as "Yeates School," now known as "Lancaster Mennonite School," consisting of 88 acres of land situated along the Lincoln Highway, with the following buildings included: a large brick building, 40 x 80 feet, first floor used as class rooms, second and third floors used as boys' dormitories; another brick building, 54 x 38 feet, used as an administration building on first floor, second and third floors used as girls' dormitories; a large stone and stucco building, 72 x 30 feet, with frame wings, used as an auditorium, dining room, kitchen, and class rooms; a dwelling house, 28 x 30 feet, with an attachment 14 x 26 feet, which could be converted into dormitory space; another frame building not at present used; also a complete set of farm buildings.

As a Board we feel our purchase was not an over-estimate of our needs, for the present student body almost fills the present facilities, but we have room for expansion.

This property, including the cost of repairs and alterations made to date, have cost the Board $51,836.01. Equipment for the school consisting of class room furniture, dormitory furniture, laboratory equipment and library cost the Board an additional $6,981.45.

Thus far we have received from a fairly large part of our local constituency through gifts $31,546.49, besides some very helpful free labor, all of which is very much appreciated. The Board also has loans in the amount of $26,600.00. It is the opinion of the Board and other Church leaders that we should appeal to the Church to raise at least $35,000.00 more to liquidate the loans of the Board and to cover additional needed repairs.

The school as set up is self-supporting through fees paid by the students who attend; but we feel the Church should provide the facilities for them.

Therefore we make an appeal to those who have a concern for our youth, and appreciate the value of a very wholesome Christian environment while obtaining their education, to visit the school while in operation, to carefully and prayerfully consider this need and give as the Lord directs you. If you have not as yet given anything to this cause, we heartily invite you to send your gifts to the treasurer, Clarence E. Lutz, Elizabethtown, Pa., or to any of the Board members. To those who have already given, we invite you to again give, because we know you consider it a worthy cause. We would like to suggest that you can deduct from your income tax return your contribution to this organization for this cause. We will mail or give you a receipt for your gift to support your claim for deduction. If you do not care to have others know what you have given, you may indicate this when sending in your gift, we would still like to send you a receipt.

Will you pray and give as the Lord directs? and pray that this school will always be a servant of the Church? God bless you.

Elizabethtown, Pa.

—o—

TREKKING WITH THE GOSPEL

World conquest tells of two missionaries who, on a three-weeks trek in Liberia, preached to 700 people, conducted sixteen meetings and walked over 200 miles. They had a rousing reception in many places. In one place, the people were not willing to let them leave, for they said, they wanted to hear more of the Word of God. Many of them had never seen a white man before. When at last the missionaries agreed to stay, these people cheered, shouted, clapped their hands, just like "fans" at a football game. Chicken, rice, cassava and plantains were showered upon them, and when they gathered in the "palaver house" in the evening many had to stand outside. After this service, one man came up and said that he had been preparing to leave for a village two and a half days' walk away, when he heard that the missionaries had come to his town, and that he could not go because he wanted to hear about God. He said that he had dreamed a long, long time ago that God would send someone to his village to tell them about Him, and that they would bring His Word in their own language. "Now," he said, "God has answered my prayer."

He was given a copy of the Bible in his own language, and could hardly believe his eyes. This man came to every meeting in that village, and brought others. When the two missioaries left the village, many of the people ran along beside them, held their hands. and begged them to come again. One old woman, leaning on a stick, kept repeating: "God bless you; God bless you."

—Ev. Christian.

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

MY GARDEN

By Lina Z. Ressler

I am planting a garden of memories
As I follow my humble task;
May my garden be carefully planted,
Dear God, is all that I ask.

There are all sorts of weeds and of evil,
That grow in the shadows drear—
Let me sow the good seeds of kindness
And the sweet fragrant flowers of good cheer.

Each day brings me near to a seed bed
Where I may plant flowers of love;
Where shadows are heavy and darksome
I may bring in the light of God's love.

O, let me plant carefully, brother,
For the seed-time will soon pass away;
May we plant, as we help one another,
The good that shall not pass away.

Pray God for His most precious guidance
For the task that is ours today.
Sow seeds of devotion and kindness,
For the life that shall not pass away.

So shall your life journey be tranquil
And blest of the Father above:
So shall you find rest in His presence,
And peace in His infinite love.

Scottdale, Pa.

—o—

THE BIBLE IN THE HOME

By Gertrude M. Hollinger

This article first appeared in print in the January 1, 1942, number of the Gospel Herald. Being still a live message, we are again passing it on to our readers for a second reading.—Editor.

When God instituted the first home in the Garden of Eden, He talked with Adam and Eve and they had sweet communion with Him in the cool of the day.

The Lord spoke personally to Noah, Abraham, Moses, and other leaders, and now God speaks to us through His holy Word and through His Holy Spirit.

The Bible is the great storehouse of human experience. It is a record of the joys and sorrows, the sufferings and rejoicings of the human race from very early ages.

The testimony of many Christian leader points back to the family altar which originated from Adam and Eve, as one factor which contributed greatly to their Christian experience.

Divine guidance is needed in the spiritual dedication of the home. When a young couple is planning a home they should seek diligently God's Word and divine guidance.

The foundation of the family altar may well be laid in the period of courtship. If not before, certainly after engagement, the evening hour of fellowship should include spending time with the Bible and in a period of prayer. This will be the beginning of the most important factor in their future home life.

After the wedding day family worship can be made the boon of companionship and spiritual experience. It becomes a place where problems are laid before the Lord, and His Word becomes a lamp unto our feet and a light unto our pathway. Starting the family altar the first day of marriage will make it become a fortress to protect our love and make it a love that lasts.

A married couple wholly in the will of the Lord, and lives dedicated to His service will seek to do all they can to serve the Lord.

After the family circle is blessed with children, the worship hour should be made a period in the day which is very meaningful to them. With the reading of Scripture and the appropriate use of singing, much can be done in the building of character.

A home dominated by the Spirit of Christ, will promote high ideals of Christian character. Members of the family who live personally with Christ bring into the home a feeling of reverence for God. Such recognition of the Lord and respect for His Word adds spiritual thoughts to the lives of children, and leads them heavenward.

It is the God-given duty of the husband and father to lead his household in the worship of God.

Mothers, you know what it is for your child to come to you and say, "Mommy, tell me a story." Some mothers go to the library and get a volume of fairy tales or something on that order. These stories are lies. Every child comes to the time when he or she wants imaginative literature. The fairy tales are written as though they were true. The child receives them as such, but sooner or later is bound to receive disappointment. His supposed friends are fanciful; they have all vanished.

But the Bible has all the imaginative qualities any child will ever need, and its characters have actually lived and represent real life. Take the story of Daniel in the lions' den, of Elijah fed by the ravens, of David and his slingshot felling the giant—these and many other Bible stories are unexcelled in their fine imaginative qualities, and they are really true stories. They make the child acquainted with God in everyday life.

As soon as the child can read he should be urged to read the Bible for himself. Solomon says, "Train up a child in the way he should go: and when he is old, he will not depart from it."

The sense of personal ownership is very strong in children. To become thoroughly interested in the Bible each child should possess a copy of his own.

When members of a Christian family can read the Word of God in the presence of one another and allow a feeling of respect for the Bible to be created among them, they learn how to share with each other their religious life and experiences.

When parents and children all have a common interest in the virtues of the Christian life, they can help each other to attain them. When members of a Christian family find pleasure in the Bible and spiritual things they create an atmosphere of cheerfulness, reverence, and Christian refinement.

The family altar is a great aid in realizing these ideals of fellowship in the home, a time when the entire family can gather into a circle for prayer and a period of meditation on God's Word.

The modern home of today has gone far from God's purpose and program. Parents have lost their responsibility in giving spiritual needs to their family. The present whirl of many activities and busy days has removed the Bible from many homes. Instead, the current newspaper and popular magazine is taking its place. This loss can be regained only by genuine godliness in family life.

A genuine Christian home is a real social achievement. So let us not allow our Bibles to become dusty on their shelves, but each day read them and daily ask God's guidance for knowledge and understanding of the deep truths. Let us keep the Bible alive in our homes, for the youth of today must carry the right spirit into the homes of tomorrow, and the building of Christian homes of tomorrow is the great challenge for us as young people today.

Lancaster, Pa.

—o—

OH, WHY CAN'T FOLKS FORGET?

By Lola A. Roth

Oh, why is it folks can't forget
Bad things we used to do?
For if we're doing better now,
Why can't they see that too?

E'en though we take a stand for Christ,
It seems, it matters not.
Oh, why is it folks can't forget,
When God says He's forgot?

God says, "He's cast them far away,
As east is from the west."
But man he brings them back again,
E'en though we do our best.

God says, "They're cast into the sea,"
But here comes mortal man;
And dives into the depths of it,
And brings them back again.

Oh, let us still be thankful to
Our Father up in heaven.
For even though man can't forget,
We know our sins are forgiven.

Hubbard, Oregon.

The Church has power to adopt rules and regulations, and to enforce them.—Raymond Hershberger.

Sunday School Lesson

Theme for the Quarter: Studies in the Gospel of John

XIII. THE APPEARANCES AFTER THE RESURRECTION

Lesson for March 28, 1943.—John 20: 19-31.

Golden Text.—I am alive for evermore.—Rev. 1:18.

Introductory.—All told, there are about ten recorded appearances of Christ after His resurrection. No attempt is made in this narrative to tell of all these appearances, but in the lesson before us we have more than enough food for meditation to keep our mind fully occupied during the recitation period.

An Eventful Sunday Evening Meeting (19-23).—It was a busy day for the disciples of Christ. In the early morning a group of devoted women came to the sepulchre to anoint the body of Jesus. On their way to the sepulchre they wondered among themselves, "Who shall roll us the stone away?" When they got there they found that their problem was solved. The angel of the Lord had come and rolled the stone away. The Jews had taken every precaution lest the disciples should come and steal His body, and try to make people believe that He had risen from the dead. But there was no power in earth or hell that could thwart the Lord in His plans. He had been crucified "by the determinate counsel and foreknowledge of God," had paid the ransom price for the deliverance of fallen humanity from the bondage and curse of sin and of death, had risen in triumph over every foe, and was now in the act of completing His work on earth by showing Himself "alive after his passion by many infallible proofs." During the day He had appeared to one or more of His disciples a number of times, and now in the evening He sanctified with His presence the act of His disciples in keeping holy the first day of the week in memory of the risen Lord.

"Peace be unto you," was the first greeting of "The Prince of Peace." He breathed on them and said, "Receive ye the Holy Ghost." This meant the power from on high, as we learn from the assurance: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." It is a serious thing to be in the service of the Lord. When you are in the presence of God, as believing worshipers, you are also endued with the power of God. We thank the Lord for John's narrative, telling us of the occurrences during this first Sunday evening service and worship on the part of the disciples.

The Doubting Thomas Convinced (24-29).—Among those who were not present in this first Sunday evening service was Thomas. When the other disciples told him that "We have seen the Lord," Thomas bluntly told them, "Except I see in his hands the print of the nails, and put my finger in the print of the nails, and thrust my hand into his side, I will not believe." We are shocked at his answer. But in this he simply showed his human nature. He had seen enough miracles performed by the Lord that he ought to have been convinced long before this time that there was nothing beyond the power of Jesus to accomplish. And, doubtless, the devil was not far away, telling Thomas what a substantial man he was for not believing every unreasonable thing that he heard; that he was not as gullible as the rest of the disciples were.

The next Sunday evening the disciples were together again, and this time Thomas was with them. Jesus took this opportunity to show Thomas how unreasonable he had been. He said to Thomas: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." Thomas could not resist. Out of the depth of his heart he exclaimed, "My Lord and my God."

Jesus went on to teach Thomas a lesson, to which we also do well to take heed. Upon Thomas' confession Jesus reminded him: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." In this declaration we have an impressive and a convincing lesson on faith.

Why John Wrote (30, 31).—After telling us that "many other signs truly did Jesus in the presence of the disciples which are not written in this book," John went on to say: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

In this we have John's motive in writing this narrative. As a faithful witness for Jesus, being burdened for the salvation of an unbelieving world, he related some of the things which Luke was pleased to call "Many infallible proofs." Thomas was not satisfied with simply hearing; he insisted that he must **see.** Let us not be like him in this respect, but let us accept the Lord Jesus Christ by faith; for we have an abundance of evidence, by the works and gracious words of Jesus of Nazareth that He is the very Christ. Accepting this, we have the blessed assurance that we have "LIFE THROUGH HIS NAME."—K.

Bible Meeting Topic

IV. A STUDY OF I JOHN.—I Jno. 4:7—5:21

Topic for March 28

MOTTO

"Greater is he that is in you, than he that is in the world."

OUTLINE STUDY

IV. **The Love Coming from God.**—I Jno. 4:7-21.
1. An evidence of regeneration.—4:7, 8.
2. Exemplified in the gift of a Saviour.—4:9-11.
3. Shown in the believer's love for fellow men.—4:11-21.
4. Known by His Spirit in the believer.—4:13.
5. Testimony possible.—4:14-16.
6. Fearlessness given.—4:17, 18.
7. Returned love.—4:19.
8. Love for God's children.—4:20, 21.

V. **Victory of Faith.**—I Jno. 5:1-21.
1. The experience of a new birth.—5:1, 2.
2. Assurance and victory.—5:2-5.
3. Foundations of faith.—5:6-12.

VI. **Knowing Our Relationships.**
1. That we have eternal life.—5:13.
2. The effective prayer life.—5:14-17.
3. The safety of the regenerated.—5:18, 19.
4. The Saviour of our soul.—5:20.
5. The personal responsibility.—5:21.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Faith."**
2. Knowing That We Are Christians.
   a. By the kind of love we have.
   b. By the work of the Holy Spirit.
   c. By our love for other Christians.
   d. By our faith in Christ.
   e. By our victory over the world.
   f. By the answer to our prayers.
   g. By our power to keep ourselves.

For Seniors.
1. Divine Love in Action.
2. The Victory in Believing in Christ.
3. Our Means of Knowing.

PERSONAL THOUGHT

It is blessed to be free from the power of Satan and to know that we belong to a Redeemer who is able to give us victory.

SEED THOUGHTS

The best assurance any one can have of his interest in God, is doubtless the conformity of his soul to Him. When our heart is once turned into a conformity with the mind of God, when we feel our will conformed to His will, we shall then presently perceive a spirit of adoption within ourselves, teaching us to say, "Abba, Father."—Cudworth.

You have a valuable house or farm. It is suggested that the title is not good. You employ counsel. You have the deeds examined. You search the records for mortgages, judgments, liens. You are not satisfied until you have a certificate, signed by the great seal of state, assuring you that the title is good. Yet how many leave their title to heaven an undecided matter! Why do you not go to the records and find it? Give yourself no rest day or night until you can read your "title clear to mansions in the skies."—T. DeWitt Talmage.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor ..... Daniel Kauffman
Associate Editors ..... John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions ..... John R. Mumaw
Christian Doctrine ..... Paul Erb
Office Editor ..... George R. Smoker

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

Printed in U. S. A.

THURSDAY, MARCH 18, 1943

Field Notes

Last Sunday was the time set for baptism services in the Franconia, Pa., Mennonite Church.

* * *

Request for Prayer.—A sister requests the prayers of God's people in behalf of her husband who is mentally and physically ill.

* * *

Bro. Leonard Haarer of Scottdale, Pa., filled the regular appointment at C.P.S. camp near Wells Tannery, Pa., on Sunday, March 14.

* * *

The Lord willing, Bro. Irvin Holsopple of Hollsopple, Pa., will fill the regular appointments at Altoona, Pa., on Sunday, March 21. J. M. N.

* * *

Bro. Homer F. North of Nappanee, Ind., preached for the congregation worshiping in Scottdale Mennonite Church at the regular Wednesday evening meeting, March 10.

* * *

A brother writes us from Millersville, Pa.: "Revival meetings are to be held at Millersville Mennonite Church March 21-28 by Bro. Mahlon Hess. Pray for the Lord's blessings."

* * *

A ministerial meeting, sponsored by the Southwestern Pennsylvania Conference is to be held at the Johnstown, Pa., Mission on Saturday, April 3. Your prayers solicited.

* * *

The coming revival meetings at the Thomas Church near Hollsopple, Pa., announced in last week's Gospel Herald for March 18-28, have been postponed a few days and are now set to begin March 21.

* * *

The brotherhood in the vicinity of the Rockville Church, near Belleville, Pa., is looking forward to a week-end Bible meeting, Saturday evening and Sunday, April 3 and 4. May the Spirit of the Lord direct that meeting.

* * *

The Lord willing, baptismal services will be held at the First Mennonite Church Altoona, Pa., on Sunday, April 4, 11:00 A.M. Similar services are to be held the same day at the Mill Run chapel, 3:00 P.M. J. M. N.

* * *

A quarterly Instruction meeting is to be held at the York, Pa., Mission, March 21. Instructors: Ira Miller, Steelton, Pa.; John S. Heistand, Marietta, Pa. Evangelistic services begin March 21 with John S. Heistand as evangelist. H. F. L.

* * *

Sister Grace Shantz of Preston, Ont., after a number of weeks of faithful service in the Publishing House, has returned to her work in the Golden Rule Book Store in Kitchener, Ont., where she is a regular worker. Her brief stay at Scottdale was much appreciated.

* * *

The Questionnaire relative to a proposed new periodical which the Publishing House and Publishing Committee sent out to all ordained men in the Mennonite Church is bringing many interesting replies. There is yet time for additional returns, and ministers are requested to send them. A. J. M.

* * *

The Tampa Mennonite Missions wish to secure teachers for their summer Bible schools, and invite correspondence from those experienced in city summer Bible schools. Teachers are given free board and lodging and part bus fare. Address Mennonite Missions, B. 5364, Tampa, Florida. J. P. S.

* * *

Sister Thelma Gilnett Brenneman, after faithful service in the Publishing House for several years, has exchanged her work here for household duties in Allen Co., Ohio. In company with her husband, Bro. Orlo C. Brenneman, they left for their home in Ohio on Tuesday of last week.

* * *

Bro. C. E. Lutz of Elizabethtown, Pa., favors our readers with a historical sketch of the Lancaster Mennonite School and its needs. We believe that the message will be read with interest by many readers, and that friends of the school will see to it that all its needs are supplied. As a new institution, it is well patronized.

Bro. Harry A. Diener of Hutchinson, Kans., spent last week-end, March 4-7, at C.P.S. Camp No. 31, Camino, Calif. While here he conducted morning devotions, took part in class discussions, preached Sunday morning and evening and made himself available for private interviews with the men in camp. His being here was a blessing to all. We are anxious for more brethren to come and spend some time with us. L. B.

* * *

The opening paragraph in Bro. H. S. Bender's article, printed elsewhere in this issue, on the wisdom or unwisdom of marriage during war-time, may be misunderstood by some. As to increasing numbers in marriage, he refers to people in general, not among nonresistant churches only. It might be of interest to some to read again the brief item on "Marriage Statistics" as it appeared in the March 4th number of Gospel Herald.

* * *

Ordination at Stahl's.—An impressive ordination service was held last Sunday afternoon in the Stahl Mennonite Church near Johnstown, Pa., at which time Bro. Lloy A. Kniss was ordained by lot to the bishop's office. The meeting was in charge of Bishops D. I. Stonerook and A. J. Metzler, assisted by a few others. May God abundantly bless our dear brother, and make him a blessing to the Stahl congregation and wherever he may be called to serve.

* * *

Communion Dates — Communion services are announced in the middle district, Franconia Conference, as follows:

Spring Mount Mission, March 28.
Lansdale Mission, April 4.
Finland and Perkiomenville, April 11.
Line Lexington, April 18.
Plain, April 25.
Towamencin, May 2.
Franconia, May 9.
Salford, May 16.
Rocky Ridge Mission, May 16. (Eve)
Souderton, May 23.

* * *

Among recent visitors in the Publishing House and surrounding community are the following: Gayle Funston, Pittsburgh, Pa.; Otis N. Johns, Canton, O.; Orlo C. Brenneman, Elida, O.; Simon Gingerich, Wayland, Iowa; Homer F. North, Nappanee, Ind.; Lewis S. Martin, Harrisonburg, Va.; Ralph Mumaw, Orrville, O.; Fannie Sarco and daughter Ida Sue, Hagerstown, Md.; Janet Hartzler, Allensville, Pa.; Bertha Leasa, Belleville, Pa.; Cora Miller, Salisbury, Pa.; Sadie Clark and Dorothy Metzler, Pittsburgh, Pa.

* * *

The workers in the Publishing House were glad for the fellowship of the members of the Executive Committee of our Publication Board several days last week. There were present, besides

(Continued on last page)

Correspondence

Goshen, Indiana

Greetings from the North Goshen Congregation:—Another month has passed, and again we have so much for which to be thankful.

Friday, Feb. 5, the winter Bible school students entertained the young people of North Goshen at the college cabin on the banks of the Elkhart River. A special feature of the evening was a debate on, "Resolved, that modern conveniences have done more harm than good." There were also special numbers of music. The winter Bible school students also gave us a Sunday evening program, Feb. 7, which was much appreciated.

Bro. Vernon Miller of C.P.S. Camp No. 55, Belton, Montana, was with us and gave a short report on camp life. We certainly admire the spirit of our boys who are giving full time to the government and seem to think it is a real privilege and opportunity for witnessing for Christ, which is as it should be.

On Friday evening, Feb. 12, our annual Christian Life Conference began and ended Sunday evening, the fourteenth. Some of the special speakers were: Bros. Nelson Kaufman, Hannibal, Mo.; Joe Graber (returned missionary from India); A. J. Metzler, Scottdale, Pa., and others. Notwithstanding the stormy weather, the crowds came; and we are sure they felt well repaid for coming. On Sunday morning Bro. C. F. Yake spoke to us at North Goshen.

Sunday, Feb. 21, Myron Tripp, a member of the Society of Friends, spoke to us. He is from Huntington, Ind.

Bro. Paul Mininger preached a very heart-searching message on the Church as the body of Christ, Sunday morning, Feb. 28. We were made to feel our duties and responsibilities as Christians in a very real and forceful way.

We request an interest in your prayers.

March 1, 1943. Maude Miller.

MOLALLA, OREGON

Dear Readers of the Gospel Herald, Greetings:—Bro. Newton Weber was our evangelist for a ten-day series of revival meetings Feb. 9-18. His messages were enjoyed by all and we were encouraged to press on "toward the mark of the prize of the high calling of God in Christ Jesus."

Our bishop, Bro. H. A. Wolfer, was with us and delivered the morning message, Feb. 28. Bro. and Sister Archie Kauffman and family of Sweet Home, were with us on March 7, and Bro. Kauffman preached the morning sermon. Yours in His service,

March 8, 1943. Ethel Kester.

BRUTUS, MICHIGAN

Greetings:—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." We had our reorganization here for Sunday school and Young People's Meeting the 20th of December. May the Lord bless each one as they fill their places this following year.

We have had a very cold and stormy winter. There were two Sundays that we could not have any services, and other Sundays the crowd was small. But we remember the promise in Matt. 18:20.

We have just finished the book of Deuteronomy in our Bible study.

We are looking forward to spring, and hope we will have some visitors; which is always encouraging, especially so in the smaller congregations.

May you remember the work in this part of His vineyard. Mrs. Charles Babcock.

March 9, 1943.

GULFPORT, MISSISSIPPI

Dear Herald Readers, Greetings:—It has been some time since you have heard from our Gulfhaven congregation. Every one is busy, and quietly carrying on. I believe all would join me in saying, God has been very good to us. As we continue on farther into the year, we pray God may direct our lives to His glory and praise.

Jan. 1, Sister Earl Geil submitted to a major operation and is now recovering nicely.

Bro. Paul Hershey attended our district Ministerial Meeting at Hesston, Kans., Jan. 13-15.

Sister L. S. Yoder and children, Melvin and Anna Martha, who have been absent from us for some time, have again returned.

Due to tire and gas rationing, the order of our church services has been changed, to accommodate especially those who have quite a distance to drive. One Sunday we have all our services in the morning—Sunday school starting at 9:45, followed by Y. P. Meeting and a short sermon. The next Sunday we start at 10:00 o'clock with Sunday school and preaching in the forenoon, lunch at noon, Y. P. Meeting and preaching in the afternoon. In the evening we have no services.

We find some real advantages in this arrangement. Some who were not able to attend and serve in our evening programs now fill a big place in our services.

Bro. Earl Carr, now of Harrisonburg, Va., who in the past was one of our number, attended our services Feb. 21. He is the only visitor from a distance, so far this year. We miss our northern visitors. We shall always extend a hearty welcome to those who have the privilege to come our way, to stop with us.

Bro. and Sister John Detwiler spent several days the last of February with our churches at Allemans and Akers, La. We are glad for the fellowship we may have with our neighboring brethren and sisters.

Tomorrow we meet again in our monthly sewing circle. For the past year and more most of our sewing has been done for relief. Our small group of women show a real interest in this work. As a result of this work, we are able to send out a nice lot of finished garments and bedding, which we trust may bring comfort and cheer to a few of the suffering ones.

We ask an interest in your prayers for the work at this place.

March 9, 1943. Martha Hershey.

EXELAND, WISCONSIN

Dear Herald Readers:—The latter part of January Bro. Elmer Hershberger stopped with us, then later Bro. L. A. Kauffman was also with us for a few days. We appreciated the presence of these brethren. The personal contacts as well as the inspiring messages of both brethren were an encouragement to us all.

We are all anxiously looking forward to the coming of Bro. Leroy Schrock, his wife and little Elwood Glen, to take charge of the work among our small band of believers at this place.

Feb. 17, we organized a sewing circle, holding our first meeting Feb. 25. Nearly all were present with "a mind to work." It was an inspiration to all of us, made especially so with the presence of Bro. Kauffman. Those desiring contact with us in this work may write to Sister Nellie Baker, our Sec.-Treas., or the Vice President, Sister Mary Sinclair. If the Lord continues to open the way we expect Sister Schrock to be our president. In the meantime the writer is serving in that capacity.

Our Wednesday evening prayer and Bible study is being well attended, and is also appreciated by the parents whose children attend our Sunday school. We have these meetings in the homes in turn. In this way we get into the homes of our Sunday school scholars.

Unless the Lord directs otherwise, within a few weeks we expect to be back at our duties at home at Shickley, Nebr., after a year's absence. Will you pray for the work, the workers, and the unconverted at this place. Sincerely yours in His service,

March 10, 1943. Katie Birky.

MATTAWANA, PA.

Dear Herald Readers, Greetings:—The quarterly mission meeting which we were not able to hold in this place in January, has now been held. On Saturday, Brethren Martin Miller and Edwin Weaver came into our midst, and in the evening the first session of the mission meeting was held.

Sunday morning, after the Sunday school, the subjects were again taken up. After the noon hour an interesting children's meeting was conducted by Bro. Weaver. At the close of the meetings in the evening, a Gospel message was delivered by Bro. Emanuel Peachey of Belleville.

The Brethren faithfully taught and brought us many impressive truths. In Bro. Miller's talks relating to and working among the Jewish people, he earnestly warned that now is the time to work. Bro. Weaver explained and told many things of Mission work in India, encouraging and strengthening more interest in missionary activities.

The attendance was less at the meetings than it would have been had the weather been less cold and stormy; also sickness in some homes kept some away. Sunday morn-

(Continued on page 1092)

In the Midst of War—Thoughts for Nonresistants

VII. MARRIAGE IN THE MIDST OF WAR

By H. S. Bender

All reports indicate that last year brought the largest number of marriages in any one year in the history of the United States. Likewise, reports indicate a great increase in births. It is evident that marrying and giving in marriage, as well as childbearing, is being increased by the war rather than the opposite, as some might have expected. Why should this be? Why, amidst the suffering, separation, grief and death of war, are so many young people willing to enter into marriage and to start out in married life under the great handicap and doubtful prospects that war brings. A number of causes no doubt contribute to this trend. Let us consider them briefly.

Why Marry in the Midst of War

1. **Draft Evasion.**—Some marriages may have been entered into earlier with the not very honorable purpose of deliberate evasion of the draft. However, for some time this has not been the case, since Selective Service has announced that marriages entered into since Pearl Harbor or in the face of imminent induction, and likewise children born since September 7, 1942, will not affect draft classification. So the marriages of the past year or more cannot be attributed to draft evasion.

2. **Earlier Consummation of Previous Planned Marriages.**—No doubt many persons who had pledged and planned their marriage before the war began, advanced the date of marriage because of the uncertainty of the situation. Thus what would have been a normal marriage was simply slightly advanced in date. These advanced weddings temporarily increased the number of marriages.

3. **Marrying A Uniform.**—The glamour associated with the uniform, the heightened romance of a courtship with a soldier on furlough, the prospect of government allowances, the general war emotion,—all of these things contribute to speeding up normal courtship to an earlier consumation, or to initiating and completing within a few days or weeks a courtship which might otherwise not have taken place at all. War has always brought such courtships, and without doubt World War II is no exception. Many marriages which would never have taken place, with the person or at the time that they now take place, now come to pass merely because the young man who is to be the bridegroom wears a uniform, and is in the service of his country.

4. **Longing for Companionship and Love.**—In the midst of war uncertainties the restrictions of military life deprive men of normal and wholesome companionship with women. This deprivation together with homesickness and fear of the great unkown ahead, lead many men to hunger beyond normal for the security and comfort that come from the love and companionship of a wife who is bound in the most sacred ties that life can bring. Marriage is an anchor to the heart of the man who is about to go overseas and who does not know whether he will ever come back; it fills a void in his life as nothing else can, even if there is no possibility for regular and close companionship. The high tension of wartime and the prospect of suffering ahead increase the normal hunger for love and companionship in a way that those who continue in the normal routines of life can scarcely comprehend, and this is true not only of men in the army and C.P.S. but also of many women at home, who, deprived of normal and wholesome fellowship with men, and yet deeply stirred by the times, desire to pour out their love and affection upon others whom they believe or know to be in need of it. The mother spirit glows warmly in times of general tension.

5. **Fear of Missing Marriage Altogether.**—Some drafted men may fear that unless they marry now while they have the chance they run the risk of missing marriage altogether. The girls whom these men knew before they went to camp may get married before the men come back, or they may be past the marrying age. The men themselves fear that they may never come back from battle, and accordingly want at least a taste of the joy of life that comes from marriage, even though but for a few days; or they may want to leave behind them tokens of their love and affection in the persons of children who might otherwise never be born. The same feeling moves many girls to marriage in wartime. The men of their acquaintance of marriageable age are mostly off in the army, and the competition for those left behind is keen. As the war years go by the normal time for marriage passes, and they fear that the opportunity may never come again. Or, the man a girl wants to marry may go to battle and never come back. Hence many a girl prefers the risk of being a widow to the risk of being an old maid. Many a girl also would rather be a mother at least once than never be a mother at all.

No doubt there are other specific reasons, in addition to the ones cited, why so many young people marry in war time. But underneath all the surface reasons which could be listed we must not forget that the natural urge for love, marriage, and parenthood, which lies deep and strong in every human heart, is not smothered in war time, but continues on in its powerful drive to lead men and women to marry. In fact, this urge is heightened by war. This basic drive which God has implanted guides and directs the affairs of the human race more fully and better than we sometimes think. What a catastrophe if it should cease to function in wartime and there should be no marriages and births for three or four years.

Why Not Marry in Wartime

There are good reasons why most people who are contemplating marriage should not marry in wartime. It is evident that some of the motives leading to marriage as listed above, are honorable, and some not so honorable. No one advocates that marriage be eliminated altogether during wartime, but there is good reason to call upon all young people who are considering marriage now to be doubly sure of their motives and to maintain the same ideals in wartime that they would maintain in peacetime. Since this article, however, is addressed only to nonresistant Christians, and not to the general public, the further suggestions to be offered will concern themselves not with soldier marriages, but with Christian marriage as it relates to our men in Civilian Public Service and to the young women of our communities at home. There are good reasons why most of these should not marry now during wartime.

1. **The Hindrances to a Normal Christian Courtship.**—A courtship that is wholesome and sound in accomplishing Christian purposes in the choice of a life companion cannot be speeded up and compressed into a few days or weeks of furlough time. If the courtship was not well on its way to completion, or had not already been concluded in a pledge to marry, it is difficult to see how Christian ideals can be maintained in a war courtship. To force decisions under the emotional stress of a few days of leave from a C.P.S. camp, or by mail, is to degrade Christian courtship and to defeat intelligent planning for life's greatest achievement outside of salvation.

2. **The Impossibility of Establishing a True Home.**—Since the government does not permit wives to live with their husbands, either in the army or in Civilian Public Service, it is clear that it is impossible for a drafted man to establish a home. By "home" we mean the actual living together of husband and wife and assuming the full obligations and responsibilities of marriage. Home is not merely a house, an apartment, or living quarters; it is an experience, and that experience is not possible without living together in regular and intimate fellowship.

3. **The Difficulties of Support.**—It is right that the husband should assume the responsibility for the support of the home, including his wife and prospective children. It may be necessary at times for wives to support their husbands in cases of illness or unemployment, or for other good reasons, but this is an abnormal situation. Very few young men are wealthy enough or have reserves adequate to support a wife and a home without a regular income, and such an income is impossible for drafted men. To ask relatives or the Church to support dependents under such circumstances is not right. The Church is willing to support dependents who are acquired on normal grounds, but for men in Civilian Public Service to acquire dependents in connection with the war and then expect others to support them would be altogether wrong.

4. **Problems of Parenthood.**—Normally marriage, according to the design of God, leads to parenthood. Expectant mothers and mothers with children need the loving care and support of their husbands. This they cannot have unless the two live together. It is not always possible to do this, and in such cases mothers cheerfully bear their burdens alone; but to deliberately plan a situation where a wife is forced to carry the burden of prospective and actual motherhood alone and far from her husband, would seem to indicate a singular disregard for the finer things of life. The alternative, to enter into marriage with a deliberate purpose to avoid parenthood for a period of years, also raises serious problems which are not so easily solved as heedless young people sometimes suppose.

5. **The Uncertainty of Status and Location of Drafted Men.**—No one knows what may ultimately be the assignment of duty and location for a drafted man. A man in Civilian Public Service may be moved a thousand miles on short notice, or he may even be assigned to overseas service. It is impossible to restrict his assignment and location because of his family. Hence, family plans which may have been made with certain locations in view may be rudely broken by an unexpected transfer with consequent suffering to those least able to bear it. Those who contemplate marriage under these circumstances must be ready to take what comes without murmuring and complaining, and without attempting to put pressure on authorities responsible for Civilian Public Service, or on the Church and if they cannot do this they should seriously reconsider their plans.

These are a few of the weighty matters to be considered when a man in Civilian Public Service, or one about to be called into Civilian Public Service, faces together with his prospective bride the question of marriage in wartime. There are weighty reasons against such marriages.

Should Marriages in Wartime be Completely Forbidden?

There are those who feel that under no circumstances should marriage be entered into by nonresistant young people in wartime. The writer is not one of those who hold this view. As time and war go on, life also goes on, and it may become clear to young people after deliberation and prayer, and the counsel of parents and friends, that it is legitimate and right, and even necessary for them to be married. Under these circumstances no third person has a right to forbid marriage, and nothing in this article is intended to advocate such a course. All that has been written so far in this article has been resigned merely to put up a warning sign of caution to stop, look, and think. A large percentage of war marriages should never occur; a small percentage may be in order. The question in each case should be, "Is my marriage now in the will of God and in accord with sound common sense and reason? Is there a good and sufficient reason why I should be married now rather than a year or two later, or am I merely caught by the spirit of the times and allowing my emotions to dictate contrary to reason?"

This article is also an appeal to parents, friends and counsellors of young people, to urge in all cases the greatest deliberation, care, and prayer, and the practice of sound Christian judgment in deciding the question of marriage in wartime.

Goshen, Indiana.

—o—

REVERENCE IN GOD'S HOUSE

By Mildred Sherk

My house shall be called the house of prayer; but ye have made it a den of thieves.—Matt. 21:13.

These words of Jesus were spoken in rebuke to the moneychangers who were using the house of God for anything but a house of prayer. If Christ were to walk into some of the evening services of our churches amidst all the talking and confusion that normally goes on during the deliverance of the sermons, I am sure His voice would be heard loudly and clearly, saying, "My House shall be called the house of prayer." Many of us would be made to sit more rigidly in our seats than we have done for a long time.

It is always interesting to note how a noisy study hall will at once become quiet as soon as the entrance of a teacher is heard, and yet we seem to forget that the all-seeing eye of the heavenly Father is constantly watching what takes place in His very presence. The Father knows our motive for coming to His house. He knows if we have come to see and be seen, or if we truly come to be filled with His Word. What is your motive? Can God be pleased with it?

I am sure God must be grieved when He looks down on the house and the grounds surrounding that have been dedicated to Him and His service and sees the irreverence that exists. He sees that for many the coming to church is a commonplace affair. The going to church on Sunday morning and on Sunday evening has become too much a matter of form instead of a real desire to worship God and to be made partaker of heavenly things.

Did you ever hear this, "Where will the crowd be tonight?" "Oh, everyone will be at ——— because ——— is going to preach there tonight, and church is always packed when he preaches." "Well, let us go too." So off they go; not with their utmost attention centered on the message that God is to give to them through His worthy servant, but with the purpose of seeing a large number of their friends. And, girls, isn't it true that after services many of us can tell what color of dresses a half dozen of our friends had on, and be able to repeat a whole era of "what happened latest," and are not able to say what the text of the sermon was? Boys, the unruly way that cars are often operated on the church ground is a sore spot indeed. How must God feel when the scent of cigar or cigarette comes to His nostrils?

When we do not have reverence for God's house and engage in talking or in any undue disturbance, we are in a true sense making our church a "den of thieves." First, we rob ourselves of the blessings accompanying the truths of God's Word. Second, we may rob those about us who are searching food for their souls. Third, we may rob some unsaved soul of the Holy Spirit's call. I have recently heard of a mother whose heart is burdened for the souls of her two intelligent, refined daughters of high school age. She says that one night during a certain series of revival meetings her girls had made up their minds to stand for Christ. The sermon was preached and the invitation was given; but there was no response from the two girls. After they got home they said, "Mother, I just wish that you could have been sitting back in the church with us. Sitting in back of us was a group of girls who did nothing but talk and giggle all evening. In prayer they were throwing notes, or chewing gum, or something. We just became so disgusted that we couldn't go through with it. And, Mother, you should hear the things they talk about after services."

Here are two souls who had the calling of the Holy Spirit, but they were in need of all the encouragement they could get. Instead, they were definitely discouraged. I really feel that the group of girls who were instrumental in this hindrance of the Holy Spirit's call do have something to repent of. This offence is serious. In Matt. 18:6 it is said

of the 'stumbling block' that "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

I also know of a young boy who is not able to have a new car like most of the other boys he knows. When approached on the subject of salvation for his soul he says, "I am going to wait for something real. The only thing that all the fellows I know can talk about is cars; I can't have that, so I am waiting for something different." This boy, instead of getting a testimony of Christ, is getting from his companions a testimony of cars. It may be, if he can't see the Real Way in the lives of others, that he will find that wrong way. Have you ever been a 'stumbling block?' Will you be in the future?

It is time that we young people become awakened, remembering that no one can be a true son of God unless he reverences the heavenly Father's name. I think I am safe in saying that none of us wish to deliberately sin in God's house; but irreverence has become such a habit. Let us all put up a fight against these habits. Girls, you who have developed the habit of using the powder puff during prayer fairly ask yourself this question: "Can I afford to use this time to beautify my face when my very soul needs the touch of God's beautifying hand?" Boys, remember how Moses had to remove his shoes before he came near the burning bush, because God was present there. Just so, as soon as your car is turned off the highway onto the church grounds you are in God's very presence, and He asks for reverence. All of us, everytime we find ourselves about ready to say something to the person we are sitting beside, let us stop and ask ourselves the question: "Is what I have to say to this person more important than what God is saying to me now?" If we catch ourselves once it will be so much easier the next time. I can testify from experience that if you have these habits the task of getting rid of them is not an easy one. However, if you get determined to give God the honor He deserves and fight against the evil, victory will follow, accompanied with many rich blessings.

Have you ever thought how large our group of young people really is? I am confident that if our churches would be crowded with a unified band of us youths, seeking to glorify God's holy name, we would become an army of soul winners. Unsaved souls would be attracted, especially in these days when many are yearning for something better. Instead of a flickering light whose flame is made uneven by the touches of the world in our church, we could be a bright, evenly burning light whose message of salvation would reflect.

Lancaster, Pa.

—o—

To treat a friend kindly is human. To kill an enemy kindly is God-like.

MAINTAINING SCRIPTURAL DISCIPLINE AND THE NONRESISTANT FAITH

By Wm. O. Hobbs

The promises of God are wonderful and marvelous to His people, whose opportunity and duty it is to be faithful to them to the end.

The only reason for the Mennonite Church to exist, separate from all other denominations, is the position it has taken during the past four hundred years, in support of "all things whatsoever" our Lord commanded His people to do; especially those doctrines which we held dear and which other denominations do not uphold.

While our church is still maintaining its testimony in support of these distinctive doctrines, that are many among our number who are fast letting some of these things slip. May God awaken the Church to its responsibility of maintaining the Scriptural discipline in respect to all these things and stir up among us a steadfastness to these peculiar doctrines which are the foundation to our building. The trouble at present is, in too many places, a looseness in the discipline of members who are violating the Word of God and ignoring the position of the Mennonite Church in such things as taking part in defense work, buying war bonds, and working in factories where war work is the chief aim. Our chief concern is that we as a church may prove ourselves solid on such issues by cleaning house, getting on the solid Rock of the Word of God, rallying around the banner of the Cross, and standing firm for the Lord and the Church. May God bestir our leaders to higher ground and higher standards, even though that may mean opposition, persecution, and ridicule from the world around us.

Brethren, if we lose our testimony here, all is lost, including the church which we have promised to love and cherish and support and obey. Discipline will go down in defeat, and destruction will be the result. May we place ourselves on a record of loyalty and obedience to God first, obeying the powers that be in the world so long only as we can do that without disobeying God and ignoring the standards of the Gospel—so that the blessings of the Lord may be ours and souls may be won for God and the Church. We believe that God is displeased with half-hearted attitudes toward these sacred doctrines.

When we as a church, and as individual members of the Church, take a firm position in support of the nonresistant faith as given to us by our Lord and Saviour Jesus Christ the Prince of Peace, we have a Scriptural reason for being a separate people from other denominations—separate, in that we are "a peculiar people, zealous of good works."

Bishop, minister, deacon, lay member, "Where art thou?" Is our light shining? Why should we hang our heads in shame when we hear the world mention the name, "Mennonite Church," and give vent to its feelings by calling us "yellow," "cowards?" etc., which names we merit only when we fail to live true to our convictions, loyal to God and the nonresistant faith, negligent in maintaining the discipline which the Gospel of Christ enjoins upon the Church.

We might relate some facts in connection with some people who for the sake of financial gain or escaping popular disapproval and ridicule, and at other times claim to be C.O.'s, when it comes to filling out questionnaires, thus bringing reproach upon the Lord and upon the Church. Think it over in the light of the sacred Word.

Grabill, Indiana.

CORRESPONDENCE

(Continued from page 1089)

ing and Sunday evening, many were in attendance from the Belleville and Allensville churches. The next quarterly meeting will be at the Allensville Church.

One of our sisters recently underwent an operation in the Lewistown Hospital, but all are glad to know that she is recovering nicely and may return home this week. A brother who recently had an operation in the same hospital has returned to his home. There are still others of our members who are ill, and others around us, all of whom need a share of remembrance in praying for others.

Bro. Lloy Kniss is expected to be here and commence a series of meetings March 16, for which we also ask an interest in your prayers.

March 10, 1943. Cor.

CURTIS, MICHIGAN

(Sandtown District)

Dear Christian Friends, Greetings:—We praise Him for His companionship, for He is a "friend that sticketh closer than a brother." Often human friends fail us and let us down, but our Saviour will never leave us nor forsake us.

We are having some real winter this year. The thermometer has been as low as 38 below. Last week it was zero and below nearly all week. The snow is also piled high. I suppose some will draw a long breath at this, but let us remember that the Lord is also here, and He has been very mindful of us as well as other Christians in the community, both temporal and spiritual.

Our work here is going on as usual, with problems and discouragements, but the Lord will always bear those for us if we commit them to Him in faith. There are also blessings and encouragements, for which we praise Him. There are those who are very definitely seeking the will of the Lord for their lives, and their lives are a real witness

for Christ. Then there are some who are somewhat careless. Will you earnestly pray for them as well as the many unsaved? Will you remember one soul in whose life is a real mountain, that this mountain may somehow be removed and she may enjoy full fellowship with us?

We want to take this opportunity to thank all who have had a part in making this past Christmas a merry one for us and the community. May God bless you all is our wish and prayer. Sister Troyer had the privilege of spending Christmas vacation with her folks. I also enjoyed the ministers' meeting at Ashley in February. May we as Christians be on the offensive, go into the devil's territory, and conquer for Christ.

In His service,

March 9, 1943. Clarence Troyer.

ELIDA, OHIO

(Pike Congregation)

Greetings:—"O magnify the Lord with me, and let us exalt His name together." The above text was our motto for the revival meetings just closed at the Pike Church. Bro. Nelson E. Kauffman has allowed the Holy Spirit to use him in a much appreciated series of meetings, the results of which we trust will not fade. Eight precious young people found their Lord dear to them by acknowledging Him as their Saviour. A number more have reconsecrated their lives to Him. May the Lord graciously undertake for them.

Bro. Kauffman was unable to stay quite as long as had first been planned because of illness in the family. We wish to have as rich blessings to fall in his home, because of the sacrifice they have made that we might be so blessed.

Pray for us that we might be a beacon.

Yours in His service,

March 12, 1943. J. David Ramer.

—o—

True wisdom is in leaning
On Jesus Christ, our Lord;
True wisdom is in trusting
His own life-giving Word;
True wisdom is in living
Near Jesus every day;
True wisdom is in walking
Where He shall lead the way.—Sel.

—o—

POLICY REGARDING CASES OF DEPENDENCY OF MEN IN C.P.S.

At its meeting on May 30, 1942, the Mennonite Central Committee passed the following resolution:

"It is our conviction that it is the responsibility of the Church to provide aid for needy dependents of men in C.P.S. camps who cannot be cared for by their families, and that assurance should be given to men facing the draft that the church will provide for this need to the utmost of its ability. We believe that this is primarily a responsibility of the local congregation and the general body to which it belongs. . . .

"The function of the Mennonite Central Committee in this matter should be to see that all cases of need are brought to the attention of the proper church officials and cared for and to provide for cases which cannot be cared for otherwise. . . ."

In harmony with this resolution the following statement was attached to the letter of welcome which is sent to all Mennonite draftees:

"The Mennonite Central Committee expects a draftee with dependents to make earnest efforts to provide for their maintenance during his period of service. Sound Mennonite practice requires that a man provide for his own insofar as possible. If he is unable to do so, his immediate family or relationship come to his aid in some form. If this circle of relatives either cannot or will not come to his assistance, his local congregation seeks to provide help as necessary. Beyond this, conference committees, and finally the Mennonite Central Committee stand ready to aid where needed.

"No conscientious objector facing the draft need fear that his family will suffer undue hardship. Mennonite people have always regarded it a Christian duty and a privilege of love to bear one another's burdens and take care of their own members. Economic necessity should not tempt a draftee to a decision which his Christian conscience cannot approve."

It is clear that the Mennonite Central Committee wants to provide a way whereby drafted men with needy dependents can frankly, honestly, and without embarrassment make known their concern, confident that the Church cares and is prepared to do what is required. No young man is to hesitate to make known to the Mennonite Central Committee his concern about his dependents. In fact, the Mennonite Central Committee wants him to report if he needs assistance.

However, it is assumed that he has thought through seriously whether he needs help for dependents or not. If he doesn't need it he, of course, shouldn't ask for it. It is also assumed that he has earnestly tried to provide for his own in some manner, whether by helping them to secure employment or by some other plan. This is good Mennonite custom and is likewise good for Christian character and self-respect. Mennonite young men generally take pride in such self-reliant provisions where possible.

However, in Mennonite circles parents and family groups generally would be quick to sense needs that might worry a drafted young man and just as quick to come to his aid. The love of Christ constrains them.

It can also be seen from the above resolutions how the Mennonite Central Committee, in its attempt to provide assistance to needy dependents of men in C.P.S. tries to follow what is regarded as good, sound practice in our Mennonite Central Committee constituency. When a case of dependency comes to its attention the Mennonite Central Committee would probably follow the course above, inquiring from the local congregation whether in their own circle they could make some happy provision for the care of the dependents of the drafted man. Generally our people think it self-evident that as followers of Jesus and members of the same church they should "bear one another's burdens."

If the local church feels unable to provide for such dependents the Mennonite Central Committee would acquaint the larger conference group with the existing need and inquire whether they were prepared and willing to assist. It should be noted, however, that the Mennonite Central Committee stands ready to assist not only as a last resort but all along the way.

The above resolutions of the Mennonite Central Committee are here reprinted together with some explanatory statements because requests keep coming in inquiring whether the Mennonite Central Committee has any policy with regard to the care of dependents of men in C.P.S. They are here reprinted for your information and assurance.

Any request for further information or for counsel or any desire to call attention to some unprovided need can be directed by the campee or anyone interested in his case to his camp director, to Henry A. Fast, General Director of Camps, or to Orie O. Miller, Executive Secretary of the Mennonite Central Committee, Akron, Pa.

Henry A. Fast.

More Summer Bible Schools in 1943 for More Children

II TIME FOR SUMMER BIBLE SCHOOL

At what time of the summer to have your Bible school depends upon local circumstances. The time chosen should be the time that is most appropriate. This depends upon the time when the public school closes; the time when the children are least needed at home and in summer work, the time when teachers are best available, and the time when the children will gain the most from the school. By this last point we mean that children love to attend summer Bible school better if it is not intensely hot; that they get more out of school if they can attend in the cool of the morning, etc.

There should be a regular time for each community to have its summer Bible school. This time should be determined by the congregation or those in authority, and it should be the most suitable time to all persons concerned. From year to year it should be taken for granted that this particular time will be the time for summer Bible school in this community, and that summer Bible school will be held at that time unless unusual circumstances should be occasion for choosing another time.

Such a definite date from year to year will help the congregation to become summer Bible school conscious. As announcements are made from time to time, this period becomes fixed in the minds of the membership, and everybody knows that when this particular time comes summer Bible school is going to be the chief interest of the Church.

By having a definite time from year to year, and having this same time each year, very definite plans and preparations can be made. All other activities of the congregation can be relegated into the back ground quite largely, and emphasis can be

placed upon the summer Bible school. It will become less difficult to promote summer Bible school in this manner and by this method than when from year to year there is an indefiniteness as to the time when the summer Bible school is to be held. Therefore select the most suitable time to your congregation, to your pupils, and to your community, and use that same time from year to year. By so doing, summer Bible school will come into the calendar events of your church and will get its proper attention.

How long shall the term be? By far the great majority of schools are conducted for two weeks. There are a number of three-week schools; and there are some one-week schools. Again your local circumstances and the wish of the congregation become major determining factors. We would suggest that unless it is absolutely necessary, a school should not be shorter than two weeks. If you can have it for three weeks, that is so much the better. If you can't have it for either two or three weeks, it is much better to have it for one week than not to have it at all. The point is, have a summer Bible school.

There are a few alternate ideas which have been carried into practicality in certain communities. Because of certain problems encountered, a summer Bible school may be conducted in the evening from 6:30 until 9:00, five days a week. This has been reasonably successful at a few places, where teachers could only be secured by having the school in the evening. At some places summer Bible school has been conducted one evening a week for the entire summer, which equals approximately the time of a two-week school. However, unless conditions make it necessary, it is much better to have the summer Bible school in the forenoon of each day, five days a week, over a period of two or three weeks.

If you have not yet selected your dates for a Bible school, do so presently.

C. F. Yake,
Secretary Summer Bible Schools.

—o—

VICTORY

By Ruth Diener

There is victory in Jesus.
Disappointments disappear,
Leaving only joy and gladness;
Just to know that He is near.

There is victory in Jesus.
Blessed victory all the time;
For His ear is ever open—
To the faintest sincere cry.

There is victory in Jesus.
Blessed peace He came to give;
For He leads the way before us,
May we ever for Him live.

There is victory in Jesus;
Blessed peace and joy and rest.
He is ever near to guide us,
Giving us just what is best.

There is victory in Jesus,
Weary soul, you may find rest,
If you only trust Him fully,
Lean upon His gentle breast.

There is victory in Jesus,
Seeking soul; Come taste and see;
For He trod the way before you,
On the cross He died for thee.

There is victory in Jesus,
For He washed our sins away;
Giving grace and strength abundant,
For each trial along life's way.

There is victory in Jesus;
For His blood, it covers all.
Now in Him we rest securely,
He will never let us fall.

Colorado Springs, Colo.

—o—

Married

Haverstick—Lyons.—On March 10, 1943, Bro. H. Chester Haverstick and Sister Elizabeth Lyons, both members of the Millersville, Pa., Mennonite Church, were united in marriage by Bro. Christian K. Lehman. May the sunshine of God's love brighten their pathway through life.

Martin—Kuhns.—On Nov. 28, 1942, at the home of the bride near Chambersburg, Pa., Bro. Nelson Martin of Greencastle, Pa., and Sister Naomi Kuhns were united in marriage by Bro. Harvey E. Shank. May the Lord's richest blessings accompany them through life.

Nolt—Landis.—Bro. Aldus M. Nolt of Groffdale, Pa., and Sister Ellen B. Landis of Manheim, Pa., were united in marriage at the home of the officiating bishop, Bro. Mahlon Witmer of New Holland, Pa. May they find joy and happiness in their life.

Denlinger—Kissinger.—On Feb. 27, 1943, at the home of the officiating bishop, Bro. Mahlon Witmer of New Holland, Pa., occurred the marriage of Bro. Ivan A. Denlinger and Sister Gloria Mae Kissinger, both of the Groffdale congregation near Bareville, Pa. May the blessings of God accompany them through life.

Miller—Deardorff.—On Jan. 31, 1943, Bro. Amos Miller of Macedonia, Ohio, and Sister Irene Deardorff of Hicksville, Ohio, both members of the Leo, Ind., Mennonite Church, were united in marriage at the Leo Church, Bro. Perry Heller officiating. May God's richest blessings attend them through life.

Miller—Liechty.—On Feb. 21, 1943, Bro. Mahlen Miller of Archbold, Ohio, and Sister Irene Liechty, of Grabill, Ind., both members of the Mennonite Church, were united in marriage at the Leo Church, Bro. Jesse Short of Archbold, Ohio, officiating. May the Lord bless them.

—o—

Obituary

Andrews.—Mary K., daughter of George and Mary Kreider, was born Jan. 2, 1888; died at her home near Willow Street, Pa., Feb. 23, 1943, of a nerve condition; aged 55 y. 1 m. 21 d. She was married to Clayton Andrews in 1910. Her husband, 1 son (Leroy) and 2 grandchildren survive. Her father and mother preceded her in death. Having only one son, she befriended her home, and rendered a mother's love to many more, who will always remember her. She was a faithful member of the New Danville Mennonite Church, her place being filled when health permitted. Her health had been failing for a number of years, but she was usually able to be up and around the home, doing whatever she could, where she leaves a vacant place that will be missed by all. Her life was such that whenever the Lord called for her she would be ready to go. The last three weeks she spent in bed, with much suffering at times. She was fully resigned and expressed her desire to go and be with her Lord. May her Christian life be an inspiration to us. We can only submit ourselves and say, "Thy will be done." Though we do not understand, someday He will make it plain. What the Lord does is well done. She is survived by 2 sisters (Mrs. Lizzie Caldwell, East Petersburg; and Mrs. Benjamin Gouchnauer, near West Willow), and a number of nieces, nephews, and other relatives and friends. Funeral services at the home by Bro. Jacob T. Harnish and at the Willow Street Mennonite Church by Bros. Maris Hess and Stoner Kradv. Interment in the adjoining cemetery.

"No one heard the footsteps of the angel drawing near,
Who took from earth to heaven the one we loved so dear;
No one knows the silent heartache, only we who lost can tell
Of the grief that's born in silence for the one we loved so well."

Beck.—John B. Beck was born near Quarryville, Pa., Aug. 3, 1866; died in Mercy Hospital, Altoona, Pa., Feb. 19, 1943; aged 76 y. 6 m. 16 d. He was received into church fellowship by baptism in the Mennonite chapel near Altoona March 12, 1943, serving as janitor for a number of years. Funeral services were held at the chapel, in charge of Bro. J. M. Nissley. Texts, Eccl. 12:5; I Sam. 20:18. Interment in the Mennonite Cemetery near Martinsburg, Pa.

Beutler.—Mary Magdalena, daughter of Richard and Susannah (Eicher) Parcell, was born in St. Joseph Co., Ind., Jan. 20, 1865. June 5, 1886, she was married to William Beutler of Elkhart, Ind. To this union 3 children were born (Martha, Jacob and Emma). She and her husband were converted soon after their marriage and united with the Mennonite Church and the Holdeman congregation. They were faithful members until death. Emma preceded her in death in 1891 and her husband in 1892. After the death of her husband she made her home with and cared for Bishop Daniel Brundage and his wife Mary. When this task was done she moved into a home near the Holdeman Mennonite Church, residing there for a number of years. Oct. 4, 1910, Howard Parcell was born, and because of the illness of his mother Sister Beutler took him into her home when he was three weeks old. After the death of his mother Sister Beutler tenderly cared for him. After the children were married she spent her life in caring for others. Of her it can truly be said, "She hath done what she could." In January, 1939, she went to the home of Miss Hattie Bachtel of Wakarusa, Ind., to care for her. Jan. 25, 1943, she suddenly became ill. She was moved to the home of her daughter Martha (Mrs. Fred Bixler) and on the morning of Feb. 27 she passed on to be with her Lord; aged 78 y. 1 m. 7 d. She leaves her daughter (Martha), a son (Jacob), the foster son (Howard Parcell), 10 grandchildren, 1 sister, 3 brothers, and many friends. How well the Master can say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Hers was a life of usefulness, spent for OTHERS. Funeral services conducted by Bro. Warren Shaum at the home and by Bros. Silas Weldy and D. A. Yoder at the Olive Church. Burial in the adjoining cemetery.

"Let your hands be folded, Mother,
Of toil they did their share;
While our lives were young and tender,
How you watched with loving care!
We thank God for such a mother,
And the prayers for us you've prayed:
Great and blessed we shall call you,
May your precepts be obeyed."

Bumbaugh.—Gertrude, daughter of Bro. Alexander Wagaman, was born Oct. 8, 1883; died Feb. 18, 1943; aged 59 y. 4 m. 10 d. She died of bronchial pneumonia at her home in Pond Bank, Pa. She is survived by her father and the following children: Harry, Dorman, Os-

car, Ralph, Charles, Donald, Mrs. Joseph Shaffer, Mrs. Orville Stoops, Beulah, and Ruth. They all reside in Pond Bank except Beulah. Charles is in the army. She is also survived by 1 sister (Mrs. J. G. Bumbaugh) and 3 brothers (Ross, Thomas and Bruce Wagaman). Funeral services were conducted Feb. 22 at the Pond Bank Meinnonite Church by Harvey E. Shank. Text, Gal. 6:14. Interment in the Mt. Zion Cemetery near Mt. Alto.

Burkholder.—Elizabeth L., daughter of John W. and Fannie (Longenecker) Burkholder, was born near Newville, Pa., Sept. 27, 1892; died in Newville, Feb. 4, 1943, after a lingering illness of several years. She united with the Diller Mennonite Church in her young years, living a cheerful and exemplary Christian life. During the days and months of her affliction she had many friends who called to see her to whom her fortitude and patience was an inspiration, which will linger in fragrant memory. Her love for the Master was expressed in many ways, especially so in the choice of her favorite hymn: "Nothing between my soul, and my Saviour." Her death at the age of 50 y. 4 m. 7 d. is keenly felt by her sister Ida with whom she resided, who cared for her with love and labor that marked profound and tireless devotion, for which Sister Lizzie was always grateful. Besides her sister Ida, she is survived by 1 brother (Ephraim L.) and a number of nieces and nephews. Funeral services were held Feb. 7 by W. F. Charlton. Text, Prov. 3:24. Burial in Prospect Hill Cemetery.

"In the Land of Golden Sunlight
We shall meet those gone before,
And shall join in that glad chorus,
Praising God forevermore."

Gilnett.—Austin B., son of Mr. and Mrs. Samuel Gilnett, was born April 8, 1873, near Rockton, Pa.; died suddenly Feb. 28, 1943; aged 69 y. 10 m. 20 d. He was one of a large family of which there is now only one surviving, his sister (Mrs. Ed Wilson of DuBois, Pa.). In his youth he united with the Rockton Mennonite Church, and to the last he maintained a deep interest in this congregation, having visited there on the day of his death. Returning to Scottdale, he entered the Mennonite Church, where he was suddenly stricken with a heart attack soon after services were over, and expired in a few moments. Aug. 23, 1908, he was married to Kate M. Johnson of Masontown, Pa., to which union was born one daughter (Thelma, Mrs. Orlo Brenneman) who survives him. He had planned to make his home with her in Ohio soon, but the Lord intervened by taking him home to Himself before these plans were carried out. His wife preceded him in death Feb. 17, 1942. Soon after his marriage he and his wife took up their residence in Scottdale, and he has been a member of the Scottdale congregation since Dec. 14, 1908. During his residence in Scottdale he became well known as a carpenter. He was a man who was especially interested in the spiritual side of life. He read his Bible much and in his daily life he lived its precepts. For 27 years he was a trustee of the Scottdale Mennonite Church, having served in this capacity 26 years consecutively, up until the time of his death. He was always active in various lines of church work. Besides his sister and daughter, he is survived by a large number of nephews and nieces, and many other relatives and friends. Funeral services March 3 at the Scottdale Mennonite Church, in charge of the home ministers. Text, I John 5:12, 13. Interment in Alverton Cemetery.

Hummel.—John A., son of Henry and Sarah (Brubaker) Hummel, was born at Rockton, Pa., April 23, 1866; died March 7, 1943; aged 76 y. 10 m. 15 d. Dec. 11, 1888, he was married to Annie Henry of Rockton. To this union were born 6 children. His wife and 1 infant son preceded him in death. Dec. 24, 1905, he was married to Alice Wingard of Johnstown, Pa. To this union were born 7 children. Surviving are his widow and 12 children (Alda Baker of Colwyn, Pa.; Chauncey Hummel of DuBois, Pa.; Lillian Thompson of Elyria, Ohio; Charley Hummel of Rockton; Ada Sompf of Cleveland, Ohio; Pearl Hjerpe of Elyria, Ohio; Chester Hummel of Washington, D. C.; Ida Hummel of Scottdale; Anna Crowe of Jersey City, N. J.; Ruth, Mabel, and Goldie Hummel of Harrisonburg, Va.); also 17 grandchildren, 3 sisters (Lorena Spicher of Rockton, Jennie Johnson and Elva Black of DuBois, and 2 brothers (Joseph Hummel of Newark, Del., and Nathaniel Hummel of Clearfield). The deceased spent all of his 76 years at Rockton. Aug. 15, 1890, he united with the Rockton Mennonite Church, of which he was a faithful member until his death. During these 53 years, he served on the building committee for the present church, on conference committees and program committees. He also served in the capacity of S. S. Supt., S. S. Treas., trustee, Church treasurer, Mission Bd. member and Conf. delegate. At the time of his death, he was serving as assistant S. S. Supt. and Mission Bd. member. The request of this beloved one was that his children give no flowers at his funeral. They gave them when he lived. Funeral services were held March 10 at the home and at the Rockton Mennonite Church, in charge of Bro. Ross R. Metzler (Text, Job 14:14) assisted by Bros. D. I. Stonerook, Jason Hollopeter, J. M. Nissley, and J. L. Horst. Interment in Rockton Mennonite Cemetery.

Kauffman.—Porter, son of the late John and Sarah Kauffman, died in his home near Mattawana, Pa., Feb. 25, 1943, aged 76 years. He had lived all his life in this place. He had been ill for several weeks, suffering with kidney and heart trouble. A few weeks before his death he realized his condition, and called for the ministers. On visiting him, he was willing and anxious to be taught, accepted his Saviour, and was baptized and received as a member into the Mattawana Mennonite Church. Later, on being visited by the ministers, he expressed regret that he had not attended services and accepted his Saviour sooner. Those who are left to mourn are a daughter (Mrs. George Huffman), a stepdaughter (Mrs. Mary Corbin), 3 grandchildren, all of near Mattawana, 2 brothers (Jerome and Scott Kauffman of Mattawana), 1 sister (Mrs. Robert McKinstry of Altoona). He was a kind father and grandfather, a respected friend and neighbor. Funeral services were conducted Feb. 28 in the Mennonite Church by the home ministers, Milo Yoder and Levi Glick, after which interment was made in the Pine Glen Cemetery. His wife died four years ago.

Parrish.—Frank H. son of Byron and Ann Parrish, was born near Hunters Lake, Ind., Dec. 8, 1869, and lived in the vicinity of Middlebury all his life. He died Sept. 1, 1942, having been afflicted with paralysis since the first of April. He is survived by his companion (Harriet Parrish), and a stepson (Thomas Evans of Middlebury), 3 grandchildren and 4 great-grandchildren. He found his Saviour in 1913 and united with the Middlebury Mennonite Church, of which he was a member at the time of his death. Funeral services were conducted by Bros. S. S. Yoder and D. D. Miller.

Richard.—Noah, youngest son of Christian and Katie Richard, was born near Wayland, Ia., Dec. 11, 1896. Noah grew up and always lived in this community. He accepted Christ as his Saviour and was received by water baptism into the Sugar Creek Mennonite Church, of which he was a member at the time of his death. March 1, 1921, he was united in marriage with Anna Graber. Their family consisted of 4 children. He was a kind and affectionate husband and father, a faithful member of the Church, and an appreciated neighbor. After about four years of affliction his system became very much weakened. An attack of pleurisy, with other complications, proved too much for him. He passed away at his late home near Wayland March 6, 1943; aged 46 y. 2 m. 23 d. He leaves his wife and 4 children (Mrs. Gilbert Alliman, Muscatine, Ia.; Ruby, John, and Clysta at home), 1 infant grandsou, 1 brother and 2 sisters (Peter and Ida Richard and Fannie, wife of Peter R. Graber all of this community), and many other relatives and friends. The funeral was held March 8 at the Sugar Creek Church conducted by Simon Gingerich and Willard Leichty. Text, Psa. 55:6. Interment in the cemetery near by.

"His weary hours, his days of pain,
His weary nights are past;
His ever patient, worn-out frame,
Has found sweet rest at last."

Schrock.—John J., son of Moses and Christiana (Gerig) Schrock, was born in Wayne Co., Ohio, July 25, 1862 (and was a life-long resident of this Co.); died Feb. 27, 1943; aged 80 y. 7 m. 2 d. He was united in marriage to Sister Mattie Gressor Dec. 24, 1885, who preceded him in death Nov. 10, 1930. One foster daughter (Mrs. Verda Brubaker) and 2 grandchildren (Mrs. Fred Shellin and Wm. Brubaker, Jr.) survive. July 30, 1932, he was united in marriage to Sister Mary Yoder of Smithville, who with 5 stepchildren survive (Rozella Rowe, Spartansburg, Pa.; Luella Foulk, DeGraff, O.; Norma Byler and Lorene Byler of West Liberty, O.; Merle Yoder, Florida). He is also survived by his sister (Mrs. A. J. Yoder), 1 brother (Levi Schrock, Orrville), 15 nephews and nieces, and many other near relatives. Early in life he accepted Christ as his Saviour and united with the Oak Grove Mennonite congregation. He remained a faithful and loyal brother in Christ, interested in his Master's work until his call came and his soul was wafted into the great Eternity of God. Services were conducted by Bros. Wm. G. Detweiler and J. S. Gerig. Texts, Rev. 14:13; Jno. 14:6.

"There is a day of sunny rest,
For every dark and troubled night;
Grief may abide an evening guest,
But joy shall come with morning light."

Speicher.—Elizabeth, daughter of Tobias B. and Anna Eash, was born in Lagrange Co., Ind., Oct. 3, 1864; died March 1, 1943, at the home of her daughter (Mrs. Allie Hostetler); aged 78 y. 4 m. 28 d. In 1881 she was married to Joseph E. Nelson who died in 1915, aged 55 years. There were 10 children born to them (Mrs. Fannie Troyer, Joseph E., Rollin, Dale, Elva, and Perry of Shipshewana, Ind.; Mrs. Rosa Hostetler of White Pigeon, Mich.; and William of Valparaiso). One daughter (Annie) and a son (Daniel) preceded her in death. In 1917 she was married to Noah Speicher who passed away in 1941. Besides the 8 children above mentioned the following also survive: 35 grandchildren, 20 great-grandchildren, 4 brothers (A. T. Eash of Alto, Mich.; Emanuel of Hopedale, Ill.; Jonathan, of Johnstown, Pa.; Walter of Flanagau, Ill.), and a sister (Mrs. Anna Blough of Johnstown, Pa.); also 10 stepchildren, many nephews and nieces, cousins, and other relatives and friends. Most of her life was spent at Shore. At an early age she became a member of the Shore Mennonite Church and was a consisteut member at the time of her death. Funeral services were conducted at Shore by Percy Miller and T. U. Nelson, with burial at the Miller Cemetery.

Stoops.—D. Claire, sou of Percy M. and Ida (Bonar) Stoops, was born Nov. 11, 1916; died Jan. 26, 1943 at the Waynesboro Hospital of complications of the kidneys, aged 26 y. 2 m. 1 d. He is survived by his widow (Martha Bumbaugh Stoops), his parents, and the following brothers and sisters: Mrs. Harry Besecker, Glen S., Mrs. Clarence Finafrock, Mrs. Raymond Etter, Orville L., Garland, Arlene, Irene, Eugene, Carl, Robert, and Shirley at home. Funeral services were held Jau. 31 at the Mt. Zion Church near Mont Alto, Pa., by Bros. Harvey E. Shank and —— Misner. Text, II Tim. 2:1-3. He was buried in the cemetery adjoining the church.

Items and Comments

The American Friends Service Committee reports a total expenditure of $356,-642.90, during the year 1942, in support of conscientious objectors in Civilian Public Service camps under the oversight of the American Friends; an approximately monthly expense of $33.63 per man during the 19 months in 1941 and 1942.

Topeka, Kans.—Dr. Charles M. Sheldon, author of **In His Steps** and other books, who was 86 on Feb. 26, has announced that for the rest of his life he will engage in efforts to unite the Protestants, Catholics and Jews of the world in a common protest against war.

"If I can have a charge in that, it will mean more to me than anything else," said the retired Congregational minister.—Protestant Voice.

The growing evil of divorce is still making headway in America. Whether the recent Supreme Court decision that divorces granted in Nevada are legal in all other states will help stimulate this evil remains to be seen. But until all the churches will plant themselves solidly upon the platform laid down by our Lord—"What therefore God hath joined together, let not man put asunder"—we may expect the divorce evil to continue to grow.

While cannons are booming and bombs are falling, the talk of planning for peace is becoming frequent. In the midst of this planning let us not lose sight of this declaration by our Saviour: "My peace I give unto you. Not as the world giveth, give I unto you." The policy of warring nations is that of overcoming the enemy by means of brute force; that of Christ and His disciples, overcoming by love. "Now abideth faith, hope, charity, these three; but the greatest of these is charity."

The U. S. Supreme Court has recently handed down another decision, overruling a decision of a lower court against the right of members of the sect known as "Jehovah's Witnesses" to distribute their literature. We hold no brief for this heretical sect, formerly called "Russellites," but the principle of freedom of conscience should be accorded to them as well as to all other people. The Christian's weapon against heresy is that of enlightenment rather than suppression.

Concerning present-day rationing, we hear criticisms coming from two sources. The first comes from the complainer who does not take kindly to restrictions. The second is the voice of the thoughtful man of God who sees no consistency in rationing many of the necessities of life while strong drink is allowed to flow freely and beer trucks are unrestrained. As for the latter, however, they need prohibition rather than rationing. As the wise man says, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

Of rising importance is the present temperance crusade in favor of protecting U. S. soldiers in the camps and armies at home and abroad against the ravages of alcholism and vice. The two are twin evils. Friends of American youth are rising in their defense. Not only in army camps, but everywhere else, should young people be guarded against the evil effects of drunkenness, immorality, nicotinism, gambling, profanity, Sabbath desecration and other soul-destroying evils. Christian people owe it as a duty to the rising generation both to practice and to preach total abstinence from ALL these evils.

Persecution Will Come.—The better a preacher lives and the truer to God he is, the more fearlessly he preaches the Gospel, and the more unselfishly he lives, the more he will be hated and persecuted by the world. The preacher against whom no one ever says anything bad is not God's preacher. It is not a sign that a man is not a Christian because he has trouble. The selfish, unregenerated, unconverted world is always condemned by the lives of unselfish, consecrated Christian people. The world does not wish to be condemned. Therefore, all who live godly in Christ Jesus shall suffer persecution.—Fellowship News.

—o—

ANNOUNCEMENT

CONCERNING GENERAL CONFERENCE FOR 1943

The Executive Committee of General Conference met at Goshen, Ind., Feb. 13, and decided that because of the limits being placed on travel today it would be best to have only a meeting of delegates and ministers instead of the large assemblies as heretofore. A member of the Executive Committee was asked to stop at Washington, D. C., and consult the Office of Defense Transportation. He was informed that the government is urging that all meetings be reduced to a minimum or postponed for the duration of the war, and that if any meetings are held there should be as little publicity as possible. He was informed that many religious groups are discontinuing their conferences until after the war is over. With this information, the Executive Committee feels that if there is a meeting at all this year it should be strictly limited to a delegates' meeting, and if the emergency calls for it, there will be no meeting at all this year except of the Executive Committee. Delegates will be notified later by letter.

Milo Kauffman, Moderator.
Amos Hostetler, Secretary.

FIELD NOTES

(Continued from page 1088)

the General Manager and Secretary-treasurer of the House, Brethren Simon Gingerich, Wayland, Iowa; Homer F. North, Nappanee, Ind.; O. N. Johns, Canton, Ohio; and Lewis Martin, Harrisonburg, Va. After two busy days of wrestling with various problems connected with the interests of our publication work, they left for their homes on Thursday, March 11.

* * *

Elsewhere in this issue you will find an article on "Reverence in God's House." Soon after we sent the article out to the linotype we opened the March number of the Eastern Mennonite School Journal in which there is a pointed article on the same subject; the two articles carrying an almost identical message. We thank the Lord that we have young people who are alive to the sin of irreverence, especially in the house of the Lord. Read the article found in this number, and, if you have access to the Eastern Mennonite School Journal, read the other article also.

C. P. S. Camps

Hagerstown Farm Units Plan for Food Production

As part of a subsistence program the Mennonite and Amish farm units of C.P.S. Camp #24 are planning for a food production program for the coming year. Boys on the farms, besides doing regular project work in the community, will be engaged in the raising of poultry, beef cattle, hogs as well as a good-sized camp garden on each farm.

The capacity of each farm unit is 35 boys. Brethren Jacob D. Mellinger and Noah D. Miller serve as both director and farm manager to each of the two Mennonite units while Bro. John Speicher carries the same responsibility at the Amish unit.

Men on Maintenance Projects

As of Feb. 25, 1943, a total of 231 boys were in some kind of work which provided their full maintenance. Of this number, nearly all are in mental hospital service. Others are in farm service, experiment projects, and administrative office work.

At this date there are prospects for an increase in the number of men on maintenance. While the Church is thus relieved of some financial obligations, close supervision is still maintained over the group life of the boys. Visits by Church representatives and periodical meetings of the boys keep alive the spirit of Christian fellowship.

Second Training School Closes

The second training school for C.P.S. administrators closed during the first week of March. A total of 24 men were in the school for the Akron and Washington sessions. A few directors were in the school, besides a number of campees who will serve as assistant and educational directors and leaders of hospital units.

All the agencies representing the Government and the Church in the Civilian Public Service program appreciate this facility for getting better trained workers. A third school is planned for May 10-June 7.

Released March 10, 1943.
Compiled by Grant M. Stoltzfus

Table of Contents

1081—Editorial
1082—Forget not the Lord Thy God (Poem)
Justification
"The Hidden Man of the Heart"
1084—Africa
City Missions: Portland
A Word of Appreciation
Blessings in Being God's Instruments for the Salvation of the Lost in Cities
1085—Lancaster Mennonite Conference School
Trekking with the Gospel
1086—My Garden (Poem)
The Bible in the Home
Oh, Why Can't Folks Forget (Poem)
1087—Sunday School Lesson
Bible Meeting Topic
1088—Field Notes
1089—Correspondence
1090—In the Midst of War
1091—Reverence in God's House
1092—Maintaining Scriptural Discipline and the Nonresistant Faith
1093—Policy Regarding Cases of Dependancy of Men in C.P.S.
More Bible Schools for More Children
1094—Victory (Poem)
Married
Obituary

GOSPEL HERALD

"In the defence and confirmation of the Gospel" "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXXV (Gospel Witness Established 1905) SCOTTDALE, PA., THURSDAY, MARCH 25, 1943 (Herald of Truth Established 1864) No. 52

EDITORIAL

"Unto you that fear my name shall the sun of righteousness arise with healing in his wings."

*

This is the voice of "the Lord of hosts." It suggests one among many reasons why "the fear of the Lord is the beginning of wisdom."

*

And what a vast difference there is between this kind of fear and the fear of man. One is the reverential fear that binds us to the Fount of all blessings, while the other is the fear of cowardice that makes people slaves of "the god of this world."

*

The story is related of a certain man, a great statesman whose name in his day was a household word throughout the nation, that in answer to a question as to what was the greatest thought that ever entered his mind he replied: "What I consider the greatest thought that ever entered my mind was a feeling of responsibility, and what I owe to my God for all that He has done for me." Is this also our experience?

*

"On the Lord's Side."—From a recent letter from one of our conservative men, a minister and bishop, we copy the following: "The worldward drift is really something on our hands. What can be done to awaken our ministers and membership?" We pass this question on to our readers for their prayerful consideration. Not only do we want to raise the question, but by the grace of God we want to pray and work to the end that the question may be answered (without necessary delay) in a Scriptural, constructive, and God-honoring way.

*

False Pretence.—Recently a propagandist sheet gotten out by "Repeal Associates" entitled, "Hitler is in Favor," pretended to sound a note of warning to the real friends of temperance, lest they play into the hands of Hitler by fostering division among the American people and thus jeopardize the chances for American victory in the present world-wide conflict between the Allied and Axis powers. If Hitler is as shrewd as he is given credit for being, he will welcome anything that will weaken America, but not because he is a promoter of temperance. And if the "Repeal Associates" were as eager to promote the cause of temperance as they profess to be, they would turn the light of truth upon what the advocates of the liquor are striving to accomplish, rather than desperately trying to blind the minds of the people as to the curse of strong drink. It is a well known fact that since the repeal of prohibition in America the curse of drunkenness and its associate vices have been growing by leaps and bounds; and nobody knows this better than those who are responsible for these growing evils. "Wine is a mocker"—and so are the advocates of the liquor propaganda—"and whosoever is deceived thereby is not wise."

THE ONE THING NEEDFUL

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord.—Psa. 27:4.

Jesus beholding him [the young man who had come to Him to inquire the way of salvation] loved him, and said unto him. One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.—Mark 10:20, 21.

Thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part.—Luke 10:41, 42.

Sirs, what must I do to be saved? and they said, Believe on the Lord Jesus Christ, and thou shalt be saved. —Acts 16:30, 31.

One thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:13, 14.

Gospel Herald, Volume XXXV.—This issue of the paper marks the close of the thirty-fifth year of the history of the Gospel Herald—really the thirty-eighth year, since the paper was started as "The Gospel Witness," which name it bore the first three years of its existence. As usual, the table of contents for the year, found on the last few pages of this number, gives the reader an idea of the wide scope of ground covered during the year. It has been our aim, year after year, not only to cover a wide field, but also to have this field covered in a God-approved way. Thanks to our faithful contributors, we believe that you will agree with us that in the main this aim has been met.

The year has brought many changes. Even among our contributors, during the early part of the year, some have since then answered the call of God to exchange time for eternity. Quite a number of our foreign missionaries have come home on furlough (some, perhaps, to remain at home permanently) while other workers have gone forth to take their places. War conditions have brought new problems, which serve as a challenge to every lover of God and the Church to draw nearer to Him and to serve Him with renewed zeal, vigor, and Scriptural loyalty.

Our thanks are due (1) to Almighty God, the "Friend that sticketh closer than a brother," from whom all blessings flow; (2) to our faithful contributors—articles, news items, etc.—which have enriched our pages from week to week; (3) to our friends who have remembered us before the Throne and from time to time favored us with constructive advice and counsel. We ask your continued interest in prayers, and your co-operation in every way you can help to make the coming volume

the most valuable in the history of the Gospel Herald.

During this entire year, as also in former years, we have endeavored:

1. To make this a weekly messenger of Gospel truth and Scriptural light, covering (within the scope of the year) the entire range of Bible doctrine.

2. To make it a Church and family newspaper, keeping its readers informed concerning the work and progress of the Church, and the current issues confronting us.

3. To help serve the highest interests of every home, congregation, conference, enterprise, and institution in the Church.

4. To hold up the standards of the Church that they may conform, in every way, to the standards of the Gospel.

To this end may we invite your cooperation, your prayers, your most thoughtful contributions, and your constructive advice and counsels.

CHRISTIAN DOCTRINE

"All Scripture . . . is profitable for doctrine."

APOLOGY PACIFIC

By Titus Lehman

There are at least several important reasons for the comparative acceptability for their claims which nonresistant Americans seem to find among many of their fellow citizens. For instance, there is some evidence that conscientious objectors to war are willing to earnestly help promote the welfare of their land in ways consistent with their religious faith. There is the historical background of the cultivation and practice of these principles of faith and the present-day demonstration of the same. Then there is the government's recognition of this position and co-operation therewith. Also, without giving credit to those who are in this class, there are the many who are so busy or at least content with satisfying their many personal interests that they haven't the time or inclination to give attention to problems of democracy, possible miscarriage of justice, or to a religious sect whose peculiar belief attracts new attention in war time and which their dull or dying spiritual sense finds hard to comprehend. Nothing short of some threat to their physical safety such as war can arouse these citizens to its dread causes, to their responsibility to fellow men, to an omnipotent, just, yet loving God and to the searching after a bloodless way to stop the awful scourge.

But yet another reason for America's countenancing the stand of the conscientious objector is the growing conviction that Jesus did mean that we in 1943 should not kill one another, that the law of love must guide the settling of differences between not only individuals but that it could and should be invoked to perform a similar function between nations.

The reeling and swaying of armed conflict—now here, now there, with one side gaining, then the other—is cause for serious questioning. God might with reason be claimed to support one side should its struggle result in steady and increasing gain and prevailing against the enemy. But unpredictable and indifferent success for both sides suggests that He permitted each to suffer reciprocated punishment for neglecting and departing from the ways of peace and righteousness.

We have been told by His Son that if we seek to save our lives we shall lose them. With equal plainness it is written that those will save their lives who give them up to Christ and the Gospel. May God be merciful to those who fight and die sincerely but mistakenly for Jesus' sake and the sake of the Gospel, as they may believe. Let us not accuse them of having more love for father or mother, wife, son or daughter, houses or lands than for Jesus, but rather see them as failing to leave to God the job of managing the outward powers of sin which may threaten our way of life as well as He, through His Son, has dealt with the evil power which once threatened their spirit within.

Of the several principles of doctrinal disagreement held by Fundamental Christians, the one which today cries out for conciliation is this gaping division over fighting to the death versus loving to the death, fighting for our Land's sake versus loving for our Lord's sake. The logical results of these divergent views present a contrast which is incongruous, grotesque, ridiculous! It cannot but lead to embarrassment and confusion for both sides. All may well agree to at least pray about it.

The claim is that this war is being fought to preserve democracy and the freedoms which it would insure every citizen. Incidental to this is the desire to escape the oppression and tyranny with which some aggressor may be threatening us. But is our democratic way of life commending itself for preservation and favor by a righteous God? Our national crime record is painful testimony of moral decadence. "If we as a people are too weak to take charge of our morality, we are too weak to take charge of our liberty," said Calvin Coolidge. And we fight to preserve our liberty when our wickedness stings the nostrils of God. And it increases. We shall rapidly expand our God-disgusting program if the opportunity is permitted to remain.

Repentance! National repentance! That is the formula. A turning from our selfish, evil ways and a calling upon God for forgiveness, is our desperate need. Then a seeking after peace and holiness; suing for peace with our enemies immediately. An earnest of our intention might well be the sending of bomber and transport plane loads of food, clothing and medical supplies to them.

An "unconditional surrender" peace could not be just. Its terms are to be dreaded almost as much as war. Equitable, genuine peace cannot exist between men unless it be preceded by peace between men and God. Peace between men naturally follows their peace with God.

We Mennonites are not particularly worthy to be the chief defenders and repository of Biblical nonresistance. We grow up in its atmosphere and have its heritage from our forebears. It is an integral, inseparable part of our simple faith. We respond eagerly to delineate its straightforward yet docile pattern of conduct in our daily lives and are anon amazed that so large a part of what is known as Christendom should ignore its Founder's reminders of the non-permanent nature of this existence, the shortsightedness of multiplying material possessions as an end in itself, and the inescapable necessity of forgiving any who are permitted to trespass against us since our own forgiveness so plainly depends upon our forgiving others. Lord, "increase OUR faith"—and love ALSO. Midland Park, N. J.

—o—

"BE YE SEPARATE"

By Amanda Blosser

As in all ages, so it was in the time of the Corinthian Church as recorded in Paul's letter to them, found in the New Testament. That church was troubled by outside influences to draw them away from the teachings of the Gospel of Christ as the apostle had taught. This Grecian city was noted for its lewdness. It was an active commercial center. Here there were attractions and inducements of innumerable descriptions. It is therefore not surprising that Paul wrote: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness" (II Cor. 6: 14)?

Further he writes: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing [sin]; and I will receive you" (V. 17).

Again, we glean from Paul's words

(found in Rom. 12:2): "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The thoroughly converted Christian will seek to observe divine admonition. Amid the mixtures of the many theoretic religions, to many a solution to this outstanding subject of nonconformity they may at times be at a loss to define it. As in the apostolic age many are the tendencies to be drawn away from the faith of the Gospel.

How shall one know how to keep separate from the world? to "be not conformed to this world?"

When one is received into the existing conservative church organizations, it at once is understood that he enters into communion with a body of believers who are averse to worldly things. Usually the most prominent point contacting this reasoning is named as the matter of dress.

The woman is cited as to be more strictly disciplined on this item than the man. "Why?" some question. It generally is agreed that man is not tempted on this line as much, due to the habit, custom, and style of wearing the conventional garments. But lo! the woman is tempted on all sides. When styles are within the cycle of usefulness and good sense, she has not much trouble to discern. When the skirt is worn at a serviceable length, she can readily concede. When it mounts to a shameful height, it becomes a burden to her not to follow, regardless of the increased cost on her bills in supplying herself with undarned and unpatched hosiery.

When styles are in favor of simply designed garments, and lack of unnecessary ornaments, the concession comes readily and easily. But to the contrary—let gold watches, rings, brooches, pearls, and other neck chains come in then the tempter whispers about those beauties. Can these be shunned?

Imagine an evangelistic singer thus bedecked before an audience, to be invited to seek the Lord Jesus. Some may offer an apology—"My uncle, from the far West sent me the cameo breast brooch," or "My mother bought me this gold watch, if I would wait to be married till I was twenty-one."

(The men may be included in these excuses.)

The Word says, "He that loveth father or mother more than me is not worthy of me. . . ." (Matt. 10:37). Why not be strong as Jesus was when He turned down the evil one with Bible sayings?

The wise way is to read, and cite, I Pet. 3:3, 4, noting the adverse teaching to display in adornment. Why not be separate from the world?

Unnecessary adornment is not named with the "meek and quiet spirit which is in the sight of God of great price," as to be read in the New Testament. But, may we pause to read from John, the Revelator (17:4): "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication."

Professing Christians should delight in living according to God's Word; to be a light to the world.

When immigrants from Europe came to America to establish peace and freedom of conscience, the churches then established the nonconformity ruling among them—none exempted. But the "times have changed" is advanced. Woe to him who will fail to watch. "A city that is set on a hill can not be hid." "Be ye separate," is a strong defense against losing power through the Holy Spirit.

Very many items could come under this all important subject. One evangelist spoke of the custom (or habit) of the Sunday school teacher spending his Saturday evenings in town. He suggested the better way—of observing "the quiet hour" at home, that his mind on a Sunday may be in the spiritual mood.

Another item is the drift to entice Christian people to buy life-insurance policies. Many children (and the family) must be deprived of the necessities of life that dues can be paid up.

A tourist traveler and his wife (from New York City) chanced to lodge for the night with a nonconformity family. He drove a Packard car. In his brief conversation he stated his belief concerning the cause of our nation being plunged into years of depression. Greed for gain (and possible plunder) had its cause in the great gain by the insurance companies. He said, "My father was swindled through Life Insurance Companies of $200,000."

The great evils of tobacco, beer, and cheating are named as afflicting even some of the nonconformers. Why not ration on some of these points?

A restaurant proprietor took his second effort at the "Keeley Cure." It was said that he would not after that even taste a "coke," lest that lead him back to the damnable cup. Why not be separate on that popular "coke" style?

Should one care to be separate from the world? Nay, verily; we should rejoice. Hear this: "Blessed are ye, when men shall hate you, and when they shall separate you from their **company,** and shall reproach **you,** and cast out your name as evil, for the Son of man's sake" (Luke 6:22).

God forbid that we should feel the social sting by being separate. In a land of religious freedom one is more highly respected if he is loyal to his faith in God. In times of persecution one should not fear him who can destroy the body but fear him who can destroy both soul and body in hell.

The pious Bohemian preacher, John Huss, who for his convictions of right had to suffer martyrdom in being burned at the stake, was known to have remarked, "Where I see anything at variance with the doctrines of Christ, I will not obey." He believed the Word unchanging. He would not recant to change but by the Word.

Can we do likewise? Lord, help us to study Thy Word; for therein we find eternal life. Better be separate now. A final separation is coming. "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:32).

Nappanee, Indiana.

—o—

RESPONSIBILITY OF US AS CAMPEES

By Howard Kauffman

Camp life has meant quite a few different things to me and has helped me in many ways, especially in the spiritual sense. I believe the biggest asset I have gotten from camp life is a deeper appreciation for what my Saviour did for me on Calvary.

We as C.P.S. boys show by our very presence in camp that we are here because of some definite reason and want to live that conviction out. I think the primary reason we are here is that we have been taught the way of "Christian Love," perhaps in many cases from our childhood up to the present time. During those years we have acquired a definite knowledge of "The Word of God" and have at some time confessed Christ as our personal Saviour and resolved to live for the principles contained in that precious book.

Our presence here at camp also indicates that we want to prove that the principle of Love can be successfully lived out. We have tasted of the wonderful love which Christ made manifest when He gave His life for the sins of the world over 1900 years ago. The doctrine of nonresistance has been cherished by our beloved Church for many years, and many brave men and women have given their life blood that that doctrine may live on and on. It is our responsibility and challenge to bear that torch through the coming years.

We nevertheless are thankful to God and the rulers of our own beloved country for granting us the privilege of serving our country in this capacity. We want to obey those who have the rule over us, and respect them. I am sure that it is the testimony of all my fellow campees here at C.P.S. No. 39, that we do have a nice group of government men here. All of the five men are very coniderate of us and our convictions, and the fellows as a whole get along with the government men very nicely

(Continued from page 1101)

WITH OUR MISSIONARIES

"Go ye into all the world, and preach the gospel to every creature."

City Missions

LOS ANGELES, CALIFORNIA

(1332 W. 64th St.)

Revival meetings at 35th St. Church (Colored), 3515 S. Normandie, are to start April 4. Plans include prayer service and fasting all night of April 3 and Sunday, April 4, in behalf of needy souls of the district, and evangelist Bro. Carter (Colored). We are expecting great things from the Lord and are planning accordingly. Help us in prayer in this special time set aside. The members have a definite time for prayer each day now. H. S.

March 13, 1943.

KANSAS CITY, KANSAS

(Mennonite Gospel Mission)

Dear Christian Friends: "Bless the Lord, O my soul, and forget not all his benefits." Feb. 14, six young boys and girls from the Children's Home were received into church fellowship by water baptism.

Recently an elderly lady was also received upon confession. She is the mother-in-law of the young mother who was bedfast for some time, who confessed and was baptized in November, and then passed away a few months ago, happy in the Lord.

One day, as a little girl was ready to go to Sunday school, her unconverted father told her to pray a prayer for him. Soon after, in his home, he confessed Christ as his Saviour. May we together pray that he will go all the way.

Recent visitors from Hesston were L. L. Swartzentruber and son and daughter, Dorothy Hershberger, Ruth Peek, and Mr. Rutt.

Revival meetings, scheduled to begin April 1, with Bro. C. F. Derstine in charge, have been postponed until about the middle of April.

Many Christless homes need help to learn to trust in a prayer answering God. Recently, when one lady came home, she discovered that her husband, who gambles, had sold her new cook stove which was a gift from her mother. However, the Lord used this incident to show her the need of getting right with God. We appreciate your prayers in behalf of the work in this city, and may we unitedly continue that God may be glorified.

March 15, 1943. Edna Zook.

JOHNSTOWN, PENNSYLVANIA

(616 Napoleon St.)

Dear Christian Friends:—"I will bless the Lord at all times; his praise shall continually be in my mouth." We thought a few lines from us at this time might be of interest. We are glad to report that the work is encouraging, and we feel the definite leading of the Lord, and of His presence with us.

Our cottage meetings are very well attended with good interest at Conemaugh Boro. A number of children are becoming interested; some who do not attend Sunday school. We feel that this is an opportunity. Since October, we have been having cottage meetings every Wednesday evening in Conemaugh. We have chosen as our study, The Life of Christ. The folks there are very much interested and eager to learn.

One young man, 16 years old, just recently asked me, "How do you talk to God? I would be afraid to die." This young man, with his twin brother and a cousin, has started to attend Sunday school at Woodvale. We feel it is through this cottage meeting that they became interested. Many of these folks do not know where to find the different books in the Bible, but in Bible study we are surprised how quickly they learn to find them. Two of these are mothers who are much concerned and look forward to our coming to teach them. Is it not wonderful that we have something to give to satisfy, something the world cannot give?

Another young man came only as far as the kitchen to hear us sing. We sang, "I Need Thee Every Hour," for him. How true that is! Souls are in darkness and sin, and do not realize that Jesus is coming again. We try to tell them, and many are ignorant of the fact, but they begin to think about it.

Both our Sunday schools are encouraging. We have a number of new pupils at Napoleon Street and a more regular attendance of those who are enrolled. Our Sunday evening services, too, are well attended.

Since our last letter we had some sadness. The Martinez baby passed away very suddenly, but Sister Martinez felt comforted to feel that it was safe in the arms of Jesus. She is very glad that she knows Jesus and has the Light. Sister Walls, also, was relieved of her suffering from cancer for some months. We are glad for her testimony that she was ready to go.

During the Johnstown Bible School, we had a number of visitors staying with us over night. Among them was Bro. Nelson King, superintendent of Meadville, Pa., Mission. He spent a Saturday and Sunday with us. He gave us several good talks and we enjoyed his fellowship.

Sunday forenoon, March 14, Bro. and Sister Irvin D. Stonerook of Martinsburg stopped with us. In our forenoon service, Bro. Stonerook brought us a short message. They also took dinner with us. In the evening of the same day, Bro. J. L. Horst of Scottdale, Pa., had charge of our service. His message was the three excepts: "Except ye repent, Except ye be born again, and Except ye abide."

We are glad for the co-operation of the district in their liberal support of the Mission in providing things for our table; also to the different sewing circles for clothing for the needy ones, for your prayers, and for every other way you have helped. We ask a continued interest in your prayers. It is only in the Lord that we have our strength. In us dwelleth no good thing.

Last evening, after our cottage meeting, a request was made for us to visit an old lady who is sick with dropsy. We expect to visit her today. May we bring comfort and the message of salvation to her, is our prayer.

In His glad service,

March 16, 1943. Eunice L. Mast.

South America

NEWS LETTER FROM ARGENTINA

Carlos Casares, Feb. 26, 1943.

It certainly is a joy to work with the following promise in our hearts: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6).

Today while I was opening a pack of North American mail that should have arrived for Christmas and just reached us now, I experienced again that joy that only comes to Christians who can rejoice together in unity of service for the Master. Those various Christmas cards coming from many different places bringing messages of courage and zeal—well, I forgot they came late. This expresses a little of the joy found in missionary mail.

Some so thoughtfully inquired, "Are you folks all right? Has the war affected you any?" We are glad to say, "Yes, we are still able to carry on as before." He goes before us—we humbly follow His will. This keeps up our courage when prices soar and drought causes our people to complain. Yet "we know that all things work together for good to them that love God."

Yesterday I had a rare experience. Two of our former Orphanage children were having tea with us. Before we finished, Carlos remarked to Alba: "What a privilege is ours today to take tea with our madre." To which Alba replied, "Yes, I consider it quite an honor." Casares is Alba's home town. She has returned with the intention of marrying here, and living here. Carlos is on a visit after an absence of ten years. He is a real gentleman and has matrimonial intentions for the near future. We can say, both are Christians and seem to be enjoying their Christian life.

The former correspondent has promised you more news of the Y.P. retreat. A Bible institute was held 9 days previous, where 12 young people, mostly new students, gathered for Bible study and spiritual inspiration. These studies were given in the open air, out on a country farm, some blocks from the town of French, F.C.O. Nine tents were erected in a large eucalyptus grove. Our large evangelistic campaign tents were also used; one for the men's sleeping quarters, and the other for the services. The cook's tent was placed at one end of the grove and a temporary pump was lowered that provided plenty of salty water for the people. Good

drinking water had to be carried in from the station. The cook did all the cooking out under a tree. The 1943 group enjoyed real Argentine country life. They were away from the noise of town, in the perfect quiet and fragrance of God's marvelous nature. Lack of rain made it rather uncomfortable. This was quite disagreeable the last three days, when dust-storms came up after sunrise and lasted until evening. The group had to resort to a sheltered place beside a hedge of trees. The tent filled with dust.

It was at this time when 90 young people gathered for the retreat. Almost all the stations were represented. I was not able to be present, but went the following Monday to help Bro. Snyder gather up and pack the camping dishes. It was possible to meet most of the group who were leaving on different trains until late afternoon. Even though all looked tired, none lacked enthusiasm sufficient to take to their home congregations where they would share the joys of Christian fellowship and friendship.

The program developed was as follows:

6:30 Rising Hour
7:00 Scripture Meditation and Silence
7:30 Breakfast (coffee, milk, and bread)
8:10-9:00 Great Bible Characters—Esther
Carmen Palomeque, a Christian school teacher.
9:00-10:00 Health and Home
Elvira Armanino, a Christian nurse (former orphanage girl).
10:00-11:00 Personal Problems
Vocation, Feliciano Gorjon.
11:10-12:00 Victorious Living
Last 20 minutes dedicated to united prayer.
Dinner, Siesta, Tea.
16:30-17:20 Actual Problems, led by E. V. Snyder.
Song Leading, Snyder.
Supper
Fireside Chats by J. W. Shank.

Yours in Him,
Mary F. Snyder.

SUMMER MONTHS IN THE CORDOBAN HILLS

The past several months have been pleasant for many reasons. Acquaintances have been renewed by the coming of many pastors with their families and their friends from the great cities of this republic. Our cultos in Cosquin, La Falda, and Capilla del Monte have been favored by their visits, messages, and testimonies. Here in La Falda, for two weeks was Minister L. Lockwood and family from the Nazarene Bible School in Buenos Aires. They were formerly from Ohio and Indiana. We enjoyed their visit and companionship.

Delio Coconi of the American Bible Society brought us an interesting message with slides showing the great extent of the circulation of Bibles and portions of Scripture. He also visited Capilla and Cosquin, spending several days with Bro. and Sister Lantz, bringing the message of salvation to many.

Recently, we have made the acquaintance of a Mr. and Mrs. Palmer, both nurses, who came from England, and have been, until last year, missionaries to the Indians in the Chaco. They have spent over ten years far in the interior, where the work is so needy but living so difficult. No fruit or vegetables can be grown, and after six years Mrs. Palmer's health would not permit her to remain. She returned to Buenos Aires for a year or more, and then went to the Chaco at intervals with their baby girl until they decided both for the good of mother and baby they must leave forever their chosen field. At present they are working at the Allen Gardiner Homes in Los Cocos, which is an orphan home and school for children, mostly of English parentage. It was established in memory of Mr. Gardiner, who was the first English missionary to Argentina. Mr. and Mrs. Palmer are seriously thinking of another mission field in South America, where they can continue their work for the Lord under living conditions more favorable to the whole family.

Bro. Hershey has come to Cordoba for several weeks to be under treatment for sinus trouble. A German doctor here in Cordoba, who has very well attended Bro. Hershey and other missionaries at other times, assures Bro. Hershey that he can help him greatly. We are all united in prayer that some permanent relief may be found for Bro. Hershey, so that he may once again feel fit to continue in active service for his Master.

We are awaiting the visit this week-end of Bro. and Sister Shank who are on their way to their appointed work among the Indians in northern Argentina. We hope to join them the end of this month. We are awaiting further word from Bolivia as to Bro. Holderman's opportunity to serve in a medical way the needs of the sick. We are anxious to go and get into our new work among the Indians. Pray for us and the Shanks, that we may receive wisdom from on high in the opening of His work on the border.

Frances Holderman.

CAMPEES

(Continued from page 1099)

and vice versa, for which we are thankful and give all credit to our Creator.

I think that we as C.P.S. boys have a great responsibility on our shoulders. We are expected, and rightly so, by the people in the surrounding communities, to live the doctrine we profess and uphold. Here we have a wonderful opportunity to witness for our Saviour, and we will be held accountable for every opportunity for witnessing that we may carelessly overlook.

Then too the folks at home have a lot of faith and confidence in us. Do we realize (perhaps as we should) that they too have a major role to perform in this Civilian Service Program? Were it not for their financial support we couldn't be here. Let us so conduct our lives here at camp that those folks at home may feel that they have given their money and time to a very worthy cause. Let's not let them down.

This period of service in a Civilian Service Program is a period of trial and testing. If this program should fail, other than in the financial way, whose fault would it be? I am sure that you will agree with the writer that in all possibilities it would fall on us as campees. Little could we blame the people if they should become disgusted (and even angry at us) should we fail to live the life we profess as being the Christian way of life. We must remember that the folks are constantly watching us and are very critical of our stand as C.O.'s. We too should remember that "our actions speak louder than our words."

It is true that here in camp we don't have it quite the same way we did at home; but we can't expect it to be the same because we are living under altogether different circumstances. We have to accustom ourselves to living with other people. Many of us came from small families and were used to having things very much our own way. Here it is a different proposition. In acquainting ourselves with our new neighbors, we have learned to respect the other fellow's opinion on things. We must be willing to share and respect the other fellow's ideas, if we expect to make a success of camp life.

One thing that has helped me immensely is the fact that I know the folks at home are praying for us. The power of prayer has become more evident to me since I am in camp than it ever did before. When discouraged, as well as when things are progressing smoothly, I "take it to the Lord in Prayer" and have found Him to be a very considerate Companion and Counsellor. I am sure that if we commit this entire C.P.S. program to Him and live according to the "Blueprints" He has given us in His Holy Word, that it will be more than a success and will give the honor and glory to Him. Please remember us boys at the throne of grace, that we may be true to Christ in all our ways and be a shining light for Him.

C.P.S. No. 39, Galax, Virginia.

—o—

Relief Notes

Relief Workers Now in Germany

Through the State Department in Washington the Mennonite Central Committee has been informed that Bro. Henry Buller and wife and Sister Lois Gunden, erstwhile relief workers in France, have joined the diplomatic group in Baden, Germany. Here they await exchange and repatriation, as did Bro. M. C. Lehman a year ago. There is no way of knowing at what date this will be possible.

Reports indicate that they are well treated. Exchange of mail with relatives is possible through official channels.

Nurses Find Work in England Rewarding

In her late letter of Feb. 15, Sister Edna Hunsperger tells of the satisfaction which she and Sister Elfrieda Klassen have found in their eight months' work in hostels and homes in the British Isles.

Of her work at "The Woodlands" Sister Hunsperger remarks: "Our 'family' at present numbers thirty. This is slightly less than previously, but is encouraging in that it is evidence of the absence of raids. The general health is fairly good

(Continued on page 1108)

OUR FAMILY CIRCLE

"As for me and my house, we will serve the Lord."

A SONG OF THE SPRING

A pleasant song of spring is on the air,
The lark is calling in the rising morn,
Blue skies so lately tempest driven are fair
And white clouds by the early breeze are borne.

The hills are clothed in emerald green that slept
Beneath their winter cloaks of silvery snow;
The sun's warm rays across the hills have crept,
The awakened stream is murmuring sweet and low.

The robin's song commingles with the cry
Of calling crows; the chattering wren is heard;
The wild ducks to the northern lakelands fly;
We hear the bawling of the restless herd.

And soon the violet's purple face will show
Along the highway carpeted with grass,
For all the world we love would seem to know
That we are glad when winter seasons pass.

We hear the songs of women through the door,—
The voices of the workmen in the fields,—
The murmur of the bees,—the thunder's roar,—
A thousand accents which the season yields.

The rose shall spread the fragrance of her breath,
The columbines shall sway, the harebells ring,
The sleeping germ shall rise from winter's death;
A world awaits the coming of the Spring.

Rev. H. S. Tool.

—o—

WALK CAREFULLY

By Lina Z. Ressler

I stood between the Lord and you at that time, to show you the word of the Lord.—Deut. 5:5.

Moses here refers to his attitude as mediator between the children of Israel and God. After all, we are pretty closely bound together in these life relationships. Homes, neighborhoods, churches, cities, countries, all are intermingled and more or less responsible for each other's welfare. When one item in the organization breaks down and fails to function, there is more or less trouble.

As we grow older, we can read many of the lessons that come to our notice more clearly as we see them worked out in the experience of those with whom we associate. Perhaps as we are sent back to our seat in the schoolroom, with the suggestion that we take the lesson "over again," we can get the real meaning of the lesson.

Children have such unbounded confidence in their parents. How we as parents need to pray that this faith and confidence may not be misplaced as the years roll on.

There is something very appropriate in the illustration of the boy who was following his father through a field covered with a blanket of newly fallen snow. The boy was following his father bravely, though he was some distance behind him. Both were interested in reaching the goal. As they were going along, the boy called cheerfully, "Go on, Father. I am stepping in your tracks." Isn't that the way of life? Father, Mother, your precious little one is following in your tracks. How about the path they may follow? Is it straight? Can they follow with confidence? Is the path safe for the tiny feet?

A lovely example of such following came to us not long ago. We were gathered around the table for the evening meal. The father was asking a blessing, as all heads were bowed; little daughter was interested in every detail, because she had helped to set the table.

Daddy was to ask the blessing. All heads were bowed, and the little tot was seated on extra cushions properly serious and reverent.

As the blessing was being asked, the little voice repeated each sentence as nearly as possible just as Daddy did. It was impressive, and I think the thought of the responsibility for the teaching of the little ones seemed more real to us than ever.

"Bless these Thy gifts to our good." The little voice followed, a bit more slowly, and there was a little start, as though she feared she could not keep up; but she picked up the next sentence and went bravely on. It was touching, and it was a thought-provoking experience. I think we all were drawn nearer the Giver of all our daily blessings, as we listened to the little demonstration of saying grace at that meal.

I have been wondering if we might not all be a bit more childlike in our prayer-life among our little ones. A blessing comes to us, and we rejoice in the happiness the blessing brings. Why not thank the Giver right away? Let the little ones know and realize that we say "thank you" to our heavenly Father for His gracious gifts.

When our brain grows weary and our feet grow slower with the passing years, it is a precious privilege to be so constantly conscious of the Father's presence that even the long, hard days become bright and joyous in His presence. The ability to do this will come to us as we learn daily the little lessons of faith and trust as they come along.

It is a parent's happy privilege to bind lovingly and prayerfully his precious little one to his ever-present Father.

Scottdale, Pa.

—o—

A FATHER'S FOLLY

A group of railroad employees were gathered in the freight room, after a hard day's work. They were damp and chilled from the drizzling rain that had fallen all day.

"Say, fellows, let's chip in and get something to warm and cheer us up a bit. I'm about frozen," said one of the men.

His suggestion was met with hearty approval, and the hat was passed. All but two young men contributed. Nothing was said as to their refusal and soon the bottle was purchased. Each man waited eagerly for his turn to partake of the fiery liquid.

The two young men were invited to drink, but refused. "Come on and take a drink; it won't hurt you," urged the men. The two steadily refused until the father of one said, "Herb, why don't you drink some? It won't hurt you, and besides you are cold and may catch a bad cold and I don't have any money for doctor bills. Go on now and take a little sip." At his father's stern command, Herb took the bottle and drank.

Bert, the other young man, refused and felt very sorry for his friend. "Oh, why did he yield?" thought Bert.

Their friendship was broken and Herb scarcely spoke to Bert after the fatal day.

One day Herb's father came over where Bert was working and said, "Bert, can you do anything to help Herb? He is drinking so much. I am afraid he will lose his job." Bert looked the father squarely in the face and said, "No, I cannot help Herb now. He does not speak to me anymore. I could have helped him that day in the freight room but you commanded him to drink."

It was true. Poor Herb lost his job and became a tramp. He spent every cent he could get to try to satisfy the awful craving for whiskey.

Bert also left his position on the railroad and began a business of his own. One day a traveling man came into his shop. After the usual greeting he said, "Bert, can you guess who I saw the other day?" "I don't suppose I can," said Bert. "Well, sir, it was old Herb ——— and he sure was a pitiful sight. He was lying in the gutter dead drunk and the flies were crawling in and out of his mouth." "Too bad! Too bad!" thought Bert as his mind went back to the day in the depot.—Selected.

—o—

I should hate to pass out of this world with a diminishing glory. "The path of the just shineth **more and more** unto the perfect day."—Paul Erb.

Sunday School Lesson

Theme for the Quarter: Life and Letters of Peter and John

I. PETER AND JOHN BECOME DISCIPLES OF JESUS

Lesson for April 4, 1943.—John 1:29-42; Mark 1:16-20.

Golden Text.—And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.—Mark 1:17.

Introductory.—With this lesson we began a series of lessons in the study of the life and labors of Peter and John, generally considered the most prominent among the apostles of Christ to the Jews. There are others mentioned in these lessons but as Peter and John are the subject discussed in the series, the rest do not appear in the headlines very often. Before us are two narratives, throwing light upon the life and labors of the apostles, the events recorded occurring about a year apart.

John the Bapist Testifying of Jesus (John 1:29-34)).—The words, "the next day," doubtless refer to the day after a deputation of Jews came to John and inquired as to who he was, and what was to be the character of his ministry. John was not slow in disclaiming any identity to being the promised Messiah. He was prompt in saying that he was not the Christ, but that he was the forerunner of the Messiah, the latchet of whose shoes he was not worthy to unloose and who was preferred before him; that he had seen the Spirit of God descending upon Him like a dove, and this convinced him that Jesus of Nazareth was the Messiah of prophecy. Well could he say out of the depths of his heart, "Behold the Lamb of God, which taketh away the sin of the world." He further told his inquirers that while he himself baptized with water, the One who was coming after him should baptize with the Holy Ghost and with fire.

Two of John the Baptist's Disciples Become Followers of Jesus (35-39)—"Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God!" There was nothing selfish about John the Baptist. The burden of his heart was that people should repent of their sins and turn to the Lord. It was the joy of his heart, therefore, that these two disciples should leave him and become the disciples of Him whose forerunner he was. One of these two disciples was Andrew, and we have every reason to believe that the other one's name was John. "Master, where dwellest thou?" was their first question. "Come and see," was His response. This is the question that should be put to every seeker after Christ and salvation. First, be sure that it is Christ, and then follow Him.

Andrew the First Christian Missionary (40-42).—The first thing that Andrew did after he was convinced that Jesus was the Christ was to find his brother Peter and bring him to Jesus. This was his testimony: "We have found the Messias, which is, being interpreted, the Christ." Andrew may or may not have known the magnitude of his achievement when he brought his brother Peter to Christ. But Christ recognized Peter's qualities at once. He said: "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone." He had Peter located, for Peter soon became the chief spokesman among the disciples, attaining a prominence which won for him a place among the first ranks of an active, soul-winning Church. Peter and John were so prominent in the apostolic Church that an international Sunday School Committee picked them out as the subjects for a series of lessons of which this is the first.

The Call of Peter and Andrew, and James and John, to the Discipleship (Mark 1:16-20)—At first sight, some may get the idea that this is a repetition; that this is Mark's way of telling the same story as that told by John in the narrative just closed. But a careful comparison of the several Gospels will reveal that the events related by Mark occurred about a year after what has just been related by John. The first told of them becoming followers of Christ; the second, of a call to special service which ultimately put them into the class of twelve apostles.

These four men were fishermen. Notice the character of our Lord's invitation: "Come ye after me, and I will make you to become fishers of men." Note the response of these four men. Of Peter and Andrew it is said, "And straightway they forsook their nets, and followed him"; of James and John, "And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him." There was no hesitation either, as to the time and extent of their service. As to time, it was "straightway"; in the manner of their service, they left all and clung to Jesus. In other words, they made the service of Christ the first business of their lives. To all who would be followers of Jesus, let your choice be "straightway," and your service for Christ (from the time you first yield yourself to Him) the first business of your life. In other words, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—K.

Bible Meeting Topic

THE CALL FROM AFRICA.—Rom. 1:14-32

Topic for April 4

MOTTO

"I am not ashamed of the gospel of Christ."

OUTLINE STUDY

I. **How Africa Calls.**
   1. The call because of need.
      a. The bonds of sin and Satan.
      b. The insufficiency of false religions.
      c. The darkness of ignorance.
   2. The call of God's commandment.—Matt. 28:19.
   3. The leading of the Holy Spirit.—Acts 8:26-29, 39.
   4. God's kindlings within.—Col. 1:28, 29.
   5. God's moving with the Church.—Acts 13:1-3.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Text Word, **"Hear."**
2. The Call We Hear.
   a. From Africa's little children.
   b. From Africa's sorrows.
   c. From Africa's sicknesses.
   d. From Africa's sin-cursed souls.
   e. From Africa's ignorance of salvation.
   f. From God's still small voice.
3. Heeding God's Call.
   a. By giving.
   b. By sending.
   c. By going.

For Seniors.
1. Our Entrustment with the Gospel.
2. Africa as a Mission Field.
3. The Blessings of the Gospel to Needy Souls.

PERSONAL THOUGHT

The created people whom God has placed upon the earth, of whom we are a part, have become estranged from Him in many places. Those of us who have found the Saviour should be moved by the great call through need, and hear the voice of God speaking to our hearts, "Whom shall I send and who will go for us?"

SEED THOUGHTS

The world's great heart is aching,
Aching fiercely in the night,
And God alone can heal it,
And God alone give light;
And the ones to bear that message
And speak the living Word
Are you and I, my brothers,
And the millions that have heard.

Can we close our eyes to duty?
Can we fold our hands at ease?
While the gates of night stand open
To the pathways of the seas;
Can we shut up our compassion?
Can we leave our prayers unsaid?
Till the lands which sin has blasted
Have been quickened from the dead?

—Unknown.

Gospel Herald

A Religious Weekly
Published in the interests of the Mennonite Church
by
MENNONITE PUBLICATION BOARD
Scottdale, Pennsylvania

Entered at Scottdale P. O. as second-class matter.
Price, $1.50 per year. Three years in advance, $4.00.
Sample copies sent free on application.

Editor .....Daniel Kauffman
Associate Editors .....John L. Horst
John H. Mosemann
Supplement Editors
Christian Missions .....John R. Mumaw
Christian Doctrine .....Paul Erb

Address all communications intended for publication to
GOSPEL HERALD
Scottdale, Pa.
Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed to
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

Printed in U. S. A.

THURSDAY, MARCH 25, 1943

Field Notes

March 28-April 4 is the time set for a series of meetings at the Mennonite Mission in Canton, Ohio, with Bro. Paul R. Miller as evangelist.

* * *

Those finding themselves short in farm help might do well to correspond with some superintendent of our Mennonite Children's homes within reaching distance.

* * *

The brotherhood at Scottdale, Pa., is looking forward to a series of meetings during Passion Week, April 18-25, with Bro. Paul Mininger of Goshen, Ind., as evangelist. Your prayers solicited.

* * *

If previous arrangements were carried out, a series of meetings is going on this week in the College Chapel at Goshen, Ind., with Bro. I. W. Royer of Orrville, Ohio, serving as evangelist.

* * *

A quarterly Bible conference is to be held at the East Chestnut St. Mennonite Church, Lancaster, Pa., March 21, all day and evening, with Bro. John L. Stauffer of Harrisonburg, Va., as instructor. Cor.

* * *

On Sunday, March 14, baptismal services were held at Metzler's Mennonite Church near Farmersville, Pa., when twelve young people were received into Church fellowship by Bishop Mahlon Witmer, New Holland, Pa.

* * *

Bro. Yost C. Miller, aged 87, oldest member of the Indiana-Michigan Conference, was called home recently after a ministerial service of fifty-one years. One by one, our aged pillars of faith are leaving us. May God comfort the bereaved.

* * *

Bro. H. S. Bender of Goshen, Ind., was a pleasant caller at the Publishing House and with friends in Scottdale on Saturday of last week. He left in the evening, expecting to spend Sunday with the brotherhood at North Lima and in Portage Co., Ohio.

* * *

We are in possession of a program of the ministerial meeting to be held at the Mennonite Mission in Johnstown, Pa., on Saturday, April 3. This meeting is sponsored by the Southwestern, Pa., Conference. Ordained men especially are invited to attend.

* * *

Called Home.—Word reaches us that Sister Hartzler, wife of Bro. E. F. Hartzler of Marshallville, Ohio, passed away March 18, and funeral was appointed for the 21st. May God's comforting and sustaining grace be with the bereaved family and congregation.

* * *

We are in receipt of an interesting program of the 63rd semiannual meeting of the Associated Sewing Circles of the Lancaster Conference district, to be held in the East Chestnut St. Mennonite Church, Lancaster, Pa., March 27. See announcement elsewhere in this issue.

* * *

A brother writes us from Versailles, Mo.: "Plans are being made to hold Missouri's annual nonconformity conference at the Mount Zion Church near Versailles, the first Sunday in July. Visiting brethren who might be traveling through here this summer are invited to attend this meeting. The prayers of God's people are requested for the success of this meeting."

* * *

Bro. Paul Roth, Secretary of the Southwestern, Pa., Sunday School Conference, is spending some time visiting the various congregations in the conference district, holding meetings with Sunday school teachers and other workers. Friday evening he met with the workers in Scottdale, expecting to be with the brotherhood at Rockton, Pa., over Sunday.

* * *

News from Africa.—A cablegram sent by Bro. John E. Leatherman of Musoma, Tanganyika, Africa, to the M.C.C. headquarters at Akron, Pa., bears this message: "Party Arrived." This "party" undoubtedly meant Bro. and Sister George R. Smoker and Sister Elma Hershberger, as they had been due to arrive there for some time and no one else was expected there for the time being. We thank the Lord for their arrival and pray for the Spirit's guidance in all there is for them to do.

* * *

Communion Dates.—Following are the dates for communion in the bishop district of Bro. D. Stoner Krady, Willow Street, Pa.:

April 18, Byerland.
April 25, New Danville.
May 2, Rawlinsville.
May 9, Lancaster City.
May 16, Vine St. (Lancaster).
May 23, Rossmere (Lancaster).
May 30, S. Christian St. (Lancaster).

* * *

Recent visitors in the Publishing House and community include the following: A. B. Leasa and wife and daughter Thelma, Belleville, Pa.; Fred Lohr and family, Lancaster, Pa.; Sarah Lapp, New Waterford, Ohio; Minnie Kanagy, Volant, Pa.; Paul Roth and family, Masontown, Pa.; H. S. Bender, Goshen, Ind.; Ruth Bender, Pittsburgh, Pa.; H. Ralph Hernley, Wells Tannery, Pa.

* * *

If you would have a clear conception of what you are getting by a year's subscription to the Gospel Herald, take a good look at the table of contents found on the last few pages in this number. Next week's number will mark the beginning of a new volume. Perhaps some of your neighbors would be interested in reading the paper. If so, send in the names of those interested, and we will send them sample copies.

* * *

A special meeting of members of the Mennonite Board of Missions and Charities was held in Chicago on Tuesday of last week. There were about forty members present. As announced several weeks previous to the meeting, the principal topic for discussion was that of the advisability of purchasing a new hospital in Colorado Springs, Colo. Favorable action was taken, but the final outcome will depend upon further developments.

* * *

Communion Dates.—Following is a list of appointments for communion and baptismal services in the bishop district of Bro. Warren G. Bean of Creamery, Pa.:

April 4, Skippack.
April 18, Providence.
April 25, Vincent.
May 2, Bally.
May 9, Pottstown.
May 16, Norristown (Baptism).
May 23, Norristown (Communion).

* * *

A brother writes us from Albany, Oreg., as follows: "Bro. Harry Diener, who is on a tour of the West and Northwest in the interest of our C.P.S. Camp boys, arrived at Albany, on March 9, after spending some time at our two camps in California. He filled apppointments at four churches in the Valley and left Saturday morning for Camp Lapine, Oreg., to spend Sunday minis-

tering to our brethren. He planned to spend a few days with the churches in Idaho next week and be with our boys in Camp Downey in Southern Idaho over Sunday, March 17. His visit and service were much appreciated."

—o—

Correspondence

ALLEMANDS, LOUISIANA

Greetings through Christ from those of the faith in southern Louisiana. Beginning Feb. 14, Bro. Henry Tregle of Akers, La., held evangelistic services for five nights, the sixth night conducting the regular prayer service in the home. All in attendance were inspired and revived with the messages on "The Blood," "Except Ye Be Born of Water and of the Spirit, Ye Cannot Enter into the Kingdom of God," "They that Do Such Things Shall Not Inherit the Kingdom of God," "The Lord's Second Coming," "The Parables of Luke 15."

Bro. and Sister Hackman and children worshiped with the people at Akers, Feb. 14. They returned with good reports. The attendance was around 33, they are hospitable, and give of a willing heart to war relief. The children there are begging for a summer Bible school.

The last week of February, we welcomed guests from Mississippi into our homes: Bro. and Sister John Detweiler. During their stay of two days, we visited in seven homes. Their Christian lives have been influential for Christ among us.

March 3, a young girl, Marceline Meyers, came to our home and announced that after a great burden and struggle, she wished to be baptized and unite with our church. She is a regular attendant at our Sunday school and other services. Now that she has made all things ready for baptism and uniting with us, she is very happy. We are thankful to have her in our number.

March 9, our hearts were deeply saddened with the passing of "Mother" Wenger to glory. She was ill only a few days and did not seem to suffer. The doctor said she had a bad heart, chest cold, and asthma. The funeral was held on Thursday, March 11, at Allemands Mennonite Church. Interment was made in the church cemetery. The funeral was attended by a large number of friends, neighbors, and a few relatives from a distance. Bro. and Sister Paul Hershey and Mrs. Elmer Hershey of Gulfport, Miss., were present with us; also a foster brother (William Wenger) of West Liberty, Ohio, and cousins (Susie and Henry Koerner of Cullom, Ill., and Clinton Reedy of Flanagan, Ill.). Bro. and Sister Henry Tregle of Akers, La., were here also. Bros. Henry Tregle and Paul Hershey conducted the funeral services. Our friends and neighbors were all very good to us in helping us at this time. As a family, a community, and church, we shall miss her very much. She always had words of cheer and comfort for all.

"Favour is deceitful and beauty is vain: but a woman that feareth the Lord, she shall be praised" (Prov. 31:30).

The Wengers and Hackmans.

March 12, 1943.

NO TIME FOR WORSHIP ON CHRISTMAS DAY

By M Z.

No public worship on what should be Christian holidays is totally unscriptural. Even Christ's birth is by many Christian professors not remembered by public worship. Instead, they make it a day of worldly pleasure, decorating trees, exchanging presents, indulging in excessive eating and drinking—such idolatry, but no time to serve Jesus. Armistice day, the Fourth of July, and birth dates of great men are celebrated. Is it not much more becoming for Christians to set aside Christmas day as a day of worship and thanks for God's great gift, Jesus Christ?

Bro. John Horsch's precious book, "Worldly Conformity in Dress," should be in every Mennonite home and studied by every brother and sister. Let us stop drifting.

Yes, turkey tastes good; but I prefer spiritual turkey on Christmas. The more you drink in, the better for you, and the more hungry you get. Yes, I would rather listen to a good sermon than see a good play, etc. Praise the Lord, I still have that hunger.

Ontario, Calif.

—o—

HATING SIN

There is only one thing to do with sin—hate it. Hate it in your own life. Hate it in the lives of others. The following selected illustration should encourage us:

When the Emperor of Constantinople arrested Chrysostom, and thought of trying to make him recant, the great preacher slowly shook his head. The Emperor said to his attendants, "Put him in prison." "No," said one of them "he will be glad to go, for he delights in the presence of his God in quiet." "Well, then let us execute him," said the Emperor. "He will be glad to die," said the attendant, "for he wants to go to heaven—I heard him say so the other day. There is only one thing that can give Chrysostom pain, and that is, to make him sin; he said he was afraid of nothing but sin. If you can make him sin, you will make him unhappy." Oh, that God would make us like Chrysostom.—Selected.

In the Midst of War—Thoughts for Nonresistants

VIII. CIVILIAN DEFENSE

By H. S. Bender

Can Nonresistants Participate?

Ever since Pearl Harbor, the problem of participation in Civilian Defense has faced nonresistant Christians. At times it has been acute; more recently, not so urgent. The Peace Problems Committee has endeavored to keep in touch with developments and give counsel to the Church as needed, but to date has not felt that the situation called for emergency action or a Church-wide program. Local congregations and conference districts have been encouraged to meet their local problems in the light of the well-established general principles of the Church, with the assistance of the Committee available where needed. A request from the Virginia Conference district for assistance led to a special meeting of the Committee at Lancaster, Pa., on Nov. 6, 1942, to discuss Civilian Defense matters at which the following were present: Amos Horst, John Lapp, Harry Diener, Orie Miller, Shem Peachy, and Harold S. Bender of the committee, with additional brethren for counsel, namely, David Yoder, John Mumaw, John Horst, Arthur Ruth, Jacob Moyer, J. C. Clemens, and Harry Showalter. At this meeting the following nine questions were agreed upon as test questions to be used in deciding the nonresistant Christian's attitude toward participation in a local or community activity related to Civilian Defense or the nation's war effort:

1. Does it partake of the nature of a tax?
2. Does it have the force of law?
3. Does it require the exercise of law enforcement?
4. Does it hinder or help the war effort?
5. Does it contribute to human welfare without compromise to our position otherwise?
6. Is it a part of or under the direction of military authority?
7. Will it lead to relationships detrimental to our faith?
8. Does it offer an opportunity to give a testimony for Christ?
9. Is it in accord with the Gospel of Christ?

It was further agreed that it would be practical, that our churches would approve having a Mennonite organization function as an agency to sponsor training for our people to become prepared to render efficient service in organized trained service units, and that a special committee be appointed to study possibilities and needs and to bring back to the Peace Problems Committee their report and recommendations.

The special study committee, composed of John R. Mumaw, Chairman, John L. Horst, and C. L. Graber spent considerable time in study of the entire question of Civilian Defense and submitted a report which was accepted by the Peace Problems Committee at its meeting on February 11, 1943. This re-

port included a recommendation regarding Mennonite Service Units which will be described later in the present series of articles **(In the Midst of War)**, but that portion dealing with Civilian Defense so well represents our position as a nonresistant church that we herewith present it for guidance and counsel to all who are in need of help!

REPORT OF THE SPECIAL STUDY COMMITTEE APPOINTED BY THE MENNONITE PEACE PROBLEMS COMMITTEE

This committee was appointed to assist in the study of spiritual implications involved in Mennonite participation in civilian defense activities. We have taken into consideration the request you received asking for advice to our people who face the responsibility of establishing community relations that are consistent with our nonresistant faith. We have considered also the suggestion that a Mennonite organization might function as a church agency sponsoring some type of training with the view of preparing our people to render acceptable community service. This report is being submitted in response to your request that we study possibilities and needs for organized and trained service units.

Our study of civilian defense activities has broadened the original viewpoint of our considerations. We discovered that the O.C.D. (Office of Civilian Defense) has enlarged its scope of interest far beyond that of its original purpose. We have also considered the fact that the present C.P.S. program is accumulating equipment and trained personnel. This promises possibilities of carrying over into post-war period something that can be used for a larger Christian testimony. Furthermore, we have been made to realize that there will be need for a type of service in normal conditions which will continue to be a challenge to the Church. These factors have led us to present the items included in this report. (This refers to the report on Mennonite Service Units which is omitted here.—H.S.B.).

Regarding Civilian Defense Activities

The Office of Civilian Defense was set up originally to organize the civilian population to meet possible air raid emergencies. Its present function has come to include many other war-time activities. We have learned that the civilian defense activities are all geared to the total war program. The organization of local civilian defense councils is intended to integrate and promote within the local community such programs as the Federal Government has designated essential to the winning of the war.

These defense councils have two main functioning branches—civilian protection and civilian war service. Under the protection branch the council functions in the mobilization, organization, and training of a personnel capable of rendering efficient service to the community in emergencies resulting from the effects of enemy action, especially air raids. It includes the work of air-raid wardens, fire watchers, emergency food and housing provision, auxiliary police service, auxiliary firemen, rescue squads, emergency medical service, demolition and clearance, decontamination, and road repairs. The civilian war service branch is an effort to organize the civilian activities which contribute to the prosecution of war. It include salvage, transportation, war savings, services to service men, recreation, consumer interests, nutrition, health and medical care, welfare and child care, housing, education, agriculture, labor supply and training, and plant utilization. These services are all on a volunteer basis.

Many of these activities represent a type of social service which Christians need not hesitate to promote. We must recognize, however, that this total program is motivated by the spirit of militarism It is sponsored with the view of making definite contributions to the prosecution of the war. For that reason we believe that active participation in the civilian defense program is a strain upon the Mennonite conscience.

From the Mennonite viewpoint, it appears that our best expression in community relationships is the spirit of co-operation. In some localities circumstances may justify organizing separate units under Church sponsorship. Certain types of service which contribute directly to human welfare are legitimate expressions of our good will to men. Rescue work, evacuation and feeding of refugees, and other deeds of mercy appeal to us. Types of service which have to do with the preservation of property such as fire fighting bomb squads, fire watchers, and the like would be a legitimate service if it could be organized and sponsored by our own group. But unless we can find some official sanction to set up our own service units to co-operate with the O.C.D. we can not encourage rendering service of this kind. To participate in O.C.D. organizations will jeopardize our position because their activities are inspired by war purposes. To avoid complications and a compromise of our nonresistant position and to insure our being able to render a social service that is done in the name of Jesus, we must set up our own organizations.

The outline of O.C.D. activities includes the promotion of legitimate industries, the efficient co-ordination of which is necessary to win the war. This involves a large number of enterprising Mennonites. The continuation of such employment is justified on the basis of our service and employment before the war and of its present contribution to civilian life. We are motivated by principles of stewardship and are not engaged in our present vocation in order to make a contribution to the war effort.

It is evident that we as Mennonite people should render what service we can to the community in the name of Jesus without waiting for a disaster emergency. We believe, too, it would be well that our people should not wait until a time when O.C.D. officials bring moral pressure upon our people to do something. This should be a voluntary and aggressive step arising from within the congregation.

In every community there are additional burdens to be carried because of war-time conditions. We should always be ready to lift that burden for purposes that are not for the prosecution of war. Where there are legitimate community services which can not function adequately in the community, as in the case of general hospital duty with a scarcity of help, we should consider it a privilege to help in such ways as we can. It should be our aim to make such contributions before local community pressure is brought to bear upon our Mennonite group.

In the light of these observations, we recommend listing the following items as alternative service which we can promote and render as Mennonite service units or individuals: cleaning hospitals, donations to blood banks for civilians or the registering of blood types, sewing service, nurse volunteer service, nutrition training classes, first aid units, firemen reserves, disaster relief units, and such like. In none of these could we be officially a part of the national or local civilian defense organization.

John R. Mumaw,
John L. Horst,
C. L. Graber.

The above report is comprehensive, clear, soundly Scriptural and practical. It is commended to the Church by the Peace Problems Committee as good counsel in the present circumstances.

Goshen, Indiana.

Married

Reigsecker—Miller.—On Feb. 12, 1943, at the home of the officiating minister, Bro. Ira S. Johns, Goshen, Ind., occurred the marriage of Bro. Jesse Reigsecker of the Clinton Frame congregation and Agnes Miller of the Shore congregation. May His choice blessings attend them through life.

Nolt—Landis.—On March 6, 1943, Bro. Aldus M. Nolt of the Groffdale congregation near Bareville, Pa., and Sister Ellen B. Landis of Manheim, Pa., were united in holy marriage at the home of the officiating bishop, Bro. Mahlon Witmer, New Holland, Pa. May the Lord bless this union.

Zehr—Birky.—On Sunday, Jan. 3, 1943, Bro. Leland A. Zehr of Manson, Iowa, and Sister Anna I. Birky of Beemer, Neb., were united in marriage at the Plum Creek Mennonite Church, Bro. P. O. Oswald officiating. We wish them God's blessings as they share the joys and the sorrows of life.

Nice—Musselman.—Bro. Paul Nice of the Franconia, Pa., congregation and Sister Sarah Musselman of the Blooming Glen, Pa., congregation were united in the holy bonds of matrimony, Dec. 12, 1942, at the home of the officiating minister, Bro. Melvin A. Bishop. We wish them the richest of God's blessings.

Yothers—Landis.—Bro. Warren Yothers of the Blooming Glen, Pa., congregation and Sister Emma Landis of the Franconia, Pa., congregation were united in the holy bonds of matrimony, Jan. 2, 1943, at the home of the officiating minister, Bro. Melvin A. Bishop of Blooming Glen. May God's blessings go with them through life.

Wenger—Eberly.—On Dec. 20, 1942, at the Lower Mennonite Church near Wadsworth, Ohio, Bro. Edward Wenger of near Dalton, Ohio, and Sister Lena Eberly of Seville, Ohio, were united in marriage, Bishop Moses G. Horst officiating. Sermon by Bro. Abram Good. May God's blessing be with them through life.

Rohrer—Wenger.—On Feb. 18, 1943, at the bride's home, Bro. Abram Rohrer and Sister Anna Mary Wenger, both of the Pleasant View Church near Columbiana, Ohio, were united in marriage, Bishop Moses G. Horst officiating, assisted by Bro. Daniel Witmer. May God's guiding hand lead them through life.

Kraybill—Shearer.—Bro. Arthur S. Kraybill and Sister Rachel F. Shearer, both of the Mt. Joy and Kraybill congregation were married Feb. 27, 1943, at the home of the bride. Bro. H. E. Lutz of Mt. Joy, Pa., officiated. We wish them God's abundant blessings as they journey along life's pathway.

Gehman—Lehman.—On March 13, 1943, at the home of the officiating bishop, Bro. C. K. Lehman, Lancaster, Pa., Bro. Harold M. Gehman of the Landis Valley congregation near Neffsville Pa., and Sister Gladys M. Lehman of the Millersville, Pa., congregation were united in holy marriage. May the sunshine of God's love brighten their pathway on earth.

Obituary

Baker.—Melvin, son of George and Barbara Baker, was born in Stevensville, Ont., Sept. 8, 1872; died Feb. 8, 1943; aged 70 y. 5 m. He is survived by his wife Laura (Michael) Baker, and 7 children (Mrs. Emmanuel Hoffman of Hawksville; Mrs Fred Fretz, Mrs. Wesley Becker, and Arthur Baker of Kitchener; Mrs. George Schleffel, Mrs. Orvnl Neureuther of Humberstone; and Mrs. Clarence Huber of South Boston, Va.; a brother (George Baker of Buffalo, N. Y.); and 2 sisters (Mrs. Rosanna Noyes and Mrs. Truman Burgar of Stevensville). Brother Baker accepted Christ years ago

and remained faithful until the Lord called him home. Funeral services were held in First Mennonite Church, Kitchener, Ont., in charge of brethren J. B. Martin and S. F. Coffman.

Breniser.—Mernerva, daughter of Abram and Anna (Leatherman) Moyer, was born in Elkhart Co., Ind., near Wakarusa, Ind., Aug. 31, 1866; died Jan. 31, 1943, at the home of her son (Wesley Breniser), near Middlebury, Ind.; aged 76 y. 5 m. Feb. 1, 1898, she was united in marriage with Jacob Breniser of Lancaster, Pa., who passed home to his reward just 3 months and 5 days before she did. To this union were born 6 sons, 2 of whom preceded her in death. Surviving are 4 sons (Wesley and Laurence of Middlebury, Ind.; Walter of Archbold, Ohio; and Lester of Goshen, Ind.); also 9 grandchildren; 2 sisters (Mrs. Fanny Singer of Wakarusa, Ind., and Mrs. Anna Wright of Laura, Ohio), one brother (John Moyer of near Goshen, Ind.), together with many relatives and friends. Her death was caused by an attack of influenza, after which complications set in and gradually took her strength until the last few days of her life, when death became imminent. She united with the Mennonite Brethren in Christ Church in her early youth and later transferred her membership to the Middlebury Mennonite Church, to which she remained faithful until her death. Burial in Grace Lawn Cemetery beside her loving companion. Funeral services were held Feb. 2, at the Middlebury Mennonite Church in charge of Brethren S. S. Yoder and Wilbur Yoder. Text, Phil. 1:20, 21.

"Your life work is ended, dear mother.
You're with the loved ones gone before.
May we all prepare to meet you
On that bright, celestial shore."

Brunk.—Daniel Solomon, son of Jacob and Susanna (Heatwole) Brunk, was born Feb. 8, 1857, near Harrisonburg, Va.; died near the same place Jan. 28, 1943; aged 85 y. 11 m. 20 d. In early youth he accepted Christ and remained a faithful worker in the Lord's vineyard to the end. At the age of 20 he went to Elida, Ohio, where he was united in marriage to Catherine, daughter of Bishop J. M. and Sophia Brenneman, Dec. 26, 1876. She preceded him in death at Gulfport, Miss., Nov. 19, 1926. To this union were born 5 children (Jacob B. of South Haven, Mich.; John M., deceased; Anna R. Rhodes of La Junta, Colo.; Jesse H., deceased; and an infant daughter, deceased). In addition to the living son and daughter, he is survived by 15 grandchildren, 16 great-grandchildren, and many other relatives and friends. In 1887 he was ordained to the ministry near Elida, Ohio, and faithfully served in this capacity to the end of life. Feb. 2, 1930, he was married to Lydia Zook of Manson, Iowa. She passed away April 30, 1931, near Handsboro, Miss. During his ministry he lived in several different states. From Ohio he moved to La Junta, Colo., in the interest of the health of his family. After living there a number of years, he with his companion moved to Kansas, spending a number of years near Hesston. He also spent a number of years near Gulfport, Miss. In recent years he expressed himself as being thankful for the privilege of living at these different places, thus enlarging his circle of friends and also enlarging his vision of the Kingdom of God and the fields ripe to harvest. From the first of his ministry of 57 years, he was deeply interested in the mission activities of the Church and its spiritual welfare. He was among the first to create an interest in the establishment of the Hospital and Sanitarium of La Junta, had the pleasure of being the builder of the original Sanitarium, and eagerly watched and helped in the growth of this institution. In 1933, he returned to Harrisonburg, Va., where he spent many happy hours in his cabinet shop. As he worked, he thought of things eternal. While here, as at other places, he allowed himself to be used in teaching a Sunday school class and preaching the Gospel. He was active in service of the Master to the close of life. He realized the end was near, and made his funeral arrangements, requesting that II Cor. 5 be used as his funeral text and that the song, "Above the Tremhling Elements," be used at his funeral. Services were held in Virginia Jan. 29. Sermon by Bro. R. W. Benner, assisted by others. After this, his body was taken to Elida, Ohio, and laid to rest beside his companion. Here his body was taken to the home of his nephew (Bro. Andrew Brenneman) and funeral services were held at the Salem Church. Bro. S. E. Allgyer preached the funeral sermon, others assisting. Thus an active life has come to a close. While he loved to labor with his hands, he also loved and greatly enjoyed his labors in the Master's service. As he neared the end, he prayed, "Lord Jesus, come quickly." The following words were found written in one of his books and his name signed hy his own hand. The words are applicable to his life.

"Dear Lord, I do not want to he a weed,
Plant deep in me Thy precious seed.
Twine the roots firmly around my heart
And give me courage to do my part.
Help me to read Thy Word aright.
Help me to live by faith, not sight.
And when I hear and read of Thee,
Lord Jesus, help me a doer to be."

—By his daughter.

Christner.—Ada Roth was born Feb. 5, 1875, near Wheatland, Hickory Co., Mo.; emigrated with her parents hy wagon and team (in August, 1882) to Arkansas, and in 1892 by train to Hubbard, Oreg. April 14, 1898, she was married to Chris Christner. They made their home in Lane County for a while and since then near Molalla, Oreg. She accepted Christ as her Saviour in her youth and united with the Mennonite Church, passing out of this life in faith as a communicant member of said church. The last few years she was afflicted with heart trouble, which caused much suffering, death relieving her Jan. 13, 1943; aged 67 y. 11 m. 8 d. She leaves her husband, daughter (Mrs. Iness Lantz), 4 sons (Clinton and Harley of Molalla; Lorn of Oregon City, Earl of Portland) and five grandchildren, also 5 sisters (Lizzie Nofziger of Molalla, Lena Nofziger, Katie Yoder of Canby, Rose Strubhar of Woodhurn, Emma Headings of Hubhard), 3 brothers (Will of Coquille, Oreg., Joe of Birmingham, Ala., Simon of Molalla), besides many cousins, relatives, and friends. Funeral services at the Zion Church and graveyard. Text, Psa. 107:8, 15, 21, 31.

Chupp.—Erma Louise, daughter of Harvey and Mattie (Helmuth) Chupp, was horn Dec. 3, 1940, near Shipshewana, Ind.; died in La Grange County Hospital a few hours after having accidentally taken rat poison; aged 2 y. 3 m. 1 d. She leaves her sorrowing parents, a little sister (Edna Marie), 4 grandparents, 2 aunts, and 6 uncles. She will be greatly missed by all who knew her. Funeral at Shore Church by Bros. Josiah and Percy Miller.

"Sleep, thou darling one, sleep,
While Father and Mother must weep;
While friends here must mourn:
While heartstrings are torn
Sleep, thou little one, sleep."

Eash.—Menno, son of the late Henry and Annie (Kaufman) Eash, was horn June 20, 1885; died at his home near Hollsopple, Pa., March 2, 1943; aged 57 y. 8 m. 12 d. He was married to Mary Elizabeth Thomas, Feb. 28, 1907. To this union were born 8 children, of whom 6, with his sorrowing companion, survive, as follows: Cora, wife of Slater Mishler near Jerome; Grace, Edith, Edna, Martha, and Earl at home. Two sons (Lester and Henry) preceded him in death. He is also survived by 2 brothers, a half brother, 4 sisters (Josiah Eash, Toledo, Ohio; Sem K. Eash, Hollsopple; Amos Kaufman, Cleveland, Ohio; Lizzie, wife of Edward Hershberger of Johnstown; Sadie of Hollsopple; Effie, wife of Christ Holsopple of Hollsopple; Trella, wife of Irvin Hershberger, Hollsopple, Pa.), six grandchildren, as well as many other relatives and friends. He united with the Mennonite Church about 34 years ago and was faithful until death. He was very active in Sunday school and Church work, having been Mission Board member of the Blough congregation for a number of years. He was largely responsible for the starting and continuing of the mission Sunday school at Hyasota and Thirty-eight, having been Sunday school superintendent since the opening of that work. Funeral services were conducted March 5 at the Thomas Church by Bros. A. J. Metzler and Harry C. Blough. Interment in cemetery near by.

Fisher.—Mattie, daughter of the late Benjamin and Mary Beiler, was born March 23, 1856; died of pneumonia Jan. 21, 1943; aged 84 y. 9 m. 28 d. She was united in marriage to John P. Fisher, Dec. 11, 1879. To this union a son (Benjamin) was born. Her husband preceded her in death, April 26. She is survived by 5 grandchildren. One granddaughter preceded her in death. She is also survived by 2 sisters and one brother. Four sisters preceded her. She was a member of the Amish Church and was a faithful member until her departure. She was of a kind and friendly disposition. She will he greatly missed by her family and many friends. She had made all arrangements for the funeral. Funeral services were held Jan. 23 at her late home, conducted by Bros. Christian Fisher of the home congregation, and David Zook of the Groffdale congregation. Interment in Beiler's Cemetery.

"Her lights are gone out in her mansion of clay.
The curtain is drawn, the dweller is away;
The rocker is empty, the glasses laid by,
She has gone to meet the summons on high."

—A friend.

Jantzi.—John, son of David and Catherine (Gascho) Jantzi, was born Oct. 4, 1882, near Wellesley, Ont.; died Feb. 23, 1943, at his home at Au Gres, Mich., after an illness of six and one-half years; aged 60 y. 4 m. 19 d. Dec. 10, 1907, he was united in marriage with Fannie Troyer at Fairview, Mich. To this union were born 14 children, of whom 2 preceded him in death. He is survived by his deeply bereaved wife, 12 children (Anna, wife of Clarence Bontrager, Alden, N. Y.; William, Au Gres; Katie, wife of John Swartz, Turner, Mich.; Andrew, Flint, Mich.; Jerry, Albert, and Alvin, Williamsville, N. Y.; Edna, John, Fanny, Elmer, and Matilda, at home), 13 grandchildren, his mother, 3 brothers and 7 sisters (Mike, Adams, N. Y.; David, Darien Center, N. Y.; Menno, Au Gres; Mrs. Noah Knepp, Au Gres; Mrs. Joe Swartz, Turner; Mrs. Dan Swartz, Bay City, Mich.; Lydia, Au Gres; Mrs. Samuel Roth, Baden, Ont.; Mrs. Lucina Lichti, Wellesley, Ont.; Mrs. Aaron Albrecht, Standish, Mich.). In his youth he accepted Christ as his Saviour. His greatest joy was to live for Him. He will long be remembered by all who knew him for his patience and friendly smile. He was a devoted husband and father, interested in the work of the Lord. His affliction affected his speech, so that he was unable to talk or read for the last 4 years. He greatly enjoyed having the Bible read to him and enjoyed Gospel singing very much. We commend him to Him who died for us and rose again, and we believe that our loss is his eternal gain. He frequently expressed his readiness to depart this life and be with Christ. However, he expressed the desire to regain his speech so that he might tell others the joy of salvation and entreat those who were near and dear to him who know not Christ. Three weeks ago, he became quite sick and gradually became weaker until his end came. God in His mercy peacefully called him home where he will suffer no more. Funeral services were conducted at the home by Bro. Edwin Albrecht and at the Riverside Mennonite Church by Bros. Peter Swartz and Noah Swartzendruber. Interment was in the cemetery near by.

"Our father, dear, your work is o'er,
Your race is run, you will suffer no more.
You are at home with Christ your Saviour, dear,
And by God's help, we will meet you there."

Kriebel.—Mary (nee Gehman), wife of preacher John S. Kriehel, was horn Dec. 22, 1877 in Chester Co.; died at her home near Bally, Pa., Feh. 21, 1943; aged 65 y. 1 m. 29 d. She was married to John S. Kriehel Dec. 14, 1911. She was haptized April 20, 1897, united with the Hereford Mennonite Church, and remained faithful to the end. She was the eldest of a family of eleven children. Her parents, 2 brothers (Jonas and Enos) and 2 sisters (Lizzie and Alice) preceded her in death. Surviving her are her hushand, a daughter (Lydia), 3 hrothers (Joel, Wadsworth, O.; Abraham and Solomon, Barto, Pa.), 3 sisters (Susanna, wife of Henry L. Yoder, Allentown, Pa.; Annie, Wadsworth, O.; and Fannie, who lived with her sister and helped care for her during her long illness), and many other relatives and friends. For the last 6 years she had heen sick many times, and twice in the hospital, hut always recovering and heing ahle to work again. Last spring her health hegan to fail, and she was in bed the last 9 months. Funeral services were held Feh. 25, at the home hy Bro. Warren Bean and at Hereford Mennonite Church hy Bros. Arthur Ruth and Noah Mack. She selected her own text, Luke 23:28. Interment in the Washington-Schwenkfelder cemetery.

"Mother, who so patient was,
'Cause God had given her grace
To hear her long affliction,
Has gone to see His face."

Null.—Frank Eugene, born in April 1906; died March 16, 1943. He was married to Martha Grace Dodson of Cross Keys, Pa., in the spring of 1942. Surviving are his wife, 3 hrothers, and a sister of Fort Wayne, Ind. He was preceded in death hy an infant son. He was received hy water haptism into church fellowship in the First Mennonite Church, Altoona, Pa., March 8. Funeral services were held at the First Mennonite Church, March 12, in charge of Bro. Joseph M. Nissley. Text, Psa. 119:67, 71. Interment in Kauffman cemetery, near Martinsburg, Pa.

Roth.—David, son of Nicholas and Mary Roth, was horn in Henry County, Iowa, Jan. 9, 1876; died Jan. 15, 1943, at his home near Alhany, Oreg.; aged 67 y. 16 d. He was united in marriage to Elizabeth Boeckner Dec. 28, 1900. He is survived hy his companion; 2 sons (Ed. and Amos of Alhany), 9 grandchildren; four hrothers (Jacoh and Aaron of Milford, Neb.; Nicholas of Plymouth, Neh.; and Daniel of Albany), and one sister (Mary Roth of Casselton, N. Dak). Three sons, one daughter, his parents, and 3 hrothers and his sister preceded him in death. Funeral services were held Jan. 20 at the Fairview Mennonite Church, of which he was a memher. The services were conducted hy Bros. N. M. Birky and Henry Gerig.

"A loving companion and father, gentle and mild,
What a wonderful memory he leaves hehind;
But God Himself knew what was hest,
And took Father home to his rest."

Roth.—Rudolph Roth was horn in Waterloo Co., Ont., Dec. 10, 1868; died at his home in New Hamhurg, Ont., March 1, 1943; aged 74 y. 19 d. Death came very suddenly, due to a heart attack. March 15, 1892, he was married to Lavina Hostetler who predeceased him 16 years ago. Nov. 12, 1931, he was married to Rebecca Shantz, who survives him. He also leaves 4 sons and 2 daughters (Arthur of New Hamburg, Harry and Mrs. Elmon Shantz of Kitchener; Moses, hishop in the Geiger congregation near Baden, Wilfrid of Radville, Sask., and Mrs. Ervin Shantz, of Haysville), 11 grandchildren, 2 great-grandchildren and one brother (John of Elkton, Mich.). In his young manhood he accepted Christ as his Saviour and united with the Mennonite Church in which faith he continued to the end. For many years he served as a teacher in the Sunday school and took a keen interest in the study of God's Word. He endeavored to the hest of his knowledge to maintain his home on Biblical standards. His hope was in Christ, the author of our salvation. The funeral was held on March 3, with services at the Biehn Church and interment in the near-by cemetery. The Brethren M. Hallman and C. C. Cressman had charge of the services.

Schwartzentruber.—John B., son of the late John B. and Mary (Bender) Schwartzentruber, was born at Wellesley, Ont., July 16, 1872; died Feh. 25, 1943, at his home near Lowville, N. Y.; aged 70 y. 7 m. 9 d. In his youth, he was haptized and was accepted as a member of the Amish Mennonite Church, in which faith he died. Feh. 19, 1903, he was united in marriage to Katie Moser of Croghan, N. Y. The first years of their marriage, they resided in Canada. In 1911, they moved to Croghan. The rest of his life, he lived in Lewis Co., N. Y. In 1919, he was kicked in the left eye hy a horse. The eye had to he removed two months later. Ahout 10 years ago, the sight of the other eye rapidly failed and in July, 1938, he had the right eye removed. He lived nearly five years in total blindness. He had lonely hours, but rejoiced in being ahle to enjoy church services. Since Septemher he suffered from a heart condition and complications which led to his death. Surviving are his wife, 3 sons (Christian, John, Ahner), 3 daughters (Mrs. Aaron Widrick, Mrs. Clinton Tanner, Esther), 8 grandsons, one hrother (Christian of Pigeon, Mich.), and 3 sisters (Mrs. Katie Streicher, Mrs. Mary Wagler, and Mrs. Barhara Gascho of Ontario). Funeral services were conducted Feh. 28, at his home by Bro. C. M. Nafziger and at the Amish Mennonite Church at Dadville hy Bros. Joseph J. Zehr and Lloyd Boshart. Interment in Croghan cemetery.

"The room is quiet, all is still;
The place is vacant, 'tis God's will.
So long you have waited for your rest
Our hlessed Lord knows what is hest."

Yoder.—Silas, son of Levi and Martha (Honderich) Yoder, was horn near Goshen, Ind., May 7, 1868; died at his home in Middlehury, Ind., March 1, 1943, after a lingering illness (he was confined to his hed for only ahout 4 or 5 days); aged 79 y. 9 m. 22 d. He lived the greater part of his life in the vicinity of Goshen. His marriage to Ahhie Sunthimer took place April 5, 1892. He united with the Clinton Frame Mennonite Church when a young man, and was ordained a minister April 9, 1905, in the same church. He was active in the ministry for about 35 years. Ahout 17 years ago he moved to Middlehury and gave his services to the Church here until poor health forced his retirement ahout two years ago. He was unahle to attend services for about the last 6 months. Surviving are his wife, 3 sons (Dr. Orus of Ypsilanti, Mich., Floyd of Middlebury, and Alhert of Lima, Ohio), eight grandchildren, a hrother (Sam Yoder) and a sister (Mrs. David Yontz), hoth of Goshen, Ind. Funeral services were held March 4 at the Middlehury Church, in charge of the home ministry and bishop. Text, I Cor. 15:54.

Young.—Hattie Florence (Wendell) was born at Louisville, Ohio, Nov. 14, 1884; died March 8, 1943; aged 58 y. 3 m. 24 d. Oct. 23, 1900, she was married to Edward Young at Woodsfield, Ohio. To this union were horn seven children: Alice (Mrs. Lee Wright) of Croton, O.; Homer of Newark, O.; Lawrence of St. Louis, Mich.; Floyd Lemoin, Wilma Ruhy (Mrs. Ward Chaney) Trinway, O.; Edna Carol (Mrs. Harold Nixon), Sterling, Mich., and Winoa Maxine (Mrs. Roy Cross), Wheeler, Mich. April 30, 1940, she was admitted as an inmate to the Mennonite Old People's Home, near Rittman, Ohio. Ahout six weeks prior to this she accepted Christ as her Saviour, was baptized, and received into the Mennonite Church at Midland, Mich. She appreciated her Saviour and enjoyed her Christian life. Her cheerful disposition and ready helpfulness will be missed by all in the Home. She leaves six children and eleven grandchildren. Her husband and one son (Floyd) preceded her in death. Funeral services were held in the M.O.P. Home, in charge of Bro. Wm. G. Detweiler assisted hy E. F. Hartzler. Text, Amos 4:12.

RELIEF NOTES

(Continued on page 1101)

at present, with the exception of a few colds and minor ailments."

Quoting from her closing paragraph: "Let me also convey to you the thanks and appreciation of many here, who are benefiting by your gifts of love. One lady says, 'Do please tell the folks in America how much we appreciate their help in our time of need.'"

C. P. S. Camps

Cooking School for C.P.S. Men

Beginning in April and lasting for three months, there will be a cooking school for C.P.S. men at the Grottoes, Va., camp. The school will train cooks for "C.P.S. camps operating on frugal budgets and under food rationing difficulties." It will also prepare men in working for mobile disaster units and post-war relief and reconstruction purposes.

Sister Emma Showalter, dietitian of the Grottoes Camp, will be in charge of the school. About 15 men will be selected to attend the school from camps east of the Mississippi.

On Disposition of Money Earned in Emergency Farm Program

Quoting from Camp Directors Bulletin No. 52: "A plan to segregate all funds earned under the Emergency Farm Program until after the war has been approved by the Secretary of the Treasury and the Comptroller General of the United States. This means that no money earned by men on the Emergency Farm Program will be used for war purposes. This ruling is retroactive and includes all monies previously earned since the beginning of the Emergency Farm Program."

Camp Staff Appointments

Recent appointments to positions in the C.P.S. Program are as follows: Bro. Lotus E. Troyer, assignee, as Leader of the hospital unit at Michigan State Hospital, Ypsilanti, Michigan; Bro. Earle R. Brilhart, assignee, as Business Manager of Grottoes, Va., camp, replacing Bro. James Brubaker who enters hospital service; Bro. Lewis Strite, assignee, as Business Manager at Sideling Hill, replacing Bro. Cleo Swope who enters hospital service; Sister Ellen Harder, Nurse-matron at Camino, California camp; Sister Carol Blosser, Nurse-matron at North Fork, California; Sister Kathryn Yoder, Nurse-matron at Luray, Va.; Bro. Orin Beechy, assistant and Educational Director at Marietta, Ohio will assume the duties of camp director at the Hagerstown, Md. camp, replacing Bro. Grant M. Stoltzfus who will assist Bro. Jesse Hoover at the Akron, Pa., office in the Peace Section work; Bro. Kenneth Burkholder, assignee, as Business Manager at Luray, Va., replacing Bro. Leon D. Lugbill who enters hospital service; Mrs. Kenneth Burkholder, as dietitian at Luray, Va.

More Men to Hospitals

Latest hospital to be approved for receiving C.P.S. on its staff is the Harrisburg, Pa., State Hospital, which will receive a unit of 25 men.

The Norristown, Pa., State Hospital is scheduled to receive 50 additional C.P.S. men. A 25-men unit is now there.

PEACE SECTION NOTES

Peace Section Handbook

Just off the press is a new handbook of information published by the Peace Section of the Mennonite Central Committee. The book contains a brief history of the background and purposes of the Peace Section and the scope of its activities in the past year. The problems of nonresistant people in local communities, in relation to war financing, and in relation to the draft—all these are covered by the manual.

A considerable part of the handbook contains a detailed manual of instruction regarding classification and appeal. The handbook should be in the possession of all ministers and others who are responsible to give advice to young men facing draft problems. The price is five cents and can be obtained from the Mennonite Central Committee, Akron, Pa.

Government Favors Shifting to Farm Labor

The shortage of labor in agriculture and the prospects of reduced food production are the reasons for the present policy of the government to advocate shifting of labor to agriculture and placing such labor in a deferred class. Anyone of draft age now engaged in what is considered non-essential work by his local board can anticipate being drafted as soon as his order number is reached. Dependency is being eliminated as a basis for deferment.

It should be clear that for a person in non-essential labor to enter some phase of food production activity is quite agreeable to the government and is in fact considered a patriotic thing to do.

On Releases from Camp

With the opening of spring work on farms, numerous inquiries are made as to the possibilities of securing releases for boys now in C.P.S. camps. There is no disposition on the part of the government to release boys for return to their farms on any basis different from that in practice heretofore. This means that unless a death or serious illness of a farm hand has occurred at home there is no valid reason for discharge. The people in home communities are urged not to press a case for discharge unless the above conditions prevail. Any procedure for release should begin by securing the consent of the local board to reclassify the campee.

Released March 17, 1943

Compiled by Grant M. Stoltzfus

1943-44 BOOKLET OF PRAYER

The 1943-44 Booklet of Prayer goes to press. It will be larger than last year. It will be different. Rural Missions will be given a more prominent place than before. There are other new items of interest. Be sure to place your order as early as possible with the Publishing House direct, or with someone in your locality who is ordering for the group. Every effort is being put forth to have the Booklet ready to mail out during April. Avail yourself of the information given therein by owning one of these little publications. The price is only 10¢. Tell your friends about it.

Lydia Lehman.

ANNOUNCEMENT

The 63rd semiannual meeting of the Associated Sewing Circles of the Lancaster Conference district is to be held at the East Chestnut St. Mennonite Church, Lancaster, Pa., on Saturday, March 27, 1943. All those interested are invited to attend.

Nettie A. Leaman, Secy.

Flatter not thyself in thy faith in God, if thou hast not charity for thy neighbor; I think not thou hast charity for thy neighbor, if thou wantest faith in God. Where they are not both together, they are both wanting; they are both dead if once divided.—Quarles.

You need not go a mile away from home to come face to face with hundreds of questions which the wisest and most scholarly of men are not able to answer, save on the hypothesis of there being a GOD.—Doctrines of the Bible.

TABLE OF CONTENTS

April, 1942, to April, 1943

Volume XXXV

EDITORIAL

Affusion, Ten Reasons Why We Favor, 673.
An All-out Sacrifice, 129.
Ascension, The, 113.
Before We Think of Justifying Carnal Warfare . . . , 545.
"Changeable Suits of Apparel," 97.
Charity, The Limits of, 627.
Christian Experience, Ultimate Goal of, 67.
Christmas Day, 833.
Church Building, 385.
Church Loyalty, 369.
Comparison, A Striking, 1081.
Righteousness—Sin
Congregational Government, Two Views of, 801.
Conscience, Developing a
I. Its Importance, 737.
II. How Develop a Good Conscience, 753.
Constructive and Destructive Powers, 657.
Devotional Life, The, 627.
Different from the World, 705.
Easter, 1.
Emmanuel, 818.
Fearing God, 1011.
Four Days at Harrisonburg, 481.
Geographic Religion, 353.
Gospel Herald, Volume XXXV, 1097.
False Pretence, 1097.
He Rose Again . . . , 17.
In the Power of the Spirit, 962.
Labor Unionism, 289.
Life God Intended, The, 66.
Light-shining, 289.
"Love Not the World," 450.
"Love Thy Neighbour as Thyself," 513.
Mennonite Board of Missions and Charities, 321.
Militarism, Pacifism, Nonresistance, 641.
Millennium, The, 177.
Missionary Day, 689.
My Brother's Keeper, 1011.
New Year's Resolutions, 849.
Nonresistance, 465.
Nonresistance, The Principle of, 145.
"Not of the World," 113.
Opiates of the Soul, 737.
Our Attitudes Toward the Lost, 129.
Our Most Serious Problem, 241.
Overworked Men, 561.
Popular Sins, 529.
"Pray Without Ceasing," 609.
Prophets, Our Contemporaries, 259.
Relief Work, 225.
Self-interest a Destructive Incentive, 417.
Selfishness, The Bane of, 81.
South Wind, The, 17.
Stewardship, Our, 433.
Strengthening the Ministry, 305, 337.
Ten Reasons Why—
I. We Believe the Bible to Be the Word of God, 865.
II. We Should Keep the Lord's Day Holy, 897.
III. We Cherish Membership in the Church of Christ, 913.
IV. We Should Give Liberally to the Lord's Cause, 929.
V. All Christian People Should Put into Practice Bible Teachings on Modesty, Simplicity, and Nonconformity to the World in Attire, 945.
VI. We Adhere to the Nonresistant Faith, 977.
VII. Christian People Should Not Be Unequally Yoked Together with Unbelievers in Labor Unionism, 993.
VIII. All People Should Seek the Lord Early in Life, 1025.
IX. Christian People Should Adhere to the Scriptural Rule of "Marry, Only in the Lord," 1041.
X. There Should Be a Family Altar in Every Home, 1065.
Thanksgiving Day, 721.
Tithing, 593.
Universal Bible Sunday, 769.
Vision of Faith, The, 49.
Walking on Two Feet, 258.
War, Attitude of Nonresistant People Toward, 161.
Week in Ontario, A, 273.
Where's the Line? 785.
"Willing and Obedient," 33.
"With Other Tongues," 193.
Year Ahead, The, 881.

DOCTRINAL

Abiding in Christ, 370.
"All Things" of the Bible, The, 194.
Angels, 1013.
Apology Pacific, 1098.
Apostasy, Safeguards Against, 355.
"As Ye Do It unto These" (P), 822.
Ations, The (P), 898.

Back to the Bible, 866.
Beatitudes, The (P), 514.
"Be Ye Separate," 1098.
"Beauty of Holiness, The" (P), 627.
Bible School Curriculum, The Content of the, 1015.
Bible, The Word of God, The, 632.
Blessings (P), 706.
Book Reviews
Attitude of the Northern Clergy Toward the South, The, 271.
Christianity Vs. Militarism, 272.
Christ, The Redeemer and Judge, 1024.
God and War, 271.
Is the Kingdom of God Realism? 80.
Mennonites in Europe, 640.
Rest Awhile, 80.
Bride of Christ, A Spiritual View of the, 1066.
Brotherly Agreement of Some Children of God, 817.
Building for the Church of Tomorrow, 178.

Certainty, The Road to, 1021.
"Christ Died . . . According to the Scriptures," 195.
Christian Way of Life, The, 1026.
Christ in the Psalms, 262.
Christ Our Substitute, 1026.
Church of Jesus Christ, The, 34, 50, 82, 98.
City of God, The (P), 370.
Civilian Public Service Program, Our Testimony Through the, 1018.
Conformity to the World, Losses to the Individual Through, 659.
Consecration (P), 642.
Creation (P), 562.
Cross in the Sky (P), 276.
Cross of Christ, the Power of God, 824.
Dependence (P), 632.
Destructive Silences (P), 458.
Devil, The Existence and Personality of the, 1017.

Dignity of the Children of the Kingdom, The, 899.
Dress—I Peter 3:3, 4, 820.
Economic Life of the Mennonite Community, The, 452.
Eternal Security, 266.
Exaltation of Christ in the Scriptures, The
VI. In the Poetical Books, 147.
VII. The Lord's Anointed, 276.
VIII. In the Early Church, 306.
IX. In Daniel and Revelation, 338.
X. In Relation to the Christian Life, 354.
Exalted to Give, 1042.
Extol the Love of Christ (P), 625.

Faithfulness Under Test, 370.
Faith, The Sight of, 234.
Feet Washing, 850.
Forget Not the Lord Thy God (P), 1082.
Forgiveness, Human and Divine, 829.
Form and Spirit, Proper Balance Between, 2.
For Such a Time as This, 114.
Friendless and Faint (P), 70.
Fullness of Joy, 455.

Gift of Power, The, 1042.
Glory of the Lord Jesus Christ, The, 930.
Goals That Challenge the Church in View of the Lord's Return, 162.
God's Plantings, 642.
God's Plowing Time (P), 272.
God's Redeeming Love, 259.
Great Is Thy Faithfulness (P), 930.

Head Covering, The Christian Woman's, 706.
Heart Questions, 850.
Heaven, The Eternal Home of the Saints, 459.
He Died (P), 530.
"He That Seeketh, Findeth," 530.
"Hidden Man of the Heart, The," 1082.
Holy Kiss, The Ordinance of the, 979.
Holy Spirit, Co-operating with the, 979.
Holy Spirit, How to Obtain the Infilling of the, 754.
Honest Man, An, 449.
Hymn for Christmas Day, A, 823.

If I Could Shut the Gate (P), 832.
If I Would Be a Child of Thine (P), 1066.
Infinitude of God, The, and the Limitations of Man, 307.
Inner and the Outer Man, The, 1027.
"In the Latter Days," 755.
Is the Church in O. T. Prophecy? 265.
I Will Not Doubt (P), 546.
James, "The Epistle of Straw," 51.
Jesus Died . . . According to the Scriptures, 277.
Jesus, The Mighty One (P), 594.
Jew, The—A Subject of Prophecy, 68.
Judgment at the Last Day, The Bible as a Standard for, 1043.

Justification, 1082.
"Keep Thyself Pure," 460.
Knight of Bethlehem, A (P), 824.
Life in the Word, 1066.
Living Our Spiritual Heritage, 457.
Lord's Day, The, 458.
"Love Not the World," 546.
Maintaining Scriptural Discipline, 676.
Meditations (P), 1026.
Mennonite Church, Is It Evangelistic? 146.
Mennonite, The (P), 290.
Movies, The Case Against the, 821.
"Much Soap," 268.
Must Christians Fight? 163.
New Birth, The, 261, 946.
Nonconformity, Biblical and Historical Mennonite View on, 563.
Nonmillennialism as a Bible View, 83.
Nonresistance, 635.
Nonresistance, Biblical Teaching on, 706.
Obedience, 291.
Observations, 1010.
Omnipotence Expressed (P), 264.
On His Baptismal Birthday (P), 825.
Organism Organized, An, 930.
Peace (P), 455.
Peace Section
"Beware of False Prophets," 78.
Bitter Fruit of War, The, 638.
Christian's Duty to Government, The, 462.
Fanning the Fires of Hate, 271.
Juvenile Delinquency, 830.
Moody, Dwight L., and War, 1022.
Peacemakers, The, 1022.
Winning the Peace, 830.
Plan of Salvation Illustrated in Tabernacle, 707.
Poet, The (P), 269.
Prayer (P), 266.
Prayer, Faith, and Efficiency, 277.
Prayer, Guides for, 636.
Prayer, What Is? 73.
Premillennial Coming of Christ, Is It Scriptural? 69.
Pride, 707.
Propitiation, 850.
"Prove Me Now," 515.
Questions and Resolutions, 674.
Redemption, Eternal, 674.
Resurrection of Christ Means Victory in 1942, The, 71.
Revelation, The Idea of, 822.
"Romans Seven" Christian, The, 947.
Salvation—A Universal Provision, 658.
Secret Orders, 628.
Security of the Believer, The, 290.
Separated from the World, 786.
Separation from the World, 514.
Separation from the World in Attire, 226.
Serene Woman, The, 637.
Serious Call to a Devout and Holy Life, A, 75.
Seven Gamblers, 1067.
Singing in Worship, 1043.
Some Have Gone Forth (P), 1021.
Strength in Weakness, 418.
Symbolic Terminology, Significance of . . . , 633.
Ten Commandments, The (P), 786.
Thus Speaketh Christ, Our Lord (P), 634.
Tithe, Why the? 170, 186.
Tithing, 467.
Tobacco, Filthy, 826.
To His Conscience (P), 819.
True Happiness—Where? 640.
True Wisdom, The, 640.
Two Poles of Christian Faith, The, 914.
Wait (P), 451.
Waldenses, The (P), 634.
Walking (P), 1009.
Watchman, What of the Night! 171.
We Search the World (P), 67.
Where Is the Lamb? 978.
Why I Love the Mennonite Church, 263.
With Jesus (P), 1042.
Works as Related to Salvation, 851.
Worldly Conformity, Losses to the Church Through, 915.

MISSIONS

Africa

Africa Letter, 437, 469, 548, 853, 1084.
Africa Mission Page, 136, 506, 696, 890.
Annual Report, 578-588.
Bean in Child's Ear, 149.
Heathen Circumcision, The Problem of, 220.
Inspiring Local Conference at Shirati, 100.
Spiritual Condition of the Heathen, The, 775.
"After Many Days," 788.
Along the Mexican Border, 885.
A Missionary's Equipment (P), 275.
Apostles Last, The, 887.
Awake Thy Church (P), 701.
Bible, The (in Modern Greece), 772.

Book Reviews

An Hour with David Brainerd, 32.
Fishing for Men, 704.
God's Ravens, 32.
Great Missionaries to Africa, 224.
Incense-bearers of Han, 32.
John G. Paton, 32.
With Christ on the Edge of the Jungles, 224.
Challenge for Reapers, A, 709.

Charitable Institutions

Children's Home, Kansas City, Kans., 340, 596.
Mennonite Children's Home, Millersville, Pa., 420, 496, 569, 709, 804, 932, 1028.
Mennonite Old People's Home, Rittman, Ohio, 740.
Mennonite Orphans' Home, West Liberty, Ohio, 393.
Mennonite Hospital & Sanitarium, La Junta, Colo., 341, 421, 788.
"Who Went About Doing Good," 917.
Christian's Commission to Witness, The, 883.
Colporteur, The Making of a, 781.
Come . . . with All Speed, 692.
Consecrated Sewing Circle Work, 500.
Farewell Message, A, 725.
Farewell to Friends in the Homeland, 661.
Field Is the World, The, 504.

Financial Reports

Mennonite Board of M. & C., 29, 142, 222, 334, 415, 510, 590, 702, 782, 894, 973, 1064.
Mennonite Publishing House, 187.

From Other Lands

A Startling Picture and an Urgent Need, 141.
Coptic Church in Egypt, 141.
Weep for Greece, 697.
Wild Indians of Brazil, 697.
World Jewry, 32.

From Our Mission Stations

Altoona, Pa., 165, 341, 357, 372, 492, 612, 724, 765, 932, 1068.
Calendar of Events, 907.
Baden, Ont., 980.
Canton, Ohio, 341, 953, 1028.
Chicago, Ill., 285, 644, 660.
Mennonite Home Mission Celebrates Fiftieth Anniversary, 805.
Chicago, Ill. (Spanish Mission), 420.
Coatesville, Pa., 436.
Columbia, Pa., 996.
Cottage City, Md., 101.
Culp, Ark., 26.
Denver, Colo., 180, 660, 980.
Detroit, Mich., 612.
Dillerville, Pa., 36, 345, 644, 916.
Ft. Wayne, Ind., 149, 372, 981.
Germfask, Mich., 26.
Hannibal, Mo., 52, 256, 436, 852.
Harrisonburg, Va., 36, 981.
Harrisonburg, Va. (Colored), 373.
Hutchinson, Kans., 52, 165, 292, 420, 516, 612, 729, 900, 1008.
Iowa City, Iowa, 345, 681, 729, 900.
Johnstown, Pa., 85, 229, 357, 372, 516, 708, 837, 852, 1100.
Kansas City, Kans., 13, 357, 492, 596, 724, 805, 837, 981, 1100.
Knoxville, Tenn., 284, 393, 516, 932.
La Junta, Colo. (Spanish Mission), 101.
Lancaster, Pa. (Mission for Colored People), 100, 523, 788, 900, 1008.
Lima, Ohio, 393, 660, 724, 891.
Los Angeles, Calif., 85, 336, 900, 1100.
Peoria, Ill., 597, 740, 805.
Perryton, Texas, 181.
Philadelphia, Pa., 421, 997.
Portland, Oreg., 1084.
Pottstown, Pa., 372, 837.
Reading, Pa., 181, 468, 1049.
Reading, Pa. (Girls' Home), 532, 901.
Financial Statement, 622.
Rocky Ridge (Sellersville, Pa.), 149, 292, 660.
Rossmere (Lancaster, Pa.), 804.
Steelton, Pa., 788.
Sterling, Ill., 980.
Tampa, Fla., 363.
Toronto, Ont., 52.
Whitmer, W. Va., 180, 549.
Wichita, Kans., 13.
York, Pa., 36.
Fulfilling the Great Commission to the Jew, 693.
Gleanings, 701, 784, 853, 893, 1029.
Gospel in China, The, 498.
. . . Holding the Ropes (P), 20.
Holy Scriptures, The (P), 772.

India

Annual Report, 210-219.
Anxious Days, 148.
Brief Summary of Year's Work, 148.
Bro. Lapp Improving, 468, 661.
Day of Prayer, 228.
Frontier Lands of India, 597.
India Missionaries, Our, 436.
India Mission Page, 23, 134, 331, 507, 694, 968, 1059.
Jalsa, 244.
Pastors' Retreat, 661.
Spiritual Condition of the Heathen, The, 773.
In the Power of the Spirit . . . , 882.
Into the Hills of Kentucky, 292.
Letter-writing Evangelism, 21.
Life Through Death, 322.
Man Buried Alive, 133.
Mennonite Board of M. & C., Annual Report, 323.
Mennonite Church after Fifty Years in City Mission Work, 373.
Mission Activities in Ontario, 244.
Mission Church, The Goal in Establishing a, 964.
Missionary Congregation, A, 886.
Missionary Day, Making It Practical, 690.
Missionary Projects, The Church Supporting Its, 691.
Mother of Books, The, 771.
Night Cometh, The (P), 17.
"Other Sheep I Have," 741.
Peace on Earth . . . ? 776.
Power for Witnessing, 884.
Power of Christian Unity in Service, The, 613.
Preaching of the Cross, The, 1060.
Program of General Mission Board Meeting, 130.
Relief Work, Why I Believe in, 19.
Request, A (P), 692.
Responsibility, Individual, 22.
Reviewing Our Relief Work, 502.

Rural Evangelism

A Ripe Field of Service for the Mennonite Church, 965.
Challenge of the Rural Field, The, 966.
Does It Pay to Spend the Better Years of Life in? 963.
Does Rural Evangelism Pay? 967.
Testimonials, 1059, 1064.

Rural Field

Blaine, Oreg., 164, 589.
Embarrass, Minn., 52, 804, 997.
Estacada, Oreg., 85.
Harman, W. Va., 724.
Lacomb, Oreg., 571, 953.
Loman, Minn., 100, 420, 523, 780.
Meadville, Pa., 873.
Ogema, Minn., 891.
Tuleta, Texas, 53, 524, 996.
Gulf Storm, The, 571.
Versailles, Mo., 613.
Rural Missions, God's Acts of Grace in, 1063.
Rural Missions in America, Mennonite, 1058.
Salvation of the Lost in Cities . . . , 1084.
Satisfying Book, The (P), 774.

Sewing Circle Corner

Beautiful Life, The (P), 139.
"Carest Thou Not That We Perish?" 332.
Cup of Cold Water, A, 221.
Day's Work at the Clothing Depot, A, 589.
From the Cutting Room at Kalona, Iowa, 139.
Here and There, 413.
Instilling the Missionary Spirit in Our Sewing Circles, 699.
Little Maiden, The, 971.
Our Monthly S. C. Letter, 971.
Our Relief Project—The Action, 1062.
Prayer, 892.
Unto the Uttermost Parts, 779.
Soul Winning, Thoughts on, 677.

South America

An Afternoon with the Bible Readers, 548.
Annual Report, 402-415.
Another Mennonite Congregation Organized, 148.
"For Christ and His Church," 136.
Impressions of Our Mission in Argentina, 916.
Jacobo, The Converted Jew, 220.
Manifestations of the Spirit's Workings, 228.
Need for the Gospel . . . and Tent Campaigns, 53.
On Naming the Baby, 229.
S. A. Mission Page, 25, 136, 778, 888, 969.
Spiritual Condition of the Unsaved, The, 776.
Summer Months in the Cordoban Hills, 1101.
Visit to the Cordoba Hills, A, 933.
Warm Weather in the Cordoba Hills, 933.
Weekly Letter, 85, 340, 356, 397, 412, 437, 469, 532, 548, 573, 588, 596, 613, 708, 725, 901, 916, 981, 1028, 1068, 1100.
Witnessing to Many Nationalities, 164.
Working Alone, 180.
Young People's Retreat, 36.
Southern Highlands, The Summer's Work in the, 517, 533.
Summer Bible School at All Costs, 165.
Summer Bible School, Evangelistic Possibilities of in Rural Districts, 292.
Supernatural, The Call to in Our Mission Work, 22.
Superstition, Spirit-directed Approach to Those Deceived by, 20.
This One Thing, 781.
To Our Missionaries . . . , 690.
. . . at Home, 497.
If You Had Not—! 130.
. . . in Africa, 577.
. . . in India, 209.
. . . in South America, 401.
Preach the Word, 770.
What of the Night? 18.
To Spend and Be Spent, 131.
Travel Evangelism, 1061.
Watchman! What of the Night? (P), 18.
West Virginia Mountains, My First Trip to the, 1068.
What Is the Answer? 1057.
White to Harvest, 245.
Winter Tourists Do S. C. Work, 597.
Witness of the Individual, The, 132.
World's Need of the Christian Witness, The, 19.
Youth Missionary Projects, 23.

HELPS FOR MINISTERS

About Preachers, 196.
An Enlarged Ministry to the Isolated, 116.
Aping, 4.
Apostle Paul to Ministers of the Gospel in "Basic English," The, 610.
Appreciated Messages, 995.
Beatitudes for Pastors, 196.
"Because Thou Hast Not Given Him Warning . . . ," 757.
Bible, The, 242.
Born Leader—and Others, 757.
Bryan on Gospel Preaching, 435.
Communion Card, A, 58.
Criticizing the Preacher, 58.
Deacon, A Few More Thoughts on the Work of a, 1044.
Don'ts for the Pulpit, 803.
Don't Strike Back, 389.
Drifting Out, 197.
Evangelistic Meetings, 1045.
Exhortation to Preachers, 242.
Good Pastor, What Constitutes a? 868.
Holding Fast Our Profession, 565.
How Best Promote Loyalty to the Church? 388.
In the Secret Place of Prayer (P), 994.
Is the Challenged Church Equal to the Challenge? 496, 994.
John Wesley's Rules for His Preachers, 196.

Laboring Together as "Brethren" in the Ministry, 948.
Laymen Speak
How Do We Accept the Word of God? 116.
What We Expect of the Ministers and Bishops, 116.
Making the Gospel Known, 388.
Ministers' Course, The, 995.
Minister, The (P), 564.
Ministry, Scriptural Light on the, 565.
Ordination Vows, Our, 308.
Overseer, The Work and Responsibility of an, 58.
Prayer for Our Ministers, A (P), 117.
Praying to Be Heard, 949.
Preaching, 757.
Precepts for Preachers, 196.
Professional Preaching, 611.
Ringing Doorbells, 196.
Sermonettes, 757, 948.
Sermon Outlines
Book of Hearts, 756.
Christian Growth, The Need of, 994.
Christ's Loving Assurance, 610.
Consecration, 756.
Five Great Words, 610.
Five Reasons Christians Should Not Fear, 4.
Fragrance from Mary's Offering, 58.
Great Bible Days, 197.
Heart Trouble Specialist, 117.
How Christians Should Walk, 117.
"Ifs" of Answered Prayer, 197.
Looking Toward the Future, 4.
Lot the Backslider, 610, 803.
Our Precious Faith, 197.
Our Testimony to the Faith of the Church, 564.
Pastor in His Study, The, 756.
Seven Types of Humanity, 58.
Some Names of the Lord That Bring Great Assurance, 117.
Some Things Worth Knowing, 197.
Then and Now, 756.
Three Hard Things, 994.
"Treasure in Earthen Vessels," 434.
Two Roads of Life, The, 756.
What God Says of His Own Word, 434.
"What Seek Ye?" 802.
What Shall We Do in the Light of the Present Crisis? 802.
Why Win the Lost? 117.
Some Preachers' Problems, 434.
Speak Gently (P), 802.
That Nondenominational Protestantism, 803.
Thirteen Ways of Receiving a Sermon (P), 242.
Training for Service, 242.
'Twas a Sheep . . . (P), 756.
Vain Repetitions, 1044.
Voice of the Church, The, 4.
What I as a Layman Expect from My Minister, 1052.
What I as a Minister Expect from My Members, 1052.
What Preaching Should Be, 757, 1044.
Question Drawer, 3, 51, 96, 179, 243, 277, 290, 307, 355, 371, 387, 435, 547, 659, 675, 739, 787, 803, 836, 851, 867, 899, 947, 1027, 1067.

FAMILY CIRCLE

A Beautiful Life, 742.
A Father's Folly, 1102.
Against Pride in Clothes (P), 86.
A Home-maker's Prayer, 486.
A Husband's Challenge, 598.
"And Ruth Said," 598.
A Song of Spring (P), 1102.
Walk Carefully, 1102.
A Page for Shut-ins
Begin the Day with God (P), 198.
Chastening (P), 678.
Comfort (P), 6.
Easter Morning, 6.
Expression of Thanks, 6, 566, 758, 870, 950, 1046.
"God Liveth Still," 566.
How I Ascertain the Will of God, 198.
In Time of Trouble Say . . . , 118.
Just a Letter, 758.
Just Today, 198.
"Keep Me, O My Blessed Jesus" (P), 758.
Life's Crooks and Turns (P), 118.
Life's Disappointments Are Veiled Love's Appointments, 758.
Little Lessons from Life, 118, 566.
My Shepherd (P), 566.
Obedience, An Essential to Happiness, 6.
Oh! Why Should the Spirit of Mortal Be Proud? (P), 870.
Opportunities in the Sick Room, 678.
Our Wish for You (P), 118.
Shut In, 870.
Since Sorrow Walked with Me, 198.
Three Years of Blindness, 1046.
Visit the Sick, 678.
Walking Softly (P), 118.
At My Mother's Knee (P), 598.
Bible in the Home, The, 1086.
Brevity of Life, The (P), 646.
"Buds" for the Kingdom, 438.
Carry Sunshine (P), 38.
Cheerfulness, 918.
Children, An Heritage of the Lord, 902.
Children Without Chastisement, 646.
Chinese Mother's Gratitude, A, 982.
Christian Home, Meeting the Evils Threatening the, 550.
Christmas Joy (P), 838.
Christopher Dock on Manners, 182.
Come, 1070.
Comforters, 998.
Confidence, 230, 710.
Early Child Training, 1030.
"Father, Take My Hand" (P), 614.
First Corinthians Thirteen (P), 182.
God Bless Our Home (P), 245.
God's Hand of Love in Suffering
Anointing with Oil, 390.
Concluding Message, 534.
Deliverance, 518.
Does Jesus Care? 294.
Living by Faith, 470.
Patience, 374.
Shattered Hopes, 310.
Sin, 342.
Some Blessings of Affliction, 438.
Submission, 358.
Suffering for Him, 486.
Upward Look, The, 422.
God's Ideal Marriage, 662.
Good Night (P), 54.
Grown-up Son, A (P), 662.
Guides for Prayer, 102.
Happiness, Home Standards for, 950.
Happy Home, Spiritual Relationship with God Essential for a, 422.
Have You Been Guilty? 166.
Healing, The Ministry of, 982.
Heavenly Home, The Reality of the, 918.
Home, 150, 646.
Home Bankruptcy, 710.
Home Department of the Church, The, 1030.
Home Department, The Work of, 278.
Home Department Work, Experiences in, 998.
Homeland, The (P), 534.
Home Reading, 1070.
Hospital Hours (P), 918.
"Keep on Smiling" (P), 950.
Lessons from a Child (P), 1030.
Life's Daily Problems, 102.
Little Lessons from Life, 54, 182, 358, 395, 540, 602, 614, 652, 1003.
Lord's Prayer, The (P), 150.
Love, 278.
Meditations on the First Christmas, 838.
Misunderstood (P), 278.
Most Prevalent Sin Today, The, 646.
Mother, A Failure or a Success, 982.
Mother's Last Stitches, 150.
Mother's Prayer, A (P), 150.
My Garden (P), 1086.
My Prayer (P), 182.
My Telephone (P), 982.
Not Always Married, 710.
Oh! for a Perfect Trust (P), 806.
Oh, Why Can't Folks Forget? (P), 1086.
Old-fashioned Girl, What Has Become of the? 934.
Our Bud in Heaven (P), 86.
Our Parents Deceased (P), 710.
Our Responsibility as Mothers, 806.
Paul's Instructions to Conscientious Homemakers, 614.
Prayer's Influence (P), 102.
Prodigal Son, The (P), 934.
Purity of Little Girls, The, 790.
"Say It with"—the Word of God, 806.
Scarred Hand, The, 726.
Scriptural Discipline in Home and Church, 1070.
Scriptural Family Relationships, 245.
Smiles (P), 998.
Somebody Else (P), 534.
Sowing Wild Oats, 598.
Speak Kind Words (P), 166.
Spring (P), 54.
Ten Reasons Why Every Christian Home Should Have a Family Altar, 54.
Thanksgiving Alphabet, A (P), 1070.
To All Parents (P), 230.
Twenty-third Psalm (P), 726.
"Vanity of Vanities: All Is Vanity," 230.
Victory Through Trials, 742.
War, on Christian Principles, 86.
Weaver, The (P), 550.
We Thank Thee (P), 742.
What Is Home Without a Mother? (P), 710.
What She Could, 38.
Yes, God Answers Prayer, 38.

SUNDAY SCHOOL

Articles
Sunday School Expressional Work, 811.
What the Child Has a Right to Expect of Its S. S. Teacher, 235.
Lessons
Abraham's Intercessory Prayer, 375.
Abram: A Pioneer in Faith, 359.
Adam and Eve: Temptation and Sin, 295.
Alcohol Facts Vs. Drinking Propaganda, 247.
Alcohol Problem: Past and Present, 471.
Appearances after the Resurrection, The, 1087.
Bible Teachings Against Drunkenness, 1031.
Birth of Jesus, The, 791.
Cain and Abel: A Contrast, 311.
Christian Nurture in the Family, 663.
Christian View of Marriage, The, 647.
Church, Value of the, 759.
Day of Authority, The, 103.
Day of Conflict, The, 119.
Day of Suffering, The, 167, 183.
Dynamic Christian Living, 807.
Faith in Christ as Our Personal Saviour, 551.
Glory of the Son of God, The, 839.
God the Creator, 279.
Growing Tension with False Leaders, 39.
Growth in Christ, 599.
In the Upper Room, 1047.
Isaac Practices Peace, 391.
Jacob Seeks God's Help, 439.
Jacob's Vision of God, 423.
Jesus Affirms His Deity, 935.
Jesus Heals a Man Born Blind, 951.
Jesus Instructs a Great Teacher, 855.
Jesus Restores Lazarus to Life, 999.
Jesus the Bread of Life, 919.
Jesus the Good Shepherd, 983.
Jesus the Great Physician, 903.
Jesus Winning Souls, 871.
Joseph: An Example of Forgiveness, 535.
Joseph Sold into Slavery, 487.
Judah: An Example of Self-sacrifice, 519.
Last Day with the Disciples, The, 151.
Loyalty to Christ, 567.
Meaning of Church Membership, The, 743.
Mission of the Church, The, 727.
Motives That Strengthen Family Life, 711.
Noah: God's Covenant with Mankind, 343.
Our Lord's Intercessory Prayer, 1071.
Peter and John Become Disciples of Christ, 1103.
Risen Christ and the Disciples, The, 199.
Seventy, The Mission of the, 7.
Steps Toward Solution of the Alcohol Problem, 615.
Sunday: The Day of Acclaim, 87.
Task Committed to the Disciples, The, 231.
Things That Mar Family Life, 679.
Wayside Conversations, 55.

BIBLE MEETING TOPIC

Burden Bearing, 423.
Business Integrity, 343.
Call from India, The, 935.
Christian Forbearance, 247.
Christian Marriage, 231.
Christian Song, 535.
Christ Our High Priest, 119.
Cultivation of the Devotional Life, 439.
Departure from the Faith, 199.
Devotional Covering, 375.
Essentials for a Happy Home, 103.
Everlasting Punishment, 487.
Exemplary Living, 727.
Favorite Bible Children, 647.
Favorite Bible Homes, 183.
Favorite Bible Leaders, 471.
Favorite Bible Pictures, 7.
Favorite Bible Preachers, 295.
Favorite Bible Verses, 87.
Favorite Bible Women, 359.
Fulfilling the Great Commission—Africa, 311.
Fulfilling the Great Commission—Cities, 519.
Fulfilling the Great Commission—Rural Districts, 759.
Fulfilling the Great Commission—South America, 167.
Fulfilling the Great Commission—The Jew, 391.
Good Conscience, A, 983.
Heaven, 807.
How to Be Filled with the Spirit, 663.
Living Faith, A, 871.
Living Word, The, 743.
Loyalty to the Prince of Peace, 279.
Men of Faith—Abel and Enoch, 903.
Men of Faith—Noah, 999.
Missionary Day, 679.
My Times Are in His Hands, 839.
Proofs of the Living God, 855.
Purity in Our Social Life, 919.
Self-control, 55.
Spirit of Power, The, 151.
Study of Colossians, 551, 567, 599, 615.
Study of I John, A, 1031, 1047, 1071, 1087.
Supplication with Thanksgiving, 711.
The Call from Africa, 1103.
"Thou Shalt Call His Name Jesus," 791.
Unequal Yoke, The, 39.
What Is the Bible? 951.

MISCELLANEOUS

"A Child of the King" (P), 194.
After the War, 1051.
Air and Its Mysteries, The, 45.
"All That We Loved in Him," 559.
Ambassadors in Christ's Stead, 442.
American Heathenism, 715.
"Am I My Brother's Keeper?" 1034.
Amusements, The Christian and, 618.
And Yet—Folks Are Easily Duped, 906.
Apostasy, Safeguards Against, 987.
Ashamed! 106.
Ashamed of Jesus (P), 106, 227.
A Testimony, 1027.
Autumn (P), 554.
"Been With Jesus," 716.
Be Not Afraid (P), 944.
Bereft Family and Congregation, A, 619.
Be Still, and Know That I Am God (P), 301.
Better Way, The (P), 522.
Bible Knowledge, The Dearth of, 107.
Bible School at Kitchener, The, 922.
Blesseds, Twenty Biblical, 746.
Board of Education, Report of, 1040.
Bride's Prayer, A (P), 438.
Building for the Future, 467.
Call to Service, A (P), 538.
Canadian C.O.'s in Camp, 426.
Can C.O.'s Work in War Industry? 282.
Changing Habits, 954.
Children, On Appreciating, 362.
Choose or Refuse, 939.
"Choose You This Day Whom Ye Will Serve" (P), 867.
Christian and the Moralist, The, 682.
Christian Educational Conference, Program of, 172.
Christian Greeting, A, 810.
Christian Workers' Training Course, 444.
Christian Youth Faces Today's Problems, 956, 986.
Christ Loved Us All (P), 746.
Christ Our Refuge (P), 282.
Church Bulletins, 811.
Church History, The Value of, 746.
Church School Day, 235.
Church School Day—Why? 396.
City, A, 604.
Civilian Bond Meeting in Chicago, The, 299.
Civilian Bond Purchase Plan, 346.

Civilian Public Service Camps, 14, 45, 62, 94, 125, 160, 174, 190, 204, 229, 285, 318, 350, 365, 382, 397, 432, 445, 475, 494, 527, 540, 560, 573, 605, 622, 653, 670, 683, 717, 733, 749, 766, 797, 845, 848, 861, 877, 908, 925, 942, 957, 990, 1005, 1038, 1056, 1077, 1096, 1102.
Civilian Public Service Camps, Education in, 122.
Civilian Public Service, Keeping in Touch with the Boys in, 299.
Civilian Public Service, New Financial Quota for, 316.
Civilian Public Service Operations, Annual Financial Report of, 122.
Civilian Public Service, Policy Regarding Cases of Dependency of Men in, 1093.
Civilian Service, Concerning Financial End of, 644.
Clothing Distribution in Paraguay, Report of, 349.
Compassion of Jesus on the Lost Men, The, 539.
Concerning Congregational Memberships, 552.
Conference at Masontown, The, 443.
Conferences
Alberta-Saskatchewan, 398.
Conservative Amish, 348.
Dakota-Montana, 317.
Illinois, 909.
Indiana-Michigan, 301.
Iowa-Nebraska, 789.
Missouri-Kansas, 525.
Ohio Mennonite & Eastern A.M., 428.
Ohio Sunday School, 684.
Onta... 379.
Southwestern Pennsylvania, 445.
Virginia, 477.
Confessions and Additions to the Church, 125.
Confiding Trust, 390.
Conscience, 154.
Conservatism, 123.
Constituted Authority, 91.
Cross Amid the Crisis, The, 94.
Cross Is Not Greater, The (P), 794.
Day of Repentance and Prayer, A, 747.
Day of Work at Kitchener, A, 349.
"Dead, Yet Speaketh" (P), 735.
Deliverance from the World, 12.
Does Church Regulation Further the Progress of the Cause of Christ? 484.
Do Present-day Conditions Humble Us? 730.
"Draw Nigh to God," 203.
Early Church, The Spirit of God Working in the, 874.
Easter Hymn, An (P), 4.
Easter, What It Means to Me (P), 10.
Education, Is It a Christian Obligation? 618.
Education, Why It Does Not Always Increase One's Usefulness, 90.
Emergency Flood Relief, The (Camp Marietta), 944.
Essentials to Happiness
I. Introduction, 490.
II. Thresholds, 522.
III. Detecting Counterfeits, 538.
IV. The Scriptural Viewpoint, 554.
V. The Symbol, 570.
Eventide and Sunset, 794.
Few Thoughts on the Other Side, A, 667.
Filling My Place in the Church, The Importance of, 939.
"Follow Me," 668.
"Follow Thou Me," 714.
Four Men and Four Trees, 1076.
Fragments That Remain, The, 531, 555.
Freeing Our Colleges of Debt, 208, 368, 448, 544, 624, 736, 816, 912, 992, 1080.
Fruit of the Spirit, The, 154.
Funeral Dirge, The World's Fast Approaching, 44.
Gems, 12.
Giving, The Expediency of, 597.
Giving, The Grace of, 1035.
"Godliness Is Profitable," 378.
"God Liveth Still," 284.
God Our Refuge, 682.
God's Acquaintance, The Need and Blessing of, 810.
God's Christmas Gift (P), 842.
God's Creation, 251.
God's School of Life, 668.
God's Seven Thousand, 603.
God Wants Fit Vessels for His Spirit, 859.
Golden Calf, The, 595.
Good Night (P), 688.
"Good Tidings of Great Joy"
Birth of Jesus, The, 836.
Christmas Night, 834.
Comfort of Bethlehem, The, 834.
"Fear Not," 835.
God's "Unspeakable Gift," 834.
Incarnation of Christ, The, 835.
Our Legacy of Peace, 834.
Our Saviour, Lord, and King, 834.
Peace on Earth, Good Will to Men (P), 834.
Gospel According to You, The (P), 678.
Gospel Simplicity and Consecration, A Plea for, 859.
Grief Personified, 875.
Growth, Hindrances to Christian, 10.
Hand to the Plow (P), 714.
Have You Caught the Vision of Itinerant S.B.S. Work? 342.
Heartbroken Saviour, A, 763.
Heart to Heart Talk (P), 394.
Hedge Breaking, 43.
He Did It for Me and for You (P), 3.
He Gave a Dime for Jesus and a Nickel for the Lord (P), 528.
"He Giveth More Grace" (P), 810.
Helping (P), 682.
Home (P), 374.
How God Makes a Year, 1004.
Human Reason, Appeal to, 251.
If They Had Known, 10.
If We Could See (P), 697.
"I Know" (P), 717.
In a Day Like This (P), 228.
Infidel, The (P), 44.
Influence of Our Conduct and Dress upon Society, The, 1075.
Instruments of the Lord's Work, 858.
In the Heavenly Temple (P), 293.
In the Midst of War—Thoughts for Nonresistants
I. Farming and Fighting, 938.
II. High School Victory Corps, The, 954.
III. Mennonite Men in the Army? 986.
IV. Money and War, 1002.
V. War Hysteria, 1050.
VI. Rationing, 1074.
VII. Marriage in the Midst of War, 1090.
VIII. Civilian Defense, 1105.
I Thank Thee (P), 624.
Itinerary S.B.S., 1077.
"I Will Give You Rest," 386.
Jeremiah, The Prophet, 555.
Jesus (P), 2.
Jesus Is Coming (P), 43.
Johns, Bishop D. J., 250.
John Wesley on Singing, 572.
Join the Minority, 764.
Just a Little Out of the Way, 730.
Keeping in Touch with the Boys in C.P.S., 299.
Kept, 843.
Lancaster Mennonite Conference Schools, 1085.
Lancaster Mennonite High School, 155.
Lancaster Mennonite School, 251.
Lancaster Mennonite School, Opening Devotional Service at, 666.
Liberty, Which? 860.
Life (P), 922.
Life's Journey (P), 954.
Life's Pathway (P), 666.
Life's Railway to Heaven (P), 755.
Life, What Is Your? 1035.
Limitation Affecting Your Publishing House, 1036.
Living a Day at a Time, 906.
Living in the Heights, 418.
Living the Holy Life, 315.
Love Is Kind, 1003.
Love, The Great, 250.
Loving the Best and Noblest Above All Things, 491.
Maintaining Good Works, 204.
Maintaining Scriptural Discipline and the Nonresistant Faith, 1092.
Malachi 3:16, 602.
Marriage Statistics, 1052.
McPherson, William, 922.
Meditations of a Layman, 314, 362, 378.
Meeting Christ Where the Road Forks, 203.
Mennonite Commission for Christian Education and Young People's Work, Report, 723.
Mennonite Nurses' Association, The Organization of a, 490.
Mennonite Publication Board (Report), 541.
Moment of Life, A (P), 864.
Monday's Paper (P), 442.
Morale and the Christian, 714.
Mother (P), 124.
My Jesus (P), 298.
My Mother's Day Prayer (P), 124.
My Moving Tent (P), 762.
My Old Familiar Hymns (P), 622.
My Worth (P), 297.
Neckties, 619.
New Congregation Organized, A, 604.
News (P), 960.
News Notes from Our Schools
E.M.S., 604, 684, 765, 877, 989, 1053.
Goshen, 13, 160, 558, 669, 749, 860, 940, 1037.
Hesston, 653, 941.
Lancaster Mennonite School, 653, 1037.
Mennonite Hospital School of Nursing, 292, 740, 1029.
New Year Prayer, A (P), 858.
Niemoeller, More News About, 61.
No Night in Heaven (P), 361.
Nothing Left but Prayer (P), 426.
Not One Forgotten (P), 906
Now the Pay-off, 1035.
Observations, 842.
Occupational Questionnaire, The, 282.
One Life to Live (P), 310.
Open Air Singing, An, 443.
Open Forum
Concerning E. Stanley Jones's Book . . . , 108.
Disappointed, 205.
Millennialism, 190.
Names of God in Isaiah, 158.
Prophecy, 157.
Unity, Prescription for, 238.
Virginia Resolution, 238.
Open Letter to My Unsaved Friends, An, 923.
Our Boys and Our Church after the War, 875.
Our Departed Loved Ones, 86, 253, 314, 618, 922.
Our Heart's Desire, 523.
Our Heritage of Faith, 944.
Our Loved Ones Passing On (P), 294.
Our Youth and Their Future, 466, 482.
Parables, The, 122.
Parasites, 666.
Peace Reigns (P), 249.
Plan Your S.B.S. Now, 1051.
Practical Forbearance in Life, 557.
Prayer, A (P), 10, 602.
Prayer for Christmas Eve, A (P), 840.
Problem of Overcoming, The, 298.
Profanity Dressed Up in Sunday Clothes, 572.
Proposed New Booklet . . . in Defense of Nonresistant Faith, 794.
Publication Board, Program of, 400.
Question Drawer, 3, 35, 51, 96, 99, 115, 179, 243, 277, 291, 307, 355, 371, 387, 435, 547, 659, 675, 739, 787, 803, 836, 851, 867, 899, 915, 947, 1027, 1067.
Read It, 810.
"Redeeming the Time" (P), 736.
Relief and Bibles, 202.
Relief Notes, 13, 46, 94, 109, 149, 174, 190, 208, 229, 285, 318, 350, 365, 381, 397, 432, 444, 475, 494, 540, 560, 573, 605, 622, 670, 683, 717, 733, 749, 766, 797, 837, 845, 861, 877, 908, 925, 941, 957, 989, 1005, 1038, 1077, 1101.
Responsibility of Us Campees, 1099.
Retrospect (P), 435.
Revealing of Christ in Our Lives, The, 314.
Reverence in God's House, 1091.
Revival at the Wilmot Church, An Account of the, 665.
Roosters' Death Notice, The, 957.
Rural Work, What More Can We Do in, 1033.
Second Change, The, 795.
Secret Place, The (P), 4.
Secret Societies, What Leading Men Have Said About, 475.
Self-control, 491.
Serving Christ in All Things, 762.
Settling a Controversy, 874.
Shadows (P), 989.
Solemn Warning, A, 1050.
Sometime (P), 524.
Sowing and Reaping (P), 544.
Spirit of Fashion, The (P), 1034.
Spiritual Awakening Needed, 764.
Spiritual Thermometer, Your, 650.
Star That Shone, The (P), 862.
Steadfastness in the Faith, 515.
Steps That Lead a Church to Destruction, 315.
Stories for Our Meditation, 619.
Storm at Hesston, The, 298.
Success (P), 250, 672.
Sugar for Liquor Protested, 395.
Summer Bible Schools in 1943 for More Children, 1093.
Summer Bible Schools Report—1942, 928.
Sunshine Through Shadow, 293.
Take My Life and Use Me (P), 490.
Teachers, 715.
Teaching "All Things," 602.
Teach Me the Truth (P), 861.
Temperance and the Simple Life, 747.
Temperance Lesson, The, 155.
Ten Reasons Why All People Should Be Obedient to God, 595.
Thanksgiving Meditations
I Thank the Lord My Maker (P), 722.
Thanksgiving, 722.
Thanksgiving (P), 730.
Thanksgiving Meditation, 723.
Thoughts for Thanksgiving Day, 722.
There Is a Reason, 732.
Thorn in the Flesh, The, 652.
"Thou Knowest Not," 394.
Thousand Blunders, A (P), 611.
Tobacco, Astounding Facts About, 250.
Tobacco, Raising to the Glory of God, 379.
"To Whom Shall We Go?" 101.
Town or Country, 474.
Tract Ministry in Canada, 730.
Tradition—History, 35.
Two Interesting Selections, 854.
Two Pictures (P), 362.
Unfinished Task, The, 562.
Unusual Conversation, An, 794.
Upward Way, The (P), 618.
Urgent Call for Special Prayer by the People of God, The, 283.
Valley of Silence . . . (P), 570.
Victory (P), 42, 1094.
Visit to a C.P.S. Camp, A, 955.
Vows to God and Man, Our, 682.
Waiting on God, 858.
War Sufferers' Relief, 61.
Was It You? (P), 342.
Watch and Pray (P), 874.
"Watch Yourself Go By," 379.
Weber, George A., 645.
Wedding Anniversaries, Two Notable, 954.
"We Know" (P), 314.
Wesley's New Home, 997.
What Is the Matter in the World Today? 123.
What Sin in Knee Dress? 715.
What Some Outsiders Say, 394.
What Will You Do About No Tires and Gas Rationing? 181.
What Would He Say? (P), 725.
When the Lord Has Not Said "Go," 53.
Why? 294.
Why Not Be Kind? (P), 309.
Why Should I Join the Church? 562.
Why We have Our Own School, 235.
Widow's Oil, The (P), 528.
Will of the Lord Be Done, The, 13.
Withhold or Proclaim? 620.
Women, Respect Yourselves, 1004.
Women Wearing Men's Clothes, 363.
Word of Appreciation, A, 1084.
World Is on Fire, The, 283.
World Seeking Peace, The, 540.
"Ye Cannot Serve God and Mammon" (P), 474.
Yoder, Bishop Abner G., 426.

SERMONS

Ephesians Four, An Exposition of (Conference Sermon), 5, 42.
My Relation to My Church, 869, 898.
Second Peter 1:10, 611.
"To Die Is Gain," 738.

Items and Comments, 16, 64, 117, 192, 288, 304, 320, 480, 496, 544, 608, 624, 656, 672, 720, 800, 848, 864, 992, 1056, 1080, 1096.